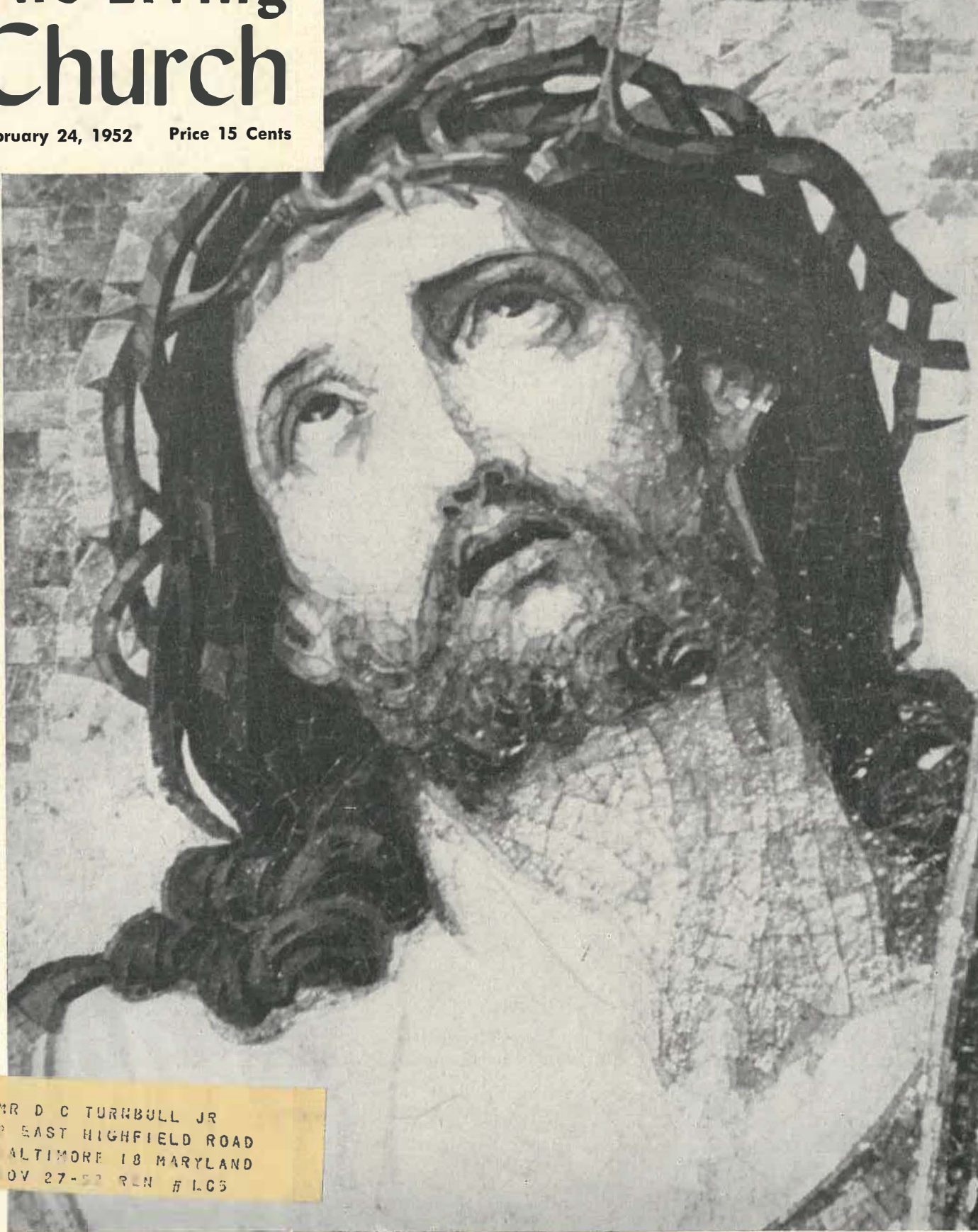


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LETTERS

Thanks from Boys' Home

MANY thanks for all the good help your readers have given us, at St. Peter's Home for Boys, this last year [see L. C., May 27, 1951]. Especially do I have in mind the recent checks you sent us [through THE LIVING CHURCH RELIEF FUND]. The amazing generosity and interest of Episcopalians has been a source for inspiration and humble reapplication to duty. God bless you all at THE LIVING CHURCH.

(Rev.) JOHN F. MANGRUM,
Superintendent,
St. Peter's Boys Home.

Detroit, Mich.

Reservation

IF YOUR correspondent [L. C., January 20th] believes that, with reservation of the Sacrament, there would not be a resumption of the abuses that led to the abandonment of the ancient practice of taking the Sacrament home for private Communions, he is at liberty to urge such a revision in the Book of Common Prayer at the next General Convention. Better still, from his viewpoint, to eliminate what he calls the "hardshell particularism of Prayer Book Churchmen," abolish the Prayer Book and let each priest write his own order of worship. That might make us more congregational, but at least we would not be "monolithic."

JOHN F. ELSBREE.

Brighton 35, Mass.

A Valuable Tool

AS a senior at Virginia Seminary, and recipient of a gift subscription to THE LIVING CHURCH, I wish to thank you for presenting me such a valuable tool with which to keep abreast of the religious news developments in our Church and the world.

As a former newspaper man I appreciate the excellent reporting and wide coverage that are characteristic of THE LIVING CHURCH. As one who is preparing to begin his ministry in the near future, I applaud its retention of the rich Catholic heritage which is basic in Anglicanism.

You can be assured that it will not only be read with great interest, but also that it will be extolled as the magazine of the Church.

JON C. CROSBY.

Alexandria, Va.

Pictures of Rectors

ST. James' Church, Lancaster, Pa., is endeavoring to complete its collection of pictures of former rectors. Anyone who knows where a picture of any of these exists, or is willing to send one to be copied, please write the rector, the Rev. Robert C. Batchelder.

The Rev. Richard Locke 1744-1748.

The Rev. George Craig 1751-1758.

The Rev. Joseph Hutchins 1783-1788.

The Rev. Elisha Rigg 1789-1796.

(Rev.) ROBERT C. BATCHELDER,
Rector,
St. James' Church.

Lancaster, Pa.

The Living Church

Established 1878

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

EDITOR: Clifford P. Morehouse, LL.D.
EXECUTIVE EDITOR: Peter Day
MANAGING AND LITERARY EDITOR: Rev. Francis C. Lighthourne
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ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
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Departments

BOOKS	10	FOREIGN	7
CHANGES	13	GENERAL	5
DIOCESAN	10	LETTERS	2
EDITORIAL	8	Q-BOX	3
EDUCATIONAL	11	SORTS	4

Things to Come

FEBRUARY						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

MARCH						
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

February

24. Quinquagesima Sunday.
25. St. Matthias (transferred from February 24th).
27. Ash Wednesday.
- Southwestern Brazil convocation, Rosario, R.G.S.
29. World Day of Prayer.

March

2. First Sunday in Lent.
9. Second Sunday in Lent.
10. Election of Primate of New Zealand.
16. Third Sunday in Lent.
21. NCC General Board meeting, New York City.
23. Fourth Sunday in Lent.
25. Annunciation.
27. Anglican Seminary Conference, Virginia Theological Seminary (to 29th).
30. Fifth 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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The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

• Each year the question arises as to why the color of the Feast of the Holy Innocents is violet if the feast occurs on a week day but red if it comes on a Sunday. Also, the Octave day is always red. It would appear to have more meaning if the color were always red, since the Innocents were martyrs. If the color white were used then the meaning would be the innocence of a child.

The color for the Feast of the Holy Innocents is violet to distinguish three types of martyrs. St. Stephen, being the first of martyrs "in deed and in will," is commemorated with red; St. John represents martyrs "in will but not in deed," and is kept in white. The Innocents were martyrs "in deed" (since they gave up their lives for Christ) but not "in will," since they had not deliberately chosen so to do. They represent therefore a lower degree of martyrdom than the first two, expressed by the use of violet.

The Sunday in the Octave of Christmas is, however, a day so festal in character that it was felt that violet should not be used, and red is therefore used instead, being liturgically a suitable substitute for any color.

The reason for the Roman use of red on the Octave of Holy Innocents I never did understand.

• To what does "May 3d—Finding of the Cross" refer?

In modern times this feast is celebrated as a commemoration of St. Helena's finding of the Cross in an abandoned cistern near the hill of Calvary. It is valuable as a feast witnessing to the triumph of the Cross, immediately following the latest possible day for the Octave of Easter.

