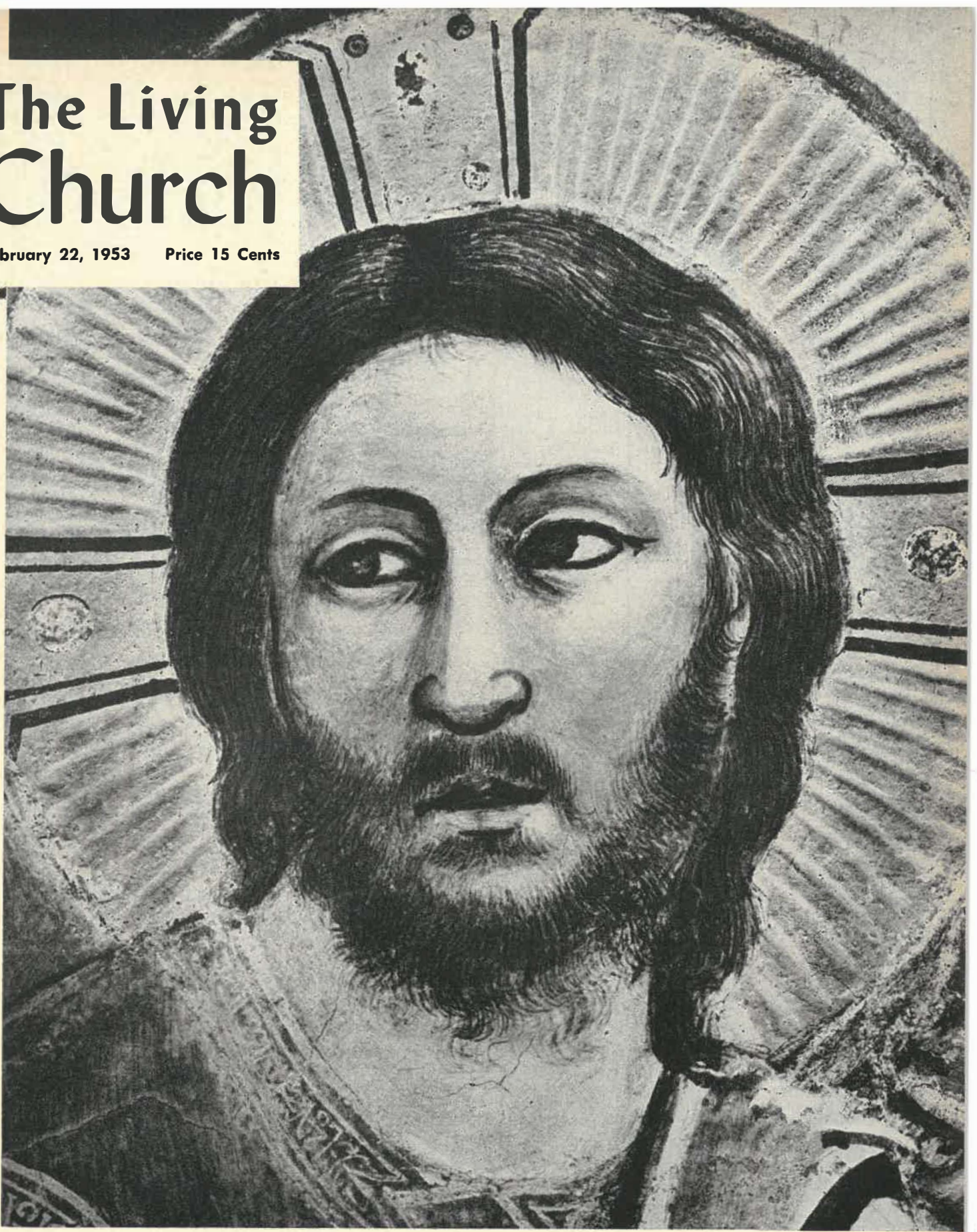


The Living Church

February 22, 1953 Price 15 Cents



STRENGTH WITHOUT PRIDE: . . . and a deep pity for man's tragic denial of God [*see page 4*].

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

P. 12: Bishop Pardue In Korea

POWER OF GOD

by

DOM GREGORY DIX

Addresses for the Three Hours by the late Dom Gregory Dix. Of the scholarship which lies behind them we need not speak, for Dom Gregory's name is guarantee of that. And it is plain that his love for the Crucified gave him an insight into the meaning of the Cross which provides the reader with a deeper understanding of the cost of our redemption. \$2.00

A SOWER WENT FORTH

by

RICHARDSON WRIGHT

Laymen from all walks of life, sensing the irreligion in the world, are seizing the initiative and in public speeches, business relationships and in normal every day living, stress the Christian way of life. Many are writing books about religion. Mr. Wright is now retired but for thirty-six years he was Editor of House and Garden magazine. This Lent book will make you see Christianity as something tremendous and exciting. \$1.50

THE HOPE OF GLORY

by

JOHN SEVILLE HIGGINS

The Bishop of New York selection for 1953. The Living Church says: "This is one of the best books of its kind that has come to this editor. Fortunately it is being published early enough in the year for the wide use it deserves as a Lenten Book." \$2.25

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Virginia Third in Members

IN reference to your interesting editorial of January 18th analyzing statistics recorded in the 1953 *Episcopal Church Annual*, I should like to call to your attention an oversight regarding the diocese of Virginia. You list Rhode Island and Connecticut as the leading dioceses in ratio of Church members to population and then state that Delaware and Wyoming are respectively third and fourth. According to the *Annual*, however, the diocese of Virginia should have been listed as third with a ratio of 23.2.

I write this in the interest of accuracy rather than out of pride on our part. We in this diocese are very mindful that our ratio has, in fact, been declining as we failed to keep pace with an unusually rapid population growth. We rejoice that other dioceses are advancing in proportion to population and only hope that they will pass us because of their progress rather than our decline.

(Rt. Rev.) ROBERT F. GIBSON, JR.
Suffragan Bishop of Virginia.
Richmond, Va.

NCC Coverage

THAT was a wonderful report which THE LIVING CHURCH [December 28th] gave to the General Assembly of the National Council of Churches. I regard it as by far the best report of the General Assembly which I have seen.

SAMUEL MCCREA CAVERT,
General Secretary, NCC.
New York City.

Sixth Commandment

THE LATE GREAT Francis J. Hall taught us in the seminary that birth control and abortion were mortal sins condemned by the voice of the united Catholic Church of the ages. I question Dean Pike's right to speak for Anglicanism, particularly where he implies that a doctor may kill a baby to save the mother. "Thou shalt not kill" may not be repealed.

(Rev.) JOHN CLARENCE PETRIE,
Vicar, St. Martin's Church.
Clewiston, Fla.

IT IS not my purpose in this letter to enter into the argument about "Planned Parenthood," but I would like to call attention to what I believe is an inaccuracy in the article by the Very Rev. James A. Pike [L. C., February 8th], which will not help the cause of truth, or of charity, or of Christian unity.

Dean Pike's statement in regard to Roman Catholic practices in their hospitals was: "For example, most of us do not believe that the mother should die rather than the child where this is the choice facing the obstetrician." This is an incorrect statement as to principle, and the practice would have to be proven.

A statement of Pius XII reads:

"Innocent human life, in whatsoever condition it is found, is withdrawn, from the

very first moment of its existence, from any direct deliberate attack. . . . This principle holds good both for the life of the child as well as for that of the mother. Never and in no case has the Church taught that the life of the child must be preferred to that of the mother. It is erroneous to put the question with this alternative: either the life of the child or that of the mother. No, neither the life of the mother or that of the child can be subjected to an act of direct suppression. In the one case as in the other, there can be but one obligation: to make every effort to save the lives of both, of the mother and of the child."

(Rev.) RALPH E. KROHN,
Rector, St. Andrew's Church.
Edwardsville, Ill.

The Ministry

I DOUBT very much that I am qualified to criticize Mr. Simms' article "Pre-Seminary Training for the Ministry" [L. C., January 25th], for I am only a seminarian and therefore have had no experience in the active ministry. Nevertheless, I have this in my favor: I have fulfilled all the requirements with one exception, which Mr. Simms proposes as

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

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The Living Church

necessary for a seminary education, insofar as it is now possible to do so. Although I needed only about 20 hours credit to complete my degree in Electrical Engineering, upon returning from my tour of duty with the Armed Forces during the last war, I abandoned my former course of study; and, retaining only some 20 hours of credit from my Engineering course, took my degree in Arts and Science, having majored in the Social Sciences. I have taken both Hebrew and New Testament Greek in Seminary, as well as Classical Greek in College. According to my reckoning, the only subject Mr. Simms specifically suggests as a requirement which I have not had is Latin. I feel that these facts are sufficient to protect me from the accusation that I am defending my own lack of adequate preparation for seminary.

I disagree very heartily with Mr. Simms that the ministry of the Church is, or should be, a "learned profession." It is not a profession, but a vocation dependent upon the call of God. The ministry is not a creation of the Church, subject to the whims of the Church, but a gift from God. It is God who calls men into the ministry, by His own inscrutable wisdom—not the Church. Although the Church must, for the sake of discipline and good order, exercise its judgment in admitting men who claim to be called to the sacred office, it is powerless to call men to that office. Rather the Church bears the awful responsibility of conforming its judgment to that of God, taking care on the one hand to admit men who have been called to it, and on the

other hand to exclude those who have not been called to it.

While some may think it unfortunate, humanly speaking, that God should call those not possessed of superior intellectual ability, it is an undeniable fact that He does. Humanly speaking, it may be unfortunate that God does not see fit to call men into the ministry before they leave high school; so that it would be possible for them to prepare themselves for entry into seminary—but again, God calls whom-ever He will, whensoever He will. While we are listing things that seem unfortunate to human eyes, we might add also that it seems unfortunate that God does not see fit to call only the wealthy, who can afford to secure both a special college degree in preparation and a seminary education.

But God does not conform His judgment to ours. Rather, we are called upon to conform our judgment to His, that in all things His will may be done. God, who alone knows the secrets of hearts, Himself calls, not alone men with superior intellectual assets, whom the world values; but also those of little or no intellectual ability, who possess qualifications known only to Him, which He desires to use in His Holy Church.

While we are speaking of human judgments upon the qualifications of Holy Orders, it seems to me that they are to be found among the human spiritual assets of a man. It seems to me desirable, not unfortunate, that a large number of our Candidates for Holy Orders should come from among older men who are rich in

ASH WEDNESDAY

FOR starving children, matchstick thin;
 For the lost, criminal, insane;
 For brutal poverty and sin;
 War, driving spikes of fear within
 The shrieking tendons of the brain;
 For all dis-ease, for every stain
 Of ours that pressed thorns on His head —
Blessed are those who mourn, He said.

These are the stones of life, He said.
 Devils may turn them into bread,
 Bread that may bloat but never feed.
 May angels bring us Bread indeed!
 Grant us true sorrow, Jesus, then
 That we may sorrow without fear
 Except for Thee, in that Thy death
 Of old foretold is drawing near.

Bless, cense, and sprinkle, father, now
 The ashes of our earthly pride
 In penitence upon our brow.
 Our heart and not our garments rent
 (Save to bind up their wounds that bleed)
 We keep the holy feast of Lent,
 Follow where our dear Brother went,
 And through the saving Victim's side
 See Heaven's gates opening, opening wide.

BETTY MILLER DAVIS.

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 OF THE
 DAY

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*Secretary of the Liturgical
 Commission, and RAY
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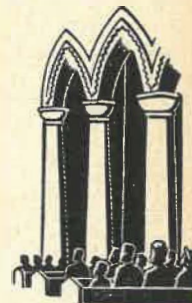
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What is
 a Catholic Churchman?

Here is an answer that those in the Church who call themselves Catholic and those who do not (as well as those outside the Church) will find well worth the few minutes it takes to read. A Catholic Churchman, says this editorial from the January 4th issue of *The*



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LETTERS

the experiences of life. For the qualification which seems to me to be indispensable to the ministry is the ability to understand men. I suggest that this is the "wisdom" the Lord had in mind when he instructed his disciples to be as "wise as serpents." This is Holy Wisdom, the wisdom which enables a man to enter understandingly into another's mind and heart.

I have no desire to decry education for those "to whom it is given." But I suggest that the real qualifications for the ministry are to be found more in a vital and living Faith in Christ Crucified, and in a love for men, than in intellectual ability. But above all, and the only essential requirement, is—*God's choice.*

ALBERT R. BANDY, B.A.

Candidate for Holy Orders,
Diocese of Texas.
Senior Student, Church Divinity
School of the Pacific.

Berkeley, Calif.

Liturgical Movement

THE Church today seems to be devoting much of its time, talents and people's money to the "liturgical movement." Somewhere in the 1880's many were the battles fought, and parishioners lost, when the rector became "liturgically minded" and moved the organ from the balcony into the chancel, along with the introduction of that "bit of popery," the vested choir.

Today, we are told that what was done then, was wrong. Yet, I do feel, that in those churches, in which the Daily Offices are offered as the central act of worship on the Lord's Day, that the change in the 1880's was correct. If "liturgically" we are to say or sing the choir offices in the choir, our services of Morning and Evening Prayer are indeed going to be unique with the officiating clergyman in the balcony.

I believe that our clergy would be ren-

dering a far more valuable contribution to the Church, and would make a far greater impression on the community at large, if they were to teach the people committed to their care, that the central act of the Church's worship is the service of Holy Communion, offered at an hour when more than the "two or three are gathered together in His name." When we have done this, we may well bring the altar down to the people, and "break Bread before them."

In many cases, what is called the "liturgical movement" is more aptly termed the "aesthetic movement." It has little to do with "the Liturgy" for we find that the "liturgical altar" becomes merely a repository for vases of flowers and candles. "The Liturgy" is shoved into the closet of the "early morning service" and dusted off on the First Sunday of the month at 11 o'clock.

If it is a matter of getting rid of oversized chairs, an ugly reredos or cramped quarters, I'm all for it, but let's not confuse terms.

