

The Living Church

January 13, 1952

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Waible E. Patton
**THROUGH FIRE, FROST, AND DROUGHT the spring in
St. Thomas Church, Canyon City, Ore., continued to flow [see p. 20].**

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Life Forgets Church

MAUDE Callen, United Thank Offering worker at Pineville in the diocese of South Carolina for the past 25 years, was featured twice in *Life* magazine in December.

The December 3d issue of the magazine carried a 12-page story entitled "Nurse Midwife" with 31 pictures showing various phases of Mrs. Callen's work with the Negroes of Berkeley County. The December 24th issue pictures her opening some of the numerous letters which came to her following the article, many of them containing donations for her work. The *Life* magazine articles contained no reference to her connection with the Episcopal Church.

Mrs. Callen has been a worker in the diocese of South Carolina for 25 years. She lives at Redemer Mission, Pineville, where the diocese has a church, a school, and a clinic. She went to Pineville as a Church worker and later became also a member of the health department of the county. Her home and clinic were built by the Rt. Rev. Albert S. Thomas, retired bishop of the diocese, who raised the money for that purpose. She receives a regular salary from the diocesan office from funds contributed by the women of the Episcopal Church throughout the nation in their United Thank Offering.

(Rt. Rev.) THOMAS N. CARRUTHERS,
Bishop of South Carolina.
Charleston, S. C.

Persecution in Ukraine

I READ your article on persecution in the Ukraine [L. C., December 9th]. I am a Catholic and a very strict one. I doubt such stories. In the United States whole Ukrainian congregations have returned to the Orthodox faith of their Fathers. The Russian government does not need to persecute a people who would not stand up against persecution.

You speak of one bishop who was assassinated. There was one such case. A Ukrainian bishop went over to the Orthodox church. Shortly afterwards he was assassinated. The murderer committed suicide so his motive will never be known.

Protestants are boasting that no Protestant nation ever turned Communist. But Germany turned militarist and now the United States is falling a victim to the same deadly disease, far worse than Communism.

LEWIS BAYARD ROBINSON,
Baltimore 2, Md.

Language, Not Race

YOUR report in the diocesan section [L. C., December 23d] about the Japanese congregation is accurate, excepting the name of the congregation. It is "Church of the Good Samaritan" and not "Good Shepherd."

In reference to the second paragraph of your editorial, the Good Samaritan is not primarily a racial church, but rather a church whose congregation are bound by a bond of common language. Theoretically, therefore any Caucasian or Negro, if Japanese language is his everyday tongue, is

most cordially welcome to join it. It is quite opposite from a Negro congregation in any American society, in which the color of skin and not the language is the issue. As a matter of comparison, the Good Samaritan is more like the American Congregation in Paris, Tokyo, or Jerusalem.

As for its ecumenical constitution, it must be remembered that the work among Japanese in Minneapolis was started not as a missionary project among non-Christian Japanese but as a social service project with both Christian and non-Christian Japanese who were compelled to evacuate from the West Coast and detained in relocation camps, and who had to find new homes in strange communities while the war was going on between the country they are from and the country they live in. Furthermore there were only two individuals among those who resettled in Minnesota who were Episcopalians to begin with. Our Church saw fit to place one of its priests here, not because there were many Episcopalians, actual or potential, but because it offered an opportunity to render a really Christian service to a substantial number of people who were made innocent victims of war-time hysteria.

Should our Church have insisted that every Japanese who is ministered to by this priest of ours, must be or become an Episcopalian, there would have been fewer Episcopalian Japanese than we now have at the Good Samaritan (there are 21) and more serious than that, the Episcopal Church would have been less Christian, though might have been more "episcopalian."

One other paragraph must be added. As for the Americans of Japanese descent, they have been, and are and will continue to be encouraged, guided, led, and urged to join the on-going congregations of their own choice, the choice primarily referring to the individual's heretofore Church affiliation. Several Episcopal parishes and a number of other denominational churches now have one, two, or three Japanese American families as their regular members.

It may be hoped that older Japanese too could have "mastered" English well enough to enjoy the Church life with other Americans. Behind the fact that they are unable to master English after spending nearly a half century of their life in the United States, lies an extremely complex cultural, socio-psychological, economic-political problem. (It is not primarily a linguistic problem.) Whatever the background may be, the fact remains that they do not feel at home with the religious services conducted in English, nor can they get much out of the sermons and instructions given in English. It is in perfect harmony with the democratic principle basic to the Christian Church to give them an opportunity to participate in and fully enjoy the Church services conducted in their own tongue.

(Rev.) DAISUKE KITAGAWA,
First Minister,
Church of the Good Samaritan,
Chairman, Dioc. Dept.
of Social Relations.

Minneapolis, Minn.

The Living Church

Established 1878

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Things to Come

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January

13. First Sunday after the Epiphany. Meeting, unity commissions of Episcopal and Methodist Churches, Cincinnati, Ohio.
16. Executive Committee, NCC Church World Service, at New York City.
18. Brotherhood of St. Andrew, executive committee, at Seabury House (to 20th).
20. Second Sunday after the Epiphany. Church and Economic Life Week, NCC (to 26th).
23. Standing Liturgical Commission, Seabury House (to 25th). Liturgical Commission Meeting, Seabury House (to 25th).
25. Conversion of St. Paul.
27. Third Sunday after the Epiphany. Theological Education Sunday.
30. General Board, NCC, at New York City.

February

1. Brotherhood Month (to 29th). National Youth Commission, Seabury House (to 7th).
2. Purification of St. Mary the Virgin.
3. Fourth Sunday after the Epiphany.
4. Bishop Tucker of Ohio retires.
8. Woman's Auxiliary, National Executive Board, Seabury House (to 11th).
10. Septuagesima Sunday.
12. National Council, Seabury House.
17. Sexagesima Sunday. Brotherhood Week, NCC (to 27th).

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

"THAT ALL who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity. . . ." The experts tell us that the "profess and call themselves" is a piece of 17th century sarcasm directed originally against the Puritans. If there is a sting in it, however, it applies to all impartially, for the disunity of the Church is everybody's fault.

THIS YEAR, the only notice we have received in English about the traditional Week of Prayer for Unity (January 18th to 25th) is one from the American Church Union. Suggesting the first collect on page 49 of the Prayer Book as a daily prayer during the period, the ACU sets forth as the general intention for the week: "That our Lord will unite all Christians in that peace and unity which is agreeable to His will." Daily intentions are suggested as follows:

- (1) A greater zeal for the visible unity of divided Christendom.
- (2) The removal of misunderstanding and prejudice and all bitterness between Christian bodies.
- (3) The reconciliation of doctrinal differences by union in truth.
- (4) The healing of all schisms and breaches in Christendom.
- (5) The guidance of God for all world councils and conferences and upon all organizations working for Christian unity.
- (6) The blessing of God upon the Pope, patriarchs, metropolitans, archbishops, and all other clergy of Christendom.
- (7) The conversion of the Jews to Christendom.
- (8) The conversion of the heathen to Christendom.

