

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

**In Defense of the Church  
of South India**

*Gardiner M. Day*

Page 14

**Presentation and  
Purification**

*Marion Matics*

Page 17

**Religion in Art**

*Walter L. Nathan*

Page 16

**Interview with  
Bishop Chang**

*Elizabeth McCracken*

Page 6

**The Church of South India**

*Editorial*

Page 10



*Acme.*

**BISHOP CHANG OF FUKIEN**  
[See page 6]

THE MOVEMENT  
TOWARD UNITY

## VENTURE OF FAITH

*The Birth of the World  
Council of Churches*

By James W. Kennedy

Rector, Christ Church, Lexington, Ky.

This diary of the first world assembly of the World Council of Churches is by a well-known religious writer and pastor. He brings into sharp focus, for those who were not at Amsterdam, the color and drama of that great event in contemporary history, and for those who were present provides a valuable record of its background, procedure, and achievements. Price, \$1.00

## LAMBETH CONFERENCE 1948

*For the Clergy*

Here is the official Lambeth report including the Encyclical Letter from the Bishops together with the Resolutions of the Conference and the Reports of the Committees.

Cloth Ed., \$2.60; Paper Ed., \$1.75.

## LAMBETH AND YOU

*For Laity and Clergy*

Rotogravure highlights of the recent Lambeth Conference, with the Bishops' Report in full and their impressions of the event.

Man in the Home; Youth; Man and the State; Union of the Churches; The Church for All People—at all times—in all places, are among the major topics.

Prices: 1 copy, 35 cents; 50 copies, 30 cents each; 100 copies, 25 cents each; 1,000 copies, 20 cents each.

Postage Additional

**Morehouse-Gorham Co.**

14 E. 41st Street 29 E. Madison Street  
New York 17, N. Y. Chicago 2, Ill.

## LETTERS

### Gratitude

**TO THE EDITOR:** Thank you very much for your contribution for "Work in Korea." I do not know if there is any way of conveying the thanks of the Church in Korea to the contributors; but we certainly do thank them.

I only arrived back at the end of November, so am busy picking up the threads of work after an absence of eight months. Of these I spent two in the U. S. A., where I met much kindness, interest, and help.

Poor Korea lives in uncertainty and fear of Communist activity, rising prices, and little progress in restoring its economy.

With all good wishes. God's blessing on your work.

✠ CECIL, Bishop in Korea.

### Gaudet School

**TO THE EDITOR:** I am writing to you with regard to your editorial in the December 26th issue of THE LIVING CHURCH, with particular reference to that portion of the editorial which deals with Gaudet Episcopal High School in the City of New Orleans, La. We are eager here to make certain that Churchpeople understand our great opportunity for work among the Negro people of Louisiana, and of the willingness of leaders in the diocese of Louisiana to assume their responsibility.

It is true that, with increased facilities offered by the public school system in the City of New Orleans, certain prospective students for our Episcopal school are drawn into the public school system. However, it must be remembered that a fair share of the increase of Negro students attending public schools is due to the addition of one school year to the curriculum. It is also true that, with the increase in the number of students attending the public schools, there is no lessening of our opportunity and our responsibility as a Church. We still must find means to give religious instruction and to many of us Gaudet is essential unless some substitute which offers a different type of school is made available.

I believe that your statement that no plan for the future was suggested by the Council, or by Mr. Millikan, is misleading. It would appear to the writer of this letter that, to a great extent, any plan for the future of Gaudet School must come, first of all, from the school itself, and the diocese which owns the school. In this case, it is the diocese of Louisiana which must offer some plan for Gaudet School and it must bear in mind that it has a moral responsibility with regard to the members of the Negro race. Also, by the terms under which the school was given, we are unable to simply cease to function. Therefore, we have both a legal and a moral responsibility. At the present time, a committee of interested laymen and laywomen is considering the whole problem of Gaudet School and their report will be submitted to the diocesan convention which meets in Shreveport, La., on the 26th day of January, 1949. It is only after the meeting of this convention that we shall be able to give definite information with regard to a plan of plans for Gaudet Episcopal High School. In the

meantime, we express our deep appreciation to the American Church Institute for Negroes and to the National Council for their support, and we speak for the earnest prayers and active support of all Churchpeople that we may be in a position to offer a finer Gaudet and contribute to the whole problem of Negro-White relationships in our own diocese.

In closing, may I say that we are not quitting. We have only now begun a battle.

(Rev.) CHARLES L. MCGAVERN,  
Vice President,

Gaudet Episcopal High School.  
New Orleans.

### Correction

**TO THE EDITOR:** In my article on The Epiphany in THE LIVING CHURCH of January 2d I made the statement that "no such stress is found in other parts of the Anglican Communion" on this festival. I find that this is incorrect as the Canadian Prayer Book has now incorporated it, the Scottish Book has the same, and there may be others.

(Rev.) GEO. M. BREWIN.

Toledo, Ohio.

### Christian Education

**TO THE EDITOR:** I have read with deep interest, in your issue of September 26th, the article of Bishop Whittemore on the subject of the education of the children of the Church.

As chaplain of two Church schools in St. Paul's Parish, Baltimore, for 36 years, and as chairman of the Committee of the General Convention of the Episcopal Church on Religious Education for more than 20 years, I rejoice in the fine service being rendered this cause by the Bishop of Western Michigan, by the new head of the Department of Christian Education of our National Council in New York, and by others.

I firmly believe that if the need of money for the better education of the Church's young people is put before the national Church, the money will be forth-

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. . . . . *Editor*  
PETER DAY . . . . . *Executive Editor*  
JEAN DRYSDALE . . . . . *Managing Editor*  
ELIZABETH McCracken . . . . . *Associate Editor*  
PAUL B. ANDERSON . . . . . *Associate Editor*  
PAUL RUSCH . . . . . *Associate Editor*  
REV. CARROLL E. SIMCOX . . . . . *Book Editor*  
EDGAR O. DODGE . . . . . *Advertising Manager*  
MARY MUELLER . . . . . *Credit Manager*  
WARREN J. DEBUS . . . . . *Subscription Manager*

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.  
Foreign postage additional.

coming to maintain it, and that this can be accomplished through the envelope system. Surely, with the rather poor showing we are making in total per capita contributions, this fund cannot possibly have reached its limit.

We need not take away a single dollar from the sum now devoted to missions throughout the world, but in the interest of sustained missionary giving in future years nothing more effective could be done than to educate the children of our Church in mind, heart, and will.

A few years ago Cardinal Gibbons left a considerable estate to his successor in the Roman Catholic archbishopric of Baltimore. This successor had the wisdom to use a large part of this inheritance on Roman Catholic schools and colleges. The result was to strengthen greatly that Church in every department of its work throughout the archdiocese.

#### RICH REWARDS

The sum which the Episcopal Church, with its fine system of instruction for our youth has been devoting to Christian education is disgracefully small when we consider the far-reaching importance of the subject. I have witnessed for many years the rich rewards accruing from a major stress upon faithful Christian teaching, and rejoice that my successor in this parish is alert and most faithful in this department of the work.

From my experience the best opportunity is given us in the parochial boarding and day school, but there is a great deal that can be done through the Sunday school, or Church school. The increased interest in this sacred duty and service at the present time brings a thrill of gratitude to my heart.

The able article in the same issue by Canon Bernard I. Bell, perhaps the best informed priest in our Church as to the religious attitude young students meet at present in our colleges and universities, seems to lay a still heavier emphasis upon the importance of the instruction given our youth before they enter college. Experience shows that if young men and women are well grounded in their faith and practice before they go to college, they are far more apt to retain their faith through college years.

(Rev.) ARTHUR B. KINSOLVING.  
Baltimore, Md.

#### Episcopal Hour

**T**O THE EDITOR: As I read your editorial on "Great Scenes from Great Plays" [L. C., December 12th], I found myself increasingly oppressed by the apparent difficulty of making intelligent and consecrated leaders of opinion in the Church understand what "Great Scenes" is trying to do and what we have a right to expect as results of this radio effort.

To begin with you say, "A program has now been on the air for more than two months, and it is possible to make a preliminary evaluation though not yet a final one." Overeagerness to evaluate the program at this stage can be fatally misleading. It is axiomatic in radio advertising (and this is what the effort is) that the real

values do not begin to appear until several months have elapsed, and these values are cumulative.

You deprecate the Hooper rating: "We are not too impressed by the Hooper rating." But that's precisely what should impress you. You go on to say, "The test is not how many people are entertained, but how many are drawn closer to Christ and His Church," implying there is an antithesis between being entertained and being drawn closer to Christ and His Church.

The whole point of "Great Scenes" is that through this type of entertainment men and women are drawn closer to Christ and His Church. That's exactly the clue that the Hooper rating gives us. The whole object of "Great Scenes" is to engage the interest of the seventy million men and women of our country who have never had any religion or who have fallen away from it. The interest of these men and women in "Great Scenes" indicates they are beginning to turn to Christ and His Church. Their first step is to become aware of the friendly and attracting interest of the Church and to feel friendly and attracted to it.

The Church is trying to get a hearing from the unchurched. To get a hearing is the first and necessary step in the process of converting or reclaiming them. The object of this radio program is not to preach the Gospel — that's the job of the ministry. The object of this program is to get a hearing, to engage the interest of a group now not interested, and to evoke in them a friendly and interested attitude toward what lies behind this program. If the program does this, it is a success.

Whether or not our churches are filled with inquirers or lapsed communicants still depends on how many door bells are being rung by the clergy, still depends on how many Christian men and women in our Church will go out of their way to invite and to make welcome the stranger. "Great Scenes" is preparing the harvest, but the harvest itself depends on how many laborers are willing to go out into the field to gather it in.

#### HOPEFUL EFFORT

I have had nothing whatever to do with the formulation of the great effort which the Church is making in "Great Scenes from Great Plays." I can say without reserve that I consider it the most hopeful effort the Church has made in my lifetime, not only because of the character and quality of the effort itself, but because of the realistic facing of the facts which originated and now directs this program. If the Church allows it to lapse before it has had a fair chance to do all that we have a right to expect it to do, and if we allow this effort to evaporate into thin air because the clergy and the laity have been unwilling to take advantage of the friendliness and the interest which it develops, if we fail to seize with renewed and reconsecrated evangelistic fervor the new opportunities it gives us, we shall merit the contempt of our generation and we shall deserve the condemnation of Him whose sign we bear.

(Rev. Canon) M. F. WILLIAMS.  
Washington.

## AND THE THIRD DAY

A Record of Hope and Fulfillment

Edited by  
Sir Herbert Grierson

Magnificently illustrated, this beautiful volume is a literary oratorio of the Passion and Resurrection of Our Lord. Its solos and choruses are chosen from the world's great literature. Fifty-seven pages of plate illustrations, five in color, from the hands of great masters of the visual arts help to dramatize man's craving for immortality. A perfect Easter gift, this will be a volume to treasure.

\$3.50

at your bookstore

MACMILLAN

60 Fifth Ave., New York 11, N. Y.

## HOOKER'S POLITY IN MODERN ENGLISH

By JOHN S. MARSHALL  
THE UNIVERSITY OF THE SOUTH  
PAPER EDITION \$1.50  
CLOTHBOUND \$3.00

POSTPAID

"This volume on Hooker's Polity . . . is a remarkable achievement and it is an important contribution to present day theological thought, for it should help to make Hooker more generally known and appreciated . . . Dr. Marshall has succeeded in his effort to give Hooker's message in modern words to the modern man, and Hooker's essential message is, as the author says, 'as relevant today as it was in the reign of Queen Elizabeth.'"

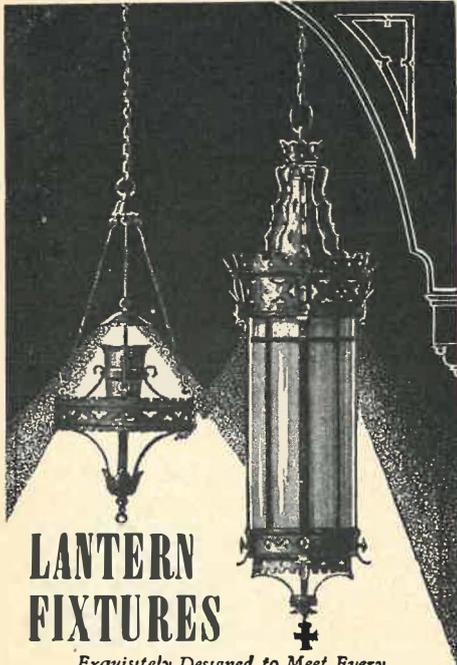
THE RT. REV. WM. T. MANNING  
RETIRED BISHOP OF NEW YORK  
The LIVING CHURCH

## THE UNIVERSITY PRESS

THE UNIVERSITY OF THE SOUTH  
SEWANEE, TENNESSEE

Subscribe to THE LIVING CHURCH

Rate: \$6:00 per year.



## LANTERN FIXTURES

*Exquisitely Designed to Meet Every Church Lighting Need*

Architecturally correct. Special glass cylinders eliminate glare. Fine form and craftsmanship make this lantern a favorite. Why not improve your church interior with proper and beautiful lighting. Send us your requirements and an interior photo if possible and we will give you our suggestions. Each lantern makes an inexpensive individual memorial available to your congregation.

*Studios of*

**GEORGE L. PAYNE**

ONE LEE PLACE • PATERSON 7, N. J.

## GOWNS

• Pulpit and Choir •  
Headquarters for  
RELIGIOUS SUPPLIES





Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

**National**  
CHURCH GOODS  
SUPPLY COMPANY  
821 - 22 ARCH STREET, PHILADELPHIA 7, PA.

## Cloister Art Studios

Englewood, New Jersey  
STAINED LEADED GLASS WINDOWS  
Memorials in Wood, Bronze Tablets  
The highest standard of artistic and technical craftsmanship is guaranteed.

We invite your inquiries  
Designs and Estimates on request

## ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery  
147 E. 47th Street NEW YORK

Conferences with references to the  
adornment of Churches  
Old Embroidery Transferred  
Telephone: Eldorado 5-1058



## FOLDING CHAIRS

FOLDING BANQUET TABLES

IN STEEL OR WOOD  
WRITE FOR CATALOG

**J. P. REDINGTON & CO.**  
DEPT. 17 SCRANTON 2, PENNA.



# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Duel in the Sunday School

**A**FTER an unusually trying session, a teacher is in despair. The worst boy has acted his worst. They interrupted, played with pencils and books. They talked back, made silly remarks. They poked, tussled, giggled. The teacher's every artifice of tact, patience, tolerance, and creative suggestion failed. Against all her best ideals, she is driven to declare, "Those children are so rude I don't know what to do!" Is this to be blamed on a general modern condition of rudeness, or on a special sort of Sunday morning demoniac possession? Is it the fault of the home? Or dare we dissect the Sunday School, and our whole Sunday morning program, as perhaps an outmoded contrivance?