Duchesne, however, notes that the Feast of the Exaltation of the Cross, on September 14th, was originally kept to commemorate both the finding of the Cross and the dedication of Constantine's two basilicas erected over the hill of Calvary and over the Holy Sepulchre at Jerusalem. The Gallican Churches knew nothing of this latter feast but had a feast on May 3d celebrating St. Helena's discovery. "The date appears to have been borrowed from the legend of the True Cross in which figures the personage of Judas-Cyracus." It did not enter the Roman usage until "The Sacramentary of Gelasius."

Both feasts appear in the English and Scottish Prayer Books but are both referred to the story of St. Helena. Canadian Church has only September 14th.

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SORTS AND CONDITIONS

THE ARCHBISHOP of Canterbury will be a main headliner at **General Convention** in Boston this fall. Leaving England on August 11th, the Archbishop and Mrs. Fisher, his wife, will spend a brief vacation at Bishop Sherrill's summer home in Boxford, Mass., before coming to the Convention for the first three days. He will address an Ecumenical Relations Mass Meeting September 9th on the World Council of Churches, of which he is a president, and on the 10th will address a joint session on the subject of the Anglican Communion. On September 19th he will return to England.

THREE private sources and two publications have called our attention to an unhappy incident at the Mississippi diocesan council, January 23d, which either was or was not a departure from the diocese's tradition of amity between races. As the whole story unfolds, we don't find that the diocese or the host parish, St. James', Greenville, did anything worthy of the denunciation they have received. But to those who did not know the whole story it must have seemed as if they had.

THE STORY begins on a note of simple Christianity, when on the eve of the council Colored and White delegates were accorded equal privileges at the diocesan laymen's dinner. "After this courtesy," says one informant, "it was a shock to find that Negro delegates and priests were informed they could not stay for the luncheon in the parish house, held in the midst of the session." Other sources, however, inform us that to have such a luncheon in the parish house was something of an innovation and that a local Negro layman, not knowing of the preparations, had completed plans to have the Negro delegates come to his home for lunch. The Rev. Albert C. Morris, rector, had expected them to eat at the parish house with the other delegates but did not press the point when he learned of the other invitation.

THERE IS the outline of the story as seen from two different points of view. When one's life is dogged by an endless series of inconveniences and humiliations, it is possible to misinterpret a simple mixup as one more intentional slight. Progress comes only when both races stretch Christian charity to the uttermost.

FROM WASHINGTON, Los Angeles, and Milwaukee; from Mexico City, Mexico, and Charleston, S. C.; from Spokane, Wash., and from Munich, Bavaria; from New York, and from London, came the same story last week as the Church throughout the world paused to observe the passing of King George VI. In all these cities, and many more besides, high-ranking officials of many nations joined in prayer with representatives of British societies, bishops, priests, and thousands upon thousands of laypeople.

THE SERVICE in Washington was attended by President Truman (see picture), who was accompanied into church by his daughter Margaret and

Dean Francis B. Sayre, with Verger James Berkeley before them. Bishop Dun preached the sermon and British Ambassador Sir Oliver Franks read the Lesson. More than 3500 people attended the service, including Princess Alice, mother of the Duke of Edinburgh, husband of Queen Elizabeth II. Prayers for the Queen and



INP.

her mother and grandmother were said, and "God save the Queen" was sung at the end of the service.

AMONG FAMOUS New York churches holding services on February 15th were St. Thomas', Trinity Church, and St. Paul's Chapel. In Moscow, the Soviet Deputy Foreign Minister attended the service in the British Embassy.

THE MEMORIAL service at the New York Cathedral was scheduled for Wednesday, February 20th, at 8 PM — not for the day of the funeral as previously reported in error in this column. The Very Rev. James A. Pike was installed as dean on February 16th by Bishop Donegan.

RONALD COLEMAN, Douglas Fairbanks, Jr., and Sir Cedric Hardwicke were among prominent British laymen at the Los Angeles service. Sir Cedric read a tribute to the late King by James Hilton. The Hon. R. H. Hadow, British Consul General in Los Angeles, read the lesson. In Mexico City, ambassadors of 27 countries attended the service conducted in Christ Church.

SAID JAMES HILTON: "England was not so much a land for heroes to live in as a land for plain men to be heroic in. They were; and the King was one of them."

THE HEAD of the Orthodox Church in Georgia, U.S.S.R., His Beatitude Kallistratos, died on February 3d. His Church was an independent one in full communion with Moscow.

WHEN the General Convention of 1949 asked the diocesan conventions to express their opinion on the ques-

tion, "Shall a revision of the Prayer Book be inaugurated by General Convention in 1952?" nine dioceses were prompt with a negative answer—Michigan, Western Michigan, Fond du Lac, Quincy, Albany, Maine, Milwaukee, Northern Indiana, and Bethlehem. In New York, a resolution against revision was defeated, but no affirmative resolution took its place. This leaves about 90% of the dioceses still to be heard from. The Standing Liturgical Commission, reporting this information, comments: "The Commission wishes to point out, as stated in the preface to the Prayer Book Studies, that it does not propose revision now, but on the contrary urges a period of study of the proposals." In addition, to stimulate laymen's participation, the Commission will issue "study guides" dovetailing with the next book in the Church's Teaching Series on the worship of the Church.

RECOGNIZING a practice which is already being followed in some places, the Commission will recommend to the General Convention that the canon on layreaders be amended to permit them to read the epistle at the Communion Service.

A CONTROVERSIAL question referred to the Commission—whether the name "Protestant Episcopal Church in the United States of America" ought to be changed—will be referred back to General Convention on the ground that it is really a constitutional matter rather than a liturgical one.

A MISSIONARY NURSE in the Philippines needs a horse and saddle to get up mountain trails and across streams. In North Dakota a missionary car needs a set of snow tires. Or rather, these things were needed a short time ago, but because you and the other women of the Church had faithfully counted your blessings with a contribution to the United Thank Offering blue box, the need has been met.

THESE routine appropriations at the meeting of the Woman's Auxiliary national Executive Board were part of a full agenda devoted mostly to plans for the Triennial Meeting in Boston next fall concurrently with General Convention. The Board also voted to send to diocesan presidents a list of possible study subjects for group meetings during the Triennial so that preferences of the women who plan to attend will be met. Another significant action, in response to requests for guidance from several dioceses, was a resolution recommending that diocesan boards adopt the principle of rotating membership and limited terms for officers.

THE COVER this week is a mosaic of the suffering Christ made of thousands of minute pieces of colored glass by an American firm—the Ravenna Company of St. Louis, Mo. As Lent begins, it serves as a reminder that the sufferings of God the Son are a mosaic of all the woes of God's children on earth. May He hasten the day when "the earth shall be filled with the glory of God as the waters cover the sea."

Peter Day.

QUINQUAGESIMA

GENERAL

EPISCOPATE

Minnesota Election

Minnesota planned to elect a coadjutor on February 21st. The election was to be held at a special convention at St. Mark's Cathedral, Minneapolis.

The convention was also to receive a statement from Bishop Keeler, the diocesan, as to the jurisdiction to be assigned to a coadjutor.

This episcopal election would be the second for Minnesota in three years. The Rev. James P. Clements was elected suffragan in September, 1949, but declined. In the spring of 1950 it was announced that Bishop Keeler had decided that an additional archdeacon, instead of the suffragan which he first requested, would be able to give him the needed assistance in diocesan missionary work. The Ven. Vernon E. Johnson was appointed archdeacon and put in charge of white missions. The diocese then already had an archdeacon in charge of Indian work.

When Archdeacon Johnson resigned last August to accept the rectorship of St. Paul's Church, Minneapolis, Bishop Keeler asked for a coadjutor, and the October diocesan convention voted in favor of an election.

NATIONAL COUNCIL

Promotion Department

Reorganized

This is Miss Elizabeth McCracken's telegraphed summary of the February National Council meeting. Her usual full account will be published next week.

Reorganization of its Promotion Department was voted by National Council at its February meeting. The plan, submitted by Bishop Hobson of Southern Ohio, will add \$47,400 to the Department's present budget. It calls for five divisions with five executive secretaries and a director in charge of the entire program.

Another important action of Council was adoption of a budget for 1952 of \$5,195,468, which is \$132,156 more than 1951's budget but almost a half million dollars less than the budget of \$5,600,-

000 planned by General Convention for 1952.

The divisions of the reorganized Promotion Department will be publications, stewardship, missionary information, publicity and public relations, and radio and television. No names were proposed for new secretaries, but details of the plan were presented in a document 13 pages long.

The present Department of Promotion is under the direction of Robert D. Jordan. William E. Leidt is editor and director of publications. The Rev. John W. Irwin and Miss Gladys W. Barnes are in charge of press relations and C. J. Fleischman is business manager.

Mr. Irwin is retiring on March 18th, when he reaches retirement age of 68. Council passed a resolution of appreciation for his work during his 27-year term of service.