THE POINT about the dates of this observance is that they coincide with the Church Unity Octave, in which Roman Catholics participate. The heart of this movement is apparently in France, and we have received an impressive 20-page illustrated pamphlet in French containing prayers, litanies, psalms, Bible selections, and hymns. The suggested intentions of this pamphlet, under the same general intention as that of the ACU, are for the "sanctification" of the "Catholiques," "Orthodoxes," "Anglicans," "Lutheriens," "Calvinistes," and "autres Protestants"; or, alternatively, of the "Catholiques," "Orthodoxes," "Anglicans," "tous les Protestants," "Juifs," and "non-Chrétiens," with the first day being devoted in both lists to the unity of all Christians and the last day to the unity of all men in the charity and truth of Christ. The pamphlet is available from the renowned Abbé Couturier, Maison des Chartroux, Lyon (1).

IN THE MIDST of all the prayer for unity, it is embarrassing to find on our desk a report of a practical action in the field which seems to require further explanation. The parish paper of the Ashfield (Mass.) Churches, where the Rev. Philip H. Steinmetz serves both Episcopal and Congregationalist congregations, reports that a similar arrangement has been undertaken by the Baptist, Congregational, and Episcopal churches of Shelburne Falls,

Mass. This time, the pastor will be the Rev. Thomas E. Pardue, a Congregationalist minister. How he qualifies for the pastorate of an Episcopal congregation is not explained. At first glance, it would appear that the Western Massachusetts method skips over "be led into the way of truth, and hold the faith" in arriving at "unity."

A HORRENDOUS MISTAKE appeared in the National Council story in our issue of December 23d. It was reported that the National Council's Loan Fund Plan had granted \$970,000 to the American Church Institute for Negroes. Actually, the money went to the erection of 70 church buildings, etc., in various dioceses where there have been important population shifts, and none whatever went from this source to the American Church Institute. The A.C.I. is working hard to raise funds for its affiliated schools and colleges, and is concerned lest those who read the erroneous report get the impression that its financial problems are solved.

OVER THE WEEKEND, New York newspapers carried long stories about the fact that the vestry of Holy Trinity Church, Brooklyn, N. Y., had submitted the name of the Rev. William Howard Melish to Bishop DeWolfe as its candidate for rector and the Bishop had disapproved the choice. Nobody seemed to know what the next move would be. Mr. Melish has been conducting services at the church on a temporary basis for some time, and it is believed that he will continue to do so until a new rector is called.

IN SPITE OF severe restrictions toward the end of the year, church construction in 1951 reached its predicted all-time high in dollar value—\$429,000,000, which is 5% above the previous year's record. The figures, released by the Department of Commerce, are reported by Religious News Service, which states that Church construction accounted for about one-sixtieth of the total construction expenditure in the U.S. last year.

PENNSYLVANIA'S Church Club is conducting a noteworthy program of service to Churchpeople through the unpaid work of three members, who have organized seven groups of volunteers who are experts in their respective fields. Two college professors give educational advice and counsel. A financial group aids people who need cash. Three physicians, one of whom is a psychiatrist, aid the ill. In the industrial field, a placement service is offered on the basis of vocational interests and abilities. Somehow this adds up to seven, if our source (Church headquarters) is correct.

TODAY'S foreign news is rugged, as usual. A mob in Suez murdered a Coptic church caretaker and desecrated the church. Nuns in China were subjected to painful indignities by a frenzied crowd. On the bright side, the mission at Bolahun, Liberia, is developing a strong medical program through the service of Dr. Rogers Beasley, who arrived last October.
 Peter Day.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.



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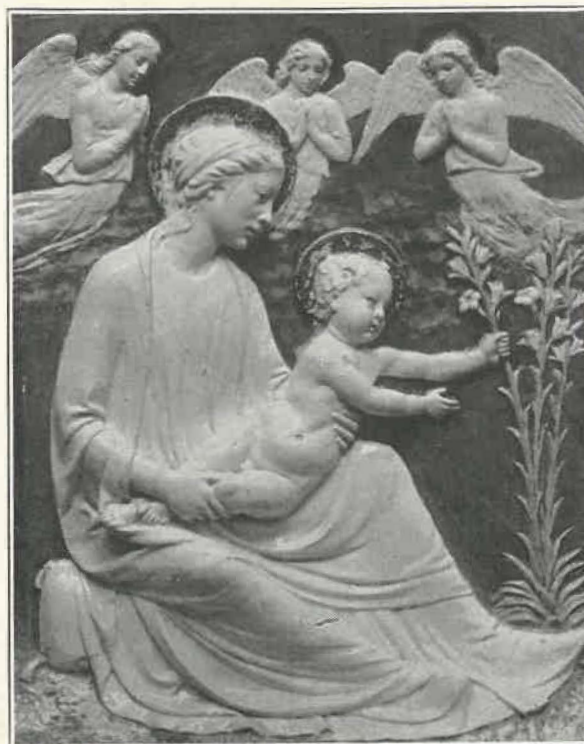
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Madonna and Child with Angels*—

Luca della Robbia—(Florentine,
1399-1482)

LUCA DELLA ROBBIA'S name is generally connected with sculpture in glazed clay, called majolica after the island of Majorca in the Western Mediterranean from which the technique had come to Italy. It recommended itself particularly for architectural decoration, for the lustrous glaze and bright colors, applied prior to the final firing process, break the monotony of brick and stone masonry. It is impervious to rain which, in fact, helps keep the surface sparkling bright; thus it can be used on the outside as well as inside of buildings. The considerably lower cost of majolica as compared to other materials made such sculpture accessible to the poorer churches, too.

At first Luca della Robbia had worked in bronze and marble. Among his best known works is the great choir tribune for the cathedral of Florence with groups of choristers and musicians praising God in accordance with the words of Psalm 150. During the last 30 years of his life he used majolica exclusively for his many religious compositions. After his death his nephew, Andrea, continued the highly successful practice. The della Robbia workshop flourished until the almost factory-like output under

Andrea's less gifted sons led to its decline.

In view of the fragility of the material it is surprising how many of della Robbia's works have come down to us in a good state of preservation, with the colors as fresh as ever. It speaks highly of the master's craftsmanship and of the loving care successive generations have devoted to these always admired pieces. A number of them have found their way into our museums and galleries. The lovely Madonna relief is one of several in the Boston Museum. Its figures are white as snow against a rich blue sky, with green in the turf and the three-stemmed lily plant, golden haloes and frame.

Luca della Robbia had gained from his study of classical antiquity a sense for measured, dignified form. He was a student of nature, but would freely deviate from her when the harmony of the design made it necessary. We should not consider it a "mistake" that the head of the Infant Savior is too small in proportion to His body, or that the right leg of the Madonna is too short. Any change would imperil the even flow of the lines in the composition.

*Polychrome Majolica Relief. Photo courtesy Boston, Museum of Fine Arts.

FIRST SUNDAY AFTER EPIPHANY

GENERAL

EPISCOPATE

Bishop Lawrence III

Bishop Lawrence of Western Massachusetts was confined to Springfield Hospital, in Springfield, Mass., on December 31st. He had suffered a slight heart attack. It was expected that he would remain in the hospital for several days.