One of my best teachers, a young man of 25 with a fine education, and a more than average grounding in the Church, complained of this problem in a conference with me. He was deeply distressed that in spite of all his patient planning and efforts to conduct a profitable class period, his boys were repeatedly noisy, rude, and interrupted with trivial and flippant remarks of their own.

"I don't know what to do about it," he said. "I try to start a serious line of discussion and a boy puts in a wise-crack of absolute nonsense. I go on for a few more words and another blurts out something, continuing the hilarious tone. No use frowning at them. The tone is set, a tempo of disrespect and resistance. Their minds are keyed up to a pitch of everything seeming amusing, every remark calling for some smarty wise-crack. For all I try, I can't seem to create a tone of serious interest." He concluded, "Is it all my fault? Or is the course inadequate? Are these kids allowed to talk that way at home?"

### READING, WRITING, AND RIOTING

Let us be frank. This is more than a single case of an active class presenting a problem in discipline. This is cancerous: only swift and drastic steps can cure — unless it be even now too late. Here is a sample of thousands of classes — some would declare of the vast majority! These boys have learned that going to Sunday School is a thing apart from other schooling; that it has an atmosphere of casualness and unimportance, combined with delicious memories of pleasant violence and confusion. The lessons are almost entirely *talk*, there is little profitable activity, there is no con-

nection with the home, it is entirely forgotten between Sundays. It is difficult to put a finger on any one sore point. The *whole tone* of the school is wrong. It is flip, even irreverent, with confusion and discourtesy the pervading atmosphere. Equipment and housing are make-shift. It is a continuing atmosphere, perpetuating itself year after year.

To give the whole picture of the class mentioned: Ten boys, 8th grade, from above average homes culturally. Meeting place is a separate room — adequate, though not ideal. The course is Cloister 7N, "The N.T. and You." After four months of struggling for serious interest, as described above, the teacher reports that they do recall, in drills, a surprising number of factual points and summaries. But their attitude and conduct is disturbing. During their 6th grade they were all confirmed, receiving 12 instructions on a week day from a priest. They have "filled in" workbooks in class, though with little originality. They have done a little memory work at home, but that is all. The class period is 25 to 35 minutes.

### WHAT CAN WE DO ABOUT IT?

Preceding the class, they attend shortened Morning Prayer (Eucharist on 2d Sunday) with the senior school and some parents, in the main church. They sit together as a class. The service is well done, lasts 40 to 50 minutes, with a junior choir and a short instruction. The class behaves fairly well in church. When they start for the class room the trouble begins.

To probe the case the following questions might be asked:

1. Would this teacher have broken up the prevailing attitude by a parents' meeting, or appeal to certain parents, early in the year?

2. Is rudeness increasing today, or have we developed a comaraderie and "joshing" tone in family life which permeates everything? Is this good, bad, or a passing phase? Is this a symptom of the "wise-cracking age" which make heroes of our radio comedians?

3. Is the tone of this class related to the similar tone of flippancy in other classes in the school? Can we suggest any drastic changes in the whole set-up?

4. Is the workbook method inadequate for this group?

Comments and suggestions are invited by the editor of this page.

FOURTH SUNDAY AFTER THE EPIPHANY

## GENERAL

### INTERCHURCH

#### Auxiliary Secretary Chosen for Missions Chairmanship

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, has been elected chairman of the important committee of reference and counsel of the Foreign Missions Conference of North America. Dr. A. D. Stauffacher, executive secretary of the Missions Council of the Congregational Christian Churches, was elected vice-president.

Other officers of the committee headed by Mrs. Sherman are recording secretary, Dr. Fred J. Fielder, secretary of the Board of Foreign Missions of the United Lutheran Church in America; treasurer, Miss Henrietta Gibson, of the Woman's Division of Christian Service of the Methodist Church; and executive secretary, Dr. Wynn C. Fairfield.

### PROVINCES

#### Bishops of Province VI Formulate Policies for Calling of Priests

Bishops of the Sixth Province, meeting in private session during the recent Synod meeting, drew up and agreed upon several points of policy regarding the calling of priests. The executive council of the province has since concurred in the action of the bishops.

The bishops agreed that they would not extend a final call to any priest of the Canadian Church without first communicating with his bishop. They also agreed that they would not approach any priest of the province without first consulting his bishop, unless the priest had been in his present position for at least three years.

Announcement of the decisions came from Bishop Daniels of Montana, who expressed the hope of the bishops that such action might influence the Church generally.

### RELIEF

#### \$16,000,000 Sent Overseas During 1948

During 1948, the American non-Roman and Eastern Orthodox churches

achieved, for the third consecutive year, an outstanding record in the field of overseas relief and reconstruction, sending abroad through Church World Service more than \$16,000,000 in funds and relief supplies.

This was reported in an interview by Dr. Robbins W. Barstow, an executive of the organization, who said that the total figure for 1948 surpassed that of the preceding year by more than one million dollars. Altogether, since Church World Service was formed in 1946, about \$40,000,000 in funds and supplies have been channelled overseas through it, he said.

Dr. Barstow pointed out that supplies, consisting of food, clothing, medicines religious literature, prefabricated churches, and other goods, as well as funds to aid church institutions, pastors, students, and refugees, went to more than 40 countries in Europe, Asia, and Africa. Besides this, 1,250 Displaced Persons were assisted during 1948 by Church World Service in coming to the United States for resettlement, and about 50 theological students were aided in coming to this country for seminary study.

Of the total aid disbursed through Church World Service in 1948, about \$5,000,000 was in funds. The remaining \$11,000,000 accounted for 33,000,000 pounds in supplies contributed as gifts-in-kind by more than 30 national denominational and interdenominational groups, through city and state inter-

church groups, and by individuals throughout the country. One of the major sources of supplies was CROP (the Christian Rural Overseas Program), interfaith program through which the farmers of America sent about 18,250,000 pounds (valued at \$6,000,000) of wheat, corn flour, beans, cotton, and other staple commodities overseas for distribution by Church World Service. (Lutheran World Relief and the National Catholic Welfare Conference also received supplies from CROP.) Another important contribution came from the Seattle Christmas ship, special project of the churches of the Northwestern States, which netted about 2,500,000 pounds of gifts-in-kind for the people in need abroad. This shipload of goods was collected in late 1947 but was not shipped abroad by Church World Service until early 1948.

### FEDERAL COUNCIL

#### Asks More Aid to DPs

Congressional action for "more prompt and equitable assistance" to displaced persons was urged in a series of recommendations adopted by the executive committee of the Federal Council of Churches which met recently in New York.

Designed to effect changes in legislation and administrative procedures in order to speed up aid to DPs, the recommendations called for:

1. Provision of government funds to cover the costs of inland transportation;
2. provision of more adequate administrative funds for the Displaced Persons Commission;
3. simplification of administrative procedures to expedite admission of eligible persons promptly after required assurances have been given;
4. deletion of the jobs and housing requirement from present assurances;
5. moving the "cut-off date" of eligibility from December 22, 1945, to such later date as will remove the present discriminations;
6. removal of any discriminatory percentages based on race or nationality;
7. elimination of the present provision which charges admitted displaced persons against future immigration quotas for their respective nationalities;
8. increase of the number of displaced persons to be admitted to 400,000, and ex-

### Departments

CHANGES ..	23	FOREIGN ...	9
DIOCESAN ..	19	GENERAL ..	5
EDUCATIONAL	21	LETTERS ...	2
RELIGION IN ART .....			16
TALKS WITH TEACHERS .....			4

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

Member of the Associated Church Press.



FAMILY GROUP: Left, Bishop Ding (center) with his daughter, Mrs. Chang, and six daughters-in-law; (back row), six sons and Bishop Chang; (front row), children of the family; right, Bishop Chang and his immediate family.

tension of the period of admission from 2 to 4 years; 9. admission of a fair proportion of displaced persons temporarily located elsewhere than in Germany—as, for example, in Sweden or Shanghai; 10. extension to Austria of the provision now applying to Germany whereby one-half the national immigration quota is available to “expelles” who do not qualify as “displaced persons.”

The Council's Department of International Justice and Goodwill was authorized to present the recommendations to church agencies and to Congress. Meanwhile, the executive committee called upon churches to “redouble their efforts to secure jobs and housing essential to the resettlement of displaced persons.” [RNS]

### Independence for Indonesia

Support of Indonesia's bid for political independence was given by the executive committee of the Federal Council of Churches.

In a statement on the Churches and the Indonesian situation, the Federal Council also urged that the Indonesian conflict be resolved with the assistance of the United Nations.

“We welcome the repeated assurances of The Netherlands government,” the statement said, “that the government continues committed to immediate Indonesian independence.

“We share the concern of the General Synod of the Netherlands Reformed Church over the adverse effect of recent military measures upon the mutual confidence between the peoples of Indonesia and of The Netherlands; for such confidence is essential to helpful relations between these nations and to peace, especially in Asia but also to the world.”

The Council's statement recommended to all American Churches a statement recently issued by the General Synod of The Netherlands Reformed Church asserting that “all barriers should be removed which stand in the way of a voluntary and free coöperation of The Netherlands and Indonesia.”

The Federal Council expressed gratification that the churches of both The Netherlands and Indonesia “have brought about the organization of independent synods in Indonesia with the understanding of continued help without control from the churches of The Netherlands.”

“In principle and policy,” the Council said, “the churches have thus set an example that should be suggestive and inspiring for the solution of the political problems.” [RNS]

### VISITORS

#### Interview with Bishop Chang of Fukien

By ELIZABETH McCracken

The Rt. Rev. Dr. M. K. Michael Chang, Lord Bishop of the diocese of Fukien, China, arrived in New York on the *Queen Mary*, January 10th. It will be recalled that the vessel was delayed, having run on a sandbank shortly after leaving Cherbourg. Bishop Chang thus missed his appointment to preach in the Cathedral of St. John the Divine on January 9th. His Lordship is the guest of the Rev. Canon Bertram C. Newman, vicar of Trinity Church, while in the city. Canon Newman very kindly arranged for an interview.

Bishop Chang spoke first of Canon Newman, saying:

“We are old friends, having been stu-

dents together in Kenyon College, and friends ever since. I shall be in America until after Easter. Canon Newman is arranging all my appointments. He also is receiving all funds that may be generously given for my work in Fukien. I understand that he has already set up a treasurer of the ‘Fukien Diocese Fund’. I hope to receive help in America, since the Church of England, of which Fukien is a part, cannot do all that it would like to do, and the need is great.”

Bishop Chang comes of a distinguished Church family. When this was mentioned, he said:

“I am a third generation Christian. My grandfather and my father (nine years old at that time) joined the Church at the same time. My father became a priest and was rector of a parish in Shanghai. I have one brother who is a professor in St. John's University, Shanghai, and another who is a surgeon in Peiping.”

At this point, Bishop Chang took from a folder of photographs one picture showing a large family group, saying:

“In the center you see my father-in-law, Bishop Ding, [the Rt. Rev. I. O. Ding] who was Assistant Bishop to Bishop Hind [the Rt. Rev. John Hind] from 1927 to 1940, when he retired, as did Bishop Hind. Seated next to him is his daughter, who is my wife. In the same row, you see Bishop Ding's six daughters-in-law. In the last row, you see his six sons and myself. The young people and little children in the picture [25] are descendants.”

Bishop Chang, in answer to the next question, spoke of his diocese, mentioning its episcopate first:

“There have been only four Bishops of Fukien. The diocese was taken out of the diocese of Victoria, Hong Kong, in 1906 and the first bishop was appointed, [the Rt. Rev. H. McC. E. Price] who was fol-

lowed by the Rt. Rev. John Hind in 1918, who served until 1940, when he retired. Bishop Ding, appointed in 1927, was one of Bishop Hind's assistants until 1940. The third Bishop of Fukien [the Rt. Rev. Christopher B. P. Sargent] was also assistant to Bishop Hind. Bishop Sargent died in 1943. I was appointed in that year and became the fourth Bishop in 1944."

Bishop Chang smiled when in the pause that followed he was asked where he had been consecrated and who the consecrators were, and said:

"I was consecrated on what we call the 'double tenth'—that is, the tenth day of October, the tenth month. The service was held in Kweilin, shortly after that city was almost wiped out by the Japanese. The service was held in St. John's Church, which still stood. The consecrators were Bishop Stevens of Kwangsi, Bishop Hall of Victoria, Hong Kong, and Bishop Addison Hsu, Assistant Bishop of Kwangsi, Hunan."

Bishop Chang, in reply to the next question, as to the size of his diocese, gave some interesting figures, saying:

"We have 250 churches, with 20,000 baptized people, out of a population of 22,000,000. Our clergy number now 38. We have 60 catechists and 80 women workers. We have also two deaconesses, of whom I will speak further in a moment. We have for the Province, Central Theological College, in which there are now over 80 students. Trinity College for Boys is what I think you list as a 'junior college.' We have two such schools; and three other high schools. Some of these schools are for boys, some for girls. Then we have 12 elementary boarding schools, for both boys and girls, one in each of the 12 rural deaneries of the diocese. There are 5,000 pupils in our schools. University training is sought by many, when ready for it.

"We have eight hospitals, four schools for the blind, and eight leper asylums. All this work is now in serious financial straits. Property has been destroyed or damaged, and what money we have buys so very little, because of the small value Chinese money now has."

His Lordship gave an interesting account of his connection with the management of the educational and charitable works of the diocese, saying:

"In the organizations of the diocese, the bishop is the chairman of all boards—educational, medical, charitable, financial, and so on. I am chairman of them all, and chairman of the standing committee as well."

Asked about the extent of his diocese, Bishop Chang said:

"It is the largest diocese of the Anglican Communion in China, as the figures show. Fukien lies on the Southeast coast of China, Northeast of Hong Kong and South of Shanghai. In size, it is about equal to Ireland and Wales together. The population is 22,000,000.

"It is a lovely place. 'Fu' means 'blessed,' the word with which the Beatitudes, each one, begins. 'Kien' means 'establishment.' So Fukien means 'Blessed Province.' The word for the Gospel is 'Fu-ing.' For 'ing' means 'news.' 'Chow' means city; so my See City Foochow, is 'Blessed City.'"

Again Bishop Chang paused, and then said earnestly:

"If the Church could bring the Blessed News to the whole of the Blessed Province, then it will be truly blessed—as it now is in name."

This led to the question of support of the work. Bishop Chang said:

"It was in 1850 that the Church Missionary Society [of the Church of England] first came to Foochow. So our direct connection is with the Church of England. One reason I have come to America, as I said, is that the Church of England is not now able to do all it would like and that we need.

"As far as self-support goes, I suppose that Fukien has gone farther than any other diocese [of the Anglican Communion in China]. We do not believe in any one parish becoming self-supporting. We believe in the whole diocese working toward it—supporting each other. There is no such thing as 'self-support' in the Christian Church. We must support each other, the stronger helping the less strong."

