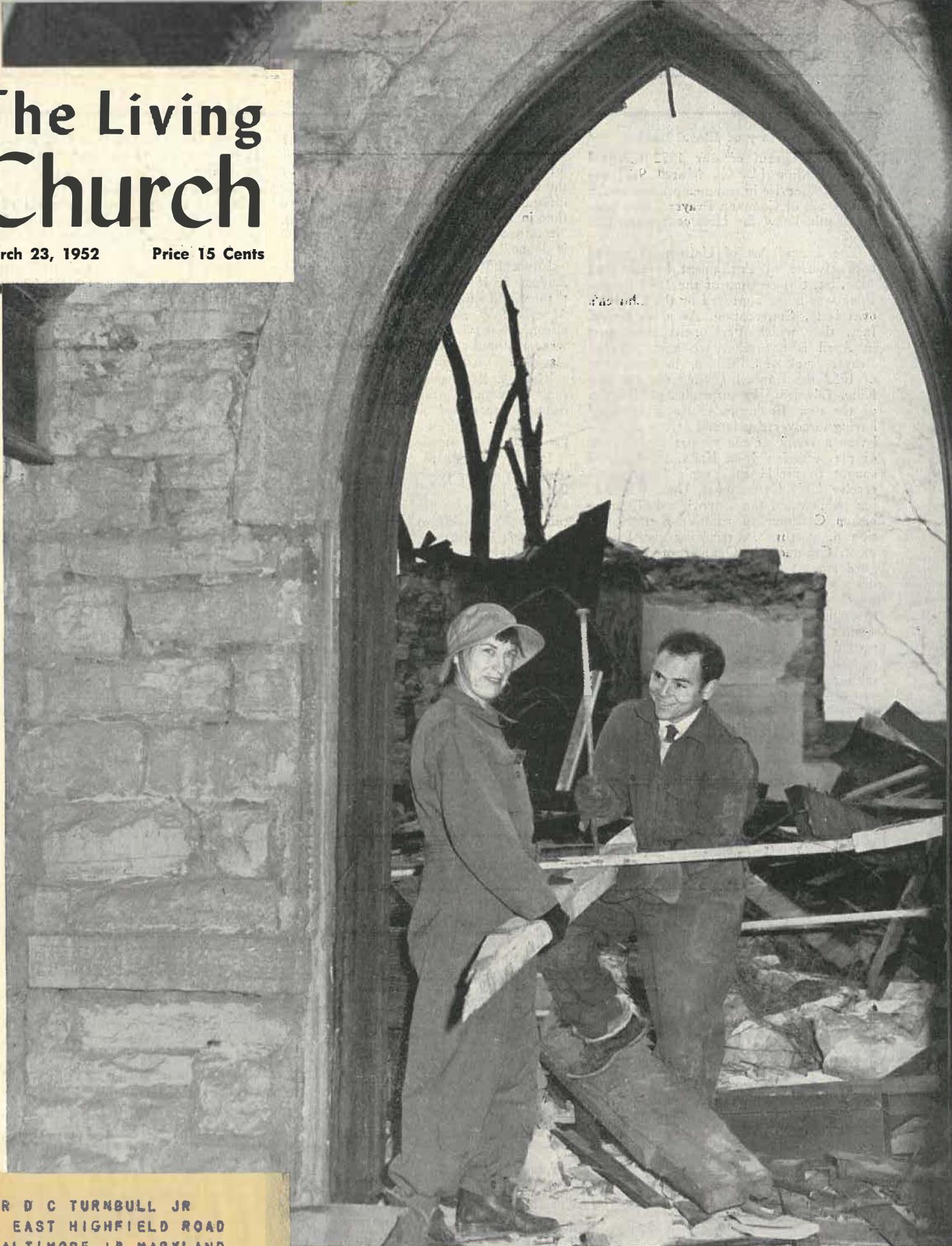


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*Nashville Banner.*

**CHURCH OF ST. MARY MAGDALENE, Fayetteville: The tornado did its work in three minutes [see page 19].**

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

## LETTERS

### Anniversary of Illegal Book

THE Program of our 1952 General Convention [L. C., March 9th] includes a "Service in commemoration of the 1552 Book of Common Prayer." Our people should know the facts concerning this Book.

The Second Act of Uniformity passed both Houses of Parliament by April of 1552, but this revision of the 1549 Prayer Book was never approved by the Church's own body, Convocation. As a matter of fact, that which Parliament sanctioned in April is not what we know as the Prayer Book of 1552. For in September of 1552 the Council (ruling for the boy King, Edward VI) suspended publication of the new Book, under the pretext of having discovered printer's errors. Actually, as a result of the violent propaganda of the sectarian John Knox, the Council sought to forbid the people kneeling to receive Holy Communion. Upon suspending publication, the Council asked Archbishop Cranmer to reconsider the question of posture in receiving the Sacrament. Cranmer, in October of 1552, argued against the contention of Knox and his associates, expressed himself as ready to obey the Royal command (speaking through the Council), but protested against the alteration of what had been settled by Parliament. In the face of this opposition, the Council contented itself with adding a rubric. Thus, on October

27th, five days before the new 1552 Book was to come into use, the Lord Chancellor (the Bishop of Ely) was ordered by the Council to insert in the new Book the infamous "Black Rubric" which declared that in kneeling to receive the Sacrament "it is not mente . . . that any adoracion is doone."

Edward VI was buried by Cranmer on August 8, 1553. Mary was now on the throne, and on December 20, 1553, when Mary's first Act of Repeal went into effect, the services of the English Church were restored to what they were "in the last year" of Henry VIII.

Thus, a Book which had no canonical sanction, which contained serious doctrinal changes sanctioned not even by Parliament, and which was used for only a year, passed from use.

It is not unfair to call this 1552 Book illegitimate (for most illegal it was), and it is the height of folly for the Episcopal Church 400 years later to lose sight of this Book's ignoble origins and commemorate this illegitimacy. The Book of 1552 has no claim on the loyalties or affections of conscientious Anglicans; and it is a travesty upon history to set aside any time to recall a Book which bears no authority other than that of the narrow-minded men who ruled for Edward VI.

The subsequent development of the Liturgy of our Church, from 1552 onward, has ever been *away from* the novel

changes introduced by that 1552 Book, and in the direction of our first English Prayer Book of 1549.

It would seem mandatory for the Committee in charge of the Program of our 1952 Convention to cancel plans made for any "celebration" of this illegal, sectarian Book of 1552.

(Rev.) G. R. TIEBEL,  
Rector, St. Elisabeth's Church,  
Floral Park, N. Y.

### Editor's Comment:

Nevertheless the Prayer Book of 1552 has left so clear a trace upon all subsequent revisions (including our own) that such a commemoration need be no more than an occasion for talking about the Prayer Book in general, backed by the power of an anniversary.

### Come One, Come All

THE letter of Samuel J. Miller [L. C., January 20th], has raised a question in my mind. Mr. Miller said, "It is bitterly unfortunate that, when the Holy Communion is about to be celebrated, some rectors still insist upon extending a fulsome 'come one, come all' invitation to all visitors who happen to be in church, without the least regard to the eligibility of such visitors to receive the sacrament."

My idea is, that the, "Come one, come all" invitation should be given at every celebration of the Holy Communion. Who

## SIGNPOSTS ON THE KING'S HIGHWAY



by Frank Dean Gifford

Dean, Philadelphia Divinity School

A NEW COLLECTION OF SERMONS that are particularly suitable for lay readers and for the clergy of the church. There are three sermons for the Lent-Easter season: *Christ's Temptation and Ours*, *The Necessity of the Cross* and *The Reality of the Resurrection*.

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knows what person who has strayed from the Fold, may hear that invitation and have a strong desire to come back to God at that time? Who are we, to say he may not come then? Jesus said, "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

Jesus has said for all that are heavy laden to come unto Him. It is His table. Who of us is so perfect that we can say who is worthy to come? He has said, also, "Judge not that ye be not judged." If a lost soul comes back home by that invitation, there is cause for general rejoicing; on the other hand, if any should come unworthily, our Father has said, "Vengeance is mine, I will repay."

Mr. Miller said the invitation to strangers might offend those who attend that certain church 52 Sundays a year. Why? If it is our church, and we believe that for which it stands, would we not welcome others to such a happy estate? If it is a matter of those from another Communion, I do not remember that our Saviour asked the denomination of the lame man, or the blind man, before he ministered to him.

I, too, believe in the training of the interests of Church School children, and the impression of Confirmation classes, but at the same time I feel that those persons should be taught the value of an outstretched hand, to one less fortunate than we are. And instead of being, "importuned to share all benefits," be happy to share with an outsider that which is so priceless to them.

Remember Jesus said, "A cup of cold water given in My Name." How much more important the spiritual food of the most precious Body and Blood of Christ. Therefore I say, long live those rectors who say, "Come one, come all."

BESSIE M. WINGATE,  
A former mission worker.

Reistertown, Md.

#### A Sense of Guilt

MAY I add a postscript to your excellent editorial [L. C., March 2d].

We saw and heard Fleur Cowles interviewed by Miss Billie Burke on her television program recently. She spoke briefly of her impressions (adverse) of Eva Peron,



but as she had just returned from a tour of Korea it seemed foremost in her mind. I don't recall her exact words, but we were impressed with their implication of strong moral conviction coming from such a modern, self-assured, and experienced observer as this attractive young woman.

She said to Miss Burke, in sum: "I felt a sense of guilt. Of guilt shared by us all. We saw homeless children scrambling to hide in caves like animals. There are so many and of course they are very much in the way of the military. We attended a

'truce talk,' and came away simply sick at heart. . . . It gave me a sense of shame that we could just step in our plane and leave behind, any time we wished, that ruined country with its misery and helplessness. It is a terrible terrain for our soldiers. . . . The 'hills' are not hills at all but great jagged peaks which they must climb and cling to. . . . It's natural for us here to want to push out of sight this horror and our dreadful responsibility there, but we can't, we mustn't."

She paused, and it seemed as though a shadow of grief or compassion passed over her face.

"God won't let us forget them, will He?" said Miss Burke softly.

Mrs. Cowles looked startled for a moment. Then she said quickly, emphatically, "No, oh, no. He won't!"

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

#### Belated Sympathy

ONE of our younger clergy was passing the town postoffice in his town shortly after the death of George VI.

The Roman Catholic priest of that town came from the office and joined the young Episcopal priest.

Said the Roman priest, with sympathy, "I see that the head of your Church died."

To which our young friend replied: "Yes. And He rose again the third day."

The two walked on in silence to the next corner where they parted each immersed in his own thoughts.

(Rev.) SHERMAN S. NEWTON,  
Rector, Trinity Church.

Arkansas City, Kans.

#### Minister or Priest

IN CERTAIN services in the Prayer Book the word minister is used where it would seem that the word priest ought to be used.

If one looks at the Unction of the Sick and teaches that sacrament as it ought to be taught, one finds that the word priest is not mentioned at all.

In the service that comes next in the Prayer Book, which is the Communion of the Sick, we find again that the word minister is used exclusively, and the word priest is entirely omitted. It is very difficult for our lay people to understand the fine difference between minister and priest, and it is especially difficult when the word priest is not used for one of the sacramental offices of the Church.

I presume that this has come up time after time, as the Church has considered the revision of the Prayer Book, but I am wondering if you would know of any explanation that can be reasonably presented to our lay people.

I realize of course, that many deacons do take out the Blessed Sacrament and administer it to the ill and infirm of the parish: but in the Communion of the Sick it is mentioned also that the Absolution may be given, but it does not mention that a priest is necessary to give it.

(Rev.) OSBORNE R. LITTLEFORD,  
Rector, Christ Church.  
Waukegan, Ill.

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 EXECUTIVE EDITOR: Peter Day  
 MANAGING AND LITERARY EDITOR: Rev. Francis C. Lighthourne  
 NEWS EDITOR: Allee J. Welke  
 ASSOCIATE EDITORS: Elizabeth McCracken  
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 ADVERTISING MANAGER: Edgar O. Dodge  
 CREDIT MANAGER: Mary Mueller  
 CIRCULATION MANAGER: Warren J. Debus

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## Things to Come

MARCH							APRIL						
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16	17	18	19	20	21	22	20	21	22	23	24	25	26
23	24	25	26	27	28	29	27	28	29	30			

- March
- 23. Fourth Sunday in Lent.
  - 25. Annunciation.
  - 27. Anglican Seminary Conference, Virginia Theological Seminary (to 29th).
  - 30. Fifth Sunday in Lent. Utah convocation (to 31st).

- April
- 6. Palm Sunday.
  - 7. Monday before Easter.
  - 8. Tuesday before Easter.
  - 9. Wednesday before Easter.
  - 10. Maundy Thursday.
  - 11. Good Friday.
  - 12. Easter Even.
  - 13. Easter.
  - 14. Easter Monday.
  - 15. Easter Tuesday.
  - 16. Associated Church Press, Washington, D. C., (to 18th).
  - 18. Woman's Auxiliary, Executive Board, Greenwich, Conn.
  - 20. 1st Sunday after Easter.
  - 22. National Council, Seabury House.

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 LIVING CHURCH

# The Rossini Stabat Mater

By William P. Sears, Jr.

"GIVE me a laundry list and I'll set it to music," the composer Rossini is reported to have said.

Gioachino Rossini (1792-1868) was a prolific composer. By 1829, he had written nearly forty operas. In that year he presented a new work—*William Tell*. The opera was harshly treated by the critics and was a failure. As a result Rossini ceased to compose.

It was three years later, however, when a friend interceded with him for a certain Don Verela of Madrid. The Don was anxious to possess a piece of sacred music from the pen of the celebrated Rossini. Thus, in 1832, Rossini started on a *Stabat Mater*.

This work was once the most sung and most revered in the field of sacred music. Sung in churches and in opera houses alike in the early years of this century, the work today is unfortunately seldom heard in either. Although Rossini's fame rests securely on his operatic production, with *The Barber of Seville* being the chief cornerstone, it was the *Stabat Mater* that in his own lifetime and until quite recently established his popularity.

