

The Living Church

February 10, 1952 Price 15 Cents



SATURDAY DATE at Church of the Epiphany, Washington, D. C.
[See page 20.]

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

LETTERS

Better and Stronger

I HOPE Dr. Lowry's article, "The English Reformation," in *THE LIVING CHURCH* of January 6th, can be made available in pamphlet form.

✠ W. E. CONKLING,
Bishop of Chicago.
Chicago, Ill.

I DON'T know how you do it, but *THE LIVING CHURCH* seems to grow better and stronger with every issue.

I have often felt that many of the articles you publish should be in pamphlet form only to find that many others felt the same way about them.

Now you have published an article, "Anglican Ministers are Catholic Priests," by the Rev. Joseph Wittkofski, which cries out for a more permanent form. Would it be possible to have this in pamphlet form? If so please put me down for 100.

(Rev.) ALAN R. MCKINLEY,
St. George's Church.
Sanford, Me.

Editor's Comment:

If sufficient orders are received, we shall reprint both Dr. Lowry's article and Fr. Wittkofski's. Reprints of either article will be offered at 10 cents for single copies, 8 cents for 25 or more, and 7 cents for 100 or more, postage extra unless payment accompanies order.

These reprints will be in original

page form, but folded into a size convenient for the tract case or for inserting in a letter, with a title page especially designed for the folded size. They will be the first of a new series of "Letterfold Leaflets" presenting articles which have made a hit with readers of *THE LIVING CHURCH*.

Generosity from Negroes

YOUR editorial [L. C., December 2d] mentions the partial responsibility of Negroes themselves for the segregation in our Church life on the parish level. It is true that it is awfully hard to persuade Negroes to join any group which has got the reputation of being all white.

I would like to make known my belief that there are unexpected rewards to be reaped by Negroes who do have this courage and generosity. The greatest, of course, is the satisfaction of knowing that one has helped to contribute to one of the most important causes in our Church and national life.

The Negro, like St. Francis in his habit, can preach simply by his presence. But he is also likely to find that contacts with people of the other race in a Church group are helpful to him in other areas of his life. In these Church contacts he often has an opportunity to take part in discussion more freely than he would quite care to risk doing in a business relationship. Con-

sequently he acquires a confidence that carries over into his business life.

Of course it will not work for everyone. Much depends on the emotional health of the individual, and on the atmosphere of the group he joins. But it has been a pleasant surprise to me to see that a Negro colleague, who yielded to my entreaties to be a good sport and help break the interracial ice by joining a Church group I belonged to, has not only helped the Church group, but has grown in confidence and enthusiasm in her professional work. Whether one is the result of the other I do not know, but it looks like another instance of the fact that "God will never let you be more generous than He is."

(Miss) GERTRUDE MOAKLEY.
New York City.

Seminary Support

IF (as we are repeatedly told, and also sincerely believe) the seminaries are vital to the Church, why cannot their support be undertaken by the whole Church? Why isn't the money necessary for their support included in the national Church budget? Aren't they as important as the missionary program, or the educational program? If there is not an adequate supply of priests, how effective can any other nationally supported program be?

We understand, of course, that the seminaries were established in a local fashion as the need arose, and until now, have suc-

LANCELOT ANDREWES

An Historical Biography

By Florence Higham

Bishop Lancelot Andrewes (1555-1626) served three years as Chaplain to Queen Elizabeth, became Canon of St. Paul's as well as dean of Westminster Abbey. In 1605 he was consecrated Bishop of Winchester and later served the Diocese of Ely and Winchester.

Dr. Higham's book reconstructs the life of Andrewes and shows him in his relations with James I, Richard Hooker and other leading thinkers of this very controversial age. Stress is laid on Lancelot Andrewes' connection with the translation of the Bible.

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LETTERS

ceeded in supporting themselves out of endowments, gifts, and tuitions. Possibly such a system was adequate in days past, but the recent national appeal proves that this is no longer so.

Perhaps the financial distress of the seminaries is the Church's opportunity to bring about what we consider to be some much needed reforms in the way they are set-up.

For instance, being relatively independent, the seminaries have widely varying standards of scholarships and Churchmanship. To a large degree this produces priests who are not acceptable in all parishes, as a Catholic ministry should be. Further, there is no over-all strategic placement of our seminaries throughout the country, nor is there any correlation between the number of priests being trained and the number needed. If the seminaries were controlled and operated by the Church as a whole, these basic and grievous problems could be solved. Finally, we think that the seminaries should be the concern of, and should be supported by, the whole Church, not just by those who care to participate in the Theological Education Sunday offering.

This leaves our parish, and others like us, in an ironical position. We feel it our bounden duty to support the seminaries. But if we continue to do so, we shall alleviate the financial pressure which is most likely to force them into accepting the oversight and guidance of the national Church—which we feel is a consummation devoutly to be wished for the good of the whole Church. This is the feeling not only of myself, but of my interested laymen who are now asked to present the appeal.

(Rev.) JOHN REINHEIMER,
St. Thomas' Church.

Menasha, Wis.

Ministry to the Dying

HOW strange that a dying person should be required to "accept painful treatments"! I hope my latter end may be accompanied by commendatory prayer rather than the frantic effort to keep up "hope." Hope truly lies beyond the grave, not in wild attempts to keep a moribund patient breathing an hour or two longer—perhaps in needless suffering with "painful treatments."

MARY McENNERY ERHARD,
Swansea, Mass.

THE question of ministering to the dying resolves itself into the problem of whether the patient should be aware of the fact that he is dying, or whether it should be withheld. The lay editor's comment [L. C., December 23d] was to the effect that he for one "earnestly hopes that when he is expected to die he will be told about it."

As priests of the Church, we minister to all sorts and conditions of people, some of great faith, some of little, some of fine Church background, some of poor background, but we must still minister to the individual. Were I to minister to the "lay editor," I would do so knowing his faith, and the whole matter of last Communion, etc., would be one of great adventure.

But, to one of lesser faith and knowledge other methods and ways of adminis-

tering would be advisable. Also, there is the question of "giving up." If the physicians were to do so at the slightest indication, they would be failing their vocation. Our job is to combine the "not giving up" with the firm trust that all is God's whether in life or in death. Knowing when to act in the balance is the priest's solemn obligation, and he alone can know what course to pursue guided by and under God.

(Rev.) R. EARL DICUS,
Church of the Redeemer.

Eagle Pass, Texas.

Directions for Acolytes

I COULDN'T help noticing how awkwardly the acolytes pictured on the cover [L. C., January 6th] were holding their candlesticks and cross.

The rear boy has his fingers barely touching the pole, the left boy has his right arm exaggeratedly high, the middle boy is holding the pole with his finger tips, and the right hand boy is holding the pole between his clenched knuckles.

I should think that the poor children would have sore muscles or skinned knuckles after a procession. The only argument I have ever heard in favor of the extremely high position is that there is no danger of the pole falling forward.

I wish that you would run an article about this and also the correctness of white gloves for acolytes. I thought that they "went out" years ago. Today I attended a parish other than my own. One acolyte did nothing but take off and put on his gloves for various duties he performed.

MIRIAM J. STEWART.

Brooklyn, N. Y.

Debates, Then and Now

ALLOW me to congratulate the editor who is responsible for the sage, but sad, observation concerning diocesan conventions [L. C., January 13th]: "A generation ago, most of the debates were about canons; nowadays they are about budgets." Perhaps this will explain why laymen are not eager to attend.

(Rev.) C. G. ZIEGLER.

Detroit, Mich.

"Tuning In" Helpful

LET me thank you again for "Tuning In." You have no idea, being professional Churchmen or priests, how helpful "Tuning In" is to the uninformed layman who is eager to learn about our Catholic faith, but who finds most of the books on the subject using abstract or technical terms he cannot understand.

EDWARD ELY CURTIS,
History Department,
Wellesley College.

Wellesley, Mass.

Nullified Doctrine

BISHOP THOMAS indicates [L. C., December 16th], that reservation of the Blessed Sacrament in the Episcopal Church nullifies "the doctrine, discipline, and worship" of the Church. If Bishop Thomas is correct, one may only regret that the doctrine, discipline, and worship of the Church has been nullified for so many centuries.

May I recommend that if the rubric on page 84, of the Book of Common Prayer,

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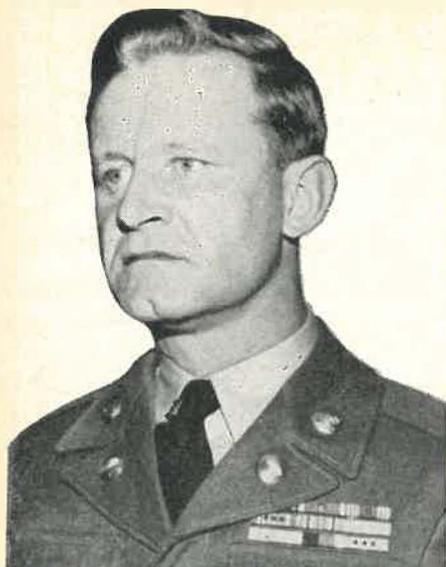
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M/Sgt. Ernest R. Kouma



Medal of Honor

THE LONG August night was hot—but not as hot as the bitter fighting that raged about Agok, Korea. Sergeant Kouma was covering the withdrawal of infantry units from the front. Discovering that his tank was the only obstacle in the path of an enemy breakthrough, Sergeant Kouma waged a furious nine-hour battle, running an eight-mile gantlet through enemy lines. He withdrew only after his ammunition was exhausted and he had left 250 enemy dead behind him. Even then, although wounded twice, he attempted to resupply his tank and return to the fighting.

"A withdrawing action is not my idea of how Americans should fight," says Ernest Kouma. "If we must fight, let's be strong enough to take the offensive. In fact, *if we're strong enough*, we may not have to fight at all. Because, nowadays, *peace is for the strong*."

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to which Bishop Thomas refers, ("If any of the consecrated Bread and Wine remain," etc.) is the cause of the alleged nullification of "the doctrine, discipline, and worship" of the Church, that the Standing Liturgical Commission work for the removal of this rubric from the Prayer Book. This would be a major step toward securing the "consistency" which Bishop Thomas is not alone in commending.

(Ven.) HARRY J. STRETCH,
Archdeacon of Queens and Nassau,
Diocese of Long Island,
Garden City, N. Y.

Counting Communicants

THE letter from the executive secretary of the diocese of Southwestern Virginia [L. C., January 6th] on the manner of arriving at an accurate count of communicants of each parish—and so of the whole Church—makes a valiant but not entirely successful attempt to bring order into a procedure which is not very orderly.

Even after we have managed to get everyone to accept the same definition of certain words on the parochial report—no small undertaking in itself—we are still left with the problem that any judgment as to when and how to apply the defined word will at some point differ from the judgment of a neighbor in the next

parish; and our reports will differ accordingly. In the end this difference is considerable.

Let me illustrate. On Christmas Day, someone told me he had seen Mr. X in church, and with my memory thus prodred I seem to recollect noticing him at the altar rail. He has not been in church for years, and has given nothing to its support. His name was removed from the active list of communicants three years ago. Do I section his name at once and count him as one added on line 5 of the report, or do I wait to see whether he turns up again within the next three years?

I can defend either course of action, and do not think I can be successfully attacked in either case. Or again. The last letter sent to Miss Y. from the parish office was returned, marked "not at this address, unknown." She has never been very active, and we have not seen or heard from her recently. Do I at once remove her name from the active list and mark her as one to be subtracted at line 10, or do I put the returned letter by as a reminder to search the telephone directory, the city directory, to go and call on the neighbors to try to find a clue as to where she is, to ask about her at a guild meeting on the chance that someone there has information? I have to exercise my judgment one

TO THE WOMAN OF SAMARIA

YOU hurried to the well that day
Along the dusty way
Of your unlovely life.
You were no model wife
Or worshipper who came to pray;
You only wished your errand done
That morning at the well.
And yet you might have been a nun
With singular devotion to
A vow of chastity and prayer—
For all the things He said to you,
Who waited for you there.
It was to you He chose to tell
Profoundest truths; the nature of
Pure worship and the ceaseless spring
Of God's out-pouring love.
How strange and how embarrassing
That He should so ignore the shell
Of reputation and should bring
To us (who thought we surely knew
His revelation) guidance in grace
Through you! God showed Himself to you—
Who have for us no name or face
Or any saintliness at all;
Whom we, the undiscerning, call
"The Woman at the Well."

LOUISA BOYD GILE.

LETTERS

way or another, and will be criticized by someone as having done the wrong or inconsistent thing, whichever I do.

Let me suggest that we discard 13 of the 14 lines on the report about Communicants and call the remaining line "Easter Communion." There we would list the number of persons who made their Communion in the Church on Easter Day, adding an estimated number of those who have made their Communion not on the day itself, because of sickness or other inability, but at Easter time.

Of course there will be differences in judgment as to how this estimate is made, and differences as to how the Easter Communion are really counted. The clergy who feel that the best way to celebrate Easter Day is to inveigle every possible person present to make his Communion no matter what his relationship and status in the Church is, will turn in a somewhat inflated number.

But probably, on the whole, the error will be less than by our present cumbersome method of making our count.

(Very Rev.) W. D. F. HUGHES,
Dean, St. Luke's Cathedral.

Portland, Me.

Boy Bishops

THE picture of the "boy bishop" and the several accounts of the observance [L. C., January 6th] prompt me to write you about the observance of the festival at St. Clement's Church, Berkeley, Calif. There was little information available at the time we inaugurated it in 1948, but at the time we could find no record of its having been observed in anything like the fullness with which we observed it there that Christmas. The "bishop" was chosen from amongst the boy choristers, and he actually presided from St. Nicholas Day until the Innocents' Day whenever the boy choristers sang the service. It ended with the boy bishop singing the Evensong on the Innocents' Day himself. The "bishop" had complete Pontifical vestments.