At this point, His Lordship took two more photographs from his folder. One showed a service in Westminster Abbey. Regarding this, he said:

"On All Saints' Day, 1948, the third golden jubilee of the Church Missionary Society was celebrated in London. There was a service in Westminster Abbey, at which I was the preacher, the Archbishop of Canterbury presiding. Many bishops were present. This picture shows that service."

Taking up the second photograph, Bishop Chang continued:

"In the evening, there was a great meeting in the Albert Hall. At that also I spoke. The Duke and Duchess of Gloucester represented the King and Queen."

The Bishop returned to the story of the CMS in Fukien, saying:

"For ten years, after the CMS came, there was not a single conversion. In 1861, four men were baptized, three of whom quickly fell away. Now, Fukien is the biggest Anglican diocese in the whole of China, with over 20,000 Christians, as I said, out of a total Christian constituency

of 70,000. The labors of the workers in this field have been abundantly blessed."

Reminded of his statement, earlier in the interview, that he would speak further of deaconesses, Bishop Chang said:

"We have two deaconesses in the diocese. One was the principal of a big school and gave it up to take the office of a deaconess. The other deaconess was a very good high school teacher, when she heard the call to become a deaconess. She entered the Theological College and was fully trained. During the occupation of Foochow by the Japanese, she took charge of one of our churches, saying Morning and Evening Prayer, with a priest coming to celebrate the Holy Communion."

Bishop Chang went on to say:

"I am very particular about ordaining deaconesses. We should demand the highest standards of character, training, and self-dedication. That is the only constructive way of giving women the opportunity to serve the Church well in the only Order to which they are called; and it is the only way to proceed so that the Church can make full use of the Deaconess Order."

Speaking further of the needs of his diocese, Bishop Chang said:

"During the war our school buildings and hospitals were destroyed or damaged. Some churches were also, but not so many. We need big churches. In one of our churches, on ordinary days, there are between 500 and 600 people present. On festival days, there are over 1,000. That particular church is like an old barn—ready to tumble down. We have no pension system. When clergy or catechists retire, they are left to starve, unless help comes from some source. In 1946 we began a five-year Forward Movement. By 1950 we hope to celebrate the centenary of our founding. That will be a great Dedication Year, when we shall re-dedicate ourselves to this great work in Fukien, begun in 1850."

The last question had to do with the present situation in China. In reply, Bishop Chang said with profound seriousness:

"There are two things that I would say. The first is that we must hold on with patience, faith, and hope: the Church in China must do that at all costs. The second thing is for the home Church to do all it can to support us with by its prayers and its help. This is a time when help—money and personnel—means more than ever before."

Speaking more especially of his own situation, His Lordship said with warm feeling:

"At present, Fukien is under a Christian Governor who is a great friend of mine. He is a man of great integrity; and in such men lies the hope of China's future. I should like to end by telling you what this Christian Governor said in a letter to me when he was appointed. I have his words by heart. He wrote to me: "My dear Bishop: We shall now have another opportunity of living and working

#### HOW ABOUT YOU?

Each time I pass a Church  
I stop to make a visit;  
So that when I'm carried in  
The Lord won't say, "Who is it?"

—Exchange.



CHURCH WORLD SERVICE OFFICERS: Fred W. Ramsey (center), new administrative head of the relief agency, with the Rev. Dr. Almon R. Pepper (left) and Harper Sibley, president of the organization. Dr. Pepper has recently relinquished his position with CWS and returned to his post as director of the Department of Christian Social Relations of the National Council.

together. Give God thanks, and pray for me. I hope, with your permission, to stay my first night in Foochow with you. [Signed] Your humble friend."

The Bishop was born in 1899; educated at Trinity College, Foochow, and at Kenyon College. He received his theological training at Bexley Hall. In 1921 he was made deacon "for Fukien," and in 1923 advanced to the priesthood. From 1921 to 1943 he was a master in Trinity College, Foochow. Bexley conferred an honorary degree upon him in 1939.

ITINERARY

After several January appointments in or near New York, Bishop Chang went to Newport, Boston, and Providence. Returning to New York, he will have engagements there and also in Brooklyn, Princeton, N. J., and Hartford, Conn. In March, he will go to Washington, D. C., Buffalo, Rochester, Pittsburgh, and Toms River, N. J. On Passion Sunday he will preach in St. George's Church, New York. Through that week, he will be the Noon Day preacher in Trinity Church, New York. From April 11th to 13th he will be at the General Theological Seminary. On Good Friday, he will preach at the Three Hour Service in St. Paul's Chapel, Trinity Parish.

On almost every day, Bishop Chang will have more than one engagement. He will address a number of women's groups, most of them diocesan or regional meetings of the Woman's Auxiliary.

INDIAN WORK

Urban Missions

In the Navajo country of Arizona mission work can expand only by reaching out further and further among the people, as land cannot be procured or buildings erected without permission of the Navajo Tribal Council—and the council has not acted upon any mission requests for land since pre-war days.

Conditions on the Navajo Reservation are little better than they have been for some time, and so more and more of the people are migrating into the towns along the Sante Fe Railroad to find work.

For a long time the Church has felt that it must try to reach and help these people in their adjustments to town life, so different from the isolated life on the reservation. It needed some one with an understanding of their ways, their culture, and their problems to do this integration work. When the missions at Flagstaff and Williams became vacant, there was an opportunity to appoint a vicar who had worked in the Indian Field. Bishop Kinsolving asked the Rev. Robert P. Frazier, assistant superintendent of the Good Shepherd Mission to the Navajos at Fort Defiance, Ariz., to move to Flagstaff.

Connected with these missions are communicants living at the Grand Canyon and on the reservation at Tuba City,

where there is a Federal Boarding School for Navajo children.

Ten miles west of Flagstaff is an Army Ordnance Depot where there is a village of 200 Navajo families, and the Church must do its share in providing services and community-room life. This advance westward of the evangelistic program for the Navajo people, in connection and coöperation with the town churches, is a work that has long been envisioned.

The Rev. Mr. Frazier also continues in charge of the work among the Havasupai Indians and is now living about 200 miles closer to Supai.

NATIONAL AFFAIRS

Pre-Inauguration Service

The Rev. C. Leslie Glenn conducted the church service before the inauguration of President Truman on January 20th at 10 AM, in St. John's Church, Washington.

The service was a short form of morning prayer, and included prayers for the President and all in Civil Authority, for Congress, for Social Justice, for the Family of Nations, and for Those we Love.

THE LIVING CHURCH RELIEF FUND

New Guinea Mission

Previously acknowledged	\$2,051.00
Stephen M. Griffith	100.00
St. James' Church, Los Angeles, Calif.	50.07
A. L. G.	25.00
Mrs. Joseph P. Smyth	15.00
Alice C. Cooper	10.00
Col. and Mrs. G. E. Harrison	10.00
Mrs. Frederick A. Packard	10.00
E. F. Ray	10.00
Jean A. Trenly	10.00
Mrs. N. B. Wahmann	10.00
A. Friend	5.00
Mrs. A. Vahl	5.00
Mrs. Leon Wright	5.00
Anonymous, Evanston, Ill.	2.50
Joyce Higbee	2.00
C. Bertis Neely	2.00
Ralph W. Smith, Jr.	2.00
Rev. Nevill Joyner	1.50
	<hr/>
	\$2,326.07

Middle East Relief

Previously acknowledged	\$ 668.50
Anonymous	50.00
Thomas G. Wheat	20.00
Anonymous	10.00
	<hr/>
	\$ 748.50

CARE for Old Catholics

Previously acknowledged	\$7,406.39
Anonymous	10.00
A. L. G.	10.00
C. Bertis Neely	2.00
	<hr/>
	\$7,428.39

Children in France

St. Peter's Guild, Rockport, Texas	\$ 8.00
Miss Caroline B. Cooke	2.50
	<hr/>
	\$10.50

Save the Children Federation

Previously acknowledged	\$5,185.98
Anonymous	20.00
	<hr/>
	\$5,205.98

## HUNGARY

### Protestants Condone Arrest of Mindszenty

Leaders of five Protestant Churches in Hungary have issued a statement declaring that the arrest of Joseph Cardinal Mindszenty was "the outcome of a political effort disguised as a struggle for religious liberty, never menaced by the present regime."

The statement asserted that "the leaders and members of sister Protestant Churches abroad" would best serve the interests of Protestants in Hungary if they helped "to separate the cause of the Church from the case of Cardinal Mindszenty."

Chief signers of the statement were Bishop Emery Revesz, ministerial president of the Hungarian Reformed Church, and Eugen Balogh, lay president. It was also "accepted" and signed by Professor Francis Kiss, president of the Free Churches of Hungary; Emergy Somogyi, president of the Baptist Union; John Szecsey, superintendent of the Methodist Church; and Ladislav Michnay, president of the Seventh-day Adventist Church.

Distinguished foreign Protestant leaders who visited Hungary recently, the statement said, have testified that the churches possessed "the fullest liberty to preach, to engage in missionary and charitable activities, and to educate youth in religion."

Declaring that it "rejected most decidedly all attempts to restore the feudalistic Hapsburg regime, which persecuted the Evangelical faith most cruelly in the historic past," the statement appealed to other Churches and the government "to separate the Church from political efforts."

"The Church," the statement said, "cannot be silent on clerical questions raised by the Mindszenty case. We request the good will of every one to separate the Church from political experiments. This means reconciliation with the Hungarian republic." [RNS]

### Archbishop of Canterbury Assails Hungarian Arrests

The imprisonment of Bishop Lajos Ordass, head of the Lutheran Church in Hungary, and the arrest of Joseph Cardinal Mindszenty, Roman Catholic Primate of Hungary, were denounced in London by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, before a joint synod of the Convocation of Canterbury.

"In the case of Bishop Ordass," Dr. Fisher declared, "the Central Committee of the World Council of Churches was satisfied that the charges against him

were a mere excuse. There can be no doubt the same is true in the case of the cardinal. Both refused to accept government policy with regard to their schools and had used all legitimate means to oppose it."

"Both," Dr. Fisher added, "were fearless and outspoken in resistance. Both resisted because they were convinced the Christian training of children was at stake.

"We are witnessing a deadly struggle between the Christian faith and the Christian Church and a Communism which will not tolerate any form of the Christian Church unless it be subservient to itself and which, even when it tolerates it, only too often takes care by insidious means to frustrate its activities, to sap its life, to cut off from it boys and girls as they grow up," Dr. Fisher said. [RNS]

### Bishop Ordass Refuses to Resign

Dr. Lajos Ordass, imprisoned Bishop of Budapest, has served notice he has no intention of resigning as head of the Lutheran Church in Hungary.

The bishop's stand was indicated by Bishop Zoltan Turoczy of the Tibiscan district, who spent an hour with Bishop Ordass in Szeged prison.

Bishop Ordass is serving a two-year sentence for allegedly violating foreign currency regulations, but is said to have applied for a new trial, which may take place late in February. Meanwhile, he is reported to have been urged by some Lutherans to resign his leadership of the Church, with the prospect of receiving an immediate amnesty if he does so.

Bishop Turoczy said he had sought to persuade Bishop Ordass to "let things go easier," but that the imprisoned leader had declined to change his views.

Bishop Ordass has strongly objected to an agreement between the Lutheran Church and the Communist-dominated government. However, he was overruled by a majority of the Church, and the pact was ratified by Church and government leaders shortly after his arrest. [RNS]

## ENGLAND

### Church Unity Octave Observed in London

Protestant, Anglican, and Roman Catholic leaders shared the platform at a public meeting held in London in connection with the Church Unity Octave, annual Week of Prayer for the Unity of Christendom.

The meeting was presided over by the Very Rev. Alan C. Don, Dean of Westminster. Among the Protestant speakers

were the Rev. Eric Fenn, Presbyterian minister who was formerly with the religious department of the British Broadcasting Corporation; Dom Gregory Dix, OSB, was also on the program.

Roman Catholic speakers included Fr. Henry St. John, noted preacher. [RNS]

## GERMANY

### Bishop Dibelius to Head Evangelical Church

Bishop Otto Dibelius of Berlin was elected chairman of the Council of the Evangelical Church in Germany (EKID) at sessions of the General Synod meeting in Bethel, Germany. He succeeds Bishop Theophil Wurm of Wurttemberg, who retired because of advanced age and ill health.

His election makes Bishop Dibelius head of Germany's leading Protestant body, which was formed at Treysa shortly after the war and includes the Lutheran, Reformed, and United Churches in Germany.

For many years one of Germany's outstanding Churchmen, Bishop Dibelius assumes leadership of the Evangelical Church with a rich background of experience. In 1947 he visited the United States, where he conferred with American Churchmen on religious problems.

One of several Church leaders liberated from Nazi imprisonment when Berlin was captured by the Russians, Dr. Dibelius was a consistent opponent of the Nazi regime and came into national prominence at the time of Hitler's accession to power in 1933, when he preached a sermon in Garrison Church in Potsdam defying the Nazi Party.

At one time Superintendent of the United Church of Prussia, Dr. Dibelius was temporarily banished from Germany in the early days of the Hitler regime. On his return he was suspected of efforts to train and ordain clergymen outside the Nazi-controlled universities. Charges of illegal activities were brought against him by the Gestapo, but he was released when the courts decided there was not enough evidence.

Named head of the Berlin and Brandenburg diocese in 1945, Bishop Dibelius attracted attention last spring when he issued a pastoral assailing conditions in the Russian-controlled areas of Germany and urging German Christians to resist "any pressure put upon their convictions and conscience" by Soviet authorities.

More recently, Bishop Dibelius was reported to have been largely instrumental in bringing about an agreement with the Berlin city magistrate for continued operation of Church schools in the American, British, and French sectors. [RNS]

## The Church of South India

IT IS with pleasure that we publish in this issue an article by the Rev. Gardiner M. Day "In Defense of the Church of South India." As we said in the editorial last May to which he refers, "the matter is one that vitally affects the American Church, both in itself and in its implications," because the whole future of the Anglican Communion is involved in the questions that it raises.

To recapitulate briefly, for the benefit of those who have not followed the subject closely, the Church of South India is a union formed by the amalgamation of the Anglican, Methodist, Presbyterian, and Congregational Churches in South India, inaugurated with a great service on September 27, 1947. This service, which brought to fruition negotiations extending over a period of some 30 years, included the consecration to the episcopate of several bishops of non-Anglican background who, with the former Anglican bishops in that area, make up the episcopate of the united Church.

In order to become a part of the new Church, four dioceses of the Church of India, Burma, and Ceylon withdrew from the Anglican Communion, with the quasi-blessing of the Lambeth Conference of 1930. During the negotiations, the late Archbishop Temple of Canterbury formulated an interim policy of the Anglican Communion toward the new Church. This policy, which might be described as one of sympathy but suspended judgment, was continued and extended by the present Archbishop, Dr. Fisher.