My chief regret concerning this "liturgical movement" is this. There was a time, when we had achieved a certain amount of outward uniformity in the Episcopal Church. From the tiniest mission to the largest cathedral, we found the nave, choir, and sanctuary, bad, as they now tell us they were and still are. In our Confirmation Classes we taught the symbolism of the Church militant, expectant, and triumphant. Now, that we have eliminated the Church expectant with our "liturgical axe," we'll have to rewrite our books of symbolism, perhaps even our theology.

I knew all the time that there was a subtle undermining of the Church's Faith and Practice in the liturgical wood-pile of splintered altars.

(Rev.) WILFRED E. HOTALING,
Vicar, Church of the Epiphany.

Concordia, Kans.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

HEAD OF CHRIST*

Giotto di Bondone (Italian 1266?-1337)

WHEN the Byzantine style had lost its greatness and become rigid and lifeless, Giotto liberated Italian art and brought it once again into close relationship with reality. Through the teachings of St. Francis of Assisi the world, as it reveals itself to our senses, had gained new significance, and artists quickly responded to these new insights. The flat design of earlier centuries gave way to a three-dimensional treatment of form and space. Giotto's powerful figures move dramatically across the stage and vigorously express emotional experience.

The head of Christ reproduced on the cover is a detail from one of Giotto's

*From the fresco, Christ Before Caiaphas (Padua, Arena Chapel, c. 1305).

wall paintings in the Arena Chapel, Padua, Italy. The Saviour, His hands tied, confronts the pompous high priest who is tearing his clothes in token penance for the "blasphemy" he insists Jesus has spoken. The soldiers are ready to strike Him and treat Him with brutal disdain. But Christ remains silent, unbowed. His face is calm with the serenity of one who is deeply sure of his mission, ready to suffer the worst his enemies can do to his body because he knows they can never break his spirit, and who in the end can forgive them their guilt.

There is strength without pride or fear in this face of Christ, a true humility which stems from His utter unconcern with self, and a deep pity for man's tragic denial of the will of God. This is the Christ who could say of the Son of Man that he came "not to be ministered unto, but to minister, and to give his life a ransom for many."

The Living Church

The Living Church

Established 1878

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Departments

ART	4	EDUCATIONAL ..	19
BOOKS	10	INTERNATIONAL	8
CHANGES	23	LETTERS	2
DEATHS	22	PARISH LIFE ...	15
DIOCESAN	16	U. S. A.	6
EDITORIAL	14		

Things to Come

FEBRUARY 1953						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

MARCH 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	6
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

February

22. 1st Sunday in Lent.
22. Brotherhood Week, to 28th.
23. Washington's birthday.
24. St. Matthias Day.
25. Ember Day.
27. Ember Day.
28. Ember Day.

March

1. 2d Sunday in Lent.
8. 3d Sunday in Lent.
15. 4th Sunday in Lent.
22. 5th (Passion) Sunday in Lent.
25. Annunciation (fast).
29. Palm Sunday.
30. Monday before Easter.
31. Tuesday before Easter.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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SORTS AND CONDITIONS

WHERE are they now? When this column commented a short time ago on the large number of former members of other Churches who are found in a typical parish, the obvious question was: How many people brought up as Episcopalians have drifted away from the Church?

STATISTICS are not kept on the Church's "lost, strayed, or stolen" communicants, but perhaps they ought to be. The scope of the problem is suggested by the fact that enough people have been confirmed or received in the past 24 years to equal the entire present total of communicants. From 1927 to 1951, 1,781,159 confirmations have been reported, and the total number of communicants as of 1951 was 1,742,188. Since there are obviously several hundred thousand Churchpeople still living who were confirmed before 1927, the losses from drifting away must also number into the hundreds of thousands.

COMMUNICANTS ought to last longer than an average of 24 years. Actually, they probably do, since the number of annual confirmations has gone up from about 60,000 in 1900 to about 88,000 per year in the last two years. But still, the losses by drifting away are large. And they probably center in the age group between 15 and 30, in the "coming of age" period when childish notions about God and religion are set aside and have to be replaced by adult ideas.

CHAD WALSH will soon be publishing a book on effect of college upon the religion of the student, and a chapter from it will appear in THE LIVING CHURCH a few weeks from now. But there are a great many young people who do not go to college, and they go through much the same set of problems.

YOUNG PEOPLE want bigness in life. There is nothing bigger than the Christian Faith, nothing more demanding than the Church's mission of salvation. But sometimes the policies and activities of parish and diocese seem distressingly little to those who have not had to come to terms with the practicalities of life in this world.

AS ONE grows older, little things seem to get bigger than they were. The young priest fresh out of seminary is likely to be scornful of organizations and budgets and petty parochial details. He is acutely conscious of the scope of the Church beyond the parish level — in the diocese, nation, and world. Yet within ten years or so the same man can think of nothing bigger than some parish project. And he is right the second time just as much as he was the first time. Doing the job in hand well is the indispensable foundation for achieving larger goals.

SO, just now, nothing is more important to your columnist than three crisp dollar bills from Lebombo, Africa. The boys of the diocesan school, which was saved by L.C. readers

through our Relief Fund, worked in the rice fields until they had raised this money. Archdeacon Boatwright said they could spend it on a special treat, and the treat they chose was to send the money as a contribution to The Living Church Development Program.

LEBOMBO is the diocese at the mouth of the "great, grey-green, greasy Limpopo River, all set about with fever trees," made famous in Kipling's Just So Stories. It is in Mozambique, Portuguese East Africa. The diocese has been in desperate condition because of currency problems. In an early issue, Archdeacon Boatwright will tell about the school and what the readers of THE LIVING CHURCH have done for it.

LAST WEEK, we tried putting some headings in Sorts and Conditions to solve the problem of your columnist's tendency to veer off from one subject to another. But finally we all decided that we didn't like the "Hey, you" effect of the headings. From now on, if it seems to be important to announce that there is a change of subject, we'll just do it with asterisks between paragraphs. The basic job of this column is to view human life in the broad perspective of the Prayer for All Sorts and Conditions of Men, rather than to slice it up into "subjects."

WHICH, by a devious train of thought, brings us back to the "lost, stolen, or strayed" communicants of this week's opening paragraphs. Let's assume that Christ's Church, like Christ Himself, ought to be able to bring 11 out of 12 disciples safely into port. (Actually, of course, nobody knows what the proportions of the finally saved will be.) Let's suppose that one more out of the 12 will find his path to salvation in some other Christian communion because somehow we have failed to bring home to him all the resources the Church has to offer him. This is about as far from perfection as we dare to slip if we are to be faithful stewards of the mysteries of God.

ONE OF the most vital ways for the 15-30 age group to grow into an adult grasp of God's mysteries is through serving at the altar. Blessed is the parish that has grown men for acolytes, assisted by youths and boys. In such parishes, religion is a man's job, and knowledge about religion is important because it is a part of job know-how. The Holy Communion bridges the gap between the big things of the Faith and the little things of day-to-day existence, as Christ in His sacramental presence bridges the infinite gap between the unimaginable greatness of God and the homely materials of bread and wine.

INDEED, all human life is nearly as insignificant as any part of it, except as in Baptism and the Holy Communion it is made one with the will that governs the stars in their courses.

Peter Day.

FIRST SUNDAY IN LENT

NEWS FRONTS

National Council

Telegraphed Summary
By ELIZABETH MCCrackEN

National Council, at its February meeting, voted a 1953 budget for the Church of \$5,546,566. This is less than the budget voted by General Convention last fall (\$5,805,659.86).

Council voted and sent \$4000 to Archbishop of Canterbury for flood relief in England. [See column two for photo of one English church—St. Mary's, on Foulness Island, Essex—which was surrounded for many miles by flood waters. Complete evacuation of the little island was necessary]. Council also sent \$2000 to Archbishop of Utrecht [Old Catholic] for flood relief in Holland. [See page 8 for more news on flood relief.]

Armed Forces Division reported 101 chaplains on active duty. Forty more are needed to fill quotas.

The Rev. George MacCray, executive director of the Presiding Bishop's Committee on Laymen's Work, reported that there are more lay readers than clergy at present in the Church.

Seminaries Merge

The merger of the Bishop Payne Divinity School with Virginia Theological Seminary has been approved by the boards of both schools. Only legal details remain to be completed.

Originally started in connection with VTS as an extension for Negroes, the school is no longer needed since VTS itself now accepts Negroes.

A sum of \$192,000 raised shortly after World War II through the Church's Reconstruction and Advance Fund for the Bishop Payne School (which closed not long after the war) will be used to set up a trust fund to be used by the trustees of VTS to further education of Negroes under the name "the Bishop John Payne Foundation." The money has been held until now by National Council. Two Bishop Payne buildings have been deeded to Southern Virginia.

Retirements

The Presiding Bishop has announced the acceptance of the resignations of Bishop Clingman of Kentucky and Bishop Casady of Oklahoma. Bishop Clingman's retirement will become effective September 15, 1953, and Bishop Ca-



RNS
ST. MARY'S, FOULNESS ISLAND
Reached by the flood.

sady's June 6, 1953 (his 72d birthday).

Bishop Gravatt of Upper South Carolina will retire on his 72d birthday (the canonical age for retirement), October 3d. Bishop Dandridge of Tennessee also retires next fall, when he becomes 72.

Flashes

More next week on these late, important news developments:

✓ The first convention of the new diocese (formerly missionary district) of New Mexico and Southwest Texas approved Bishop Stoney's request for election of a coadjutor in 1954.

✓ The Rev. Leland W. Stark has accepted election as coadjutor of Newark.

✓ The Rev. Dr. James Thayer Addison, 65, who was vice president of National Council and director of its Overseas Department from 1940 to 1947, died on February 13th at his home in Boston.

✓ Removal of the Very Rev. W. Dudley F. Hughes, dean of the Cathedral Church of St. Luke, Portland, Me., has been voted (not unanimously) by the vestry.

✓ The Rt. Rev. Francis Hodur, prime bishop of the Polish National Catholic Church of America, died early on February 16th.

Bishop Roberts of South Dakota reaches his 72d birthday on December 10th.

Although Bishop Burton of Nassau will be 72 on October 4th, he need not necessarily resign, since Nassau is a Church of England diocese and not subject to American canon law.

Reconsideration

Commenting on the Very Rev. James A. Pike's decision to decline an invitation to deliver the baccalaureate sermon at the University of the South, which traditionally includes bestowal of the honorary doctor's degree on the preacher [see page 19], vice chancellor Edward McCrady of the university said that the dean had previously [last summer] accepted. The dean said then, according to Dr. McCrady, that "he disagreed with the [trustees'] action" against admitting Negro students to Sewanee's seminary.

A release from the diocese of New York said that the particular phase in the Sewanee controversy to which Dean Pike has now responded was the recent "announcement of the appointment of a new faculty of theology to succeed the eight instructors who resigned" in protest over the trustees' action.

Sewanee's 1953 graduating seminarians have congratulated Dean Pike by telegram for his decision.

MATRIMONY

More Information and Instruction

Acting as a clearing house for the exchange of information as to procedure under the present marriage canons will be one of the jobs of the Church's Commission on Holy Matrimony. Another job will be to encourage more adequate instruction on the nature of Christian marriage. The Commission, after study at a recent meeting, determined that these fields of activity were contained in General Convention's resolution authorizing the Commission's continuance.

The Commission will also continue study of the adequacy of the present marriage canons, and, in cooperation with the committee on canons of the Houses of Bishops and Deputies, prepare for submission to the next General Convention "such editorial alterations in canons 16, 17, and 18 as may be needed to correct infelicities of expressions."

SOCIAL ACTION

Potential Powerhouse

The Subcommittee on Parish Program, headed by the Rev. Don Frank Fenn, D.D., rector of St. Michael and All Angels' Church, Baltimore, Md., met at the Church Missions House, New York City, to work out goals and strategy for parish programs of social education and action during the current triennium.

This committee is part of the National General Committee, headed by Bishop Lawrence of Western Massachusetts, which is seeking to stimulate social education and community action throughout the Church. It is one of four such subcommittees. The others are: educational institutions, conferences, and organizations; national program; and provincial and diocesan programs.

The Parish Program Committee formulated proposals which would help make the parish a "powerhouse" of Christian influence in the local community, and encourage Churchpeople to apply Christian standards to their work and in their community life.

The findings of Dr. Fenn's committee were based in part on the report "Episcopalians At Work in the World," published by National Council's Department of Christian Social Relations, on basis of a national study of social education and community action programs.

RELIGIOUS ORDERS

Two Men Make Life Vows

On January 29th at the solemn Conventual High Mass¹ in the church at St. Gregory's Priory, Three Rivers, Mich., the Father Prior (Dom² Patrick Dalton, O.S.B.) received the life vows of Dom Benedict Reid, O.S.B. and Dom Leo Patterson, O.S.B.

The visitor of the Order of St. Benedict, Bishop Mallett of Northern Indiana, presided at the throne and was attended by the Rev. Canon Vivan A. Peterson, D.D. (rector of St. James', Cleveland, Ohio) as assistant priest, the Rev. H. Patrick Kappes, B.D., (oblate and confessor extraordinary) and the Rev. Gregory Mabry, D.D. (rector of St. Paul's, Brooklyn) being deacons of honor. Fr. Prior was celebrant of the Mass.

The plainsong music of the Mass with interpolated polyphony was sung by the monastic choir. In the presence of many friends both resident and visiting, the liturgy unfolded, enshrining at the Of-



DOM BENEDICT AND DOM LEO
Stability, conversion, obedience.

fertory the total donation of the two monks who sang their declaration of life vows, subsequently signing the instrument on the altar. After the singing of the litany of the saints and the invocation of the Holy Spirit, they were clothed in their newly blessed habits.

The vows they made were threefold: stability, conversion of life, and obedience, the traditional Benedictine formula. These vows are made, according to the prescription of St. Benedict (c. 543), "face to face" with God, His saints, and the Church, and by them is made over, unconditionally and for life, the whole man to God, under lawful superiors, and in the particular family to which the monks promise their stability.



FR. NYBERG
EIGHT NEW ACOLYTES

The Rev. Dom Benedict Reid was born in Denver, Col., in 1921. His education at Dartmouth College was interrupted by war service in the Army Air Corps after which he returned to civilian life and resumed his schooling at Loyola University, Calif. (where he had his home since 1931, being a member of St. Augustine's Church, Santa Monica). He was graduated in 1948. He came to St. Gregory's in that year and was clothed a novice in January, 1949. He had made his first vows in 1950. Dom Benedict is a candidate for Holy Orders in the diocese of Northern Indiana, and expects to be made Deacon next year.