Ohio to Honor Bishop

The convention of the diocese¹ of Ohio meeting on January 31st and February 1st will be the final convention in Bishop Tucker's administration of the diocese. He retires on February 4th.

Plans have been announced for a festival service in Trinity Cathedral. Invitations have been sent to the bishops of the Midwest province and to clergy and former clergy of the diocese.

Bishop Tucker was consecrated as coadjutor of Ohio on September 28, 1938. He became diocesan almost immediately after his arrival in Cleveland because of the illness and resignation of Bishop Warren L. Rogers who died shortly afterward. Bishop Tucker will be succeeded by the Rt. Rev. Nelson M. Burroughs, D.D., who has been bishop coadjutor since November 16, 1949.

DISASTERS

Fire in Philadelphia

During the night of December 20th a five alarm fire destroyed the Church edifice of St. Thomas Church, West Philadelphia, the oldest Negro congregation in the United States.

According to the Rev. Jesse F. Anderson, rector, the insurance company estimates the damage at \$250,000. The structure was insured for \$90,000. Temporary arrangements were made to conduct services in a near-by moving picture theatre, with an altar saved from the Church school arranged on the theatre stage. Water soaked vestments were salvaged and cleaned, and used by a choir of 140 for the Christmas-eve service in the theatre.

In 1794 two groups of Negroes with-

drew from colonial St. George's Methodist Church in Philadelphia. One group founded the African Methodist Episcopal Church; the other group organized St. Thomas Church, the first Anglican Negro parish in America. Through its 150 years of parish life, St. Thomas has occupied three locations, having moved to its West Philadelphia site in 1938. The present communicant strength is reported by the rector as 1,700.

On the Sunday following the fire Fr. Anderson sounded a note of optimism in the face of the tragedy that destroyed his church, by giving assurance of the rebuilding of the edifice, either on the same site or at a new location. A number of contributions have been received and envelopes have been given to parishioners for their own donations, and to send to their friends.

Bishop Hart of Pennsylvania and neighboring parishes have been most interested and cooperative. The Church school is housed in a near-by parish house. Churches of various denominations have offered their facilities to meet the immediate needs of the parish.

PUBLIC AFFAIRS

Trial Recalls Inquisition

Courtroom cross-examination of a dismissed school teacher on the nature of her religious beliefs was protested vigorously by the Rev. Graham Luckenbill, rector of Christ Church, Fairmont, W. Va., in his Sunday sermon December 30th. The rector's protest resulted, however, in a decision by the judge in the case to declare a mistrial, temporarily blocking the efforts of the teacher, Dr. Luella R. Mundel, to obtain damages for her loss of her job.

The Associated Press reports that Dr. Mundel was fired last summer as head of the art department at Fairmont State College. She charges that she lost her job because Thelma Bran Loudin, member of the West Virginia Board of Education, told the board that Dr. Mundel was an atheist and a poor security risk. Dr. Mundel brought suit against Mrs. Loudin for \$100,000.

Mrs. Loudin was appointed to the

education board by Senator M. M. Neely while he was governor. He was her counsel during the trial.

Dr. Mundel, whom the AP describes as "a 95-pound blond in her late 30's" had collapsed the week before Fr. Luckenbill's sermon after Senator Neely had intensively cross-examined her on her belief in God. On Thursday of that week Dr. Mundel had fled the courtroom sobbing in the midst of answering the Senator's questions on "what is truth,"—the same question Pontius Pilate asked our Lord at His trial. Friends reported that she had threatened suicide, and a doctor testified that she was in no condition to return to the stand.

After a conference with Senator Neely, Circuit Judge J. Harper Meredith announced:

"The court has been asked to declare a mistrial because of the ill-advised remarks made by a respected minister yesterday in the pulpit.

"Fr. Luckenbill said this trial had developed into a farce reminding him of the inquisition and crucifixion of Christ.

"This court does not condone Fr. Luckenbill or any other minister making such a statement about the trial at this time. This is a serious charge. The court has at all times tried to conduct this trial in the best American tradition.

"Realizing the influence that Fr. Luckenbill no doubt has in this community, and rightly so, the court does not feel that these parties will receive the kind of trial (they are entitled to) in this court room, with this jury.

Judge Meredith would not say whether he planned to cite Fr. Luckenbill for contempt. There was no indication when the case might be brought up for retrial.

BEQUESTS

No Dude Ranches

By FREDERICK H. SONTAG

Seventeen parishes, schools, hospitals, and other institutions of the Church will receive approximately \$25,900,000 from the estate of the late Hetty Green Wilks, who died last February.

The final settlement of the will and the distribution of the funds are taking place at this time, and of 63 organiza-

TUNING IN: ¶ Diocesan conventions (sometimes called councils or synods) normally meet once a year, although some experiments have been made for more frequent meetings. Consisting of clergy and lay representatives of the parishes, with

the Bishop presiding, they adopt and revise canons (Church laws), elect various officials and boards, and adopt diocesan budgets. A generation ago, most of the debates were about canons; nowadays they are about budgets.

tions which will benefit from the will, the 17 Church groups will receive 37 shares of the 140-share will. Each share is estimated to be worth \$700,000 after lawyers fees have been deducted. A survey reveals that a number of the Church beneficiaries are making plans for using their shares.

Describing Mrs. Wilks and her good works, the Rev. John G. Currier, rector emeritus of Immanuel Church, Bellows Falls, Vt., which is one of the legatees, writes:

"Mrs. Wilks was born and baptized in London. She left the children of her Godparents each \$25,000. One of these shares goes to Brother Fritz Herbert Ruxton, who has already allocated his share to the Benedictines of Nashdom Abbey in England of which he is a member.

"I have known the family over a period of 30 years. Mrs. Green, her husband, and Mr. and Mrs. Wilks, were what might be called religious people. Colonel Green told me that it was his mother's idea that the Green fortune should eventually go to humanitarian ventures. Mrs. Green loaned money at a very low rate of interest to start the foundations of the Cathedral of St. John the Divine. Colonel Green and Mrs. Wilks gave a building to the Sisters of St. Mary at Peekskill, N. Y.

"Just one month after her burial, I offered a requiem¹ for her in the Lady Chapel of Trinity Church, New York City. The chapel was filled to overflowing although notices had been sent out only to a few of her friends and beneficiaries. For personal reasons of my own, there was no news given out about it. For me, it was somewhat of an ordeal, as we were very good friends.

"Her interests were many and varied. I often wondered at the questions she would ask about the various charities and their methods of work and their accomplishments. I saw her several times a year and visited at her home in Greenwich, and we always kept our birthdays together. Many of the legatees of her will will receive in addition to the bequests an annual gift on her birthday and the principal eventually. Before she made her last will, she set up trusts to the amount of \$7,000,000 benefiting many of the same institutions."

Immanuel Church, which is to receive one share from the will (over a half million dollars), has not as yet decided what to do with the money.

Also undecided, so far, are St. George's, New York City (one share); Trinity, New York City (one share); St. Ann's, Brooklyn (one share); Kent School, Kent, Conn. (four shares); St. Luke's Hospital, New York City (four shares); and St. Paul's School, Concord, N. H. (four shares).