For tastes and philosophies in music change with the time. Whether in the field of secular music or in sacred music, what was once approved or popular is cast aside and no longer heard in concert halls or churches. New compositions and new composers come on the scene or research reveals the glories of the ancient

music of a well-nigh forgotten past. *The Merry Widow* goes and *The King and I* takes its place. The rococo splendor of Liszt is supplanted by the cacophonies of Shostakovich. In church music, such operatic productions as the Gounod *St. Cecilia Mass* have given way to the polyphonic masses of the middle centuries or the plain chant of even earlier days.

Although the Rossini *Stabat Mater* has largely disappeared from concert hall and choir loft, it is not a work to be lightly dismissed. It contains much that is delightful and fine. The tenor aria, *Cuius Aninam*,<sup>1</sup> is the stumbling block of many an aspiring young singer. The celebrated *Inflamatus*,<sup>2</sup> for soprano is often heard as a cornet solo. In fact, this generation seldom hears a fine production of the work.

When Rossini died in 1868, the *Stabat Mater* was sung at his funeral. It was the last of his achievements and one of the highest.

Now, however, a splendid recording of the complete text of the Rossini *Stabat Mater* has been added to the ever-growing treasury of recorded music. The recording is a European one employing the Vienna State Opera Orchestra, under Jonathan Sternberg. The soloists are especially competent singers — Paul Schoeffler, Anton Dermota, Ilona Steingruber, and Dagmar Herrmann. The chorus is the Vienna Akademischer Chor. The recording, one 12-inch long playing disc (\$5.95), is issued by the Oceanic Records, New York (OCS-24).

## WHEN PRAYER TAKES WING

WHY these things are, no mortal may explain:  
How from the very fires of agony  
There rise, miraculously fair to see,  
Mankind's great blessings, born of Prayer and Pain.  
All man has dreamed of, struggled to attain  
Out of these ashes comes, eternally . . .  
Seeking an answer to this mystery  
All hearts are steeled to sacrifice again.

Mark how an artist, tired and lacking bread  
Will paint in failing Light until the brush  
Bends to his will. And he at last is fed  
On fairer fruit than that of Earth. *The hush  
That hovers when a Prayer takes wing has brought  
Mankind all Beauty which his spirit sought.*

HELEN CARTER KING.

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# SORTS AND CONDITIONS

**NEW ZEALAND AND SCOTLAND** are poles apart geographically, but the Rt. Rev. Reginald H. Owen, since 1946 Bishop of Wellington, was recently elected Archbishop and Primate of New Zealand, according to Religious News Service — presumably within about a week of the election of the new Primus of the Scottish Church [see L. C., March 16th and page 11 of this issue]. Bishop Owen (or Archbishop Owen, as he now is) succeeds the Most Rev. Campbell West West-Watson, Bishop of Christchurch since 1926 and Primate, Archbishop, and Metropolitan from 1940, who retired last year because of advanced age.

**GOOD FRIDAY OFFERING** this year will go toward "relief for the hundreds of Arab refugees in the Middle East. Besides providing this assistance, 15% of the Offering, by direction of General Convention, is used each year to help the Russian Orthodox Theological Institute in Paris."

**BILINGUAL EVENSONG** and a lively discussion of the comparative merits of Christianity and Communism were features of the visit, March 7th to 10th, to the UN naval base of Sasebo, Japan, of Prebendary M. A. Hodson, rector of Poplar, London, who has been touring the Far East on behalf of the Society for the Propagation of the Gospel. The discussion whether Christians offered young men a program comparable, for example, with that of Communists is reported to have given the clear impression that some people at least were alive to the need of a more energetic faith among Christians.

**FOR IMMEDIATE RELIEF** and emergency needs resulting from the destruction caused by the earthquake and tidal wave in northern Japan early in March, the National Council's committee on world relief and Church cooperation has cabled \$1000 to the Rt. Rev. Paul K. Ueda, Bishop of Hokkaido, at the same time informing the Japanese Presiding Bishop, the Most Rev. Michael Yashiro of Kobe, and requesting information as to the damage suffered. No missionaries from the Episcopal Church are at work in the diocese, which was set off in 1896 and has had work carried on by the English Church Missionary Society, under British bishops until 1940. The world relief committee's plans for 1952 include \$65,000 for Japan, covering supplementary salaries for the Japanese clergy and other needs.

**"EARTHQUAKE, FIRE, AND FLOOD"** are three of the things from which in the Litany we pray God to deliver us, but they stand for every type of catastrophe that can befall mankind anywhere. In the early part of January one of the few tornadoes which have occurred in Greece destroyed approximately 160 houses at a small village called Ambeloki. Information concerning this tornado has just reached National Council through the Department of Interchurch Aid and Service to Refugees of the World Council of Churches. The tornado occurred on January 10th, and on Janu-

ary 13th, through the Interchurch Aid committee of the Greek Orthodox Church, a distribution of clothing and shoes was made to about 230 people. This distribution was in conjunction with the Bishop of Attica and the Greek Ministry of Welfare.

**OUR TOUR** thus far in this column has covered a good part of the globe — New Zealand, Scotland, Middle East, Japan, and Greece! Returning now to America (and to the nation's capital, at that!) we note that in Washington 14 headmistresses of Church Schools held a conference at the College of Preachers to discuss their professional problems and to receive spiritual refreshment through devotional exercises conducted by Church leaders, in-

## Announcement

**THE LIVING CHURCH** announces the resignation of its editor, Clifford P. Morehouse, effective April 30, 1952. Mr. Morehouse will continue as vice-president of Morehouse-Gorham Co., in New York.

On May 1, 1952, Peter Day, at present executive editor, will become editor of **THE LIVING CHURCH**.

This change is made as part of a pending reorganization, under which **THE LIVING CHURCH** will no longer be published by Morehouse-Gorham Co., but will be operated by an independent non-profit corporation.

Further details will be announced as soon as pending reorganization plans are completed.

cluding the Rev. Drs. Reuel Howe, Theodore Wedel, and John Heuss—the last of whom, now rector of Trinity, New York, was instrumental in setting up the organization of Heads of Church Schools, which holds an annual meeting.

**A WEEKEND WIRE** from our correspondent, Frederick H. Sontag, informs us that the annual conference of the Laymen's Movement for a Christian World, which concluded in New York on March 16th, endorsed the bill introduced in the Senate earlier in the month by Churchman Mike Monroney asking the Capitol building architect to provide a room with altars of the three major faiths — similar to the "meditation room" at UN headquarters [see L. C., March 16th]. Prominent at the Laymen's Movement meetings were men of the Episcopal Church. National Press' award for the best article for laymen went to Lee H. Bristol, Jr., of St. Bartholomew's, New York, while the usefulness of Willard A. Pleuthner's Building Up Your Congregation [L. C., January 27th] was demonstrated at the meetings.

**U. S. NAVY RECRUITING SERVICE** has been authorized to recruit qualified theological students for appointment as ensigns in the Naval reserve for inactive duty, the Navy announced March 13th. The previous regulation, which required seminary students to be members of the Navy or Marine Corps Reserve before they were eligible for the Chaplain Corps, has been cancelled. Young men who are 19 through 29 years of age inclusive and who are attending an approved theological seminary (or have been accepted for the next entering class) may be appointed as ensign, USNR, and those interested may apply through their nearest office of Naval Officer Procurement. All applicants must have had 120 semester hours of credit in undergraduate school. Each man will also be required to secure the ecclesiastical endorsement of his religious body.

**ST. JOHN BAPTIST SCHOOL**, Mendham, N. J., has no intention of closing. On the contrary the school expects in 1955 to celebrate its 75th anniversary on the very spot on which it now stands. All of this by way of correcting a rumor. The Community of St. John Baptist is trying to sell its Convent (the building — not the sisters!) and the land adjoining the School; but the Community and the School are separately incorporated, and the sale of the one in no way affects the other.

**THE WORLD COUNCIL OF CHURCHES** is vitally concerned over the role of women in the Church, because the ecumenical movement has to do with the wholeness of the Church, Dr. W. A. Visser 't Hooft told 50 church leaders in New York City on March 10th. "Without the full contribution of its women members," he argued, "the Church is not really whole. There are other places (in the realm of race relations, for instance)" he said, "where the Church is also not yet whole."

**A STEP DOWN** in the English hierarchy is regarded as unusual, and so it has come as a surprise that the Bishop of Durham, Dr. A. T. P. Williams (signature—Alwyn Dunelm:) is to be translated to Winchester in succession to Dr. Mervyn Haigh whose resignation, on grounds of ill health, took effect February 29th. It was widely supposed that Dr. Williams would eventually become Archbishop of York. The bishopric of Durham ranks fourth after the two Primatial sees and that of London, whereas Winchester is fifth. All five prelates sit in the House of Lords, regardless of seniority. Dr. Williams is 63.

**OUR SOURCE** for this British news (airmailed two days ago at the time this goes to press) is our English correspondent, Canon C. B. Mortlock, who is due to arrive in New York on March 19th, on what will be his second visit to America in the past two years.

Francis C. Lightbourn.

FOURTH SUNDAY IN LENT

## GENERAL

## LENT

## Giving Up and Taking On

Mid-lent finds Churchpeople across the nation observing special Lenten rules of life, giving up some things for the 40 days, and taking on others. Almost all active Churchpeople are giving up some of their time to take on attendance at special Lenten services in nearby churches.

In the little town of Sodus, N. Y., members of the Episcopal Church are meeting with other townfolk on Sunday nights during Lent to talk about their faith. They take turns meeting in the Episcopal, Methodist, Reformed, and

Presbyterian churches. First there is a short service and then discussion groups.

In the booming city of Houston, Texas, noon-day Lenten services at Christ Church Cathedral, are preceded by a 30 minute period of organ music. Speakers include an assortment of prominent Churchmen: Bishop Campbell, coadjutor of West Virginia, Bishop Bowen of Colorado, Bishop Pardue of Pittsburgh, Bishop Oldham, retired of Albany, Bishop Quin of Texas, and the Rev. Anson Phelps Stokes, Jr., author of *Church and State in the United States*.

In New York and elsewhere on the Eastern seaboard Lenten services with famous speakers are a matter of tradi-

tion at many churches, and the same is true in other parts of the country. In every parish and mission — big, middle-sized, or small — rectors and vicars provide their people with some opportunity for extra worship and a chance to learn more about their Church.

Perhaps one of the most unusual forms of Lenten self-denial is that proposed to West Texas Churchpeople by their diocesan, Bishop Jones. The Bishop has asked every one of the 14,000 Church members in the diocese, who can possibly do so, to donate a pint of blood to the Armed Forces Blood Bank in San Antonio.

## CONVENTION

## Religious Orders Exhibit

The kind of life that people in religious orders lead and the kind of work they do will be illustrated in a special exhibit at the 1952 General Convention. U.S. and Canadian Communities will be represented. The exhibit will include a large map of the world showing the extent of the missionary work of the orders.

## EPISCOPATE

## Two Spring Elections

Both the dioceses of Erie and Louisiana will be holding episcopal elections this spring. Erie will elect a bishop on April 26th, to succeed the Rt. Rev. Harold Everett Sawyer, who retired last year. Louisiana will elect a bishop to assist its diocesan, Bishop Jones. Although it is expected that a special convention for the election will be held in late May, not enough consents have been received as yet to set a date.

## WORLD ORDER

## For Those Afflicted

Directors of the Crusade for Freedom are asking special prayers for the restoration of religious liberties to the peoples behind the Iron Curtain. Letters have been sent to thousands of clergymen of all Faiths asking their

## Underground



The Presiding Bishop made a trip through a coal mine on his recent visit to the Monongahela Valley industrial area in Pennsylvania. While tramping through the underground tunnels, Bishop Sherrill often stopped to talk with the miners. From left: Michael Budzanoski, United Mine Workers executive committeeman; the miner; Dave Davis, mine superintendent; and Bishop Sherrill. Accompanying the Presiding Bishop on his tour was the Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa.

**TUNING IN** (Background information for new L. C. readers): Fourth Sunday in Lent is also known as (1) Mid-Lent Sunday (from position in season), (2) Mothering Sunday (from Epistle's reference to Jerusalem as "mother of us all"), (3) Refresh-

ment Sunday (from Gospel, recounting feeding of 5000), (4) Laetare Sunday (from "laetare," "rejoice," with which Latin Introit opens), (5) Rose Sunday, from Pope's blessing a golden rose to present to a person, place, or institution.

prayers and the prayers of their congregations beginning on Sunday, March 23d, and continuing each Sunday after that.

Robert D. Jordan, Church Promotion Director for the Crusade for Freedom (the same Robert Jordan who is Promotion director for the National Council of the Episcopal Church), said that early in March a letter asking for special prayers had been sent to about 110,000 clergymen. He said a similar letter had gone to all Roman Catholic churches, and that, within a few days, a like request would go to all Jewish synagogues.

Mr. Jordan said he believes "that this proposal of the Crusade for Freedom is particularly significant since it demonstrates a recognition on the part of a secular agency — a recognition of the fact that only through a continuing program of prayer can we establish a fellowship with those we are trying to reach."

Part of the Crusade's plan for prayer is to inform people in satellite countries of Eastern Europe of the special prayers for them, and ask that they, in turn, pray for Americans.

Congregations of the Episcopal Church might include such special prayers in their worship in a number of ways. A special prayer might be authorized by the bishop, an appropriate prayer or intercession might be included after the Creed, the Holy Communion itself might be offered up with the special intention of the restoration of religious liberty. Actually the plight of all people suffering from oppression is included in the prayer for the whole state of Christ's Church (Prayer Book, page 74), "And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who . . . are in trouble, sorrow, need, sickness, or any other adversity," and in a general way in a number of other places in the Prayer Book, including Morning Prayer (page 19), "We commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate. . ."