The Rev. Dom Leo Patterson was born in Milwaukee, Wis., in 1912. He was one of the original group to go to Nashdom Abbey, England in 1936 (the year he was graduated from Nashotah House), to be trained with the English monks under the leadership of the late Dom Paul Severance, O.S.B. With Dom Paul, on their return to this country in 1939, he was largely instrumental in constructing the necessary furniture needed by the young American community during its residence at Valparaiso, Ind. Dom Leo had been ordained priest in Christ Church Cathedral, Oxford. Dom Leo did not go on to final profession at Valparaiso, but was placed in charge of parishes in Goshen, East Chicago, and Gary, Ind. Returning to St. Gregory's Priory at Three Rivers in 1948, he was clothed in January 1949 and made his first vows in 1950. Dom Leo has been connected with the board of examining chaplains for the diocese of Indiana for the past few years.

ECF

New Address

On February 1st the Episcopal Church Foundation moved from its old address at 74 Trinity Place to a new office at 175 Fifth Ave., New York 10, N. Y.

ACOLYTES

19 OSV Probationers

On St. Vincent's Day,¹ January 22d, 19 probationers were admitted to the Order of St. Vincent, eight of whom were also made acolytes, at St. Michael's Church, Yakima, Wash. The order is a national guild for acolytes.

St. Michael's chapter, whose charter members were admitted in 1946, now has 20 acolytes, 11 probationers, four aspirants, and four associate members.

TUNING IN: ¶Conventual Mass is the corporate Mass of the community on a given day, as distinct from so-called "private" Masses of various priests. ¶Dom (title of Benedictine monks) is abbreviated from Latin Dominus—a word of elastic meaning,

ranging all the way from "Sir" to God Almighty. The name after "Dom" is usually not the baptismal name of the monk, but the name assumed by him in religion. ¶The St. Vincent here mentioned is the Spanish deacon, martyred about 300 A.D.

EPISCOPATE

Bishop Clough at Home

Bishop Clough of Springfield is now at home at the Bishop's House in Springfield, Ill., where he returned at the end of January, after a long illness.

He reassumed diocesan authority some weeks previously — no date was announced. He was making decisions[¶] while still in the hospital at Christmas-time.

At present he is limiting his travel, but he is attending to other duties.

WOMEN

Suffrage

For the first time in its history, St. Andrew's Church, Wilmington, one of the oldest churches in the diocese of Delaware, has elected a woman to its vestry. She is Mrs. Paul F. Turner, former diocesan president of the Woman's Auxiliary. Mrs. Turner was voted a three-year term.

Meanwhile, for the 20th consecutive year, the diocese of Ohio defeated a motion to allow women to serve on vestries and to permit them to sit as delegates at the diocesan convention. The action was taken at the annual convention of the diocese.

PUBLIC AFFAIRS[¶]

Communist Trial

The Federal judge — Edward J. Dimock — who presided at the recent trial of 13 Communists is following in the footsteps of Federal Judge Harold R. Medina, who in 1949 presided over the trial of 16 Red leaders. Not only did both trials result in convictions, though varying in severity of the sentences, but each lasted nine months, in each was used the same charge to the jury, and both judges are Episcopalians.

CPC

A Familiar Situation

The national executive board of the Church Periodical Club at its recent semi-annual meeting in New York reviewed its familiar situation of unlimited opportunities, requests, and appeals, and all too limited resources.

Carrying on the purposes of its 60 years' existence, the Church Periodical Club supplies essential reading matter not only to many individuals — missionary families, chaplains, seminarians, college workers, and others — but also to

the libraries of such missionary institutions as the seminaries in Tokyo, Manila, and Brazil, to libraries in Liberia and Hongkong, to remote mission day schools for little children in the Philippine mountain province, and to Church hospitals overseas.

Money comes from the Books Fund, given by parish and diocesan branches of the CPC, from a small endowment fund, and the Mary E. Thomas Memorial Fund. A National Council appropriation provides for a national office staff of three, so all gifts from parishes and dioceses go directly into books and magazines.

The situation could be improved, the board said, by more contributions to the Books Fund, and by more gifts or bequests to the endowment fund and the memorial fund.

PUBLISHING

Times and Day Merge

The new monthly magazine, *Episcopal Church Day*, edited by the Rev. Smythe H. Lindsay, is merging with its older sister magazine, *Episcopal Church Times*, under the former's name. The *Day's* format is more compact than the *Times* and uses more pictures.



A rare close-up of the laying on of hands at an episcopal consecration is this picture taken at the recent consecration of the Rt. Rev. John Seville Higgins, coadjutor of Rhode Island. From left are Bishops Donegan of New York, Lawrence of Western Massachusetts, Sherrill,[¶] and Keeler of Minnesota.

TUNING IN: ¶Decisions that bishops are called upon to make are many and varied. They include, for example, marital cases referred to them by the clergy. ¶Public affairs are matter for the Church press because all of life is relevant to religion,

which tries to see everything from the point of view of God. ¶Bishop Sherrill is the consecrator, and Bishops Keeler and Bennett (not shown in picture) the co-consecrators, forming the minimum of three bishops required by the Church's canons.

INTERNATIONAL

CANADA

Caledonia Consecration

On the Feast of the Conversion of St. Paul, January 25th, the Rev. Horace Godfrey Watts, a former missionary in Japan, was consecrated bishop of Caledonia in Christ Church Cathedral, Victoria, B.C. One of the participating bishops was an American, the Rt. Rev. W. P. Remington, retired suffragan bishop of Pennsylvania.

WORLD RELIEF

Emergency Flood Needs Met

Barely 24 hours after the tidal wave swept the Netherlands countryside, making thousands homeless, funds, clothing and essential supplies from U.S. Church people were on their way to aid victims of the flood.

"When action was urgent, the Churches were able to act immediately, because they could act together," said Dr. Samuel McCrae Cavert, general secretary of the National Council of the Churches.

In the case of emergency aid for the flood victims, Dr. Cavert pointed out, the various Church bodies acted through the NCC's Central Department of Church World Service.

Six thousand dollars were transmitted at once and a shipment of bales of clothing was started on the way. A shipment of clothing already on the pier in New York was diverted by CWS for shipment to assist in care of evacuees from Holland who will be housed there in the World Council's Home for Aged Displaced Persons. With the help of an Episcopal Church truck and the cooperation of the staff of the Congregational Christian Service Center, additional bales of clothing were taken to the same pier for immediate shipment to Holland.

Churches of Switzerland and Sweden were sending clothing to Holland and churches of various European countries, including Germany, had already raised \$15,000 for relief through the World Council and the Committee of Inter-Church Aid in Holland.

A carload of CROP [Christian Rural Overseas Program] lard, on the way to the port and already designated for refugees in Austria and Greece, was diverted for shipment to England.

By noon, February 6th, a large part of the emergency needs, at least, had been met.

PHILIPPINES

Ground Broken

Ground was broken recently by Bishop Binsted of the Philippines for Holy Trinity Church, Manila, P. I. The parish represents the post-war reconstruction of the Cathedral Church of St. Mary and St. John, destroyed by World War II. The first two units of the parish plant, the parish hall (used temporarily as a church) and the rectory, were completed three and a half years ago under the previous rector, the Rev. Ervine A. Swift, now Bishop of Puerto Rico. Present rector is the Rev. John W. Duddington.

Sufficiency from God

By HELEN BOYLE

The 35th convocation of the Philippine Episcopal Church was overshadowed by the consecration of the district's second suffragan bishop, the Rev. Lyman C. Ogilby.

The convocation, although streamlined this year, to make time for the consecration, was important and action taken shows how the Church has grown in strength and vision since the war.

The Mission of the Resurrection, Baguio, was admitted to full parish status in union with convocation. This is the first Filipino mission to attain parish status.

Convocation voted that each station would increase its diocesan apportionment by 38½% during 1953. This means a great deal as only two years ago they increased their apportionment by 20%. The Church in the Philippines is making a valiant effort to pay the salaries of its Filipino priests.

Convocation asked the bishop to appoint a committee on Evangelism with the hope that the ever increasing interest on the part of the laity to help spread the Gospel may be used to the best advantage. This Committee will select materials and suggest ways and means whereby the clergy can make use of this newly awakened interest.

On the day of Bishop Ogilby's consecration the hot, tropical sun shone down on the long, impressive procession as it moved slowly across the plaza in front of St. Luke's Hospital. Among the acolytes were students of Brent School where they have been very closely associated with the new bishop since he first came to the Philippines three and a half years ago. The white cassocks of the 33 seminarians who formed the choir glittered in the bright sunlight. The tall, fair Bishop-elect looked very youthful as he followed

his attending presbyters, the Rev. Arthur H. Richardson, headmaster of Brent School, and the Very Rev. Wayland S. Mandell, dean of St. Andrew's Seminary. The Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, and the Epistoler,[¶]



HOLY TRINITY, MANILA*
Post-war reconstruction.

reminded all of the close relationship between the two churches—15 of the seminarians are members of the Philippine Independent Church. With him walked the Gospeler, the Rt. Rev. Timothy Shinzo Nakamura, Bishop of Tohoku, Japan—Bishop Binsted's former diocese. It is hoped that from this visit by Bishop Nakamura better understanding and cooperation between these two branches of the Church in the Pacific will result. Following them came the Co-consecrators and Presenting Bishops, Bishop Wilner, suffragan bishop of the Philippines and Bishop Gray of Connecticut. At the end of the procession came the Consecrator, Bishop Binsted of the Philippines preceded by his Chaplain, the Rev. H. J. Wei. The Bishops in their gold copes and mitres[¶] made an impressive picture against the flowering frangipani and bougainvillae. Crowds of people lined the street outside the Hospital Compound to watch the procession.

St. Luke's Pro-Cathedral which is really St. Luke's Hospital Chapel is one of the few churches which was not destroyed during the war. It serves today as Pro-Cathedral, Hospital Chapel, and church for St. Stephen's Chinese parish.

Thousands of the Church members

*Bishop Binsted flanked by Fr. Duddington and senior warden Duncan Burn.

live in remote places in the Mountain Province, while hundreds more live far to the south on the island of Mindanao. It was, therefore, very fitting that the consecration service should follow the annual convocation in order that the whole Church might be represented. Tiruray from Upi, Igorots from far-away Balabasang, Chinese, British, and Americans, as well as lowland Filipinos made up the congregation which packed every possible space in church while many stood in the doorways.

As the choir and congregation sang the hymn, "O God of Youth," they were reminded that the new bishop had only just celebrated his 31st birthday on St. Paul's Day. His youth, enthusiasm, and energy are needed in this young missionary district where the bishops are called upon to hike miles up and down mountains and across streams, with occasional nights spent in the open and many spent in uncomfortable surroundings with only the necessities.

The newly consecrated bishop knelt before the consecrator while his pectoral cross was blessed and hung around his neck. It is the gift of the clergy and laity of the missionary district, practically every one having had a part in this gift to their new Suffragan Bishop.

The work of the Episcopal Church in the Philippines began with the occupation by the American Army in 1901. Charles Henry Brent was the first bishop, he was followed in 1920 by Gouverneur Frank Mosher who retired in 1940. Norman Spencer Binsted was translated from the missionary district of Tohoku, Japan, to the Philippines as Bishop-in-charge in 1941, and became missionary bishop the following year. In 1938 Robert Franklin Wilner became suffragan.

In 51 years the Philippine Episcopal Church has grown to 79 parishes and mission stations with 31,902 baptized members. It has 17 Filipino priests and deacons and 33 seminarians. At General Convention in 1952, for the first time, the clerical deputy was a Filipino.

The new suffragan bishop has spent his three and one-half years in the Philippines as assistant chaplain and teacher at Brent School, Baguio. His father, the late Rev. Remsen B. Ogilby, was the first headmaster. He will continue to teach at Brent School until the end of the school year; however, as soon as possible he will visit all of the Central Mission Stations and most of the outstations in the missionary district. Many of these will be entirely new to him. Then, since he will be due his regular furlough, he will probably take that before the bishop assigns definite responsibilities to him.

TUNING IN ¶Consecration of a bishop is the only occasion on which Prayer Book requires that Epistle and Gospel be read by someone other than celebrant. In this case they must be read by a bishop, and each by a different bishop. ¶Mitres are

of three kinds—the "precious mitre" (silk, with jewels), the "gold mitre" (cloth of gold or silk, no jewels), and the "simple mitre" (linen, worn with black vestments), but Anglican practice does not follow this distinction rigorously.

A New Library

WAS St. Paul ever married? Popular assumption, backed by respectable New Testament scholarship, is that he wasn't. But Canon Edward Carpenter, in *That Man Paul* (Bishop of London's Lent Book, 1953), thinks the Apostle as a young man had been married — "for later in life he refers to himself as a widower."*

No particular point is made of the assertion, which is simply mentioned in a book that, despite a few inaccuracies,† makes St. Paul come very much to life for men and women of today (Longmans. Pp. vi, 111. Paper, 75 cents).

AN important theological series, The Library of Christian Classics, will be launched by SCM (Student Christian Movement) Press with publication in May of the first and 24th volumes —

*The canon is apparently thinking of I Corinthians 7:8, where it is possible, in accord with common usage, to translate *hoi agamoi* ("the unmarried," AV, RSV) as "the widowers."

†Where does the canon find reference to "on the sixth day" (p. 33) in connection with Paul's conversion, or to "meat sacrificed to idols" in Romans (p. 74)?

Early Christian Fathers and *Zwingli and Bullinger*, respectively.

Early Christian Fathers, edited by C. C. Richardson (who is an Anglican and professor of Church History, Union Theological Seminary, New York), will contain selections from Clement, Ignatius, Polycarp, Diognetus, Justin, Ath-



enagoras, and Irenaeus. Volume XXIV, *Zwingli and Bullinger*, will be edited by C. W. Bromiley, rector of St. Thomas' Episcopal Church, Edinburgh.

The complete library will run to 26 volumes, two of which will be published every spring and fall.

