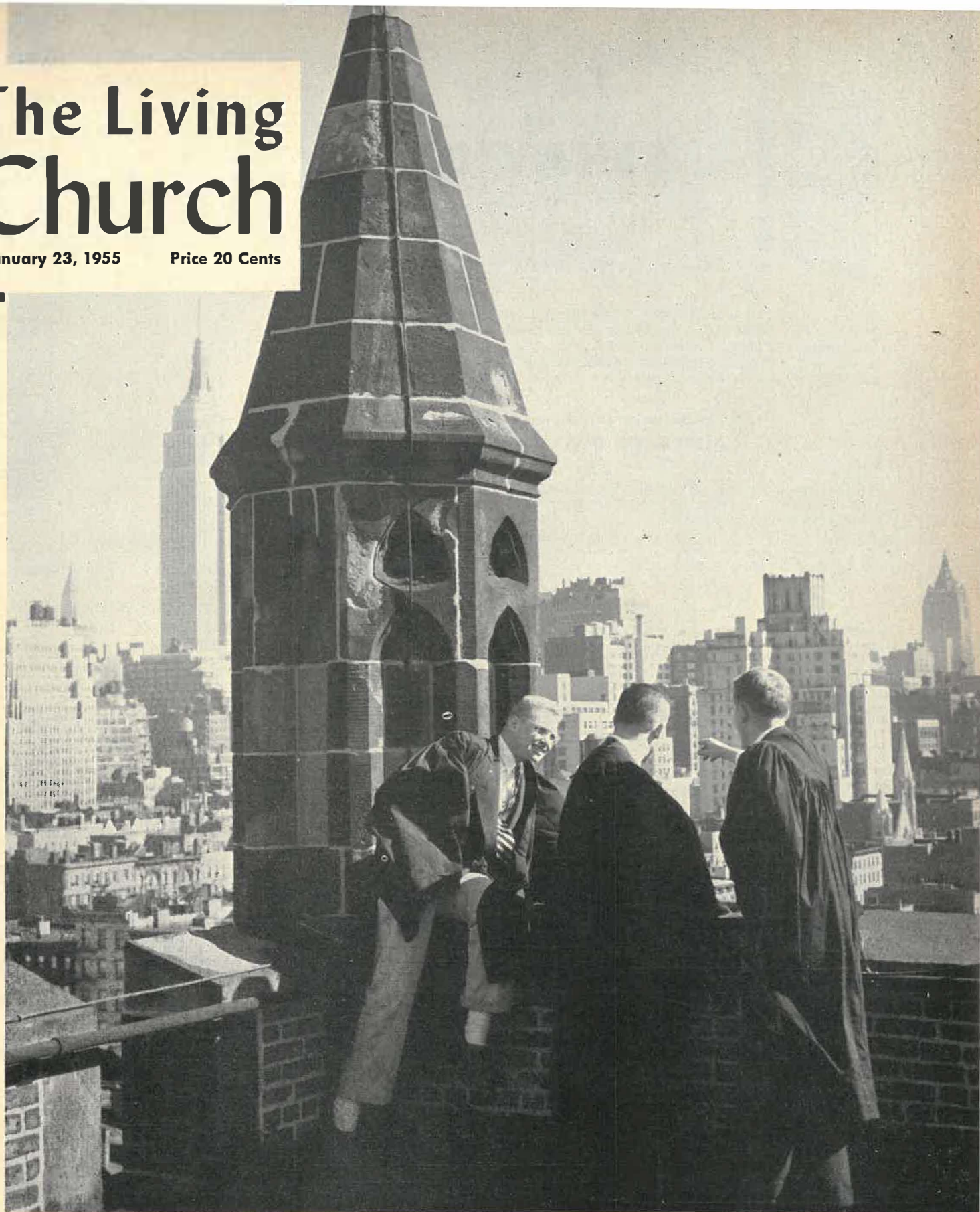


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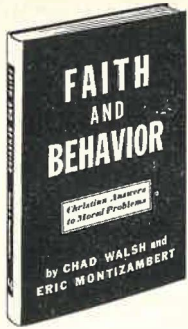
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and the Thought of the Episcopal Church.

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January

23. 3d Sunday after Epiphany. Theological Education Sunday. Girls' Friendly Society week to 30th. Eau Claire council, to 24th. San Joaquin convocation.
25. Conversion of St. Paul. Western Michigan convention, to 26th. Atlanta council, to 26th.
26. Arkansas convention, to 27th. Dallas convention, to 27th. Louisiana convention, to 27th. Los Angeles convention, to 27th.
27. Oklahoma convention, to 28th.
28. Ohio convention. Mexico convocation, to 30th.
30. 4th Sunday after Epiphany. West Texas council, to February 1st.

February

1. Convocation of diocese of Maryland, Frederick, to 2d. California convention.
2. The Purification. Michigan convention.
6. Septuagesima Sunday.
12. Panama Canal Zone convocation.
13. Sexagesima Sunday. Annual meeting, Episcopal League for Social Action, Newark, N. J. Honolulu convocation.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

SORTS AND CONDITIONS

YOUR COLUMNIST is struggling, as he often seems to do, with the question, "What is religion, anyway?" This week's leading editorial is probably a violation of one of the proprieties of American life in that it is a criticism of a religious position sincerely held and expressed by others. Does anybody have a right to criticize someone else's faith? If so, why? If not, why not?

THERE ARE a good many religious propositions that fit perfectly well into the arena of debate. A theological opinion has to be able to maintain itself against contrary opinions. A policy or a program invites scrutiny and criticism. Issues between Churches have to be threshed out, even though all the threshing does not seem to result in much of a harvest. But there is another area, one that is rather hard to define, in which debate and criticism are fraught with danger. Perhaps the difference is comparable to the difference between setting the hands of a watch and tinkering with the mainspring.

THE THING that makes religion tick, the interior life of sincere endeavor to apprehend and appreciate the highest truth and reality, is, so to speak, religion within religion. It is a holy of holies, a sanctuary where the individual talks with God. When he testifies as to the tenor of that conversation, rash indeed is the man who will tell him, "I think you are misquoting." Or, "That couldn't have been God you were talking to — it must have been an echo."

THE POINT IS that the only interior religion a man has, or can have, is that which corresponds with his own heart's heart. He cannot obtain it by hearsay, by argumentation, by instruction, unless what he hears accords with his own preestablished concepts of the highest, truest, and best. Christ Himself stands at the door and knocks. If His followers think they can obtain entry for Him into the human heart by breaking down the door, they are tragically mistaken.

PSYCHOLOGISTS sometimes use the expression the "superego" to describe that function within a man which stands above the "ego" or self to criticize, rule, and lead the self into conformity with the ideal realm—with the universe, with God, with concepts of absolute truth, beauty, righteousness, and love. We can stand to have our lower nature attacked, we can stand to have our selves attacked; but when our super-self, our deepest standard of virtue and verity is attacked, the choice is between spiritual death and dishonor.

GOD has more to say to each of us than He has yet said. But we cannot be His spokesman to our fellowmen if we begin our remarks by telling them that God has lied to them in the past.

HENCE, the effort to tear down another man's religion in the sense of his interior commitment to the highest good he knows is something not far removed

from the sin against the Holy Ghost of which Christ warned.

BUT there is another reason why religious debate is considered a violation of proprieties in our society, and this reason stands on an altogether different level. One of the normal social functions of religion is to serve as a sort of social glue, to bind the community together into one reasonably united, reasonably happy family. In our religiously divided country, this function is not fulfilled by any one denomination; but all of us together try to find—whether to recognize or to create—a common point of view about what constitutes the good life, sound citizenship, a right relationship to the universe, an adequate public recognition of God and His moral law.

MANY a non-churchgoing solid citizen will tell you that he considers himself just as religious as those who are active in the Churches. What he probably means is that he makes a genuine effort to apprehend and act upon this broad public religion.

THE CHRISTIAN Churches of our country—the denominations—do, of course, supply the spiritual, intellectual, and moral adhesive which provides the genuine religious quality in the American way of life; but they do not consider the strengthening of the American way their only, nor their central function. Their primary loyalty is to God and His will as they understand it, and each Church is quite capable of serving as a divisive community force from time to time if it thinks that a spiritual issue is involved—perhaps over free transportation for parochial school pupils; or over the sale of alcoholic beverages; or over birth control; or artificial insemination; or race relations; or organized labor; or over other matters on which the Churches are opposed sometimes to the community in general, sometimes to each other.

IN THE HEAT of religious debate, the social glue begins to melt at times and the community begins to come unstuck. Friends fall out, neighbors disagree, families become divided. This is regrettable, but it is not necessarily sufficient ground for stopping the debate. Christ foretold that it would happen when He said, "I came, not to bring peace, but a sword." At this point, the Christian simply has to admit that his secularist neighbor is a more whole-souled American than he is, because the Christian cares more about his own (and his nation's) relationship to God than about the proprieties.

IN SUM, God Himself requires us to respect sincere conviction, but He also requires us to respect our own convictions. There are times when silence itself is a lie, when we must do our best to speak the truth in love even though the result may be that our personal relationships with our fellow-Americans become unstuck. PETER DAY.

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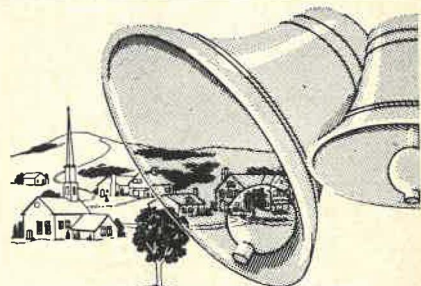
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Teachers' Meeting — New Style

IF a tape recording had been taken of your last month's teachers' meeting, whose voice would be heard most?

A young priest, discovering that he was doing most of the talking at his teachers' meetings, decided to improve the next one. "I must get them to think, and express themselves," he decided. He found a starter in a quotation from a magazine: "Learning rather than teaching is the main element in education."*

Starting from that quotation this is what happened at his next meeting:

Leader: "You teachers work hard at your lessons, and try to do a good job of teaching. The best of you really want your children to know something. But are you sufficiently aware of the pupils' part in the process? I want you to decide.

The leader turned the first page of a large sized artist's sketchbook with spiral binders, which was standing on the table. It read:

"In education, which is more important, teaching or learning?"

The teachers formed groups of five or six and soon came back with variations of the idea, "It's a trick question. Both happen. Teachers teach and pupils learn."

Leader flipped to second sheet on which was printed:

Can there be any learning without teaching?

More group discussion. Then, just as they began to sense what was involved in this ("you can learn without a teacher if you want to") the leader turned the third sheet:

Can there be any teaching without learning?

The groups soon came up with the obvious "Yes," but were pressed by the leader for the more difficult, "When" and "Why?"

Back to the total group. Cases described where teacher seemed to be teaching, but the children probably learning nothing, except wrong impressions and bad discipline. Next page turned:

How can we get our pupils to start learning?

This had everybody talking. "By being more interesting." "By being more strict, demanding attention." Here

**Religious Education*, July-August, 1954, article by Dr. Ligon on "The Achievement of Christian Character."

was the whole problem of motivation faced as a group challenge. Amidst many obvious things said, some gems of wisdom and experience were shared. (The assembly was now a *group*, conscious of being alive because facing a common problem.) Another page:

Are little children learning anything when they are coloring outline pictures? When singing? When marching?

Presently, after analyzing the methods used in different age groups, this was shown on the blackboard: "In this Sixth Grade class studying Baptism, when did learning take place? (1) When the teacher read aloud the Bible passage? (2) When she explained difficult expressions? (3) When she gave an interpretation and application of the passage? (4) When she asked them to read it over silently and pick out the most important idea in it? (5) When she asked them to write out two sentences on 'What is the meaning of Baptism'? (6) When they looked up Baptism in the Prayer Book? (7) When they shared their ideas in a guided conversation? (8) When they went to see a real Baptism?"

Opinions differed as to which of the eight produced the most intense learning. But gradually the idea came to the surface that "the more kids have a part, the more they will learn."

Now for the finish which the rector had plotted.

Leader: "The sequence of these eight points is typical of many a lesson today. Now, decide if more learning would have taken place if the order had been completely reversed."

Go through the eight yourself, in reverse. Wouldn't the Bible passage about Nicodemus have more depth if read by the teacher as a summing up, after experience-discussion-resources-original-expression, etc., had been the order? And better if spread over several Sundays.

This illustrates two things: Teachers' meetings should practice (and thus illustrate and familiarize) the participation methods, which will be essential in teaching the new courses. Let every adult meeting be a sample of how people of any age group can be *started to learn*.

Second, the new courses in general will follow the 8 to 1 sequence above, not the 1 to 7 (with now and then an 8) in the current mode.



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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Lost Church Found

Since I have been doing publicity for the Church of the Good Shepherd for nearly 20 years you may be aware of how chagrined I was, the first time the mission made a weekly news cover [L. C., January 9th] to find it credited to the New England area. New England, yet!

The Church of the Good Shepherd is a mission, one of three cures under the direction of the Rev. Walter A. Perkins. It is a member of the deanery of the Adirondack, diocese of Albany. . . .

CAROLINE H. FISH
Publicity Secretary

Chestertown, N. Y.