St. Bartholomew's, New York, which

receives one share, "undoubtedly will devote the major portion to endowments" according to the Rev. Anson Phelps Stokes, Jr., rector.

General Theological Seminary, expecting two shares, has appointed a special committee which will report in January.

New York's Seaman's Church Institute will add money from its one share "to the endowment fund," says the Rev. Raymond Hall, director.

Four shares go to St. Luke's Home for Aged Women, New York. Muriel W. Ashwell, president of the board of managers, said, "We have not made definite plans as we are anxious to explore very thoroughly the best way to expand the work in the light of modern thinking in social welfare of the aged. A committee, called 'the security and expansion committee,' has been set up consisting of five members from the trustees, and five from the board of managers to make plans."

St. James', Hyde Park, N. Y., says its rector, the Rev. Gordon L. Kidd, has "received over 130 appeals for a slice of the money [two shares], appeals ranging from legitimate ones from churches and institutions in need, to requests for false teeth and hearing aids and an interest in a dude ranch."

What Fr. Kidd did say was, "We have no plans for the money yet, but it is likely much needed repairs will be made, possibly some new construction, and possibly support given to some missionary endeavor. Without doubt a large part will be invested."

The Church was flooded with requests from England after a misleading article was published in the November 20th issue of the *Scottish Daily Express*. Said the *Express*:

"One million dollars has been left to St. James's Church in Hyde Park, N. Y.

"And, frankly, neither the rector, the Rev. Gordon Kidd, nor the parishioners know what to do with it.

"We'll have to think hard," says Mr. Kidd. 'Perhaps a new rectory.' . . .

"The parishioners are wealthy — the late President Roosevelt used to be a warden. They don't know where to begin to spend the money.

"So that's why Mr. Kidd thinks maybe he'll build a new rectory although he knows very well he doesn't need one."

The vestry of Trinity, Newport, R. I., "feels a certain per cent of the legacy [one share] should be used for benevolent purpose outside of the parish as a thank offering expressing the parish's gratitude for the gift." "As rector," says the Rev. James R. MacColl, III "I am extremely pleased that the vestry should

feel this way, and that such an idea as this thank offering originated with the vestry.

"Newport being a Navy town," Fr. MacColl says, "we have a considerable program involving men of the Armed Forces and their families, and each year a large part of our program is planned with these people in mind."

Four legatees did not wish to discuss the shares they were to receive. They are Christ Church, Greenwich, Conn.; St. Peter's Church, Morristown, N. J.; Groton School, Groton, Mass.; and the Church of the Incarnation, New York.

INTERCHURCH

They Know the Answer

By LOUISE MOREHOUSE

Fostering Christian vocations among students and examining Christian missionary opportunities were the purposes of the 16th quadrennial conference of the Student Volunteer Movement held in Lawrence, Kans., on December 27th. More than 2000 students came, representing colleges and universities of the United States and Canada.

Theme of the conference was "Christ's Kingdom — Man's Hope."

Students were disappointed that one of the main speakers, Dr. Reinhold Niebuhr, was unable to attend because of illness, but they had the opportunity of hearing many eminent speakers who were experts on missionary work.

It was a great opportunity, the students felt, to have presented to them the inspiration of these speakers and their knowledge of the state of the missionary work in various parts of the world. The call was repeated again and again that there was an overwhelming need for young people to dedicate their lives to Christ by bringing material help as well as spiritual light to the people of the world who are in need. Students left the conference feeling that, no matter what their professional calling, whether it be that of a doctor or nurse, agricultural engineer, teacher or lawyer, their work must be consciously dedicated to Christ to serve His people in a world which was in desperate need of many more workers than could be provided. The question, "why missions?" was not even mentioned. All the young people knew the answer and desired to give themselves to this cause.

It was not a conference in which the students were simply preached to. Each morning and afternoon the student body broke up into small groups where they could ask questions and discuss prob-

TUNING IN: ¶A Requiem is a celebration of the Holy Communion on behalf of a deceased person. A proper Collect, Epistle, and Gospel are provided for such a service on page 269 of the Prayer Book, with the heading, "At the Burial of the

Dead." In many parishes, similar services are held at intervals after death, on the belief that departed friends and relatives can still benefit by the Church's prayers until they have attained the full spiritual growth that fits them for heaven.

lems. In the morning there were 150 very small groups called "mincons" in which questions such as the implications of the Second Coming of Christ,¹ the fulfillment of the purpose of God as dependent on man's response, and many technical problems of bringing Christianity to people were discussed. The mincons were considered one of the most valuable parts of the conference.

In the seminars were discussed the situations of Churches in the different areas of the world. Students from these areas and those who had done work in those areas spoke informally to the groups. In the vocational seminars the problems of the various vocations, such as the ministry, college and youth work, rural and city and overseas work, were discussed.

The attitude of the members of the conference was serious, with full realization of the world situation and the perils that confront their generation, but there was a spirit of fellowship and love among them which argues for the fact that there is no real reason why persons of different Churches or different cultural backgrounds can not cooperate fully according to the principles of Christianity.

There was some tension when, on the last night of the conference, the delicate question of intercommunion was mentioned. At that point, those representing

the Catholic churches and the Protestant members were a variance. But the discussions remained friendly and when they adjourned for folk dancing and fire-side groups they had "agreed to disagree."

The only other unpleasant aspect of the conference was an unfortunate incident in which a group of students, some Indians and Negroes, were refused admittance in a local restaurant. This incident was referred to the steering committee and some of the mincons made recommendations for action. A subcommittee of the steering committee, working with the local leaders, investigated the matter and, in a report to the whole conference, resolved not to interfere with the work being done locally to promote race relations but to use extra caution in choosing a site for the next conference.

The conference, as a whole, appeared to be very successful. The success of it, however, will not be evident perhaps for many years.

WORLD COUNCIL

A Ghetto Existence

Spanish Protestants, although condemned to a "ghetto existence," are a vigorous minority, said Dr. John A. Mackay, president of Princeton Theological Seminary, at the recent annual

meeting of the Friends of the World Council of Churches.

Dr. Mackay is chairman of the International Missionary Council and a member of the Central Committee of the Council.

He said that in spite of the difficulties they face, Spanish Protestants are showing a more robust spirit today than when the Franco regime began. In Spain, he said, Protestants may not organize their own schools and are restricted in their worship. Among other discriminations, they are prohibited from becoming doctors, lawyers, and army officers.

Mrs. Douglas Horton, a vice president of the National Council of Churches, asked members to urge statesmen to continue their search for a solution to Arab problems, especially the plight of the Arab refugees.

Dr. Henry Smith Leiper, associate general secretary of the World Council, said the Council is organizing goodwill in a world of ill will, and is mobilizing the best minds of the Churches to find answers to common problems.