The next year, 1949, the boy bishop also delivered a short sermon during the closing service, at which time he admonished the assembled parents in a way few clergy would attempt to do!

Although I am no longer associated with St. Clement's except by happy correspondence, I am glad to note that the boy bishop again reigned at St. Clement's this past Christmas. I think the tradition at St. Clement's is something of a record for the custom amongst boy choirs in America.

(Rev.) KENT HALEY,

Portland, Ore. St. Peter's Church.

Establishment

YOU state [L. C., December 30th] that the Welsh Church "lost the advantages of establishment, e.g., governmental financial support."

I don't suppose you would have space enough for an explanation of the differences between the positions of the Welsh Church before and after disestablishment, but I hope you will just allow me to point out that never at any time has the Church in Wales or the Church of England ever had "governmental financial support."

(Rev.) EDWARD C. MAXTED

Warrington, Fla.

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February

- Septuagesima Sunday.
Race Relations Sunday.
Christian Education Division, NCC, annual meeting, to 18th, Columbus, Ohio.
- National Council, Seabury House.
- Arizona convocation, to 14th.
Southern Brazil convocation, Pelotas, R.G.S., to 17th
- Canal Zone convocation.
- Sexagesima Sunday.
Brotherhood Week, NCC (to 27th).
- Brazilian National Council, Porto Alegre, R.G.S., to 21st.
- Episcopal Hospital Assembly, Cleveland, Ohio.
Lay conference on Christian and his daily work, NCC (to 24th).
- Presiding Bishop's Committee on Laymen's Work meeting, Greenwich, Conn., to 24th.
Washington's Birthday corporate communion for men.
- Quinquagesima Sunday.
- St. Matthias (transferred from February 24th).
- Ash Wednesday.
Southwestern Brazil convocation, Rosario, R.G.S.
- World Day of Prayer.

March

- First Sunday in Lent.
- Second Sunday in Lent.
- Election of Primate of New Zealand.
- Third Sunday in Lent.
- Fourth Sunday in Lent.

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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Lenten Meditations

"Were You There?"

By Harold E. Wagner

St. Mark's Church, Detroit, Mich.

This is a book taken from the well known spiritual, "Were you there when they crucified my Lord." Though these meditations were originally prepared for Good Friday, they are not limited to that day and therefore will make exceptionally good reading for anytime during Lent. It is an excellent book, well written and moderately priced. \$1.75

The Inward Cross

By Charles Duell Kean

Grace Church, Kirkwood, Mo.

Here is a brand new book written for modern men and women in the hope that it may help them to appreciate more deeply the power and wisdom of the cross. This book of meditations on the "Seven Last Words" will also be of tremendous value for clergymen preparing their lenten sermons. \$1.25

And Was Crucified

By Frank E. Damrosch, Jr.

St. Paul's Church, Doylestown, Pa.

Here is an extremely helpful book on the "Seven Last Words" for those preparing Good Friday Worship Meditations, also excellent material for sermons and spiritual reading. Pondering the "Seven Last Words" deeply, the author has put into writing his own personal reaction, intellectual and theological, and emotional. \$1.25

The Lord of Life

By William Moody

Bishop of Lexington

The Lord of Life centers about those climactic last days, now memorialized in Lent, when Christ's teachings were made visible in His life and in His death. Written with mastery and an unusual beauty of style, there are eight Good Friday addresses, together with meditations for Ash Wednesday, the four Sundays in Lent, Maundy Thursday, and Easter Day. \$1.35

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SORTS AND CONDITIONS

"ECUMENICAL RELATIONS" is the Church's ungainly term for its dealings with interchurch agencies such as the World Council of Churches, the International Missionary Council, and the National Council of Churches. The growing significance of this field of action was highlighted at a meeting of General Convention's Joint Commission on Ecumenical Relations in Washington, January 29th to 31st, when the Commission decided to ask General Convention for a full-time secretary to handle the steady stream of correspondence and planning. The secretary would presumably be attached to the office of the Presiding Bishop and would be titled, "Secretary for Ecumenical Relations."

THE COMMISSION discussed various reports passed on to it by the organizations in which the Episcopal Church takes an official part, and gave attention to the points of friction with the National Council of Churches which had recently been the occasion of an exchange of letters between the American Church Union and the National Council of the Episcopal Church. Bishop Sterrett of Bethlehem, reporting for the Episcopal Church members of NCC's General Board, said that they believe in going along with action of the General Board which does not conflict with some definite contrary position of the Episcopal Church; that in case of such a conflict, they would ask that the Church's demurring position be recorded; that the NCC should refrain from issuing statements on faith and order but should be free to issue statements on moral issues, with the proper safeguarding of minority opinion. The Bishop reminded the Commission that the NCC is still getting organized and time must be allowed for getting its cumbersome machinery to operate smoothly.

FAILURE of ecumenical activities to get down to the grass-roots level was discussed in connection with plans for the second assembly of the World Council of Churches, to be held in Evanston, Ill., in 1954. Another hard problem to solve was how to spread the \$1500 available to pay the expenses of 29 delegates to the biennial meeting of the National Council of Churches in Denver, Colo., next December.

ANOTHER important General Convention Commission met last week—the Standing Liturgical Commission, which engages in a continuous study of the Prayer Book and forms of public worship. At Seabury House, January 23d to 25th, the Commission discussed at length the collects and prayers, the Liturgy, and the Ordinal, on the basis of reports from Dr. John W. Suter, Dr. Bayard Jones, and Bishop Fenner of Kansas, respectively. As the Commission arrives at a definite conclusion about desirable revisions in some particular part of the Prayer Book, it issues its results in printed form as one of a series of "Prayer Book Studies," published by the Church Hymnal Corporation. The meeting was informed that so many of these publications had been sold to interested clergy and laity that a

\$2,000 subsidy allowed by General Convention would not have to be drawn upon.

ERIE will make a second try at electing a Bishop in a special convention called for April 26th at Trinity Memorial Church, Warren, Pa. An earlier session, November 20th, deadlocked when after eight ballots the clergy held firmly to the Rev. Dr. Thomas L. Small while the laity held equally firmly to Bishop Hubbard, suffragan of Michigan.

COLUMBIA University's new acting chaplain is the Rev. Darby W. Betts, who served as assistant chaplain under the Rev. James Pike. Fr. Pike has been elected dean of the Cathedral of St. John the Divine, New York. Associated in religious ministrations at the huge university will be the Rev. Dr. E. C. Vaillant, a member of the faculty of the College of the City of New York, and the Rev. Dr. Edmond LaB. Cherbonnier, assistant professor of religion at Barnard College. All are priests of the Episcopal Church.

ALSO in Monday morning's mail: The convention of Texas favors reorganizing the number of deputies to General Convention on the basis of the numerical strength of the several dioceses, instead of an equal number for all dioceses. A Soviet periodical, *Young Bolshevik*, paid tribute to the Russian Church as loyal to the regime and useful in the "peace campaigns." Hungarian measures against religious orders have almost starved them out of existence. English Free Churchmen have criticisms as well as praise for the Anglican report on the establishment (see Foreign). One wants Parliament to be able to keep the Church from becoming too much like Rome, another wants the Church to give up some of the benefits of establishment.

THERE WILL probably be another diocese in the Episcopal Church after the meeting of General Convention in Boston this fall. The missionary district of New Mexico and Southwest Texas, according to Bishop Stoney, will ask for diocesan status. In the past ten years, the district has grown from 6,501 to 11,315 in baptized persons, and from 4,834 to 7,392 in communicants. Contributions have increased from \$75,256 to \$333,833.

ACCORDING to an annual report of the Department of Stewardship and Benevolence of the National Council of Churches (formerly known as the United Stewardship Council), the Episcopal Church is going backward in its giving while the other Churches are going forward. The report shows the members of the Episcopal Church actually giving less in 1950 than they gave in 1949. The per capita gift dropped from \$42.44 to \$37.65, while the average for all Churches was going up from \$30.58 to \$32.33—according to the report. Something is out of kilter somewhere, however, for the reliable *Living Church Annual* shows figures for communicants and contributions which work out to a per capita gift of \$44.62 in 1949 and \$49.15 in 1950. The Annual's figures are high-

er because they include some types of income omitted from the other report, but these are not enough to explain the difference. Your reporter personally believes that Episcopal Church giving went up by about 10% in 1950, even though the National Council didn't get much of the increase.

UMT—Universal Military Training—was condemned by the General Board of the National Council of Churches at its meeting in New York, January 30th. The Board began its statement on the subject with a clear-cut approval of the government's present policy of drafting men for the armed forces, asserting that the Council "acknowledges the need of and supports adequate defense measures." The vote for the resolution was 39 affirmative, 8 negative.

ANOTHER SUBJECT which caused a stir in the General Board meeting was the report of a Committee on Coordinated Emphases. The question was how far the NCC should go in setting up a calendar of Church activities for the constituent Churches. The Committee was told to consult with the various member Churches before bringing its report to the board for final action.

THE SCOTTISH BISHOPS have made new rules for fasting because, according to Canon Mortlock, our correspondent, they believe that the widespread neglect of this "traditional discipline of the Church" is due to there being too many days of fasting and abstinence. "We therefore declare" says their instruction, "that of the days of fasting and abstinence laid down in the Prayer Book, only Ash Wednesday and Good Friday are to be regarded . . . as of obligation; and that these two days shall be days of fasting and abstinence." Days of modified austerity are recommended as follows: The vigils of Christmas, Easter, and Whitsunday, together with the Fridays in the four Ember weeks and one Rogation Day—fasting days. Other Fridays throughout the year (except Christmas Day, the Epiphany, and the Fridays in the octaves of Christmas, Easter, and Ascension Day)—days of abstinence.

THE BISHOPS state that the whole of Lent, except Sundays, is a time for special self-denial which should find expression in prayer, fasting, and almsgiving. For the purpose of abstinence they suggest that in view of changed circumstances tobacco and sweets should be regarded as food from which the faithful should abstain on days of abstinence.

AS ANNOUNCED in an editorial, *The Living Church* is being published in two editions. The church edition goes to press early in order to assure its delivery all over the country in time for distribution on Sunday. This is the home edition, which incorporates news received over the weekend and serves it up to you hot. Care will be taken, of course, to see that all important Church developments are recorded in both editions.

Peter Day.

SEPTUAGESIMA

GENERAL

EPISCOPATE

Bishop Dagwell Away

Bishop Dagwell of Oregon left his diocese on January 21st for a vacation in Arizona and California. He expected to be gone for a month or six weeks.

Bishop Emrich Elected

Bishop Emrich of Michigan has been elected president of the Detroit Council of Churches. He is the first bishop of the Episcopal Church to lead the Council which is composed of 604 churches in the metropolitan area of Detroit.

Problems in Common

A new committee which will be concerned with the work of the Church among American Indians[¶] was voted for in a resolution adopted at a recent meeting of 11 bishops of continental missionary districts and two National Council executives.

The bishops met at Amarillo, Texas, to discuss mutual problems, including Indian work, and to confer with the Rev. George A. Wieland, director of the Home Department of National Council, and the Rev. Clifford L. Samuelson, executive secretary of the Council's Division of Town and Country Work.

The group considered jointly "all essential matters of missionary policy, especially such points as would bear on the budget for the next triennium."

Among matters discussed was the total policy of the Church in its work among Indians. After detailed consideration of present weaknesses and strengths in the Church's work and the rapidly changing conditions affecting Indian life, the resolution was adopted. It reads:

"Resolved, That a bi-racial committee be established within the Home Department whose concern will be the work of the Church with American Indians, this bi-racial committee to be constituted in such manner as to represent national administrative authority, diocesan or district ecclesiastical authority,[¶] and the actual field workers, both white and Indian; the committee to be responsible for such general survey, study, and field research as will help it to guide General Convention and



MISSIONARY BISHOPS:* *Stenographers needed.*

the National Council in determining the policy of the Church in its work with Indians."

Reports were heard at the meeting concerning surveys conducted or being conducted through the Unit of Research and Field Study of the Home Department. The group commended the survey process and resolved:

"That the policy be followed of having a survey conducted through the Unit of Research and Field Study of each domestic missionary district during the last years of an episcopate, or during a vacancy in a district, or if impractical at either of these times, then during the early years of an episcopate at such time as will be most likely to prove of the greatest service to the newly elected bishop."

All of the missionary bishops present noted the need in each jurisdiction for increased stenographic assistance. It was pointed out that more and more of a bishop's time is demanded by work outside his office. Meanwhile, office detail constantly increases. A resolution asking for additional help in this situation was addressed to the Executive Board of the Woman's Auxiliary.

Domestic missionary districts are now assuming an increasingly large part of the bishop's salary and district office expenses. And the districts are now all

*From left: Bishops Gesner, coadjutor of South Dakota; Quarterman of North Texas; Barton of Eastern Oregon, Watson of Utah, Walters of San Joaquin, Hunter of Wyoming, Stoney of New Mexico, Lewis of Nevada, Dr. Wieland, and Bishops Nichols of Salina, Rhea of Idaho, Emery of North Dakota.

paying their proportionate amount on the apportionment.

Among other matters given careful consideration by the bishops were:

- (1) Role of women workers in missionary districts.
- (2) Use of seminary students in connection with National Council's program of rural Church training.
- (3) Ordination of laymen who read privately for orders.
- (4) Stages by which there can be systematic development of missionary districts into dioceses.

On this last point special attention was directed to the fact that a considerable number of the canons of the Church adopted for missionary districts years ago now should be amended to conform to the more organized and institutionalized work of the Church in districts. A committee was appointed to deal with General Convention's Committee on Canons.