Editor's Note:

An enclosed postcard of the mission in summer convinces us that this is the church on our cover, in spite of two letters placing it elsewhere. The mission of the Good Shepherd, Chestertown, N. Y., was formed in 1876, when the era of the summer visitor was just beginning in the Adirondacks. The present church was built in 1883. Chestertown became the center of the mission work in the area for a time, but the center was later moved to Pottersville. The Rev. W. A. Perkins is rector of Christ Church, Pottersville. A new parish hall has recently been dedicated in Chestertown.

Left Out

For a number of years I have noticed that ours is almost the only major Church denomination which does not send literature to its members who are confined here [Indiana State Prison]. Can you help us by contributing a few copies of each edition of *THE LIVING CHURCH*?

Those of our Faith seem to constitute a very small minority here. I have known of no more than six or seven at any one time.

But those of us who do come here seem to gravitate naturally to the Roman service, where they feel more at home than at either of the two Protestant services. Then, after awhile, the "only true Church" theme prevails, and their membership is lost to us.

To the best of my knowledge, the only Episcopal service ever held here occurred some 13 years ago, when a minister of the Michigan City parish stopped in to conduct a Communion service for me. He never returned, apparently for reasons beyond his control.

But if we can't have the ministrations of a minister of our Faith, perhaps a few of our Church's better publications would help to allay the feeling of being left out that most of us seem to experience; and it certainly could not but increase the Church's prestige, to allow the members of other denominations to see that the Church is interested in its members who have fallen from grace.

You may send any magazines, pamphlets, tracts and/or other literature to me, in

care of the *Lake Shore Outlook*, and I shall personally see to their distribution.

MERVIN CAGLE
Sports Editor

Lake Shore Outlook

Michigan City, Ind.

Editor's Comment:

Arrangements are being made by the exchange editor to send copies of *THE LIVING CHURCH* to Mr. Cagle. Other Episcopal Church literature, used or new, may be sent to him in care of the *Outlook*, at P.O. Box 41, Michigan City, Ind.

Armed Forces Bishop

Bishop Louttit has done a valuable service to the Church in his penetrating, thoughtful article [L. C., December 12, 1954] about the proposed appointment of a bishop for the armed forces. After having just completed a tour of duty as an army chaplain, I am in complete agreement with his conclusions.

Ministry to men in the services needs to be improved. We need more chaplains, and every priest of the Church should examine his own conscience in this matter. But the real problem cannot be solved by chaplains or by a bishop in Washington, it must be by parents, Church school teachers, and parish priests. Chaplains aren't hampered because of lack of episcopal supervision but by the indifference of the Episcopal laymen in their units.

There are two points to consider. (1) Could such a bishop really assist the chaplains? . . . Most of our chaplains will be temporary and should maintain contact with their own dioceses. If all dioceses did as well as West Missouri did

Intinction

Editor's Note: On the assumption that our correspondents have already said almost everything there is to be said about intinction (though many letters pro and con still await publication), we must declare the discussion on the subject now closed.

for me during my military service, there would be no problem. As for the career chaplains, most want, and all should want, connection with a home diocese. (2) Would a bishop of the armed forces provide a better administration for our men in the service? Almost all military installations are within the jurisdiction of dioceses of the Anglican Communion. Such dioceses are geographical units for which the bishop of the diocese is responsible. I recall with gratitude the concern of the late Bishop Gardner of the diocese of New Jersey for the numerous installations in his diocese. I mention also the coöperation of the late Bishop Myakawa and Bishop Nosse of the diocese of South Tokyo. . . .

Most men would rather meet a civilian bishop from some specific area back home than a "bishop of the armed forces" who to our civilians in uniform might be just another brass hat. . . .

The solution is in the sense of concern of each and every one of us—lay, priest and bishop. This responsibility cannot be passed off to another. . . .

If the world situation remains as it is, the appointment of a bishop of the armed forces would be harmful in giving a false sense of solution to a problem which must be met by us all. If the nation should enter another period of total emergency, the demands will be so great that this proposed solution would be a hindrance rather than a help.

(Rev.) JAMES L. JONES, JR.
New York City

* * *

Certainly much of the fault lies with us as parish clergy. Having recently been a college chaplain, I can attest that many parishes send their young away with no more understanding of the Church than the idea that their home rector is a good joe, or that the home parish house was a good place to meet your clique when everything was dull around town. This, I am sure, is also the preparation given some young men before going in the armed forces. I sympathize with the service chaplain who does find but a handful of young Churchmen at services.

A bishop for the armed forces is a necessity. Any of us would be repelled by the thought that a bishop would be consecrated simply to impress the "brass." A bishop is a shepherd, however, and from my own experience in World War II I know that there are times when the protection of a shepherd is needed in the armed forces.

I entered the second war as a teen age enlisted man, in the Navy. Three incidents in my service career may prove something. In one Eastern Naval training station there was a priest of the Church. When Sunday came around there were two church calls, and the men were marched off to two services. I applied to our ensign for permission to attend the Episcopal Church service in another drill hall and was refused permission each week because "you are a Protestant, and all Protestants from this company go to one service."

On that base, in order to make my Christmas confession and Communion, I had to sneak out of barracks and have friends cover for me. In the South Pacific, the same thing happened again. This time we were located next door to an Aussie installation, and the same reasoning prevailed.

The third incident was this: in combat I invariably removed my dog tags with their nondescript "P," because I knew that if anything happened to me and there existed a reasonable doubt as to affiliation, some kind of Catholic would give me the rites of the Church.

The "X" designation is good in theory—

but two of my own boys who applied for it in two separate bases got their dog tags back neatly inscribed with the letter "P."

Today, letters from my own parish boys tell that the situation is not changed. Chaplains of other faiths often take it as a personal affront if a boy asks if there is a Church chaplain in the crowd. If we wonder why young Churchmen in the service do not seek out our chaplains, at least part of the answer is here.

Contrary to the apparent belief of some, all Churchmen in the armed forces are not made officers of flag rank. Many—rather, most—are teen age and cannot stand up for themselves against the misconceptions of their superiors.

You are right when you say that we need a shepherd for the armed forces because he has a heart. It is not a matter of "impressing the brass"; rather it is a simple task of feeding sheep, and letting the chips fall where they may if it is necessary for the bishop to act like a bishop and protect his charges.

(Rev.) JOHN L. SCOTT, JR.
Rector, All Saints' Church
Springfield, Mass.

... Few chaplains I have met have wanted a military bishop, and most of us have been wondering what all the fuss was about, i.e., frequent exhortations from L.C. editorials demanding such an office of "prestige."

Bishop Louttit comes lucidly to the real issue, painful though it is—we need more Indians and not another chief. . . .

Rather the full glory of the Anglican Communion is reflected in the fact that no matter where we serve we are seldom far from a bishop in communion with us. Bishop Nakamura of this diocese of Tohoku, in Northern Japan, has been unceasing in his labors to assist us on this isolated base (MISAWA). A military bishop is an unnecessary duplication, when it is so much more profitable to work with the bishop of the diocese wherein you are stationed.

Have we not overlooked the obvious fact of using the excellent tools that we now have, to a better advantage. "Ask, and you shall receive," has worked 100% in my requests to the Armed Forces Division with its alert executive secretary.

I have only one complaint in my military ministry, and that is that Episcopalians just won't come to Communion, as is un-faillingly provided. Whose fault is that? Look out, some one will blame that on 281, and claim that a military bishop will be just the thing to solve that problem, too. . . .

(Rev.) WILLIAM A. BOARDMAN,
Chaplain (Capt.), USAF,
Deputy Base Chaplain.

National Council of Churches

May I take the liberty of saying that you have performed a fine service both for our Episcopal Church and for the National Council of Churches by your informative and balanced report of the Boston General Assembly [L. C., December 19, 1954]. The values and deficiencies of the Council, its accomplishments and its shortcomings, are sketched in a fair and cordial spirit which should create a

clearer understanding of the Council by the general membership of our Church and a warmer appreciation of our participation in the common effort to further Christian objectives by actions which are more effective when done together than done separately.

ROBERT MC. C. MARSH,
Counsellor at Law

New York City.

My purpose in writing is really to express gratitude and not to make corrections. There are, however, two slight inaccuracies which I would call to your attention. The first is your reference to Don Bolles as the highest ranking NCC executive present at your communion and breakfast. Miss Leila Anderson, who is listed as present, is an assistant general secretary. Secondly, you start your last paragraph: "Elected to serve on the General Board of the Council by the Assembly were. . . ." The General Board members, except for a few who are ex-officio, are appointed directly by the constituent communions.

These observations are not at all by way of criticism. It is a wonder in such a complex organization involving so many people that there are not more inaccuracies in such a comprehensive report as yours.

(Rev.) ROSWELL P. BARNES,
Associate General Secretary,
National Council of Churches.

New York City.

The Lord's Prayer

In reading my letter [L. C., January 2d] I see I misquoted Dr. Lamsa. His phrase reads "Do not let us enter into temptation."

CLARENCE C. SMITH
Waynesboro, Pa.

Church Music

Thank you for the splendid issue of January 2d which started off the bright new year with a real lift.

Especially gratifying is the Rev. R. A. Isaac's article on Church music. There have been, through the years, so many extreme leftists and rightists on this matter (often influenced by the possession or lack of economic resources) that it is a pure delight to note the practical and scholarly manner in which this author has handled a difficult subject.

It is to be hoped that this essay will be reprinted and widely distributed. There is earnest desire among many confused Churchmen for leadership in this field.

Many hope that the Joint Commission on Church Music, which has done such excellent work, will come to have a wider scope of activity and the facilities to counsel the many parishes throughout the country that would appreciate help in meeting their particular music problems.

WILLARD L. GROOM.
Chicago, Ill.

Segregation

A letter from Fred G. Mahler [L. C., December 19, 1954] states that "Liberal-minded Southerners do not consider them-

selves innately superior to their colored fellow citizens, but are convinced that the best interests of both races are best served by maintaining a certain measure of separation." . . .

In any segregation there remains the underlying conviction that one or the other is held inferior or undesirable. One does not segregate himself from what he admires or respects. . . .

I am Southern born and raised. The South is my home and my heritage. I intensely dislike to read such statements from self-styled "liberal-minded Southerners." . . .

However, I would remind my critical Northern friends that while the Negro in the North enjoys a few institutional privileges such as non-segregated schools, buses, etc., the opportunities for the individual are much the same. The churches, clubs, and homes are not opened to him. In this city Negroes are the elevator operators, factory hands, and porters, not the office girls, salesmen, and professional men.

It certainly behooves us who call ourselves Christian to open not only our schools and buses, but our churches and our homes to all of the children of God—our brothers.

CAROLYN M. ADAMS,
(Mrs. Robert L.)

Cedar Rapids, Iowa.

Non Morituri

While Church statistics are still in the air, may I say a word for that part of the "effete East" known as New England.

We all rejoice at the spectacular gains of the Church in Texas and California and its successful efforts to match Church growth with population increase. Yet, proportionately, the Church in New England does just as well, in some places better. We must remember that the considerable immigration of the last few years into New England has been Roman, Eastern Orthodox, and Jewish almost exclusively. In California it is five-sixths non-Roman.

Between 1940 and 1950, California's population increased 50% and its Episcopalians 57%. Proportionately, the Anglo-Catholic diocese of Vermont did better; population 3%, communicants 7%. The Broad Church diocese of New Hampshire made a still better record—population 9%, Church 24%.

*Non morituri, o ecclesia, te salutamus.**
(Rev.) DUDLEY TYNG.

Greenville, R. I.

*We who are not about to die salute you, O Church.

ACU CYCLE OF PRAYER¹

January

23. The Rev. Donald MacDonald Miller, Crisfield, Md.
24. The Rt. Rev. William H. Brady, Stevens Point, Wis.; St. Paul's, Key West, Fla.
25. St. Clement's, Philadelphia, Pa.; St. Paul's, Mishawaka, Ind.; Cathedral of St. Paul, Erie, Pa.
26. St. Stephen's, Boston, Mass.; Hoosac School, Hoosick, N. Y.
28. Church of the Good Shepherd, Rosemont, Pa.; St. Barnabas', Havana, Ill.
29. Christ Church, Media, Pa.

EPISCOPATE

North Polar Regions

Bishop Pardue of Pittsburgh, a member of the Chaplains' Advisory Board for the U.S. Air Force, will leave on January 25th to visit isolated radar and air bases in the North Pole regions, including radar stations in Newfoundland, Labrador, and Greenland and Thule Air Force Base. In 1954 Bishop Pardue toured military bases in France, Germany, Africa, and England and before that had visited stations in Korea. His book, *Korean Adventure*, published in 1953, was based on the latter experience.

First Ballot

The Rt. Rev. Alfred Banyard, suffragan of New Jersey, has been elected diocesan to succeed the late Bishop Gardner. Bishop Banyard was elected on the first ballot at the special diocesan convention, held at Trinity Cathedral, Trenton, on January 8th. The only other nominee was the Rev. Samuel Whitney Hale of Boston, Mass. The clerical vote was 98 to 47, the lay vote 96 $\frac{1}{3}$ to 20 $\frac{1}{2}$. The votes necessary to elect were 73 clerical and 59 lay. After the announcement, the Rev. Bernard McK. Garlick, who had nominated Fr. Hale, moved that Bishop Gardner's election be made unanimous.