William Gage Brady declined election to National Council, and Franklin E. Parker, Jr., of Greenwich, Conn., accepted election in his place. Council confirmed appointment of the Rev. George W. MacCray as associate director of the Presiding Bishop's Committee on Laymen's Work.

DISASTERS

Before Police, a Minister

Even before firemen and police were able to reach the site of the third Elizabeth, N. J., plane crash on February 10th, and ahead of all other clergymen, the Rev. Donald Walk was there ministering to the dead and injured. Mr. Walk, who was ordained deacon only last December, is the curate of the Rev. Theodore J. Hayden, a priest seasoned in the grim task of ministering at plane wrecks. Fr. Hayden was present at both of the earlier Elizabeth crashes.

Mr. Walk doggedly helped in rescuing survivors from the plane, in carrying the injured to nearby houses, and moving the dead away from the scene. Though blistered by the heat of the flaming wreckage, he stayed on the job until three AM.

The Rev. H. C. Whitmarsh arrived a few minutes after Mr. Walk. Fr.

Whitmarsh's rectory is only a block and a half from the apartment building which the plane struck. Until early the next morning, he too assisted in moving the dead and wounded. Both clergymen ministered to the dead, and comforted the injured. Fr. Whitmarsh is rector of St. John's Church, Elizabeth. Mr. Walk is a school teacher and the father of two children. Besides his duties at Christ Church, and his teaching, he is vicar of St. John's Church, Ford, N. J. He will be ordained priest next summer.

TELEVISION

Bishop and Editor on Show

The Episcopal Church will be represented on the "Lamp Unto My Feet" television program on March 2d, by Bishop Boynton, suffragan of New York, and Clifford P. Morehouse, editor of THE LIVING CHURCH. As is usual on the program, discussion, by Bishop Boynton and Mr. Morehouse, will be preceded by a playlet on the same subject.

WORLD COUNCIL

Learning About Women

The report on the life and work of women in the Church presented to a recent meeting of the executive committee of the World Council, will be published under the title, "The Service and Status of Women in the Churches," according to Religious News Service. It was prepared by Dr. Kathleen Bliss under the auspices of the Commission on the Life and Work of Women in the Church set up by the World Council Assembly at Amsterdam.

The report has six sections. One of them deals with the ordained ministry, another with participation of women in Church government. Two sections discuss full time and professional service of women in the Church, and voluntary service of women in the Church. The service and status of women in the Churches and change and opportunity are the other two subjects.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, points

TUNING IN: ¶Quinquagesima (50th) is the 49th day before Easter. With the two preceding Sundays, Septuagesima and Sexagesima (70th and 60th, so named by people who liked their numbers round), it forms a pre-Lenten season paralleling the

longer Lent of the Eastern Church and reflecting the penitent mood of the Church during sixth-century barbarian invasions. Lent itself begins next Wednesday and lasts for exactly 40 days if you don't count the Sundays.

out in a foreword that "the purpose of the report is not to offer solutions for the problems involved in the relations between men and women in the fellowship of the Church of Christ; its role is to show where the Churches stand today, at what points they may be able to learn from one another and what questions need to be faced." However, Dr. Bliss said that the executive committee was considering another publication to be called "Man-Woman Relationships."

URBAN WORK

New National Fellowship

A nationwide fellowship to study urban Church problems has been set up by a committee of clergy representing major metropolitan areas.

The new group will be called the Episcopal Urban Fellowship, and it will cooperate with interchurch efforts such as those under the Department of the Urban Church of the National Council of Churches. Membership will be drawn from both clergy and laity in every diocese which has urban Church problems.

Temporary chairman of the group is the Rev. G. Paul Musselman, executive secretary of the department of Christian social relations in the diocese of Michigan. The Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., will be secretary.

The chief aim of the new organization will be to help win people, otherwise unreached, to the Church. One specific task will be to make Church people conscious of the importance of the Church's mission to urban areas. Another will be to assess the validity of strategy and methods employed in reaching masses of people. The Fellowship will attempt also to help find and encourage the training of suitable personnel for difficult urban projects.

The Fellowship counts among its potential initial supporters many bishops and about 85 other clergy, chosen by their bishops, who have attended urban training institutes held under the auspices of National Council's Department of Christian Social Relations.

BEQUESTS

Michigan, California, and Missionary Society

A legacy of \$10,000 was left to the Domestic and Foreign Missionary Society of the Church by Miss Maude Brough who died on November 7th in California.

Miss Brough also left \$8000 to St.

Philip's Church, Grand Rapids, Mich., where she maintained her membership. Although she lived in Grand Rapids for many years she had spent most of her time recently in California. She had been a generous sponsor of various activities at St. Philips.

The diocese of Western Michigan receives \$5000 according to Miss Brough's will. And Grace Church, Grand Rapids, and All Saints Church, Pasadena, Calif., receive \$1000 each.

ARCHITECTURE

Contest to Prepare Clergy

A national contest aimed at preparing future clergymen to lead a church building or improvement program in a local church is under way, sponsored by the National Council of Churches' Bureau of Church Building and Architecture and by the Church Architectural Guild of America.

The competition is open to seminarians. Each contestant is required to select a specific church and prepare a building program which he believes is needed. An alternative is to plan a completely new church.

The contest, which is awarding cash prizes amounting to \$500, closes June 1st.

CANADA

Two Churches, One Building

In what is believed to be a unique procedure in Canada, two Anglican congregations in Montreal — one English and one French—use the same building, sponsor the same weekday organizations, and frequently hold joint bi-lingual services, Religious News Service reports. They are the Churches of St. Thomas and of the Redepteur. The rector of St. Thomas', the Rev. F. J. Sinnamon, is priest-in-charge of the Eglise du Redepteur.

PEOPLE

In God's Hands

Mrs. Robert P. Patterson, widow of the late Judge Robert P. Patterson, former Secretary of War, spoke on the NBC radio network recently asking a halt to the attacks on the pilot who captained the plane in which both her husband and the pilot were killed in Elizabeth, N. J., recently [L. C., February 3d]. Mrs. Patterson, a Churchwoman of Garrison, N. Y., made the broadcast after the pilot's widow, who is expecting

her third child, collapsed and was hospitalized suffering from nervous exhaustion. Mrs. Patterson said, "We must face the fact that the landing is in God's hands."

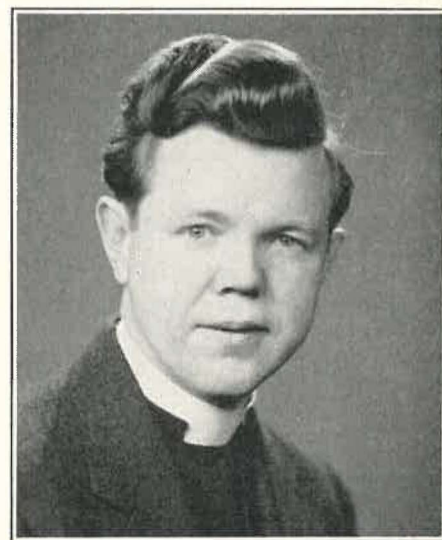
SOCIAL RELATIONS

Five Faults of Church

There are five things that Negroes do not like about the Episcopal Church, says the Rev. M. Moran Weston.

Mr. Weston was formerly assistant priest and business manager of St. Philip's Church, New York City, which has the Church's largest Negro congregation and also the Church's largest congregation. Mr. Weston is assistant secretary of the Department of Christian Social Relations of the National Council, and for eight years has been writing on labor and economics. The five faults which he says Negroes find in the Church are:

- (1) Segregation in churches in some areas.
- (2) Restriction of Negro priests to Negro churches.
- (3) Only one Negro bishop who "presides over certain mission affairs in Africa."
- (4) Restriction of national and diocesan administrative offices to whites.
- (5) Acceptance of segregation indicated in term "Negro Work."



John Wanamaker.

Laymen are the responsibility of all priests, but the Rev. George W. R. MacCray has a specialized duty. As associate director of the Presiding Bishop's Committee on Laymen's Work he will be a leader in the task of coordinating existing men's activities and enlisting men in the work and worship of the Church.

TUNING IN: Urban Church problems are the problems raised by the fact that Episcopal churches serving neighborhoods occupied by comfortably-situated people of predominantly English background frequently face a change of the neighborhood

to poorer people of other backgrounds. In general, the Church is growing in the suburbs, decaying in the cities. St. Philip is a favorite saint for people of African ancestry because he converted the first non-Jewish Christian—an Ethiopian.