All the domestic missionary districts except Arizona and Spokane were represented.

NATIONAL COUNCIL

New Member

The Rev. George M. Alexander, 38, rector of Trinity Church, Columbia, S. C., has been elected to membership of the National Council. His election was by the council of the Fourth Province, and he will succeed James A. Smith, Jr., of Birmingham, Ala., who has resigned.

TUNING IN: ¶ Large numbers of American Indians are members of the Episcopal Church. Historically, whole tribes have belonged to the Church, although the tribal way of life is not as strong as it once was. Even non-Episcopalian Indians are

linked to Church life through community services such as schools and hospitals. ¶ Ecclesiastical authority means the bishop, if there is one. Otherwise it means the interim body or individual governing in the bishop's absence.

SOCIAL RELATIONS¹

Minister to Alcoholics

The Rev. Alban Richey will probably be the first Episcopal clergyman to work full time on rehabilitating alcoholics.

Since January, 1950, Mr. Richey has been rector of two churches in Missouri, St. Jude's, Monroe City, and St. Paul's, Palmyra. His resignation of these cures takes effect on February 17th, and on March 1st he will join the staff of State Hospital at Butner, N. C. There he will serve as chaplain and social relations counselor at the alcoholic rehabilitation center which was established a few years ago.

As chaplain Mr. Richey will practice theological therapy. And as social relations counselor he will help recovered patients integrate themselves in their family, community, and social lives. This "follow-up" aspect of the program is considered by many in the field to be one of the more important steps in the recovery and rehabilitation of alcoholics.

Mr. Richey will remain connected officially with the diocese of Missouri with non-parochial status.

Under the Shadow of Fear

National Council's Department of Christian Social Relations has begun two nation-wide social studies to be completed before General Convention in September, 1952.

The studies deal with the two basic functions of social relations: (1) social study and community action; (2) health and welfare services. Both will need the coöperation of all dioceses and missionary districts. Initial letters asking for assistance have been written to bishops and diocesan department chairmen. Response, says the Department, has been excellent. The Department is encouraged by many favorable comments upon the validity of the studies and the need for them.

Each diocesan department of Christian social relations has by now received questionnaires on health and welfare and a survey of social study and community action. The national Department hopes, within the next few months, to receive many responses from individuals or committees working on the study. Already appearing, according to the Department, are indications of developments in joint Church-agency financing and of problems in securing adequate personnel.

Survey forms for the dioceses on social study and community action will be followed in February by parish inventories and public opinion polls for sample

parishes. The Department's goal is to hold regional conferences in February and March for the interpretation of materials and for the personal participation of diocesan social relations personnel.

Each study has two purposes. One purpose is to provide a factual and realistic basis for long-range planning and action on a national, diocesan, and local basis. The second purpose is to provide now, through the process of the study, opportunities for self-analysis and growth in each diocese, agency, and parish which participates.

The Department of Christian Social Relations says it intends that each of its studies shall offer a chance for immediate practical progress to all who assist, as well as new insights and goals for the whole Church for many years to come.

In a preliminary statement on the survey of social study and community action in the Church the Christian Social Relations Department says:

"The present disorder of society is apparent to all who view it in the light of Christian faith and responsibility. The lives of individual men and women are often frustrated and full of anxiety, and the relationships between them and between the groups in society are too frequently dominated by fear, hostility, and conflict. The Gospel of Jesus Christ summons the Church as never before, to its redemptive task, not only in the lives of individuals, but in the corporate life of society. For mankind lives under the shadow of fear and society is sick. We must heal both. In the words of St. Paul we must not 'be unwise,' but must understand 'what the will of God is, redeeming the time because the days are evil.'

"As a result of the recent work of the Church in Christian Education, there is a growing Church-wide awareness of our responsibility for this redemptive task in the lives of individuals. It is our responsibility to create equal awareness of this redemptive task in the relationships of society.

EFFECTIVE REDEMPTION

"The demands of our times have been underscored and interpreted by the Episcopal Church in General Convention, by the National Council of Churches, and by the World Council of Churches. These interpretations vary with respect to details. They are, however, in complete agreement that there is urgent need today for more effective redemptive action by the Church and its members in personal, community, and international relations.

"The Episcopal Church has not been unmindful of its responsibilities in the present crisis as well as over the last half century. It is apparent, however, that more effective action will depend upon a better use of channels and programs within the

Church, from the national and diocesan areas, to the parish and individual members. In addition, the present crisis contains new challenges which require new direction and novel approaches to the Church's responsibility for a more Christian society.

"It is, therefore, clear that the interest, understanding, and participation of members of the Episcopal Church in redeeming society, require revitalization. In order to assume these responsibilities there must be constant study of the social order, its complex relationships, its structure, and its problems, and there must be constant analysis and interpretation by clergy and laity. There must be, also, more constructive community action of a healing and transforming character.

"Accordingly, the Department of Christian Social Relations has authorized the staff of the Department to undertake a Church-wide inventory and evaluation of the status of social study and community action in the Protestant Episcopal Church in the United States of America.

"The study will include (1) an historical review of the period 1901-1951; (2) an analysis of the current activities for the period 1949-1951 on the national, diocesan, and parish levels; (3) an analysis of typical social attitudes and community-related activities of Church members based upon an opinion survey of a representative cross-section of the Church; and (4) an evaluation and setting of goals for the future.

"A general committee, consisting of bishops, clergy, and laity, will guide the study in coöperation with the Department and the staff. Experts in the field of social study and analysis, social research, social psychology, and public opinion research, will assist in the technical aspects of the study.

"This study will not be a collection of facts for the sake of facts. Rather, it is hoped that the very process of review and evaluation will be an educational and creative activity that will stimulate all those participating to a renewed interest and participation in this redemptive task of the Church. The purpose, therefore, of the study authorized by the Department will be to discover how all of us together may stimulate our social study and community action in the national Church, in the dioceses, and in the parishes. The study itself, therefore, becomes a joint effort of bishops, clergy, and laity in pursuit of a common goal—creating a redeemed society for the redeemed man.

"Progress has already been made in this study. A committee, consisting of bishops, clergy, and laity, has been invited to guide it. A panel of technical experts has helped develop a sampling process for parishes and individuals which will make the findings scientifically valid for the whole Church. The panel includes: Dr. Kenneth B. Clark, professor of social psychology, College of the City of New York; W. A. Lydgate of the American Institute of Public Opinion (Gallup Poll); and from the Na-

TUNING IN: ¶ Social relations, as sponsored by the Church, are the modern equivalent of the traditional "corporal works of mercy," which are: to feed the hungry, give drink to the thirsty, clothe the naked, harbor the homeless, visit the sick,

visit prisoners and ransom captives, bury the dead. Both the traditional and modern concepts are based on the principle of love for one's neighbor which our Lord enunciated as second only to the Christian's love for God.

tional Council of Churches: the Rev. David Barry, director of Field Research; Dr. F. Ernest Johnson, executive director of the Department of Research and Survey; and Dr. Benson Y. Landis, associate executive director of the Department of Research and Survey.

"A pilot study on the parish and individual levels is now being conducted. Shortly after the first of the year there will be general distribution of the provincial and diocesan surveys, the inventories of the sample parishes, and the public opinion poll. Field conferences in each province are planned by the staff which includes the Rev. Dr. Almon R. Pepper, Mrs. Muriel Webb, and the Rev. M. Moran Weston."

About the study of health and welfare services the Department of Christian Social Relations says:

"At General Convention in 1949, the Division of Health and Welfare Services, under the leadership of the Rev. Arnold Purdie, presented a printed report, *Episcopal Social Welfare Today*. This statement, describing in brief compass the wide range of social agencies operated by the Church, aroused the interest of Churchmen and agencies alike. It became evident that these over 250 agencies represented an important expression of the mission of the Church, influencing the lives of hundreds of thousands of people, and costing millions of dollars in capital investment and operating expense.

"Since 1949, the Rev. John Higgins, D.D., as chairman of the Division, and the Division staff have been exploring ways in

which the ministry of these agencies might be improved and strengthened and their relationships with the Church become more meaningful to the agencies themselves and to the Church. Recent studies of the social agencies in several large dioceses gave strong evidence that both the diocese and the agency must look at themselves and at each other with a new sense of common responsibility and interrelationship. The National Council, believing that this process would be given impetus if entered into on a Church-wide basis with the full participation and coöperation of the Council, authorized the Department of Christian Social Relations and its Division of Health and Welfare Services to sponsor a study which would reveal the present situation and point the way for future developments.

"The agencies of the Church have been grouped for study and staff assignment:

- Hospitals and Convalescent Homes—Miss Charlotte Gluck
- Homes and Services for the Aged—Miss Charlotte Gluck
- Child Care and Youth Serving Agencies—Mrs. Charles Monroe
- Community Centers and Settlements—Mrs. Charles Monroe
- City Missions and Chaplaincy Services—the Rev. Almon R. Pepper
- Services for Seamen—the Rev. Almon R. Pepper

"For each grouping of agencies a study committee of experienced and competent people is being secured and for the overall purposes of the study, the Division will add several experts.

"Basic factual information about the agencies and the dioceses will be sought by

questionnaire with the diocesan departments of Christian social relations acting as the local agent. Further information, experience, and thinking will be sought by correspondence and some field trips. It is hoped that the active participation of every one involved may be secured in this way and that findings and new directions will be the result of common concern. The study reports will be no end in themselves but rather a new beginning of closer association between the Church and the agencies which will help both to better serve God's people and His Kingdom."

DRAMA

Opening Night in Church

Last fall the idea of presenting religious drama¹ in church caught the enthusiasm of a small group of parishioners of Trinity Church, Easton, Pa. They formed the Trinity Players Guild, and after a lot of hard work, staged their first play early in January.

Going to see a play in church, not in the basement or parish hall of a church, but a professional or near-professional production in the chancel of the church itself, is something unfamiliar to most Americans. New Yorkers got a chance to try it last October when Christopher Fry's play, *A Sleep of Prisoners*, written at the request of the English Religious Drama Society for the Festival of Britain, was put on at St. James Church, New York City.

Fired by Mr. Fry's step in the revival of the theatrical function of the church, groups of American Churchpeople began thinking about bringing religious drama, on a more elaborate scale than the traditional holiday pageant, into their own churches, and of going one step more by doing the producing and acting.

The revival is already well under way in England, having had *Murder in the Cathedral* as one of its original impetuses. That play was written by T. S. Eliot for presentation in church during the Canterbury Festival in 1935. Since then there has been a general revival of the medieval miracle plays (about legends of the saints) and morality plays (teach the same truths as the miracles, but allegorically) in England.

Closely related to the miracles and moralities is the mystery play (deals with Scriptural events only). In mid-December the Christmas episodes from the York Cycle of Mystery plays were presented as a chancel drama by Churchpeople studying at the University of Texas assisted by their chaplain, the Rev. Keith Bardin. The same group plans to do *A Sleep of Prisoners* next.

In November a Los Angeles group



IN THE CHANCEL: Suggestions of open wagons.

TUNING IN: ¶ Greatest drama of all in the Church's life is the Holy Eucharist. For in this action, all that Christ did for us, climaxed by His "mighty Resurrection and glorious Ascension," is not only "shown forth," but becomes a present reality.

Through the fourfold pattern of offering to God bread and wine, calling down God's blessing upon these, breaking the bread, and feeding upon the Body and Blood of Christ, the participants are joined to Him in His eternal offering.

called the Altar Theater produced *If Light Be Darkness*, specially written for presentation in the sanctuary. The church they chose for staging *If Light Be Darkness* was St. Paul's Cathedral, Los Angeles [L. C., December 2d].

At about the same time the curtain was going up in the Los Angeles cathedral, the Trinity Players Guild in Easton was getting ready for its first production.

The play they chose was a medieval miracle, the Coventry Nativity Play.

In the early Middle Ages it was no unusual thing to see a play in church. In fact for a while during the middle ages in Europe the only drama performed was performed in churches.

Drama had been in disgrace for about 1000 years. The early fathers of the Church frowned upon the extremes of ribaldry which it often reached and at last they banned it completely. Its rebirth came with timid elaborations of the liturgy, and gradually it grew up into the miracle, morality, and mystery. The Coventry and York series are two of four collections of these plays still in existence. According to the *Encyclopaedia Britannica* the Coventry group occasionally rises to real dramatic force.

By the 15th century, which is the century of the Coventry Nativity Play, the play had been taken out of doors by workers' guilds. The Coventry Nativity Play was originally the property of the Company of Shearman and Tailors in Coventry, England. It was presented by that company in colorful horse-drawn pageant wagons in the market place of the town on Corpus Christi Day, as were the York plays.

The Trinity Players Guild presented the play in the chancel of their own church in Easton. Opening night was January 9th, and a second performance was given on January 10th. Both times the church was packed with large, capacity audiences. Not only members of Trinity, but members of other churches and people from the surrounding community came. All were impressed by the performances which bordered on the professional.

The Trinity Players Guild followed the original manuscript of the Coventry Nativity Play as closely as possible, although they cut some long speeches and translated obscure words. To adapt the production to modern times, a large platform was erected in the front of the church extending into the chancel, on a level with the tops of the pews. Curtains and wings screened the pulpit, sanctuary, and the remainder of the chancel to form several playing areas suggesting the

original open wagons and to allow continuous action. Spotlights attached to a long beam suspended from the front chandeliers, chancel stage lights, and footlights were controlled from a board in the pulpit. The stage and scenery were made in sections by a large group of enthusiastic men of the parish and were assembled after morning service on the Sunday preceding the production. And the stage had to be removed completely in time for the services on the next Sunday.