Bishop Banyard then made a short address of acceptance. He said:

"With a profound sense of humility and with a heart overflowing with gratitude, I accept this election to be seventh Bishop of the diocese of New Jersey. Having served in the episcopate for over nine and one half years I am well acquainted with the responsibility and the heavy duties of a diocesan bishop. However, with the guidance and help of God the Holy Spirit, and with the willing cooperation of our clergy and laity, I am ready to work indefatigably for the extension of God's kingdom not only here in New Jersey but also throughout the entire Church. My earnest appeal is that any differences which may have arisen to this point may be set aside and that all of you may become, in the words of the great Apostle St. Paul, 'Workers together with God for the extension of His kingdom according to His will in His sincere



BISHOP BANYARD
Workers together with God.

and devoted service.' Let us have our hearts open to God's love and our minds nurtured by God's truth and our wills devoted to God's purposes."

The convention also raised the Bishop's salary to \$12,000, plus allowances and the use of the Bishop's house in Burlington.

Born in New Jersey, Bishop Banyard has spent his entire ministry in the diocese. He has been rector of St. Luke's, Westville, and of Christ Church, Bordentown, and was serving as archdeacon when elected suffragan in 1945.

ANGLICAN CONGRESS

Money Left Over

In their drive for economy, planners of last August's Anglican Congress managed to go considerably under their budget.

As a result, Bishop Gray, of Connecticut, Chairman of the Congress Committee on Arrangements, was able to return to the American dioceses at the

close of 1954 15% of the \$93,341.38 contributed by them toward the travel of the delegates from overseas to the Congress. This came to \$14,065.88, divided proportionately among the dioceses whose contributions were made through the Committee on Arrangements. The entire \$79,275.50 actually disbursed was spent on travel subsidies for delegates from the smaller and more remote dioceses.

In reality the total amount contributed and spent for travel was somewhat higher, as some American dioceses had made direct arrangements to bring over one or more overseas delegates. This money did not pass through the hands of the Committee on Arrangements.

Flavor on LP

Sample copies of the long-playing record "Anglican Congress 1954" have been sent to the bishop of every diocese and missionary district in the United States, most of whom were delegates to the Congress.

The 12-inch record is designed to supplement orally the written report just published by Seabury Press. Through excerpts from the music, speeches, and discussion at the Congress it provides some of the flavor of the event, both for those who attended and for those who could not.

Copies of the record are available from the Audio-Visual Division of the National Council, 281 Fourth Avenue, New York 10, at \$3.00 each.

UNITY

Blueprint

Comments on unity discussions between the Episcopal Church and the Methodist Church were made in an information report prepared by the Commission on Church Union of the Methodist Church. The report said: "Both the drafting of a plan of union and the preparation for its presentation to the supreme governing bodies of the two present churches would take much careful and consecrated work."

An apparently optimistic outlook toward unity on the part of the Methodist commission is counterbalanced by the directive issued by the General Conven-

TUNING IN: †3d Sunday after Epiphany continues theme of manifestation of Christ's divine power—this time with the recounting, in the liturgical Gospel, of the "first miracle that he wrought, in Cana of Galilee," the changing of the water

into wine at a marriage feast. †Diocese of New Jersey was organized in 1785, but its first bishop, John Croes, was not consecrated until 1815. An important history of the diocese is reviewed on p. 18 of this issue.

tion of the Episcopal Church to its Unity Commission. That directive was that the Unity Commission was to work toward intercommunion, which would mean that members of the Episcopal and Methodist Churches might receive communion at each other's altars. The direction did not include instructions to work immediately for union or merger.

A meeting of 12 bishops each from the Methodist and Episcopal Churches is being seriously considered. The purpose of the meeting would be to discuss intercommunion.

The Methodist information report which commented on the Episcopal-Methodist discussions also announced that a detailed plan for the unification of American Protestantism was in the hands of leaders of the various Churches for study. Major participants in the plan are Congregationalism, Presbyterianism, and Methodism. The Episcopal Church participates in the Conference on Church Union, which worked out the blueprint, only as an observer.

The Methodist report said the blueprint would not be formally submitted to denominational gatherings or made available to public scrutiny until it had been thoroughly studied by Church leaders. The report announcing the blueprint came out during a meeting of Methodist boards and agencies in Cincinnati.

NATIONAL COUNCIL

Resignation

James N. Gilchrist has resigned as comptroller of National Council. He had been with the organization since June, 1950. Matthew Costigan will handle the duties previously performed by the comptroller's office, with the title of chief accountant.

MUSIC

18th Century Anthems

The Commission on Church Music of the diocese of Maryland is sponsoring the publication of certain editions of 18th-century anthems and service settings which have long been out of print. The composers, most of them unfamiliar today, helped found the musical tradition of Anglicanism, but much of their work has been unknown for a century. The Maryland commission has collected and restored more than 4000 pages of this music, and from it will continue to publish new settings. All of the music was written for use in Anglican church-

es, is written in English, and is said to be liturgically appropriate.

The music will be published monthly by St. Mary's Press, 145 W. 46th St., New York City, under the title *Our Heritage of Music Series*. It will be available by subscription for five dollars per month for 25 copies, or by the copy.

ROMAN CATHOLICS

Mary Query

Eleven out of 18 clergy of the Episcopal Church who were queried by a Roman Catholic priest said they believed Mary to be the Mother of God. The other seven dissented. The replies were in answer to a questionnaire sent by the Rev. Kenneth Dougherty to 270 "Protestant" clergymen. He received 100 replies, of which 64 denied that Mary was the Mother of God, 21 believed it, and 15 were uncertain. Emphasizing that the replies were not to be considered a statistical sample, Fr. Dougherty said the answers and the reasons given offered some insight into contemporary "Protestant" thought on the divine maternity.

Of the replies received, those from the Episcopal Church showed the highest percentage of belief that Mary is the Mother of God.¹ Fr. Dougherty's comment was that this indicated a recovery of the doctrine, but one that was by no means widespread in the Church. Replies from other Churches included these figures: Lutheran, three agreed, four indefinite, 14 dissented; Presbyterian, nine replies, all negative; Baptist, two agreed, five uncertain, nine negative.

The priest said the most common reason for negative answers was the belief that Roman Catholics consider Mary divine. Many answers, assuming that the Roman Catholic Church worshipped Mary as a God, used Biblical references to establish her humanity.

MISSIONARIES

Maximum Coöperation

The Rev. J. Gilbert Baker, rector of Christ Church, Guilford, Conn., will become General Secretary of the Overseas Council of the Church of England Assembly in the spring of 1955. His appointment comes at the invitation of the Archbishop of Canterbury.

The Council, under the chairmanship of the Bishop of Liverpool, includes leaders of the 12 missionary societies of the Church of England and works to



MR. BAKER

Invitation from Canterbury.

achieve maximum coöperation between the societies, to keep the Church Assembly informed of their activities, and to promote missionary interest and giving in the dioceses.

Mr. Baker, a former missionary in China, has also accepted the charge of St. Nicholas Cole Abbey Church in London, now being restored to become a focal center for missionary work. In addition he has been appointed by the Archbishop to be one of two secretaries of the Advisory Council on Missionary Strategy for the Anglican Communion.

The other secretary of the Advisory Council is Bishop Bentley, director of the Overseas Department of the American Church's National Council.

PUBLISHERS

M-G's 70 Years

Officers and employes of the New York office and bookstore of Morehouse-Gorham Co. attended a corporate Communion at Trinity Church, Broadway and Wall St., New York City, January 12th, in commemoration of the 70th anniversary of the company. The celebrant was the Rev. Bernard C. Newman, vicar of Trinity Church, who also spoke briefly on the significance of the occasion, and the importance of dedicating all work, both individual and corporate, to the glory of God. Included in the Eucharist were prayers for the founders of the two companies merged to form the present Morehouse-Gorham Co., and for all deceased officers, directors, and employes.

TUNING IN: ¶Ancient Church Councils have attested the belief that St. Mary is "theotokos," a Greek phrase which is roughly translated "mother of God," but is more accurately translated "bearer of God." In general, Anglican clergy are probably well represented by the sample. All are bound to believe the doctrine, but some insist on having it stated more

accurately than the Roman Catholics customarily do. It is, of course, evident that the Blessed Virgin is not the mother of God the Father or of the Holy Spirit, nor even of God the Son from the standpoint of the beginning of His personal existence. But she is the mother of the human nature of God the Son, and the Son she bore was God.

Norman Vincent Peale: Faith in 2-D

THE TREMENDOUS public interest in the message of Dr. Norman Vincent Peale, "America's most successful Protestant minister," has led to many articles in current magazines praising, analyzing, or criticizing the man and his message. In addition, Dr. Peale's writings are much talked about in religious circles, and in these circles much of the comment is sharply critical.

Representative of a considerable proportion of religious reaction to Dr. Peale's message is an article by the Rev. William Lee Miller, professor of religion at Smith College, in the *Reporter* for January 13, 1955. Entitled, "Some Negative Thinking About Norman Vincent Peale," the article dissects the content of Dr. Peale's preaching and identifies the "idea that has made Dr. Peale" in these terms:

"The idea is that affirmative attitudes help to make their own affirmations come true. Dr. Peale takes the obvious but partial truth in this idea and builds it into an absolute law; he erects on it a complete and infallible philosophy, psychology, and religion, so that he can solve every problem just by denying that it really exists and promise that every wish can be fulfilled just by 'thinking' it: 'Expect the Best and Get It'; 'I don't believe in defeat'; death is 'not Death at all'; 'Change your thoughts and you change Everything.'"

"All this, [Mr. Miller comments] is hard on the truth, but it is good for the preacher's popularity. It enables him to say exactly what his hearers want to hear. He can say it constantly, confidently, simply, without qualification, and with the blessing of God. He need say nothing that might cut across his hearers' expectations, challenge the adequacy of their goals, or make demands of them. Instead, he can affirm and reaffirm that it is simple to be exactly what they want to be, to have exactly what they want to have."

This is the substance of the indictment against Dr. Peale. Spokesmen for religion do not like to criticize each other publicly, and the indictment is usually buried on book review pages which "positive thinkers" seldom peruse, or discussed in quiet corners by students of religion. Other religious spokesmen who have found how to reach a mass audience are subjected to similar criticism — Bishop Sheen, Billy Graham — but the bill of particulars in these cases usually boils down to a complaint that people listen to what they say. In Dr. Peale's case, however, there is sincere questioning whether what he preaches in such books as *The Power of Positive Thinking* is Christianity at all.

In our opinion, there is a genuine and important religious problem involved in this discussion, and it is no mere matter of denominational dialectics, nor ecclesiastical jealousies, nor even of the classical issues between Protestantism and Catholicism. Whether

the "positive" Gospel be popular or not, or whether it is preached simply because it is popular, has little to do with the real question. That question is the problem of the relationship between faith and Christianity.

Which is better — faith without Christianity or Christianity without faith? Such a statement of the question requires us to define our terms. By "faith" we mean what Dr. Peale means when he talks about Confidence, Faith, Vigor, Belief, Energy, Efficiency; and we think that it is what Christ meant when He talked about faith that could move mountains, cast out devils, provide food, heal the sick, and raise the dead.

THERE is no more extreme statement of "positive thinking" in Dr. Peale's works than this saying of Christ in the Gospel according to St. Matthew:

"Have faith in God. Truly, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore, I tell you, whatever you ask in prayer, believe that you receive it, and you will."

Now it is a fact, and we believe that it is a regrettable fact, that this kind of bald and unqualified statement of the power of faith is conspicuously lacking from the preaching of Christianity in most modern pulpits. Christ's confident teaching has been restated, qualified, explained away by Catholic and Protestant, conservative and liberal alike. Christ says that faith can do anything, but few believe it, and even fewer dare to say it. Dr. Peale sometimes seems to suggest that it is easy for faith to accomplish its miracles, an assertion which goes beyond what we find in the statements of Christ. But at any rate he and the Gospel are agreed on one point that is sadly obscured in the ordinary life of the Christian Church.

Mr. Miller's critique at a number of points shows the influence of this decision of modern Christianity to get along without faith. Like other critics of Dr. Peale, he thinks that the "solid realities" which lead to mastery of one's corner of the universe are "ability and work and talent." A marshalling of spiritual power for practical ends seems to him to be ridiculous as well as sacrilegious.

For Christianity, the word "faith" has a further content that was stated by Christ in the Gospels and explored by St. Paul in his epistles — the concept of Faith in Christ. A raw faith in the absolute power, absolute benevolence, and absolute accessibility of

God, in the readiness of the supernatural to come to the aid of the natural in its silliest as well as its weightiest concerns, is the beginning, but not the flowering, of Christian Faith. Raw faith, an attitude of simple demandingness toward the universe, is, perhaps, something like atomic energy.— it is a means of unlimited power, but in itself it is not either a good thing or a bad thing; it is just something that exists.