ENGLAND

The Faith of Royalty

By the Rev. C. B. MORTLOCK

In the very many tributes which have been paid to the character of King George VI a note common to them all is the emphasis on the deep and humble religious faith which animated his life. Thus in a truly moving broadcast on the day after the King's death Winston Churchill said, "He was sustained not only by his natural buoyancy but by the sincerity of his Christian faith." And it would seem that that sincerity of faith carries over to the rest of his family, including the new Queen.

The Bishop of Norwich, Dr. Blackburn, in whose diocese Sandringham House (where the King died and where he loved to live—when he could—as a country squire, visiting and entertaining his neighbors and tenants) is situated, wrote in the London *Church Times* that the king's regular habit of Sunday worship "was not for the purpose of example, though he thought that important. It was valued for itself. It mattered to him. He listened attentively to sermons; critical and unappreciative if they seemed merely clever, truly grateful if they made personal religion more real. A sermon that helped a congregation of ordinary soldiers or village people was sure to be welcomed by the King."

The King cared deeply for the work of the Church, and though he did not interfere with appointments of bishops, he frequently made his wishes known. [In England technically it is the king—or queen—who, advised by the Prime Minister (who in turn is advised by the archbishops), appoints bishops.]

Before entering on any special adventure it was the King's practice to ask for a private celebration of the Holy Communion. Since his coronation¹ he had thought of himself as a dedicated man and looked back on it as the day on which God chose and equipped him for his sacred charge. This conviction, says the Dean of Windsor (the Rt. Rev. Eric Hamilton), was the secret of his tireless devotion to duties throughout his reign. The dean recalled that when the King was convalescing after his earlier illness at Royal Lodge, Windsor, he asked for a celebration of the Holy Communion in his dining room.

"He was up and dressed when I arrived, before 8:30 in the morning," the dean recalls, "and had taken special pains to see that everything was ready. Spring

flowers and plants were perfectly arranged around the temporary altar. He had placed prayer desks in a row beside his own for the Queen and the princesses and the duke, and more than once he apologized in advance for not being able to kneel when I administered the Sacrament. His gaiety at breakfast after the service was charming and affectionate."

Customary forms of prayer appropriate to the burial of a sovereign were officially authorized for all parish churches on the Friday after the King's death. For the first time in post-Reformation history these contained explicit supplication for "all the faithful departed."²

The Church Assembly met on February 12th and immediately adjourned until June after approving a message to the Queen from the Archbishop of Canterbury. The executive committee of the World Council of Churches, in session at Lambeth Palace, broke off its deliberations and adjourned to the archbishop's chapel for a service of intercession conducted by the Bishop of Chichester. The committee sent a message of sympathy to the Queen Mother.

On the day after the King's death the Queen Mother and Princess Margaret attended a private celebration of the Holy Communion in a chapel of the parish church of Sandringham. Elizabeth and the Duke of Edinburgh had not yet returned from Africa.

Emulating her father, the new Queen takes religion seriously, accepting it as a traditional part of her life. She is specially interested in its social expression.

On her mother's side Queen Elizabeth

has a definite Anglo-Catholic background. Her grandmother, the late Countess of Strathmore, was a strict Episcopalian, having had the resident chaplain at Glamis castle (where she lived in Scotland) conduct daily services in her private chapel.

The Queen was prepared for confirmation by the late Canon Crazley of Windsor. She will feel that her coronation is a solemn setting apart to dedicated life as did her father.

King George's body lay in state in Westminster hall, where thousands of his subjects filed by the bier, until February 15th. On the 15th the body was removed to Windsor castle for burial with his ancestors in St. George's chapel.

YUGOSLAVIA

Developments in Conflict

Coinciding with an attack on Moslem leaders in Bosnia and other parts of Yugoslavia came a set of instructions from the Central Committee of the Communist party of Slovenia for "an all-out and systematic struggle" against the Roman Catholic hierarchy in Slovenia. These two developments in the conflict between Communism and religion were reported recently in a special story to the *New York Times* by M. S. Handler.

The Communist party's instructions in Slovenia ordered party officials not to confuse clericalism and religion in the campaign.

The Roman Catholic hierarchy is accused of interfering in civil affairs of the state and of seeking to recover its pre-war prerogatives.

The Moslems, apparently, are incurring government opposition because of their recent overt acts against public school education, collectivized agriculture, public health measures, and other state policies.

PHILIPPINES

New Kind of Deputation

The deputation from the Philippines to General Convention, for the first time in history, will consist of a Filipino priest and a Chinese layman—the Rev. Albert Masferre of Besao and Ty Huy Guan, junior warden of St. Stephen's Church, Manila. In the past, the deputies have usually been Americans who were planning to make the long journey for personal reasons.

PRAYER FOR THE RIGHT USE OF ATOMIC POWER

ALmighty and merciful God, without whom all things hasten to destruction and fall into nothingness: look, we beseech Thee, upon Thy family of nations and men, to which Thou hast committed power in trust for their mutual health and comfort. Save us and help us, O Lord, lest we abuse Thy Gift and make it our misery and ruin; draw all men unto Thee in Thy kingdom of righteousness and truth; uproot our enemies, heal our divisions, cast out our fears; and renew our faith in Thine unchanging purpose of goodwill and peace on earth; for the love of Jesus Christ our Lord.

FREDERICK B. MACNUTT,
(from *The Prayer Manual*).*

*Mowbrays. In America: Morehouse-Gorham. Pp. xvi, 727 [L. C., February 17th].

TUNING IN: ¹Coronation of a new monarch is primarily a religious ceremony. His anointing with oil during the service is similar in significance to the ancient Church use of oil at confirmation and ordination, and goes all the way back to the first

king of Israel, anointed by Samuel as a mark of God's grace. ²Prayer for the dead was for many years reduced to the vague phrase "we and all thy whole Church" in the Communion service. American Prayer Book now is more definite (p. 74).

Breaking the Monotony

LENT, wrote Phillips Brooks, "is consecrated to self-knowledge, to the humbling of pride, and so to fasting, that abstinence and soberness of life by which the soul's humility is first expressed and then impressed. Every kind of abstinence is at once an expression of humility and an opening of life. . . . Our symbols may be feeble, our sackcloth may be lined with silk and our ashes scented with the juice of roses. But let us do something to break the mere monotony which seems forever saying to itself that there is no such thing as sin, and that to live is light and easy work."*

We hear a great deal of emphasis these days on what is called "keeping a positive Lent," or "making Lent constructive." The idea is, apparently, not to give up something for Lent, but to add something—an extra church service or two, a "good work" of some kind, or perhaps just a more kindly and benevolent disposition than usual. You know the cliché: "I think it is rather childish to give up something for Lent; this year I'm going to add something instead."

Perhaps "giving up" is a bit childish. Certainly it doesn't mean much if it is separated from its purpose. The Prayer Book sets apart the 40 days of Lent, and also the Ember Days and most Fridays, as "days of fasting, on which the Church *requires*" (not suggests) "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The "giving up" is not much use without the "extraordinary acts and exercises of devotion," but perhaps the opposite is also true—the acts aren't much use without the abstinence.

"Lent is consecrated to self-knowledge." How can we know God if we know not ourselves? One of the strangest phenomena of this confused modern life of ours is that so many people, young and old, cannot give an adequate answer to the basic question, "Who am I?" The psychiatrist, the educator, and the priest are constantly faced with the problem of helping individuals to answer this question—individuals who, in a vast, turbulent, impersonal world have lost their sense of individuality, of personal worth. Totalitarian societies, whether Fascist or Communist, are built on the destruction of individuality. It is not without significance that the Church begins its catechism with the question: "What is your name?" Self-knowledge is a necessary pre-requisite to God-knowledge; and Lent is first of all a time to get to know one's own soul.

"To the humbling of pride, and so to fasting, that abstinence and soberness of life by which the soul's humility is first expressed and then impressed." The discipline of Lent is not something imposed from

without; it is a self-discipline, by which the Christian takes himself in hand and remolds his personality closer to the image of God in which he was created. True fasting, practiced quietly, almost secretly, never boastfully, gives one a glimpse into his own soul; and when one truly looks into his own soul it must make him humble, if not downright appalled at the selfishness and triviality that he finds therein. But from that introspection must come a new determination to go forward, "in newness of life," as we say in the General Confession. "Every kind of abstinence," as Bishop Brooks put it, "is at once an expression of humility and an opening of life."

"Our symbols may be feeble, our sackcloth may be lined with silk, and our ashes scented with the juice of roses." Surely our simple self-denying rules are not to be compared with the agony of Gethsemane. The cross of ash on our forehead may lead to a moment's curious glance, but it is not to be compared to the shame of public exposure in the Crucifixion. "But let us do something to break the mere monotony which seems forever saying to itself that there is no such thing as sin, and that to live is light and easy work.