The cast of 18 was drawn from the church membership and the Little Theatre group of Lafayette College in Easton. Incidental music was sung by the Polyphonic Singers of Easton, a chamber music group organized under the direction of Professor Gerhard H. Magnus to explore the vocal music of the period before Bach. The group sang the sort of secular music that might have been played in taverns and in the market places in Coventry.

The costumes were authentically medieval and copied from old paintings, and, with the exception of the soldiers, were made by a committee of 20 women of the parish.

The Players Guild is under the direction of member of Trinity Church, Dr. Louis T. Stableford of Lafayette College. Members of Trinity Parish and people from the community in general came to the first play. No tickets were sold but a free will offering to help expenses was taken during the intermissions.

The Guild has chosen, as its second production, the 16th century morality play, *The Summoning of Everyman*.

WORLD RELIEF

Prayer for Refugees

The chairman of the Central Committee of the World Council of Churches has asked all WCC member Churches — Anglican, Old Catholic, Orthodox and Protestant — to use a special "Prayer for the Refugees of the World."

The prayer was written by the Rt. Rev. George K. A. Bell, Bishop of Chichester, with the cooperation of Dr. G. J. van Heuven Goedhart, United Nations Commissioner for Refugees, and other NCC leaders. The Prayer¹ is:

"Almighty God, whose blessed Son had no place on earth to lay His head, we thank Thee with all our hearts that, having kept us from the tribulations which many of Thy children suffer, Thou hast permitted us to dwell peacefully in the land that we love.

"Open our hearts to the sorrows of the refugees, who, through the cruelty of men

and for the sake of that which they believed, have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own.

"Help us to remember that it is not for our merits, but only of Thy grace that we have been preserved.

"Inspire our nations to take courageous and generous action for the sake of the refugees.

"And make Thy Church a place in which the homeless find a home, the hopeless recover hope and the wounds of men are healed, through the love of Thy only Son, our Saviour, Jesus Christ. Amen."

ARMED FORCES

Requirement for a World Role

Military chaplains play a vital part in giving America the kind of armed forces it needs to assume its role of world leadership, said Secretary of the Army Frank Pace, Jr.

The Secretary spoke at a conference of the Army's supervisory chaplains held at the Pentagon. He said that the leadership of chaplains is needed to give American military units "the cleanliness of mind and spirit" they require for America's world role.

Speaking directly to civilian Church leaders who were invited to attend the conference, Secretary Pace said that the supply of good chaplains to the armed services is both a grave responsibility and a great opportunity.

Supervisory chaplains from all the continental army commands, as well as the overseas theaters, were on hand for the meeting, most of which was devoted to discussing how chaplains can adapt their services to meet the need of an expanding army with many teen-agers in its rank. [RNS]



IN THE MIDDLE AGES it was not unusual. (Trinity Players Guild.)

TUNING IN: † Christian prayer, when it assumes literary form, is normally addressed to God (the Father) and concluded with "through Jesus Christ our Lord" — or some similar phrase. Frequently a reference to the Holy Ghost is added,

which thus rounds out the Trinitarian reference. Best example, perhaps, is the Prayer of Consecration (see especially top of p. 80 and bottom of p. 81, Book of Common Prayer). Basic principle is that Christians approach God only through Christ.

KOREA

Three Missing

First encouraging word that Bishop Cooper, Anglican bishop in Korea, might still be alive [L. C., February 3d], was tempered by the omission of names of three other Anglican missionaries from a list of foreign civilian internees given to the United Nations on January 26th by the Communists. The Associated Press reports that according to the Communists the list was complete. The missing missionaries are the Rev. Frs. Charles Hunt, Albert William Lee, and Sister Mary Clare.

ENGLAND

Changes in a Partnership

Changes in the relationship between the Anglican Church and the State in England were advocated in a report from a special commission that was set up by the Church Assembly[†] (a representative body of bishops, clergy, and laity of the Church of England) in June, 1949. The report will be debated at the Assembly's next session, which opens on February 13th.

The report said that the commission believes in the ideal of a partnership between Church and State, but it said that if the partnership is to continue to be effective, "certain adjustments" must be made.

Major recommendations call for changes in regard to control of worship and the appointment of bishops.

The report recalled that when the Church Assembly approved two measures in 1927 and 1928 for revision of the Book of Common Prayer, the proposals were rejected by the House of Commons by large majority votes.

The report gave no encouragement to elements in the Church of England which favor disestablishment. It said the commission believed that disestablishment could only be carried out with grave injury to Church and State, and would not necessarily result in a greater freedom in worship.

The commission recommended that power be given to the Church to make optional and experimental departures from the forms prescribed by the Book of Common Prayer, provided that consent is received from the House of Laity as well as from the Convocations of Canterbury and York.

Such permission, the report said, should have a time limit of seven or ten

years and be renewable only by a fresh decision of the Convocations and the House of Laity.

The commission opposed any attempt to diminish the personal responsibility of the Prime Minister for the advice he gives the King in regard to the appointment of bishops. It said that final responsibility for advice to the Prime Minister given on behalf of the Church should remain with the archbishops. However, it recommended the appointment of a small consultative body representative of the bishops, clergy, and laity to consult with and advise the archbishops on episcopal appointments.

The commission suggested abolishing the penalties which can still be evoked for non-compliance with State directives to elect and consecrate nominated persons as bishops. These penalties, imposed by King Henry VIII, include arrest, forfeiture of property, and outlawry. They were created to lessen "papal aggression," and to prevent secular courts adjudicating on matters involving interpretation of doctrine, discipline, or ritual.

Also urged by the commission was the restoration of a degree of self-government in legal affairs through the creation of a final appeal court with full ecclesiastical authority. The court would consist of the two archbishops or their representatives, and two communicants "who hold or have held high judicial office."

The report outlined the curious position whereby, although there is no act of parliament or trust deed establishing the Church of England, the Anglican Church has become the established Church by "a very gradual process of partnership." In this partnership, Church and State have rights and privileges and at the same time accept restrictions and limitations.

Privileges of establishment, according to the report, are: the special position of the Anglican clergy in relation to other ministers of religion in the parishes; the tradition by which the Archbishop of Canterbury always crowns the king; the right of certain bishops to sit in the House of Lords; and the exclusive choice of Anglican clergymen as chaplains in the House of Commons and professors in Oxford and Cambridge universities.

Among the restrictions the Church accepts, the report said, are the royal nomination of bishops and deans, the right of final veto possessed by both Houses of Parliament on measures submitted by the Church Assembly, and the status of the Privy Council as the final court of appeal in ecclesiastical causes.

The report said that "the unique re-

lationship between Church and State in England" is regarded by the world as a sign that the country has preserved a continuous Christian tradition.

"If this relationship were broken it would be considered as a sign that England had abandoned Christianity," the report said, adding, however, that "if the Church is to continue to work effectively, she must have freedom to develop."

[RNS]

EGYPT

End Discrimination

A petition asking for an end to discrimination against Coptic Orthodox in Egypt has been submitted to King Farouk and the Prime Minister by the Coptic Community Council.

The petition complained also of the recent burning of a Coptic church in Suez by Egyptian extremists during Anglo-Egyptian fighting. It said that such offenses have been "repeatedly committed."

According to the petition, discrimination exists between the Moslem majority in Egypt and the Coptic element in regard to appointments to government posts and the conditions governing the construction of new churches.

Other issues raised in the petition included the broadcasting of allegedly provocative Moslem sermons over public address systems and radio stations, and the refusal of the State radio stations to broadcast Coptic religious services, even on important occasions.

[RNS]

YUGOSLAVIA

Serbians May Join World Council

The Serbian Orthodox Church is "seriously considering" joining the World Council of Churches, according to unofficial sources in Belgrade.

Speculation over the Serbian Church's possible affiliation with the World Council was stirred by the week-long visit to Belgrade of two religious leaders.

The visitors, who came at the joint invitation of the Serbian Orthodox Church and the Evangelical Church in Yugoslavia, were Dr. W. A. Visser 't Hooft, general secretary of the World Council, and Dr. Robert Tobias of Lyons, Kans., assistant director of the Council's Department of Interchurch Aid.

Dr. Visser 't Hooft said that he and Dr. Tobias had come to Yugoslavia "to meet Church leaders and discover how the Council can help them."

[RNS]

TUNING IN: [†] Church Assembly consists of House of Bishops, House of Clergy, and House of Laity. First two houses are composed of the members of England's ancient representative bodies, the Convocations of Canterbury and York, which have

powers not shared by House of Laity, especially in matters of doctrine. To add to the confusion, the House of Laity is elected in Church elections, while the House of Clergy is elected in governmental elections.

Nightfall Over *Iran*

By Elgin Groseclose

Sometime Treasurer General of Iran

AN agitated Washington, alarmed over recent events, is preparing to throw something like 50 million dollars in military and economic aid into Iran[¶] during the coming year to keep the country from falling under the Iron Curtain. The questions presented by this extraordinary effort of American diplomacy are whether it will be successful, and whether better means are at hand to achieve the purpose.

The first imponderable fact is the belatedness of the effort. Whatever tenuous hopes are held for a settlement of the current oil controversy, the bald truth is that an iron curtain (a veil is the more correct analogy) has already been drawn around the commercial life of the country. By the cutting off of the flow of oil, the economic life of Iran has been deprived of revenues which were the mainstay of the budget and the prosperity of the cities. Already the effects are being seen in stagnation of trade, depreciating currency, rising taxes, and shortages of needed commodities, such as sugar.

Whatever compromise may be effected on the oil question, the grave doubt exists whether Iranian oil will ever resume the place it formerly held in world economy; and the fact must be faced, which has so far been ignored by Iranian officialdom, that the country must develop other sources of revenue if it is not to sink back into the medieval decay from which it has been trying to emerge.

The graver fact — indeed, the crux of the present situation — the importance of which has been passed over both in Iran and by American diplomacy, is that the oil nationalization, and the frenzied xenophobia[¶] that is now sweeping the country, are but the present effects of a spiritual and intellectual veil that began to be drawn over the youth of Iran in 1932.

In that year an edict was issued forbidding all foreign schools to enroll pupils of Persian nationality in the elemen-

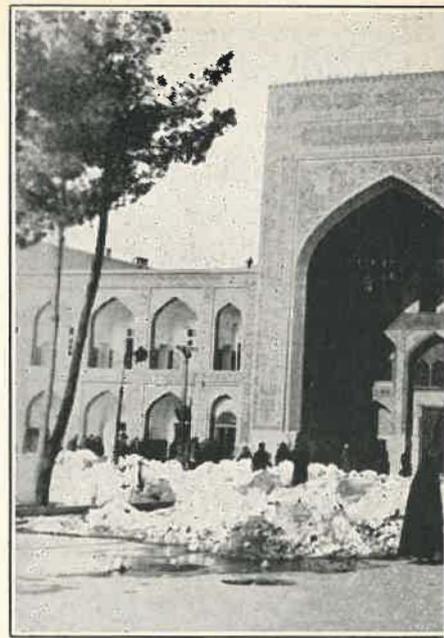
tary grades. Western diplomacy, even then concerned about Communist infiltration, took a short sighted and complacent view of this development on the understanding that it was directed against the Russian schools in Iran, and ignored the fact that the enrollment in Russian schools was an insignificant fraction of that in schools maintained by Christian missions.

Actually, at that time, the only comprehensive educational system in Iran, extending from the elementary grades through college, was that of the missions. This system comprised hundreds of village schools, scores of elementary and middle schools in the towns, nurses training schools, seminaries, and two eminent institutions of higher learning — Alborz College in Teheran, supported by the Presbyterians, and Stewart Memorial College in Isfahan, founded and maintained by the Anglicans. By the decree of 1932, three fourths of the enrollment of the mission schools was cut off.

In 1941, just 11 years ago, night fell upon Christian educational work in Iran when all the remaining foreign educational institutions were closed by government edict. Some two million dollars of educational properties maintained by the missions were liquidated, and three score educational missionaries retired from the field.

To the closing off of contact with the intellectual and spiritual resources of the West, the return to Islamic and traditional exclusiveness, the feeding of Iranian youth upon the husks of an outworn culture, may be traced the current unrest among the generation of youth that has grown up since the edict of 1932. To it may also be traced the current fanatic nationalism, suspicion of foreigners, and feverish attempts to recall the ancient glory of Iran as a support to political isolation.

The seriousness of the situation may be appraised by the estimate given me by a thoughtful and deeply concerned



IRANIANS who are anti-everything were

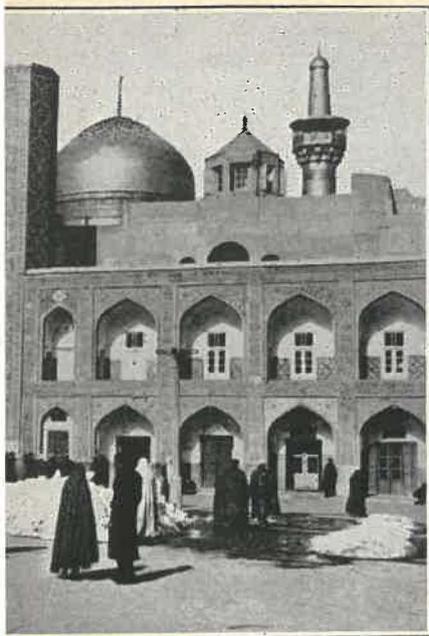
professor in the government-supported Teheran University, that 80% of the students are Communist. Not long ago, the president and entire faculty of the University resigned in protest against the demonstrations carried on by students, and the University has been closed. The demonstrations are Communist in name, but the feeling is as anti-Russian as it is anti-British and anti-American. Actually, the student unrest is without an intellectual content, Communist or other. It is simply anti — anti-British, anti-American, anti-government, anti-Shah, anti-Anglo-Iranian Oil Company. These students are young men dissatisfied, bitter with resentment, but without a program — hopeless, atheistic, despairing. They represent the present intellectual element upon whom, in the coming years, the responsibilities of government and administration will rest.