The Lambeth Conference of 1948 gave a considerable amount of attention to the new Church, both in its Committee on Unity and in its plenary sessions. By that time the question was not one of a reunion scheme, but of a united Church that had actually been inaugurated and in which four former Anglican bishops and many former Anglican priests and laypeople were participating. But it was further complicated by the fact that some 36,000 Anglicans, being the great majority of those in the Nandyal Deanery, had refused to participate in the union and were calling for continued episcopal government as a part of the Anglican Communion.

The Lambeth Conference formulated the policy toward South India in its Resolution 54, which suggests certain "immediate and practical action" to the several Anglican synods throughout the world, which alone can take official or canonical action. In Resolution 55, Lambeth recognized the right of the Nandyal Churchmen to continue as Anglicans, and made provision for temporary ministrations to them "for as long as may be necessary." In Resolution 53, it expressed the hope that the Church of South India would so amend its constitution, especially in six im-

portant points, that it might ultimately become possible to have full intercommunion between that Church and the Churches of the Anglican Communion. And in Resolution 56 it set forth "certain counsels and considerations which it believes should guide the Churches of our communion in future approaches to reunion."

These resolutions, it is to be presumed, replace the interim policy of the two successive Archbishops of Canterbury, and form a guide to the relationship of Anglican Churches toward the Church of South India. It is to be noted, however, that they are only recommendations, and that any specific action must be taken by the synods which alone are qualified to enact legislation for the several Anglican Churches and autonomous Provinces or separate Dioceses.

While the deliberations of Lambeth were secret, one distinct cleavage of views was recorded in Resolution 54(e). This pertains to the status (so far as Anglicanism is concerned) of the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church. Because of the importance of this matter, we quote the two views therein set forth. Resolution 54(e) thus records these conflicting views.

"(1) One view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area:

"(2) Another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons."

The resolution continues: "The Conference records the fact that no member of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of the Church of South India. It recognizes that there will be differences in the attitude of Churches, Provinces, or Dioceses regarding the status of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such differences may never in any part of the Anglican Communion be made a ground of condemnation of action taken by any Church, Province, or Diocese."

Certain observations should be made concerning this recognition of conflicting views within the Lambeth Conference:

First, it is unfortunate that the registration of the

differences which everybody knows exist in the Anglican Church toward the Church of South India (and toward plans embodying similar schemes of union) should have been in reference to the limited question of the status of certain of the clergy of the new Church, rather than in relation to the larger question of the nature of the Church itself. This is the real point at issue; the status of the clergy is only a visible manifestation of it.

Second, we question whether the Lambeth Fathers were accurate when they described the first of the two viewpoints as "held by a majority" and the second as "held by a substantial minority." Unhappily, the president of the Conference, in what we believe to be a most unfortunate policy, charged the bishops not to reveal details of discussion or voting for ten years after the close of the Conference. The inevitable result will be to multiply rumors, and to make it difficult or impossible for bishops to explain or defend their corporate statements of policy. But the *Church Times* has stated, without denial, that 135 bishops voted for the first of the two conflicting views, 94 for the second, and 100 bishops who were at Lambeth failed to vote on this question at all. This is most significant; we should like to know why so many bishops, nearly a third of those present, withheld their vote on this important matter. But since withholding of the vote was a tacit acquiescence in the view that "it is not yet possible to pass any definite judgment" (since they notably refrained from so doing), it follows that actually the *second* view was held by a majority, and the *first* view only by a substantial minority — 135 out of 329 bishops.

Third, action to implement the guidance of Lambeth is left to the several "Churches, Provinces, or Dioceses" — the capitalization indicating that it is the national or regional Anglican Churches and autonomous Provinces (like the West Indies) and so-called "Independent Dioceses" (like Jerusalem or Korea), and not dioceses or provinces within a Church, that is meant. Thus, any decision on this matter, so far as the American Church is concerned, is clearly a matter for General Convention, or at least the House of Bishops, to determine.

This is important in view of the statement in the *Witness* (September 16, 1948) that a group of American Churchmen are interested in sponsoring a visit to this country of Bishops Jacob and Newbiggin of the Church of South India. We hope that this visit of two distinguished South India bishops will materialize, for their presence in this country would provide a first-hand opportunity for American Churchmen to learn about this significant venture in Christian unity, and to ask questions that are perplexing many minds. But it should be noted that such a visit under Anglican auspices would also raise certain difficulties, as the status of these two bishops, under the terms of the Lambeth resolution, is not the same. Bishop Jacob, as a former Anglican bishop, falls under the terms of

Resolution 54(a), which provides that "former Anglicans . . . should be accepted and allowed full privileges of ministry and communion in any Church, Province, or Diocese of the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned." Bishop Newbiggin, a former Scotch Presbyterian consecrated bishop at the inauguration of the union, falls under the terms of Resolution 54(e), upon which Lambeth recorded a difference of opinion, and upon which nearly two-thirds of the bishops either voted to defer judgment or (by refraining from voting) actually reserved their own judgment.

Thus, while both of these bishops could and should be welcomed as visitors to this Church, individual dioceses to which they may be invited should be careful not to take or permit any sacramental act that would imply either the intercommunion that Lambeth has specifically withheld from the Church of South India or the recognition that it has reserved to the governing bodies of the national Churches and autonomous provinces. And it should be clearly recognized that the status of these two bishops, though alike in the eyes of the Church of South India, is quite different in the eyes of the Lambeth bishops, for one is a former Anglican, whose orders are beyond question (though even here their exercise in this Church is "subject to the regulation of the responsible authorities in the area concerned"), and the other is in a category that Lambeth has said needs further determination by the constituent Anglican Churches.

A fourth observation should be made. Whatever may be done in regard to the Church of South India, it is important that the existence of continuing Anglicans in that area should be recognized and remembered. This fact is blithely overlooked by some of the bishops, even in semi-official publications. For instance, Bishop Stephen Neill, himself a former diocesan bishop in India, states categorically in the popular Lambeth interpretation, *Lambeth and You* (Morehouse-Gorham, 1948): "In South India today there are no longer Anglicans, Methodists, Presbyterians, and Congregationalists, but one Church in which all have come together." This is simply not true, as Lambeth itself recognized by making provisions for episcopal ministrations to the Anglicans of the Nandyal Deanery. Such sweeping statements do not help to win friends, when the facts are known.

For our part, we are inclined to be sympathetic to the new Church, though we deeply regret the fact that its creation involved the lopping off of a segment of the Anglican Communion. We think it remains to be demonstrated that these four dioceses gained more by achieving a measure of local unity than they lost by renouncing the Anglican fellowship. And we are convinced that the example of South India is one that should not be followed in the United States. Rather, we should emphasize in future conversations and negotiations with other Christian bodies in this country

the "counsels and considerations" set forth in Lambeth Resolution 56, especially that "the goal . . . should always be a Church with which the Anglican Churches could eventually be in full communion." In fact, we would delete that word "eventually" and say that in our opinion any local unity gained at the expense of disrupting the unity of the Anglican Communion, even temporarily, is bought at too high a price.

Lambeth set forth six points, originally formulated by "a clear majority" of the Committee of Theologians appointed by the Archbishop of Canterbury, then incorporated in the report of the Lambeth Committee on the Unity of the Church (page 44 of committee reports in *Lambeth Conference, 1948*), and finally approved by Lambeth in Resolution 53. These points specify particulars in which the constitution of the Church of South India should be amended, "if in the end there is to be full intercommunion with the Anglican Churches." We cannot here go into those points, but they should be carefully studied, not only in South India but in this country. They throw a considerable amount of light on the reasons why two-thirds of the bishops at Lambeth did not feel that they could give unqualified approval to the Church of South India.

We hope that the Church of South India will give heed to these six points, which are referred to them by the bishops at Lambeth, not as an attempt to dictate to another Church, but in a spirit of Christian fellowship and love, and in the hope that clarification at these points may in time lead to full intercommunion between the South Indian Church and the Anglican Communion. Thus the breach made between four Anglican dioceses and the rest of Anglicanism may be healed, and the communion not only restored but extended, in the larger fellowship of One Holy Catholic Apostolic Church.

Meanwhile, we agree with much of what the Rev. Gardiner Day has to say in his article in this issue. Certainly we endorse whole-heartedly his observation that "no two Communion are going to be effectively united solely on the basis of agreement on doctrinal formularies and canon law, but primarily on the basis of a shared faith in the redemptive power of Jesus Christ, and in the continuing guidance of the Holy Spirit, combined with a deep trust in the sincerity and consecrated Christian spirit of those entering the union."

We would add: No Church reunion is desirable except on the basis of the full faith, reformed but undiluted, of the Holy Catholic Church. That, we believe, is the unity for which Our Lord Himself prayed, and that is the unity to which we pledge our devotion every time we recite the historic Christian Creed.

We wish God-speed to the Church of South India; and we pray that it may grow into such fullness of the Catholic Faith that all Christians everywhere may

look to it for guidance and inspiration. We hope our own Church will be friendly and sympathetic toward it, and toward any of its clergy and laypeople who may honor us by official or semi-official visits to this country. But we agree with the second of the two views expressed by the bishops at Lambeth — that it is not yet possible (or desirable) to pass any definite judgment upon the precise status of its clergy or, we would add, of the Church of South India itself. We do not think that our General Convention should take action to close the door to all fellowship with that Church, nor do we feel, until that Church takes favorable action along the lines of the six recommendations made to it by Lambeth, we could take any step looking toward intercommunion.

This, we believe, is the course that would be most in accord with the judgment of the Lambeth Conference, and with the dictates of Christian fellowship, of Evangelical brotherhood, and of Catholic discipline and order.

### *Seabury House*

WE WONDER whether Churchmen generally appreciate the value of Seabury House, the Church's national conference and hospitality center at Greenwich, Conn. In the first year of its operation, it has proved so useful that we almost wonder how the Church got along without it.

Members of the National Council would be the first to testify to its value; for it has meant that they have a quiet, dignified place to hold their meetings, instead of the shabby, harried Church Missions House in New York. Here the members of the Council, during their quarterly sessions, are housed in one big building, with a chapel for the daily celebration of Holy Communion, an adequate room for meeting, and a dining room in which they enjoy simple but delicious home-cooked meals.

Other national Church groups have met at Seabury House for periods from one to three days, including the executive board of the Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work, the Bi-Racial Committee, the Commissions on Unity and on Rural Work, and others — some 46 groups in all, nearly one a week. In addition foreign bishops and other Christian leaders, missionaries on furlough or about to sail for their posts, and other people having official Church business have been warmly welcomed at Seabury House, whether for a single meal or for a longer stay.

Each visitor pays a nominal amount for his room and meals, and the latter are on a self-service basis. During the first year some 1,200 men and women spent one or more nights at Seabury House, and hundreds more attended meetings there.

In addition to Seabury House itself, the Church community at Greenwich contains the residence of the

Presiding Bishop and homes used by five National Council officers. These have been found valuable in attracting able men for the higher executive positions in the National Council, since in the past the housing shortage has kept some from accepting important National Council posts. Income from these houses helps the operating budget; and it is hoped that others may be built in the near future. One building also has been remodelled to provide offices for the curriculum development division of the Department of Christian Education.

All of this has been done without a drain upon the normal funds of the Church. The property was bought from a Church family at a price that made it partially a gift. Almost single-handed, Bishop Sherrill has raised \$150,000, contributed by about 50 persons. The cost to date has been about \$235,000. The difference, borrowed from the National Council, will be repaid before General Convention; and it is hoped also that a start may be made toward an endowment fund of \$500,000 to cover carrying charges.

Seabury House belongs to the whole Church. We hope that further generous contributions will be made to enable it to carry on its service to the Church. And we are confident that in years to come, whether or not it becomes the center of a national archdiocese, it will prove of increasing value to the Church.

### *The Church in Palestine*

IN THE millions of words that have been written and broadcast about the war in the Holy Land between the Arabs and the Jews, there has been little about the problems of the Christian minority. Yet not only does the entire Christian world have a vital interest in the preservation of the Holy Places, but there is a considerable Christian population there which is in danger of being crushed between Islam and Judaism.

Our own Church occupies a strategic position in the Holy Land, because it has cordial relations with the Orthodox and other Eastern Christians and with the Protestants. But the diocese of Bishop Stewart is partly in the new state of Israel and partly in Arab Palestine, and much of the work has had to be closed because of war conditions. Under the circumstances, most of the efforts of the Church in the diocese of Jerusalem is now spent in relief and refugee work.

Bishop Stewart, whose Cathedral is in the Arab portion of Jerusalem, writes that he was recently permitted to visit the Jewish side of the city. He found one of his men temporarily in charge of the YMCA there and acting as a relief organizer for the Jewish sector. He also found six of his clergy on that side "not too badly off, though their congregations (and incomes) have dwindled to something very small."

Of the Christian Arab minority in general, the Bishop writes:

"I could write several pages, at least, on the spiritual needs of the Arab Christians, and the various devices by which

they are being met. In some places, large numbers of Christians of the same persuasion are living together; for example, there are several thousand of refugees in the Armenian Convent, most of them members of the National Church. These people have no difficulty in maintaining their normal program of public devotion. One finds much the same situation in the Orthodox Convent, and in the Syrian, Coptic, and Ethiopian Convents. In Christ Church, in the Old City, services have been regularly held, and, although this Church was designed originally largely for Hebrew-Christians, and has always had a considerable number of these people in its congregation, many Arabs are now worshiping in the Church and some are living in Christ Church Hostel. A few Arabs have attended services in St. George's Collegiate Church, but the Arab clergy are scattered, some of them remaining in Jewish territory where they are permitted to continue their work, and others have left their parishes. The latter, have in some cases, been exercising an itinerant ministry. Much the same thing is true, of the Arab Lutheran clergy, and the native clergy of other denominations working in this country. The Latin clergy have not been seriously displaced; most of them have simply stopped at their posts and are doing what they can wherever they happen to be.

"The spiritual state of the native Christians can easily be imagined. They are greatly preoccupied with their distress, and many of them are so miserable they can think of nothing but their misery. Those who ponder the larger issues involved in the present situation are deeply resentful of foreign political interference, and hold it very much against the Christian nations of the world that no effective action has been taken to prevent the destruction of the Holy Places.

"The Christians of Palestine will always be dependent in some measure, on foreign protection and many of them have felt during the last few months that they were being abandoned by their Christian brethren in Europe and America. They welcome relief supplies as evidence of interest, but they are still not reassured in regard to the political aspect of the situation. They would like to know that strong Christian influence is being brought to bear on their behalf in the right quarter, and that provision is being made for the future security of the Christian shrines and schools and personnel.

Recent reports published in the *New York Times* indicate that over 700,000 Arabs have been made refugees or rendered destitute by the war in the Holy Land. Most of them are living in dreadful condition in adjacent Arab lands; Kate Hare McCormick writes in the *Times* that their condition is worse than that of the displaced persons in Europe at the close of hostilities. So far the victorious Israelis, many of whom were in similar sad plight a few years ago, have shown little interest and have admitted no responsibility for these victims of the war.