## ORTHODOX

### A Rare Mandate

"There are few more important and significant groups of Christians than those of the Eastern Orthodox Churches.† They number millions, and their outlook is neither Roman Catholic nor Protestant. They belong to the East, and are impinging upon us of the West with

**TUNING IN:** †National and linguistic varieties of Eastern Orthodoxy are found in Greece, Syria, Russia, Serbia, Rumania, Bulgaria, Poland, Albania, Finland. Anglicans and Eastern Orthodox believe in Trinity and Incarnation and accept

ever more and more insistence," said Bishop Scaife of Western New York at a Pan-Orthodox witness service under the auspices of six Orthodox Churches in the Buffalo area held on Sunday afternoon, March 9th, in St. Paul's Cathedral, Buffalo.

The Bishop went on:

"As an abiding bulwark against Communism and as the inspiration of the lives of the saints of the past and present, you, my beloved brethren, present a rare and peculiar mandate to the sympathy and understanding of American Christians, and especially of the Episcopal Church, to say

Annunciation Hellenic Orthodox Church in Buffalo, said that the Orthodox Churches, "although independent of each other, all have the same doctrine."

"The Orthodox Church," he continued, "derives her teachings from the Holy Scriptures and the Holy Tradition. Both are of equal value and complete each other. It is impossible that the Holy Scriptures contain all the teachings of the holy Lord and the Apostles. We believe that God is one in substance and Trinity in person."

"We believe our Lord Jesus Christ is truly God. He is also truly man like



NEITHER PROTESTANT nor Roman Catholic in outlook, they number millions.\*

nothing of the Anglican Communion throughout the world.

"Organic Church reunion, while devoutly to be prayed and labored for by all, is not the primary or immediate object. The primary work of the Church is the care of souls. The Orthodox Church in the United States is a potential power for the extension among us of the Kingdom.

"You are ceasing to be merely foreign churches, worshipping solely in foreign languages; you are gradually developing into English-speaking American Orthodox Churches, as witness this service; several of the anthems being sung in English and the Gospel being read in English and the sermon preached in English.

"For us American Churchmen to remain in ignorance of your worship and tradition and spiritual life, is not only a wrong to ourselves, excluding ourselves from many advantages by which we might benefit, but it is also doing a wrong to our country and an injustice to the interests of our Church. . . ."

The Rev. John E. Pallas, pastor of

us in every respect except sin," he said.

Participating in the service were these branches of the Orthodox Church: Greek, Syrian, Serbian, Russian, Carpatho-Russian and Ukrainian.

## CANADA

### Bishop-Elect Ministered in U.S.

The consecration of the Rev. Tom Greenwood as Bishop of Yukon, Canada, will take place on Sunday, April 27th.

Fr. Tom Greenwood (his baptismal name is not Thomas) ministered in the

\*From left: entering Buffalo Cathedral for Pan-Orthodox service, the Rev. Nicholas Laschuk, Holy Trinity Ukrainian Church, Buffalo; the Rev. Miodraf Djurich, St. Stephen's Serbian Orthodox Church, Lackawana; Bishop Scaife; the Rev. John Hutnyan, St. Mary's Carpatho-Russian Orthodox Church, Buffalo, the Rev. John E. Pallas, Annunciation Hellenic Orthodox Church, Buffalo; the Rev. Ernest P. Wolkodoff, SS. Peter and Paul Russian Orthodox Church, Buffalo; and the Rev. Gabriel Salhany, St. George's Syrian Orthodox Church, Niagara Falls.

Nicene Creed. But Eastern Orthodox say Creed minus words "and from the Son" (after ". . . Holy Ghost . . . who proceedeth from the Father. . ."). They regard this clause, though doctrinally correct, as an unlawful addition.

United States for a time. He has asked the prayers of readers of THE LIVING CHURCH for his new work. He says, "I have many friends and relations in the United States since my very happy days with the Church Army."

The bishop-elect has been working not in Yukon, [L.C., February 17th] which is in the Province of British Columbia, but in Yellowknife, which is in the Mackenzie District of the Northwest territories. Yellowknife comes under the jurisdiction of the Bishop of the Arctic.

The consecration<sup>¶</sup> will take place in Christ Church Cathedral, Victoria, B.C. After that Fr. Greenwood's address will be Whitehorse, Yukon.

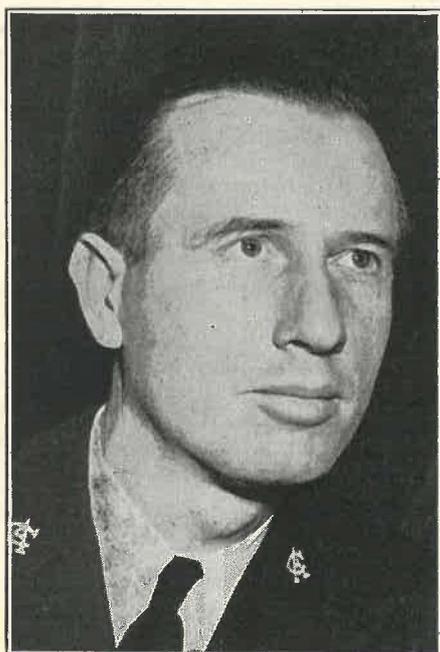
Fr. Greenwood will succeed the Most Rev. Walter Robert Adams as Bishop of Yukon. Archbishop Adams, who resigned last December because of ill health, was also metropolitan of the Province of British Columbia. A new metropolitan will be elected by the Provincial House of Bishops on April 25th. In the meantime the senior bishop, Dr. Harold E. Sexton of the diocese of British Columbia, is the acting metropolitan.

## CHURCH ARMY

### Captain Jones Installed

Captain Robert C. Jones has been installed as national director of the Church Army in the United States.

He was installed by the Presiding



CAPTAIN ROBERT C. JONES. New head of the Church Army.

Bishop at a service in Calvary Church, Manhattan. Bishop Gilbert, retired, of New York, presented him.

Mr. Jones is a native of Stamford, Conn., and attended the University of Chattanooga at Chattanooga, Tenn. After training in the Church Army Training Center, he was commissioned in October, 1937. He comes to his new job with 14 years of service as a lay evangelist in the Church and is acquainted with many aspects of the Church's life in the mission fields. For the past four years Captain Jones has been in charge of two town-country missions in the diocese of Michigan.

The Church Army in the United States is patterned after a similar organization in England, and was founded in this country in 1927. It is an organization composed entirely of laymen trained to do pioneer work in the mission outposts of the Church.

## BUILDING

### The Boom

A report indicative of the building boom\* in the Episcopal Church comes from the American Church Building Fund Commission. The Fund, which serves the Episcopal Church only, made loans during 1951 totaling almost double the amount normally expected. Even so it was able to consider only a small fraction of requests for aid that it received. Many churches, of course, put up new buildings and additions without aid from the Fund. Here is the Fund's complete statement:

The American Church Building Fund Commission, organized in 1880 and incorporated the following year, was created and exists for the purpose of aiding the building program<sup>¶</sup> of the Episcopal Church, which is its sole beneficiary. In its 71 years, the Commission has aided in 3,400 cases through loans aggregating \$5½ million and gifts and grants in excess of \$1 million. Its services have reached every diocese and missionary district throughout the Church. These services are rendered through loans from principal, and gifts from net income, the latter being intended primarily for missions. The Permanent Fund has been acquired by individual gifts, legacies, and offerings from parishes and missions.

The Commission reports that on February 29, 1952, its Permanent Fund had

\*The National Production Authority's tight restrictions on Church building, which might have put the brakes on church building, was recently loosened and the go-ahead signal flashed to almost all churches making application for new construction in 1952 [L. C., March 9th\* edition and L. C., for March 2d].

grown to \$1,047,897.55, of which \$1,016,256 (97%), was invested in loans to churches for building and improvement purposes.

Outstanding loan commitments amount to \$101,229, in addition to which there are conditionally approved applications amounting to \$59,500. It is believed that these pending loans will be closed by the late summer or early fall, if receipts continue to be as high as in the past year.

It has been impossible for the Commission to consider more than a small fraction of the requests for building aid that are being received. During 1951, churches asked for loans in excess of \$1½ million. New loans made during the year totaled \$225,900, which is almost double the amount normally expected to be available on the basis of scheduled repayment of current loans. Credit for the Commission's ability to extend loans in this higher than normal amount, belongs to the one out of five churches who are repaying their loans ahead of schedule, and whose extra payments for the year exceeded \$91,000.

Churches contemplating new construction or improvement projects, and desiring loans up to \$25,000, should make early application to the Commission at its office, 170 Remsen Street, Brooklyn 2, N. Y.

## POLISH CATHOLICS

### 55th Anniversary

Bishop Conkling of Chicago and Clark G. Kuebler, president of Ripon College, were speakers recently at a dinner celebrating the 55th anniversary of the organization of the Polish National Catholic Church. The Church now has 70 parishes in the United States, of which 10 are in the Chicago area.

## MUSIC

### Second Sewanee School

The new Sewanee Summer School on Church Music, for organists and choir-masters of the Episcopal Church in the South, will hold its second session at DuBose Conference Center,<sup>¶</sup> Monteagle, Tenn., from July 15th to July 24th, 1952. It is sponsored by the Province of Sewanee, with Bishop Barth, Coadjutor of Tennessee, in charge. The school is a non-profit organization.

## LAYMEN

### An Impression Made

The Laymen's Training Program was begun in 1949. Since then it has been hard at work helping laymen to help themselves to knowledge about the Church. In 1949 there were 64 dioceses

TUNING IN: ¶Consecration of a priest as bishop is always performed by at least three bishops, to make triply sure that the succession is validly imparted. ¶Building program of the Church includes the erection of places of worship, parish

houses, and residences for parish and mission clergy¶ DuBose Conference Center is a memorial to William Porcher DuBose, priest, theologian, professor, and writer, who died in 1918 at the age of 82.

and districts participating in the program by sending one or two of their laymen to special conferences where they would learn about the Church's work and then come home to teach other laymen what they had learned. In 1950 the number of dioceses and districts participating went up to 79. In 1951 there were 82, or all but five, participating, and two of the five, though not active, had trained laymen.

Joint sponsors of the Laymen's Training Program are the Presiding Bishop's Committee on Laymen's Work and National Council's Department of Promotion. At a recent meeting of the committee, its executive director, the Rev. Clarence R. Haden, announced Training Program plans for 1952.

This year a team of men will go to all of the eight provinces, in weekends of May and June. Each bishop will be asked to send two leading laymen and his diocesan chairman to the meeting held in his province. By this method approximately 240 men will be reached and trained, and they will then be available to tell the story and to train others all over the Church. He suggested that for the coming triennium, the first year should be devoted to a study of the implications of the Christian faith; the second year to a specific program for reaching the unchurched; and the third year, the integration of men into the life of the Church.

Mr. Haden pointed out the need for a book suggesting content for programs for men's meetings, this to be based possibly on the new book *The Christian Faith*.

Robert D. Jordan, director of the Department of Promotion, said he believes that in three years the Training Program has made a real impression on the Church, and has been of the greatest value not only in promoting the Church's Program, but in developing lay workers who are proving effective in every field of the Church's work.

## SOCIAL RELATIONS

### Life in the North

A substantial increase in arrests of Negroes in Syracuse, N. Y., may be caused to a considerable extent by an effort on the part of Negro migrant workers to stay in the North. This possibility was brought to light during a recent meeting in Syracuse of local clergy, social workers, and police officers.

Director Frank Wood of the Dunbar Center for Negroes in Syracuse told clergy they should help set up "one agency to work more closely with families in the camps, preparing the migrants

for adjustments into urban communities." The director especially felt a need for telling migrants about problems of the north such as cold winters, shortage of housing, and need for industrial skills to secure employment. For the past two summers the Episcopal Church in the diocese of Central New York, through a program of work at the King Ferry, N. Y., migrant camp, has been helping migrants to meet some of the hardships that face them.

Two Church clergymen attended the recent meeting in Syracuse. They were the Rev. Messrs. Walter Welsh, diocesan social relations chairman, and W. P. H. Parker, rector of Syracuse's only Negro church. As a result of the meeting, and to expedite future action, Fr. Parker is going to search files on recent arrests and Mr. Welsh is to gather data on the King Ferry camp.

### News for Behind the Curtain

The Voice of America and the State Department's publications department plan shortly to circulate information behind the iron curtain about the work being done at St. Michael's Church, New York City, through St. Seraphim Foundation there.

The Rev. William F. Corker, rector of St. Michael's has helped Russian displaced persons to find a place to worship. St. Seraphim Foundation is now occupying part of the third floor of St. Michael's parish house.

The foundation, which will occupy the space temporarily until it can purchase a home of its own, has been organized to provide a center for the religious, social, and cultural life of young Russian immigrants recently arrived in this country. Religious services are held in the St. Seraphim Russian Orthodox Chapel, consecrated in December by Metropolitan Leonty, Archbishop of the Russian Orthodox Church of North America. There were over two hundred Russian refugees present at this service.

Club rooms are used for an educational and social program. English lessons are given regularly, and guidance is given in finding homes and jobs.

The Rev. Alexander Kiselev, pastor of St. Seraphim's, selected that name to commemorate his finding of an icon<sup>1</sup> of the saint in Munich in 1945. Russian-born Fr. Kiselev had fled to Estonia and later to Bavaria to escape Communism.

The chairman of the St. Seraphim Foundation, Inc., is Professor Michael Karpovich, head of the department of Slavic languages and literature at Harvard. Fr. Kiselev is also a director.

Among the honorary members are R. Gordon Wasson, a vice president of J. P. Morgan and Company; the Very Rev. Edward N. West, Canon of St. John's Cathedral, New York City; and George F. Kennan, newly appointed ambassador to Russia.

## INTERCHURCH

### Alert to Encroachments

An unemotional study of problems resulting from relations between Church and State was urged by Dr. Roswell P. Barnes at the recent meeting of the Christian Education Division of the National Council of Churches in Columbus, Ohio.

Dr. Barnes is executive secretary of NCC's Division of Life and Work.

He said, "The non-Roman Churches must soon make up their minds as to whether they can appropriately request or accept tax funds for ecclesiastical institutions. Interference with the Churches, first in the Nazi and Fascist regimes of Germany and Italy, and more recently in the Communist-dominated countries, has made us very alert to any encroachments of the State on the freedom of the Churches."