Almost as tragic as the spiritual twilight in Iran today is the intellectual sterility of Washington policy in dealing with the situation. Of the 50 million or so dollars of American taxpayers' money which is being allocated to Iran during the coming year from the Mutual Security Program appropriation, about half will be spent on equipping an army — already notorious for its corruption and lack of morale — with new weapons, planes, transport, and repair depots. The other half will be spent on a program of economic assistance and technical aid to Iranian agriculture, so neglected by successive Iranian governments that one hundred times the sum

TUNING IN: ¶ Iran, native name for Persia, was adopted into Western usage after 1927. The country has an area of about 628,000 sq. miles — or a little over twice that of Texas. In its estimated population of 12 to 17 million are some 3000

Anglicans, under the Bishop in Iran, the Rt. Rev. William J. Thompson. (First Anglican bishop was consecrated in 1912.) ¶ Xenophobia (zenoFObia) is fear of foreigners and things foreign (Greek: "xenos," "foreign," and "phobos," "fear").

America gives Iran everything but what it needs, says a Churchman who knows the inside situation.



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on the husks of an outworn culture.

would hardly suffice to lift it from the medieval morass in which it now flounders. At the time of writing, the glittering feature of the technical aid program in Iran is a campaign of spraying the villages with DDT and equipping them with tiled latrines—two items which in Washington thinking are powerful preventives of the infection of Communism. In a few months however, it is hoped to have on the scene about a hundred American experts in agriculture, sanitation, and public health, including doctors and nurses.

The sterility of Washington political thought lies in the delusion that good will can be bought by appropriations, and that Iran can be redeemed by lavish application of fertilizers to its fields. What the country needs is the fertilization of an idea, the spread of a new hope, the implanting of a new faith. The experts being sent to Iran are, on the whole, exceptional representatives of the best in American life, but the spread of an idea—the idea that made America great—is not within their directives. Their functions are strictly technical, and to be caught disseminating an idea would probably occasion their recall. An American scholar, recently in Iran under a Fulbright fellowship to teach in the University of Teheran, found himself teaching elementary English under close supervision for daring to introduce a few concepts into his instruction.

For about one per cent of the technical-aid budget the Christian missions maintain a staff of about equal size with

that contemplated under the technical aid program, and carry on an effective work of spreading, not DDT, but the only truth and idea which can redeem the country from the ills from which it suffers.

The missions operate without government subsidy, without expense to the American taxpayer, without diplomatic passports, and without official support. Indeed, from an Embassy which, in theory, is maintained to watch over American interests and personnel—and in Iran the only resident Americans, are business men and missionaries—the missions encounter a chilling apathy, bordering on suspicion and resentment.

Thus, when two senior missionaries called on a recent ambassador to pay their respects on his arrival they found him too busy to receive them, and so far as is known, not once during his tenure was a missionary invited into his presence. Last spring an evangelistic meeting in Meshed was disturbed by hecklers; promptly came a telegram from the Embassy directing, in effect, that the meetings be closed and that the missionary be withdrawn. In conversation with a high Embassy official, in which the subject of missions came up, the official snorted, "What have the missions accomplished in their hundred years in Iran?"

While the lights in the American Embassy burned late as officials sweated to save British oil interests in Iran, the historic American mission interest in Iran has been allowed to fall under increasing official restrictions, so that the missions face today the greatest official obstacles to their work in the 30 years of this observer's acquaintance with Iranian affairs. Thus, at the height of the oil crisis, no official intimation was ever offered by an embassy that the British petrol trucks should stay off the streets, but at the whisper of Moslem antipathy to missions—or on occasions of Islamic religious festivals—a solicitous Embassy urges all missionaries to remain indoors.

Mission boards today find great difficulty in obtaining visas for new missionaries. All requests for such visas must be referred to Teheran, where delay is certain and refusal is a possibility, particularly if the profession of "missionary" is indicated on the passport. The Anglican missions have several missionaries for whom they have been vainly seeking visas. Missionaries on the field are afraid to go home lest return visas be denied.

A missionary friend of mine, who has spent 30 years on the field, was recently overjoyed that his daughter and her husband had been accepted for missionary service and would soon join him. He was eager to go to Baghdad to welcome them, but dared go no farther than the Iranian border lest he be forbidden to return.

Once on the field, further difficulties begin. Since last spring, all foreigners have been forbidden to journey outside their place of residence without permission of the military authorities. These travel permits—"red cards," they are called—must be obtained for each and every journey. The route is specifically stated, as well as the duration of the stay, which is never allowed to exceed one month. Failure to adhere to the restrictions involves the traveler in unpleasant complications.

A British consul was recently held under arrest for two days for deviation from his route. I recall an experience of my own. Having once obtained permission to travel to Tabriz, to study village conditions, I found on arrival that my movements could not extend beyond the city limits. A missionary in one city has been told by the authorities that, if he once leaves the city limits, he will not be allowed to return. Under such restrictions the difficulties of carrying on evangelistic work are enormous.

At a time when the American government sends doctors to Iran at American taxpayers' expense, the Iranian government places such severe restrictions on missionary doctors that three major hospitals have had to close and the remainder function under the handicap of inadequate staff. Two of the hospitals, maintained by the Anglicans, were in regions in which no other hospital existed within a radius of a hundred miles.

The above has been written concerning official attitudes and policies, both Iranian and American, as these affect the evangelistic mission of the Church in Iran. Beneath the crust of officialdom there persists a ferment of eagerness for the truth. In traveling throughout Iran, as I have stopped in towns and hamlets, there are always youths that gather around my car, to talk to me, in broken English, to exchange names and addresses, and to inquire how they may get to America to complete their education. Though night has fallen over Iran, there are those who reach out their hands for the stars.

TUNING IN: ¶ Mr. Gröseclose is a communicant of St. Alban's, Washington, D. C., and head of a firm of economic consultants. His service with the Iranian government was during World War II, but in earlier years he served there as a missionary

teacher, and his writings cover both economic and Persian cultural subjects. He has also been an associate editor of *Fortune* magazine. Anglican missionary work in Iran is under the Church of England.

Race Relations

A Guest Editorial

¶ *This week, in observance of Race Relations Sunday, we have invited the Rev. Shelton Hale Bishop, D.D., rector of St. Philip's Church, New York, to write a guest editorial. Fr. Bishop's parish is not only the largest Negro church of the Episcopal Church, but is the largest single congregation in the Church, being exceeded only by Trinity parish, New York, which has five chapels in addition to the mother church.*

RACE Relations Sunday is one of the significant observances of the Church in America. In Europe it would be largely meaningless. In South Africa, impossible. In one sense, it stands as a beacon light to those who still hope that the Church will focus a mighty witness for Christ in the area of human relations. In another sense, it stands as a reminder of the judgment of God upon one of humanity's greatest failures. It may be trite to point to humanity's failures. However, in a purely secular world it is easy to disregard them until they become oppressive and threatening.

It is an entirely different matter when we as Churchmen consider that failure in human relations must be one of the central concerns of God and therefore of the Church of His Beloved Son. Every concept we have of the Church as one family of redeemed people, "one Body," "members one of another," indicates the concern Jesus had for the very structure of society — of the redeemed society of believers. His Gospel was addressed to all people everywhere



KINGDOM-LIVING was to include everybody.

RNS

in every age; but it becomes specifically applicable to the lives of those "who have put on Christ." To them is committed a discipleship not enjoined essentially upon those who do not know Him or those who reject Him.

In this connection, the State has a responsibility for civil rights that is inalienable. It is not likely to demand of itself that it fulfill that responsibility unless it is under the compulsion of informed and righteous public opinion. But public opinion comes only from a secular mind, predominantly defensive and directed by self-interest, unless the impact of Christian goodwill, righteous dealing, and peace be brought upon it. One of the great inherent tasks of the Church and of all Church people is to assure this impact; and to fail is to be unfaithful to God and to His purpose to establish on earth His Kingdom.

Where the Church has not undertaken deliberately, in accordance with God's Will, to bring His Spirit to bear on society, in the area of race relations, other organizations with no religious genius have stepped into the gap. Here corporate self-interest has proven to be a better antidote to racial conflict and injustice than a "hands-off" attitude of the Church. Stop-gap results and legislative forbearance are very often as far as these organized efforts can go. Nevertheless they make a mighty contribution. One only has to know the history and the accomplishments of the National Association for the Advancement of Colored People, the National Urban League, and

any of the outstanding interracial groups to realize the power of this front-line action to change racial attitudes and action in America.

Nor has the Church been altogether remiss. She has borne her witness. But because of her very genius, the spirit and command of her Master — “thou shalt love thy neighbor as thyself” — “which of these three was neighbor unto him that fell among the thieves?” — “he that exalteth himself shall be abased” — make her responsible to the whole world for what she does in critical areas of human relationships. She is expected to do more than “National Associations,” whether of Manufacturers or of Physicians or of Negroes.

I can tell you only that Negroes look to the Church “to be as her Master.” They expect too much. All minority groups tend to, of necessity. “Where there is no vision the people perish.” They expect that in this very delicate area which concerns their whole existence the real Christian way of life should prevail. They have a right to expect this, even though they know their expectation is utopian. Everything in their life depends upon an increasingly improved adjustment of their status. Think of the scope of it — their housing, the price they pay for food, the wages they receive, their education, their transportation, their health, the scale of opportunities, their worship of Almighty God and their inclusion as children on an equality in the Church family.

This may not mean too much to you if you are not part of an oppressed group and only observe from the outside. The spectator psychology is not part of the intent of the Incarnation. “The Word made flesh” changed the whole world on that score, at least by spiritual implication. Kingdom-living was to include everybody, even Negroes. The more prejudice shut men out, the more Christ included them. It was that way in the beginning of the Christian Church. This is such a vital issue with them, as with millions not Negro, that it appears to them an inescapable and undeniable commitment and function of the Church of Christ.

THE world looks to the Church to set the tone in human relationships just as we look to clergy and committed Christian laymen to set a pattern of human behavior in society. In race relations the secular world recently has set us a stepped-up pace, identifiable and strategic. Yes, it has its Florida bombings and similar outrages which are only locally condoned, but it has its Negro professors and instructors in more than a score of white colleges and more and more students admitted to Southern Universities. It has its Stuyvesant Town victory, its Ralph Bunche, Jackie Robinson, and innumerable openings everywhere in business, industry, and professional life, as well as general integration of the races in the Armed Forces quietly but deliberately achieved.

One could point to similar increases in better re-

lations in Church too, but the extent and seriousness of them are not great enough yet to keep pace with the world of politics and business, education and sports. It may be that Christians have brought these advances about more than is here acknowledged. But men still look to the organized Church to set the tone in *its own* activities and procedures. It is the spirit that is looked for, a spirit which enshrines the principles and precepts of the Master, and the translation of that spirit into effective action.

The new revival in religion, in Church attendance, and the sheer power of that witness, are opportunities to inform, activate and consecrate the aspirations and the hunger for truth and service in the area of Race Relations as a critical area for change and corrective. Race Relations Sunday can be the lever to pry loose all the secretly cherished idealism of so many Churchpeople and set it free to put new life into eroded soil, not one day only but as a continuous and uncompromising commitment everyday.

SHELTON HALE BISHOP.

Anglican Provinces

IT is a basic principle of Anglicanism that two bishops of the Anglican Communion shall not exercise jurisdiction in the same place. Thus when a foreign missionary district of the Episcopal Church and a missionary diocese of the Church of England, or some other Anglican Church, exist in adjoining areas, care is taken to see that the boundary between them is properly defined; and normally all churches in the same area bear allegiance to the same Bishop. The few exceptions to this rule that formerly existed have, for the most part, been ironed out.

When it comes to provinces, however, this principle of avoiding overlapping jurisdictions breaks down. Thus in the West Indies, eight dioceses of the Church of the Province of the West Indies are interspersed with five American missionary districts — Dominican Republic, Haiti, Puerto Rico, Virgin Islands, and Cuba. These have no relationship to the province, though actually some of the provincial bishops have to pass through their territory to visit their own missions.

Four of these American jurisdictions are members of the province of New York and New Jersey (with which they have little in common), and one is a foreign missionary jurisdiction. This makes little sense, unless the nationality of the bishops is considered as more important than the community of their faith — and indeed one of the bishops of the Anglican province is an American citizen, so even that does not hold. Efforts to unite all the dioceses and missionary districts of the West Indies in a single province have so far proved fruitless.

A similar anomaly exists in West Africa, where the five dioceses of the Church of England have united to form the Church of the Province of West

Africa. The American missionary district of Liberia, though completely surrounded by these dioceses (except, of course, for its seacoast), remains outside the provincial union. The Archbishop of Canterbury has expressed the hope that Liberia will unite with the surrounding dioceses, and has stated that this matter "was being submitted to the Bishop of Liberia and the Presiding Bishop of the Protestant Episcopal Church in the United States of America for their consideration."

One reason that these anomalies exist is that the Episcopal Church and the other Anglican Churches differ in their policy as to membership of missionary bishops in the House of Bishops of the home Church. The American Church guards the right of its overseas missionary bishops to retain their seat and vote in the American House of Bishops, but the Church of England "turns them loose" to organize in national provinces or Churches.

But this problem could be resolved. American bishops in China before the Communist revolution were members of both the American and Chinese Houses of Bishops. The three bishops in Brazil are members of both the Brazilian and the American Houses of Bishops. The Bishops of Liberia and of the West Indian districts might perhaps retain a similar dual membership. Or they could retain a seat but not a vote in the American House of Bishops; or have a seat but not a vote in the provincial Church. Or some other solution might be found.