The fact that Dr. Peale recognizes and proclaims its existence puts him a step ahead of many of his critics. But since he is not merely a psychic scientist but a Christian minister, we look to him for a more mature, more fully Christian statement of the flowering of faith than is to be found in *The Power of Positive Thinking*.

Raw faith is the invoking of the supernatural for human ends. As such, it has the popularity value of handing out money in the streets. If Jesus had stuck to preaching and practicing along these lines, His position would have been unassailable. But He taught something else; something that made quite a difference to His popularity. "After this many of His disciples drew back and no longer went about with Him. Jesus said to the twelve: 'Will you also go away?'"

Faith in Christ imposes upon the atomic power of Faith a discipline relating to its use, a "nevertheless, not my will, but Thine, be done." The ancient Jewish discovery that God's will for righteousness is the supreme object of love, of adoration, of delight, places a special meaning on the word, "success," a meaning that does not always sit well with the crowd, whether ancient or modern.

Hence, Faith in Christ is not fully expressed by the idea, "God will solve your problems"; it also includes the idea, "God's will is your problem"; and it requires further the acceptance of sorrow, suffering, and death, rejection and shame and the cross, as the response of the world not only to God-made-Man, but to His followers.

Neither faith without Christianity nor Christianity without faith is enough. The Gospel of power is not the whole Gospel. There is also the Gospel of compassion, the Gospel of self-denial, the Gospel of death and resurrection. Dr. Peale is right in reasserting in extravagant terms the power of the Gospel, the all-sufficiency of Faith; but we believe that his dedication to his Lord will ultimately persuade him that Christian faith adds a third dimension to the thin and two-dimensional concept of faith for personal comfort and success.

In his article in the *Reporter*, Mr. Miller rightly points out certain emphases of Dr. Peale that seem to veer sharply away from a genuinely Christian outlook. "Dr. Peale takes all of our worship of the practical and the technical unabashedly into the realm of the spirit. . . . In place of any Holy of Holies there is the bathroom mirror on which you are to

paste the latest slogan." He calls attention to the fact that the heroes of "positive thinking" are persons who have been "successful in the most immediate and worldly sense" — military men, public figures, business executives. Christianity's heroes, however, include a much more varied sampling of humanity whose common denominator is that, whether they were successful by the world's standards or no, their passion and their joy was in an altogether different area of life. Fishermen, monks, poverty-stricken widows, children, slaves, obscure teachers and doctors people the Church's hall of fame along with captains, kings, and prelates; and the place of greatest honor is not reserved for those who accomplished the most in worldly terms.

Yet it is all too easy for a Christian criticism of "positive thinking" to fall into the trap of 19th-century rationalism. The conclusion of Mr. Miller's article seems to us to do just this — to make a distinction between faith and maturity, and to suggest that the wise Christian will not place too much reliance on the power of God. In our opinion, the issue is not whether "positive thinking" is workable; Christ Himself tells us that it is, and such an assortment of witnesses as Christian Science, Oriental contemplatives, and George Bernard Shaw (in his plays about the future of mankind) add their testimony to His. The issue is, rather, whether in the pursuit of one's personal success one will instinctively and inevitably become a man who dwells in Christ and in whom Christ dwells.

This is where the classical answer of Christianity differs from Dr. Peale's answer. Christianity tells us that there is a twist in our nature which makes the exploitation of our own wills a positive danger to ultimate health and wholeness of both mind and body. Christianity calls us to a radical reorientation not merely of the world around us, not merely of our psychic equipment, but of our consciences, desires, dreams, and ambitions. Faith gives us the power to move mountains; but faith in Christ tells us that what we should be doing instead of moving mountains is giving a cup of cold water to one of the least of His children.

To Live Not for Ourselves

JANUARY 23d to 30th is GFS Week: With the slogan, "To live not for ourselves but for others," the Girls' Friendly Society is seeking to make its program more widely known in the Church and to stimulate the formation of new parish branches.

With its beautiful new headquarters in the cluster of buildings surrounding the UN, the GFS is as up-to-date in program and outlook as any unit in the Church, and at the same time grounded in a notable history and tradition. Any parish that does not have a GFS branch is really missing something. Why not start to think about the subject this week?

What Makes a Good Seminary?

*Who decides which ones are to be
accredited, and how is it done?*

By the Rev. Walter N. Roberts

Executive Secretary, American Association of Theological Schools
President, United Theological Seminary, Dayton, Ohio



Clifford G. Scofield
A SEMINARY LIBRARY*
A tool and a colleague.

MANY young men, looking forward to the Christian ministry, have no way of knowing the difference between a good seminary and a poor one. Consequently they fall victim to inadequate preparation.

Theological education in America is still in a chaotic state as far as the total situation is concerned. On the one hand there are scores of good theological schools that are doing excellent work in training men to be competent ministers of Christ to the 20th century. On the other hand there are schools that are nothing less than "degree mills," offering theological degrees for a few weeks of study and a small sum of money. In between there are all sorts of schools.

Looking at the problem from a purely statistical point of view, one is left still in a fog of uncertainty and chaos. In 1950 the study made by Neal M. Wherry, *Theological School Enrollments 1937-47, 1947-50*, there were

*At Berkeley Divinity School, New Haven, Conn.

listed 561 theological schools in the United States. Of this number 15 were Jewish schools with a total enrollment of 2,225 students. There were 280 non-Roman-Catholic schools with 29,316 students. Roman Catholic statistics show 120 major seminaries and 160 minor with a grand total enrollment of 26,322 students.

Types of Schools

Outside of the Roman Catholic Church, theological education for the Christian ministry in the United States and Canada is carried on principally in three different types of schools: (1) Bible institutes and Bible colleges[†]; (2) schools of religious education; (3) theological seminaries.

The academic level of Bible institutes and Bible colleges ranges from elementary through high school and to college. The better grade Bible schools require high-school graduation for admission. Some Bible institutes require the completion of the eighth grade of elementary school for admission, while others accept students regardless of academic background. There are somewhat over 150 Bible institutes and Bible colleges in the United States.

The second type of schools are those devoted to the training of directors of Christian education. They are generally called schools of religious (or Christian) education. Some require college graduation for admission, but many of them accept students who have completed only a part of such training.

The theological seminary in the Unit-

ed States and Canada offers to the clergy of the future the most adequate training. In order to enter an accredited theological seminary the student must possess the bachelor of arts degree or its equivalent. He must be a person of Christian character, recommended by a responsible Church body, agency, or Christian leader. He must be a person showing aptitude or fitness for the Christian ministry. There are 110 theological seminaries in the United States and Canada that are members of the American Association of Theological Schools, of which number 76 are accredited. In the 76 accredited schools there were 15,552 students enrolled in October, 1954, and in the remaining 34 unaccredited or associate members there were 2,663 students enrolled.

What Is Accreditation?

Accreditation is a device employed to determine which are the better grade of schools. It serves several purposes. It enables a school to know something about the quality of work a student transferring to it has had in his former school. It informs churches, colleges, and students regarding the quality of work done by certain schools. It serves as a stimulus to schools to become worthy of, and to achieve, accreditation.

While accreditation is not an end in itself, it is a standard to which a good school should and does seek to attain. Accredited seminaries maintain high academic standards. That is why they have become accredited. Accreditation

(Continued on page 20)

TUNING IN: †The Episcopal Church has no Bible institutes or Bible colleges in the sense in which these terms are used by Dr. Roberts. Nor does the Church operate schools of religious education, although this is an important emphasis of

the two post-graduate training schools for women Church workers. Women may also attend Episcopal Church seminaries, studying such subjects as they choose; but of course they may not be admitted to the priesthood.

Yardstick for Episcopal Church Seminaries

According to the 1955 *Episcopal Church Annual*, the Episcopal Church has 12 theological schools in the United States of America. Eight of these are accredited by the American Association of Theological Schools, whose functions, standards, and methods are described in Dr. Robert's article [p. 12].

AATS came into being in 1936, replacing the Conference of Theological Seminaries, founded in 1918. With the formation of AATS, an accreditation program was authorized, but membership is not limited to accredited institutions, for there are two other classes of members: associate and affiliated. The Church's accredited seminaries are:

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, Gambier, Ohio.

Church Divinity School of the Pacific, Berkeley, Calif.

Episcopal Theological School, Cambridge, Mass.

General Theological Seminary, New York, N. Y.

Nashotah House, Nashotah, Wis.

Virginia Theological Seminary, Alexandria, Va.

Seabury Western Theological Seminary, Evanston, Ill.

Church seminaries which are associate members are:

Philadelphia Divinity School, Philadelphia, Pa.

Episcopal Theological School of the Southwest, Austin, Texas.

School of Theology, University of the South, Sewanee, Tenn.

One Church seminary, Episcopal Theological Seminary in Kentucky, Lexington, Ky., is not a member of AATS. (It was reactivated in 1951.)

The Very Rev. Charles L. Taylor, dean of Episcopal Theological Seminary, Cambridge, Mass., is current president of the AATS, which is an interchurch organization serving all religious bodies in the United States and Canada willing to be served by

it. Thus the religious affiliation of a seminary is no bar to its being inspected — and accredited — by the AATS, but according to AATS rules no seminary is inspected by men of the same denomination as the seminary.

The Episcopal Church has no board comparable to the AATS that goes around with an academic yardstick to rate individual seminaries, but General Convention does have a Standing Joint Committee on Theological Education, whose membership includes three bishops, three laymen, the deans of 11 of the seminaries (all except Kentucky), and one examining chaplain from each province.

Theological schools of the Episcopal Church must, of course, train men to meet the intellectual requirements set by the Canons of General Convention for candidates for the Sacred Ministry.

There are also theological seminaries of the Episcopal Church in some extra-continental and overseas missionary districts, but these operate under special conditions.

What It Takes

Summary of Standards of the American Association of Theological Schools

The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. The inclusion of an institution in this list is based upon academic criteria without reference to doctrinal position or ecclesiastical affiliation, and upon evidence that the institution has the necessary facilities and standards to prepare students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do, in actual practice, render a successful ministry.

An accredited theological seminary or college should require for admission to candidacy for its degrees, the degree of A.B., based upon four years of work beyond secondary education, in a college which is approved by one of the regional accredited bodies, or the equivalent of such a degree.

An accredited theological seminary or college should offer a course leading to the degree of B.D. or its equivalent. . . . Normally it will require three years of two semesters each, or their equivalent, beyond the A.B. degree, or its equivalent, to complete this course.

An accredited theological seminary should include . . . adequate instruction

in the following four areas: Biblical, historical, theological, and practical. The last should include homiletics, religious education, pastoral theology, liturgics, church administration, and the application of Christianity to modern social conditions.

An accredited theological seminary or college should provide adequate instruction in the four fields of study indicated above and should include at least four full-time professors whose instruction shall be distributed over the four areas. In addition to the necessary moral and religious qualifications, competence as a scholar and a teacher (rather than the possession of degrees) shall in all cases be considered the essential characteristics of an acceptable member of a faculty.

An accredited theological seminary or college should have such equipment in lands, buildings, and libraries as shall provide adequate facilities for the carrying out of the program of the institution.

An accredited theological seminary or college should have sufficient income from endowment or reliable general gifts or fees to support fully the program which the institution offers, including an adequate support for its staff, its library, and the maintenance of its equipment.

In accrediting a theological seminary or college, regard should be had for the quality of its instruction, the standing

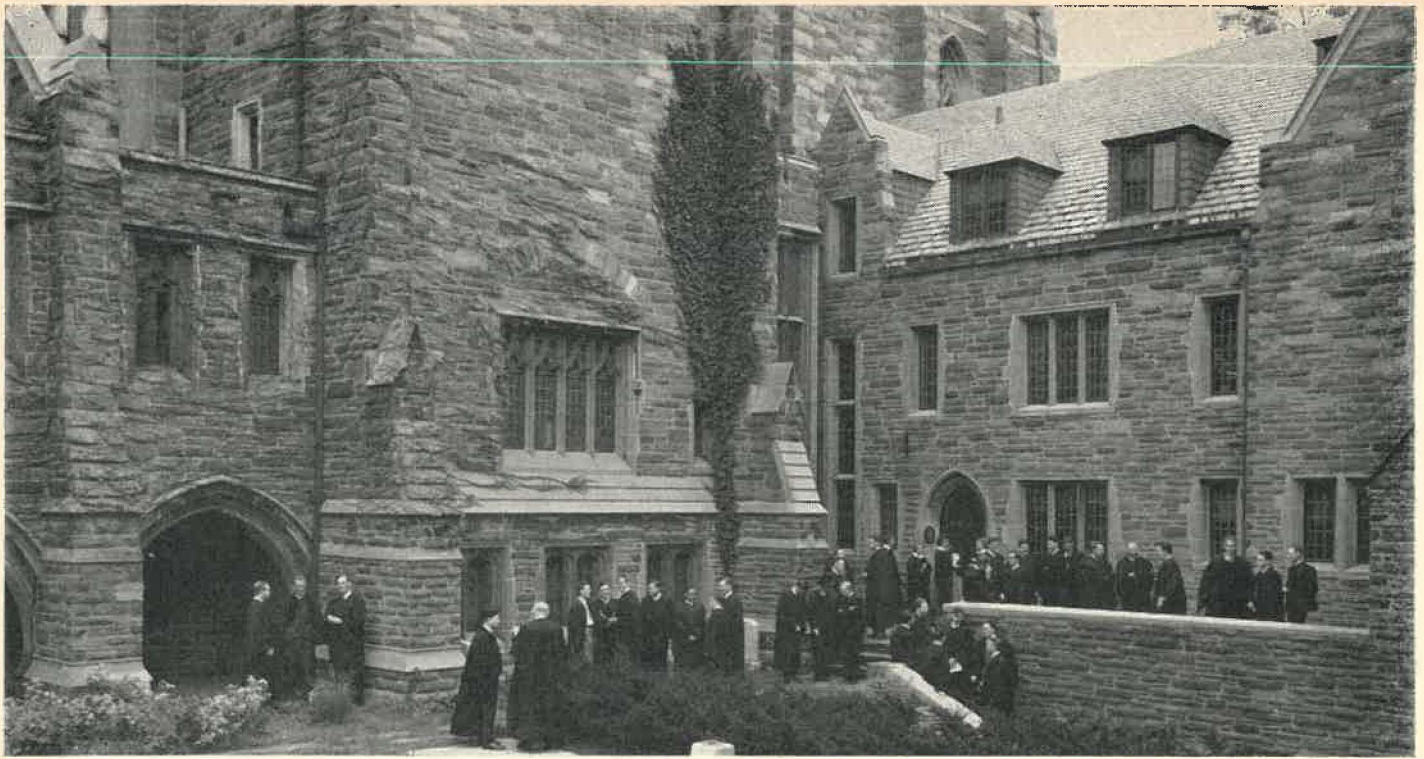
of its professors, the character of its administration, the efficiency of its offices of record and its proved ability to prepare students for professional service or further scholarly pursuits.