## MISSIONARIES

### Composer for Japan

Mr. Robert V. Graham, newly appointed missionary for Japan, was to sail for his field of work at the end of January.

Mr. Graham will become a member of the faculty of St. Margaret's School, Tokyo, and will teach music. His musical compositions have won praise from critics and teachers.

An army veteran, Mr. Graham served with the occupation forces in Japan.

## PEOPLE

### Equal Amounts to Negroes and Whites

An Episcopal Church in Versailles, Ky., was one of 13 churches named beneficiaries in the will of a crippled Negro peddler who died there at the age of 80. The March issue of *World Call* reports that 10 of the congregations were made up of white members, three of Negro. The benefactor, William Sharp Steele, had made his living on the streets selling fish and apples and had operated a small antique business. After some specific bequests were made his residual estate amounted to \$9,763, and so \$751 went to each church.

TUNING IN: †St. Seraphim of Sarov (d. 1833), one of the last to be added to the Russian calendar, is said to have reproduced the asceticism of early Christianity, spending 1000 days and nights under the shadow of a rock in prayer. †Eastern Ortho-

doxy, in accordance with decrees of the 7th Ecumenical Council (II Nicea, 787 A.D.), forbids the use in worship of "images" (i.e. figures with a third dimension). Icons, therefore, are a triumph over a restriction.

## SCOTLAND

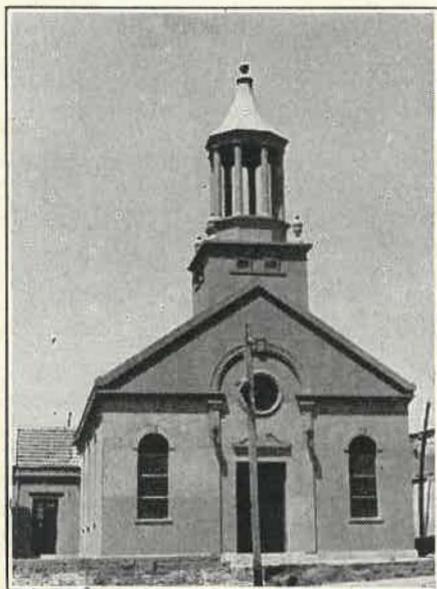
### The Primus-Elect

One of the ambitions of the new primus-elect of the Scottish Episcopal Church is to visit the United States. The Most Rev. Thomas Hannay, who was elected on March 4th, was born in Scotland. He was a missionary in Africa, but has never been to the United States.

His predecessor, the Most Rev. John C. H. How, (who, like Bishop Hannay is a Hebrew scholar) visited the United States in 1949 for the American Church Union's eucharistic congresses. Dr. How, who is 70, is resigning as primus because of his health. He is also Bishop of Glasgow and Galloway, but his resignation of that diocesan bishopric will not take effect until after Easter.\*

The white-haired, pipe-smoking primus-elect has been bishop of Argyll and the Isles since 1942. A member of the Community of the Resurrection,<sup>†</sup> he was the first religious elected to the episcopate in Scotland since the Reformation. Consequently he is the first religious ever to be elected primus in Scotland, since that office came into being

\*His resignation as diocesan could not take place before his resignation as primus, since according to Scottish canon law, the primus is elected by the Scottish bishops from among their own number. It would have been impossible for Dr. How to remain primus after he had ceased to be Bishop of Glasgow and Galloway. After his retirement, Dr. How will be in charge at Blackford and Compton Pauncefoot in Somerset, England.



ONLY GEORGIAN-STYLE church in Brazil: *Transfiguration, Rosario do Sul.*

when the Scottish Church was disestablished in 1689.

Up until 1689 the Episcopal Church had been the Established Church of Scotland. King William III disestablished and disendowed it, when it was evident that Episcopalians would not support him, and set up the Presbyterian Church in its place. That latter Church continues to be the Church of Scotland.

The disestablished Episcopal Church continued strongly until 1746, when, again for political reasons, severe penal statutes were imposed on all Episcopalians. These laws made it illegal for them to possess any churches or chapels. All public services were forbidden and clergy of the Episcopal Church were not allowed to minister to more than five people at a time. Penalties were imprisonment or banishment.

These laws were enforced until 1792. The persecuted Church dwindled. But the Bishops maintained their continuity, and in 1784 gave the episcopate to the American Church by the consecration of Bishop Seabury.

The Episcopal Church in Scotland today has seven bishops, over 340 clergy, and about 108,500 members, of whom 56,500 are communicants.

The surname of the new primus figured prominently in Scottish Church history. Bishop Hannay is a member of the same family as James Hannay (Hanna), dean of Edinburgh, who figured in the ritual uproar of 1637, in which a stool was thrown at the bishop by one Jenny Geddes — who achieved lasting fame by this act if by no other.

## BRAZIL

### BSA Meets Before Convocation

A district congress of the Brotherhood of St. Andrew, the inauguration of the new Church of the Transfiguration in Rosario do Sul, and a weekend for laymen, were the big events held during the recent third convocation of the district of Southwestern Brazil in Rosario do Sul.

Preceding the convocation, the BSA congress was held under the sponsorship of Bishop Krischke, of Southwestern Brazil.

The new Church of the Transfiguration is of Georgian architecture adapted to local conditions, and so far as is known, is the only Church of this style in Brazil. Covered with grey stucco containing flakes of mica, the new church is a distinct architectural con-

tribution to Rosario, and to the Christian Church in Brazil. It was erected through local funds, a district-wide campaign, and a gift from the National Council of the American Church. It was furnished by the executive board of the Woman's Auxiliary.

At convocation's opening service, held in the new church, Bishop Krischke read his report and pastoral. After pointing out the Church's growth since the last convocation, he said, "The district budget for 1952 shows an increase of 25% over last year."

The report of the district statistician showed three new preaching stations had been established, a 27% increase in total receipts (excluding amounts raised for welfare work, and a 50% increase in confirmations.

The weekend for laymen combined features of a retreat with those of a training conference. Every parish in the district was represented by one or more men.

ELECTIONS. Deputies to General Convention: the Ven. V. P. Neves and Dr. O. F. da Silva.

### 400 Confirmations

In his report to the convocation of Southern Brazil, Bishop Pithan, the diocesan, said, "Our parishes and missions have done a splendid job, and we are proud that the goal of 400 confirmations set forth as a part of the five-year plan adopted last year was reached."

A total of 407 confirmations shows an increase over the previous year of 83. "We are now raising more than 50% of our total expenditures." Bishop Pithan added. The total increase in receipts showed a gain of more than \$10,000. "We have had a very good year as far as receipts in the missionary society quotas are concerned, since the total payment is 98½% of expectations."

Convocation adopted quotas that total more than 17% over the previous year's askings.

Three new missions were started in 1951 in the district. Two men were ordained to the diaconate.<sup>†</sup> Communicant strength was given as 3615, an increase of 123 over the previous year. There were 445 baptisms.

Dedication of a large gallery was a special feature of an evening service in the Church of the Redeemer, Pelatos. The gallery, erected in memory of Archdeacon Severo da Silva, second rector of the parish, adds more than 100 seats to the capacity of the Church.

ELECTIONS. General Convention deputies: the Rev. Jessé K. Appel and Dr. Carlos Tietboehl.

TUNING IN: †Community of the Resurrection (60 years old this year) is a religious order for men, with center located in England at Mirfield, Yorks. A member of a religious order takes the threefold vow of chastity, poverty, and obedience;

but when a religious becomes a bishop he is temporarily released from the vows of obedience and poverty. †Ordination to the diaconate is a preliminary to the priesthood, though "perpetual deacons" are not unknown.

# The

# CHRISTIAN POLITICIAN\*



By Jerry Voorhis

Former Congressman from California

**A**MERICAN public life is filled with nominal Christians whose actions are determined by party affiliation or by expediency, or by a desire for continuance in office. What is desperately needed is more *practicing*<sup>¶</sup> Christians in places of public trust, who give their first allegiance to Christ and His Gospel.

The central purpose of the Christian politician must be to create an environment in which there will be maximum opportunity for the development of Christian character and maximum encouragement to the growth of Christian relationships among people in groups.

That purpose cannot be served by making people wards or dependents of the state; nor by permitting their dependence upon concentrated economic power for their jobs or the necessities of their lives; nor by allowing conditions to exist which stifle and dwarf Christian impulses or growth of personality<sup>¶</sup> among men, women, or children.

Wherever a problem can be solved by voluntary action of groups of people working together in mutual aid, the Christian politician will prefer that method to one which would lead them instead to dependence upon a government. But where a condition exists which is unjust or which robs people, especially children, of their birth right to live and grow in hope, and where such a condition cannot be corrected by private action, then the Christian in a position of public trust will not be afraid to support public action to correct it.

The choices are seldom easy, seldom clear, almost never wholly one-sided ones. The Christian in politics is constantly

confronted with the necessity of doing the best he can and choosing the more desirable of two or more courses when none of them is completely in accord with his highest principles. This is unavoidable in a democratic society, where politics is necessarily the business of compromise.

There are, however, some decisions as to which God's will seems clear enough. The denial to millions of people, particularly young people, of an opportunity to make their contribution to the welfare of society—which is the effect of mass unemployment—is indefensible from a Christian point of view. Such a condition must not be permitted to happen again. Unless private agencies demonstrate quickly an ability, thus far not shown, to eradicate the slums, which stunt children's development, then public action must be extended until every slum is gone. Unless private agencies—the Church for example—provide adequate methods of preventing dependence and destitution in old age, the Christian politician must support a social security program for this purpose.

Since we are committed as a nation to the principle of free public education for all the children of all the people, one of the most important services Christians can perform today is to serve on local school boards. And this is the more urgent because our schools are being subjected to short-sighted, ignorant, and in some cases almost malicious attack, and there is need for stout hearts and keen minds to defend, improve, and extend them. If vice and crime are to be fought successfully, then Christians cer-

tainly should be at the forefront of that fight. It cannot be won by action of private citizens alone, though they have a necessary role to play.

But most central of the tasks that confronts Christians in positions of public trust is that of removing barriers and obstacles which prevent groups of citizens from acting voluntarily to apply mutual aid to the solution of their problems. Those obstacles are many and powerful. In this at least nominally Christian nation, groups of people who attempt in practical ways to employ the principle of mutual aid are subjected to irresponsible and bitter attacks. Laws are on the statute books which prevent such action by the people in some fields. And most important is the simple fact that power—economic power, financial power, political power, military power, power to influence thought—is more and more concentrated and hence more and more of a barrier to voluntary action by the people.

Finally, since war, especially modern atomic war, is the denial of everything Christ taught us, therefore, upon every Christian in a position of political influence rests the terrible and inescapable responsibility of working in whatever way lies within his power, and in whatever way seems to him most effective, to rid the world of this scourge and to establish such institutions of government and law in the world as will make peace enforceable upon all nations.

\*Extracts from an address given at the North American Lay Conference on the Christian and His Daily Work, Buffalo, N. Y., February 22d [see L. C., March 9th and 16th].

TUNING IN: ¶Prayer Book definition of a practicing Christian is given on page 291 in answer to question, What is your bounden duty as a member of the Church? "My bounden duty is to follow Christ, to worship God every Sunday in his Church;

and to work and pray and give for the spread of his kingdom." ¶Emphasis by Church groups today upon supreme worth of human personality stems from Christ's own evaluation of the individual as shown in His recorded teaching.

# I BELIEVE...

By the Rev. Robert Nelson Back

Vicar, St. Peter's Church (Weldon), Glenside, Pa.

## IV. The Church

WHEN we recite the Nicene Creed we say, "I believe in one Catholic and Apostolic<sup>†</sup> Church. . . ." What is the Church?

The Church is a building; the Church is an institution, a sociological phenomenon. But these statements do not really define the Church, for in essence the Church<sup>†</sup> is people plus God. The Church is people who are committed to God in Christ, people who, when they meet together, are aware of the comforting and strengthening presence of the Holy Ghost.

The Church is composed of the living and the dead, it is made up of every man, woman, and child who has ever confessed Jesus as Lord either through his own lips or through the lips of his sponsors in baptism. The Church is the family of God, the sons of God who believe in His name. The Church is the worldwide fellowship of committed Christians.

Occasionally someone asks if it is possible to be a Christian without being a part of the Church. It is really a thoughtless question for the answer can be nothing except, No! Christianity and the Church are inseparable. We might as well ask if it is possible to be an American without being a citizen or a mason without being involved in masonry.

Of course, it is possible to hold the ideals of Americanism without being a citizen or to practice the precepts of masonry without being a mason, but that does not make the person an American or a mason. It is possible to hold

the ideals of Christianity and practice its teaching without being of the Church, but that is not being a Christian in the historical sense of the word. For to be a Christian means to be a part of the Church.

### A SOLID CORE

Unfortunately the Church as we see it around the world today is divided. There are many groups who call themselves by a variety of names. There are Presbyterians, and Bible Presbyterians, and Orthodox Presbyterians. There are Episcopalians, and there are Reformed Episcopalians. There are National Baptists, American Baptists, Southern Baptists, and Two - Seed - In - The - Spirit Baptists.

We see on every hand the terrible sin of division. But the sight of this division is misleading, for, if we have the eyes to

see, we know that beneath the division is a solid core of commitment to God in Christ. The division of the Church is a sin, but we must not let it blind our eyes to the fact that beneath the division there is some essential unity.

When you and I speak of the Church we naturally think of the Episcopal Church; it is our home and our mother. We are convinced that the ways of the Episcopal Church are right. Some of us

were reared within the gentle bonds of the Episcopal Church; some of us came to the Church in our maturity because we were convinced of its wisdom and authority. We are, I hope, good members of the Episcopal Church, loving and praying for it constantly. Yet we know that God is not an Episcopalian any more than He is a Methodist or a Roman Catholic.

God is beyond the several branches of the Church, touching each with life, cutting and pruning where it is necessary, until finally with the wisdom He gives us we shall again be one Holy Church, the Church of God. The Church will not be divided forever; God will see to that. Meanwhile, it is our joy to serve with sacrifice and fidelity that part of the Church Universal to which we are dedicated.