In short, the problem is not insoluble, but unsolved. We hope the 1952 General Convention will solve it — particularly in view of the expressed wish of the Archbishop of Canterbury.

Faster Bundle Delivery

FASTER delivery of bundle copies of THE LIVING CHURCH will be made possible by a change in schedule which we are putting into effect immediately. From now on, the bundle copies will be mailed out on Monday afternoon, and should arrive at their destination in ample time for distribution in church on the following Sunday.

In these copies, it will not be possible to include reports of church events sent to us over the weekend. However, in the subscribers' copies, which will be mailed out the following day, the latest news developments will be reported. The "Sorts and Conditions" material will be different in the two editions. Such a program appears to be the only one which will meet the problem of getting news of maximum freshness to the greatest possible number of readers.

Under the new schedule, Wednesday will be the deadline for most news material for the issue dated Sunday 11 days later. Monday, six days before the date of issue, will be the final deadline for news briefly reported.

The bundle copies of THE LIVING CHURCH,

through the superb coöperation of the clergy, guilds, young people's groups, and individual laypeople, are fast approaching in number the entire circulation of THE LIVING CHURCH of a few years ago.

In this General Convention year, we believe it is especially important for every parish to have a prompt, accurate, and complete weekly report of the news, the work, and the thought of the Episcopal Church. Accordingly, we urgently invite every parish to enter its order today.



A CERTAIN RECTOR found his choir boys needing correction for their inattention and irreverence in church. He therefore assigned each of them to write an essay on "Reverence in Church." Believe it or not — and the rector himself assures us it is true — here is how one of the essays turned out:

REVERENDS IN CHURCH

"A reverend's job is very easy, but also very hard. Either way it is a very nice job. In some churches the reverend is in charge of the whole church, and has very many things to do. That is the hard part of being a reverend. In other churches he is only in charge of a small part of it, and doesn't have as many things to do. That is the easy part of being a reverend.

"A reverend's job is to make sure that there is no trouble in the church, such as, stealing from the church, fighting in the church, making a lot of noise in the church, and other things.

"He is also a priest in the church. He says the sermon on Sundays, serves the bread and wine, and says the prayers. He sometimes is the one who baptizes the children.

"He is sometimes a Sunday School teacher. He teaches the children the Ten Commandments, The Creed, (the Apostles' Creed) and their lessons. After they learn these lessons by heart, they go to make their confirmation. Then they go to a different Sunday School class, while their old teacher gets new children to teach, etc.

"The reverend sometimes is in charge of the basketball team. He has to make sure that they do not go on the gym floor with their shoes on, but with sneakers, for they might dirty the floor if they wear shoes. If they damage anything in the gym, he has to see to it that they all chip in and pay for it. He has to see to it that they do not make too much noise, and that they do not stay in the gym too long. If they are going to have a basketball game with another church or organization, he has to know about it so he can give them permission to have the game, and he will be able to get the gym prepared for it.

"Another job of the reverend is that, when there is going to be a show or a dance in the church, he is to see that people come to see it. Here are a few ways that he gets people to come. He has somebody nail signs on the bulletin board, he mails post-cards to members of the church, tells the people about it on Sundays during some services, or else he tells some of the choir children (girls and boys) to tell the people in their neighborhood about the show. The people get curious about it and come and see it.

"Another job a reverend has to tend to is that on Sundays, when a service is going on, he is supposed to make sure the children of the choir keep quiet or else get punished for making any kind of noise. He is also supposed to see to it that they go to camp every summer, for singing during the winter months. Those are the hard and easy ways a reverend works in a church."

Clifford P. Morehouse

The PRIMARY DUTY

By Christine Fleming Heffner

THE catechism[¶] of another Church begins with the question, "What is my first duty?" which it answers thus: "My first duty is to save my own soul."

What *is* the Christian's first duty? What comes — must come — before all other considerations in his thinking, which will, in turn, govern and direct his actions? Is this answer the right one, that his first duty, his primary obligation, is to save his own soul?

Part of the Church says yes. Some Anglican clergy and teachers back up this point of doctrine of our sister communion. But part of the Church says no. Some of its clergy say, as a bishop said recently, that our first duty is not to save our own souls, but to save the souls of others, and, as a priest stated not long ago, that we must give no thought at all to our own salvation. To these, it is selfishness, or at the least, self-centeredness, to concern ourselves with our own salvation.

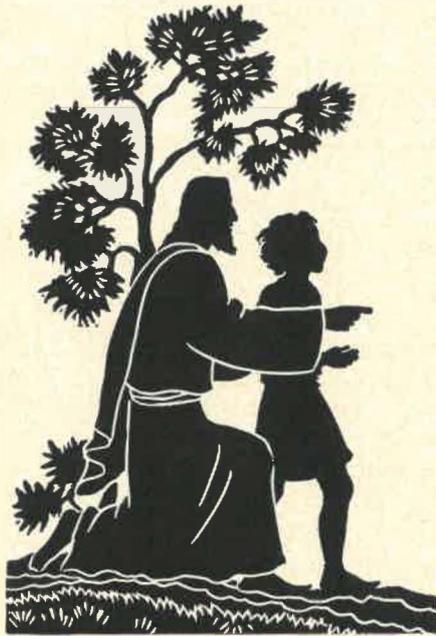
SURFACE RIGHTNESS

Now, this is no fine point to be fought out on the pen-and-ink battlefields of the theologians. This is a matter of terrible concern to the Christian-in-the-street. He is called in our time to a deeper conviction and a more complete commitment to his faith. But the Church gives him no clear direction as to the very starting point. The battle with the forces of evil is joined, yet the trumpet sends forth an uncertain sound.

What *is* the first duty of the Christian? To save his own soul? Or that of another?

Perhaps the great need of the whole issue is a closer examination of all the terms and ideas involved.

On the face of it, concern with oneself before others *is* surely selfish. The divine commission *is* to go out and preach the gospel to all the world. Christianity



is a social religion. Then are those who say "to save others" right in their contention?

I think not. I think that this surface rightness lies over a foundation of loose and unrealistic thinking. I think it betrays a humanistic conception of the human soul and of salvation. I think it suffers still from the vagueness of thinking of the era that produced what is called "the social gospel," which divorced the second part of the Summary of the Law[¶] from the first part, and sought to pull mankind toward heaven by his own spiritual bootstraps. I think it does not look closely enough at the nature of man and of his immortal soul, nor at the nature of eternal life.

If my soul is merely a part of myself and I am the captain of it and the

master of my fate, then surely I am bound, in order to raise myself to higher levels of being, to give myself to helping others less fortunate in their captivity. I am selfish to give my first concern to something that is exclusively my own. But I am not the captain of my soul. I am the steward of it. This eternal spirit was given me by God, its welfare put into my hands, and I am held responsible to Him for what I do with it. Of course it is impossible for me to save it without obedience to Him, and that obedience includes the showing of salvation to others. But it is possible for me to show that salvation to others and lose it myself.

Furthermore, the staggering importance of eternal salvation cannot actually be realized by those who would advise us to ignore it. We have been told that he who would save his life must lose it. Many martyrs have done just that, but not one of them was willing to give up his own chance of salvation for anyone. Many Christians have risked death, the death of the body, for their faith and for their chance to spread that faith. But those who did so were always those who were quite urgently concerned with their own salvation as well.

IVORY TOWER RELIGION

This brings us to the urgent matter of evangelism. There can be no question but that it is indeed obedience to the divine command. Ivory-tower religion which sees no need to concern itself with the faith of others is certainly contrary to all that is basic in the Christian faith. But this is not because this type of religion is first concerned with one's own salvation, but because it is based on a false conception of how to achieve it. If one's own faith, one's personal relationship with God, does not result in obedience to His demands and a compelling urge to bring to others the light

TUNING IN: ¶The "ech" in catEChism is the same as the "ech" in "ECHO." "Catechism," therefore, is a live term for instruction by question and answer. Prayer Book Catechism (p. 577) and Offices of Instruction (p. 283) begin with question,

What is your (Christian) Name? on the principle of going from the better known to the lesser known. ¶ Summary of Law was approved by Christ as answer to the question, What commandment is the first of all (St. Matthew 22:36).

of that faith, then that faith is on the wrong track.

In other words, "faith without works is dead," which has been so often and so terribly mis-quoted to mean "faith isn't important; works are." Those who so misquote it almost invariably use the word "works" in its most shallow, obvious, and temporal sense. Certainly faith without works is dead. Faith that is living, real, and dynamic will invariably produce results in the life of him who has it. Those results, however, *may* be visible to God rather than to men.

There is the question, too, of efficiency *versus* effectiveness in evangelism. Evangelism for its own sake, to "build up the Church," based on methods of promotion and super-salesmanship, is questionably effective, no matter how many confirmations it produces. The great "heresy of numbers" of our time has still to bring forth its Athanasius.[¶] Yet God's history shows no regard for the power of numbers. It always has seemed in the past to be quality, not quantity, power, not size, with which He has worked. The Christian Church is herself the product, not of a popular movement, but of the irresistible power of God working in "the saving remnant."[¶]

The Church is at present burdened by a terrible weight of deadwood: the nominal Christians, the conventional Christians, the merely respectable Christians, the lukewarm Christians, who add nothing to her strength, and hamper her every effort. In opposition to this "efficiency" cult, counting its efforts in much-doing, there is the quiet effectiveness of the evangelism of those whose own commitment to Christ is complete. It is only conviction which can breed conviction, and only a sense of urgency which can make a message sound urgent.

I have in mind a man, though he is but the type of many (thank God!) who has said "I am most anxious of all things about my own salvation. I know how desperately I stand in need of God's grace, how far I yet need to go. Every sermon I hear applies to me, and when I am in Church I am not conscious of who else is there." Yet this is the man who is most gracious in his welcome to stranger outside the Church door after service, and whose welcome is genuine. This is the man who asks his rector, "Whom do you want me to see, where might I call?" This is the man who spends a great deal of time praying fervently for those who need the grace of God and have not found it. This is the man who was individually responsible for the presence of one half of a good-sized confirmation class.

Those who have come into the Church by the leading of such a man have not

done so because of eloquence, for he is a reticent man, almost inarticulate. They have done so because they wanted and needed the thing they saw reflected in his own life and in his attitude toward those with whom he lived and worked. His first concern *is* the salvation of his own soul, because he feels a terrible responsibility to God for the state of it. It is men and women who are most conscious of their own redemption who can bring others to redemption.

CREATING A DEMAND

A genuine concern for one's own salvation itself breeds a quiet conviction which is highly contagious and "creates a demand" by the observation of its fruits in Christian living. Just as charity begins at home, so does salvation. It was certainly never meant that charity should stop there, and it is impossible that salvation could.

This is not to belittle the use of modern promotional methods, nor to advocate that we abandon them. Nor is it to say, as it has been put, that we should back them up with personal witness. Rather it is to insist that these methods must be used to back up the personal witness of individual Christians. The only source of this witness lies in a realistic attitude toward, and concern for, one's own salvation.

Our evangelism has been ineffective just in so far as it has been approached as a matter of serving on the publicity committee of a sort of superclub. "Saving souls" is a meaningless phrase to anyone who has not first become aware of his own need of salvation, convinced of his own inability to achieve such salvation for himself, and thoroughly converted to the significance of the redeeming love of Christ in his own experience.

Today's "hollow men" are hollow precisely because they are unaware of the existence of anything in their being but body, mind, and emotion. They are hollow because they are conscious only of their outer, ephemeral shells of being, and of the society around them, a society which bruises and breaks these vulnerable shells. Only men desperately aware of the importance of their own souls can submerge the importance of these shells, successfully resisting the bruising and breaking by a supernatural love for those who make up the society. Man does not achieve that love, spiritual not emotional, by ignoring either the existence or the significance of his own spiritual state.

Those who claim that this concern for personal salvation is a selfish thing ignore the fact that the man most concerned for his immortal soul is the very man most aware that salvation is only procured — rather accepted —

through unselfishness, through giving that soul back to Him who gave it, through dedicating the whole personality to Him and to obedience to His commands and desires.

There is always the question, too, as to whether we are able, in the long run, to save any souls but our own. We do have that choice for ourselves, but the best we can do to others is to make that choice obvious to them. We can tell them and show them the grace of God, but we cannot give it to them. They must, finally, accept or reject it for themselves. We can offer them salvation, but it is they who must take it or refuse it.

SO GREAT A PRICE

Such salvation cost the price of Calvary, and we cannot add to that great ransom: we can only, in the end, make it our own. For, while Christianity is the most social of all religions save Communism, it is at the same time a completely personal religion. Our Lord never talked of, or to, "the masses." He preached (as every good preacher does) to each individual who heard Him. He did not die for mankind, but for men. And if there had been but one man in the world, He would have died just the same for that one. He did not redeem me as a part of a generic category, in which part-ness I might take a comfortable partial obligation. No, He died for *me*, as one immortal soul to be saved, and I must face that awesome and terrible fact. The Crucifixion took place that I might be saved from my own sins — and my sins and my salvation look very different in that light.

That fact places within my heart a humility far greater than might be mine merely in a generous concern for the souls of others. My Lord died that I might achieve salvation. That salvation was bought at so great a price I dare not ever forget it nor ignore it for any man. Furthermore, I must remember, looking at it this way, that my brother, be he drunkard or Russian or native of darkest Africa, was bought at that same price.

Here is the very heart of the unselfishness of Christianity. Not that we are urged to love mankind, but that we have to love men. Not that we must bring others into the Church (through the easy means of calling and talking and advertising), but that we are bound to bring Christ into the hearts of those who need Him, because our own need is so great and always so real to us. Not that we may concern ourselves in comfort with the souls of others, but that our first concern is with the salvation of our own, implying inevitably that that salvation is no easy matter and nothing to be lightly forgotten.