ARMED FORCES

New Officer in Charge

Chaplain John D. Zimmerman, USN, is the new officer in charge of the Navy Chaplain Indoctrination School at Newport, R. I. He has recently returned from London where he served for 2½ years as staff chaplain for the commander in chief of the Navy force in the Eastern Atlantic and Mediterranean area. He has been in the Navy since 1947. Before that he served parishes in Akron, Ohio, and Baltimore, and was rector of Holy Trinity Church, Madisonville, Ohio.

MEMORIALS

Bishops Honored

Memorials to three bishops are in the making.

The new Canterbury house at the University of Miami, according to plans, will be a memorial to Cameron Mann who was bishop of South Florida when it changed from missionary district to diocese.

Churchpeople in Southwestern Virginia are planning a headmaster's house at Virginia Episcopal School as a memorial to Robert Carter Jett, first bishop of the diocese and first rector of the school.

With their Advent offering, the Church school children of Newark are



RNS

EXPERTS in missionary work gave of their knowledge and inspiration at Student Volunteer conference. One of them: Dr. Frank Laubach, pioneer literacy expert and missionary educator.

TUNING IN: The Second Coming of Christ, an integral part of his teaching as recorded in the New Testament, is one of the dogmas recorded in the Apostles' and Nicene Creeds. In the early Church, the Second Coming was expected at any

moment; nowadays Christians generally realize that no one can say what day or year or century will see the great event. The Church teaches that when Christ comes again He will judge both the living and the dead and establish His Kingdom.

starting off a \$100,000 diocesan campaign for a chapel in Trinity Cathedral. The chapel will memorialize Wilson Reiff Stearly, who was diocesan from 1915 to 1935. It will be dedicated in October, 1952, the 20th consecration anniversary of the present diocesan, Bishop Washburn.

RELIGIOUS ORDERS

New Superior for S.S.J.E. in Japan

The work of the Society of St. John the Evangelist in Japan is now under the direction of the Rev. Oliver B. Dale, S.S.J.E. Formerly vicar of the Church of St. Augustine and St. Martin, Boston, Mass., Fr. Dale is now provincial superior[¶] of the society in Japan.

CHALCEDON

New York Commemoration

Among the celebrations of the 1500th anniversary of the Council of Chalcedon, were an academic symposium and a Russian Orthodox service in New York—both attended by many Churchpeople.

The symposium, held by the Department of Religion of Columbia University, was preceded by a service of thanksgiving, held in St. Paul's Chapel of the University. The service was sponsored by the Orthodox Christian Fellowship and the Advisorship to Eastern Orthodox Students, with music by the students of St. Vladimir's (Russian Orthodox) Theological Seminary.

The Rev. Dr. James A. Pike, executive officer of Columbia's Department of Religion and dean-elect of the Cathedral of St. John the Divine, presided. Five addresses were made, one of them by a Roman Catholic.

Twenty members of the Orthodox and Anglican Fellowship at the General Theological Seminary, joined by other members from Union Theological Seminary, attended in a group.

The other celebration was that held in the Cathedral of St. John the Divine. Solemn Vespers, according to the Russian Orthodox rite, were sung by the choir of St. Vladimir's Seminary. Bishop Donegan of New York presided and welcomed St. Vladimir's dean, the Very Rev. Georges Florovsky, who preached. The subject of the sermon was "The Whole Christ," and set forth the decision of the Council of Chalcedon on the doctrine of Christ: that "in Him a complete revelation of God is made in terms of a real and genuine human life."

TUNING IN: ¶There are more than 20 religious orders in the Episcopal Church. Though customs and terms vary somewhat, the title ¶Superior is usually that of an elective officer who has charge of a single unit, a province, or the whole order. ¶Several

ROMAN CATHOLICS

God Is Not Neutral

"God is never neutral toward human affairs, in the course of history, and so neither can His Church be," said Pope Pius XII in his Christmas Eve radio message.

"The Church is not a political, but a religious society," he said. "That, however, does not prevent her from assuming not merely external but internal and vital relations with States. The Church has in fact been founded by Christ as a society that is visible, and, as such, meets States in the same territory, embraces in her solicitude the same people, and in many ways under different aspects makes use of the same means and the same instruments."

"Any decision on the Church's part," the Pope said, "even in political questions, can never be purely political, but must always be . . . in the light of the divine law, of its order, its values, its standards."

Choose Your Weapons

Public opinion to the contrary, not all opinion on freedom of religion among American Roman Catholic scholars is the same.

For instance not all Roman Catholic clergy are in complete sympathy with such a statement as this one which recently appeared in a Roman Catholic newspaper:

"The Roman Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. . . . Consequently, in a state where the majority of people are [Roman] Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread to their beliefs."

In a recent letter to the *Milwaukee Journal*, a Jesuit, the Rev. Claude H. Heithaus, says, "the statement . . . is unacceptable to me."

Fr. Heithaus quotes Fr. Max Pribilla, S.J., whose wisdom, he says, is esteemed in Roman Catholic circles:

"In this historical moment it is the imperative duty of all Christians to stand together and unite their forces for the defense of their highest and holiest good. [Then Fr. Pribilla goes on to what seems to be the crux of the matter.] "Of this the presupposition is that the Christian Churches and communities should renounce the use of force and of external pressure (in whatever form) in their mu-

tual rivalries; they should decide spiritual matters with spiritual weapons. This means that freedom in the practice of religion is not to be demanded for oneself alone; it is also to be granted to others."

MINISTRY

Swedish Clergyman Installed

A clergyman of the Church of Sweden,[¶] the Rev. Rolf Lyshoi, is going to serve for a year in Western New York at the invitation of Bishop Scaife, the diocesan. Mr. Lyshoi was installed recently as assistant rector of the Church of the Good Shepherd, Buffalo, N. Y.

Bishop Scaife made public this statement:

"It is with great pleasure that I welcome the Rev. Rolf Lyshoi, a priest of the Established Church in Sweden, to this diocese, and license him to officiate in the Church of the Good Shepherd where he will act as assistant to the Rev. J. Jay Post. He will also on occasion assist with the service at other churches in the diocese. The relationship between the Church of Sweden and the Anglican Communion has always been a cordial one.

"Of all the Scandinavian Churches, only the Church of Sweden has maintained the succession of the episcopate unbroken. Their conception of the episcopate and of the priesthood is much like ours, and in 1911 at the Lambeth Conference of Anglican bishops it was recommended that 'permission should be given to Swedish ecclesiastics to give addresses in our churches.'

"In 1920 two English bishops joined in the consecration of two Swedish bishops. Since that time there have been various manifestations of mutual fellowship. In 1935 Bishop Aulen of the diocese of Strangnasse in the Church of Sweden, and one of the presidents of the Faith and Order movement as well as one of the great figures of ecumenicity, ordained a deacon for our own Episcopal Church using the ordination service found in our Prayer Book.

"We may also be reminded that many of the oldest Episcopal churches along the Atlantic coast were founded by the original Swedish settlers here.

"When they were unable to maintain their ties with the bishops in Sweden, they put themselves under the American bishops. Thus in almost every Eastern diocese there is at least one Episcopal church which is familiarly known as 'Old Swedes.'