The Church is the body of Christ. What is a body but the means of expression? With our bodies we communicate that which we believe and feel. Our bodies express hate, fear, distrust; they express love and kindness. The Church is the body of Christ; *we* are the body of Christ for *we* are the Church. We express the mind of Christ; we express His love and compassion. We, the body of Christ, communicate the mercy of God and the power of God.

The perfect body is the body disciplined and trained. The healthy body is the body which is capable of responding with coordination to the commands of the mind. Disease destroys the ability of the body to respond to command. Dissipation destroys the capacity of the body to respond. If my body ceases to obey me, then I have lost at that particular point the ability to communicate my thoughts and feelings. If my arms are useless they cannot express my thoughts, and I have to seek another way of communicating what I wish to say.

The Church is the body of Christ. He is the mind directing us. It is His

### *A Series of Five Articles Based on the National Council's Book, "The Faith of the Church"\**

thoughts which we communicate. If the body is broken or unhealthy Christ's message to the world is affected. Through discipline and training we, the body of Christ, must keep fit to obey His commands. Laying aside all impediments, as St. Paul suggested, it is our

*(Continued on page 18)*

\*By W. Norman Pittenger and James A. Pike. Seabury Press, Greenwich, Conn. Paper, \$1.50. Half cloth, \$2.

TUNING IN: † One, Catholic, Apostolic: three of the so-called "four notes of the Church." The other ("Holy") appears in Apostles' Creed and in Offices of Instruction (P.B., p. 291). † Greek phrase, "kyriake ekklesia" ("the Lord's assembly")

came as it were to a parting of the ways: first half traveled North to give Scottish "kirk," German "kirche," English church, etc.; second half stayed South and gives French "église," Spanish "iglesia," Italian "chiesa," etc.

## Whither American Religion?

**T**HE National Council of Churches, through its Central Department of Research and Survey, has made a most significant study of the trends in Church membership of the larger religious bodies during the past quarter-century. The comparative figures for 1926 and 1950, with percentages of increase, are given in the table on the opposite page.

Some words of caution should be noted in studying these figures. For one thing, the reports are not all on the same basis, for each religious body makes its own definitions of membership, and these are not in all cases comparable. Roman Catholics, Episcopalians, and many Lutheran bodies report all baptized persons. Jews estimate all members of the Jewish race in communities having congregations. The Eastern Orthodox generally do not make an actual census, but estimate their membership — usually rather generously. Most Protestant bodies count only members 13 years of age and over. And Christian Scientists do not furnish statistics at all, because of a regulation that forbids “the numbering of the people and the reporting of such statistics for publication.”

Again, the 1926 statistics are based on an official government census, but those for 1950 are based on the compilations of the Churches themselves. Since 1926 there has been no adequate census of religious bodies made by the Bureau of the Census; but the study notes that “the figures gathered by the Bureau from local congregations for that year were generally in accord with the reports of those official statisticians of religious bodies that reported for the same year.”

For the Episcopal Church, figures for baptized members have been compiled only since 1927, when the LIVING CHURCH ANNUAL reported 1,789,042 baptized members. This is lower than the number of

1,859,086 given in the 1926 census, and used as the basis for comparison in the adjoining table. If the 1927 *Annual* figure were used, in comparison with the 1950 figure (which is from the 1951 *Annual*), the Episcopal Church would show a somewhat higher percentage of gain. On the other hand, it should be noted that the *Annual* figures include overseas missions, as well as the Church in continental USA. No doubt there are similar discrepancies in connection with the figures given for other communions.

Taking the figures at their face value, however, some interesting and highly significant facts emerge.

First, the bodies that are growing most rapidly are the so-called Holiness sects, and the more radical groups of Baptists and other evangelistic bodies. Thus the Assemblies of God have increased by 564%, the Churches of Christ by 130%, the Salvation Army by 180%, and the largest Baptist denominations by 121%. By comparison, the constituent bodies of the National Council of Churches, which are generally more traditional in their heritage, are shown by a special tabulation (not given here) to have gained only 47.7% in the same period.

**A**NOTHER group of Churches that have grown greatly are the Eastern Orthodox. The Greek Orthodox Church alone has increased from 119,495 to a million — a gain of 736% — and the Orthodox as a whole have jumped from less than 250,000 to 1,650,000. This is primarily because of the large influx of displaced persons from Eastern Europe. It should be an indication to us of the Episcopal Church that Anglican-Orthodox relations are not a matter of high-level foreign policy, but of goodwill between our own parish and the Greek or Russian church across town.

Even more significant to us is the gain of 306% by the Polish National Catholic Church, with which the Episcopal Church is in full communion. This Church now numbers 250,000; and in communities in which it is strong it often outnumbers the members of the Episcopal Church. Again, if intercommunion with these fellow-Christians is to be effective, it must be practiced on the local level, not confined to ceremonial or fraternal exchanges at our General Convention or their General Synod. The increasing participation of Polish Catholic bishops in the consecration of our own bishops is a step in the right direction; but it ought also to be practiced in the opposite way, and cemented by closer relations between the priests and lay people of the two communions.

Of the Churches numbering a million or more members, the Roman Catholic Church is of course

### Largest Religious Bodies, 1950

1. Roman Catholic Church .....	28,634,878
2. The Methodist Church .....	8,935,647
3. National Baptist Conventions .....	7,091,394
4. Southern Baptist Convention .....	7,079,889
5. Jewish Congregations .....	5,000,000
6. Protestant Episcopal Church .....	2,540,548
7. Presbyterian Church in the U.S.A. ....	2,318,615
8. United Lutheran Church .....	1,954,342
9. Disciples of Christ .....	1,767,964
10. Lutheran Church — Missouri Synod ..	1,674,901
11. American Baptist Convention .....	1,561,073
12. Congregational — Christian .....	1,204,789
13. Church of Jesus Christ of Latter-day Saints (Mormon) .....	1,111,314
14. Greek Orthodox Church (Hellenic) ..	1,000,000

MEMBERSHIP OF LARGER BODIES—WITH 50,000 MEMBERS AND OVER IN 1926, OR IN 1950, OR BOTH

	1926	1950	Increase in %		1926	1950	Increase in %
Seventh Day Adventists..	110,998	237,168	113.6	Jesus Christ of Lat-			
Assemblies of God.....	47,950	318,478	564.1	ter-Day Saints .....	64,367	124,925	94.1
<b>Baptist Bodies:</b>				<b>Lutherans:</b>			
American Baptist Con-				American Lutheran Conference—			
vention .....	1,289,966	1,561,073	21.	<sup>6</sup> American Lutheran			
Southern Baptist Con-				Church .....	474,923	692,484	45.8
vention .....	3,524,378	7,079,889	100.9	Evangelical Lutheran			
<sup>1</sup> National Baptist Con-				Augustana Synod			
vention U. S. A., Inc. }		4,445,605	121.8	of N. A. ....	311,425	440,244	41.4
<sup>1</sup> National Baptist Con-	3,196,623	2,645,789		Evangelical Lutheran			
vention of America }			Church of America	496,707	813,837	63.8	
American Baptist Asso-				Lutheran Free Church	46,366	59,860	29.1
ciation .....	117,858	240,315	103.9	Lutheran Synodical Con-			
Free Will Baptists ...	79,592	220,000	176.4	ference of N. A.—			
*National Baptist Ev-				Lutheran Church,			
angelical Life and				Missouri Synod ..	1,040,275	1,674,901	61.
Soul Saving Assem-		70,843		Evangelical Lutheran			
bly of U.S.A. ....				Joint Synod of Wis-			
*National Primitive		79,000		consin and Other			
Baptist Convention of				States .....	229,242	307,216	34.
the U.S.A. ....		72,000	11.5 Dec.	United Lutheran Church			
Primitive Baptists ...	81,374			in America .....	1,214,340	1,954,342	60.9
United American Free				Mennonite Church .....	34,039	56,480	65.9
Will Baptist Church.	13,396	75,000	459.9	<b>Methodist Bodies:</b>			
Church of the Brethren..	128,392	186,201	45.	African Methodist Epis-			
Buddhist Churches of				copal Church .....	545,814	1,166,301	113.7
America .....		70,000		African Methodist Epis-			
Christian and Missionary				copal Zion Church ...	456,813	530,116	16.
Alliance .....	22,737	58,347	156.6	Colored Methodist Epis-			
<b>Churches of God:</b>				copal Church .....	202,713	381,000	88.
Church of God (Cleve-				Free Methodist Church			
land) .....	23,247	174,960	652.6	of N. A. ....	36,374	50,033	37.6
Church of God (Ander-				<sup>7</sup> The Methodist Church	6,760,642	8,935,647	32.2
son, Ind.) .....	38,249	107,094	180.	Pentecostal Assemblies of			
Church of God in Christ..	30,263	316,705	946.5	the World, Inc. ....	7,850	50,000	536.9
Church of the Nazarene..	63,558	226,684	256.7	*Pentecostal Church of			
Churches of Christ .....	433,714	1,000,000	130.6	God of America .....		63,000	
<sup>2</sup> Congregational Christian				*United Pentecostal			
Churches .....	994,491	1,204,789	21.1	Church .....		100,000	
Disciples of Christ .....	1,377,595	1,767,964	28.3	Polish National Catholic			
<b>Eastern Orthodox Churches:</b>				Church .....	61,574	250,000	306.
* Armenian Orthodox				<b>Presbyterian Bodies:</b>			
Church in America ..		100,000		Cumberland Presbyteri-			
Greek Orthodox Church				an Church .....	67,938	81,086	20.7
(Hellenic) .....	119,495	1,000,000	736.9	Presbyterian Church in			
Russian Orthodox				the U. S. ....	451,043	678,206	50.4
Church .....	95,154	400,000	320.4	Presbyterian Church in			
Serbian Orthodox				the U.S.A. ....	1,894,030	2,318,615	22.4
Church .....	13,775	75,000	444.5	United Presbyterian			
Syrian Antiochian				Church of N. A. ....	171,571	213,810	24.6
Orthodox Church ...	9,207	75,000	714.6	The Protestant Episcopal			
<sup>3</sup> Evangelical and Re-				Church .....	1,859,086	2,540,548	36.7
formed Church .....	675,804	726,361	7.5	<b>Reformed Bodies:</b>			
<sup>4</sup> Evangelical United				Christian Reformed			
Brethren .....	583,516	717,531	23.	Church .....	98,534	151,881	54.
Federated Churches ...	59,977	88,411	47.4	Reformed Church in			
<sup>5</sup> Friends, Five Years				America .....	153,739	183,178	19.1
Meeting .....	91,326	68,612	24.8 Dec.	Roman Catholic Church ..	18,605,003	28,634,878	53.9
Independent Fundamental				The Salvation Army .....	74,768	209,341	180.
Churches of America ..	40,381	65,000	61.	<b>Scandinavian Evangelical Bodies:</b>			
International Church of				Evangelical Mission			
the Four Square Gospel		74,689		Covenant Church of			
Jewish Congregations ...	4,081,242	5,000,000	22.5	America .....	36,838	50,679	37.6
<b>Latter Day Saints:</b>				<b>Spiritualists:</b>			
Church of Jesus Christ				*International General			
of Latter-Day Saints	542,194	1,111,314	105.	Assembly of Spirit-		150,000	
Reorganized Church of				ualists .....			
				*Christ Unity Spiritual			
				Science Church .....		656,800	
				Unitarian Churches .....	60,152	75,389	25.3
				Universalist Church .....	54,957	64,655	17.4
				<b>Total: 67 Bodies</b> ...	53,397,575	85,319,274	59.8

\* Not reported in 1926, or not organized until a later date.  
<sup>1</sup> Negro Baptists in 1926 include both Incorporated and Unincorporated Bodies.  
<sup>2</sup> Includes Congregational and General Convention of the Christian Church, merged in 1931.  
<sup>3</sup> Includes Reformed in the U.S. and Evangelical Synod of N.A., merged in 1934.  
<sup>4</sup> Includes the Evangelical Church and the United Brethren in Christ, merged in 1946.  
<sup>5</sup> After 1936, several meetings withdrew from the Five Years Meeting, accounting in large part for loss of membership.  
<sup>6</sup> A merger of three bodies in 1930; 1926 figures include the three bodies.

<sup>7</sup> The figures for 1926 are a total of those reported for the M.E. Church, the M.E. Church South, and the Methodist Protestant Church, all merged in 1939.

by far the largest, as shown in the smaller table published herewith. Next comes the newly united Methodist Church, the largest single Protestant denomination; but this is considerably outnumbered by the Baptist family of related but disunited congregations. The Episcopal Church ranks sixth among all religious bodies (if the two National Baptist conventions be counted as one), or fourth among the Christian non-Roman Churches. A glance at the larger table will show, however, that it is considerably outnumbered by various families of Churches.

**I**N percentage of growth, the Episcopal Church, with an increase of 36.7%, is well down the list of the larger communions, and considerably below the rate of gain of the Roman Catholics (53.9%) and the average of the constituent Churches of the National Council (47.7%). It is far below the rates for the Eastern Orthodox, and even farther below the astounding rates of the still relatively small but rapidly growing Holiness and Pentecostal sects, and the huge and bewildering varieties of Baptists.

Where lies the future of religion in America? These statistics are not the last word on the subject, nor do they tell the whole story. But they tell enough of it to give concern to those who like to think of Christianity in the measured cadences of the Book of Common Prayer, or even of the historic Catholic-

**TO A CHILD LOOKING AT THE MOON**

**N**O dear, I don't believe she sees  
 Our separate selves, the separate trees,  
 Or thinks or loves.  
 She only moves  
 Softly up the sky to fade;  
 It was for this that she was made.  
 (And maybe too  
 For little wonderers like you.)  
 Why? Well, because God surely knew  
 A child would look at her tonight  
 And feel this stirring of delight . . . .  
 At least He thought it good that she  
 Be subject to such scrutiny.

LOUISA BOYD GILE.