Each volume will be priced at 30/-. General editors of the series are the Very Rev. John Baillie, Principal of New College, Edinburgh; the Rev. John T. McNeill, Union Theological Seminary, New York, and the Rev. Henry P. Van Dusen, President of Union Theological Seminary.

A SPANISH WALT WHITMAN

By RALPH V. JACKSON

MANY readers will be helped to an acquaintance with one of Spain's greatest modern lyrical poets by *Poems by Miguel de Unamuno*, translated by Eleanor L. Turnbull, with Spanish and English texts on facing pages (Johns Hopkins Press, 1952. Pp. 225. \$3.50).

This reviewer was impressed by the faithfulness of Miss Turnbull's English translation to the Spanish in thought. Unamuno writes with great vigor and intensity. As in his prose works, all superfluous detail is here suppressed and one feels the poet's force and sincerity, his noble attitude of mind, a keen insight into the spirit of places, and above all an overflowing mental vitality.

Much of the writing is in blank verse, usually of a beautiful texture, the splendor of which is due less to actual images than to the inner vigor

of ideas and the eagerness with which even the simplest facts are interpreted into significant symbols — rivalling in primitive strength the style of the Old Testament. He reminds us of our own Walt Whitman, but he is, of course, a Spanish mystical Walt Whitman, a more spiritual, God-conscious Walt Whitman.

One senses on reading these poems the intensity of Unamuno's realization and awareness of his own unique, individual being; yet his passionate concern for his own destiny is something he transfers to all his brothers in humanity with generous sympathy.

This skillfully translated volume will appeal to those interested in a significant modern writer in whose religious meditations there is the strong note of an intellectual struggle — the search of a keen mind amidst uncertainties.

In Brief

THE CHRONICLES OF BROTHER WOLF, By Tertius, Friar and Servant of St. Francis. Mowbrays. In America: Morehouse-Gorham. Pp. 109. \$2.55.

Originally published in 1939 and now reprinted, this is a book of much imaginative charm and many truths concealed in fable. It might make good Lenten reading, and is a gift book out of the ordinary for those who like St. Francis of Assisi. M.V.L.

Books Received

THE INTERPRETER'S BIBLE. Volume X (1 and 2 Corinthians, Galatians, Ephesians†). Abingdon-Cokesbury. Pp. x, 749. \$8.75.

THE ENGLISH CHURCH AND NATION. By R. H. Malden, formerly dean of Wells. Macmillan. Pp. xii, 434. \$5.

THE ART OF DODGING REPENTANCE. By D. R. Davies. Macmillan. Pp. 141. \$2.25 [sermons by the author of *Down Peacock's Feathers*].

ACTION IN THE LITURGY: ESSENTIAL AND UNESSENTIAL. By Walter Lowrie. Philosophical Library. Pp. xi, 303. \$4.75.

CHRISTIAN BELIEF TODAY. A Symposium. London: Mowbray. New York: Morehouse-Gorham. Pp. 224. \$4.50.

A REPORTER IN SEARCH OF GOD. By Howard Whitman. Doubleday. Pp. 320. \$3.50.

THE ORGANIZATIONAL REVOLUTION. A Study in the Ethics of Economic Organization. By Kenneth E. Boulding. With commentary by Reinhold Niebuhr. Harpers. Pp. xxxiv, 286 [second volume in series on ethics and economic life produced by study committee of National Council of Churches]. \$3.50.

RECENT THOUGHT IN FOCUS. By Donald Nicholl. Sheed & Ward. Pp. 250. \$3.50 [a Roman Catholic considers "recent developments in Existentialism, Logical Positivism, Freudianism, and other modern philosophies"].

TWO ROADS TO TRUTH. A Basis for Unity under the Great Tradition. By Edmund W. Sinnott. Viking Press. Pp. xii, 241. \$3.50.

AMERICAN MARTYRS. The Story of the Eight Jesuit Martyrs of North America. By John A. O'Brien. Appleton-Century-Crofts. Pp. x, 310. \$3.50.

GOD'S UNDERGROUND IN ASIA. By Gretta Palmer. Appleton-Century-Crofts. Pp. 376. \$3.75.

†I Corinthians, Introduction and Exegesis: C. T. Craig; Exposition, John Short. 2 Corinthians, Introduction and Exegesis, F. V. Filson; Exposition, James Reid. Galatians, Introduction and Exegesis, R. T. Stamm; Exposition, O. F. Blackwelder. Ephesians, Introduction and Exegesis, Francis W. Beare; Exposition, T. O. Wedel.

Christ Is Present*

in our Communion always, but our best Communion may be those in which He *seems* to be utterly and completely absent.



NAPOLÉON BONAPARTE, spending his dying days on the dismal island of St. Helena, off the coast of Africa, was asked what was the happiest day of his life. As we repeat the story we must bear in mind that most of Europe had once been under his command and that, even at his coronation as emperor, he seized the crown from the hands of the Pope and placed it on his own head. He had been victor in some of the most brilliant military campaigns in history. And now in his exile, as he looked back, it was to none of the many occasions of grandeur and power that he pointed. "The happiest day of my life was the day when I received my first Holy Communion,"[¶] he is reported to have said.

Just what caused such a remark we can only guess, as there were no explanations. Perhaps he pictured his boyhood innocence; perhaps he thought of a pure and unwavering faith that it was the very Son of God who came to him in the Holy Sacrament; perhaps he recalled that up till then he never had known real trouble; perhaps his mind was in an emotional state made up of many factors.

ACCENT ON EMOTIONS

It is of that emotional element that I wish to speak at this time. What your emotions are I cannot guess. I hope there is in your hearts a deep and abiding faith that you are about to receive Christ Himself. I hope you are a bit awed that He who is God, the infinite, the all-holy, should assume a form in keeping with your present condition. I hope you are aware of your sinfulness but at the same time truly penitent and resolving to do better. I hope you feel that such love as He shows you here deserves a sacrificial response from you. I hope that

hereafter you will find it more difficult to make excuses, easier to make sacrifices. But these are not emotions. Nor are they necessarily accompanied by emotion.

I mention this because there is, in this country at the present time, entirely too much identification of religion with emotion. Think of the number of people who stay home from church on Sunday because they don't feel like going — because they don't get an emotional thrill from the sermon or service. And think how many come to disbelieve in God because of some emotional reaction to sorrow or sickness or injustice. If your Communion is attended by emotion, be grateful; but do not mistake the emotion for the reality.

It is on the word of Christ Himself that we know the Blessed Sacrament is His Body and His Blood. Hence, if a day comes when you are distracted, when the divine presence seems dim, when your heart is heavy, do not think you have made a bad Communion. He is present whether we always are aware of it or not. To make our Communion when we are literally lifted out of ourselves by a wave of feeling is not difficult. It is when we would prefer staying home, prefer sleeping or loafing or reading the Sunday paper, and still know that Christ is here calling us to His side and answer that call — it is then that we are most truly religious.

I heard of a novice master[¶] who, when the hour for spiritual instruction came, said to his neophytes:[¶] "I saw Brother Michael being very devout at Holy Communion this morning. You feel very holy, do you not Brother Michael, after that wonderful Communion this morning?"

Brother Michael hung his head in

[¶]From an address to a class of adults making their first Communion.

embarrassment. But the novice master went right on. "Brother, you must be very holy, because you feel so holy? Am I right?"

Blushing a deep red Brother Michael said, "No, Father, I do not think I am holy."

The master of novices then commended him on his answer. Then he drove home his point that many a morning the reception of the Blessed Sacrament might be accompanied by anything but an emotional thrill. Some mornings the brothers would be tired. Sometimes they would be unwell. Spiritual emotion might even be the product of digestion rather than of divine grace.

How right the novice master was.

10 OUT OF 30

Each year a new class of novices would begin their period of testing. Perhaps there would be 20 or 30 of them. A year later only ten would take their vows. Among those to leave the consecrated life would be several whose signs of devotion had been most marked. But it was a devotion born of feeling.

The purpose of our receiving Holy Communion is not to thrill us but to help us grow more and more like our Lord. Our very bodies as well as our souls will undergo a gradual transformation if we are faithful and regular in feeding upon "the spiritual food of the most precious Body and Blood" of Christ. Our happiest day should not really be the day of our first Holy Communion, but rather that of our last; for, as we grow in understanding of so wonderful a gift and as we become more and more "one body with Him," our true happiness should increase — a happiness that is more than emotion, since it is born of our becoming what God intends us to be.

TUNING IN: ¶In the Roman Catholic Church (to which Napoleon belonged) first Communion commonly precedes Confirmation, and thus stands out as the religious rite of growing up; whereas in the Episcopal Church Confirmation, which

normally comes before first Communion, is likely to be looked upon as the spiritual coming of age. ¶Novice master is the member of a religious community in charge of new recruits, called "novices," less frequently ¶neophytes ("new plants").

A Bishop

at the Front¹¹

Bishop Pardue of Pittsburgh left Tokyo on January 17th for Korea. One of the first experiences he had there was seeing Episcopal Church chaplain Emmett Jones walk out of a flying boxcar (C-119) that had just made a crash landing [L. C., February 8th]. The bishop tells more about his days in Korea in these excerpts from a series of his bulletins starting with his arrival in Korea:

WE began to fly in circles for a goodly length of time. At 1800 finally landed at Taegu. . . . To our amazement, it was four below zero with powerful winds sweeping across the air base. I could see then what they were talking about when they said Korea was cold. Everything was really war business now.

* * *

Arrived at K-16 [front line air base above Seoul] at 7:45 Sunday morning and there in a little sacristy was a choir of young Korean Christians who will forever be a tribute to missionary work. We all went in and took our places in a crowded chapel which seats 200 men. . . . I preached my first sermon and apparently it was very well received. After the service, I shook hands with many boys—flyers, mechanics, gunners, navigators—and other men of the Air Force. I was amazed to see a full chapel at 8 AM. We had to have two preaching services to take care of the crowds. This wonderful chaplain has signs all over the base advertising the mission and . . . the colonel, who is the base commander, is 100% behind it and is attending himself. These boys over here are just different, that's all. They never know when they will be attacked or when some won't come back from their missions, and they listened to my sermons with attention such I have almost never experienced in my ministry. After the service we went over to the office of the base commander, after conferring with a large number of the men who wanted to talk to me. . . . We then came back to the Fifth Air

By the Rt. Rev. Austin Pardue

Bishop of Pittsburgh

Force Headquarters and went to the protocol office where I was interviewed by reporters from INS and from the State Department. The chaplain-in-chief told me that the morale in religion is the highest he has ever seen because Lt. Gen. Barcus [commanding general of the Fifth] backs his chaplains to the hilt and therefore they get complete coöperation. All chapels are packed with religious interest such as he has never seen in his years as a regular Air Force officer.

After the war, I saw many bombed cities in Europe, but never have I seen anything slightly resembling the total destruction of what must have been a beautiful city. Fighting for this city must have been one of the bloodiest battles of all time. Yet, these Koreans are wonderful. They are full of fun and—without anything—are living in open caves and holes. They are somehow existing and it is beyond belief. Remember that it was four below zero last night in Taegu and since Seoul is further north, it must have been at least 10 below. Yet these cheery people carry on in the most abject and unbelievable poverty.

This evening, we went to K-16 for an evening service and had dinner at the Officers' Club. There was a nice group and we had an informal service and talk. The young man who played the organ was a colored boy by the name of Sydney Blackman, an Episcopalian from Roxbury, Mass. He was magnificent and both played and sang. He expects to go to the Eastman School of Music when he gets out and wants to specialize as an organist. . . .

I have just a few moments now to say that my plans are continually de-

veloping. They certainly are going to work me and get the most out of my visit and that is fine and as it should be. . . .

* * *

January 19th. Managed to get rid of the blue suit I have been wearing for over a week which was spattered with mud and badly out of press. Was outfitted with army shoes, trousers, cap, and one of those magnificent parkas which the flying men wear with hood and fur collar. The noon mission service was well-attended and we were all very relaxed and informal. . . .

One of the most impressive things to see is the coöperation between the Roman Catholic chaplain and the Methodist chaplain. They share the same office, live together like brothers, while, at the same time, they carry on a highly humorous kidding bout.

We . . . returned to K-16 and I went with the chaplain to attend the briefing for the pilots and crew members who meet in very serious conclave to hear the orders for the night missions that they are about to fly. To see these wonderful men sit there in the dusk as they prepare to fly up above the battle line through valleys and over treacherous mountains to complete their tasks creates a picture that one can never forget. At the end of the meeting the officer-in-charge called upon the chaplain for a blessing and a prayer. I was designated to have this part of the program today. The pilots and crewmen have requested that the chaplain always be present for

*With Episcopal Church chaplains Capt. Edgar M. Tainton, Jr., of Pacific Grove, Calif., and Lt. Col. James H. Terry, Washington, D. C.



BISHOP PARDUE*
The chapels were packed.

TUNING IN: ¶Episcopal oversight of Church's work with armed forces in Pacific area was assigned recently to Bishop Kennedy of Honolulu. General Convention of 1949 and 1952 amended Constitution to permit House of Bishops to elect a

Bishop for the Armed Forces, to be suffragan to Presiding Bishop. To date, no election has been made. Roman Catholic Church has a military ordinariate ("diocese") for U. S. armed personnel, under Cardinal Spellman.

they want that final prayer before they go out into the blackness of the night over flak and ground fire. . . .

We had a great congregation tonight and it was a rousing service, which made preaching easy. After the service I held conferences with a number of men and then we got back into the car and came over to Air Force headquarters to our room in this old bombed-out hospital. We were hungry and went over to the Officers' Club for bacon, eggs, and coffee and then sat around and talked with some Army officers just in from the front lines.

* * *

January 20th. Concluded mission and then stayed to talk with the many men who came up with Bibles for autographs. What a wonderful receptive congregation! This whole experience moves me so deeply that I cannot find words to adequately express the experience. . . .

* * *

Arrived the morning of January 22d at this base close to the lines. It is the home of the most famous of all fighter groups, with one exception. First went to the chapel where I went to work on arrival. The chaplain had been working with a hysterical youngster who was convinced that he had seen a great vision. I took the boy in hand for a half hour and then we called the doctor as the poor chap was a definite psycho.