"Mr. Post and I met the Rev. Mr. Lyshoi this summer in Greece, where he was representing the Swedish Church at the festival commemorating the 1900th anniversary of St. Paul's coming to that country. I am delighted that the hope, then expressed by the Rev. Mr. Lyshoi, that he could come to the United States for a year's work in our Church, has now become a reality. I know that we will enjoy having him. And I pray that his experience here will be profitable for all of us."

different procedures are given in the Church canons for receiving clergymen of other Churches for service in the Episcopal Church, depending on whether they are episcopally ordained and whether their Church is in communion with ours.

ENGLAND

Double Consecration

Bishop Viall, SSJE, Assistant Bishop of Tokyo and formerly canonically connected with the American Church, was one of the bishops assisting the Archbishop of Canterbury at the consecration in Westminster Abbey, November 30th, of the Rev. Arthur Chadwell to be Assistant Bishop of Korea, according to the London *Church Times* of December 7th.

On the same day at the same service the Rev. Francis Green-Wilkinson was made Bishop of Northern Rhodesia.

To End the Conspiracy

Special facilities have been denied to participants in a national pilgrimage to St. Paul's Cathedral on January 25th at which prayers will be offered for God's help "in overcoming the Communist conspiracy against Christian civilization."

The pilgrimage, which is sponsored by an unofficial movement started in 1950, had planned to have hymns selected by the participants and an address of a special character.

Canon John Collins, chancellor of St. Paul's, said the reason for refusing special facilities for the prayer rally was that so many groups had asked for similar privileges that restrictions "have to be drastic."

The cathedral ban will not prevent pilgrims from holding a normal service on the day selected, which is the Feast of the Conversion of St. Paul.

Last year, the pilgrimage was made to Canterbury Cathedral and was attended by nearly 2,000 persons. [RNS]

The Price of Road Safety

A group funeral for 20 of the 24 young Royal Marine cadets killed by a double decker bus in Chatham, England, was held in Rochester Cathedral, in Rochester, England. The boys, aged 10 to 14 years, were struck down by the bus as they marched along a dimly lit street.

At the service, Dr. C. M. Chavasse, Bishop of Rochester, told parents and friends of the 20 boys that he prayed their deaths might not be in vain. He called the accident a social sin.

"This Chatham tragedy has moved the moral conscience of the nation as nothing else that I can remember," he said. "Someday people will point to your sons' memorial . . . as an historic monument marking the moment when England at last took road safety really seriously."

TUNING IN: ¶The North India Union plan was presented in draft form to the 1948 Lambeth Conference of Anglican Bishops. The conference regarded it as an "improvement" on the South India plan but noted that the form for the uniting of

INDIA

Union Plan Published

The Plan of Church Union in North India and Pakistan,¹ which closely resembles in various aspects the model of the South India scheme, has now been published. The declaration of the Faith follows that set out in the earlier editions of that scheme and is explicitly Trinitarian.

The plan has been sent for consideration and comment to the governing bodies of the Churches* concerned. They have a baptized membership of about a



million, spread out over the whole of India and Pakistan, outside the area of the Church of South India, and at a few points overlapping it.

Whole sections of the South India model, such as the nature of the Church have been adopted verbatim and indebtedness to the Ceylon Scheme is acknowledged. But the plan for Church Union in North India and Pakistan is considerably shorter than those other schemes, many matters having been deliberately left over to be settled by the guidance of the Holy Spirit in the United Church. Such important questions as the name of the united Church, and the method to be followed in the initial unification of the episcopate (Anglican and Methodist), have not been dealt with.

Baptism of infants, and baptism of believers on the profession of faith, are both recognized and permitted, as in the Ceylon Scheme.

The ministry of the Church is to be the threefold ministry of bishops, priests, and deacons, and "continuity with the historic episcopate shall both initially and thereafter be effectively maintained, it being understood that, as stated above, no particular interpretation of the historic episcopate, as that is accepted in the

*These churches, which have been engaged in negotiations since 1929, are: The Church of India, Burma and Ceylon (Anglican); Churches associated with the Baptist Missionary Society in India and Pakistan; the Methodist Church (British and Australian Conferences); the Methodist Church in Southern Asia (Episcopal); and the United Church of Northern India (11 bodies of Presbyterian and Congregational origin).

ministries was "open to exception." In a resolution encouraging the negotiators to "go forward" the Conference expressed the hope that the working out of the plan would take account "of the lessons to be derived from South India and [Ceylon] . . ."

United Church, is thereby implied, or shall be demanded from any minister or member thereof."

As in the Ceylon Scheme, it is planned that, at the inauguration of the Union, the ministries of the separate churches shall be unified "by the mutual laying-on of hands in a solemn act of humility and rededication with prayer."

On the relation of the United Church to other Churches, the Plan affirms that:

"The United Church will seek full communion and fellowship with the Church of South India, and will work for the consummation of the fuller union of a united Church for all India and Pakistan, in which the several parts of all the Churches will come together again.

"The uniting churches trust that the several Churches from which they derive will be willing to enter into similar relations of full communion and fellowship with the united Church."

[EPS]

JAPAN

Counted Blessings

At the year's end, Churchpeople at the Widely Loving Society Orphanage in Osaka, Japan, counted their blessings. Among things to be thankful for the Rev. P. T. Yabumoto, director, listed:

Ordination to the diaconate of the vice pastor and doctor in charge of the dispensary.

No deaths and no serious illness.

Commencement from the orphanage of 15 boys and girls.

Visits from Bishop Conkling of Chicago, Bishop Emrich of Michigan, and Dr. Clark Kuebler, president of Ripon College.

Plans for next year, said Fr. Yabumoto, include building a clinic, establishing a summer house on the sea shore for children's recreation, and setting up a Sunday school chorus troupe.

Support of the Widely Loving Society Orphanage comes from the community chest, government supply, and gifts from Japanese and Americans.

POLAND

Forced Federation

Indication that the Communists do not want separate Protestant Churches in Poland comes in a report received in New York by the National Lutheran Council. The report said the Communists were beginning to force federation of Poland's Lutheran and Reformed Churches.

The Case Against Vatican Representation

THE LIVING CHURCH has twice expressed editorially its opposition to appointment of an American Ambassador to the Vatican. However, because we have also criticized the entry of the National Council of Churches into the political arena to oppose the appointment, some of our readers have apparently concluded that we are actually in favor of the appointment. This is certainly not the case.

There has recently come to our attention a document drawn up by certain religious observers in Europe, whose names are withheld to avoid involving them officially in the debate. As most of those who participated in formulating the statement come from countries that maintain some form of diplomatic representation at the Vatican, they have been able to observe the way in which the Holy See has attempted to interpret that representation as some measure of recognition of the claim of Rome to be the only true Christian Church, and thus to strengthen both the religious and the temporal power of the Church of Rome. This puts the question on quite a different footing from the customary American denunciation of the Vatican representation as an infringement by our government of the doctrine of separation of Church and State—a claim that, we think, represents a stretching of the interpretation of the First Amendment to the Constitution.

We are glad to quote this document in full as a reasonable and carefully documented presentation of the case against the representation at the Vatican of this country, or of any country where the Roman Catholic Church is not established by law as the State Church.