Protestant tensions. One thing is certain: if the trends indicated by this study continue for another twenty-five years, the religious picture of America is going to be quite different from anything we have known in the past. And it does not appear that the Protestant Episcopal Church in the USA is likely to be a very prominent feature of that picture, if we continue in our present complacent way.

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

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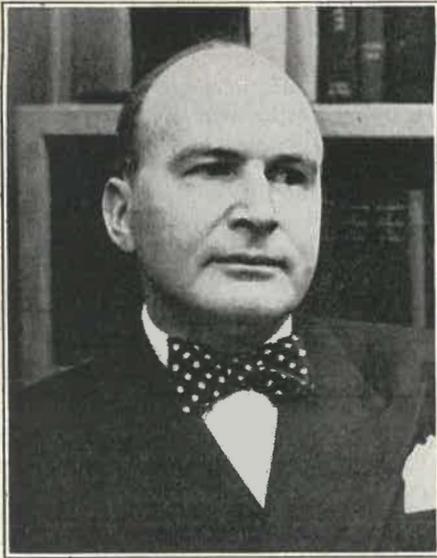
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# BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor



MR. SUGRUE: "A ridiculous parody."

## No Punches Pulled

A BOOK by a Roman Catholic on the American religious scene that even Paul Blanshard should like seems a contradiction in terms but is a reality in *A Catholic Speaks His Mind*, by Thomas Sugrue, native New Englander of Irish background and writer of note (Harpers. Pp. 64. \$1).

Mr. Sugrue, in this small work just published, offers an analysis, an indictment, and a remedy. He shows how Roman Catholicism, as an external power, "got that way," he berates his own Church for abandoning "the spiritual task of redeeming mankind" to become "a vehicle for the social, economic, and political ambitions of certain immigrant groups from Europe," and he suggests how by discussion, prayer, and action "men of good will" can at least begin to repair that disunity that has made America, as a nation, atheistic.

Mr. Sugrue is unsparing in his criticism of his own Communion, and perhaps unreasonably so; but non-Romans too, and not unjustifiably, this editor thinks, come in for their share of castigation from his pen:

"If Protestants were practicing Christians in the original sense of this phrase the present state of American Catholicism would be looked upon as a ridiculous parody of the religion founded by Jesus, and would be treated as if it were just that. But since there is a lack of spirituality on both sides, the claims of Catholicism to alliance with God must be treated by Protestantism as possibly valid — as possibly valid as its own" (p. 59).

It will be interesting to watch the reaction of the religious press — Roman

and non-Roman — to this work by a practicing Roman Catholic who pulls no punches even for the papacy, who disapproves as vehemently as any Protestant of an American ambassador to the Vatican, who reminds his readers that the National Catholic Welfare Conference was for a time banned by Pius XI, and tells them how an Apostolic Delegate came to Washington — and came to stay.

DURING the week of February 10th-16th, 1300 leaders of 40 Christian bodies gathered at Columbus, Ohio, to get acquainted with the forthcoming *Revised Standard Version*.

Coming from all parts of the United States and Canada, they assembled as the Division of Christian Education of the National Council of the Churches of Christ in the USA.

The event about which all the 16 interest sections as well as the closing business session revolved was the completion of the *Revised Standard Version*, with publication scheduled for next September 30th. A part of the Old Testament was read in public for the first time—the 40th chapter of Isaiah. The New Testament was published in 1946. The revised version, in language clear and meaningful today, was authorized in 1929 by the International Council of Religious Education (now absorbed by Division of Christian Education, NCC), and the work of translation by 32 scholars was begun in 1937.

How to read, how to live, and how to share this *Revised Standard Version* held the attention of the conference delegates. Final plans were drafted for holding on the evening of September 30th more than 3000 community observances honoring the publication of the *Revised Standard Version of the Holy Bible*.

## Of Interest

JUST published by Westminster Press are four works here briefly described:

(1) A reproduction on a smaller scale of 16 maps in *The Westminster Historical Atlas*, edited by G. E. Wright and F. V. Filson, *Westminster Historical Maps of Bible Lands*, under the same editorship, has the clear colors and careful cartography of its prototype. Indispensable to the student (Paper, \$1);

(2) Still in time to serve for Lenten reading, *The Pocket William Law*, edited by A. W. Hopkinson (with foreword by the Archbishop of York), is an abridgment for the modern reader of three of the lesser known works\*

\**Treatise on Christian Perfection, Appeal, Spirit of Prayer.*

of the 18th-century non-Juring priest known chiefly for *A Serious Call to a Devout and Holy Life* (Pp. 160. \$2).

(3) *Leadership Education in the Local Church*, by Price H. Gwynn, Jr., is a recommended text for Course No. 510B in the Standard Leadership Curriculum of the National Council of Churches.

(4) *How to Help an Alcoholic*, by Clifford J. Earle, is divided into two parts; Part I — Helping Alcoholics, and Part II — Help from Alcoholics (Pp. 96. \$1.50).

*The Bible Story for Boys and Girls: Old Testament*, by W. R. Bowie, is a companion volume to Dr. Bowie's *The Bible Story for Boys and Girls: New Testament* (1951), and is illustrated by similar color plates and by the same sort of black-and-white drawings by Stephani and Edward Godwin that graced its predecessor. An attractive volume, with clear type (Abingdon-Cokesbury. Pp. 224. \$3.50).

Believing that the King James Version has an appeal even for small children, Katharine A. Forrest began typing out parts of it for her own boys — who from then on "were no longer satisfied with being told their favorite Bible stories, but wanted to hear 'what it really said.'" The result has been published under the title *King James Bible Stories*—abridged, but with not so much as a preposition changed. In clear type, a splendid volume for family reading (Exposition Press. Pp. 198. \$3).

Sholem Asch is a Jew known to the reading public for his *Moses, The Nazarene, Mary, Salvation*, etc. In *The Beginning* is his retelling, for young readers, of Old Testament stories, from Adam to Joseph. Translated from the German by Caroline Cunningham, with attractive black-and-white drawings by Eleanor Klemm (Putnams. Pp. 120. \$2.50).

A big book (possibly for later review) is *Cultural Sciences: Their Origin and Development*, by Florian Znaniecki, professor at the University of Illinois, who has written works on philosophy and sociology in Polish, English, and Spanish (University of Illinois Press. Pp. viii, 438. \$6).

The Community of St. John Baptist is a religious order for women founded in 1852 at Clewer, England, by Harriett Monsell (later Mother Harriett), with the help and encouragement of Canon T. T. Carter, author of *The Treasury of Devotion*. (American branch, established 1881, became autonomous 1949).

*The Founders of Clewer*, "by one of the sisters of the community," with fore-

word by the Bishop of Oxford, was written in honor of the centenary of the community and tells of its early days. (Mowbrays.† Pp. 83. Paper, 4/6).

A candidate for possible review is *Ecumenism and Catholicity*, by William Nicholls, which, according to author's introduction, "is an attempt to discern some of the theological implications of the ecumenical movement." Norrisian Prize Essay for 1950, Cambridge University (London: SCM Press. Pp. 159. 12/6).

Written to show that ideas are more powerful than ammunition, *Eight Decisive Books of Antiquity*, by F. R. Hoare, consists of chapters on the Laws of Hammurabi, the Book of the Dead, the Torah, Homer, the Laws of Manu, Confucius, Plato's Republic, Aristotle's Politics (Sheed & Ward. Pp. xi, 247. \$4).

The *1952 Year Book and Church Directory of the Russian Orthodox Greek Catholic Church of North America* contains a number of pictures of bishops and churches, a calendar of feast days, and a glossary of Orthodox terms, etc. (Metropolitan Council Publications Co., 59 E. 2d St., New York City 3. Pp. 176. No Price given).

*A Manual for Mission Treasurers* has been put out in mimeograph form by George Gibbs, C.P.A., treasurer of diocese of Los Angeles. Though formulated for the missions of one diocese, adaptable for those of others (presumably free for the asking).

Put out by the Joint Committee on Discipline of the American Church Union and the Clerical Union, under chairmanship of the Rev. Ralph E. Coonrad, *The Ancient Canons and an Interpretation of the Word Discipline in the Book of Common Prayer*, is an important production from within the household of faith that has been sent to an expert for later review in this department (Pp. xii, 68. Paper, no price given).

F. S. Eastman's *First Step Instructions for Churchmen*, now in its 7th edition, has both the advantages and the disadvantages of oversimplification (from author, at W. Stockbridge, Mass. Pp. 16. Paper, 10 cents, \$1 a dozen).

A new Church quarterly, *His Dominion*, has, with first issue in February, been launched in Canada, by the Society of St. John the Evangelist, Bracebridge, Ont., 50 cents a year. Emphasis: the Prayer Book faith and its practical application. Four pages of approximately London *Church Times* size.

†Agents in America: Morehouse-Gorham.

## I Believe

(Continued from page 13)

privilege to run the race that is set before us.

The life of the Church, God's family, has three characteristics which are closely related. The first is doctrine. The Church believes certain facts. We believe that God is our Father who cares for us and loves us. We know that we have rejected God's love and come to Him again only through our faith in Christ, his Son. We are aware of the Holy Ghost who comforts and supports us. There is a doctrine, a bundle of beliefs, to which we cling. The whole family of God, the Church, is united in certain fundamental concepts.

But, like the family we are, we disagree as to our interpretation of some of these beliefs. Despite our disagreement we are bound together, and we are often happily conscious of the strength of our family life. On Sunday morning it is a thrill to know that all over the world, even behind the iron curtain, men and women like us, the Church of God, are meeting together in the strength and power of belief. The Christian is never alone because he is of the family of God. There are joys in belonging to a family, and there are responsibilities, too. Every member of the family helps, cares for, and loves the other members.

When a Christian in some part of the world meets trouble, we have met, it too; when a Christian is persecuted, we are persecuted; when a Christian is hungry, we are hungry. For every Christian is of our family, the family of God, the Church. We have world-wide responsibility. We can never say, when we hear of a Christian in some part of the world being in need, "that is none of my business." It is our business, and some day God will hold us to account for all the things which happened to our neighbors that we did not even try to prevent.

The Church, the family of God, is bound together first by doctrine, and second by action. We are all bound to keep the same commandments; we are bound to show faith, hope, and charity. Our actions are grounded in our doctrine. We believe in God's love, and the family of God acts out that love. We preach our sermons about God in the way we act.

St. Francis once invited a group of young monks to accompany him on a preaching mission to a certain town. They walked from one end of the town to the other greeting the people and talking pleasantly with them. The young monks, when the tour was completed, asked Francis why he did not preach a sermon as he had told them he would. Francis looked at them in astonishment. We preached a sermon, he said, as we smiled and talked.

Sermons, after all, are living people

and not simply words. In the last analysis the preacher is judged not by what he says but by what he is. All across the world there are people like us, the Church of God, who are trying, as we are trying, to proclaim the love of God in all that they do and say: It is a tremendous comfort to know that we are not alone, but that millions like us are trying to live out the love of God.

The family of God is bound together by doctrine, by action, and thirdly, by worship, corporate worship. The family cannot exist unless it gets together. The weekly remembrance of the resurrection of our Lord, the Sunday services of our Church bring us together for one purpose; to adore God who made us and saved us from ourselves, our ignorance, our selfishness, our sin.

In worshipping God we get a new grip on life. In worshipping God we learn to put first things first. We discover that much that concerns us during the week is unimportant, and that we are placed in this life really for one purpose; to make of ourselves, with God's help, a channel for His blessing on all mankind. Worship purges us. As one youngster said, "After I go to Church I feel cleaner than I was before."

The family of God, the Church — we are members of it; we are it. How did we become members? By baptism. At the time of our baptism we entered into the life of the Church, and we became, with God, the Church. Perhaps we did not understand all this at the time of our baptism. Most of us were babies. But someone understood. The Church understood. The Church accepted us; it said to us, You are a child of God. You belong to him. And so the Church, commissioned to administer the Sacrament, baptized us in the name of the Father, and the Son, and of the Holy Ghost. At our baptism the gracious God accepted us for his service.

At confirmation we spoke the vows ourselves, the vows which were said in our name at baptism. And with confirmation, the sealing of the Spirit, we were admitted to the other Sacrament, Holy Communion.

Baptism is our entrance into the Church. The Sacrament of Holy Communion is our frequent glimpse into the real life of the Church and our glimpse into the mind of God. Here at the altar God's Body is broken, His Blood is shed. Here at the altar God becomes man and lives among us. Here at the altar is the drama of redemption; God through Christ closing the breach between man and God, the breach caused by man's disobedience, his rebellion, his rejection of God. Here at the altar we see God at work, coming to earth to save us from ourselves.

**PENNSYLVANIA** — Philadelphia General Hospital was almost left without an Episcopal chapel. It would have been the first time in 200 years.

Services of the Episcopal Church at the hospital, which is a municipal institution, date back to colonial days. So that they would not be discontinued by an oversight, a completed classroom was made over, and dedicated by Bishop Hart of Pennsylvania. It is equipped



*Philadelphia Bulletin.*

ALTAR STONE is removable in new chapel of Philadelphia General Hospital.

with 50 aluminum chairs and space for 30 wheelchairs. The Rev. Arnold Purdie, executive director of the Episcopal City Mission, is in charge.

Baptist, Lutheran, Methodist, and Presbyterian chaplains will also use the chapel. And its altar has a removable stone so that a Roman Catholic chaplain, if he wishes to use the altar, may remove it and put in a stone consecrated by a Roman bishop, as is required in that Church.

**CALIFORNIA**—A diocesan school of Church music is in session in California. Sixty people — clergy, organists, choirmasters, and choristers — registered for the school which is being conducted on Monday evenings during March at Grace Cathedral, San Francisco. Sponsor is the diocesan department of Christian education.

**NEW YORK**—A school of religion for the Episcopal Men of the Bronx, N. Y., will be held at the Church of the Holy Nativity, New York, on four successive Mondays beginning with April 21st. The subject for discussion will be "the Faith of the Church" and the leader will be the Rev. Frank L. Carruthers, rector of St. George's Church, Newburgh, N. Y.