TUNING IN: ¶ St. Athanasius achieved undying fame when in the fourth century he held out "against the world" of influential Church leaders for the true Faith. He was vindicated by the Council of Nicea. ¶ "The saving remnant" is an Old

Testament idea first stated by Isaiah and expanded by later prophets: the belief that even though most of mankind may fall away from God, He will redeem the world by working through a faithful few — or even through one, Jesus Christ.

Beliefs of Protestants

IF *A Protestant Manifesto*, by Winfred E. Garrison, had been given the title, "A Manifesto of American Protestantism," and the chapter headings changed accordingly, then the book might have been commended for fulfilling an overt purpose — for presenting a clear-cut account, almost schematic in its outline, of Protestantism in America (Abingdon-Cokesbury. Pp. 207. \$2.75).

As it is, however, the book is circumscribed by a distinctly local viewpoint. Dr. Garrison, who is literary editor of the *Christian Century*, purports to give a description of the beliefs and attitudes of Protestantisms in general, but he seems to know nothing of the profound difference in ethos between American Protestantism and its European variety. Nor does he say anything of the rise of neo-orthodoxy, nor, at the other extreme, of humanist Unitarianism.

Dr. Garrison has much to say of Protestantism's emphasis on the priesthood of all believers, and much against the wide cleavage between clergy and people in the Roman Communion; but he makes no mention of the Liturgical Movement of Rome, with its emphasis on greater participation of the laity in the Liturgy, nor of the priest-workmen of French Roman Catholicism.

The book at times gives the impression of a tour de force to present Protestantism in a favorable light. Most glaring example of this is Dr. Garrison's reference on page 135 to the fact that "Protestants regard public worship as the collective or corporate act of a body of worshippers under the leadership of the minister, not as an act performed for them by the priest," and his giving, as the only example of this, the fact that the Book of Common Prayer (which he of course regards as a Protestant document) presupposes corporate participation in worship. So it does! — but it is hardly typical in this respect of Protestant worship in general.

For presenting a very general, streamlined view of American Protestantism, the book will perhaps be useful; but it needs to be read with caution.

Of Interest

ARRANGED under some two hundred alphabetical subject headings — Absolution to (Religious) Zeal — *Quotations and Illustrations for Sermons*, compiled by F. F. Selle and Ewald Plass, contains an enormous number of illustrations, of various types and lengths,

but of unequal value (Concordia Publishing House. Pp. VIII, 496. \$4.50).

That All May Be One, by J. E. L. Newbigin, is adequately described by its subtitle: "A South India Diary — the Story of an Experiment in Christian Unity" (Association Press. Pp. 127. \$1.50).

Another in the steady stream of Kierkegaard books: *Kierkegaard Studies*, by T. H. Croxall (London: Lutterworth Press. Pp. 227. 15/-).

A big book that seems to treat of all the aspects of the subject *Psychology, Religion, and Healing*, by Leslie D. Weatherhead. Worth further attention (Abingdon-Cokesbury. Pp. 543. \$5).

The Modern Rival of Christian Faith ("An Analysis of Secularism"), by Georgia Harkness, looks like a work deserving of fuller notice later (Abingdon-Cokesbury. Pp. 223. \$2.75).

Each of the 19 contributors* to the symposium, *Religious Faith and World Culture*, edited by A. William Loos, was asked "to answer two fundamental questions: How, in our confused era, can we make progress toward developing an all-embracing world culture? How can the resources of religion contribute to the growth of world community?" (Prentice-Hall. Pp. viii, 294. \$5).

The National Guild of Churchmen is now distributing the 12th in its series of Teaching Tracts to Communicants of the Episcopal Church throughout the country. The current tract is entitled *Worship in the Prayer Book*, and is by the Rev. George F. Kruetler, vicar of St. Luke's Church, Union, New Jersey.

A free copy of this tract will be mailed to anyone upon request to the National Guild of Churchmen, 145 West 46th Street, New York, N. Y.

Consisting of essays written at different times and in different places, *Types of Religious Experience, Christian and Non-Christian*, by Joachim Wach, is a scholarly work, of interest mainly to specialists. Contains several pages of notes and an index (University of Chicago Press. Pp. xvi, 275. \$3.50).

*Harry Emerson Fosdick, Gordon W. Allport, K. G. Collier, Martin Buber, David Riesman, Dwight J. Bradley, Nels F. S. Ferre, Alan Paton, Martha B. Lucas, Philip Mosely, J. B. Condliffe, Erwin D. Canham, Walter Robert Mathews, M. Searle Bates, Martin C. D'Arcy, S.J., Amiya Chakravarty, Gabriela Mistral, Abba Hillel Silver, John E. Burchard.

LOS ANGELES — Spirited debate on the controversial issue of taxing parochial schools took the spotlight in closing sessions of the convention of the diocese of Los Angeles. A resolution opposing repeal of present tax exemption of parochial schools was tabled permanently after being twice called up for reconsideration and narrowly defeated. This final action leaves the diocese without official expression on the issue.

Sponsoring or engaging in lotteries or games of chance for financial support of the Church was banned in all parishes, missions, and organizations in Los Angeles by Bishop Bloy, the diocesan. The bishop also ruled out contributions to the Church from race track charity days or from outside lotteries. He said, "We hope there will be a faithful compliance with this directive."

Bishop Campbell, the suffragan, praised clergy and laity for making possible an on-time, full payment of missionary assessments to the national Church, even though the diocese was \$56,000 in arrears only two months ago.

ELECTIONS. General Convention deputies (clerical): G. W. Barrett, J. M. Krumm, J. F. Scott, David del Scovil; (lay): M. A. Albee, C. M. Gair, Einar Jacobsen, L. S. Wing.

Province of Pacific delegates (clerical): A. K. Campbell, Edward McNair, G. P. Prince; (lay): G. G. Bantz, H. S. Farrell, Richard Howley, S. W. Williams.

LOUISIANA — Request for episcopal assistance by Bishop Jones of Louisiana was the big business of the diocese's convention. The request came after a year of study resulting from a unanimous vote of the 1951 convention memorializing the bishop to take such action. If canonical consents are received from other dioceses a suffragan will be elected in May.

Convention created an Episcopal Endowment Fund for maintaining Louisiana's episcopate.

A foundation organized last year to conduct a drive for funds to support the University of the South and All Saints' College, Vicksburg, Miss. (both partly owned by Louisiana), has reached the halfway mark in the goal that it has set of \$700,000.

Convention admitted two missions as parishes, and St. Mark's congregation, Marksville, as a mission.

ELECTIONS. General Convention deputies: (clerical) D. H. Wattle, S. S. Clayton, R. H. Manning, A. S. Stuart; (lay) P. E. James, Val Irion, W. C. O'Ferrall, E. L. King. Bishop and council: (clerical) J. L. Womack, R. E. Ratelle, J. M. Allin; (lay) Fred Schutts, H. A. Flankin, Joseph Davenport, Mrs. Tucker Dawson. Standing committee: (clerical) A. R. Stuart, S. S. Clayton, W. S. Turner; (lay) P. E. James, A. G. Levy, W. W. Pope.

FLORIDA — More people confirmed than ever before and the best financial report in years made good news for Florida's convention. Convention adopt-

ed the largest quota budget in history: \$89,214—a total missionary and assessment budget of \$121,154.95. Council also allocated money to start construction of a chapel at Florida State University and money from the same trust fund to help the diocese of South Florida in building a chapel on the University of Miami campus.

ELECTIONS. General Convention deputies: (clerical) Thomas Byrne, A. M. Lewis, Edward Harrison, Richard Urban; (lay) Morey Hart, Arthur Platt, W. A. Shands, Alfred Airth.

LONG ISLAND—The Time of Queen Anne was relived by parishioners of St. George's Church, Hempstead, Long Island, when they came to worship on "Colonial Sunday," January 27th, in brocaded costumes, to mark the 250th anniversary of the founding of the parish. St. George's is one of the four Colonial parishes on Long Island.

The rector, the Rev. Victor M. Regan, officiated in gray wig, black gown and tabs. Vestrymen in satin clothes gathered the offering in bags on long poles. Most of the 1400 people in the congregation wore Colonial costumes and wigs, some of the costumes rescued from old trunks, others rented, but most newly made from descriptions gathered from history books and encyclopedias. One lady came to church riding in a green sedan-chair.

The rector delivered the sermon preached by the Rev. Seth Hart, on St. Matthew's day, 1823, when the present building was consecrated.

MARYLAND—Budgets of \$240,305 for the Church's program and \$34,813 for convention were adopted by Maryland's convention.

Convention also registered opposition to a U.S. ambassador to the Vatican, authorized abandonment of plans for a diocesan cathedral, called for a new salary standard for Maryland clergy, decided against petitioning the state legislature to permit civil marriages, and admitted St. Matthias' Church, Baltimore, into union with the diocese.

ELECTIONS. General Convention deputies: (clerical) H. L. Doll, D. F. Fenn, C. E. Berger, D. C. Watson; (lay) Harrison Garrett, T. C. Waters, J. A. Latane. Executive council: (clerical) C. E. Mills, J. A. Baden, W. M. Plummer, Jr.; (lay) R. W. Oster, Robert Welch, H. R. Warfield, Jr. Standing committee: (clerical) H. L. Doll, D. F. Fenn, C. E. Berger, D. C. Watson; (lay) W. C. Chesnut, W. C. Coleman, T. F. Cadwalader, Harrison Garrett.

TEXAS—Episcopal Theological Seminary of the Southwest became official when a new canon officially bringing the school into existence was passed at the recent convention of the diocese of Texas.

The school, which is in Austin, has been operating unofficially since last September as Austin seminary. Under the canon the seminary will be supported entirely by the diocese of Texas, in which it is



ST. GEORGE'S, Hempstead, L. I., 1952. The rector wore a wig.

located, but will be open to candidates for Holy Orders from all dioceses of the Southwest. When the board of trustees was elected, three places were left open, one each for the dioceses of Dallas and West Texas and the missionary district of North Texas.

During convention Bishop Quin, the diocesan, announced that the board of directors of St. Luke's Hospital, Houston, had been called to a meeting to approve the addition of 341 beds and completion of construction work on the hospital.

The bishop also recommended that St. Francis, Houston, and St. Mary's, Lampasas, be accepted as parishes, and that St. Christopher's, Killeen, and Holy Trinity, Austin, be accepted as missions.

Bishop Hines, the coadjutor, suggested a plan of subsidized curacies for men fresh out of seminary. Ten such curacies would cost the diocese \$30,000.

NEW YORK — In I Chronicles it says, ". . . and the house that is to be builded for the Lord must be exceeding magnifidal. . . ." (22:5). Heeding these words, the congregation of the Church of St. James the Less, Scarsdale, N. Y., has built a much-needed addition to its Church house. Besides eight rooms for St. James' fast-growing church school, the new house provides a study for the assistant rector, a sacristy, choir room, and kitchen space. The house is the 13th century Gothic style of St. James' two older buildings, as is the new cloister which joins the new house to the old. The new structures are "exceeding magnifical," said Bishop Donegan of New York, in his dedication address, as houses of the Lord ought to be whenever pos-

sible. Dedication indicated successful completion of a campaign observing the 100th anniversary of the parish in 1950.

WEST TEXAS—Ten per cent increases in communicants were made by 20 parishes and missions in West Texas through confirmations last year, Bishop Jones, the diocesan, reported to convention. Total number of confirmations was 898. Convention noted progress in new buildings and in the work of the Church extension committee which made 13 grants or loans and bought two strategic properties for future churches.

ELECTIONS. General Convention deputies: (clerical) Harold Gosnell, H. P. Osborne, David Rose, Earl Dicus; (lay) Bertram Parker, Hollis Fitch, John Foster, Datus Proper. Executive board: (clerical) R. E. Dicuso, Charles Douglass; (lay) Bertram Parker, Nelson Miller. Standing committee: the Rev. Charles Douglass, John Fester.

WASHINGTON — Saturday dances and Sunday open house have been added to the program of the Armed Forces Center of the diocese of Washington.

The center, located at Epiphany Church, Washington, D. C., was opened last summer by the diocesan committee on the Church's Ministry to the Armed Forces. The new weekend entertainment program includes dances on Saturday afternoons and supper on Saturday evenings which each parish takes a turn in providing.

Sunday is open house day and servicemen from nearby Fort Meade, the Naval station at Bainbridge, Md., Fort Belvoir, and Quantico, Va., throng in for singing, canasta, and talk. There is supper on Sundays, too.

EDUCATIONAL

SEMINARIES

Oldest Professorship Appointee

An English priest and theologian, the Rev. J. V. Langmead Casserley, has been elected to the oldest professorship of theology in the Episcopal Church. Choice of Dr. Casserley by the trustees of the General Theological Seminary was made on January 16th, and he has accepted.

Dr. Casserley flew to America for a brief visit to the seminary early this month. A series of recent books covering a wide range of subjects has marked him as a scholar and philosopher of rising importance in the Church of England. Among his works published in America are *The Christian in Philosophy*, *No Faith of My Own*, *Morals and Man in the Social Sciences*, and *Man's Pain and God's Goodness*.

Brought up in the anti-Christian tradition of English Rationalism, Dr. Casserley became a convert to the Church of England in early manhood. He has described his spiritual pilgrimage in the opening chapter of *No Faith of My Own*:

"The question of the truth or falsity of Christianity became a living issue for me, and my rationalist training imposed on me the duty of never letting it drop until I had found an answer to it which could satisfy my reason and dominate and direct my life. When I came to know Christianity better, I discovered that I need not cease being a rationalist in order to become a Christian. Conversion itself was still to come. The longer process of persuasion must precede the short, sharp hour of decision."