The American Association of Theological Schools is keenly interested in advancing the quality and effectiveness of theological education. The library of the school is an essential part of that concern.

Judgment concerning a library must not be arbitrary and merely mechanical. It needs to be based on knowledge of what constitutes a good library, wisely and judiciously administered in such a way as to stimulate and enrich student and faculty minds.

Ultimately, a library is to be judged by the effectiveness with which it does its job in a given situation. The library staff needs to possess insight, fundamental knowledge, imagination, and ability to carry the library program into the heart of the school.

The ideal library is the study center of the school. It concerns itself with the effectiveness of the educational program of the school; indeed, it is a creative resource in the implementation of such a program. It is a colleague of the classroom. Beyond its capacity in serving as strictly an educational tool, the library as an integral part of the total program of the school is also concerned with the fullest personal development of the Christian worker.



Phillips Studio

SEMINARIANS*

The minister of the Church must always be prepared to face troubles.

Priesthood and the Spiritual Life

By the Rev. Joseph Wittkofski

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

THE priest who stands at the altar and lacks a cultivated inner life is a tragic personality. Neither intellectual brilliance nor cleverness in pastoral relationships can long stave off that special form of despair which threatens the career of every priest. He who does not learn to live the truths of the Christian spiritual life creates havoc in the mission of the Church. A spiritually-minded priest, with little theological knowledge, may become a saint; but theology, by itself, possesses no saving power whatsoever.

The Church erects its seminaries to be the lively seedbeds[¶] of its ministry. Within these sacred halls, the candidate for Holy Orders scratches the surface of Christian theology. No one can rightly deny the importance of these theological studies. Nevertheless, training in the Christian devotional life should hold

foremost place during seminary years. A priest whose consciousness has not been made vibrant with the fact of God cannot be expected to bring his people to the height of spiritual experience.

In the Prayer for the Church[¶] we pray that the clergy "may, both by their life and doctrine, set forth God's true and lively word. . . ." Here, while doctrine is mentioned, the emphasis is placed upon life. Christianity becomes relevant only in the terms of life. No candidate for Holy Orders should kneel before his bishop for ordination until he feels the beginning of a genuine spiritual life within himself, until he comes face to face with God in the depths of his soul.

The most obvious fact about the

world, as well as its most deeply hidden truth, is the awful presence of God. Many people, however, do not see God because they do not wish to behold Him. Our human perceptive faculties have an ability to sort out the data of experience. Many among us filter out the presence of God and make ourselves blind to the most important truth of human living. Often, religion itself contributes to this blindness. A surface practice of the Christian faith may close our eyes and our ears.

The minister of the Church must always be prepared to face troubles. A total possession by the Holy Spirit of God will create a personality which can easily absorb the shock of life's necessary crosses. The disappointments and adversities of clerical life can become sure sources of individual destruction or they may be made into the stepping

*At the Philadelphia Divinity School where Fr. Wittkofski delivered the address on which this article is based.

TUNING IN: ¶Not only is the work done in seminaries comparable to the sowing of seed, but the word itself (Latin *seminarium*) means seed bed, being derived in turn from Latin, *semen*, seed. ¶By the Prayer for the Church Anglican writers

generally mean the prayer "for the whole state of Christ's Church" that is always said in the service of Holy Communion after the Offertory. Such a general intercession is found in all liturgies, though its position varies.

**It is possible to become a doctor of theology
and never to discover the living Christ**

SEMINARIES

What Are Priests Made Of?

stones by which the priest may climb to a very real participation in divinity.

Those who offer themselves to share the divine commission should freely allow their lives to be molded into the form of Christ Jesus. This single development is the overall aim of all clerical training both in and out of the seminary. The soldier is trained to withstand successfully the trials and troubles of warfare. The Christian, however, does not usually battle against flesh and blood but against principalities and powers,¹ against inborn selfishness, and against all created things which interfere with one's individual destiny in the life of God.

Although it should never end there, the intense training in the life of the Spirit should begin during seminary years. The world is a great garden of sorrow. The more we plow the world, the more unhappiness we reap. Today, the empty lives of millions show us the bitterness of this world's fruit. Preservation and salvation depend upon the seeking first of the kingdom of God. We shall not find Christ at our ending if we have not known Him during our living.

The experience of personal discovery of our Lord will change our characters and our lives. In the process of our development, there is no substitute for the Christ-experience. It is possible to become a doctor of theology and never to discover the living Christ. No second hand knowledge can be made into an alternative for the experience of salvation. Without a real and vital contact with Christ, we remain in the depths of hell. As damnation is an awareness of permanent separation from God, so heaven is a consciousness of real union with the Godhead through Jesus Christ.

If our seminaries will provide the Church with a clergy that has been properly trained in mystical and devotional science, Anglicanism in the United States faces opportunity unlimited. Some years ago, I heard a great Roman Catholic scholar make this remark:

"The battle for the religious conquest of the United States is over. The (Roman) Church likely faces about 50 more years of mopping-up operations. In the meantime, there is always the possible danger that the Episcopal Church will wake up, but I do not think that we need worry much about this."

By its very nature, Anglicanism, to be effective, requires Churchpeople to

seek direct experience with God. Rome, on the other hand, cannot generally risk the pursuit of the mystical life outside the discipline of its monasteries and convents. Those who have read Thomas Sugrue's book, *A Catholic Speaks His Mind*, can understand what happens to a Roman Catholic layman who discovers, for himself, the vital elements of Christian devotional life.

Evidently, Sugrue obtained much of his mystical training from Anglican sources. When his consciousness laid hold on God, the substitute devotional gadgets of Roman Catholicism left him cold and he was able to write without fear of censure. Always, mystical experience creates strong Anglicans and questioning Roman Catholics.

In a common approach to the truth of the Christian mystical life, the Episcopal Church can again discover its long lost unity. The life of the Spirit knows no school of Churchmanship. Often the Quaker and St. John of the Cross have more in common than fellow members of the Episcopal Church. Any form of Churchmanship, apart from real soul culture, is superficial. In contrast, both Protestant and Catholic can find a pervading oneness in the common life of our Lord. Today's quest of Christian unity demands a widespread cultivation and propagation of historic mystical teaching and living.

The Christian priesthood has one particular role in the divine scheme of salvation. The priest must guide other people to the Mount of Redemption, but he can never lead those in his cure unless he has first found the way for himself. There is no room in the ministry for ambition, personal security, or private gain. The consecrated priest should always be dominated by the driving conviction that God must be all in all.

A growing Christ-consciousness is the clue to a successful ministry and to a happiness which will abide forever. The ancient advice of St. Ambrose is still valid:

"Jesus Christ is your inheritance, O ye ministers of the Lord. Jesus Christ is your sole domain, His Name is your wealth. His Name is your income. His Name constitutes your stipend, a stipend not of money but of grace. Your heritage is not dried up by heat nor devastated by storms. The sun shall not burn thee by day, neither the moon by night. Keep then the portion which you have chosen, for it is the good portion which the possessions of the world cannot equal."

these that the "armor of God" is necessary; for all of these evils are seen as "wiles of the devil," to be conquered only by divine means — truth, righteousness, faith, the word of God, and above all "prayer and supplication in the Spirit."

Priests are made of young men who go from college to seminary to ordination to parish. But priests are also made of men who go to seminary not directly from college, but from a variety of occupations and professions.

A survey taken of the 53-man junior class at Virginia Theological Seminary [reported in the January issue of the *Southwestern Episcopalian*] revealed these backgrounds other than straight-from-college:

"Four had been teachers, three had been broadcasters or television production managers; one, vice-president and sales manager of a nationally known glass manufacturing company. There was a former assistant attorney-general, an assistant superintendent of General Motors (Fisher Body Division), and a refugee settlement officer of the World Council of Churches, a tobacco auctioneer, and a banker. There were several publishers; a hardware and kitchen utensil salesman, an interior decorator, and a physicist. There was a former lay missionary and a real estate broker; a linen salesman and an instructor in Chinese; a farmer and an automobile agent. Not least among them, a corporal and a major from the Army; a Marine . . . ; from the Navy, a Lieutenant; from the Merchant Marine, a seaman first-class."

One Sunday a Year

Originated by the alumni of General Theological Seminary in 1938, Theological Education Sunday has now become an annual observance of the whole Church. Without the offerings made by parishes and missions on that day, the Church's seminaries would find it virtually impossible to balance their budgets and undertake essential replacement and expansion of existing facilities. Theological Education Sunday is meeting the problem created for the seminaries by the great increase in the number of candidates for the priesthood, coupled with the rise in the cost of living.

At present one half of the Church's 8,000 congregations participate in this offering for the work of ministerial training. Last year the oldest and largest of the Church's seminaries, G.T.S. in New York City,* received approximately \$58,000 for this purpose from 726 churches, as compared with \$55,000 from

*Seminarians view New York skyline from GTS tower, on this week's cover.

TUNING IN: ¶Flesh and blood . . . principalities and powers: an allusion to the various forms of "spiritual wickedness in high places" mentioned in Ephesians 6:10f (which happens to be the Epistle for the 21st Sunday after Trinity). It is against

664 churches the year before. As the offering increases, the gap between income and expenses which has threatened the welfare of all seminaries is being steadily closed.

The needs of G.T.S. are typical of all. Over 200 young men are annually being trained for the priesthood or are carrying on graduate work in buildings in lower Manhattan erected 50 to 75 years ago, and intended for half as many students. High on the list of needs is the modernization of classrooms and living quarters. The seminary is especially in need of increased facilities for married students, and hopes soon to erect a new apartment building for this group.

The seminary also faces heavy financial responsibility in the maintenance and care of its great library, the major collection in the Church of books, manuscripts, records, and source materials for the study of the life and thought of Christianity [see col. 3]. Urgently needed is a new library building to house the present 115,000 volumes, and to provide space for future expansion. Within the past year a director of graduate studies has been appointed to su-

pervise the growing number of graduate students from all parts of the country, attracted by the facilities for advanced study and research at General.

Despite the handicaps of antiquated buildings and inadequate endowments, G.T.S. continues to make an essential contribution to the life and work of the whole Church. Of the bishops of the Church now living, 42 are graduates of this seminary, and 16 others received part of their theological training there. Of the approximately 7,000 clergy in the Church, 1123 are graduates of General, and 665 others have studied there. Over 20% of all priests serving in the overseas mission field under National Council are G.T.S. graduates, and of the Church's 72 chaplains serving in the armed forces, 20 were educated at General.

Although established and operated under the control of General Convention, G.T.S. since its founding in 1817 has never been supported from the budget of the national Church. Its land, buildings, salaries, and all expenses have been given by private individuals and groups.

Three for Three Years

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, has received \$9,000 from the Firestone Foundation of Akron, Ohio. This is the fifth year in succession that the work of the seminary has been so recognized. The grant will enable Bexley Hall to award three three-year scholarships, totaling \$3,000 to each student, for entrance in September 1955. Awards are made by Bishop Burroughs of Ohio, and they are open to Churchmen throughout the nation and from any dioceses in the Anglican Communion. Present Firestone scholars include men from Ohio, Michigan, Minnesota, and New Hampshire.

Five Centuries

"The Printed Bible Through Five Centuries" is an exhibit being held at General Theological Seminary, New York. The exhibit, which will run until February 20th, commemorates the 500th anniversary of the Gutenberg Bible. G.T.S. is the only Church institution in



GTS DINING HALL [Portraits are of founders and professors.]
The needs are typical.

the country which has a copy of the Gutenberg Bible, and the exhibit is built around it. Other Bibles being shown include illuminated manuscripts from the 10th century on, and Bibles in many different languages. Rare Prayer Books and books of importance in English and American Church history are also on display.