Went with Chaplain Treese to three crash calls, two of which were saber jets which ran off the runway in landing and did considerable damage. No pilots were hurt.

Then we had lunch and went over to the briefing room and listened to the fighter pilots talk to one another in MIG Alley. Then the pilots came in for the afternoon sweep in search of MIGs. We heard all of the briefing and then Col. Johnson [base commander] who was going with them gave a final and simple talk. Soon the boys were all in their flying clothes and were off for MIG Alley. The whole base trembles like the Day of Judgment when this great armada of saber jets takes off. In no time they were out of sight.

We then went over to the other side of the field to the great center of reconnaissance and met the commanding colonel and many of his pilots. He is Col. Russell Berg of St. Ann's Episcopal Church in Chicago, where he was confirmed by Bishop Griswold. He took us on a personal tour through the most amazing and complicated reconnaissance procedure. The colonel, of course, like all so-called "old men" must be able and does fly with the boys often. Col. Berg then took me over to the CO Hospital where we met Major Frederick Spiegel, the head doctor. This hospital is the closest of the regularly outfitted hospitals

to the front lines. I went through and shook hands with every boy in the hospital. The doctor is very proud of his hospital and everything certainly clicks. He is wonderful with the boys.

Now we heard the roars of the planes and the fighter sortie was returning and with it came an emergency crash call and we all rushed out. One of the pilots had shot down a MIG and he was so close that it exploded and part of it went through his plexiglas and cut his face and a splinter went into one eye. Another pilot was bringing him in as the wounded pilot had difficulty in seeing. We watched the magnificent landing of the two planes. The wounded boy got out of his cockpit and his eye is going to be all right. Believe it or not, I saw him this morning and he was preparing for another sortie this afternoon.

Then to Col. Berg's quarters where there was a group of officers, from thence to dinner with the Protestant and Roman Catholic chaplains. They all get along like brothers and work with the greatest of coöperation. After dinner, we went to the chapel for a wonderful service at which I preached at 1930. They had an excellent men's choir with enlisted men and pilots singing together. . . . The orphan's chorus is supported by this fighter group. Think of it. These Air Force men are supporting literally hundreds of Korean orphans. You should see these boys look after these tiny tots.

After church, we went back to Col. Berg's quarters for a great evening of fun and wonderful conversation. Got to bed about midnight. In the meantime, one of their reconnaissance planes was in trouble and they had to leave for the field. These crash calls go on day and night and the officers will go to any end to save the lives of the boys. They do miraculous things and almost never lose a youngster in spite of the fact that they live from one crisis to the next. All night long we could hear the booming of the guns just a few miles away. In the middle of the night, there were several powerful blasts, almost outside the window in my quarters (which I share with four jet pilots with Col. Johnson just next door). . . . It was one of the F-86's testing its guns just outside my window where there is a platform and a target to get guns back into alignment. They work all night so they will be ready for the day's fighting. This morning I awakened very early and found that Col. Johnson was up. He was thinking about yesterday's fight in MIG Alley when our boys got 5 MIGs. The colonel was awake most of the night thinking of the various angles of the battle which of course he led himself. . . .

He drove me over to his headquarters and ordered me some flying clothing to wear to the front on Saturday.

I asked him if I could go for a ride in the Shooting Star, commonly known as

the F-80. The two-seater is called the T-33. He put in a request to Fifth Air Force Headquarters and I was granted permission for a ride this morning. Was taken to the field and first put on a Mae West. Then the parachute, after which came a crash helmet with an oxygen mask. The room was full of F-86 pilots and all were getting quite a kick out of seeing me put on this new kind of vestment. I signed the papers which say that the government will not be held responsible for anything that happens, told them who to notify in the event of a crash, and then walked with the captain who was my pilot over to the aircraft. With considerable effort I crawled into the cockpit and was given various instructions concerning the way to bail out and all the various things I ought to do. By the time they had strapped me in, I could hardly move and then the oxygen mask was clamped on.

The pilot got in and I saw the chaplain and various friends waving goodbye as the canopy automatically folded over us. We taxied to the end of the long runway with that terrific roar behind us and then started down on the takeoff. We went on a long slow rise and then all of a sudden, we swished up in the air in an unbelievable manner. We leveled off at a little above 20,000 feet and then flew to Inchon, the locale of the famous invasion, and followed the front line all the way across from west to east. We were right above the battle and watched the planes far below us drop bombs on a road which was alive with trucks. We also watched an artillery duel between our side and the communists. It was all too fantastic.

My pilot was doing a general reconnaissance and observation job and then, after about one and a quarter hours of this, he did some very steep banks and fast dives which came within a split second of making me sick and I felt myself almost blacking out. He spoke to me and wanted to know how I felt and I told him I wasn't sure and then he showed me some of those quick flipping turns which are so remarkable to watch from the ground as you see these jets turn around, bank, dive, and shoot almost straight up. All of these he did with me and at times the blood was pulled from my head so drastically that I didn't quite know what happened. However, for the most part, we flew evenly in the most comfortable easy manner. There is no experience that I can imagine which would equal flying in this jet. We came down finally after almost two hours and he swept the field at very low altitude twice with his wheels up to show me the radar devices and directional landing and the way they bring us in from the tower. At last we came in and landed. . . .

(To be continued)

Speaking for Ourselves

SOMEWHERE in the course of history, the motives of churchgoing got turned around. In ancient days, people gathered in Church to have a good time. There was, of course, a strong sense of responsibility to be present, just as in today's world the school is expected to rally around to watch the team play football or the member of a fraternal society is expected to come to meetings. But to hold a celebration of the Holy Communion on a fasting day was considered inappropriate, just as the modern American would consider festive gatherings inappropriate on an occasion of mourning.

Adopting a program of intensified churchgoing is, accordingly, a rather modern way of keeping Lent. And the midweek preaching services, the visiting preachers, etc., are all good Lenten exercises only because the laity have found out how to be miserable in church!

But since so many sermons are nowadays preached during Lent, this time of the year is a good one to consider what a sermon is. It is particularly timely for consideration just now because there has recently been another case of a denominational minister preaching the sermon at an ordination service. The chances are that his sermon was better in form, perhaps even in objective content, than the average sermon by a priest of the Episcopal Church. But to think that a minister of another Church can substitute adequately for the Church's spokesman shows that there is some confusion in people's minds as to just what a sermon is.

The word "sermon" itself, of course, can be used loosely for many different kinds of speeches; but in Church usage its precise and specific meaning is the preaching of the Gospel by a chosen and accredited spokesman of the Church. Thus, in Canon 49 of the General Church canons, the rule that only those duly licensed or ordained may minister in this Church applies to preaching just as much as it does to the celebration of the Holy Communion. An exception is made, not for sermons, but for "addresses" on special occasions by "Christian men who are not ministers of this Church"; and a special exception was added some years ago granting to "a Minister of any Church with which this Church has entered into a declaration of purpose to achieve organic union" the authority to "preach the Gospel" when permitted by the Bishop.

Preaching the Gospel, bearing witness to the mighty acts of God for man's salvation, is one of the primary functions of the Church's ministry. When the apostles chose Matthias to take the place

of Judas, as the account is given in the Book of Acts, they were thinking first and foremost not of governmental duties, nor sacramental ministrations, nor pastoral care, but — "One must be ordained *to be a witness* with us of His resurrection." They chose a 12th apostle *to preach the Gospel* — and, incidentally, to do the other things that an apostle does.

Preaching is bearing witness, giving testimony, but in a special authoritative manner. The layman has a job of bearing witness, just as the priest does; but, even when he is serving under license as a lay reader, he cannot properly be regarded as preaching a real sermon, any more than he is celebrating the Holy Communion when he says grace at a meal. To take an example from civil affairs, anybody can say what sentence a judge *ought* to give, and sometimes a layman could do it better than the judge; but only the judge can actually do it. The apostolic testimony is not merely the testimony of a witness in court, but the official declaration of the Church's chosen officer as to the meaning of the testimony.

Not all sermons, unfortunately, exhibit this authoritative character very plainly. Under the impression that sermons must be full of variety, we demand of our preachers that they be lecturers, or commentators on the current scene, or speculative theologians. Thus, although the great central affirmations of the gospel are seldom entirely absent from a sermon, they are too often given the subordinate position of a springboard for a talk about something else. If a large part of the typical sermon heard in the Episcopal Church is speculation or "application" rather than authoritative declaration, one is not greatly shocked to find an unauthorized speaker in the pulpit. His message may be no more lacking in authority than 99% of the words spoken by the accredited spokesman of the Church from the same platform.

WE have stressed the word "authority" heavily up to this point. In matters of the Church and its ministry, however, it must be remembered that authority exists within a context very different from that of a civil law-court or government or business. The Church is, like the family, based on the law of love; and ultimately the authority of its spokesmen and their pronouncements is based upon the logic of love.

As we contemplate the scene of an ordination in which a Bishop and a group of clergy of the Episcopal Church are gathered together to add to their number

a new priest, and nobody but a visitor from another communion has any word of the Gospel to declare on this occasion, we are reminded of Priscilla's comment to John Alden when his friend Miles Standish gave him a task that did not fit with the logic of love. Said Priscilla, "Why don't you speak for yourself, John?" And our bishops and clergy are just as unthinking as Miles Standish was when they call upon a representative of a different ministry to plead the cause of the Church's ministry before a congregation of the Church. It is a just plain silly thing to do.

We think we understand the large fraternal motivation of those who get into such situations. They wish, as we do, that all Christian ministries were one, that the barriers which divide Churches could be removed. They believe, as we do, that God has chosen to bless the ministry of many different Protestant ministers, and that man does not dare to reject what God has blessed.

But the fact is that as of today the Christians of the world live in different households not merely from habit but because there are serious issues which

divide them; and these issues come to a focus precisely on the subject of the ministry. Either the Episcopal Church or the Protestant Churches must yield on the question of how the ministry is called, chosen, and ordained. And it is neither fair nor proper for a spokesman of one point of view to act in his official capacity in such a manner as to give in to the other. This accords neither with the logic of love nor with the simple demands of faithfulness to the trust with which each minister of each Church is endowed.

Perhaps if a more serious effort were made by the clergy in general to preach the kind of sermon that it is their peculiar function to preach, the place of the sermon in Christian worship would be better understood. Basically, there is only one sermon:

"God so loved the world that He. . . I know this is true because. . . Let us therefore. . ."

This is a theme of infinite variety, and age cannot wither it nor custom stale it. And it is the priest's holy and inalienable privilege to preach it to the Church just as it is the lover's holy and inalienable privilege to declare his love.

PARISH LIFE

DALLAS

Story a Year

Every year Trinity Church, Fort Worth, Texas, tells its story to all of its parishioners. In the form of a comprehensive report distributed in advance of the annual parish meeting, the story digs deep into every phase of parish life. The completeness of the report itself is not common among the Church's parishes, and the story it told this year is also not common. Both the nature of the report and the parish behind it are brimming with inspiration and ideas for making a parish grow in number and in spirit.

Trinity Church is crowded. It holds three services every Sunday morning. It has a seating capacity of over 500. But it is crowded. Total number of Communicants in 1947 was 233. It is now 939. Number of Church members (all baptized persons on parish rolls) went up during same period from 293 to 1219.

The report, which has been an annual publication for a number of years, gives every member a chance to see exactly what is going on in the parish, who is doing what, how things are done, and where the parish stands financially. The report is compiled by the parish's guilds and mimeographed in the church office. Costs involved are paper, ink, and stencils.

It lists:

- ✓ The qualifications of a vestryman.

- ✓ Names, addresses, phone numbers, and terms of vestrymen.

- ✓ Statistics on members, communicants, families, individuals (whose families are not members), confirmations, baptisms, marriages, and burials for every year from 1947 to 1952.

- ✓ A detailed financial report including such items (for both 1951 and 1952) as pledges, special offerings, rector's salary and car, salaries of all others employed by the church (the Rev. Frank Rice came as curate last December), postage, diocesan quota, debt retirement, etc.

- ✓ Detailed reports, of about 3 pages

each — finances, activities, names, addresses, phones of members etc. — of altar guild (e.g., acted as agency for Oxford Book Company, sold fruit cakes at bazaar); Woman's Auxiliary (e.g., started and maintained a church library), Mary Martha' Guild (e.g., purchased water fountain for parish hall, made \$90 when "Breakfast in Dallas" radio show was held in parish hall, called 125-150 new Church members and prospects inviting them to get-acquainted coffee); four other guilds; Order of St. Vincent for acolytes (sold ice cream and drum sticks at bazaar); and the Men of Trinity.

MEN'S CLUB A STRUGGLE

This last, says the Rev. William J. Heilman, who has been rector since 1947, "was indeed a struggle to get started, but soon the men captured the vision and created a thirst to learn more about the Church and God. This was largely accounted for by the fact that 277 of the persons presented for confirmation, over the past five years, were 21 years of age or over and that the majority of them were also baptized just before confirmation, which left them with a desire to learn more about God and partake of Christian fellowship." [Confirmation lectures consist of questions and answers followed by open discussion.] Last year's schedule included 2 dances, a chili dinner, and programs on history of religious music, alcoholism, dope addiction, and football.

In connection with the large increase in communicants during the past five



FUTURE COMMUNICANTS
Two parts of the Trinity story.

years Fr. Heilman notes that the parish has a large number of organizations including, besides those mentioned above, a Sunday school, scouting program, day school (which is to have its own separate building—also to be used as a community center or auxiliary parish hall); confraternity whose members receive Communion each Thursday morning and discuss various religious topics after covered-dish suppers; young adults, young people's fellowship; and Canterbury club. There is a strong emphasis on children's program.

The present site of Trinity Church (the new building was dedicated in 1949) is across from a golf course and two blocks south of Texas Christian University. Homes in the area are owned or being purchased by families of moderate means, mostly professional people, which is attested to, says the rector, "by the fact that in the past four years about 12 doctors of medicine and seven dentists were baptized and confirmed.

CHURCHMANSHIP

"Our Churchmanship," the rector says, "is Prayer Book, in that we obey the rubrics of the Prayer Book and our motto, in regard to externals, is 'Don't criticize anyone for making outward gestures, such as genuflecting, and don't criticize them for not doing it, for one must realize that people express their love differently.' It is just as bad to stop someone from showing their love to God, as it is impossible to force someone to love God. 'Worship is love in action and people express love differently.' We might add that we have effectively brought together all extremes of Churchmanship, with the Prayer Book being the common denominator."