It is to be hoped that the American government, through the agencies set up under the United Nations, will speedily undertake some measure of responsibility toward these refugees, and thus help to redeem the good name of the United States in the Middle East. But in any event, American Churchmen can help at least in small measure to alleviate suffering among our fellow-Christians, by enabling the diocese of Jerusalem to extend aid to those who are homeless, hungry, and unhappy in their exile. Funds sent to THE LIVING CHURCH RELIEF FUND, designated "For Relief in the Middle East," will be promptly transmitted for that purpose.

# In Defense of the Church of South India

By the Rev. Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

IN AN editorial in the issue of May 16th, the Editor of *THE LIVING CHURCH* graciously invited a "memorandum from any group that favors the South India Plan." As eight months have now passed and I have not seen anyone accepting this invitation, I am moved to do so simply as one who has followed closely the development of the Church of South India, and hopes and prays that it may be a successful step forward in the effort to achieve the reunion of Christendom.

While anyone who reads the Rev. Louis A. Haselmayer's *Lambeth and Unity* and his supplemental booklet, *The Church of South India*, reviewing the relation of that church to the Anglican Communion, must express admiration of his carefully documented statement and of the logic of his argument; nevertheless, I believe that the majority of Evangelical churchmen will, like Bishop Parsons, find Fr. Haselmayer's argument "totally unconvincing" because they do not share the presuppositions of the author. In a recent review of the book, Bishop Parsons wrote: "The book is not an attempt to find out what the Anglican Communion really is, the way it has lived and thought and worked; it is rather an attempt to prove that one interpretation of its life and thought and work is the only legitimate one." Similarly, in his supplementary booklet on the Church of South India, Fr. Haselmayer is little concerned as to whether the plan of union is one which under the guidance of the Holy Spirit may be the means of reuniting the different streams of Christian Faith and Order, but rather in proving that the non-episcopal churches upon entering the recent union in South India were not required to accept the particular interpretation of Anglican formularies in which he believes, and that in consequence the four dioceses of the Anglican Communion which have entered the union have abandoned "essential principles of Anglicanism in favor of essential principles of Presbyterianism." Indeed, the question of constitutionality and legality of every step occupies such a position of priority in all Fr. Haselmayer's thought that it is impossible to believe that he could favor any union of any part of the Anglican Communion with any non-episcopal church, save on the basis of absorption — that is on the basis of the complete acceptance by the other church of all Anglican doctrine and formularies. Absorption, however, has never been an Anglican, but rather a Roman principle. The Anglican position has always been reunion, which implies mutuality, and not surrender.

What are some of the presuppositions from which the thinking of Evangelical churchmen starts in the approach to the subject of reunion? We believe that the sole basis upon which different streams of Christian tradition can be brought into unity is that of a deep sense of fellowship in Jesus Christ as Lord and Saviour. Fellowship in Christ rests on *faith and mutual trust*. No two communions are going to be effectively united solely on the basis of agreement on doctrinal formularies and canon law, but primarily on the basis of a shared faith in the redemptive power of Jesus Christ, and in the continuing guidance of the Holy Spirit, combined with a deep trust in the sincerity and consecrated Christian spirit of those entering the union. If this shared faith and mutual trust exists among the members of the uniting churches, the union will be vital and successful; but if it does not exist, no amount of agreement on formularies can produce it.

In a word, union can only be built on a living faith. Furthermore, the faith and trust of the three churches which have entered the union has been one of the luminous characteristics of the long period of almost 30 years of negotiation since 1919; and although it is still too early to judge of the future, this same spirit of faith and a deep sense of fellowship in the Holy Spirit has been so manifestly evident in the united Church that Bishop Hollis, formerly Bishop of the Anglican Communion and now Moderator of the Church of South India, writes: "It is perhaps almost impossible for those who are immersed in the centuries-old denominationalism of the West to understand what this new fellowship means unless they can come and share it with us."

In an open letter, which appeared in the English Church paper, the *Record* (Aug. 29, 1947), written by 24 Anglican missionaries of South India, after they had learned that the Society for the Propagation of the Gospel had decided to discontinue grants to their missionaries who entered the Church of South India, the writers declared: "It is our conviction that the union between the churches about to be inaugurated in South India is the will of God, and that the Anglican Church has been led into it by the Holy Spirit. This does not mean that we endorse wholeheartedly every detail of the scheme of union, but that we believe, when rightly understood and interpreted, it does and will safeguard all that is most vital in our Anglican traditions of faith and worship. We wish to repudiate emphatically any suggestion

that it will be impossible to teach the Catholic faith in the united Church, and we believe, by continuing to serve the Church of South India to the best of our ability, we may, each in our own measure, help to bring in the full contribution of the Anglican tradition." This kind of faith can not only move mountains but even reunite divergent Christian traditions, and it cannot be bound by ecclesiastical legalism.

In the second place, we Evangelical churchmen believe that the necessity of achieving church unity is so urgent at the present juncture in history that the last thing we should want to do is to press questions of constitutional or legal technicalities as a means of obstructing union.

We believe that the four principles upon which the basis of agreement and constitution of the Church of South India are founded are essential principles for any union of churches, and certainly essential for any union affecting any part of the Anglican Communion.

1. *An enriched Church.* This first principle is that the aim in forming a united church should be to enable each separate church to bring into the union those elements of faith and practice which it believes to be most essential, so that the ultimate union shall result not in an impoverished but in a greatly enriched church.

2. *Growing together.* This second principle is that the several uniting churches recognizing that no complete or perfect basis of agreement or constitution could be achieved have proceeded upon the conviction that under the guidance of the Holy Spirit the several uniting churches, through the interaction of their life and work, would grow closer together and in the course of time reach deeper levels of understanding, trust, and fellowship. Apropos of this principle, we may well quote one of the resolutions of the 1930 Lambeth Conference on South India proposals: "We observe further as a novel feature in the South India scheme, that a complete agreement between the uniting churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we ex-

press to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to an emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good will." (Res. 40, Sec. C).

3. *The Unification of the Ministries.* All members and ministers of the uniting Churches are accepted as members and ministers respectively of the united Church, provided that they assent to the basis of union and accept the constitution. This principle means the acknowledgment that the uniting Churches are truly parts of the Church. Their members are accepted as members, and their ministers as ministers. It is a reunion of divided parts of the Church, and not the absorption of several parts by one part. At the same time this principle acknowledges that ministries which are not recognized as ministries of the Church Universal are defective. In other words, all ministries are defective to a greater or less degree. Therefore, the plan of union provides that by the end of the interim period all the clergy of the Church will have been both non-episcopally and episcopally ordained. In the united Church every ordination of presbyters will be performed by the laying on of hands of the bishop and presbyters, and all consecrations of bishops by the laying on of hands of at least three bishops. While at the present time the Church of South India includes many ministers who have not received episcopal ordination, the plan provides that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister. (Those who wonder why the proposal of "supplemental ordination" was not adopted by the Church of South India will find the answer in Bishop Newbiggin's book, page 110ff).

4. *The Lambeth Quadrilateral.* While the four points of the Quadrilateral are too well known to need repetition here, we may well quote the statement of the Lambeth Conference in 1930, giving its judgment upon "The Faith of the Church" as expressed in the proposal: "We associate ourselves with the General Council of the Church of India, Burma, and Ceylon, when it declares that it 'recognizes with great thankfulness that the joint committee has been guided by Almighty God to base the Scheme of Union upon the acknowledgment of essential truths and principles of the Christian religion which the Church has ever held: namely, the doctrine of the Holy Trinity, and of the Incarnation of the Son of God, the authority of the Holy Scriptures, the Creeds as witnessing to

and safeguarding the faith, the two Sacraments of Baptism and the Holy Communion, and Christ's gift of the Ministry of His Church'; and also, when it declares that 'it observes with equal thankfulness that the Committee has been guided to seek the achievement of union by unifying the Ministry through adoption of the rule of episcopal ordination; and it desires to express its grateful appreciation of the service which has been rendered to the common cause by those who have been willing to change their customs in order to make this possible.'" (Unity of the Church, Part I). If one objects that the scheme has been changed since the Lambeth Conference of 1930 reviewed it, it should be noted also the changes in the proposed basis of union were endorsed by the Lambeth Consultative Committee in 1938 and 1943, and the final plan including all the changes approved by a majority of Derby Commission appointed by the Archbishop of Canterbury in 1946 to review the entire proposal.

The Encyclical letter of the Lambeth Conference of 1948 expresses the views of the Anglican episcopate toward the Church of South India, which has now actually come into being. As the Bishops were unable to reach a clear-cut decision in regard to the status of the Ministry of the united Church, the relation between the Anglican Communion and the Church of South India has not changed. This is evident from the following quotation from the Encyclical concerning the Church of South India:

"The Conference gives thanks to God for the measure of unity thus locally achieved. At the same time it records that some features of the Constitution of the Church of South India give rise to uncertainty or grave misgivings in the minds of many and hopes that such action may be taken as to lead to the day when the present measure of mutual recognition and intercommunion may become full communion between the Church of South India and the Churches of the Anglican Communion. We have pledged ourselves to do all in our power, by consultation, work and prayer to bring about that end.

"On one particular question, the status of bishops and clergy, consecrated and ordained at or since the inauguration of the union, in the Church of South India, there is a divergence of opinion. A majority recognizes their status fully. A substantial minority feels bound to suspend judgment. No one of us desires to condemn outright or to declare invalid their ministry. No one of us wishes to limit the freedom of either the majority or the minority to act according to its own judgment."

One of the chief objections of those who are critical of the basis of union is that the "acceptance of episcopacy involves no acceptance of any theory of

episcopacy." After all, how could this be otherwise? As Bishop Newbiggin says in that admirable volume, *The Reunion of the Church*, which is the ablest interpretation of the Church of South India yet to be published, "What must be clear, I think, to anyone who reads the Scheme with a sympathetic understanding of the problems that it seeks to face, is that the negative statements are intended to secure that the acceptance of the historic episcopate does not involve acceptance of the doctrine that episcopacy is the divinely appointed basis of the Church, and that it alone can guarantee valid Sacraments and a valid Ministry. And from the whole scheme of union it is equally clear, I think, that the uniting Churches are accepting the historic episcopate and returning to it as an act of obedience to Christ's Will that there should be 'a Ministry accepted and fully effective throughout the world-wide Church.'" (page 109)

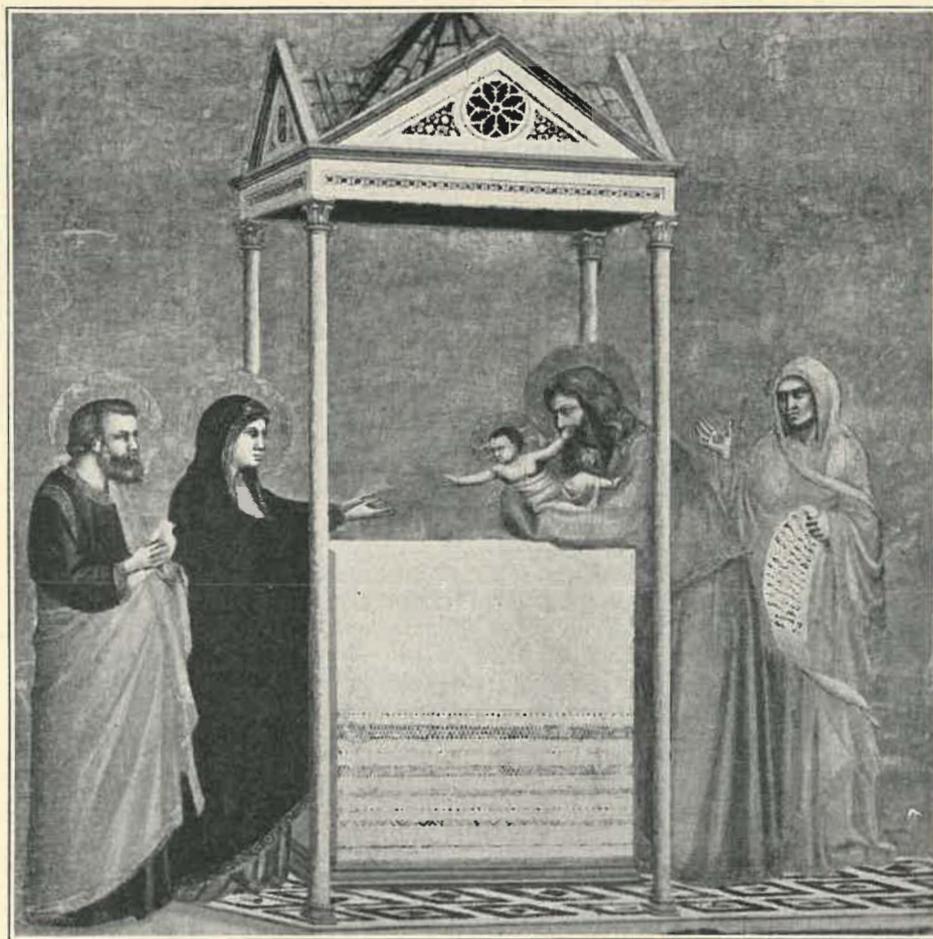
Furthermore, it is hard to understand how Anglicans could expect in such a union as this the requirement of assent to a particular theory about the historic episcopate when the Anglican Church itself makes no such requirement of its own clergy and laity. At ordination the clergy of our Communion vow "to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture." Surely we would not contend that a theory of the historic episcopate, and particularly that of the apostolic succession, could be *proved* by Holy Scripture. Therefore, we would not be justified in insisting upon the acceptance of such a theory as an essential part of a basis for a united Church.

To try to cover the many other points in the basis of union and constitution which have been criticized by opponents of the union would unduly extend this already long article, but I should mention briefly two other objections that are frequently raised. The first is the Note in the Scheme which disclaims on behalf of the uniting Churches the intention "to demand the assent of individuals to every word or phrase in the Apostles' and Nicene Creeds, or to exclude reasonable liberty of interpretation, or to assert that these Creeds are a complete expression of the Christian faith." As the Derby Commission's report pointed out, there is no question of the "intentions" of the basis of union being throughout "fully Orthodox as regards to the faith of the Church." The purpose of the footnote was not to open the door to error, but to allow those who were used to literal rather than liturgical language the liberty of interpretation which is so customary in the Anglican Communion that clergy and laity take it for granted. It is interesting to note that the Archbishop's Commission on the *Doctrine in the Church of England* said on this sub-

ject, "Assent to formularies and the use of liturgical language in public worship should be understood as signifying such general acceptance without implying detailed assent to every phrase and proposition thus employed." (Pages 38-39)

The second objection is to that section of the basis of union known as "the pledge." There are two parts to the pledge. The first asserts that if complete spiritual unity is to be attained "one essential condition of the attainment of such complete unity is that all the members of the united Church should be willing and able to receive Communion equally in all of its Churches." The other is that members of the Church "pledge themselves and fully trust each other that the united Church will at all times be careful not to allow any overriding of conscience, either by Church authorities or by majorities, and that it will not in any of its administrative acts knowingly transgress the long-established traditions of any of the Churches from which it has been formed. Neither forms of worship or ritual, nor a ministry, to which they have not been accustomed, or to which they conscientiously object, will be imposed upon any congregation. . . ." That exceptions to the pledge will be almost inevitable must be obvious to anyone who contemplates the difficulties of administering a young Church, in which the contingencies which may arise cannot possibly be foreseen; nevertheless, it is an expression of a deep mutual trust, which is, after all, the one great essential element in any union of churches.