**TENNESSEE** — A special offering to aid in rebuilding the tornado-struck Church of St. Mary Magdalene, Fayetteville, Tenn., has been asked by Bishop

Dandridge, the diocesan, of all congregations in Tennessee. The recent Tennessee tornado, which damaged or destroyed over 700 buildings in Fayetteville, including a total of six churches, tore off the entire upper half of 60-year-old St. Mary Magdalene Church. Only the porch of the little stone building and the sanctuary arch retained a semblance of their former shape. The storm, which struck in mid-afternoon,

completed its work of destruction in only three minutes. Overall loss in the city of 6000 people was estimated at three million dollars. Townspeople considered it a miracle that only two of their number lost their lives, and only 13 of the 161 injured required hospitalization.

**ARKANSAS** — In its first major financial appeal since it opened in 1904, St. Luke's Hospital, Phoenix, Ariz., is conducting a fund drive for construction and improvement. Bishop Kinsolving, the diocesan, announced at convocation that the drive was nearing its \$400,000 goal, with \$330,000 already in hand. The hospital, which is a diocesan institution, cares for tubercular and bronchial patients, for the most part, and people who have been treated there live in all parts of the nation.

In his address Bishop Kinsolving cautioned Churchmen to cast their vote in this election year.

ELECTIONS. General Convention deputies, the Rev. Jerry Wallace and Scott B. Appleby.

**DELAWARE** — An outdoor playground that will provide space for skating, games, movies, plays, and concerts has been made out of two recently acquired blocks of property adjoining the Christina Community Center in Wilmington, Del. Estimated cost of the playground with its equipment is between 30 and 40 thousand dollars. The approximately 500 boys and girls who take part

in the activities of Christina Center will play in the new area.

These boys and girls live in the immediate neighborhood of the Center. The neighborhood is small and compact, but it is one of the most thickly populated sections of Wilmington. It is on Wilmington's outmoded East Side. Christina Community Center has succeeded in welding together cultural and national groups.

From 1915 to 1945 the Center was operated entirely by volunteers. In 1945 a group of civic and Church leaders, under the presidency of P. S. duPont III, and sponsored by Old Swedes Church, chartered Christian Community Center of Old Swedes, Inc., for the purpose of providing more adequate facilities for the center than the church could provide. The present three-story building is valued conservatively at \$250,000.

Since money raised by the corporation was used for building and upkeep of property, a portion of the operating budget is now included in Wilmington's Community Chest. Balance is provided by the Woman's Club of Trinity Church.

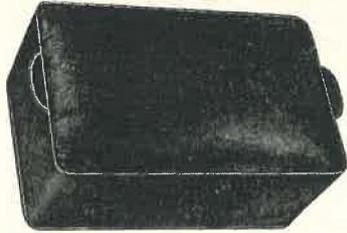
**LONG ISLAND** — Average attendance was 2000 at the 1951 diocesan Lenten mission conducted by Bishop DeWolfe of Long Island. The bishop is again conducting his annual Lenten mission this year on Sunday evenings at St. Ann's Church, Brooklyn, N. Y. On April 2d, at the end of the mission, he will confirm a diocesan class.

**NEWARK** — Seven priests who entered the ministry from Grace Church, Newark, N. J., during the rectorate of the Rev. Charles L. Gompf, now rector emeritus, returned to their home parish on January 27th, to participate in a Service of Choral Evensong, in observance of Theological Education Sunday. Those who returned were: the Rev. Messrs. Sydney E. Grant, Warren R. Ward, George F. Kreutler, Clarence W. Sickles, Arthur L. Fox, W. Wesley Konrad, and Wilbur C. Leach.

**CANAL ZONE**—Its most successful convocation was held by the district of the Panama Canal Zone recently. Statistics indicate more confirmations, greater activity in services, youth programs, Woman's Auxiliary, Christian education, and efforts toward self-support than ever before.

Present at convocation was the Ven. Edward J. Cooper, archdeacon emeritus, who recently observed the 50th anniversary of his ordination to the priesthood. In 1907 Fr. Cooper came to the Canal Zone as the first priest of the American Church, after the work was received from the Bishop of Jamaica. He now

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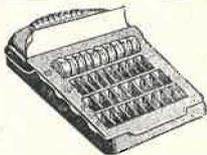
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## — DIOCESAN —

makes his home in Antigua, Guatemala, and came back to the Canal Zone this year especially for the celebrations of his anniversary.

The Rev. Lemuel B. Shirley was elected clerical deputy to General Convention, Roger H. Greene, lay deputy.

**PENNSYLVANIA** — A quarter mil-  
lennium will be celebrated by three par-  
ishes near Philadelphia this year. They  
are St. Paul's, Chester; St. Martin's,  
Marcus Hook; and St. John's, Concord.  
All three were founded in 1702 with the  
aid of the Society for the Propagation  
of the Gospel, and have grown up as sis-  
ter parishes.

**WESTERN NEW YORK** — Case  
work for disturbed adolescents is being  
strengthened in Western New York.  
The diocesan Church Mission of Help  
is now providing for regular consulta-  
tion service from a psychiatrist and a  
skilled case consultant. This provision  
was made in response to calls from par-  
ishes for help where the services of a  
trained social service worker are needed.

**WESTERN NEW YORK** — Four un-  
usual ordinations took place in Western  
New York recently.

The Rev. Osmond Henry Brown, Jr.,  
was the first Negro ordained deacon in  
the diocese, and on February 8th, became  
the first to be ordained priest.

Another ordinand, to the priesthood,  
was the Rev. Irvin F. A. Kracke, who  
comes to the Episcopal Church after 20  
years in the ministry of the Evangelical  
and Reformed Church.

The other two men gave up successful  
careers in the business world to receive  
Holy Orders. James Edson Wells, Jr.,  
a former Niagara Mohawk Power Cor-  
poration executive, was ordained deacon.  
The Rev. George R. Taylor, after 10  
years in the business world, was ordained  
priest.

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Calvary Church, Roundup, Mont. .... 13.20

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## DEATHS

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

### John Barrett, Priest

The Rev. John Barrett, 75, retired  
priest of the diocese of Sacramento, died  
at his home in Placerville, Calif., on  
January 26th.

Fr. Barrett was graduated from Na-  
shotah House in 1900, and was ordained  
deacon and priest in the same year. After  
some years in the diocese of Milwaukee  
he came to Fort Bragg, Calif., where  
he organized the work and built a beau-  
tiful redwood church. He was rector of  
Vallejo from 1911 to 1921, when he  
was called to St. John's, Oakland. He  
retired in 1931 owing to ill health. Later  
he acted for some time as locum tenens  
at Placerville. His health restored, in  
1937 he accepted appointment to the In-  
dian Mission at Orleans, Calif., and  
served there devotedly for 12 years.

Fr. Barrett is survived by his wife,  
Louise, whom he married in 1902, by  
three sons and a daughter, and by five  
grandchildren and four great-grand-  
children.

### Mother Harriett Claire

Mother Harriett Claire, the Superior  
of the Community of St. Saviour, died

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## DEATHS

on January 9th in California, after an illness of many years.

Mother Harriett Claire was professed 46 years ago, after a novitiate of four years, and was to have celebrated her 50th anniversary in religion next year. She had been the reverend mother of the Community since November, 1929.

She was born Maud H. Garthorne in the city of San Francisco and her entire life was spent in California. Before her profession she had engaged in settlement work in the city of Oakland and for 38 years she conducted the Maria Kip Orphanage.

The Mother Superior dedicated herself with great fidelity to the needs of children, many of whom will hold her in reverent memory for the spiritual contribution she made to their lives. Her friends have determined to embellish the chapel at the House of the Community in San Francisco, as a memorial to Mother Harriett Claire.

### Robert A. Kemp

Robert A. Kemp, who recently returned to Canada after nearly 46 years in China, died in Montreal on February 5th. His wife, two daughters, and a son, survive him.

Mr. Kemp was for many years principal of Boone School, Wuchang, and

teacher of physics and mathematics. He directed the Boone School Band for more than 40 years. During the early years of the war when the Boone compound was a center for thousands of refugees, Mr. Kemp, Bishop Gilman, and John Coe devoted themselves to refugee welfare so faithfully that a stone tablet was later put up commemorating their service.

Mr. Kemp was repatriated on the Gripsholm in 1943, but later returned to China and for the next several years helped in the difficult work of repairing and reconstructing the shattered mission buildings. He and Mrs. Kemp were among the last missionaries to leave Communist China. He suffered a serious illness while waiting for exit permits but stood the trip well and recently had seemed in better health.

### Frances Bartter

Miss Frances Bartter, a retired missionary to the Philippines, died at her home in Westbury, Wilts., England, on January 26th. She was appointed to the Philippines in 1910 and served in the field until her retirement in 1934. Her brother is the Rev. George C. Bartter, also once missionary to the Philippines, who is now living in retirement at Baguio, P. I. Miss Bartter was 82 years old.

### Mary C. S. Hamilton

Mary C. S. Hamilton, widow of the Rev. Alexander Hamilton, died in Norwalk, Conn., on February 8th after a long illness.

Mrs. Hamilton was active in the work of the Church for more than a half century. She was in the forefront of promotion of the national interests of the Women's Auxiliary in a series of parishes, and of the Church's missions generally. She was especially interested in the works of the Order of the Holy Cross, the Community of St. Mary, and the Poor Clares. Mrs. Hamilton is survived by her sons, the Rev. Alexander Hamilton and Richard W. Hamilton, and twin granddaughters.

### Charles A. Carson, Jr.

Charles A. Carson, Jr., chancellor of the missionary district of Arizona since 1939, died suddenly at his home in Phoenix on January 14th. He was 60 years old.

Mr. Carson was prominent in Arkansas, especially as chief legal council for the interstate stream commission, which has been trying for many years to get water from the Colorado River for irrigation in central Arizona.

Surviving are his wife, four daughters, and a son.

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### HOW YOU CAN HELP

You can help the children of Korea by a contribution *now* IN ANY AMOUNT—to the SAVE THE CHILDREN "KOREA FUND." The Federation has furnished 100,000 pounds of clothing for destitute Korean children and their families. Your money will help defray the cost of collecting, reconditioning and shipping this clothing, as well as pay for school supplies and other vitally needed materials.

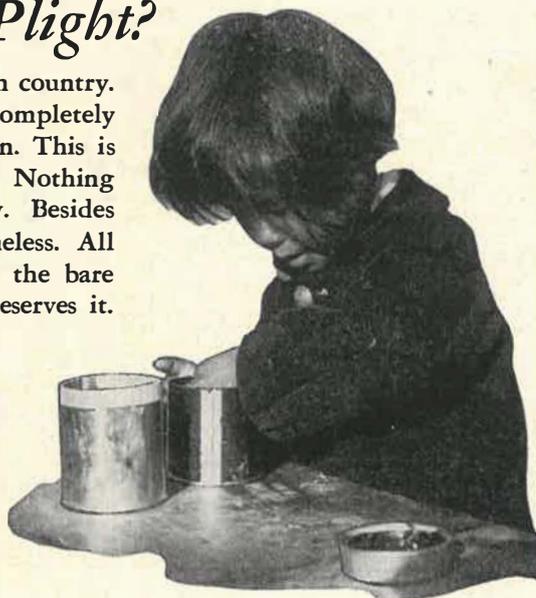
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## CHANGES

### Appointments Accepted

The Rt. Rev. Dr. Beverley D. Tucker, Retired Bishop of Ohio, has been designated trustee emeritus by the Kenyon College Board of Trustees.

The Rev. E. O. Gallagher, formerly vicar of the Church of the Epiphany, Flagstaff, Ariz., is now on the staff of Trinity Cathedral, Phoenix, Ariz. Address: 918 W. Flower St.

The Rev. Eric S. Greenwood, of the Church of the Holy Communion, Memphis, has been appointed dean of the convocation of Memphis by Bishop Dandridge of Tennessee.

The Rev. Dr. G. Philip Jung, of St. John's Church, Sparta, Wis., has been appointed dean of the Coulee Country deanery by Bishop Horstick of Eau Claire.

The Rev. Moultrie McIntosh, of St. Mary's Indian Mission, Tasbapauni, Nicaragua, has been appointed archdeacon of Nicaragua by Bishop Gooden of the Panama Canal Zone.

The Rev. John Paulsen, formerly rector of St. Stephen's Church, Eismere, Delmar, N. Y., is now assistant rector of St. Andrew's Church, Wellesley, Mass. Address: 4 Denton Rd. W.

The Rev. Walter P. Plumley, formerly rector of St. John's Church, Buffalo, is now executive assistant of the diocese of Western New York. Address: 301 Bedford Ave., Buffalo 16.

The Rev. Oscar Dudley Reed, Jr., formerly rector of St. Luke's Church, Denison, Tex., and president of the standing committee of the diocese of Dallas, is now rector of the Church of the Holy Trinity, Danville, Ill. Address: 1116 Sherman St.

### Resignations

The Very Rev. Dr. Herald G. Gardner has resigned as dean of St. Michael's Cathedral, Boise, Idaho, because of ill health resulting from an automobile accident in August. Address: Tripler Army Hospital, Honolulu, T.H.

### Armed Forces

Lieut. Col. Paul H. Baker has a new temporary address: 52 Ordnance Group, Fort Bragg, N. C. His permanent address remains 602 S. E. Riverside Dr., Evansville, Ind.

Chaplain (Lieut. j.g.) Alex W. Boyer, formerly addressed in Chula Vista, Calif., may now be addressed: First Marine Division, c/o Fleet P. O., San Francisco.

The Rev. James L. Jones, Jr., formerly fellow and tutor of General Theological Seminary, is now chaplain (Captain) of 1262 ASU, Fort Dix, N. J.

### Ordinations

#### Priests

Alaska: Several men were advanced to the priesthood on February 17th by Bishop Gordon of Alaska during the opening service of the second all-Alaska clergy conference, held in All Saints' Church, Anchorage. Canon T. O. Wedel, warden of the College of Preachers, Washington, was the preacher. Ordained were:

The Rev. Norman H. V. Elliott, who will serve temporarily at St. Mark's Mission, Nenana, and will transfer in spring to Eagle, where he will be in charge of St. Paul's and St. John's Churches and will be diocesan missionary.