A 35-minute film, "The Making of the English Bible," is being shown in connection with the exhibit.

G.T.S. Mikado

Students of General Theological Seminary recently produced Gilbert and Sullivan's *The Mikado* for the benefit of the seminary's Missionary Society. The students' annual dramatic production provides the largest single item in the budget of the Society. *The Mikado* raised \$2500, which will go to help the city work in the Chelsea area of New York and other work in overseas missions.

UNIVERSITIES

Potential Leadership

New director for the Sewanee Summer Training School, scheduled for July 16th to 23d on the campus of the University of the South, Sewanee, Tenn., is the Rev. John M. Allin, rector of Grace Church, Monroe, La. He succeeds the Rev Wallace M. Pennepacker of Memphis.

The conference annually attracts layworkers from the 15 dioceses of the Fourth Province. Concerning its purpose the new director states: "We are interested in developing potential leadership within the Church and providing Churchpeople with an opportunity to meet with leaders and outstanding personalities in the life of our Church. We are also interested in bringing Churchpeople to the campus of the University of the South under such pleasant circumstances."

Into the Big League?

A total of 641 Sewanee trained clergy are now serving in 80 of the 102 dioceses and missionary districts of the Church.

These and other statistics were released by Bishop Dandridge, retired Bishop of Tennessee and dean of the School of Theology of the University of the South, upon the recent completion of the first section of a centennial alumni directory.

There are more than 20 Sewanee clergy living in each of the eight prov-

Theological Education Sunday

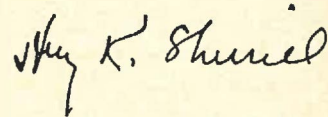
A Statement

By the Most Rev. Henry Knox Sherrill

OUR theological seminaries are performing a very great service to the whole Church, for nothing is more important than the training of those who are ordained to minister to all our people. We can rejoice in the increased number of students in our seminaries. But this necessitates larger faculties and better facilities of every kind. Let us give our seminaries the essential scholars and tools.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, Jan-

uary 23, 1955, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our theological seminaries. I commend this great cause to the generous and intelligent support of all our Churchpeople.



Presiding Bishop

inces of the Church except the Sixth (the Northwest) Province, where there are only eight. Almost half of them are located in the Fourth Province (Sewanee).

Alumni of four departments of the university were considered in the listing. Of the 641 living clergymen who received part of their education at Sewanee, the School of Theology claims 416 and the Graduate School of Theology 91 for a total of 507 alumni of St. Luke's.

Another 131 clergymen attended only the College of Arts and Sciences, while three clergymen (including one bishop) are alumni only of the Sewanee Military Academy.

Southern dioceses, as might be expected, lead in Sewanee trained clergy. Louisiana heads the list with 43, a most appropriate statistic since Bishop Leonidas Polk was the principal founder of the university in 1857, and both the present bishop and suffragan are Sewanee graduates. Tennessee is a close second with 42, while North Carolina has 28, Mississippi 27, and Florida 26.

The University of the South, the largest single investment (over \$10,000,000) in education owned by the Episcopal Church, is owned by 22 Southern dioceses stretching from Easton in Maryland to West Texas (excluding Virginia) and from Missouri to Florida. It has received recent acclaim as first in three important areas of academic rec-

ognition. It has the highest proportionate share of Rhodes Scholars in the South, the highest percentage of Fulbright award winners, and it shared honors with Johns Hopkins in being one of the only two institutions below the Mason-Dixon Line to be listed among the first 25 colleges of the nation in the Knapp survey sponsored by the Ford Foundation.

Sewanee is currently seeking to become the best-supported small institution in America by asking the 280,000 Episcopalians in its owning dioceses to give it \$1 per communicant per year. If it succeeds, it will be the first small college in America to enter the "big league" in monetary support, previously monopolized by the Eastern schools.

COLLEGES

Chaplains to Negro Students

The first meeting of college chaplains to Negro students was held at Seabury House. It brought together 20 clergymen and representatives of the Divisions of College Work and Domestic Missions of National Council. The Rev. S. W. Foster, chaplain at Okolona School, Okolona, Miss., who addressed the meeting, ministers to missions in two other Mississippi towns. Although he is lame, he travels more than 570 miles a month by bus because he is unable to afford an automobile.

TUNING IN: ¶The Bible has been translated into virtually "every language under heaven." It is therefore appropriately described as *The Book of a Thousand Tongues* in a work published a few years ago which gives a short Biblical passage

in a great many translations. Oldest translation of Holy Scripture is the Septuagint (LXX) Greek version of the Old Testament, made for the Greek-speaking Jews of Alexandria and completed between the 3d and 1st centuries B.C.

A Tip from Joe

DO people read published collections of sermons? Apparently they do, if one may judge from the number of such volumes that keep coming off the press.

One of the latest, just published, goes by the title, *Great Preaching Today*. Edited by Alton M. Motter, this is "a collection of 25 sermons delivered at

GREAT PREACHING TODAY. Edited by Alton M. Motter. Harpers. Pp. 255. \$3.

the Chicago Sunday Evening Club" — a "popular religious meeting" that has been a going concern in downtown Chicago for nearly half a century.

The 21 sermons — which are offered as "a cross-section of contemporary American preaching" — are by contributors representative of nine religious bodies. Included are such names as George A. Buttrick, Harry Emerson Fosdick, E. Stanley Jones, Reinhold Niebuhr, G. Bromley Oxnam, Elton Trueblood, etc.

The two contributors from the Episcopal Church are Dean Pike, of the Cathedral of St. John the Divine, New York, and the Rev. Samuel Shoemaker, rector of Calvary Church, Pittsburgh, Pa. Dean Pike makes his point pun- gently:

"He [i.e., God] is the outside agency who picks up the garbage of my life. I don't have to carry the trash of my life along with me all my years, going back over it, sorting it out, attempting to get rid of it, attempting to hide it. No, He takes it away. It is better to have it collected daily. A well-run kitchen is organized that way. In our personal lives we dare do no less."

Dr. Shoemaker reminds his hearers that people who do not believe in foreign missions might well take a tip from Joe Stalin, for "he believed in foreign missions plenty."

W. P. WITCUTT'S *Return to Reality* is not just another spiritual Odyssey, but an interesting, if not fascinating, account of how a young Englishman some years ago forsook the Church of England for the Church of Rome, studied for the Roman priesthood, was in due course ordained, and after a period, accidentally as it were, began to read modern philosophers (like Kant) — and at last to think for himself. Result: the seemingly impregnable fortress of scholasticism began to crack and the whole impressive structure to tumble.

Unlike many of his fellow Romans Fr. Witcutt was saved, he says, from a relapse into atheism by the fact of his early nurture in the Church of England, through which he was able to effect what he now considers to have been a *Return to Reality*. (He is now serving as a priest in the Church of England.)

There are Anglicans who will think that Fr. Witcutt is too harsh in his judgment on scholasticism, but none can

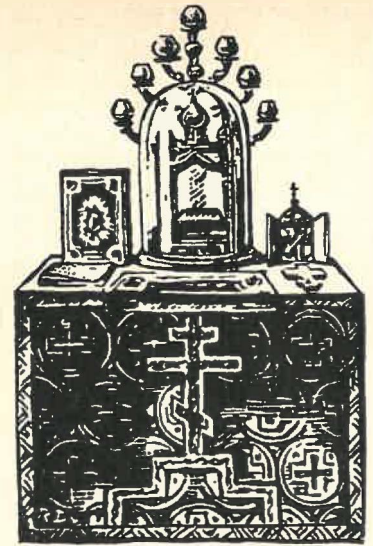
RETURN TO REALITY. By W. P. Witcutt. London: SPCK, 1954. Pp. 62. 7/6 (about \$1).

deny that he has produced a briskly moving story, exceptionally well written, and told without a trace of rancor.

THOSE who want a bird's eye view of Eastern Orthodoxy will find it in *Faith of Our Fathers: The Eastern Orthodox Religion*, by the Rev. Leonid Soroka and Stan W. Carlson.

The book contains an Introduction by Metropolitan Leonty of the Russian Orthodox Greek Catholic Church of North America, in which he says: "For the layman especially, and for Sunday School use, *Faith of Our Fathers* will prove invaluable."

The format is that of the Sunday School workbook (though without any blanks to be filled in by the pupil), but the whole approach is on an adult level. The black and white drawings of vestments, etc., add greatly to its usefulness.



DRAWINGS . . .
In black and white.*

There are minor errors and infelicities of expression. For example, the authors must know that the Greeks in America

FAITH OF OUR FATHERS: THE EASTERN ORTHODOX RELIGION. By the Rev. Leonid Soroka and Stan W. Carlson. Olympic Press (806 N.E. Fourth St., Minneapolis 13, Minn.), 1954. Pp. 160. Paper, \$2.50.

use organs in their churches, yet they leave the impression that Eastern Orthodox music is universally a cappella. The material on the Ukrainians is confusing.

But by and large the book would seem to present a reliable and readable picture of Eastern Orthodoxy, and to be somewhat better written than many such works.

*In this case, of an altar. From *Faith of Our Fathers*. Reproduced by permission.

New Jersey: A Link Colony

By the Rev. LOUIS A. HASELMAYER

THE ANGLICAN CHURCH IN NEW JERSEY. By Nelson R. Burr. Philadelphia: Church Historical Society, 1954. Pp. 768. \$10.

THIS massive work traces the establishment and development of Anglicanism in New Jersey through the post-Revolutionary period. It ends with 1790 and the ratification by New Jersey of the Constitution, Canons, and Prayer Book of the 1789 General Convention. A brief epilog brings the history to current times.

Almost 200 pages are devoted to detailed statistics, histories of surviving and extinct colonial parishes, and individual clerical biographies. An extensive, annotated bibliography of source material is appended. The book becomes a major contribution

to all future study of colonial Anglicanism.

The growth of New Jersey Anglicanism is shown against the political, economic, and social setting. There is a continuous relating of Church of England work to that of denominational bodies — Quaker, Reformed, Presbyterian, Methodist. The position of New Jersey as a link colony and its mixed population made Anglican work that of a minority group. The solid handling of these problems is the major achievement of Dr. Burr's book.

The only criticism is that the organization of material is arranged about parishes. This will no doubt make a local appeal, but it does clog the analysis with repetitious details.

MICHIGAN

No Election

There will not be an election of a second suffragan bishop at the convention of the diocese of Michigan, as previously announced. The convention, to be held February 2d in Detroit, may set a date for a special convention to carry out the election, or the whole matter may be set aside.

EAST CAROLINA

No Longer Aided

The diocese of East Carolina[†] is no longer an aided diocese. Five years ago the diocese adopted a plan to become self-supporting by relinquishing one-fifth of the sum from National Council each year. The program was finished at the end of 1954.

During 1954 the diocese received \$2300 from National Council. The money, which came from the United Thank Offering, according to Bishop Wright of East Carolina, was used to pay most of the salary of Lona Belle Weatherley, a missionary worker. This salary will now be assumed by the diocese.

Bishop Wright has expressed thanks to National Council for its assistance, which enabled the diocese to do more effective missionary work than it could otherwise have done.

MILWAUKEE

Newspaper Evangelism

The Department of Promotion of the diocese of Milwaukee, taking a cue from the diocese of Iowa, has engaged in a scheme of newspaper evangelism, in an attempt to reach some of the unchurched. The idea found support from the Episcopal Churchmen of Wisconsin.

The men's group allotted money from the Advent Corporate Communion. The ads are running in the Sunday rotogravure section of Milwaukee's largest newspaper, every other week for a period of 24 weeks.

The ads are designed to catch the eye of the reader and get him to cut off the bottom section and affix his name and address and send it in to the diocesan office for a pamphlet concerning the Church. The names of the pamphlets change from week to week and have such titles as *Just What is the Creed?*, *The Episcopal Church: Some Essential*

Facts, What Does The Episcopal Church Stand For? In addition to the pamphlet a letter from Bishop Hallock of Milwaukee invites the person to attend the local parish and gives the name and address of that parish and its pastor. The diocesan office then sends the name and address of that person to the local parish priest for a follow up call.

To date, 368 requests have come in to the Bishop's office. Most are from the Milwaukee area, but some have come from as far as California, Texas, New York, and New Jersey. Bishop Hallock forwards any names and addresses from dioceses other than his own to the local diocesan bishop.

PUERTO RICO

Fr. Morales Received

The Rev. Ignacio Morales has been received into the missionary district of Puerto Rico by Bishop Swift of Puerto Rico. Fr. Morales was ordained in the



FR. MORALES
From Madrid.

Spanish Reformed Church by the Bishop of Meath of the Church of Ireland. Until coming to Puerto Rico he was coadjutor-priest and choir master at the Pro-Cathedral of the Redeemer in Madrid. Fr. Morales is a composer and received his degree from the Royal Conservatory of Music in Madrid.

The Spanish Reformed Church has existed since 1881, having been founded by the Rev. Cabrera Ibais who later

became its first Bishop, receiving his consecration at the hands of the bishops of the Church of Ireland. It is ruled by a Synod and depends upon the Church of Ireland for its ordinations and other episcopal needs.