Reception into the Church was followed by a decision on Dr. Casserley's part to seek Holy Orders, and he was ordained priest in 1934. During the war years, Dr. Casserley served a group of small rural parishes in the diocese of Exeter, and he still retains pastoral care of the parishes of Ashcombe and Mamhead in that diocese.

In recent years, however, he has been called to head the department of sociology in the University College of the South-West in Exeter. In 1951 he was appointed lecturer on the Maurice Foundation in King's College, London.

The new professor-elect at General Seminary is 43. He will be accompanied to the United States by his wife and three children. The Board of Trustees expects that Dr. Casserley will be able to assume his duties as head of the department of Dogmatic Theology at the beginning of the session of 1952-53.

Dr. Casserley succeeds the Rev. Marshall Bowyer Stewart, D.D., who has held the chair of theology at General Seminary for the past 23 years.

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DEATHS

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

Raymond C. Knox, Priest

The Rev. Dr. Raymond C. Knox, chaplain emeritus of Columbia University since his retirement in 1942, died on January 26th at St. Luke's Hospital, New York City, after an illness of three weeks. He was 76 years old.

The New York *Herald Tribune* said, "Dr. Knox, described by friends as a 'preacher of a robust and cheerful form of Christianity,' introduced religion into the Columbia curriculum as a subject of study distinct from theology in 1909, the year after he had been appointed as the university's first full-time chaplain. . . . Second only to his enthusiasm for religion and religious education was his love for rowing, a sport in which he engaged actively from childhood until almost the day of his final illness."

Dr. Knox was ordained two years before his appointment at Columbia. He studied at Porter Military Academy, Union Theological Seminary, and at Columbia, Berlin, and Oxford Universities. He received the Doctor of Divinity Degree from King's College in 1939.

In 1908 he married Florence Curtis Breed, who survives him, along with a daughter and five grandchildren.

Kerwood Alexander, Priest

The Rev. Kerwood Alexander, who retired in 1950 as rector of St. Peter's Church, Hillsdale, Mich., and from the active ministry, died January 6th in Windsor, Ontario.

Mr. Alexander, a graduate of Huron College in London, Ontario, came to the diocese of Michigan in 1923 where his first charge was Christ Church, Owosso. In 1931 he accepted the call to Hillsdale. At the time of his retirement he was working on a history of the diocese, a task left unfinished by the late Rev. Luther Moore.

Arthur Julian Mockford, Priest

The Rev. Arthur Julian Mockford, retired, died on January 4th, at the Seaside Community Hospital, Portland, Ore. He had been taken to the hospital after he fell on January 2d. Fr. Mockford had been ill for a number of years. He was 63 years of age.

Burial was from St. Paul's Church, Oregon City, Ore., of which Fr. Mockford was rector from 1933 to 1947. Bishop Dagwell of Oregon conducted the commitment. Twenty-nine clergy of the diocese were in the processional.

Fr. Mockford was a native of South Wales. He was educated in England and was in the banking business for several years before entering the ministry. He was ordained deacon in 1927, and priest

in 1928. He served several congregations in California before coming to the diocese of Oregon in 1933.

Fr. Mockford, in addition to his duties as rector of St. Paul's, Oregon City, was chaplain to the Boys' Training School at Woodburn, Ore., a state school for delinquent boys. He was the secretary of the diocese from 1935 to 1939. Fr. Mockford resigned as rector of St. Paul's because of ill health in 1937, and served as associate rector of the Church of the Good Samaritan in Corvallis, Ore., for a year. He was vicar of Calvary Church, Seaside until he resigned in 1950.

He is survived by his wife, the former Frances Rose Alford, to whom he was married in 1913, and by five children, nine grandchildren, a sister, and a brother.

Francis Lin

The Rev. Francis Lin, 45, a native of Formosa who was imprisoned by the Japanese during World War II because he served as interpreter for the American Consulate on that island, died in New Haven, Conn., on January 14th.

When he was released from prison after the Japanese surrender in 1945, the Rev. Mr. Lin's health was undermined and friends did not expect him to live. He recovered, however, rejoined the staff of the reopened American Consulate and later became a member of the staff of the Economic Coöperation Administration in Formosa.

Ordained a Presbyterian minister in China, where he was a YMCA secretary in Nanking during the 1930's, the Rev. Mr. Lin decided, in the post-war years, to come into the Episcopal Church. He was studying theology at Berkeley Divinity School at the time of his death.

Surviving is his wife, Mrs. Lucy Lin, whom he married on Formosa on Christmas Day, 1947. Mrs. Lin has been studying religious education at the Yale Divinity School and plans to enter missionary work.

Lewis W. Francis

Lewis Witherbee Francis, 32 years a warden of St. Ann's Church, Brooklyn, N. Y., and 52 years a vestryman, died in his 87th year on January 9th. He was active up to the time of his death. Mr. Francis long served on the board of managers of the Church Charity Foundation, as a trustee of the estate belonging to the diocese of Long Island, and on the diocesan Finance Committee. He was vice president of the Corn Exchange Bank Trust Company.

Mr. Francis is survived by his widow, Sarah Chapman Francis, and three children. Mr. and Mrs. Francis celebrated their golden anniversary in 1950.

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Appointments Accepted

The Rev. William G. Brook, formerly rector of Christ Church, New Brighton, Pa., in charge of St. Luke's, Georgetown, is now in charge of St. Mark's Church, Irving, Tex. Address: 1021 English St.

The Rev. Joseph L. Brown, Jr., rector of St. Mark's Church, Richmond, Va., will become rector of St. Luke's Church, San Antonio, Tex., on April 20th. Address: 249 Halcyon, San Antonio.

The Rev. James B. Edwards, Jr., formerly vicar of St. Luke's Church, Dumont, N. J., will on February 15th become curate of St. James' Church, Fordham, the Bronx, N. Y., and chaplain of St. Barnabas' Hospital for Chronic Diseases in the Bronx.

The Rev. Henry B. Getz, formerly rector of Epiphany Church, Kingsville, Tex., is now rector of St. Paul's Church, San Rafael, Calif. Address: Mission Ave. and Court St.

The Rev. John A. Gray, formerly rector of Emmanuel Church, Richmond, Va., will serve St. Timothy's Church, Wilson, N. C., after February 15th.

The Rev. John M. Hennessy, formerly rector of St. James' Church, Hibbing, Minn., will on February 15th become rector of St. John's Church, Keokuk, Iowa, in charge of the Church of St. Mary, the Virgin, Keokuk, and St. Andrew's, Moar. Address: 425 Concert St., Keokuk.

The Rev. Albert W. Hillestad, formerly curate of Christ Church and vicar of St. Peter's Church, La Crosse, Wis., is now rector of the Church of the Ascension, Chicago. Address: 1133 N. LaSalle St., Chicago 11.

The Rev. Michael Lynch, formerly curate of St. Mary's Church, Sparta, N. J., St. Jude's Chapel, Branchville; and St. Joseph's, Lake Lackawanna, is now rector of Grace Church, 36 Third St., Waterford, N. Y.

The Ven. George E. Nichols, archdeacon of the diocese of Erie, will on March 1st become rector of St. Mary's Church, 347 Davis St., Staten Island, N. Y.

The Rev. Robert Owen Reddish, formerly assistant of St. Stephen's Church, Sewickley, Pa., will on March 17th begin work for a new mission at Chagrin Falls, Ohio (to be a parochial mission of Christ Church, Shaker Heights, Cleveland).

The Rev. Willis M. Rosenthal, formerly vicar of St. John's Church, Logan, Utah, and instructor at Utah State Agricultural College, will become vicar of St. John's Church, Centralia, Wash., on February 15th.

The Rev. S. Russell Wilson, rector of Grace Church, Millers Tavern, Va., has added St. Paul's Church, West Point, Va., to his work. He will continue to serve Upright, Va., where St. Andrew's is now combined with Grace Church.

Armed Forces

Chaplain (Lieut. Col.) Julian S. Ellenberg, USA, for the past two and one-half years senior hospital chaplain at the Tokyo Army Hospital, is now executive officer of the Chaplain School at Fort Slocum, N. Y. Chaplain Ellenberg, who served in World War II, was one of the first chaplains on the Normandy Beach on D Day.

The Rev. David A. Jones, rector of Grace Church, Monroe, La., has resigned his parish work to seek active duty as an Army chaplain. He is a captain in the Reserves.

Resignations

The Rev. John H. Scott has retired as rector of St. Paul's Church, West Point, Va. He will continue to reside at West Point.

Changes of Address

The Rt. Rev. Dr. John Thomas Heistand, Bishop of Harrisburg, now has his office at 217 N. Front St., Harrisburg. The address of the Bishop's residence is unchanged: 2405 N. Front St.

The Rev. Robert M. Hogarth, who recently announced his retirement from St. Paul's-in-the-Desert, Palm Springs, Calif., should now be addressed: Route 3, Box 108, Yucaipa, Calif.

The Rev. Byron E. Underwood, who recently retired from the active ministry after 13 years in charge of the Church of St. John the Evangelist, Mansfield, Mass., has moved from Göteborg,

CLASSIFIED

MUSIC

MISSA DE SANCTO LUCANO. New complete musical setting for the Eucharist; in parts or unison. By Rev. Alfred M. Smith, (composer of Missa de Sancto Matthia) Single copy . . . 30 cts. Address: 502 West Ave., Jenkintown, Pa.

POSITIONS OFFERED

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

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

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.

NEW YORK or New Jersey Priest under 40 for private camp in the mountains. Must have personality and leadership. Four or eight week arrangement. Reply Box T-683, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

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.

ELDERLY PRIEST and wife, good health, active, successful record, desires small Catholic-minded parish or mission. Salary and rectory modest. Reply Box C-685, The Living Church, Milwaukee 2, Wis.

CATHOLIC PRIEST seeks parish where fearless sane presentation of full Faith would be appreciated. Married. Successful with young people, alert, energetic, despite late fifties. Preacher of repute. Excellent references. Metropolitan or suburban preferred. Reply Box H-686, The Living Church, Milwaukee 2, Wis.

PRIEST, 36, desires parish in Pennsylvania. One child, experienced pastor, moderate churchman. Reply Box R-684, The Living Church, Milwaukee 2, Wis.

SERVICES OFFERED

ASSISTANCE IN PREPARATION of Sermons and Addresses for every occasion at a low cost. Copying, etc. Reply Box R-687, The Living Church, Milwaukee 2, Wis.

SHRINE

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

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THE LIVING CHURCH

CHANGES

Sweden, to the suburb of Mölndal. Address: Ostergatan 7, Mölndal, Sweden.

Ordinations

Priests

Arizona: The Rev. John Clinton Fowler was ordained priest at St. John's Church, Bisbee, Ariz., on December 8th. He is now rector of the church.

East Carolina: The Rev. Frank Mason Ross was ordained priest on January 14th by Bishop Wright of East Carolina at Emmanuel Church, Farmville, N. C. Presenter, the Rev. J. R. Rountree; preacher, Dean F. C. Brown. To be in charge of Emmanuel Church, Farmville; St. Barnabas', Snow Hill; and St. James', Ayden. Address: Farmville.

Harrisburg: The Rev. Donald Moore Whitesel was ordained priest on December 21st by Bishop Heistand of Harrisburg at St. Mark's Church,

Northumberland, Pa., where the new priest will be vicar. He will also serve All Saints', Selinsgrove. Presenter, the Rev. W. J. Watts; preacher, the Bishop. Address: 194 Orange St., Northumberland.

Missouri: The Rev. George L. Peabody was ordained priest on February 3d by Bishop Scarlett of Missouri at Grace Church, St. Louis, Mo., where the ordinand is assistant. Presenter, the Rev. C. C. Wilson; preacher, Bishop Peabody of Central New York, father of the ordinand.

West Texas: The Rev. Lucian T. Jones, Jr. was ordained priest on January 15th by Bishop Jones of West Texas at Emmanuel Church, Lockhart, Tex., where the ordinand will be rector. Presenter, the Rev. Louis Goodrich; preacher, the Rev. S. O. Capers.

Deacons

Arizona: Allan McMahan, a student at the

Church Divinity School of the Pacific, was ordained deacon on December 30th by Bishop Kinsolving of Arizona in Trinity Cathedral, Phoenix. The candidate served in World War II as a full colonel and later was engaged in the insurance business in Phoenix.

Missouri: Joseph Tibbles Swift was ordained deacon on January 27th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at Grace Church, Kirkwood, Mo. Presenter, the Rev. C. D. Kean; preacher, the Rev. L. M. Prunty. To be in charge of St. Augustine's Church, St. Louis, Mo., after graduation from VTS in June.

Living Church Annual Corrections

The Rev. Earl T. Williams should be listed as priest in charge of St. John's-by-the-Sea (Colonial Park), West Haven, Conn. His name was incorrectly omitted from the General Clergy List. Address: 397 Ocean Ave., West Haven, Conn.



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 McNaull, Jr.

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

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

— DENVER, COLORADO —

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place

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

— WASHINGTON, D. C. —

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

— CHICAGO, ILL. —

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

— EVANSTON, ILL. —

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

— WAUKEGAN, ILL. —

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

— BALTIMORE, MD. —

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, 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 Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

— NEW YORK CITY —

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

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

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

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

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

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

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

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

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

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

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

— SCHENECTADY, N. Y. —

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

— TROY, N. Y. —

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

— CINCINNATI, OHIO —

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

— COLUMBUS, OHIO —

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

— PHILADELPHIA, PA. —

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

— PITTSBURGH, PA. —

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

— NEWPORT, R. I. —

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

— SAN ANTONIO, TEXAS —

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

— MADISON, WIS. —

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