I can do no better in closing this article than to quote from Bishop Newbiggin's remarks concerning the pledge. "What is often forgotten is that this trust is not something secondary or auxiliary to the nature of the Church, a sort of lubricant in its machinery. Such trust is in fact one element in the charity by which the Church lives, a mark of the presence of the Holy Spirit. The pledge has sometimes been referred to as a 'gentlemen's agreement,' but that is surely an objectionable phrase for it seems to suggest that while we cannot agree as Christians, we can get on together as gentlemen. It suggests that our theological principles have been subordinated to the demands of the social code. But that is not what has happened. It is that as Christians we are led by the Holy Spirit to trust one another because — in spite of our differences — we recognize one another as being in Christ, and we recognize that this mutual trust belongs to the very essence of the constitution of the Church. Only because this is so, because we recognize in one another the fruits of the Holy Spirit, are we permitted and bound to seek the visible reunion of the Body, confident that in our obedience we shall be led into the fuller understanding of the Truth, which now we see only in part" (page 116).



Giotto (or his workshop) :

The Presentation in the Temple

Photo Courtesy Isabella Stewart Gardner Museum, Boston

The name of Giotto, one of the greatest in the history of art, must have become familiar to many Americans when the Christmas issue of *Life Magazine* printed full color photographs of his frescoes in the "Arena"-Chapel in Padua, illustrating the life of Christ. Reprints of these excellent reproductions, available at nominal cost, should certainly find their way into churches and Sunday schools, for they could serve as valuable helps in visual education.

Giotto's genius shines brightest in these wall-paintings of the little chapel in Padua. Even those who prefer art to be "realistic" in the photographic sense will be impressed by the monumental character of Giotto's figures, by the simplicity with which he builds his compositions so that their meaning becomes instantly clear. He did not know the laws of perspective, and his drawing, especially of animals, may strike us as quaint. But Giotto can teach us how little important "realism" is for great art. In his search for the expression of sincere religious experience he arrived at designs of such stateliness and inner truth they seem to embody the epic breath of the Biblical

narrative itself.

Fortunately we have in this country some of the very few existing panels ascribed either to Giotto's own hand or to his workshop, among them the "Presentation in the Temple" in the Isabella Stewart Gardner Museum, Boston. As in the similar treatment of the scene — from St. Luke 2, 22 — in the Padua frescoes the prophet Simeon is seen holding the Infant Jesus under the canopy of the altar. Mary and Joseph stand on the left, the latter with the two turtledoves in his hand which he will offer as a sacrifice for the first-born of Mary. On the right-hand side the prophetess Anna points to the Christ in Whom she has recognized the Redeemer. Jesus' child-like gesture, answered by Mary's outstretched hands, connects the two groups and indicates His love for His mother.

The solemn rhythms of this painting bring to our mind the unforgettable words in which the aged Simeon sums up the ultimate blessing of a long and devout life: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

# Presentation and Purification

By the Rev. Marion Matics

Rector, St. Andrew's Church, Mount Holly, N. J.

THE TWO great liturgical titles given by the Prayer Book to the feast of Candlemas offer a profound subject for meditation: "The Presentation of Christ in the Temple," or, "The Purification of St. Mary the Virgin."

Surely it was a dramatic event which they commemorate. Forty days after the birth of the holy Child, the parents make their way to the Temple in Jerusalem. The Law of Moses must be obediently fulfilled. The Mother must be purified from the alleged defilement of childbirth, and the first born Son formally presented as an offering to God. For thus was it written, "Every male that openeth the womb shall be called holy to the Lord."

Mary held Jesus in her arms, on the Temple steps, as an Apocryphal Gospel relates with poetic truth, "shining as a pillar of light," while angels stood around Him, adoring Him, as King's guards stand about their monarch. And old Simeon, who was a prophet and a seer of some kind and who lived in the Temple, stepped forward to hold the Baby with all of the fondness of the very old for the very young, and blessed God, that he had seen the salvation of Israel long-foretold, "a light to lighten the Gentiles, and the glory of thy people Israel." And Anna the prophetess, of great age, likewise gave thanks unto the Lord, "and spake of Him to all them that looked for redemption in Jerusalem." And after a pair of turtle-doves had been offered as a sacrifice, and those that had gathered around the little Child had dispersed, Mary and Joseph with their precious burden returned to Nazareth, another act completed in the drama of divine obedience.

The two liturgical names applied to this event, "Presentation" and "Purification," are well chosen: in a sense the whole of Christian moral theology is an interplay between these two concepts. God asks that we should present quite a number of things to Him — ourselves, our souls and bodies (in the words of the Liturgy), our lives, our careers, our friendships, our families, our interests, our thoughts, the things that we want and that we achieve; in short, our complete obedience. He asks also that these gifts, which are really one gift; our whole being, be of relative purity; that they constitute a gift worthy of His reception, which reception equals the salvation of a man's soul.

The whole Christian ethic is thus purification as the means to salvation, and

presentation as the end. The two concepts are different sides of the same coin; and in practice they are one, for to purify himself is for a man to present himself to God; and to present himself to God he must be pure, and in the presentation becomes pure. It is by most happy chance that the feast of the Baby Jesus brought to the Temple has these two names.

On the sacred day of presentation the blessed Virgin gave two gifts. She gave herself, purified symbolically, for God to use; as she had done at the time of her annunciation, and as she had done throughout her life, so that she might be deserving of that honor which came of being chosen to serve as the earthly Mother of God. She also gave at that ancient altar in Jerusalem another and even more worthy gift than her own purity and sanctity: she gave the Christ-child, the gift of God to God, but with man as the giver; the only really worthy offering that anyone can give to God. She gave the Christmas Baby that had been born under a star and laid in a manger, worshipped by shepherds and adored by kings, and destined to be the Saviour of the world. She gave man's only worthy gift, one which it is also our privilege, through the grace of God, to give to Him.

And the passive Baby Jesus, being presented at the Temple, was submitting to an action symbolic of His whole life. It was a kind of Introit to that living Eucharist which was His glorious career as man. His whole life was an acting of this ritual gesture. His life was the act of being given to God: of obligation, of appreciation; of purifying and presenting.

And we, when we come to latter-day Temples of the Lord of the new Israel and of all the world, and like Simeon meet there the Christ-child, we, too, are standing at the cross-roads of the beginning and of the end. The old man faces the eternal Baby, the Baby who is also the Ancient of Days. He steps from the door of time to the threshold of eternity. He looks at the new and he sees the old. In the presence of Jesus time is transected: we stand for a moment in a pillar of light, and although our salvation came in time, for a moment of time we are of the timelessness which marks the unchanging Godhead.

Thus can Simeon say,

Lord, now lettest thou thy servant depart  
in peace, according to thy word.  
For mine eyes have seen thy salvation. . . .

For a moment of timelessness purification and presentation are at one with

## The Presiding Bishop's Book for Lent 1949

### THINGS THAT MATTER, *The Best of*

*the Writings of Bishop Brent*  
Edited with a Biographical  
Sketch by Frederick W. Kates

• When the immortal Bishop Charles Henry Brent ended his earthly career just twenty years ago at Lausanne, Switzerland, he left among his possessions a note saying: "My next book will be called 'Things that Matter.'"

• Here is an exceedingly timely and helpful collection of the writings of Bishop Brent designed for devotional reading and study during Lent. The new book will include a biographical sketch, the Bishop's last statement to his clergy and people—a superb statement of his final position on matters to which he had devoted his life, prayers and meditations, instructions on the life of prayer, and a section of excerpts from letters to friends in bereavement. **\$1.50**

### The Best of STUDDERT- KENNEDY

With a tribute by the late  
Archbishop of Canterbury

• Here are 97 selections from the writings of G. A. Studdert-Kennedy—mostly talks and short essays on the many subjects over which his great mind ranged, but also a number of Retreat addresses, "sermonettes," and a selection of his finest poetry in *The Unutterable Beauty*. Here, in addition to his famous "Indifference" appear also his well-known dialect poems.

The anonymous editor writes: "The reader unacquainted with these writings will be startled, stimulated and strengthened by their undiminished power."

**\$2.00**

at your bookseller

**HARPER & BROTHERS**  
49 E. 33rd Street, New York 16, N.Y.



*Leonard E. Wills.  
Donald G. Dawe*

### THREE-QUARTERS OF A CENTURY'S EXPERIENCE — AT YOUR SERVICE.

Our Representatives, Mr. Leonard E. Wills and Mr. Donald G. Dawe, who are crossing to America in January, 1949, have between them more than eighty years of service with J. Wippell & Co., Ltd.

Their knowledge of Clerical Tailoring and Robemaking is quite exceptional, and their advice can be relied upon implicitly.

Should you wish to meet these two gentlemen during their visit please communicate with them c/o The Guaranty Trust Co., 140, Broadway, New York City, when their nearest point of contact will be sent to you.

#### PALM

For Palm Sunday, April 10th, 1949  
ORDER EARLY

12 Heads.....	\$ 3.25
25 Heads.....	6.25
50 Heads.....	10.00
100 Heads.....	16.50
500 Heads.....	66.50

WE GUARANTEE EVERY HEAD OF  
PALM WE SHIP OR REFUND  
YOUR MONEY

*We are Pioneers in the handling of Palm.*

**THE NIESSEN CO.**  
(Established 1895)  
1201 Race Street Philadelphia 7, Pa.

#### CHOIR VESTMENTS

Clerical Suits

Cassocks . . . Surplices

Stoles

Rabats . . . Rabat Vests . . . Collars

Black Clerical Shirts

**CHURCH HANGINGS**

ALTAR LINENS

**C. M. ALMY & SON, Inc.**

562 Fifth Ave., New York 19, N. Y.

one another. The Baby is presented to Simeon, and Simeon is presented to the Baby. The Baby is presented to God, and the Baby is God. The means and the end come together: purification *is* presentation. The striving in time for purity is achieved in eternity; for Simeon looks at God, and God looks at Simeon, and that is Simeon's salvation; as it is also the salvation of Mary and Joseph and Anna the prophetess, and the salvation of each of us, whenever we are presented to the Christmas Baby and He is presented to us. Time which implies ending and death is supplanted by life of which a moment is eternal. Darkness becomes light, "a light to lighten the Gentiles." Unworthiness becomes glory, "the glory of thy people Israel."

When Simeon held in his arms the Baby, the *Corpus Christi*, he may not have thought that he held the very secret of existence there, the Person of divine substance which we have seen symbolized as one of three interlinking rings representing the mystery of the Holy Trinity; nor may he have known that he held within his arms the secret of the Incarnation, the God made man; or the mystery of the Holy Eucharist, the Body and Blood of the living God; or the mystical but still physical extension of the Incarnation which we enjoy as the Catholic Church: but if he did not know these things with his mind, he knew them with his heart, and if he did not speak these truths in the words of theology, he did tell of them in the language of poetry.

"Mine eyes have seen thy salvation," he said, and that was the key mystery of the Incarnation, the coming to earth of one member of the eternal Trinity, and the implied promise that God would remain with man always, as indeed He has done in the prayers and the Sacraments of His other *Corpus Christi*, the Church. It is "light," he said, and it is "glory," this salvation; and now the Lord's servant may depart in peace from the vision of the Baby God to the God which sent the Baby.

And that is the way with each of us, knowing the Christ in word and Sacrament, we are purified of our small selves, and filled with His light and His glory; and presented to Him, we are presented to God, and God to us. The beginning and the end meet. Purification and presentation, time and eternity, become one in the vision of the eternal Godhead.

#### JERUSALEM CYCLE OF PRAYER

##### February

6. Albany, G. Ashton Oldham, Frederick L. Barry
7. Algoma, Canada, William L. Wright
8. American Churches in Europe, John I. B. Larned
9. Anking, China, Lloyd Craighill, Robin T. S. Chen
10. Antigua, B.W.I., Nathaniel W. N. Davis
11. The Arctic, Archibald L. Fleming
12. Argentina, and Eastern S. America, with the Falkland Islands, Daniel I. Evans

**VERMONT**

**Junior Warden is Again Inaugurated as Governor**

The Hon. Ernest W. Gibson, a communicant of St. Michael's Church, Brattleboro, Vt., and junior warden of the vestry, was inaugurated for his second term as Governor of Vermont on January 6th at Montpelier.

The rector of St. Michael's, the Rev. John W. Norris, gave the invocation at the opening of the joint session of the State Legislature, preceding the inauguration, and Bishop Van Dyck of Vermont offered the invocation immediately before the administration of the oath of office.

**NEW YORK**

**Olmstead Hall Dedicated at St. George's Church**

A modernized auditorium was dedicated January 9th at St. George's Church, E. Sixteenth St., New York. The auditorium, which accommodates 500 persons and is on the second floor of the parish house, was dedicated to the memory of the late William B. Olmstead, Jr., former vice-president of the American Viscose Corporation, who was a vestryman at St. George's for many years.

New features include a permanent stage with variable stage lights and a loud speaker system, a ventilating system, and 56 ceiling fixtures. The kitchen and pantry adjoining Olmstead Hall have also been completely modernized with electric dishwashers, steam tables, and a three-battery coffee urn.

**SOUTH FLORIDA**

**Builders, Workmen Join in Service of Dedication**

St. Paul's Church, Delray Beach, Fla., was enlarged recently and on January 2d a service of dedication was held with Bishop Wing of South Florida officiating.

An unusual feature of the service was the participation of many of the persons who had helped to enlarge the building.

In the procession entering the church after the crucifer and choir came the building committee, the architect, the contractor, the electricians, painters, and other workmen.

"The building committee wished this opportunity to pay tribute to those who made the extension possible," the Rev. C. O. Farrar, rector of St. Paul's, commented. "The steady growth of the community and the increasing activity of the parish had long made it evident that enlarged facilities were necessary."

Dedicated were the enlarged nave and transepts and memorials, including a pulpit, registry, alms receiving basin, lights, and a commemorative plaque.

A large class was also confirmed by Bishop Wing.

**SOUTHERN OHIO**

**Dedication of Bells at Calvary Church, Cincinnati**

Two sets of electronic bells, part of a Thanksgiving and Memorial Fund raised by the congregation after World War II, were dedicated at Calvary Church, Clifton, Cincinnati, on December 2th, a day that also marked the celebration of the 100th anniversary of the first church building of the parish.