THERE'S the crux of the matter. Much modern life is sheer monotony; because it is aimless, purposeless, without consciousness of origin or destiny, without a keen sense of sinfulness and of the power of God to overcome sin.

Most of us ignore the sinfulness deep within our own hearts, even as with our lips we describe ourselves as "miserable sinners." It is as if we massage our spiritual teeth with a soft brush and a sweet-smelling dentifrice. But once a year it behooves us to go to the dentist.

Lent is a time for doing a bit of spiritual dentistry, so that we can get at the roots of our hidden life, and if necessary fill a few sinful cavities before moral decay sets in.

But Lent is also a time to break the monotony of our normally complacent lives; to look into the mirror that the Church holds up to us and see what manner of person we are, after all.

Perhaps we shall get the most out of our Lenten self-discipline, if we pose to ourselves certain questions, to be answered as the 40 days unfold. Among these are some basic ones. Who am I? Where did I come from? Why am I here—in this world, and in this state of life? Whither am I going? And finally, what is the purpose of it all?

No one can give a pat answer to these questions. Each one of us must dig out the answers for himself. We could set ourselves no better task this Lent than to ferret out those answers. And it will be most surprising if we do not find that in seeking them, we are led closer to the God that is revealed in our Lord Jesus Christ, and in the Church, His living Body.

*From *The Candle of the Lord* (sermons); quoted as the proem to *An Anthology for Lent*, compiled by P. Franklin Chambers (Morehouse-Gorham, \$1.05).



Accept No

SUBSTITUTES

By Dorothy Howard

A POPULAR advertising slogan warns buyers to purchase the specified, trade-marked article and to *accept no substitutes*. Most of us recognize the importance of quality in medicines, foods, and the like, and would seldom risk the purchase of an unfamiliar product.

Sometimes, however, we do accept substitutes, especially if those offered are more alluring in appearance and cheaper in price than the standard brand. The unhappy results usually teach us a lesson, so that we are careful thereafter to heed the manufacturer's advice — to "accept no substitutes."

Unfortunately, the effects of substitution in our religious life are far more insidious. We may be well instructed in the true Christian values, we may have power through prayer and sacraments to choose them rightly and yet we may fall prey to the attractions of an easier and seemingly just as conscientious practice of our religion. Substitution is one of Satan's cleverest temptations, and without some searching it may go unrecognized.

For example, we may be neglecting daily meditation[¶] (having tried it a few times and found it difficult) and, in its place, reading some spiritual book every day. Assuredly, spiritual reading is necessary but it ought to be a supplement to, not a substitute for, informal converse with God.

POULTICE OR SURGEON'S KNIFE

Or we may be putting off sacramental Confession (because of prejudice, pride,

or even sloth) and substituting a feverish round of missionary or parish organizational activities which, while good in themselves, cannot possibly cleanse our souls from sin any more than a poultice can heal an appendix which needs the surgeon's knife.

Nor should we feel smug because we have never made the mistake of substituting good works for prayer and mortification. Many of us are modern counterparts of the Pharisee who offered his numerous prayers, fastings, and alms in lieu of true humility and charity. There are many kinds of substitutes by which we may fool ourselves and sometimes our neighbors, but never God.

To replace one spiritual good for another is a form of self-pleasing, not God-pleasing, and sometimes amounts to heresy. Our Lord did not say, "Do this, or if you find it too difficult, do that instead." His admonition was "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"—a strong, uncompromising command without qualifications or room for modification.

Satan tempts practicing Christians not so much with the obvious sins of lust, murder, etc., but with the subtler, yet no less deadly, sins of pride and sloth. It was thus he tempted[¶] our Blessed Lord in the wilderness.

TRADE-MARK OF THE FAITH

First, he appealed to His human desire for physical comfort: "command this stone that it be made bread." How innocent it seemed. Gnawing hunger after

not just hours, but days, of prayer and fasting. Surely, He might use His divine power to work this miracle and ease the craving of long-denied flesh. But our Lord's answer was a firm no.

Next, the devil appealed to Christ's human desire for power and glory when he showed Him the kingdoms of the world—all of them to be had without effort of any kind, only by accepting Satan's terms. Again, our Lord's unflinching resistance.

PEAK OF TEMPTATION

Then, finally, he leads Jesus to the peak of temptation, the source of Adam's fall: the pride of life. Why not prove at once His divine Sonship — why tread the long, painful, laborious Way of the Cross? Why suffer and cause His loved ones needless anguish (one of Satan's favorite subtleties) when, by a single, stupendous act, He could startle the world into complete acknowledgement of His claims? But our Lord accepted no substitutes for His Father's will. "Thou shalt not tempt the Lord thy God."

Let us re-examine our own lives and see whether or not we have been accepting substitutes for the teachings of Christ. There is one sure way to tell. Just as the tried-and-true product can be known by its trade-mark, so can we test the quality of our religious practice. Does it have the marks of self-denial, of self-sacrifice, and of tireless, unflinching devotion? If so, we may be sure that it bears the genuine trade-mark of the Catholic faith — the Cross.

TUNING IN: ¶ The methods of meditation are many — some of them quite elaborate. But all are based upon the devout pondering of a passage of Scripture or event in our Lord's life, which leads to such questions as these: What did this

mean? What does it mean for me? and, What am I going to do about it? ¶ Our Lord's temptations (St. Matthew 4, St. Luke 4) were all of them temptations to abuse his divine office and power ("If thou be the Son of God . . .").

Science and Religion

JOHAN BAILLIE is Principal of New College and Dean of the Faculty of Divinity in Edinburgh University, as well as the author of many books.

In his latest — *Natural Science and the Spiritual Life* — he claims that modern scientific method is dependent, historically, upon distinctly Christian presuppositions, and that it can thrive only in an atmosphere in which these are maintained (Scribners. Pp. 43. \$1.75).

A wee book, but meaty withal!

Of Interest

Bishop Gerald Kennedy of the Portland, Oregon, area of the Methodist Church has cast his latest book, *Go Inquire of the Lord*, in the form of six questions: What Must I Do to Inherit?

When Are We Alive? Why Am I a Christian? Which Way to Peace? Where Is Salvation? Who Is Responsible? (Harpers. Pp. 125. \$1.50).

Harold A. Bosley is minister of the First Methodist Church, Evanston, Ill. Purpose of his book, *The Church Militant*, is to give laymen a sense of membership in the Church and of the responsibility it places upon them. Chapters: The Tradition of the Church, The Message of the Church, The Book of the Church, The People of the Church, The Life and Witness of the Church, The Vision of the Church, What is the Church? What the Church Owes You, What You Owe the Church, How Friendly Are You to the Church? (Harpers. Pp. 157. \$2).

*The Destructorium Victorium** of Alexander Carpenter, by G. R. Owst, is a learned monograph, with careful documentation, on "a single specimen" of a type of "literature which, by reason of its ponderous dimensions, its lateness of date, and its marked lack of originality, is unlikely to attract many readers or even to be considered worthy of them," but whose value "lies in the fact that . . . it presents . . . an almost unrivalled panorama of the whole field of medieval popular preaching in its final stage of cultivation from the 13th century onwards, its characteristic technique, its favorite topics and illustrations, and its recognized authorities" (SPCK. Pp. 40. Paper, 5/-).

*"Destructorium of vices."

D I O C E S A N

OHIO—For the first time in history of the diocese of Ohio there were, in 1951, no arrears in diocesan assessments or payments to the Church Pension Fund, the 135th annual convention learned. And convention for the first time could accept its full quota from National Council, which is, for 1952, \$131,159.

Convention recognized as organized missions the new Church of the Good Shepherd in Lyndhurst-South Euclid and the reorganized St. Philip's Church in Akron, and the fusion of All Saints' Church, Cleveland, with Calvary Church, Parma.

Although convention approved a report disfavoring the representation of women on vestries and in convention, it explained that this did not reflect on the contribution women make to the Church. Convention furthermore recommended that skills and talents of women be fully utilized on diocesan boards and parish committees.

Convention opposed the appointment of an ambassador to the Vatican, condemned violence against Roman Catholics, Jews, and Negroes, and referred a resolution recommending study of the problem of the aged to the Department of Christian social relations.

ELECTIONS. General Convention deputies: (clerical) W. F. Tunks, A. S. Gill, Maxfield Dowell, Donald Wonders; (lay) C. C. Cowin, L. H. Norton, H. S. Firestone, J. W. Ford.

Diocesan Council: John O'Hear, Robert George, Maxfield Dowell; (lay) F. E. Belden, A. H. Ingley, J. B. Root. Standing committee: (clerical) W. F. Tunks, John O'Hear, Maxfield Dowell, A. S. Gill; (lay) Robert Denison, G. P. Bickford, William Hitchcock, B. W. Jenkins.