(1) The Roman Catholic Church considers the Church as virtually identical with the Kingdom of God and as a divine and perfect society. (William Temple: "I believe that all the doctrinal errors of Rome come from the direct identification of the Church as an organized institution, taking its part in the process of history, with the Kingdom of God." *Life of William Temple*, p. 420.)

(2) As a perfect and divine society it claims to have the right and duty to guide all other societies. This claim is legitimate in so far as it expresses the primacy of the spiritual and refers to the prophetic task of the Church in relation to the nations and their governments. But it is illegitimate in so far as it is combined with the further claim that the Church is the "magistra et dux" ("master and leader") of all other societies, including nations and states. (The words "magistra et dux" appear in the encyclical "Ubi Arcano Dei" of 1922 which also describes the Church as "the divine institution capable of guaranteeing the inviolability of international law; an institution which embraces all nations, transcends them all and enjoys sovereign authority and the glorious privilege of the fullness of power." The last word reads in the original Latin: "magisterium," literally "mastership").

(3) The term generally used to describe the nature of this leadership is "indirect temporal power." Indirect temporal power is sometimes defined as merely "directive" power, that is power of a purely spiritual and moral kind, but representative theologians of the Roman Catholic Church point out that it includes much more than that and contains definitely a juridical element. (The very representative "Dictionnaire de Théologie Catholique" says: "It is not only a right to give advice which is granted to the Church; it can and must use admonitions, reprimands and formal condemnations, followed by canonical sanctions." Again: "This power embraces all causes and conscientious cases in the social and political field. . . . The heads of nations, the governments, the magistrates are, because of the fact that they cannot take anything away from the control of religious morals, subjected to this power of the Church and of its Head which extends to their public activity and which can, if necessary, blame, censure or condemn abuses, excesses or deviations of which they may be guilty." *Dictionnaire*, Volume 12:2 Pp. 2768-2770).

(4) The Papacy claims also that it has the special mission to act as mediator or arbiter between states. (Pope Pius IX in his letter to Emperor William I of Germany in 1870: "We consider it our duty to offer you our assistance to overcome in good time the danger of a possible conflict. . . . Our role as mediator is in relation to you the role of a monarch who as a temporal ruler does not create suspicion because of the smallness of his territory, but rather creates confidence because of the moral and religious influence with which our holy office is endowed.")

Pope Leo XIII to the Queen of the Netherlands on May 29, 1899—letter concerning the first Peace Conference of the Hague: "We consider that it belongs very specially to our role not only to give moral support, but to cooperate with it (the conference) in an effective way, for it has to do with a matter which is supremely noble in character and intimately related to our august ministry, which through the divine founder of the Church and in virtue of very old traditions, possesses a kind of high investiture as mediator of peace. . . . It has been given to us to bring to an end great divergences between such illustrious nations as Germany and Spain" (reference to the arbitration case of 1885).

(5) The article of the Lateran treaty which stipulates that the Holy See is not to participate in "temporal Competitions" is formulated in a very ambiguous way. It does not seem to have had any bearing on the claim of the Holy See that it is the true "arbiter gentium." (Article 24 of the Lateran Treaty reads: "The Holy See, in relation to the Sovereignty which belongs to it also in the international sphere, declares that it remains and will remain outside all temporal competitions between the States and International Congresses held for such objects, at least unless the contending parties both appeal to its mission of peace, reserving in every case the right to make its moral and spiritual power felt.")

But this article did not prevent the Holy See to propose on August 21, 1939 to hold a conference of the governments concerned with the conflict between Germany and Poland together with the United States and *the Vatican itself*).

(6) Similarly the Holy See continues to seek admission to certain international bodies, the official membership of which is confined to governments.

(Attempts made by the Vatican during the first world-war to get a seat in the Peace Conference and in the League of Nations were unsuccessful. Quite recently a new situation has

arisen. On the proposal of the United States delegate Mr. George Warren the Vatican was seated *as a government* in the Diplomatic Conference on Refugees in 1951. In the summer of 1951 the High Commissioner for Refugees proposed that the Economic and Social Council of the United Nations should elect the Vatican as a member of the Advisory Commission attached to the High Commissariate and this proposal was accepted. Thus the Vatican is now officially represented *as a government* on a commission of the United Nations. While the U.N. secretariat maintains that legally it is the Vatican State which has been elected, reference is constantly made to "the representative of the Holy See").

(7) According to Roman Catholic theory the one and only *raison d'être* of the Vatican State is to give the Papacy sufficient independence to fulfill its role as leader of the Church and Guide of the nations. (This point has been made in countless statements and encyclicals since 1871).

(8) Diplomatic relations with the Vatican are in the Roman Catholic conception not merely relations with the Vatican State, but with the Holy See as the centre of Christendom and as the society above all other societies.

(Oliver Earl Benson in "Vatican Diplomatic Practice as affected by the Lateran agreement," 1936, p. 162: "As with the papal legates, the Lateran agreements do not appear to have had much influence on the status or existence of the foreign delegations at the Vatican. They are certainly not accredited to Vatican City, but to the Holy See as Head of the Church, just as they have been in the past.")

(9) Such diplomatic relationships are therefore always understood from the Roman Catholic side as a *de facto* or *de jure* recognition of the claim of the Papacy to be a "master and leader" of the nations. A government in establishing such relationships may take its stand only on reasons of expediency, but the Holy See will always use the relationship to strengthen its fundamental and unchanging claims.

(10) The matter is of special importance today since the Vatican thinks in terms of the defense of Roman Catholicism as a spiritual, social and political institution and tends therefore to that sterile anti-communism which defends uncritically the status quo in countries where its position is strong. In this way it increases rather than decreases the danger of war.

(This is not to say that the Vatican "wants war," though there are indications that prominent Roman Catholics believe that war is the only way out. But the Vatican's attitude strengthens what an enlightened Roman Catholic has called our greatest danger, namely, "the good conscience of the West"; it helps to create that self-righteousness which makes the Western nations so unimaginative in their dealings with social and economic evils in all parts of the world and it strengthens thus the case against the West.)

(11) From a non-Roman standpoint the question of diplomatic relationships with the Vatican is therefore much wider and deeper than the issue of separation between Church and State. Even if it could be proved that such relationships were not contrary to the principle of the separation of Church and State, the question would still be whether non-Romans can accept that their government recognizes explicitly or implicitly the claim of the Papacy to be the true arbiter in all moral issues arising in international life.

(It might be argued by defenders of the diplomatic relationship that diplomatic representation can also be offered to other religious bodies. If these bodies then refuse, they might say that all have been treated on a basis of equality and that there is therefore no question of privilege.)

(12) The desire for diplomatic relationships with the Vatican is based on the very mistaken idea that spiritual forces can be and should be mobilized for political ends. This increases the confusion between the Christian and the secular and endangers the spiritual independence of all Churches.

(The mission of Mr. Myron Taylor and the story of his

various approaches to religious leaders proves this as clearly as possible.)

(13) The main answer to the new bid for power by the Papacy must consist in a revival of the prophetic element in biblical Christianity and in the critique in the light of the Bible of *all* forms of society.