Prof. Arthur L. Bigelow, carillonneur of Princeton University, gave a recital on the Flemish carillon of 61 bells in the afternoon. In the evening another concert was presented on the set of 25 English bells, by Dr. Alexander McCurdy, head of the organ department of the Curtis Institute of Music in Philadelphia. The bells were installed by Schulmerich, Inc.

During the centennial celebration, Mr. Morison R. Waite, who has played a prominent part in the life of the parish and diocese, was presented with a hand-tooled leather book containing the signatures of nearly 450 members of the parish.

**W. NEW YORK**

**Antique Altar**

A black walnut table, believed to have served as an altar for the first Episcopal congregation in Buffalo, today occupies a place of honor in St. Paul's Cathedral, Buffalo. A small, yellowed typewritten label on its underside reads:

"First altar of St. Paul's Church, removed from Ransom's Tavern to the Huff House, probable date 1818."

The table was presented to the Very Rev. Edward R. Welles, dean of the

**CELESTA CHIME**  
A Deagan Instrument

Conveys your message to the whole community in the matchless melody of the music of bells.

Permits playing of rapid musical passages without blurring.

Installation requires no special construction or reinforcement of the average church building.

For full details, write to Dept. LC-149

**J. C. DEAGAN, INC.**  
1770 BERTEAU AVE., CHICAGO 13, ILL.

**RAMBUSCH**  
for  
PAINTING  
DECORATING  
ALTARS  
LIGHTING FIXTURES

**RAMBUSCH**  
Designers Decorators and Craftsmen  
40 West 13th St., New York 11, N. Y.

**Distinctive Vestments**  
CLERGY AND CHOIR  
ALTAR HANGINGS  
J. THEODORE CUTHBERTSON INC.  
2013 WALNUT STREET  
PHILADELPHIA 3, PA.

**ENGLISH CATHOLIC CONGRESS TRACTS**

17 Numbers: 20 Cents each  
Entire Series for \$3  
Sample for 25c

**S. CLEMENT'S TRACT CASE**  
2013 Apple Tree St. Philadelphia, Pa.

**The American Church Union, Inc.**  
Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

**GENERAL SECRETARY**  
Box 455 Rosemont, Pa.

**R. GEISSLER, INC.**  
71-79 W. 45th St., New York 11, N. Y.  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

**LESLIE H. NOBBS**  
536 MADISON AVE., NEW YORK CITY  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture

## Good Manners in God's House

Our Altars are the holiest places in this world—all Episcopalians are agreed on that, and nothing takes precedence over them in worshipful reverence, except The Blessed Sacrament when it is upon those Altars. So it is quite lovely, not strange, and exceedingly good manners toward God when the faithful think enough of our Holy of Holies to reverence it with a respectful little bow of the head, don't you think? When Jesus comes upon those same Altars in The Blessed Sacrament of His Body and Blood, He Himself is strangely, wonderfully, ACTUALLY there! He said He would be. HE IS! And then, there is nothing strange, but just reverent, and in good manners if the faithful drop on one knee in a genuflection, just exactly as they would do if they saw Jesus face to face. Just lovely, meaningful reverence, and NOT some Roman practice propagated by Anglo-Catholics to ape

Rome. Just good manners toward God, truly, that's all.

We've often thought, personally, what we would do if Jesus ever came into our place of business. Genuflect? Folks, just hush! We'd be on our knees and our faces would almost touch the ground, for we'd find it hard to face His sinless face and eyes, with our sins so clearly before us. So would you, too, wouldn't you, honestly? So, it is about as little as we can do, it seems to us, in our very limited time and opportunity here, to show God and Jesus how truly we adore all there is to know about Them, and to extend to Them, reasonably, the same good manners we exert toward mighty, mighty finite men and women.

And now, just a friendly wish for you and yours. We hope that there are still many traces of the blessings of Christmastide left in your hearts. You needn't ever lose them, unless you want to.

### AMMIDON AND COMPANY

Horace L. Varian

Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

*Serving The Episcopal Church*

*May we have the privilege of recommending several of the most helpful manuals of devotion and instruction that are now available? Truly, no faithful Episcopalian should be without one, for no Episcopalian will EVER know all there is to be known and loved about their Church.*

Cathedral, by Richard R. Garwood of Buffalo, who bought it at an auction recently.

"I didn't notice the label for several days," Mr. Garwood declared. "I bought the table because it was attractive and I like antiques. When I saw the label, however, I decided that it really belonged to the Cathedral."

Dean Welles admits that he has no real proof that the table served as the altar of the first Episcopal Church in Buffalo, but he says that he is convinced of its authenticity.

Dean Welles explained that St. Paul's Church was organized at a meeting in Elias Ransom's Tavern on the northwest corner of Main and Huron Streets, Buffalo. The first Church edifice was built on the present site in 1819 and the present building consecrated in 1851.

## MICHIGAN

### Fire Destroys Interior of All Saints' Church, Pontiac

Early on the morning of December 28th, the interior of All Saints' Church, Pontiac, Mich., was completely destroyed by fire, resulting in damage of more than \$200,000. Valuable paintings, Oriental rugs, memorial furnishings, the pipe organ, the church furniture, including solid walnut pews, were consumed by flames which leaped many feet into the air and for a time endangered not only the adjoining parish house and rectory, but the property across the street.

#### RENOVATION

During the past summer the parish had spent nearly \$50,000 in a complete renovation of the property, including new roofs, repointing of all brick and stone, the building of two new offices, and a new entrance as a memorial to the former rector, the Rev. Bates G. Burt. A great deal of this was of course destroyed in the fire, but the new offices and memorial entrance escaped serious damage, and the repointed walls, including the tower, still stand.

Before the ashes were fairly cool, plans were under way by the Rev. Ivol I. Curtis, rector of All Saints', and the vestry, for the rebuilding of the church. The construction company had not quite completed the work begun during the summer and has now agreed to stay on the job and rebuild the edifice. Insurance will cover the greater part of replacements. Meanwhile, services and parish activities will be carried on in the parish house.

Two valuable stained glass windows were destroyed by heat and water and will be replaced. The studio will attempt to salvage at least a small part of the original glass, mostly for sentimental reasons.

J. WIPPELL & CO. LTD.  
EXETER ENGLAND

CHVRCH ART



STAINED GLASS WINDOWS, FURNISHINGS IN WOOD, STONE AND METALS, CHURCH ORNAMENTS, HAND EMBROIDERED FRONTALS AND VESTMENTS.

AMERICAN REPRESENTATIVE:  
GEORGE L. PAYNE  
ONE, LEE PLACE, PATERSON, N. J.

ENQUIRIES FOR CASSOCKS, SURPLICES AND ALL CLERICAL OUTFITTING, DIRECT TO:—  
J. WIPPELL & CO. LTD., EXETER.

## CHURCH FURNISHINGS MOWBRAYS of LONDON & OXFORD for CHURCH WOODWORK

FRONTALS HANGINGS

*Enquiries from Architects specially welcomed*

A. R. MOWBRAY & CO. Limited  
28 MARGARET STREET  
LONDON, W.1, ENG.



### ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books — 150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples Payment with orders

ST. JAMES LESSONS, Inc.  
865 Madison Ave. New York 21, N. Y.

SHRINE OF OUR LADY OF CLEMENCY  
CONTINUOUS NOVENA

Write for Booklet

S. Clement's Church  
20th & Cherry Streets Phila. 3, Pa.

### KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars  
Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1949  
Over One Hundred Years



COX SONS & VINING, Inc.  
131 East 23rd Street, New York 10, N.Y.

# EDUCATIONAL

## UNIVERSITIES

### Liston Pope Named Dean of Yale Divinity School

Dr. Luther A. Weigle, noted educator, will retire on June 30th as Dean of the Yale University Divinity School, a position he has held for 21 years.

President Charles Seymour of Yale University, who made the announcement, said that Dr. Liston Pope, professor of Social Ethics at the Divinity School, had been appointed to succeed Dean Weigle.

The retiring dean has been prominent in many national and international non-Roman organizations. From 1940 to 1942 he was president of the Federal Council of Churches, and since 1928 has served as chairman of the executive committee of the World Council of Christian Education.

Dean Weigle told Religious News Service he will concentrate on his duties as chairman of the Revision Committee for the Standard Version of the Bible. The Revised New Testament was published in 1946 and it is hoped the Old Testament will be completed in 1952.

Dr. Pope is a minister of the Congregational Christian Churches. He has been active in the labor movement and other efforts for social justice.

In February, Dr. Pope will take a leave of absence to study race relations in Liberia and South Africa, but will return at the end of the semester to assume his new duties as dean. He is a member of the Department of Race Relations and of the Department of the Church and Economic Life of the Federal Council of Churches. [RNS]

## SEMINARIES

### Deans Discuss Pre-Enrolment of Students of Military Age

One of the subjects discussed by the deans of theological seminaries of the Church at their annual meeting in December was the pre-enrolment of students under the selective service regulations. The meeting was held at the College of

Preachers in Washington under the auspices of the Joint Commission on Theological Education.

In addition to the deans, those in attendance included Bishop Dun of Washington and the Rev. Canon Theodore O. Wedel, chairman and secretary, respectively, of the Joint Commission; Robert Worthington of the Church Pension Fund; and the Rev. J. Clemens Kolb of the Church Society for College Work.

Discussion of pre-enrolment was directed to Public Law 759 and especially Section 6(g):

"Students preparing for the ministry under the direction of recognized Churches . . . who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service."

### CONDITIONS

The deans agreed to take uniform action in regard to exemptions under this act and to grant pre-enrolment only in exceptional cases under the following minimum conditions:

That the seminary receive a letter from the applicant's bishop containing a positive request for pre-enrolment as the best course, in the bishop's judgment, for the particular applicant.

That the seminary receive a transcript of the applicant's college work covering at least one academic year.

That the applicant should undertake to pursue in college a course of pre-seminary studies, as recommended by the American Association of Theological Schools.

That the seminary receive from the applicant a letter stating his age, his reason for studying for the ministry, and the name of his college dean, faculty advisor, or a college instructor qualified to make personal recommendations about him.

### CLERICAL NEEDS

The over-all clerical needs of the Church were also carefully studied and discussed. These studies showed that the Church will need, within the next five years, at least 2,033 additions to the ordained ministry in order to fill the Church's clerical requirements at that time. This is a conservative figure and only covers that expansion of the Church's activities which is already contemplated.

The deans unanimously approved the following conclusions regarding these needs:

"The Episcopal Church will need annually 300 ordinands trained in our own seminaries for the next five years. This figure . . . assumes that approximately another hundred ordinands will come annually from sources other than our semi-

## SCHOOLS

### FOR GIRLS

#### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist  
An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:  
**THE SISTER SUPERIOR**  
Box 56, Mendham, New Jersey

## KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC **KENOSHA, WIS.**

#### MARGARET HALL

under Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:  
Sister Rachel, Prim., O.S.H., Box 8, Versailles, Ky.

### Saint Mary's School

Mount St. Gabriel  
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:

**THE SISTER SUPERIOR**

### FOR BOYS

## CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee — \$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:  
The **CANON PRECENTOR**, Cathedral Choir School  
Cathedral Heights, New York City

#### ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

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

### NURSING

#### A three year course in NURSING

is offered to High School graduates  
Scholarships available  
Write to Director of Nursing  
**HOSPITAL OF SAINT BARNABAS**  
685 High Street Newark 2, N. J.  
Affiliated with Rutgers University

If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

## SCHOOLS

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President  
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College  
Northfield Minnesota

## CLASSIFIED

### CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

### FOR SALE

GOLD DAMASK Eucharistic Vestments (complete set), small Ciborium (almost new), small Thurible, sterling silver Rosary (new), and medium-sized Chalice. (Bargain prices). Reply Box R-216, The Living Church, Milwaukee 3, Wis.

### LINENS & VESTMENTS

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

### MISCELLANEOUS

USED RELIGIOUS BOOK catalog ready. Write today! Baker Book House, Grand Rapids 6, Michigan.

### POSITIONS OFFERED

ORGANIST-CHOIRMASTER, churchman, experienced in boys' choir, for prominent central Pennsylvania parish. Good salary, excellent teaching opportunities. Reply Box J-211, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

ASSISTANTSHIP OR CURACY; Eastern seaboard, preferably metropolitan area. Experienced pastor; good preacher; Prayer Book Churchman. Excellent references. Available before Lent. Reply Box D-210, The Living Church, Milwaukee 3, Wis.

ELDERLY PRIEST, good health, married, Catholic Churchman, desires like-minded parish. Successful all age groups. Reply Box C-215, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, 45, Mus. M., churchman, experienced church and college, desires full time church position beginning September. New England or Atlantic States. Reply Box K-212, The Living Church, Milwaukee 3, Wis.

EUROPEAN PRIEST, in American Episcopal Orders, visiting here desires temporary or permanent work. Has at present large Church in Europe but wishes to stay in U.S.A. Reply Box A-208, The Living Church, Milwaukee 3, Wis.

ELDERLY, VIGOROUS CLERGYMAN wishes opportunity, as Resident Chaplain, to serve patients of hospital, sanatorium, home, or other institution; asking only room and board. Eastern state preferred. Reply Box D-209, The Living Church, Milwaukee 3, Wis.

PRIEST: Young Rector in rural work desires suburban or urban parish in East. Energetic, adaptable, keen interest in religious education, progressive ideas. Excellent references. Reply Box L-213, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, M.A., A.A.G.O., fifteen years experience with adult and youth choirs, desires change. Consecrated Christian. Excellent references. Reply Box B-217, The Living Church, Milwaukee 3, Wis.

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

## EDUCATIONAL



FROM IOWA TO JAPAN: Shown are three members of the Altar Chapter at St. Katharine's School, Davenport, Iowa, as they pack boxes of clothing and books to send to St. Agnes' School, Kyoto, Japan.

aries; it covers only anticipated replacements and men for new work for which funds are in sight.

"It is conceivably that, if all our seminaries operate at absolutely maximum capacity, they can train 800 students, which would mean that about 250 men from them would be ready for ordination annually. A realistic appraisal of the present facilities leads us to conclude that our seminaries will probably produce about 200 men a year.

"This conclusion points to the fact that the Church will continue to face a serious shortage of ordinands unless (a) our present seminaries are expanded; (b) effective efforts are made to recruit more men for the ministry. This must be combined with very careful screening of applicants for admission to our seminaries and of the men admitted thereto.

"It is obvious that to train more men for the ministry in our seminaries will cost a great deal of money. It is very expensive to expand plants, provide for proper maintenance, and pay additional faculty salaries."

### NEGRO CLERGY

After a discussion of the shortage of Negro clergy, their recruiting and training, the deans passed this resolution:

"The deans believe that a grave moral burden on the Church is its apathy toward Negroes. If the Episcopal Church sincerely wants to minister to Negroes and to have more Negro communicants, there is need for vastly greater encouragement to Negroes to study for the ministry. Our seminaries are willing and able to receive them in greater number than at present."