The parish has a school for lay readers, which started last December. This plus the fact that only three of the present vestry of 15 have been members of the Episcopal Church for more than three years accounts for much of the enthusiasm, notes the rector. Each vestryman has charge of a committee, he adds, and feels free to appoint non-vestrymen to their groups.

Trinity's giving has increased along with the rest of the parish. In 1947 the missionary giving and diocesan assessment was about \$1300. Today it is over \$5000.

MICHIGAN

Get the Point?

The Rev. A. P. Carroll of Christ Church, Adrian, Mich., was preaching. He emphasized a point by banging his hand on the pulpit, *New York Times* reports. A dull pain developed in his hand. Examination revealed a broken bone.

OLYMPIA — The diocese of Olympia has been honored by the American Institute of Graphic Arts at its 1953 printing show in New York City for a Thanksgiving brochure designed by Nicholas T. Kritikos of Seattle. The brochure is in commemoration of the 100th Anniversary of the diocese of Olympia.

ALBANY — Three Sundays in March will see specially trained teams, consisting of both clergy and laypeople, visiting 36 strategically located parishes or missions in the diocese of Albany to demonstrate the Christian Education Program of the National Church. Entitled "Church Families Alive," the presentation will begin with a statement of the background and development of Christian Education in the Church, then an hour will be given to theology, particularly as it relates to Baptism.

After a box lunch supper and a brief address by a member of the Woman's Auxiliary, there will be a public service of Holy Baptism preceded by a charge to parents, godparents, and the parish on their responsibilities, followed by an interpretation of the action which the congregation has witnessed. During the evening the program will consist of group discussion enabling the laymen to talk out the implications of what they have heard and seen. At the report session, which will close the evening meeting, it is expected that the fruits of these discussions will indicate new insights into the responsibilities of families and the parish family for Christian education.

Taking an active part in planning "Church Families Alive" are Bishop Barry of the diocese; the department of Christian Education under the chairmanship of the Rev. Meredith B. Wood; Bishop Richards, suffragan of Albany; and the Rev. Canon Edward Williams, director.

WEST TEXAS—A resolution approving the action of Sewanee faculty members who resigned in protest over the trustees' refusal to admit Negroes to the seminary was introduced to the recent annual council of the diocese of West Texas by the Rev. George Goodson. The resolution was contested, and, after an hour's debate, tabled.

Calling on his diocese to "stir up the gift of God that is within us," Bishop Jones of West Texas outlined at the recent council of his diocese plans for a two-year program to be known as the Renewal of the Church.

This program, the Bishop said, was decided upon after considerable thought and prayer. There had been some thought of having a diocesan preaching and

teaching mission, with great speakers invited from all parts of the country. Instead, Renewal, using the resources of the diocese and material available from the national Church, will aim to give more permanent spiritual benefit. The first part of the program, and the side that will be stressed during 1953, will be "to appropriate the Christian message anew." Emphasis will be primarily on the side of learning and receiving. The second year will concentrate in a new manner on sharing and teaching the message.

The council heard also of the return of Texas Military Institute as an Episcopal school for boys working under the diocese, and of the expansion of Latin-American work so that there are now three missions with resident leaders in charge. Three students from the new Theological Seminary of the Southwest at Austin are taking services regularly: Mr. Tom Miller at Emmanuel Church, Lockhart; Mr. Wilson Wells, the Annunciation, Luling; Mr. Wade Janeway, Messiah, Gonzales.

Elections to standing committee: the Rev. J. L. Brown; board of examining chaplains, the Rev. John DeForest; executive board, the Rev. Hubert Palmer, the Rev. B. M. Boyd, B. F. Foster, Jack Todd, Mrs. Grady Lowrey.

Woman's Auxiliary: Vice-president, Mrs. Terry Hornady; altar secretary, Mrs. Ellis B. Bailey; promotion secretary, Mrs. William O. Parker.

PUERTO RICO—The National Council selected the missionary diocese of Puerto Rico as the first overseas area to be surveyed by their Research Unit. The unit is headed by the Rev. Joseph Moore, professor at Seabury Western Seminary and prominent anthropologist.

In early May, Bishop Swift of Puerto Rico formed a local committee composed of representative clergy and lay members of the missionary diocese. This group was in charge of all preparations for the coming survey in the various missions. In October, 1952, the group from the research unit arrived from the States. This group consisted of Fr. Moore, Fr. Edward Turner, assistant Secretary of the Overseas Department and Mrs. Ruth Moore. The actual survey then began.

The existing mission work was evaluated; new mission sites were determined by studying the population shifts; spot canvassing was done with the help of the local mission priest and his committee. Mrs. Moore gave her attention to the social and community agencies and the interrelation of the Church with these organizations. The survey ended on December 19th.

At present all data collected is being catalogued and evaluated. The preliminary report to the National Council will be made in April. This survey will give the National Council and the Bishop

an overall view of the existing work in Puerto Rico and a concrete evaluation of the future plans which must be made to keep abreast of opportunities and responsibilities.

NEW YORK—Church and civic leaders participated in a service at historic St. Mark's-in-the-Bouwerie Church that opened observances marking the 300th anniversary of New York City.

Prince Bernhard, consort of Queen Juliana of the Netherlands, delivered



ST. MARK'S
Part of a city's anniversary.

the principal address at the service, which was sponsored by the St. Nicholas Society. The society was founded in 1835 by Washington Irving, creator of "Father Knickerbocker" and chronicler of the city's early days.

Among those participating in the service was Bishop Donegan of New York and the mayor.

St. Mark's stands on ground that has been used, continuously, longer than any other in the city as a church site.

NEW YORK—J. Stewart Baker was elected president of St. Luke's Hospital, New York City, at the first meeting on January 4th of the hospital's new board

of trustees since the formal consolidation of St. Luke's and Woman's Hospitals.

The newly combined institutions now provide 745 beds and 100 bassinets and will bring to the community the coordinated services of a complete general hospital, without a break in present services of either.

Approximately 200 more beds will be provided when the new building now in process of construction can be completed. The building and reconstruction program upon which St. Luke's has embarked will necessitate a financial venture of about \$10,500,000.

HAITI—The accepting of more financial responsibility came up before the annual convocation of the missionary district of Haiti, and new apportionments were assigned and accepted by many of the missions. If these are met, the district will this year not only pay its quota of \$2,000 to the National Council, as usual, but will also pay \$500 toward the support of the episcopate (an increase of \$350).

The report on the state of the Church showed many missions with small sums in hand and with stones, sand, and lime already gathered for the erection of new chapel buildings. These, Bishop Voegeli of Haiti wrote, represent great sacrifices and much loving devotion on the part of the mountain and country people.

NORTHERN INDIANA — Spurred on by the concern shown at General Convention over the national clergy shortage, the diocese of Northern Indiana has devoted the December issue of the *Beacon*, its diocesan publication which goes to every Church family, to the subject of vocations to the priesthood. The magazine contains such articles as "Priests are a Must," "An Open Letter to the Mothers and Fathers of the Diocese," "How the Man in the Pew Can Encourage Vocations to the Priesthood."

Author of the issue is the Rev. C. R. Sheridan, rector of St. Thomas' Church, Plymouth.

ALBANY—Pertinent facts relative to diocesan program and missionary giving were reported at the recent council of the diocese of Albany.

The full missionary quota to the national Church of \$77,777 for the year 1952 was paid. During the past triennium the diocese has paid 93.6% of its obligation. The diocese has always tried to give at least 50% of its total receipts from the parishes, but in 1950 it gave 70% and in 1951 and 1952 it gave 64%.

In reporting the organization of two full-time departments, Christian education and promotion and evangelism, the Bishop asked members of the council whether they desired to take an expect-

ancy of \$70,000 for the year 1953 in view of advance obligations in the diocesan program. The council moved unanimously to accept the full quota for 1953 of \$88,000, and the Bishop thanked the council for its magnificent venture of faith.

During the past five years \$135,000 has been given for the renovation of the cathedral and \$110,000 for the support of the episcopate, forward work, and the increase of stipends and pensions.

The Rev. B. H. Burnham was elected to the board of missions; the Rev. Fred Thalmann, to the diocesan council; the Rev. L. H. Bruner, the diocesan foundation.

TENNESSEE — Stipends for mission clergy were increased by the annual convention of the diocese of Tennessee in the amount of \$600 a year over the 1952 amounts, making new standard minimum pay for a married priest \$3,600, plus housing, with additional allowance for children. Plans were also inaugurated to provide group hospital and surgical insurance for clergy working in the diocese.

Resolutions were adopted urging an improved state mental health program and pledging Church cooperation therein.

The meeting received formal notice, fully anticipated, of Bishop Dandridge's intention to retire when he reaches the age of 72 in fall.

New members of Bishop and council: Clerical, John Vander Horst, R. M. Shaw, W. M. Pennepacker; lay, Alex Guerry, Jr., Charles Moss, Edmund Orgill, Dr. O. B. Braithwaite. Delegates to Synod: Clerical, Donald Henning, P. A. Pugh, John Vander Horst, W. S. Lea, E. S. Greenwood, St. J. A. Simpkins, Jr.; lay, Edward McCrady, S. B. Strang, Dudley Gale, F. C. Cohran, W. S. Keese, Jr., I. S. Bodden.

TENNESSEE — Perhaps the dog was tired of music, thought a Memphis, Tenn., woman. The United Press reports that she saw the animal come out of St. John's Church, Memphis, with a song book in its mouth and bury the book in the yard.

EAU CLAIRE — Increased participation of laymen made the 25th anniversary council meeting of the diocese of Eau Claire more vital than usual.

The Episcopal Men of Wisconsin adopted a budget of \$1,830 for laymen's work and for the support of the diocesan conference center, Bundy Hall at Menomonie. Guest speaker was Mr. Chester C. Wells of Grand Rapids, Mich., Fifth Province chairman of the Presiding Bishop's Committee on Laymen's Work.

ELECTIONS. Delegates to Synod: Clerical, J. E. Allen, G. P. Jung, R. G. Baker, G. E. Brant; lay, Jesse Symes, Charles Hoskings, S. H. Van Gorden, Floyd Jenkins.

Newly elected to the standing committee: Hon. M. R. Farr. To the executive board: Clerical, J. E. Allen, R. C. Kilbourn, R. S. Rawson; lay, Bruce Root, W. C. Christofferson, Paul Skamser; appointed by the Bishop: Rev. R. G. Baker, Mr. Paul Fricke.

IDAHO — St. John's Church, Idaho Falls, Idaho, has attained parish status. This is the fourth mission to become a parish during the episcopacy of Bishop Rhea. Idaho Falls has had a tremendous influx of people during the last couple of years, due in part to the establishment of the Atomic Energy Testing Grounds at nearby Arco. There are now five parishes in the district of Idaho and the promise of more to come is strong.

IDAHO — A survey of the needs in Idaho was made by the Division of Town and Country of the National Council six years ago, and a priority list was drawn up by the evaluation committee. A number of these objectives have been reached, the most noteworthy one being parochial status by St. John's Church, Idaho Falls, at that time a weak mission of 30 communicants. The Rev. David W. Blackaller has been elected the first rector, having served as vicar. Also:

Trinity Church, Gooding, has a new parish house with two floors and ample room for present needs; St. James' Church, Payette, has a new brick parish house with two floors and a new vicarage adjoining; St. James' Church, Burley, has a new building site, with plans to move the church; All Saints' Church, Boise, has a new chapel and parish house adjoining, and a new vicarage, and will become a parish shortly; St. David's Church, Caldwell, has a new site on which a parish house is to be built, and later a church. The old church will serve for some time. Emmanuel Church vicarage, Hailey, has been completely rebuilt. Plans are well under way for building a parish house in Salmon for the Church of the Redeemer; considerable improvements have been made on Grace Chapel and Christ Chapel, Boise.

WEST MISSOURI — Reports of new congregations, growth into parochial status, and requests for regular ministrations of the Church in new communities were taken up at the January meeting of the executive council of the diocese of West Missouri. A curious situation was disclosed. Financially, the missions treasury of the diocese was empty — in fact, overdrawn. Realistically and spiritually, the essential work had never been in better condition or more promising for the future.

Bishop Welles, reported that every parish and mission station was staffed with what he termed "the finest group of clergy in any diocese I know of."

Indication of the vigor and life of the Church in the diocese during the past year was shown by the fact that Grace Church, Chillicothe, has relinquished all diocesan support, and its rector, the Rev. Robert B. Gribbon, will continue to serve the churches at Brookfield, Trenton, and Brunswick; the purchase of

land in the Raytown area for a new mission was assured, through a gift of \$2,000 and a fund of \$2,500 which had been raised.

The Bishop and Mrs. Welles appointed Tuesday, April 7th, for a visit to the deserted church in Plattsburg where they will personally engage in a rehabilitation and clean-up enterprise, aiming at having the building in shape for a Celebration of Holy Communion at 11:15 AM that day. Clergy and lay-people from parishes near and far were invited to share in the enterprise.

PENNSYLVANIA — In honor of her 100th birthday anniversary and a lifetime of faithful Church attendance, Mrs. Elizabeth Dickman was presented with a bouquet of flowers from the members of St. James' Church, Kingsessing, West Philadelphia, which has been her church in recent years. Mrs. Dickman has seldom missed an Episcopal Church service since the day of her baptism.

WESTERN MICHIGAN—Big news of the convention of the diocese of Western Michigan was, of course, the attempt and the ensuing failure to elect a successor to Bishop Whittemore, who will retire in June. After 29 men had been nominated and five ballots taken, the convention deadlocked over the Rev. Harold S. Olafson of Flatbush, N. Y., and Bishop Hubbard, suffragan of Michigan, and adjourned until a later date—probably March [L. C., February 8th].

Diocesan pledges amounted to \$63,468, an increase of more than \$5,000 over the previous year. Grace Mission, Ludington, was received as a parish.

ELECTIONS. Executive council, three-year term: Clerical, J. L. Knapp, D. M. Gury; lay, J. B. Ladd, Gordon Guillaume. The Rev. W. P. O'Leary to succeed the late Dean Reeves.