CALIFORNIA—An 83% increase in communicants in the last decade in the diocese of California, bringing the total to 30,000, was reported to convention. Population increase during the same period was 59%. In 1951 alone, more than 2000 were confirmed. Eleven clergy came into the diocese last year from other jurisdictions, and three were ordained deacon. Convention admitted three missions as parishes.

ELECTIONS. General Convention: (clerical) F. P. Foote, S. E. Johnson, R. B. Staines, C. M. Guilbert; (lay) Philip Adams, A. C. Agnew, C. H. Kroll, Frank Sibilia. Standing Committee: Rev. Messrs. R. B. Staines, F. P. Foote, H. E. Hallett, Mark Rifenbark. Diocesan Council: Rev. Lesley Wilder, Jr., and Leslie M. Johnson.

DALLAS—Objectives of 5000 confirmations and a \$250,000 fund were set for 1952 by the Dallas convention to celebrate the 100th anniversary of the first confirmation in what is now the diocese of Dallas.

Culmination of the celebration will be a huge service in Dallas at which all the autumn classes of all the parishes and missions in the diocese will be presented for Confirmation. Several bishops from other dioceses will be invited to assist.

Plans call for a year-long program of evangelism, reaching a high point with preaching missions by the Rev. Samuel Shoemaker in Fort Worth and Dallas next November.

After celebration expenses, the \$250,000 centennial fund will be divided this way: The first \$100,000 will be allocated 50% to strengthen diocesan missions; 25% to improve Camp Crucis, the

diocesan conference center; 10% for a chapel at All Saints' Hospital, Fort Worth; 10% for a Negro training center in Dallas; and 5% to develop a second retreat center at Texarkana. All money over this will be deposited in the diocesan revolving fund for loans to parishes and missions in their building programs.

ELECTIONS. General Convention deputies: (clerical) Bertram Smith, A. A. Taliaferro, C. G. Marmion, G. G. Moore; (lay) J. F. Holt, W. F. Maxwell, J. J. Patterson, W. H. Scanland. Standing committee: the Rev. Thomas Carson, Frank Scurlock.

OLYMPIA — A friend's checkbook might make absorbing reading. So sometimes does a diocese's checkbook.

A few items of finance from the diocese of Olympia indicated a story of advance, which, even though somewhat tempered by the fact of inflation, would be absorbing to anyone concerned about the growth of God's Kingdom. The items:

	1947	1952
general Church program.	\$10,877	\$32,947
diocesan mission budget..	15,896	49,781
diocesan assessment	8,830	36,711
total apportionment	26,773	82,728

Supplementing these figures is the fact that, while in 1947 there were 37 clergymen active in the diocese, there are now 52.

This means new areas opened up, new buildings erected, and a new and exciting chapter of history being written in the Northwest, just before the page turns, in 1953, to the centennial year of the diocese of Olympia.

EDUCATIONAL



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SEMINARIES

Harvard's Double Plan

A post-graduate department will be an important part of a revitalized Divinity School at Harvard University. This department is one of two major objects of a \$5,000,000 reorganization plan, the first being to strengthen the school for the training of clergymen, through a three-year course for college graduates.

The companion purpose, embodied in the post-graduate department, is to create at Harvard, in the words of its president, "an important center of religious learning." It is expected that students

from all over the world will come to qualify for advanced degrees.

This second purpose would also be furthered by assuring the presence at the University of a distinguished group of religious scholars and leaders.

The plan will put Harvard in a position of leadership among American universities taking up the English and Canadian tradition of having large theological faculties.

Putting the plan into action will be the job of a board of distinguished clergymen of non-Roman Churches, including Bishop Dun of Washington.

Another Churchman, John Lord O'Brian, Washington attorney, heads a committee to raise the necessary money.

First move of the board will be to recommend a successor to Dr. Willard L. Sperry who is retiring as dean at the age of 70.

COLLEGES

To Teaching and Labor Unions

The Episcopal Church is just beginning work at West Virginia State College, in Institute, W. Va. It is the only Church at work on the campus. Because of the college's influence in the field of education, Bishop Campbell, coadjutor of West Virginia, felt that it was a logical choice for establishment of a Canterbury house. The house, a \$40,000 building facing the campus, is now near completion. Students, faculty, and Churchpeople living nearby were almost completely responsible for putting up the building.

The student body of West Virginia State College is all Negro. Its academic standards attract students from all over the country, and a large percentage of its 1600 students come from the North.

"The graduates of this college," said Bishop Campbell, "all majoring in either



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by

Charles W. Lowry

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teaching or engineering and the building trades, will be leaders of their race." While the Church should be on every campus, he said, none is more important than this kind of school from which people will go out into the teaching profession and into labor unions.

Both college and Church pitched in to get the Canterbury house project under way. Dr. John W. Davis, president of the college, worked closely with Bishop Campbell.

Mrs. Willie P. Russell, dean of women at the college, and a communicant of the Church, reduced the price of a piece of land she owned so that the Church could buy it. An architect contributed a set of plans without charge. Anthony Andrews instructor in civil engineering and member of St. James' Church in nearby Charleston, volunteered to serve as general contractor and builder.

Then a check for \$5000 came from the National Council and the building began. Gift checks came in continually, but \$15,000 is still needed to cover outstanding debts and to pay back a loan from the diocesan endowment fund.

Faculty members took over construction and, with students, went to work. Newman M. Goldston, plant engineer for the college and also a communicant of St. James, volunteered to take over plumbing and heating.

A supply house owned largely by a vestryman of St. John's Church, Charleston, promised building materials on unlimited credit. And a heating and plumbing contractor, who is a vestryman of Christ Church, Fairmont, agreed to furnish materials, as well as advice, on unlimited credit.

Resident chaplain at the college is the Rev. Henri Stines, who is also in charge of St. James', Charleston. He is largely responsible for winning the favor of Dr. Davis for the Church's program on the campus.

When the cornerstone was laid, Dr. Davis said there was only one thing wrong with the new building. "It is too small to begin with. Our students will tax its capacity from the very day it is opened."

TAXES

Non-Profit Schools Exemption

A special committee to support the present law exempting private, non-profit schools from property taxation and to seek defeat of the referendum pending on the matter has been appointed by Bishop Bloy of Los Angeles. Bishop Bloy acted at the formal request of the diocese's Division of Parish Day Schools, after the diocesan convention refused to take any action in the matter [L.C., February 10th].

CHANGES

Appointments Accepted

The Rev. Kenneth Harding Anthony, formerly rector of St. John's Church, Waynesboro, Va., has accepted a call to the Church of the Holy Trinity, West Chester, Pa., effective April 15th.

The Rev. Ellis M. Bearden, formerly locum tenens of St. Luke's Parish, Cleveland, Tenn., is now rector. Address: Box 5, Cleveland, Tenn.

The Rev. Dr. Crawford W. Brown, formerly canon precentor of Washington Cathedral, will become associate rector of Calvary Church, Pittsburgh, after Easter.

The Rev. Walter E. Edwards, formerly rector of Trinity Church, Tyrone, Pa., is now rector of Trinity Church, Athens, Pa., and St. Paul's, Troy. Address: 701 S. Main St., Athens.

The Rev. Ernest H. Forester, formerly in charge of St. John's Pro-Cathedral, Shanghai, is now chaplain of the Virginia Episcopal School, Lynchburg, Va.

The Rev. Brendan Griswold, formerly curate of St. Mark's Church, New Britain, Conn., and vicar of Grace Church, Newington, is now in charge of Grace Church, Newington, and St. Gabriel's Mission, East Berlin. Address: 1271 Main St., Newington.

The Rev. T. Malcolm Jones, formerly rector of St. Philip's Church, Grand Rapids, Mich., will become rector of Christ Church, Las Vegas, Nev., on March 1st. Address: Second at Carson.

The Rev. Arleigh W. Lassiter, formerly vicar of the Church of the Good Shepherd, Kansas City, Mo., is now rector. Address: 4301 E. Fifty-Second Terrace N., Route 10, Kansas City 16, Mo.

The Rev. Frank M. McClain, who was recently ordained deacon in the diocese of Tennessee, is now assistant of the Church of the Advent, Nashville, Tenn. Address: 1202 Seventeenth Ave. S., Nashville 12.

The Rev. Alfred E. Norman, former curate of St. Philip's Church, Los Angeles, is now vicar of St. Barnabas' Mission, Pasadena, Calif.

The Rev. Wayne Parker, formerly rector of Trinity Church, Escondido, Calif., will become rector of the Church of the Saviour, Hanford, Calif., on February 24th. Address: Eleventh and Douty.