ALBANY

Bishop's Year

Plans for a campaign to bring religion closer to people in all walks of life and in their every day activities have been announced by Bishop Richards, suffragan of Albany.

Prominent among the guest speakers at a three day conference to be held in Albany in October will be Dr. Arnold J. Toynbee.

Attending the sessions and participating in the panel discussions will be 250 leading professional men, including persons in the medical, legal, industrial, financial, and labor fields.

"Men in all walks of life are finding that work and religion cannot be separated. That is why we have chosen 'Men at Work in God's World' as the general theme of this conference," Bishop Richards explained. "With this program we hope to reach as many lives as we can and bring them into a personal and sacramental relationship with Christ far beyond mere affiliation with the Church."

IOWA

Catholic Witness

On January 23d, within the octave of prayer for Christian Unity, a service of Catholic witness will be held in Grace Church, Cedar Rapids, Ia. The clergy of the Hellenic and Serbian Orthodox churches will take part, as well as a number of diocesan clergy. The preacher will be Canon duBois, director of the American Church Union.

MEXICO

Red Tile Floor

The Cathedral of San Jose de Gracia, in Mexico City, has undergone extensive repairs recently. A red colonial tile floor has been laid, new panelling covers the walls, and the inside has been painted. New pews are now being made. The congregation has contributed 40,000 pesos (about \$3200) for the work, although the members' incomes are not large.

TUNING IN: †Diocese of East Carolina was constituted in 1883. Its present bishop, Rt. Rev. Thomas Henry Wright, D.D., is the fourth. According to 1955 *Episcopal Church Annual*, it has 12,455 Church members (baptized persons), 9,161 of

whom are communicants. These are attached to 86 parishes and missions and are ministered to by 46 clergy, assisted by 128 lay readers. There were 466 confirmations for the last year reported and total financial receipts of \$519,288.09.

DEATHS

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

Cuthbert Fowler, Priest

The Rev. Cuthbert Fowler, who retired in 1952 as priest-in-charge of St. Andrew's Church, Belmont, Mass., died December 18, 1954 in Cambridge, Mass., at the age of 74. Mr. Fowler was priest-in-charge of St. George's Mission, Sanford, Me., from the time of his ordination in 1905 until 1910, when he became canon precentor of St. Luke's Cathedral, Portland, Me. From 1916 to 1922 he was a professor at St. Stephen's College, and from 1923 to 1930 he was assistant minister of Christ Church, Cambridge, Mass. He served St. Andrew's, Belmont, from 1930 to 1952.

Lansing G. Putman, Priest

The Rev. Lansing G. Putman, retired priest of the diocese of Easton, died in Orlando, Fla., on December 20, 1954. He was 73. Ordained in 1924, Fr. Putman served churches in several dioceses, among them All Saints', Atlantic City, N. J.; the Church of the Transfiguration, New York City; Holy Cross, Utica, N. Y.; St. Mark's, Augusta, Me.; and St. John's, Centralia, Ill. At the time of his retirement in 1951 he was dean of Trinity Cathedral, Easton, and rector of St. Paul's, Trappe, Md.

William Welton Shearer, Priest

The Rev. William Welton Shearer, retired priest of the diocese of Tennessee, and rector until last October of the parish of the Good Shepherd, Lookout

Mountain, died January 5th. Mr. Shearer came to Tennessee in 1953 from Catonsville (Baltimore), Md., where he had been rector of St. Timothy's Church since 1930. There he was a near neighbor and intimate friend of Bishop Barth of Tennessee, at whose consecration he was an attending presbyter and through whose influence he came to Tennessee. He was ordained deacon in 1913 and priest in 1914 by the late Bishop Murray, Bishop of Maryland. He was at one time rector of St. Columba's, Washington, D. C.

Frederick Bringhurst

Frederick Bringhurst of Wilmington, Del., died January 6th in Wilmington at the age of 81. He had been an active layman for many years in two parishes as well as in diocesan affairs. He had been treasurer of the diocesan convention for over 50 years, and treasurer of the executive council since 1928.

He is survived by his wife, Martha Derickson Bringhurst.

Alice Norman Johnson

Alice Norman Johnson died August 10, 1954, in San Benito, Tex. Born in England in 1862, she was the widow of the late Rev. William Everett Johnson, for many years rector of All Saints' Church, San Benito. Until her 80th year she served as organist, choir director, and Church school teacher.

As a young woman in New York City she did settlement house work.

Gordon Tyron Jones, Priest

It was reported incorrectly [L. C., December 26th] that the Ven. Gordon Tyron Jones was corresponding secretary of the Bible and Common Prayer Book Society, that he had been chaplain of Troy Hospitals, diocesan secretary, and a member of the board of managers of St. Margaret's Hospital. [These positions are correctly attributed to the Rev. Harold Boardman Jones.] It was also reported that Archdeacon Jones died on December 13th. His death occurred on December 12th in Paterson General Hospital, in Paterson, N. J.

A reliable source in the diocese of Newark says Dr. Jones did not write *A Survey of Purpose, Lectures about St. Paul*, or *The Critical Period in American Church History*, as reported in the *New York Times*.

In a little over two weeks Dr.

Jones would have reached the 25th anniversary of his rectorship of St. Mary's Church, Haledon, N. J. During that quarter century his qualities as priest, pastor, and leader were recognized by his election or appointment to a number of diocesan offices.

In recognition of his ministry, Dr. Jones was awarded the honorary degree of Doctor of Divinity by his alma mater, the Philadelphia Divinity School, in 1953. He was elected in January, 1954, to the School's board of trustees.

Besides his wife, Romola Elizabeth Rudolph Jones, he is survived by three brothers: Thomas J. of Wilkes-Barre, Pa., William J. of Hazleton, Pa., and Oswald of Cincinnati, Ohio; and three sisters: Miriam (Mrs. Gilbert W.) Carpenter of Harvey's Lake, Pa., Jennie (Mrs. J. Arlington) Rees of Clarks Summit, Pa., and Margaret (Mrs. A. J.) Nancarrow of Herkimer, N. Y.

Good Seminary

(Continued from page 12)

of a seminary means that *here is a seminary that is a good seminary*, as judged by competent theological educators.

In 1936 the American Association of Theological Schools was organized and a constitution was adopted providing for a procedure for accrediting theological schools. In 1938 it published its first list of accredited theological schools which contained a total of 46 schools. At the present time the published standards of the Association is a document of approximately 2,700 words. A brief summary of that document is given here [see box, p. 13].

While the summary constitutes a small fraction of the entire document of Standards it gives an idea of the basis of judgment that is used in the accreditation of a theological school.

Accreditation Procedure

The question is frequently asked, how does a theological seminary attain accreditation? All theological seminaries in the United States and Canada are given copies of the Standards for Accrediting of the American Association of Theological Schools. A school seeking accreditation tries to measure up to the Standards in the most effective way possible. It then applies for inspection. If its application is favorably considered the Commission on Accrediting authorizes that the Schedule be sent to the school.

The Schedule is an exhaustive document of about 50 pages of forms to be filled out, giving very complete information on the school. If the information in the Schedules show that the school appears to measure up to the Standards of the Association, then the Commission on Accrediting will authorize the inspection of the school. A team of two inspectors (persons well versed in theological education) will then visit the school, study its program, and report back to the Commission on Accrediting. If the school measures up to the Standards it will then be voted accreditation by the Commission.

The action of the Commission on Accrediting is final. The Commission on Accrediting is made up of the officers of the American Association of Theological Schools (president, vice president, treasurer, and executive secretary), plus six persons elected by the Executive Committee of the Association thus making a total of 10 persons on the Commission.

The work of the American Association of Theological Schools, especially through the activities of the Commission on Accrediting has been effective in lifting the whole level of theological education in the seminaries of the United States and Canada.

CHANGES

Appointments Accepted

The Rev. Richard C. Acker, formerly vicar of St. Stephen's Church, Boston, in charge of the Church of the Good Shepherd, Boston, is now rector of the Church of the Incarnation, Lynn, Mass.

The Rev. Frederick M. Brooks, formerly rector of the Church of the Ascension, Fall River, Mass., will on February 10th become rector of the Church of the Saviour, West Philadelphia, Pa.

The Rev. George E. Condit, formerly rector of St. Matthias' Church, Philadelphia, is now rector of St. George's Church, Central Falls, R. I. Address: 12 Clinton St.

The Rev. James I. Davidson, formerly in charge of St. Mary's Church, Hillsboro, Tex., is now in charge of St. Andrew's Church, 48 N. Hoyne Ave., Chicago.

The Rev. Warren H. Davis, Jr., formerly chaplain of the Seamen's Church Institute, Philadelphia, is now rector of St. Peter's Church, Germantown, Philadelphia. Address: 6000 Wayne Ave., Philadelphia 44.

The Rev. Philip C. Douglas, formerly rector of the Church of Our Saviour, Middleboro, Mass., will on February 1st become rector of Grace Church, New Bedford, Mass.

The Rev. James K. Friedrich, president of Cathedral Films, is now also associate minister of St. David's Church, North Hollywood, Calif. Cathedral Films is a non-profit religious enterprise; its recent releases include Day of Triumph and Silver Chalice.

The Rev. James L. Jones, who has been completing the residence work for the degree of doctor of theology at GTS, will on February 1st become rector of the Church of St. John in the Wilderness, Copake Falls, N. Y.

The Rev. Christian H. Kehl, formerly administrative assistant to Bishop Jones of West Texas, is now in charge of St. George's Church, Castle Hills, San Antonio, Tex. The mission was chartered by the Bishop on November 15th.

The Rev. Mr. Kehl will continue to have his

office at the diocesan center, 108 W. French Pl., San Antonio 12, Tex., for the present.

The Rev. H. Lester Mather, formerly assistant of Epiphany Parish, Seattle, Wash., is now associate rector of St. Paul's Church, Burlingame, Calif. Address: 160 Occidental Ave.

The Rev. O. Wendell McGinnis, formerly rector of St. Paul's Church, Duluth, Minn., is now rector of Calvary Church, Rochester, Minn.

The Rev. Roy O. Ostenson, formerly rector of St. Matthew's Church, Glasgow, Mont., and All Saints' Church, Seobey, is now chaplain to Episcopal Church students at the University of Rochester, Rochester, N. Y., and chaplain at Strong Memorial Hospital. Address: 187 Edgemont Rd., Rochester 20, N. Y.

The Rev. J. Donald Partington, formerly rector of St. John's Church, Mount Morris, N. Y., will on February 1st become assistant of St. Stephen's Church, Richmond, Va. Address: 6006 Grove Ave., Richmond 26.

The Rev. George H. Prendergast, who has been on sick leave for more than a year, will on February 1st become curate of St. Paul's Church, San Diego, Calif. Address: 2808 State St., San Diego 1, Calif. (He was formerly addressed in La Jolla, Calif.)

The Rev. Dr. Conley J. Scott, formerly rector of All Saints' Church, Kansas City, Mo., will on February 15th become Bishop's missionary of the diocese of West Missouri, as well as canon of Grace and Holy Trinity Cathedral, Kansas City. Address: 409 E. Eightieth Terrace, Kansas City, Mo.

The Rev. John D. Spear, who formerly served St. James' Church, Paso Robles, Calif., is now rector of Grace Church, Martinez, Calif. Address: 904 Mellus St. (This priest is not the Rev. John Spear who recently moved from Brooklyn to the Panama Canal Zone.)

The Rev. David S. Spencer, formerly in charge of St. Andrew's Church, Chicago, is now serving in Rio Claro, Trinidad, B.W.I., and may be addressed at the rectory there.

The Rev. Morton Townsend, formerly rector of Christ Church Parish, Lancaster County, Va., is now rector of Hanover and St. Paul's Parishes, King George, Va. Address: King George, Va.

The Rev. Ralph T. Wolfgang, formerly rector of the Church of the Holy Trinity, Hollidaysburg, Pa., is now rector of St. Paul's Church, Columbia, Pa. Address: 530 Chestnut St.

Armed Forces

The Rev. Calvin James Croston, formerly curate of Christ Church, Rochester, N. Y., and chaplain of the Church Home, Rochester, will be a chaplain in the U.S. Navy and may be addressed for the time being at the naval base at Newport, R. I.

Resignations

The Rev. Artley B. Parson has resigned as rector of the Church of the Good Shepherd, Fitchburg, Mass., and has retired from the active ministry. Address: Brooklin, Maine.

Changes of Address

The Rev. W. Herbert Mayers, retired priest of the diocese of Maryland, should be addressed at Box 516, Clearwater, Fla. He was formerly addressed in Largo, Fla.

The Rev. Robert Johnston Plumb, executive secretary of the Armed Forces Division of the National Council, may be addressed at North Street, Greenwich, Conn.

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The Rev. Paul DeWitt Urbano, of All Saints' Church, Phoenix, Ariz., formerly addressed at N. Eleventh St., may be addressed at 502 W. Roma Ave.

Ordinations

Priests

Albany — By Bishop Richards, Suffragan: The Rev. Ray Lawrence Donahue, on December 18th, at Trinity Church, Sharon Springs, N. Y., where he is assistant; presenter, the Rev. W. O. Homer; preacher, the Rev. L. N. Gavitt.