Standing committee: Clerical, J. G. Carlton, J. D. Skinner, D. V. Carey, W. C. Warner; lay, N. A. Lilly, Howard Bigelow, K. J. Deal.

Delegates to Synod: Clerical, H. S. Ross, F. J. Foley, David Potts, L. B. Thomas; lay, W. H. Adams, E. L. Soderberg, Herbert Ten Have, H. R. Harrison.

MARYLAND—A motion to forward a protest to Congress against irresponsible action by committees in searching out Communistic thinking was at first passed by the convention of the diocese of Maryland, but then reconsidered and defeated.

The group, meeting in Baltimore on February 3d and 4th, adopted a convention budget of \$66,941 and a mission budget of \$251,561.

A noteworthy action of the convention [L. C., February 15th] was the motion referred to the executive council, protesting the recent merger in another diocese of an Episcopal church with a Presbyterians:

"Resolved, that this convention . . . memorialize and petition the House of Bishops to take appropriate action that

such divisive and uncanonical activity within the Church may be discouraged . . . with subsequent raising of standards of order and discipline."

New lay members of standing committee: Judge W. C. Coleman, Harrison Garrett, Col. John Lansdale, J. A. Latane. Executive council, to serve to 1956: Clerical, J. C. Grainger, W. M. Plummer; lay, J. D. Baker, Jr., R. W. Oster.

Delegates to Synod: Clerical, M. D. Ashbury, G. S. Schwind, J. M. Thomas, J. C. Wood; lay, J. H. Catlin, Col. John Lansdale, H. L. Varian, A. R. Wyatt.

UPPER SOUTH CAROLINA—Parent retreats and family conferences within the Church to emphasize the Christian family spirit were advised by Bishop Hart of Pennsylvania in his evening sermon during the annual convention of the Woman's Auxiliary of Upper South Carolina.

Mrs. Charles E. Griffith, president of the Auxiliary of the diocese of Newark, pointed out the need of the Church better to use the minds and work of those women who are inclined to be intellectual.

ELECTIONS: President, Mrs. L. F. McCullough; vice-president, Mrs. Tucker McCravy; secretary, Mrs. Sydney Bruce; treasurer, Mrs. E. Julian Hinson.

SAN JOAQUIN—A lively discussion on the definition of a communicant sparked the 43d annual convocation of the missionary district of San Joaquin. During the convocation banquet the mortgage on St. Francis' new \$80,000 church building was burned. Less than six years ago there was no Episcopal church in Turlock.

The canons of the district were amended to define a communicant as a confirmed Episcopalian who receives Holy Communion at least once a year. Failure to receive Communion over a period of three years would mean being dropped from the communicant list of the last church to receive the registration. The canons were also amended to make acceptance of the Church Program quotas mandatory rather than optional.

ELECTIONS. Clerical delegates to the provincial synod: C. T. Abbott, Jr., W. M. Clarke, Jr., J. T. Raymond; lay: W. C. Cook, Charles Fisher, H. J. Frame. Woman's Auxiliary delegates to Synod: Mmes. Joseph Davis, E. L. Wetmore, W. M. Lyles, Jr., E. D. Neilson, H. G. Hulsey.

Elected to the executive committee: the Rev. C. M. Brandon, Mr. W. F. Willmette; appointed, the Rev. C. J. Sweetser and Messrs. Aaron Chalfant, Neil Schellbach, and R. V. Richardson.

ALASKA — St. Elizabeth's Church, Ketchikan, is rounding out a quarter of a century of service to its people, the Indians of the area. In 1927 the cornerstone was laid and the Rev. Paul Mather, a Taimpshean Indian, was ordained to serve the mission. He continued his work there until his death in 1942. From that year until July, 1952, when the Rev. Louis Hodgkins arrived, St. Elizabeth's was without the full-time services of a clergyman.

SEMINARIES

Question and Answer

A question that should be asked about the new seminary faculty at the University of the South, says Vice Chancellor Edward McCrady is "whether the issue involving the admission of Negro students to the seminary was discussed in the negotiations with our new faculty members." A new dean, Bishop Dandridge of Tennessee, and four faculty members have been appointed to replace the eight men, including Dean F. Craig-hill Brown, who resigned in protest over the university's trustees refusal to admit Negroes to the seminary.

Dr. McCrady says he can best answer the question by quoting two sentences from one of his letters to a man to whom a professorial post was offered: "No restrictions of any sort would be openly or covertly imposed upon your free judgment of the merits of the question of the admission of Negroes. Your freedom to express your convictions, and within the normal bounds of reasonable democratic procedure to work for their application in practice, would be completely uninhibited and genuinely respected."

Bishop Dandridge, who retires as diocesan of Tennessee next September, was elected dean of the School of Theology of the University of the South by the board of regents at their February 6th meeting. The four other new members:

The Rev. Vesper O. Ward, editor-in-chief of the editorial board of the Church's national Department of Christian Education; the Rev. Wilford O. Cross, most recently president of Daniel Baker College, which closed on February 1st; the Rev. Dr. Claude Sauerbrei, rector of Grace Church, Ottawa, Kans.; and the Rev. Dr. M. Bowyer Stewart, who retired last June as professor of dogmatic theology at General Theological Seminary after 23 years in that position.

Remaining on the seminary faculty, where they have taught for a combined 33 years, are the Rev. Dr. H. Bayard Jones, professor of ecclesiastical history, and the Rev. Dr. George B. Myers, named emeritus professor in June, 1951, who will continue to teach an elective course.

No White Doctorate

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, has decided not to accept an invitation to preach the baccalaureate sermon at the University of the South next June. In a letter to Dr. Edward McCrady, vice chancellor of the university, Dean Pike says:

"The concurrence of two steps taken by



"FREEDOM WITHIN NORMAL BOUNDS"
From top: Canon Ward, Fr. Cross,
and Fr. Sauerbrei.

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the administration of your University—namely, the decision not to hold a meeting of the trustees before June, and the announcement of a new faculty of theology [see page 19]—make it necessary for me to cancel my plans to be with you this June to preach the baccalaureate sermon and to receive the honorary degree which you had informed me is traditionally accorded the baccalaureate preacher.

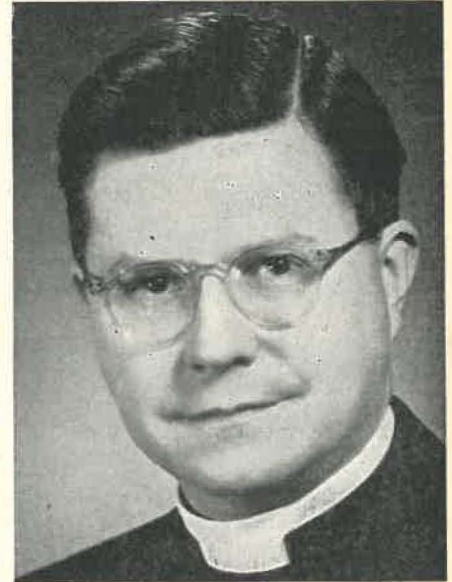
"I cannot but see in these two events, taken along with certain of your own recent statements, a determination to avoid a reversal or modification of the apartheid policy adopted last June. By deferring consideration of the matter until this June and proceeding first to the procurement of a set of instructors who were willing to fill the ranks without any change in the race policy against which the present faculty witnessed by their resignations, you have—for the time being—neatly relieved yourself of the necessity of facing the issue. . . .

"Though I do not deny the academic

qualifications of some of the new men, nor impugn their motives (God 'knoweth the secrets of the heart'), yet because the issue on which the present faculty witnessed is so fundamental—not only in our own Church, but in the world as a whole—I could not in conscience receive a doctorate in the white divinity which Sewanee apparently is prepared to offer the Church hereafter; nor could I enroll as a loyal alumnus of the University, in the light of the outspoken criticism which could be expected from one who, as you know, has been quite close to the present faculty, both personally and in their endeavors on this particular issue. . . .

"I do not intend in this letter to go into the issues which have already been quite elaborately discussed. But since you and your colleagues might quite plausibly feel that, as a Northerner, I have no right to take sides in this matter, I would like to say three things: First, if I came to you in June as planned I would be taking sides, namely, the side of the administration.

Second, if my not coming is interpreted as taking sides it is simply the side taken by the synod of the Sewanee Province of the Episcopal Church, by the resigned members of the faculty who are Southerners, and by a majority of the southern seminarians, not to mention a good number of southern bishops and priests. Third, I am hardly a 'carpetbagger' or 'abolitionist': all my family are Kentuckians and, as you may know, at the General Convention I had the privilege of introducing the reso-



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lution which brought Bishop Quin into the House of Deputies to speak, enabling us to reverse the previous action of both Houses that had rejected Houston as the place for the next General Convention.

"Before closing, there is one aspect of the merits of the controversy on which I will comment briefly: the legal phase. I take the liberty of doing so because to date it has apparently not received sufficiently careful analysis by either side, and because the question falls within a field in which I am especially interested and in which as priest and lawyer I share in the teaching at Columbia Law School (Church-State relations).

"Whatever other considerations may be entitled to weight, the administration cannot hide behind the Tennessee law. The attempt to do so is dubious on both legal and ethical grounds. The Christian reaction to a law which prevents the exercise of serious ethical responsibilities should, I am sure, be as follows:

"(1) Challenge the constitutionality of the law—as I understand that Vanderbilt University's seminary (in the same state) is prepared to do when it recently decided, with advice of counsel, to open its doors to Negro students. There is in fact very little chance that the United States Supreme Court would today sustain such a limitation on a private institution.

"(2) Seek the repeal of the law.

"(3) Failing these two—wherever an important Christian principle is at stake—disobey the law. The Church has never regarded the civil law as the final norm for

the Christian conscience: "We must obey God rather than men." (Acts 5:29). The Church has often been healthiest when it was illegal; we got our start that way, as a matter of fact. To follow the apostles and martyrs in this way would be very appropriate for a Church which makes much of apostolic succession. There is really very little danger that the administration and faculty would find itself in prison; but the picture of the theological faculty behind bars, instructing the students gathered on the lawn around the county jail, is one which could inspire us to realize that the Church is not meant to 'conform to this world,' and could attract many now indifferent people to a Church which often all too easily blends with its surroundings.

COLLEGES

Daniel Baker

When Daniel Baker College, Brownwood, Texas, known as the Episcopal College of the Southwest closed on February 1st, after three years of operation by the diocese of Dallas, its physical assets were transferred to Howard Payne College, a Southern Baptist institution, also in Brownwood.

In a letter to THE LIVING CHURCH, Bishop Mason of Dallas, said, "I do not want our experience in any way to create in the minds of Churchpeople [the idea] that Church schools are necessarily unsuccessful." "The main point," however, says the bishop, "is that a true effort was made to maintain the college but we were not successful, and that therefore the merger with Howard Payne seemed the only honorable solution to our dilemma."

In a statement about Daniel Baker to the recent Dallas convention, Bishop Mason said:

"It occurred to me that members of the convention were entitled to know the history of the Church's relationship to Daniel Baker College.

"In the first place, and this is important, it must be recognized that Daniel Baker College has been a private college with a self-perpetuating board of trustees. The nature of the college was that it was Episcopal in that the Church's services were conducted there; the board of trustees composed of clergy and laity of our Church from all over the state of Texas; the real property vested in the name of the bishop for the use and benefit of the college so long as it was maintained and operated as an educational institution.

"As an Episcopal College it has failed. We could not, despite all our efforts, keep it alive, and I assure you many individuals have made great efforts to keep it alive. Dr. [Wilford O.] Cross, the president of the college [recently appointed to Sewanee seminary faculty], never really had a chance financially. The college was in debt before he came to that office and despite his untiring efforts and sacrifice that debt could not be cut down.

"Your bishop had many meetings and raised what funds he could, but they were not enough. Some of the trustees did the same, but it was not enough. The president of the board did what he was able to do, but it was not enough. Finally, there were added to the board two laymen of Dallas who did their utmost, and one of them, through his personal genius, did the only possible thing under the circumstances, namely, merge the college with Howard Payne College, also of Brownwood. Through his efforts the merger agreement was signed and Daniel Baker College is becoming part of Howard Payne College. The other layman, through his generosity has advanced such funds as to make possible the most honorable closing of this college under the circumstances.

"Credits for seniors at Daniel Baker will be accepted at Howard Payne.

"The indebtedness of Daniel Baker College amounting to some 70 odd thousand



BISHOP MASON
Merger was the honorable solution.

dollars will by agreement be paid out over a period of years in amounts corresponding to the income of the endowment fund for the college. All physical assets of the college are to be transferred to Howard Payne, and our part, that is the Episcopal part of Daniel Baker, will cease to exist.

"Reverently I say thank God for the work of devout laymen. No other solution seemed remotely possible. Salaries of faculty members will be paid. This whole experience has been a bitter one — to the faculty, the students, the creditors, the trustees, and the bishop. It is another in the long chain of failures of the Episcopal Church in the field of higher education. To those who know the history of Daniel Baker College, it is small comfort to know that the Methodists, Presbyterians, and a local board were not able to keep it going. [The college was established in 1889.] The venture of faith your bishop took and the board of Churchmen took, has not proved out. I still believe in Christian education and pray that the day may come when the Church can take her rightful place in the field of higher education."

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DEATHS

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

William Brown Lusk, Priest

The Rev. William Brown Lusk, rector emeritus of St. Stephen's Church, Ridgefield, Conn., since his retirement in 1950, died January 13th at Olean, N. Y.

The Rev. Mr. Lusk was born in County Antrim, Northern Ireland. He was a graduate of Queens College, Belfast, and came to this country in 1894 to attend Princeton Theological Seminary. After his graduation in 1897, he was in charge of various Presbyterian churches in northern New York state.

In 1907 he was ordained to the ministry in the Episcopal Church, and served successively as assistant minister of St. Mary's Church, Tuxedo Park, N. Y., and of the Chapel of the Incarnation, New York City, before becoming rector of St. Luke's Church, Saranac Lake, N. Y. He became rector of St. Stephen's Church, Ridgefield, Conn., in 1915 where he served for 35 years.

During World War I Mr. Lusk served in France with the Young Men's Christian Association.