The Rev. Gladstone Rogers, formerly rector of Holy Cross Church, Miami, Fla., is now rector of All Saints' Church, Jacksonville 7, Fla. Address: 1228 Hendricks Ave.

The Rev. Walter L. Sheppard, formerly curate of St. Paul's Church, Concord, N. H., is now rector of All Saints' Church, 89 N. Main St., Attleboro, Mass.

The Rev. Dr. Samuel Shoemaker, for 27 years rector of Calvary Church, New York, will become rector of Calvary Church, Pittsburgh, in April.

The Rev. Edwin Fay Shumaker, formerly rector of Emmanuel Church, Pittsburgh, will become rector of Christ Church, Brownsville, Pa., on March 1st. He will continue his work as convention secretary of the diocese of Pittsburgh. Address: 305 Church St.

The Rev. Edwin A. Skipton, formerly assistant of St. John's Church, West Hartford, Conn., is now rector of Calvary Church, Bridgeport, Conn. Address: 490 Summit St., Bridgeport 6.

The Rev. Donald B. Walster, formerly missionary of southern Oregon, is now vicar of St. John's Church, Toledo, Ore., and of St. Luke's, Waldport. Address: Box 117, Toledo, Ore.

The Rev. Harry B. Whitley, who formerly served St. Andrew's Church, Algonac, Mich., is now curate of St. John's Church, Royal Oak, Mich.

The Rev. B. Franklin Williams, formerly vicar of St. Thomas' Mission, Pawhuska, Okla., is now rector.

The Very Rev. Dr. Garfield Williams, OBE, dean emeritus of Manchester Cathedral, England, is now canon to the ordinary in the diocese of Central New York. Dr. Williams' first undertaking in the diocese has been leadership of a series of conferences for the clergy and laity in the five diocesan districts. The first of these gatherings was scheduled for February 4th in Syracuse.

The Rev. Benjamin H. Wood, formerly associate rector of St. Alban's Church, Olney, Philadelphia, was instituted as rector on January 22d. Address:

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CHANGES

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The Rev. Timothy E. Woodward, formerly rector of the Church of the Good Shepherd, Pitman, N. J., will become rector of Christ Church, Palmyra, N. J., on February 20th. Address: 638 Parry Ave. Fr. Woodward also writes:

"I have two sanctus bells and two thuribles that I would be happy to have some parish have that could make use of them."

Armed Forces

Chaplain (Capt.) William R. S. Donaghy, formerly addressed with the 70th Engr. (C) Bn., APO 174, c/o P.M., N. Y., should now be addressed at HQ 350th Inf. Reg't., APO 541, c/o P.M., N. Y.

Chaplain (Comdr.) Chester L. Hults, formerly with U.S.S. New Jersey (BB62), should now be addressed: USS Coral Sea (CVB-43), c/o Fleet Post Office, New York, N. Y.

Chaplain (Major) K. C. Wilson has left his work at St. Peter's Church, Gallipolis, Ohio, and Grace Church, Pomeroy, for extended active duty. Address: HQ 37th Inf. Div., Camp Polk, La.

Resignations

The Rev. John A. Frampton, assistant rector of Trinity Church, Wilmington, Del., has resigned that post because of ill health. He and his wife will continue to reside in Wilmington.

Changes of Address

The Rev. Sydney J. Browne, who recently resigned his work at All Saints' Church, Attleboro, Mass., because of injuries suffered during World War II, may now be addressed at 439 Plain St. Providence 5, R. I.

The Rev. William B. Carns, rector of St. Luke's Church, Coeur d'Alene, Idaho, formerly addressed at 505 Wallace Ave., may now be addressed at 508 Garden Ave.

The Rev. P. M. Casady, rector of St. Paul's Church, Des Moines, Iowa, formerly addressed at 603 Ninth St., may be addressed for all purposes at 815 High St., Des Moines 12. Casady is the correct spelling, not Cassidy, as listed on page 401 of The Living Church Annual.

The Rev. Irvine Goddard, retired priest of the diocese of Chicago, formerly addressed in Short Hills, N. J., may now be addressed at the Suburban Hotel, Summit, N. J.

The Rev. L. B. Hastings, formerly at St. Andrew's Church, Monroe, Wis., may now be addressed at 778 N. Jefferson St., Milwaukee.

Ordinations

Priests

Cuba: The Rev. Anselmo Carral Solar and the Rev. Jose Ramon Gutierrez Castillo were ordained to the priesthood on February 3d at Holy Trinity Cathedral, Havana, by Bishop Blankingship of Cuba. Fr. Carral was presented by the Ven. R. Gonzalez Agueros; Fr. Gutierrez, by the Ven. Jorge H. Piloto. Preacher, Bishop Keeler of Minnesota.

Fr. Carral will serve the Church of El Buen Pastor, La Esmeralda, Camaguey, Cuba; San Pedro in Jiqui; and La Transfiguration in Taber, Camaguey Province. Address: La Esmeralda, Camaguey, Cuba. Fr. Gutierrez will serve the Church of San Pablo, Bolondron, Matanzas, Cuba. Address: Macco 18, Bolondron, Matanzas, Cuba.

Michigan: The Rev. Herbert Barsale was ordained priest on January 19th by Bishop Emrich of Michigan at All Saints' Church, Pontiac, Mich., where the new priest is curate. Address: W. Pike and Williams Sts.

The Rev. William T. Elliott was ordained priest on January 19th by Bishop Hubbard, Suffragan Bishop of Michigan, at Grace Church, Standish, Mich., where the new priest is vicar. He also serves St. Paul's Church in Gladwin, where he is addressed.

The Rev. John Jacob Hamel, III was ordained priest on January 12th by Bishop Emrich of Michigan at St. Luke's Church, Ypsilanti, Mich., where the new priest is curate. Address: 116 N. Huron St.

The Rev. Elmer B. Usher was ordained priest on January 28th by Bishop Emrich of Michigan at St. Paul's Church, Corunna, Mich., where the new priest is vicar. He will also serve St. John's, Chesaning. Address: Corunna.

Panama Canal Zone: The Rev. James Haslan Schaffter was ordained priest on December 8th

by Bishop Gooden of the Panama Canal Zone in the Cathedral of St. Luke, Ancon, C. Z. Presenter, the Ven. J. H. Townsend; preacher, the Rev. Arnold Waldo. The new priest, who is the son of Canon Schaffter of the Church of England in Canada (Toronto), had been assisting at the Cathedral of St. Luke for some months while waiting for his visa for Colombia, which was recently granted.

Meanwhile the Church of the Good Shepherd, San Jose, Costa Rica, was suddenly without a resident priest because the poor health of Mrs. Charles Fish did not permit her husband's return to San Jose, where he had been at work. San Jose is an old mission which recently joined forces with the Episcopal Church after having been an independent English-speaking congregation for nearly a hundred years. Fr. Schaffter will now be in charge of this work. He was able to make only a partial visit to the scattered congregations in Colombia, and is now in residence at San Jose. Address: Apartado 288, San Jose, Costa Rica.

Pennsylvania: The Rev. Warren H. Davis, Jr. was ordained priest on January 28th by Bishop Hart of Pennsylvania in the Chapel of the Redeemer, Seamen's Church Institute, 211 Walnut St., Philadelphia, where the new priest is chaplain. Presenter, the Rev. Dr. Allen Evans; preacher, the Rev. Dr. P. R. Stockman.

Quincy: The Rev. Edwin McMaster Fisher was ordained priest on February 6th by Bishop Essex of Quincy at Christ Church, Moline, Ill. Presenters, C. F. Savage and Canon J. K. Putt. Preacher, the Very Rev. E. J. Bubb. To be in charge of St. John's Church, Preemption, Ill.; Grace, Osco; and Trinity, Geneseo. Address: Box 52, Preemption, Ill.

South Dakota: The Rev. William Beach Locke was ordained priest on February 7th by Bishop Roberts of South Dakota at St. Mary's Church, Flandreau, S. Dak. Presenter, the Rev. W. Y. Whitehead; preacher, Bishop Gesner, Bishop Coadjutor of South Dakota. To be in charge of St. Mary's Church and the Church of the Redeemer, Flandreau.

The Rev. Robert Brian Lucent was ordained priest on February 5th by Bishop Gesner, Bishop Coadjutor of South Dakota, at Trinity Church, Mission, S. Dak. Presenter, the Rev. Dr. P. H. Barbour; preacher, the Rev. H. S. Jones. To be assistant on the Rosebud Reservation, Mission, S. Dak. Address: Mission, S. Dak.