Arizona — By Bishop Kinsolving: The Rev. George Joel Smith, on December 12th, at the Church of Our Saviour, McNary, where he is serving; preacher, the Rev. Dr. F. A. Schilling.

The Rev. Adams Lovekin, on December 19th, at Grace Church, Tucson, where he is assistant; presenter, the Rev. Jerry Wallace; preacher, the Rev. Dr. C. F. Whiston.

Atlanta — By Bishop Claiborne: The Rev. William R. Mill, on December 8th, at All Saints' Church, Atlanta, where he is assistant; presenter, the Rev. M. L. Wood, Jr.; preacher, the Rev. E. L. Carter.

The Rev. William Matthews Kirkland, on December 16th, at the church he is serving, St. Stephen's, Milledgeville, Ga.; presenter, the Rev. F. H. Harding; preacher, the Rev. A. R. Merrix. The Rev. Stephen Wilson Ackerman, on December 21st, at St. Matthias', Toccoa, Ga., where he is vicar; presenter and preacher, the Rev. C. R. Campbell.

Colorado — By Bishop Bowen, on December 21st, at St. Luke's Church, Denver (with Bishop Minnis, Coadjutor, as preacher):

The Rev. Ernest John Alt, presented by the Rev. H. E. Moreland; to be vicar of St. Timothy's, Rangely, Colo.

The Rev. Harold Alfred Magee, presented by the Rev. E. A. Groves, Jr.; to be vicar of St. Andrew's, Fort Lupton, Colo., and All Saints', Loveland; address: Fort Lupton.

The Rev. Walter Emmert Neary, presented by the Rev. C. N. Middleton; to be vicar of St. James', Wheatridge, Colo.

The Rev. Robert Clarence Serna, presented by the Rev. R. L. Sonne; to be vicar of Calvary Church, Idaho Springs, Colo., St. Paul's, Central City, and Grace Church, Georgetown; address in Idaho Springs.

Dallas — By Bishop Harte, Suffragan: The Rev. Paul Lloyd Thompson, on December 18th, at the Church of the Holy Family, McKinney, Tex.; presenter, the Rev. J. J. Vega; preacher, the Rev. F. E. Jarrett.

By Bishop Mason: The Rev. Henry Cornick Coke, III, on December 21st, at the Church of the Good Shepherd, Wichita Falls, Tex., where he is vicar; he is also in charge of St. Alban's, Electra; presenter, the Rev. F. W. Tyndall; preacher, the Very Rev. W. M. Bennett; address: 1502 Cedar St., Wichita Falls, Tex.

By Bishop Harte, Suffragan, on December 21st, at St. Matthew's Cathedral, Dallas:

The Rev. Dale Weldon Blackwell, presented by the Rev. M. B. Terrill; ordinand's address: Box 352, Daingerfield, Tex.

The Rev. Eugene Charles Dixon, presented by the Very Rev. D. G. Smith; address: Box 172, Ennis, Tex.

The Rev. Thomas Walter Fleener, presented by the Rev. Boyce Bennett, Jr.; address: 6623 Parkdale Dr., Dallas.

The Rev. William Bruce MacHenry, presented by the Rev. T. J. Talley; address: 2240 N. Farola, Dallas.

The Rev. Frank Riley Sandifer, presented by the Very Rev. G. G. Moore; address: 5100 Ross Ave., Dallas.

The Rev. James Bresnahan Williams, presented by the Very Rev. B. L. Smith; address: 5923 Royal Lane, Dallas.

Preacher at the service was the Very Rev. J. W. O'Connell.

Idaho — By Bishop Rhea: The Rev. John Douglas Riley, on December 21st, at St. Paul's Church, Kansas City, Mo.; presenter, the Rev. Dr. R. M. Trelease; preacher, Bishop Welles of West Missouri; to be junior canon of St. Michael's Cathedral, Boise, Idaho.

Long Island — By Bishop DeWolfe: The Rev. John Cutrer Smith, on December 18th, at St. Ann's Church, Brooklyn, where he is assistant; presenter, Canon Melville Harcourt; preacher,

the Rev. R. S. Boshier; address: 131 Clinton St., Brooklyn 1.

Massachusetts — By Bishop Nash, on December 18th, at St. Stephen's Memorial Church, Lynn (with Bishop Stokes, Coadjutor, preaching):

The Rev. Stephen P. Austill, curate of Trinity Church, Melrose, Mass., presented by the Rev. W. C. Herrick; the Rev. W. Thomas Engram, assistant of St. Stephen's, Lynn, presented by the Rev. O. L. Mason; the Rev. Robert W. Etzel, curate, of All Saints', Belmont, presented by the Rev. E. C. Young; the Rev. David G. Pritchard, curate of St. Anne's, Lowell, presented by the Rev. F. B. Downs; and the Rev. John W. Schaefer, assistant of the Church of the Redeemer, Chestnut Hill, presented by the Rev. J. T. Golding.

By Bishop Mallett of Northern Indiana, acting for the Bishop of Massachusetts: The Rev. William M. Hale, on December 19th, at the Church of the Advent, Boston, where his father, the Rev. S. Whitney Hale, is rector; presenter, the ordinand's father; preacher, the Very Rev. M. F. Williams, dean of Christ Church Cathedral, Springfield, Mass., where the ordinand is assistant; litantist, the ordinand's brother, the Rev. Samuel W. Hale, Jr.

Milwaukee — By Bishop Hallock: The Rev. Asheleigh E. Moorhouse, on December 11th, at Holy Trinity Church, Platteville, Wis., where he is in charge; presenter, the Rev. H. H. Graham; preacher, the Rev. E. D. Butt. The ordinand is also rector of Emmanuel Church, Lancaster; address: 312 Market St., Platteville.

Missouri — By Bishop Lichtenberger: The Rev. Donald Stauffer, on December 19th, at the Church of St. Michael and St. George, Clayton, St. Louis, where he is assistant; presenter, the Rev. Dr. J. F. Sant; preacher, the Rev. Dr. R. O. Kevin.

Nebraska — By Bishop Brinker: The Rev. Lloyd E. Metheny, Jr., on December 21st, at Holy Apostles' Church, Mitchell, where he is in charge; presenter, the Rev. C. E. Whitney; preacher, the Rev. J. L. Hansen; address: Box 427, Mitchell.

Ohio — By Bishop Burroughs: The Rev. John C. Hughes, on December 17th, at Trinity Church, Coshocton, where he will be rector; presenter and preacher, the Rev. J. R. Stalker.

Panama Canal Zone — By Bishop Gooden: The Rev. Charles Emanuel Davis, on November 27th; presenter, the Rev. Dr. J. H. Townsend; preacher, the Ven. L. B. Shirley; to be in charge of the

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Rhode Island—By Bishop Bennett: The Rev. Strathmore Kilkenny, on December 30th, at St. Luke's Church, Pawtucket, R. I., where he will be curate; presenter, the Rev. A. S. Neild; preacher, the Rev. C. W. Wilding; address: 670 Weeden St.

Rochester—By Bishop Stark: The Rev. Bernard DeWitt Granger, on December 20th, at St. John's Church, Catherine, N. Y.; presenter, the Rev. Roger Alling; preacher, the Rev. G. F. Kempell; to be vicar of St. Paul's, Montour Falls, and St. John's, Catherine; address: Montour Falls.

By Bishop Stark: The Rev. Richard Allison Cohoon, on December 24th, at Grace Church, Lyons, N. Y., where he is in charge; presenter, the Rev. A. R. Cowdery; preacher, the Rev. F. W. Dorst.

By Bishop Stark, on December 24th, at the Church of St. Mark and St. John, Rochester, N. Y. (with the Rev. J. A. Rockwell preaching): The Rev. Donald Frederick Belt, presented by the Rev. Dr. F. R. Fisher; to be curate of the Church of St. Mark and St. John. The Rev. Gladstone Hudson Stevens, Jr., presented by the Rev. A. R. Cowdery; to be vicar of Grace Church, Scottsville, N. Y., and St. Andrew's Mission, Caledonia.

South Florida—By Bishop Louttit: The Rev. Roy Melton Frye, on December 24th, at the Church of the Holy Spirit, Apopka; presenter, Canon W. L. Hargrave; preacher, the Very Rev. O. R. Littleford; to be in charge of the Church of the Messiah, Winter Garden, Fla., and the Church of the Holy Spirit, Apopka; address: 165 S. Lakeview Ave., Winter Garden.

By Bishop Bram, Suffragan: The Rev. Murray Howard Voth, on December 24th, at the Church of the Holy Spirit, Safety Harbor, Fla., where he will be in charge; presenter, the Rev. R. M. Man; preacher, the Rev. G. P. Reeves; address: Box 498, Safety Harbor.

By Bishop Louttit: The Rev. Howard Benton Ellis, on December 29th, at Grace Church, Port Orange, Fla., where he will be in charge; presenter, the Rev. G. D. Wehbe; preacher, the Rev. Fr. David, OSA; address: Box 502, Port Orange.

By Bishop Bram, Suffragan: The Rev. William Washburn Lillycrop, on December 29th, at Holy Trinity Church, West Palm Beach, Fla., where he will be curate; presenter, the Rev. James Stirling; preacher, the Rev. R. E. Cox; address: Box 2246, West Palm Beach.

Texas—By Bishop Hines, Coadjutor: The Rev. Fred W. Sutton, Jr., on December 18th, at St. Augustine's Church, Galveston, where he will be in charge; presenter, the Rev. Charles Wyatt-Brown; preacher, the Rev. John McKee.

Utah—By Bishop Watson, on December 21st, at St. Mark's Cathedral, Salt Lake City: The Rev. Elvin Ross Gallagher, presented by the Very Rev. R. W. Rowland; to be assistant at the cathedral. The Rev. Alvin Paul Lafon, presented by the Rev. J. F. Hogben; to be in charge of St. John's, Logan. Preacher at the service was the Rev. R. E. Lundberg.

West Virginia—By Bishop Campbell: The Rev. James Herbert Davis, on January 1st, at the Church of the Redeemer, Ansted, where he is vicar; presenter, the Rev. D. W. Noseworthy; preacher, the Rev. H. F. Rogers; address: Box 5677, Ansted, W. Va.

Deacons

Colorado—By Bishop Bowen: William Lynch Shattuck, on December 21st, at St. Luke's Church, Denver; presenter, the Rev. L. C. King; preacher,



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Bishop Minnis, Coadjutor of Colorado; to be curate of the Church of St. Michael and All Angels, Denver; address: 1520 S. Monroe.

Panama Canal Zone—By Bishop Gooden: Jesse Kimball Renew, on November 25th, in the Cathedral of St. Luke, Ancon; presenter, the Rev. Dr. J. H. Townsend; preacher, the Rev. J. S. McDuffie.

The Rev. Mr. Renew, a native of Massachusetts, left the employment of the United Fruit Company in order to enter the ministry; he is serving as district treasurer of the Church while preparing for the priesthood. He will continue to live in Pedro Miguel, but may be addressed at Box 2011, Ancon, C. Z.

Religious Orders

The profession of Oliver William Hopkinson, Jr. as Brother Paul, SBB, was scheduled to take place on January 10th at St. Barnabas' Free Home, Gibsonia, Pa.

St. Barnabas' Brotherhood is a religious order of laymen of the Church; it undertakes the care of convalescent and incurable men and boys in the dioceses of Pittsburgh and Erie [see also Episcopal Church Annual].

Marriages

The Rev. Roy Strasburger, curate of St. Mark's Church, San Antonio, Tex., and Miss Patricia McGovern were married on December 27th.

Other Changes

The Rev. William Key, director of Christian education of the diocese of Minnesota, has been made an honorary canon of the Cathedral Church of St. Mark, Minneapolis.

The Rev. Dr. James A. Paul, rector of Holy Trinity Church, Manhattan, New York, and Mr. Charles Walton, of Larchmont, N. Y., have been elected to the board of trustees of the Cathedral Church of St. John the Divine, New York.

Living Church Correspondents

The Rev. Warren H. Davis, Jr., correspondent for the diocese of Pennsylvania, may be addressed at 6000 Wayne Ave., Philadelphia 44.

Episcopal Church Annual Changes

In the diocese of Connecticut, the Rev. R. S. Martin should be listed as chairman of the youth council; Mr. Morton O. Nace is youth advisor.

The Rev. Hugh Farrell did not complete his intended transfer to the Polish National Church and is still a priest of the Episcopal Church. He is presently doing supply work in Virginia (and carrying on his duties as executive secretary of the Society of Our Saviour). Address: 146 S. Washington St., Falls Church, Va.

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THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.

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THE LIVING CHURCH



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

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LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c

Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' Son Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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 day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7:30; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;
Wkdys HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 8:30, Ev 5. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Irving S. Pollard in charge.
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; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sal.); Daily 8; C Sat 4-5

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;
Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D. r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.

Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
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, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Ro.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun MP 10, Sung Mass with Ser 10:30; Daily MP
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

KEY—Light face type denotes AM, black face
PM; add, 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, Instruc-
tions; Int, Intercessions; Lit, Litany; Mot,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.