## SECONDARY SCHOOLS

### St. Katharine Girls "Adopt" Students in Kyoto, Japan

Through the efforts of an American G.I., St. Katharine's School, Davenport, Ia., "adopted" St. Agnes' School, a similar school founded by the Episcopal Church in Kyoto, Japan.

James Bates, a young Iowan stationed in Kyoto, met Miss Hallie Williams, the school head, and often visited the school where he saw the lack of text books, music scores, and pitiful lack of clothing and shoes. "Just an ordinary pair of shoes costs \$60 in Japan; dress fabrics, \$5 a yard," according to Miss Williams.

On returning to the states, Mr. Bates got in touch with Bishop Haines of Iowa and suggested that St. Katharine's School, Davenport, help the school in Japan.

The Altar Chapter at St. Katharine's School was eager to cooperate. Under the direction of Miss Marian Latz, director of sacred studies, 10 boxes of needed shoes, books, and clothing have been sent to Japan. St. Katharine's students correspond with Japanese English students and take great interest in Japanese costumes and art aroused by correspondence and pictures they exchange.

"It is a part of our Christian education to help girls realize that there is a brotherhood of Christian people without regard to race or color" comments Miss Latz.

# CHANGES

## Appointments Accepted

The Rev. Francis H. Ball, formerly rector of St. Luke's Church, Grant's Pass, Ore., will, for the first six months of 1949, be vicar of St. David's, Shelton, and St. Luke's, Elma, Wash. Address: Lawton Apts., Apt. 7, Shelton, Wash.

The Rev. Harrison H. Black, formerly rector of the Church of the Holy Communion, Tacoma, Wash., is now rector of St. Matthias' Church, Toccoa, Ga.

The Rev. Mark L. Brewster, formerly rector of St. John's Church, Havre de Grace, Md., will become rector of St. Mark's Church, Aiken, Md., on March 1st.

The Rev. J. Perry Cox, formerly priest in charge of St. Stephen's Church, Romney, W. Va., and Emmanuel Church, Keyser, will become rector of St. Peter's Church, Paris, Ky., on February 1st.

The Rev. James P. DeWolfe, Jr., who formerly served Grace Church, Carthage, Mo., is now rector of All Saints' Church, Fort Worth, Tex. Address: 4301 Southwest Blvd., Forth Worth, Tex.

The Rev. Leslie Dunton, formerly curate of the Church of the Epiphany, Seattle, Wash., is now rector of St. Luke's Church, Grants Pass, Ore.

The Rev. George Entwisle, who formerly was rector of All Saints' Church, Watrous, Sask., Canada, and missionary in the diocese of Saskatchewan in the Church of England in Canada, is now rector of Grace Church, Baldwinville, N. Y., and priest in charge of St. John's Church, Phoenix, N. Y. Address: Grace Church Rectory, Baldwinville, N. Y.

The Rev. L. Wade Hampton, formerly rector of Trinity Church, Moundsville, W. Va., is now priest in charge of the Church of St. John the Baptist, Milton, Del.

The Rev. Richard F. Henderson, formerly priest in charge of the Church of the Epiphany, Trumansburg, N. Y., will become rector of St. James' Church, Hammondsport, N. Y., on February 1st.

The Rev. G. Karl Markgraf, formerly rector of Holy Trinity Church, Richmond, Calif., is now vicar of St. Luke's Church, Seattle, Wash., and is in charge of the Church of the Redeemer, Kenmore.

The Rev. Angus Miller, formerly rector of Trinity Church, Nevada City, Calif., is now assistant at Christ Church, Eureka, Calif., and is in charge of St. Mary's Church, Ferndale, and St. Paul's, Crescent City. Address: 3133 Glen St., Eureka, Calif.

The Rev. Waldo I. Peterson, formerly priest in charge of All Saints' Mission, Loveland, Colo., is now rector of St. Andrew's Church, Manitou Springs, Colo., and priest in charge of St. Andrew's Mission, Cripple Creek, Colo. Address: P. O. Box 1066, Manitou Springs, Colo.

The Rev. Birney W. Smith, Jr., formerly priest in charge of St. Margaret's Church, Dayton, Ohio, will be priest in charge of St. Andrew's Church, Evanston, Ill., after February 15th. Address: 1930 Darrow Ave., Evanston, Ill.

The Rev. Claude Francis Stent is now rector of Trinity Church, Garnerville, N. Y. Previously he was for many years rector of St. Margaret's Church in the Bronx, ministering to people of four different races.

The Rev. Walter N. Welsh, formerly rector of the Church of the Annunciation, Oradell, N. J., will be rector of Grace Church, Syracuse, N. Y., after March 1st. Address: 1006 Harrison St., Syracuse 10, N. Y.

## Resignations

The Rev. Clinton Hamlin Blake, Jr., formerly vicar of St. Paul's Church, Morris Plains, N. J., resigned this cure on January 1st in order to devote full time to his studies.

The Rev. Hugh Farwell, who was formerly assistant in St. Paul's Church, Flint, Mich., has left the diocese of Michigan.

The Rev. Jennings Wise Hobson, D.D., rector for 32 years of Christ Church, Bluefield, W. Va.,

and the Church of the Heavenly Rest, Princeton, W. Va., will resign, effective June 30th, because of ill health.

The Rev. William Hosking, who was formerly in charge of St. Paul's Church, Brighton, and St. Stephen's Church, Hamburg, has left the diocese of Michigan.

The Rev. Albert Linnell Schrock is no longer vicar of Christ Chapel, Wortendyke, N. J.

## Changes of Address

Chaplain William R. S. Donaghy, formerly addressed at Hq. and Hq. Company, 504 ABN Inf. Regiment, Fort Bragg, N. C., should now be addressed at 11th A/B Detachment P. O., 82d A/B Division, Fort Bragg, N. C.

The Rev. Arnold M. Ross, formerly addressed at the Little Portion Monastery, Mount Sinai, L. I., N. Y., should be addressed temporarily at 579 Roanoke Ave., Riverhead, L. I., N. Y.

The Rev. John J. Lloyd should be addressed c/o the Rt. Rev. Jiro Sasaki, Karasumaru dori, Shimotachiuri, Kyoto, Japan.

## Ordinations

### Priests

**California:** The Rev. Charles Wilbur Woodhams was ordained to the priesthood on January 6th by Bishop Block of California at St. Luke's Church, San Francisco. The ordinand was presented by the Rev. Eric Jackson; the Rev. Dr. John C. Leffler preached the sermon. The new priest will be assistant to the rector of St. Luke's. Address: 2628 Steiner St., San Francisco.

**Massachusetts:** The Rev. Ward McCabe was ordained to the priesthood on December 17th by Bishop Nash of Massachusetts at St. Paul's Cathedral, Boston. The Rev. C. W. F. Smith presented the candidate; the Rev. Robert Hatch preached the sermon. The new priest will continue as assistant at St. Andrew's Church, Welles-



# Church Services near Colleges

**BRADFORD JUNIOR COLLEGE**  
**TRINITY** Haverhill, Massachusetts  
 Rev. Lewis Houghton  
 Sun 8, 9:30, 11; Wed & HD 8:30

**BROWN UNIVERSITY**  
**ST. STEPHEN'S** Providence, R. I.  
 Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
 Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

**COLUMBIA UNIVERSITY**  
**ST. PAUL'S CHAPEL** New York City  
 Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap  
 Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

**DUKE UNIVERSITY**  
**THE EPISCOPAL CHURCH AT DUKE UNIVERSITY** Durham, N. C.  
 Rev. George A. Workman, Chap  
 Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

**HARVARD, RADCLIFFE**  
**CHRIST CHURCH** Cambridge, Mass.  
 Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
 Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

**UNIVERSITY OF ILLINOIS**  
**CHAPEL OF ST. JOHN THE DIVINE** Champaign, Ill.  
 Rev. William Ward, S.T.M., Chap  
 Sun 9, 11, HC; Canterbury 6

**MILWAUKEE-DOWNER, STATE TEACHERS**  
**ST. MARK'S** Rev. Killian Stimpson  
 2604 N. Hackett Avenue, Milwaukee 11, Wis.  
 Sun 8, 9:30, 11

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

**UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN**  
**CALVARY** Columbia, Missouri  
 Rev. Roger Blanchard, r; Rev. Ned Cole, c; Miss Louise Gehan  
 Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

**UNIVERSITY OF NEW HAMPSHIRE**  
**ST. GEORGE'S MISSION** Durham, N. H.  
 Rev. Randall C. Giddings, Chap  
 Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3, Thurs 6:30

**NEW PALTZ STATE TEACHERS**  
**ST. ANDREW'S** New Paltz, New York  
 Rev. J. Marshall Wilson  
 Sun 8, 11; Tues & HD 9:30, Thurs 8  
 Canterbury Club Sun 5:30

**PRINCETON UNIVERSITY**  
**PROCTOR FOUNDATION** Rev. H. B. Cannon, Chap  
 Services in the Marquand Transcept of the University Chapel  
 Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion  
 Weekdays Tues & Fri 7:45

**TRINITY CHURCH** Rev. John V. Butler, D.D., r; Rev. Haig J. Nargesian, c  
 Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

**SOUTHWESTERN LOUISIANA INSTITUTE**  
**ASCENSION** Rev. J. Boyes Jardine  
 1030 Johnston St., Lafayette, Louisiana  
 Sun 7:30, 11  
 Morris Episcopal Student Center, 1402 Johnston  
 Thurs 7; 6:30 Canterbury Club, Miss Wynne Ditchburn

**SULLINS COLLEGE**  
**VIRGINIA INTERMONT-COLLEGE KING COLLEGE**

**EMMANUEL** Bristol, Virginia  
 Rev. Maurice H. Hopson, B.D., r  
 Sun 8, 11; Thursday 10:30

**UNIVERSITY OF TEXAS**  
**ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas  
 Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)  
 Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

**UNION COLLEGE**  
**ST. GEORGE'S** Schenectady 5, N. Y.  
 Rev. Darwin Kirby, Jr., Rev. David Richards  
 Sun 8 HC, 9 Family Eu, Breakfast, Ch 5; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

**VASSAR COLLEGE**  
**CHRIST CHURCH Acad. & Barclay**, Poughkeepsie, New York  
 Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work  
 Sun 8, 9, 11, 7:30, 8; HD or Thurs 10, other days 9; College supper-discussion, Fri 6

**UNIVERSITY OF WASHINGTON**  
**CHRIST CHURCH SEATTLE, WASHINGTON**  
 Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap  
 Sun 8, 11, 6:30 Ev; Wed & HD 7

## CHANGES

ley, Mass. Address: 8 Cottage St., Wellesley 81, Mass.

**Nebraska:** The Rev. Thomas Alfred Belcher Ditton was ordained priest on December 21st by Bishop Brinker of Nebraska at St. Timothy's Church, Gering, Nebr. He was presented by the Rev. Francis J. Pryor; the Very Rev. Winfield E. Post, dean of St. Mark's Pro-Cathedral, Hastings, preached the sermon. The new priest will be in charge of St. Timothy's Church, where he has been deacon. Address: Box 95, Gering, Nebr.

### Deacons

**Central New York:** Harold S. Knight, who had been a Baptist minister for 10 years, was ordained deacon on January 6th by Bishop Higley, Suffragan Bishop of Central New York, at St. Mark's Church, Clark Mills, N. Y. It was Bishop Higley's first ordination. The candidate was presented by the Rev. Lloyd Charters, who also preached the sermon. The Rev. Mr. Knight will be deacon in charge of St. Mark's, Clark Mills,

and St. Peter's, Oriskany, N. Y. Address: Clark Mills, N. Y.

**Gardner Smith** was ordained deacon on January 6th by Bishop Peabody of Central New York at St. Peter's Church, Cazenovia, N. Y. He was presented by the Rev. William R. Robbins; the Rev. Charles Sykes preached the sermon. The Rev. Mr. Smith will be deacon in charge of St. John's, Marathon, and Grace Church, Whitney Point. Address: Marathon, N. Y.

**Colorado:** Arthur William Pierpoint was ordained deacon on December 20th by Bishop Ingle of Colorado at Grace Church, Colorado Springs. He was presented by the Rev. Dr. J. Lindsay Patton, Bishop Bowen, Bishop Coadjutor of the diocese, preached the sermon. Address: Grace Church, Colorado Springs, Colo.

**Harrisburg:** Paul Daugherty Emenheiser was ordained deacon on December 20th by Bishop Heistand of Harrisburg at Trinity Church, Renovo, Pa., where the Rev. Mr. Emenheiser will be vicar. Bishop Heistand preached the sermon.

### Marriages

Chaplain Kenneth D. Perkins of the U. S. Navy and Miss Ruth Kirkpatrick of Ontario, Calif., were married on January 8th at St. Paul's Cathedral, Los Angeles, by Bishop Gooden, Retired Suffragan Bishop of Los Angeles. Address in Hawaii after February 1st: c/o District Chaplain's Office, Navy No. 128, Fleet Post Office, San Francisco, Calif.

### Living Church Annual Corrections

The Rev. Greydon P. Copeland has never lived at Roosevelt Ave., Hickville, N. Y. He is correctly addressed: The Rectory, Holy Trinity Church, Hicksville, N. Y.

The Rev. Robert Leonard Miller, librarian at Seabury Western Theological Seminary, is incorrectly listed as being canonically connected with the diocese of Missouri. He is canonically connected with the diocese of Western New York.



## CHURCH SERVICES

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



### BALTIMORE, MD.

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

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,  
Rev. Arthur C. Kelsey, Assistants  
Sun: 7:40 Mat; 8 & 9 HC; 11 Sol Mass & Ser;  
6 EP. Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,  
HC add'l; Fri 5:30 Service of Help and Healing;  
C: Sat 5 to 6 by appt

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs  
9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

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

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low  
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to loop)  
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri  
Benediction 8; Confessions Sat 4-5, 8-9.

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex  
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon  
10; C Sat 5. Close to Downtown Hotels.

**ST. MARK'S** Rev. Walter Williams  
Cor. E. 12th Ave. & Lincoln St.  
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,  
Fri & HD 7; Wed 10; C by appt. Near State Capitol

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

**KEY**—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; 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

**ST. JOHN'S** Rev. Harold C. Williamson  
17th Ave. at Buchanan  
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed &  
HD 10

### INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D. D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days: HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

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

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-  
lington, D.D., Rev. Richard Coombs, Rev. Robert E.  
Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5  
by appt

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

### NEW YORK CITY (Con't)

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:  
8:30 HC; Thurs & HD 11 HC

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

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

### PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Rev. Philip T. Fifer, ThB.  
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;  
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs  
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;  
C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &  
10:30, HD 10:30

### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

**RIDGEWOOD, (NEWARK) N. J.**  
**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

### SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

### SAN FRANCISCO, CALIF.

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

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr., Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,  
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;  
C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glenn  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,  
Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;  
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat  
5 & 7 and by appt