The Rev. Howard Thomas Laycock, who will be in charge of St. Thomas' Mission, Point Hope.

The Rev. Robert Grumbine, who will serve the Church of the Epiphany, Valdez, and St. George's, Cordova.

The Rev. John Sargent Martin, who will continue his work at St. James' Mission, Tanana.

California: The Rev. Kenneth C. Eade was ordained on February 22d by Bishop Block of California at St. Thomas' Mission, Sunnyvale, Calif., where the new priest will be vicar. Presenter, the Rev. T. W. Ewald; preacher, the Rev. F. A. Schilling. Address: 315 Arques St.

The Rev. William Merrill Fay was ordained to the priesthood on February 28d by Bishop Block of California at All Souls' Church, Berkeley, Calif. Presenter and preacher, the Rev. A. H. Olson. To be assistant of St. Paul's Church, Oakland, Calif. Address: 741 Hillgirt Circle, Apt. 1, Oakland 10, Calif.

Colorado: The Rev. Donald Roy Behm was ordained priest on February 6th by Bishop Bowen of Colorado at Trinity Church, Trinidad, Colo-

rado, where the new priest will be rector. Address: 119 Colorado Ave.

The Rev. James Orin Mote was ordained priest on February 2d by Bishop Bowen of Colorado at St. Mary's Church, Denver, where the new priest is curate.

Dallas: The Rev. Thomas Julian Talley was ordained priest on February 20th by Bishop Burrill, Suffragan Bishop of Dallas, at St. Luke's Church, Stephenville, Tex. Presenter, the Very Rev. Patrick Murphy; preacher, the Rev. H. F. Rogers. To be vicar of St. Luke's Church, Stephenville.

Montana: The Rev. Thomas Paul Logan and the Rev. Roy Oliver Ostenson were advanced to the priesthood on February 20th by Bishop Daniels of Montana at the Church of the Holy Spirit, Missoula, Mont. Presented by the Rev. Dr. T. W. Bennett; preacher, the Rev. R. R. Price.

The Rev. Mr. Logan will be in charge of the Townsend mission field. Address: Box 32, Townsend, Mont. The Rev. Mr. Ostenson will be in charge of the Glasgow mission field. Address: Box 414, Glasgow, Mont.

Panama Canal Zone: The Rev. David Benson Reed was ordained priest on February 14th 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 Ven. R. W. Turner, III. To be in charge of St. Andrew's Church, Cocoli, C. Z. Address: Box 704, Cocoli, C. Z.

Fr. Reed arrived recently in the Panama Canal Zone expecting to take up active work in the Republic of Colombia, but the Colombian Government has twice refused him a visa to enter the country. In Colombia the Episcopal Church has scattered congregations in 14 places, but no property or organized work. Parishioners are British, Canadians, and Americans living there, and very often changing their location.

The Presbyterian Church has been well established in Colombia for 50 years and has solid work, with many ministers, congregations, and schools. Presbyterian officials have graciously permitted the Episcopal Church to hold services in several of their churches.

South Carolina: The Rev. George Milton Crum, Jr. was ordained priest on February 23d by Bishop Carruthers of South Carolina at the Church of the Holy Communion, Allendale, S. C., where the new priest will be rector. He will also serve St. Alban's, Blackville. Presenter, the Rev. R. J. Hobart; preacher, the Rev. G. E. Haynsworth. Address: Allendale.

The Rev. Thomas Lee Crum was ordained priest on February 18th by Bishop Carruthers of South Carolina at St. Paul's Church, Meggett, S. C. Presenter, the Rev. M. E. Travers; preacher, the Rev. W. E. Sprenger. To be in charge of St. Paul's Church, Meggett, and Christ Church, Wilton, Adam's Run, S. C. Address: Meggett.

Spokane: The Rev. Frank J. Palmer was ordained priest on March 2d by Bishop Cross of Spokane at St. Michael's Church, Yakima, Wash. Presenter, the Rev. D. E. Nyberg; preacher, the

## SCHOOLS

### FOR BOYS

#### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

THE CANON PRECENTOR, Cathedral Choir School  
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#### ST. PAUL'S SCHOOL Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue, St. Paul's School, Box L, Garden City, L. I., New York.

## CLASSIFIED

### ALTAR BREAD

EXCELLENT QUALITY Wafers and Hosts. Sacramental Bread Company, 19 Lafayette Street, New Rochelle, New York. Telephone NEW Rochelle 6-0807.

### BOOKS

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

### BOOKS WANTED

THE REV. FRANK T. HALLETT, 300 Hope Street, Providence 6, R. I. wishes to secure second hand books on the Parables by Hubbard, Lucuck, Murray, Morgan, Stirling, Martin, Browne, Cadoux, Dodd, Feldman, Goebel, Hoare, Lithgow, Levinson, Wilkinson, C. F. W. Smith, Winterbotham, Abrahams, Juelicher, Jeremias.

### CARDS

STATIONS OF THE CROSS printed in purple on white card, 11 x 6 inches. Short explanation of Service; usual prayers and hymns. Opportunity left for leader's meditation at each Station. Any quantity 10c each accompanying order. Rev. J. G. Mainer, 292 Broadway, Long Branch, N. J.

### CAUTION

CAUTION is recommended in dealing with a man calling himself Herbert Stack, or Charles Davis. He is asking clergy for aid and claiming to be a member of St. Mark's Church, Bancroft Way and Ellsworth Street, Berkeley 4, Calif. The Rev. Russell B. Staines, rector of St. Mark's advises clergy to verify Mr. Stack's references before aiding him.

### CHURCH FURNISHINGS

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

### EASTER CARDS

RELIGIOUS EASTER CARDS designed by Mowbray. 8E 8 distinctive folders, \$1.00; 20E 20 colorful single cards, \$1.00. The Grace Dieu Press, Maryhill, Mount Sinai, Long Island, N. Y.

### FOR SALE

SPECIAL CONSECRATION NUMBER of The Church Times. Consecration of Bishop Hallock, 12 beautiful pictures, including eight fine Leica photos. Order from The Church Times, DeKoven Foundation, Racine, Wis. Postage stamps accepted under \$1. 15c per copy, any quantity, postpaid.

WELL ESTABLISHED religious business — specializing in high class Wood-Carvings, Pictures and Greeting Cards with considerable Mail-Order Clientele and unusual connections abroad offered for sale due to impaired health. Reply Box L-706, The Living Church, Milwaukee 2, Wis.

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BOOKS OF REMEMBRANCE, memorials, testimonials, etc. on sheepskin. Mediaeval raised gold leaf. Mrs. Wilhelmina R. Gillooly, Great Notch, N. J.

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CHURCH LINENS: For thirty years suppliers of fine Irish Linen, Transfers, Patterns and other items. Immediate deliveries. Samples free. Mary Fawcett Co., Box 325 L, Marblehead, Mass.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations, patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

## NOTICES

### MEMORIAL

#### *In Memory of*

S. Brown Shepherd, Jr.  
MARCH 26, 1906—JULY 8, 1940  
son of  
S. Brown and Lilla Vass Shepherd

#### *My Prayer*

*Keep him, dear Saviour, close in Thy arms  
Thou Who did promise "Come unto Me  
I will in no wise reject whom so comes,  
All shall be well in My keeping with thee."  
Lord, keep him now very close to that love  
Able and willing forever to be  
More than my own for the soul of a son  
Dearer than life and the whole heart of me.*

—Lilla Vass Shepherd

March 26th 1952

## CHANGES

Rev. R. L. Baxter. The new priest will be assistant of St. Michael's and will also continue to be on the faculty of Yakima Valley Junior College. Address: 5 S. Naches Ave., Yakima.

Western New York: The Rev. Osmond H. Brown, Jr. and the Rev. George R. Taylor were ordained to the priesthood on February 8th by Bishop Scaife of Western New York at St. Andrew's Church, Buffalo. Presenters, respectively, the Rev. Tollie Caution, the Rev. T. R. Gibson; preacher, the Rev. G. M. Williams, SSJE.

The Rev. Mr. Brown will be in charge of St. Mary's Church, Augusta, Ga., and St. Thaddeus', Aiken. Address: 1116 Twelfth St., Augusta. The Rev. Mr. Taylor will be curate of St. John's Church, Dunkirk, N. Y.

The Rev. Irvin F. A. Kracke was ordained priest on February 9th by Bishop Scaife of Western New York at St. John's Church, Buffalo, where the new priest has acted as assistant. Presenter, the Rev. W. P. Plumley; preacher, the Rev. R. B. Townsend. To serve in the diocese of Texas.

#### Deacons

Kentucky: William George Frank, a student at the Virginia Theological Seminary, was ordained deacon on January 27th by Bishop Clingman of Kentucky at St. Andrew's Church, Louisville. Presenter, the Rev. T. C. Bloomfield; preacher, the Rev. A. E. Anderson.

Long Island: Several men were ordained to the diaconate on December 21st by Bishop DeWolfe in the Cathedral of the Incarnation, Garden City. The Rev. Dr. G. T. Gruman preached. Ordained were:

Robert Stone Baker, who was presented by the Rev. H. R. Kupsh and will be curate of St. Andrew's, Williston Park, N. Y. Address: Box 122, East Williston, N. Y.

Frederick William Chapman, who was presented by the Rev. R. Y. Condit, and will be curate of St. Gabriel's, Hollis, N. Y.

John Herbert Mears, who was presented by the Very Rev. Dr. H. S. Wood, and will serve on the diocesan staff.

South Carolina: Harold Elliott Barrett was ordained deacon on February 21st by Bishop Caruthers of South Carolina at the Church of St. Luke and St. Paul, Charleston, S. C. Presenter, the Rev. Harold Thomas; preacher, the Rev. J. Q.

## CLASSIFIED

### LINENS & VESTMENTS (Cont'd.)

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

### NEEDED

ALL ALTAR FURNISHINGS, particularly linens, are needed by mission in process of building a Church. Notify Mrs. R. B. Hellams, President, Woman's Auxiliary, All Saints' Mission, Clinton, South Carolina.

### POSITIONS OFFERED

PRIEST OR DEACON to act as teacher-Chaplain for fall term. Address: The Rector, St. John's Military School, Salina, Kansas.

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.

ASSISTANT, under 35 years of age, for large Midwestern Parish. Special interest in Church School and youth work. Good salary, house, car allowance and utilities. Reply Box L-700, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

CHAPLAIN, 37, single, college-seminary education, experienced schools and camps, wants association with sincere Church institution as Rector or Padre. Salary reflecting school's ability and interest. Reply Box L-710, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR available after Easter. Thorough liturgical experience. Recitalist. Teacher with interest in children. Outstanding references. Reply Box G-713, The Living Church, Milwaukee 2, Wis.

JULY OR AUGUST SUPPLY—Priest available for supply in parish in or near New York or East Coast for Rector and small honorarium. Reply Box T-711, The Living Church, Milwaukee 2, Wis.

SEEK SELF SUPPORTING Parish where good preaching and know how among youth appreciated. Guarantee no sheep will be lost and many strays brought home. Churchmanship Good—no extremes. Anything, anywhere. Reply Box M-712, The Living Church, Milwaukee 2, Wis.

EXPERIENCED ORGANIST AND CHOIR-MASTER available May 1st. Churchman. Single. Reply Box A-707, 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.

### SUMMER CAMPS

CHICKADEE, GROTON, N. H., 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilets and showers. 8 weeks \$270.00; 4 weeks \$145.00. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

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

## CHANGES

Beckwith. To be in charge of Trinity Church, Pinopolis; Guild Hall and Pompon Hill, Berkeley County. Address: Pinopolis, S. C.

Western New York: James E. Wells, Jr., a former power corporation executive, was ordained deacon on February 2d by Bishop Scaife of Western New York at Trinity Church, Buffalo. Presenter, the Rev. H. W. Heermans; preacher, the Rev. J. J. Post. Address: 237 North St., Buffalo 1. While studying for the ministry, the new deacon will serve as financial secretary of the diocese, as well as do work in the mission field.

### Marriages

The Rev. Robert Douglas Martin, rector of Christ Church, West Haven, Conn., and Miss Joanne Stiles were married on February 9th at Christ Church, by Bishop Hatch, Suffragan Bishop of Connecticut. Address: 44 Church St.

### Depositions

Joseph McClung Brownlee, presbyter, was deposed on January 16th by Bishop Casady of Oklahoma, acting in accordance with provisions of Canon 60, Section 1.

Constant Williams Southworth, presbyter, was deposed on February 26th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1.

### Deaconesses

Deaconess Ethel Percy has had a change of address from 519 N. Euclid Ave. to 663 Plaza Serena, in Ontario, Calif.

### Living Church Correspondents

The Rev. Harry S. Longley, Church of the Holy Trinity, Rittenhouse Sq., Philadelphia 3, is the new correspondent for Pennsylvania.

Prof. S. H. Elliott, St. John's College, Broadway and Hargrave, Winnipeg, Manitoba, Canada, is the new correspondent for Rupert's Land.

### Corrections

The Rev. George Bean, chaplain of Lehigh University, Bethlehem, Pa., was both presenter and preacher at the ordination to the priesthood of the Rev. David J. Sweet [L. C., February 17th]. Chaplain Bean writes that a blizzard forced a change in the ordination date from December 15th to 17th, a date on which the Rev. George Tittmann was unable to be present. He adds that this was the first time in the memory of Bishop Sterrett of Bethlehem that the same man has presented a candidate for ordination and preached the ordination sermon. In some dioceses, the practice is not uncommon.



## GO TO CHURCH DURING LENT

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



### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, re  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue &  
Fri 7. MP 8:30 & Ev 5:30 Daily. Fri Sta & B 8.  
C Sat 5:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

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

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

### DENVER, 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

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed  
& Fri 7, 10:30; others 7:30; C Sat 4

### CHICAGO, ILL.

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

### 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  
Verv Rev. Phillip 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 INTERMISSION**  
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, 11-1 & 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 8:45, 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., 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