The Rev. Raymond Robert Taylor was ordained priest on February 2d by Bishop Gesner, Bishop Coadjutor of South Dakota, at St. Philip's Church, Dupree, S. Dak., where the new priest will be in charge. Presenter, the Rev. H. S. Jones; preacher, the Rev. Standish MacIntosh.

South Florida: The Rev. Luther Wells Folsom was ordained priest on February 2d at All Saints' Church, Fort Lauderdale, Fla., where the new priest has been assistant. He will be in charge of St. Martin's-in-the-Fields, Pompano Beach. Presenter, the Rev. M. T. Carpenter; preacher, the Rev. William Ward.

Deacons

Harrisburg: Stanley Brien was ordained a per-

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CHANGES

petual deacon on February 7th by Bishop Heistand of Harrisburg at St. Andrew's Church, Harrisburg, Pa. Presenter, the Ven. G. H. Toadvine, Jr.; preacher, the Rev. J. H. Treder. The Rev. Mr. Brien is employed by the Bethlehem Steel Co., Steelton. Address: 109 N. Second St.

Newark: Kenneth Lawson Whitney was ordained deacon on January 26th by Bishop Washburn of Newark at St. Peter's Church, Morristown, N. J. Presenter, the Rev. J. C. van Dyk; preacher, the Rev. C. P. Trowbridge. To be vicar of the Church of the Incarnation, West Milford, N. J., the newest mission in the diocese. Address: Awosting, Hewitt, N. J.

Panama Canal Zone: Malcolm Richard MacDonald was ordained deacon on December 21st at St. Mark's Church, Upland, Calif., by Bishop Gooden, Retired Suffragan Bishop of Los Angeles, acting for his son, the Bishop of the Panama Canal Zone. Presenter, the Rev. J. A. Luther; preacher, Bishop Gooden.

The new deacon is an appointee of the National Council for the missionary district of the Panama Canal Zone and will go there after his graduation from Berkeley Divinity School. He is now serving as assistant at St. John's Church, North Haven, Conn.

A funny story is told in connection with the luncheon given in honor of the new deacon by the vestry of St. Mark's Church. The social affair took place at the local country club. As the party entered the new dining room of the club, Bishop Gooden spied a sign which read, "No spikes allowed." This caused a good deal of merriment and was taken to be an omen of some sort, we are told.

South Dakota: Gordon LeRoy Roth was ordained deacon on January 25th by Bishop Gesner, Bishop Coadjutor of South Dakota, at Grace Church, Madison, S. Dak., where the new deacon will be in charge. He will also serve Trinity Church, Howard. Presenter, the Rev. W. Y. Whitehead; preacher, Bishop Gesner. Address: Madison, S. Dak.

South Florida: Arthur Allen Smith was ordained deacon by Bishop Bram, Suffragan Bishop of South Florida, on February 2d at All Saints' Church, Fort Lauderdale, Fla. Presenter, the Rev. J. M. Taylor; preacher, the Rev. William Ward.

Laymen

The following laymen, four of them former students of the Church Army Training College, are now at work in the Church:

Cadet James R. Allen, C. A., is now working on the staff of Trinity Church, 19 Trinity Place, Albany, N. Y.

Cadet Robert K. Hemphill, Jr., C. A., who was also assistant in the chaplaincy work at the Cincinnati work house, is now on the staff of the Good Shepherd Mission, Fort Defiance, Ariz.

Captain Ralph M. Cornell, Jr., C. A., is now officer in charge of Christ Church, Oakhurst, Calif.

Cadet Alexander T. Patience, C. A., is now officer in charge of Trinity Church, Lawrenceburg, Ind.

Mr. Alfred Saulbury, layreader of the diocese of Michigan, is now in charge of Christ Church, Henrietta. Address: Route 1, Munith, Mich.

The Rev. Richard H. L. Vanaman is a former pastor of the Bendersville Methodist Church, Bendersville, Pa. He is now lay missionary at St.

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CASEWORKER: Graduate of an accredited professional school, for Family Service Department of a Church-sponsored, multiple-service agency; intake non-sectarian. Good personnel practices. Salary from \$3000 according to experience. Write Miss D. Milo Upjohn, Supervisor, Episcopal City Mission, 225 S. Third St., Philadelphia 6, Pa.

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PRIEST—37 years of age, unmarried, Prayer Book Churchman, highest references, desires work in the East. Will consider Parish, Mission or Assistantship. Reply Box E-695, The Living Church, Milwaukee 2, Wis.

TEACHER — Wide experience - Kindergarten. Churchwoman. Would accept Church School position. Fall of 1952. Now teaching in suburban Philadelphia, Pa. Reply Box M-690, The Living Church, Milwaukee 2, Wis.

LIKE TO COME TO FLORIDA? Prayer Book Churchman seeks larger work. Would like to exchange with someone wanting smaller place. Married. Energetic and alert. Good preacher. Successful with young people. Excellent references. Would accept call without exchange. Reply Box B-696, The Living Church, Milwaukee 2, Wis.

PRIEST, 36, family. Sound Churchman with unusual pastoral, administrative, and educational background. Community leader. Good preacher. Thoroughly Catholic-minded, yet sympathetic with and acceptable to conservative Prayer Book people. Helped present parish through financial and Churchmanship difficulties. Now seeks other opportunity, possibly with parochial school prospects. Would consider Rectorship of active, worship-centered, (not necessarily large) parish, headmastership of Church-related school, Diocesan director of religious education, etc. Present income exceeds \$5000, but considers good facilities and responsive people more important than salary. Now in East, will travel. Reply Box S-697, The Living Church, Milwaukee 2, Wis.

CANADIAN High School Principal, Churchman, age 40, M.A., B. Ed., seeks teaching or administrative position in Church School, or college for September. Reply Box Y-698, The Living Church, Milwaukee 2, Wis.

COOK, sew, type, kindergarten. Sixty. Low wages. Reply Box N-699, The Living Church, Milwaukee 2, Wis.

TEACHING POSITION in Church-related boys secondary school. Age 28; college major-history, political science, economics; graduate top Church preparatory school, Eastern university. Reply Box B-691, 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

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Diocesan Positions

The Rev. Melvin Abson, rector of Emmanuel Church, East Syracuse, N. Y., was recently elected to the standing committee of the diocese of Central New York to fill the unexpired term of the Rev. Bradford H. Tite, who is now rector of St. Stephen's Church, Cohasset, Mass.

Living Church Correspondents

Miss Helen Boyle, Box 655, Manila, P. I., is the new correspondent for the Philippines. She served as correspondent for The Living Church in the diocese of Tohoku in Japan from 1937 to 1941.

Miss Harriott Burgess is the new correspondent for the diocese of East Carolina. Address: c/o Diocese of East Carolina, Southern Bldg., Wilmington, N. C.

Miss Betsy Tupman is the new correspondent

for Washington. Address: c/o All Souls' Church, 2300 Cathedral Ave., Washington, D. C.

Corrections

The Rev. George W. Goodson presented the Rev. W. Francis Craig when the latter was ordained deacon, not the Rev. David S. Rose, as listed in the issue of February 3d.

Miss Gertrude An-Veng Loh is still at work as a missionary in Battle Mountain, Nev. The report of the National Council meeting in The Living Church of December 23d stated that she would work in Brazil.

An unidentified clergyman in a picture taken at the Elizabeth, N. J., plane crash, was incorrectly identified as Frederick Sontag. Mr. Sontag was not in the picture. The other picture of the crash scene was from the New York "Daily Mirror," not from the "Daily News" [L. C., February 3d].

Living Church Annual Corrections

The Rev. Charles Folsom Jones is chairman of the department of missions of the diocese of Vermont, rather than the Rev. E. H. Williams, as listed on page 316.

The Ven. Paul R. Savanack, listed in The Living Church Annual as archdeacon of Hawaii, headmaster of the Hawaii Episcopal Academy, and priest in charge of St. Columba's Mission, Paaulo, Hawaii, reports that he is also in charge of the little Church of St. James, Kamuela (page 181). He is in residence at Hawaii Episcopal Academy, Kamuela, Hawaii, T. H.

Marriages

The Rev. Robert B. Lucent, who serves Rosebud Mission in South Dakota, and Miss Moina M. Ware, former director of religious education at St. James' Church, Alexandria, La., were married on January 10th at St. James' Church. Address: Mission, S. Dak.



CHURCH SERVICES

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

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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

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Rev. P. E. Leatherbury, c
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ATLANTIC CITY, N. J.

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BROOKLYN, L. I., N. Y.

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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
Verv 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; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

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

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

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

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

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

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

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

NEW YORK CITY

ST. THOMAS' Rev. Raelif 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

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

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., asst.
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