The Rev. Mr. Lusk is survived by his widow, the former Edna Bright; two daughters, and by two brothers and two sisters living in Northern Ireland. A son, William B. Jr., died in 1949.

Frederick C. Trussell, Priest

The Rev. Frederick Clarendon Trussell, priest-in-charge of St. Stephen's, East Haddam, and of St. James, Ponsett, Conn., for the past five years, died suddenly at his home on December 30th, at the age of 60. He entered the ministry at the age of 40, after a career in business. A graduate of the Philadelphia Divinity School, and was ordained deacon in 1932 and priest in 1933.

The Rev. Mr. Trussell served in France with the 97th Aero Squadron during World War II. He began his ministry as rector of Holy Trinity Church, Oxford, Md.; and All Saints', Longwoods, Md. Before coming to Connecticut he served three churches in Michigan; St. John's, Sandusky; Christ Church, Crosswell; and the Church of the Good Shepherd, Lexington.

Surviving is his wife, Marion Trussell; a daughter, two sons, his father, two sisters, and two brothers.

Maveret Burrows Perry

Mrs. Maveret Burrows Perry, widow of the late Harry Amos Perry, died January 22d at her home in Topeka, Kans., in her 85th year.

Mrs. Perry had been all her life a devoted member of Grace Church Cathedral, and she and her late husband were

generous supporters of the Church's many interests. She was one time president of the Woman's Auxiliary of the diocese, and her daughter, Mrs. Arthur F. Peine of Manhattan, carries on the tradition by holding the office of Social Relations Chairman for the Woman's Auxiliary of the diocese. Her one son, James L. Perry of Topeka, is a vestryman of the Cathedral, and her son-in-law, Eldon R. Sloan, is the junior warden.

Helen Tighe Stanley

Helen Tighe Stanley, wife of the Rev. Clifford L. Stanley, professor of Systematic Theology at the Virginia Theological Seminary, died in Washington, D. C., on December 8th after an illness of one month. Mrs. Stanley was a niece of Dr. Wallace E. Rollins, dean emeritus of the Seminary. She is survived by her husband and three children.

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ORGANIST-CHOIRMASTER wants position. Churchman, now in New York area. References. Reply Box W-837, The Living Church, Milwaukee 2, Wis.

PRIEST, married, desires Catholic parish. Standard education, trained voice, good pastor. Reply Box H-838, The Living Church, Milwaukee 2, Wis.

RETREATS

QUIET EVENING FOR WOMEN. S. Clement's Church, Philadelphia. Saturday, February 21st, from 5 to 9 P.M. The Rev. Franklin Joiner, Conductor.

QUIET EVENING FOR MEN. S. Clement's Church, Philadelphia. Saturday, February 28th, from 5 to 9 P.M. The Rev. Franklin Joiner, Conductor.

SHRINE

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

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Robert W. Cunningham, formerly assistant of St. George's Parish, Flushing, L. I., N. Y., is now rector of Grace Church, Linden, N. J.

The Rev. Frederick V. Holmes, rector of St. James' Church, Muncy, Pa., is also vicar of St. James', Exchange. Address: 210 S. Washington St., Muncy.

The Rev. Roseoe W. Shank, formerly vicar of St. Andrew's Church, York, Pa., is now rector of St. Luke's Church, Mechanicsburg, Pa. Address: 8 E. Keller St.

The Rev. William R. Shannon, formerly rector of Christ Church, Clarksburg, W. Va., is now senior assistant of Calvary Church, 315 Shady Ave., Pittsburgh. Residence: 516 Gettysburg St., Pittsburgh 6, Pa.

Resignations

The Ven. Dr. Anthony R. Parshley has retired as archdeacon of the diocese of Rhode Island, and Bishop Higgins, new Coadjutor of the diocese, will have missionary work under his care. The Rev. Dr. Parshley will continue as rector of the Church of the Good Shepherd, Pawtucket, and will take on the directorship of the diocesan conference center at Pascoag.

Other Appointments

The Rev. Milton A. Cookson, who is serving the Church of Our Saviour, New Cristobal, R. P., was recently elected vice-president of the Isthmian Religious Workers' Federation, a group of

persons of various faiths engaged in religious and welfare work on the Isthmus of Panama.

Chaplain John E. Kinney, who is stationed at Tokyo Army Hospital, has been informed by Bishop Makita of Tokyo of his appointment as honorary canon on the staff of Holy Trinity Pro-Cathedral in Tokyo. Chaplain Kinney assisted in the formation of two English-speaking churches in the district of Tokyo, congregations now under the care of Bishop Viall, Assistant Bishop of Tokyo.

Ordinations

Priests

Iowa: The Rev. Eldin Dewitt Lougee, Jr. was ordained priest by Bishop Smith of Iowa in Grace Church, Estherville, on January 1st. Presenter, the Rev. P. J. Davis; preacher, the Rev. D. J. King. To be in charge of Grace Church, Estherville, and St. Alban's, Spirit Lake.

The Rev. Robert Ernest Holzhammer was ordained priest on January 21st by Bishop Smith of Iowa at St. Matthew's by the Bridge, Iowa Falls, where the new priest is in charge. He will also serve the Good Shepherd, Webster City. Presenter, the Rev. P. J. Davis; preacher, the Rev. H. B. Robbins.

The Rev. Arthur William Fippinger was ordained priest on January 28th by Bishop Smith of Iowa at St. Paul's Church, Sioux City, where the new priest will be in charge. Presenter, the Rev. H. F. McGee; preacher, the Rev. H. B. Robbins.

New Hampshire: The Rev. Edward Harding MacBurney was ordained priest on December 21st by the Rt. Rev. Dr. H. E. Wynn, Lord Bishop of Ely, acting for the Bishop of New Hampshire, in the Cathedral Church of the Holy and Undivided Trinity in Ely, Cambridgeshire.

Fr. MacBurney and the Rev. George T. Cobbett, who were ordained at this service, are graduate students at St. Stephen's House at Oxford. Fr. Cobbett's ordination, for the Bishop of New York, was previously reported in these columns.

Both candidates were presented by the Ven. H. F. Kirkpatrick, archdeacon of Ely. Preacher was the Very Rev. Dr. Robert P. Casey, OGS, dean of Sidney Sussex College, Cambridge University, who is canonically resident in the diocese of Rhode Island.

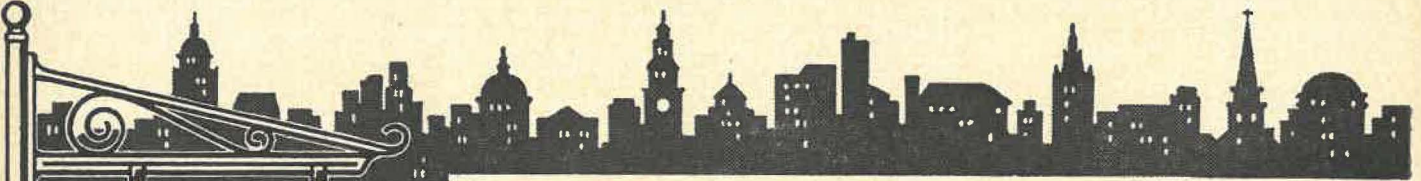
New Jersey: The Rev. Bradford B. Locke, Jr. and the Rev. Robert E. Sullivan, Jr. were advanced to the priesthood on December 20th at Trinity Cathedral, Trenton N. J., by Bishop Gardner of New Jersey.

Fr. Locke, presented by the Rev. Dr. J. V. Butler, Jr., will assist at St. Mark's, Mount Kisco, N. Y. Fr. Sullivan, presented by the Rev. J. E. Purdy, is vicar of St. James', Paulsboro, N. J., and St. Peter's, Woodbury.

Panama Canal Zone: The Rev. Nolan Gale Akers was ordained priest on January 17th by Bishop Gooden of the Panama Canal Zone at the Cathedral of St. Luke, Ancon, C.Z. Presenter, the Very Rev. R. T. Ferris; preacher, Bishop Gooden, Retired Suffragan Bishop of Los Angeles. The new priest, a recent graduate of the Episcopal Theological Seminary, will be district missionary with residence at St. Peter's Rectory, La Boca. He will serve St. Paul's Church, Panama City, during the absence of the Ven. L. B. Shirley.

Southern Ohio: The Rev. Richard H. Ash and the Rev. Charles R. Speer were ordained to the priesthood on December 17th by Bishop Hobson of Southern Ohio at St. Peter's Church, Gallipolis, Ohio. Presenters, the Rev. R. C. Martin, Jr., and the Rev. F. X. Cheney, respectively; preacher, the Rev. Mr. Cheney.

The Rev. Mr. Ash will be rector of St. Peter's Church, Gallipolis. Address: 433 First Ave. The



GO TO CHURCH DURING LENT

DENVER, COLO.

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

WASHINGTON, D. C.

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

NEW SMYRNA BEACH, FLA.

ST. PAUL'S 1 bk off US #1
Sun Eu 7:30, 9, 11, MP 7:15, Lit 10:30, Sta &
Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 &
7:30; C Sat 6-6:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass
Wed & Fri 7, 10:30, others 7:30; C Sat 5

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.

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 Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30.
7:30-8:30 and by appt

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

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

DETROIT, MICH.

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

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8;
Fri all year 9:30 Lit & HC; HD 9:30 HC; C by
appt Open daily 8-4

(Continued on page 24)

THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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

STOCKTON, CALIF.

ST. ANNE Rev. C. T. Abbott, Jr., v
1020 Lincoln Road
Sun 7:30, 9:30, 11, 6; Wed 7, Thurs 7:30, Fri 9:30

Rev. Mr. Speer will be rector of Grace Church, Pomeroy, Ohio, and vicar of Trinity Church, McArthur. Address: 107 High St., Pomeroy.

The Rev. Paul E. Hannaford was ordained priest on December 23d by Bishop Hobson of Southern Ohio at St. Paul's Church, Logan, Ohio, where the new priest will be rector. He will also serve as vicar of the Church of the Epiphany, Nelsonville. Presenter, the Rev. F. C. Randolph; preacher, the Rev. Phil Porter, Jr.

The Rev. Richard L. Rising was ordained priest on December 14th by Bishop Hobson of Southern Ohio at Christ Church, Cincinnati, where the new priest will be assistant. Presenter, the Rev. M. F. Arnold; preacher, the Rev. Dr. Massey H. Shepherd, Jr. Address: 318 E. Fourth St., Cincinnati 2.

The Rev. Roger W. Wootton was ordained priest on December 19th by Bishop Hobson of Southern Ohio at St. John's Church, Cambridge, Ohio, where the new priest will be rector. Presenter, the Rev. George McCallum; preacher, the Rev. Dr. R. W. Fay.

West Texas: The Rev. Roy William Strasburger was ordained priest on January 28th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, where the new priest will be curate. Presenter, the Rev. H. C. Gosnell; preacher, the Rev. J. L. Brown.

Deacons

New York: John Jay Hughes, who was the winner of the first Living Church essay contest,

was ordained deacon on February 2d by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. Presenter, the Rev. L. J. Lang; preacher, the Very Rev. W. D. F. Hughes, father of the ordinand. To be second curate of Grace Church, Newark. Address: 12 Walnut St., Newark 2, N. J.

Utah: Stuart Grunewald Fitch was ordained deacon on January 1st by Bishop Watson of Utah at St. Mark's Cathedral, Salt Lake City, Utah. Presenter, the Rev. J. R. Nicholas; preacher, the Very Rev. R. W. Rowland. To continue studies at the Church Divinity School of the Pacific. Address: 2451 Ridge Rd., Berkeley, Calif.

Diocesan Positions

The Rev. Dr. C. Lennart Carlson, director of the Christian education department of the diocese of Rhode Island, has resigned, effective April 1st, to devote full time to his work as rector of St. James' Church, North Providence. He will continue to work with the released time advisory committee to which he was named recently by the Providence school committee.

During his five years as director of Christian education, the Rev. Dr. Carlson helped to institute curriculum guidance for the church schools, teacher training programs, a visual aids service, and a program of summer youth conference and day camps. Future needs indicate the need of full-time direction, he stated. The Rev. Dr. Carlson is also giving up his provincial chairmanship of Christian education.

Woman's Auxiliary

Mrs. Samuel H. Sayre of Eagle Rock, Calif., is now president of the Woman's Auxiliary of the diocese of Los Angeles, succeeding Mrs. St. Elmo Coombs of Pasadena, who is now a member-at-large of the National Board of the Woman's Auxiliary. Mrs. William H. Siegmund of San Marino is secretary of the Auxiliary of the diocese of Los Angeles.

Diocesan Awards

Recipients of the Bishop's Award of Merit in the diocese of Los Angeles: William H. Siegmund of San Marino, Calif., Mrs. St. Elmo Coombs of Pasadena, Mr. James R. Page of Los Angeles, Col. Merton A. Albee of Palos Verdes, and Mr. Colin M. Gair of Los Angeles.

Bishop Bloy of Los Angeles recently presented the awards at a pre-convention service in St. Paul's Cathedral, Los Angeles. The awards were given for the first time in the history of the diocese, setting a precedent for an annual presentation.

Corrections

The Rev. Lawrence I. Ferguson, assistant at the City Mission and St. Andrew's Church, Milwaukee, Wis., is correctly addressed at 3223 W. Lloyd St., Milwaukee 8 (rather than at 3215, as reported in L. C. January 25th). He was presented for ordination by the Rev. Dargan (not "Carter") Butt, of Seabury-Western Theological Seminary.

GO TO CHURCH DURING LENT

(Continued from page 23)

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 7; Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11, MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC; Wed 10 HC

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

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD HC 12; Wed Healing Service 12

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

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

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs; 12:10 Noonday ex Sat

NEW YORK CITY (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Woll St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed Vicar's Evening 8:10; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



CHURCH OF ST. MICHAEL AND ALL ANGELS
Cincinnati, Ohio

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast), 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. M. Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching Thurs 12:10; Daily: MP, HC, Lit 12:15; EP 5:10

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

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, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7 & by appt

READING, PA.

ST. MARY'S Rev. Lyle E. Scott
Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs & HD HC; Lenten Services: Thurs EP 7:30

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 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno). C Fri 12, Sat 12 & 7