(The non-Roman position is weak if it combats only the official recognition of the Vatican, but follows the Vatican in its reactionary politics. The non-Roman position is strong if it gives its own positive answer to the world-wide demand for equality of personal status and for release from poverty and economic oppression.)

December 1951.

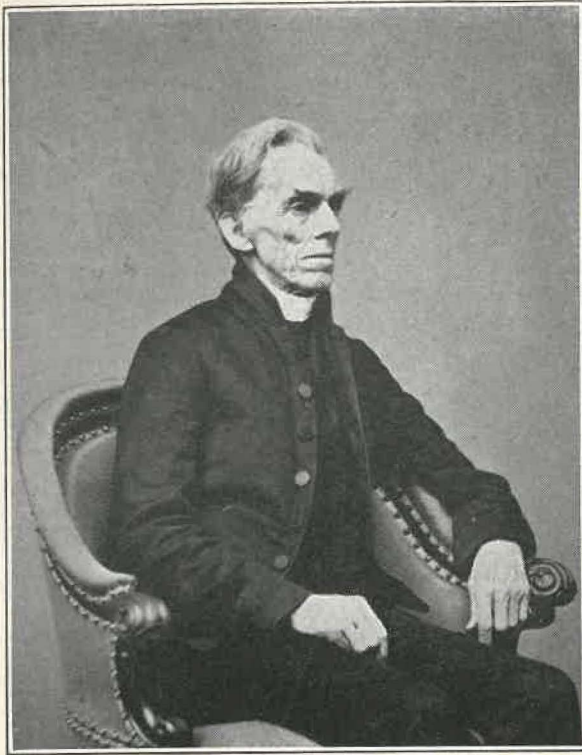
WITHOUT necessarily endorsing every word in this document, we fully agree with its main points.

The power of the Vatican in international affairs is of two kinds—first, the moral authority common to all Churches, or for that matter to any disinterested person who speaks up on behalf of righteousness. Statesmen should listen to such voices, but hardly through the medium of diplomacy. The second kind of power of the Vatican in international affairs is the power to influence governments through organized Roman Catholic pressure groups. It would be quite a convenience to our government to have diplomatic recourse to such political influence as the Roman Church exerts in certain Latin countries, and to a lesser extent in other countries. However, the convenience may be outweighed by less desirable by-products of such a relationship.

The first objection to dealing with the Vatican as a political force is that it implies approving or at least condoning the idea of using Church as a political pressure group. We don't think that either the National Council of Churches, the World Council of Churches, or the Roman Catholic Church should embark upon partisan political activity of this kind.

The second objection is the fact that Vatican policy, as plainly brought out in the memorandum quoted above, has objectives which non-Roman Americans cannot share. Its object is the promotion not only of faith and morals but of the temporal power and wealth of the Roman Church. In the course of driving for such temporal objectives, the Roman Church frequently finds itself in positions which those outside it can only regard as harmful to its central objective of promoting Christian faiths and morals.

Whether our government should send an ambassador to the Vatican is a question which must be decided on the basis of weighing the pros and cons. In itself, such representation is not, in our view, opposed to the Constitution of the United States. As a practical measure, however, such a step would seem to us to be an unwise one. It would not be wise for the United States to attempt to make use of the papacy as a political ally, whether in domestic or foreign affairs; nor would the moral influence of the Roman Church, or any other Church, be strengthened by alliance with a temporal government.



BISHOP SMITH: *Presiding Bishop, 1877.*

General Con

IN BOSTON

By the Rev. Gardiner M.

Rector, Christ Church, Cambridge,

WHEN the General Convention[†] meets in Boston in September 1952, it will be the third General Convention to meet in that city and will be meeting exactly 75 years after the first convention held there—which was from October 3 to 25, 1877. (The second Boston convention was held in 1904.)

How different the convention in 1952 will be from that of 1877 can easily be indicated by contrasting a few vital statistics. In 1877 there were 45 dioceses and 13 missionary jurisdictions, while today we have 74 dioceses and 28 missionary jurisdictions. In 1877 the Church reported 297,387 communicants and 3,082 clergy, while in 1950 there were 1,712,070 communicants and 6,805 clergy.*

The 1877 convention with 50 bishops, and some 240 deputies in attendance could hold its meetings in Trinity and Emmanuel churches, but in 1952 with 165 bishops, 640 deputies, and 500 delegates to the Triennial Meeting of the Woman's Auxiliary, such spacious halls

*The figures for communicants and clergy given here for 1877 are those reported in the *General Convention Journal and Digest* of that year and include 43 of the 45 dioceses and nine of the thirteen missionary jurisdictions, two dioceses and four missionary jurisdictions presumably failing to report on these items.

Figures given for 1950 are those of THE LIVING CHURCH ANNUAL for 1952.

TUNING IN: † **General Convention**, the governing body of the Episcopal Church, has virtually unlimited powers in the field of Church government. In practice, however, individual parishes and dioceses exercise considerable freedom in the con-

duct of their own affairs. Changes in the Constitution or the Prayer Book must be passed by two successive General Conventions, with a majority vote in each of the three orders represented (bishops, priests, and laity).

as Symphony and Horticultural, as well as the grand ballroom of the Copley Plaza Hotel, will have to be used. In 1952 the convention will be meeting in "two worlds," one free and the other totalitarian, with a "cold war" between them of such severity that it might easily break out into a shooting war. In the fall of 1877 the world as a whole was experiencing the relatively peaceful progress enjoyed throughout most of the Victorian era. The United States was just beginning to recover from a presidential election so full of political chicanery and so furiously contested that the defeat on November 6, 1876, of Democratic Governor Tilden of New York by the Republican dark horse candidate, Rutherford B. Hayes, by one electoral vote could not be announced by Congress until 4:10 AM March 2, 1877!

Most significant in affecting the climate of the convention, however, was the outbreak early in the summer of 1877 of the first great railway strike in the history of the country. Starting with the Baltimore & Ohio, the strike spread like wild fire across the country accompanied by severe disorders and many riots, and was only brought to an end when federal troops were called out to aid the militia in a number of states.

The opening service of the 1877 convention was held in Trinity Church. It

consisted of Morning Prayer, Litany, Holy Communion, and a sermon by Bishop Williams of Connecticut. Immediately after the opening service the bishops retired to the chapel of Trinity Church for their meetings. The deputies, remaining in the body of the church, elected the Rev. Alexander Burgess of Springfield, Mass., as president of the House.

Inasmuch, however, as an agreement had been made prior to the convention that only religious services would be held in the newly completed Trinity Church, the meetings of the House of Deputies were moved to Emmanuel Church. Most of the first evening meeting of the House of Deputies was devoted to the question of whether or not to elect a Vice-President of the House, the final decision being negative. It is interesting to note that this question has come up at many conventions since, and the House has always decided against it.

The *Boston Herald*, reporting the meeting at Emmanuel Church says, "The body of the edifice was exclusively used by the delegates, the locations of delegations being noted by placards. The gallery was reserved for visitors, a fair number of whom, particularly ladies, were present."

SPECIAL FESTIVAL

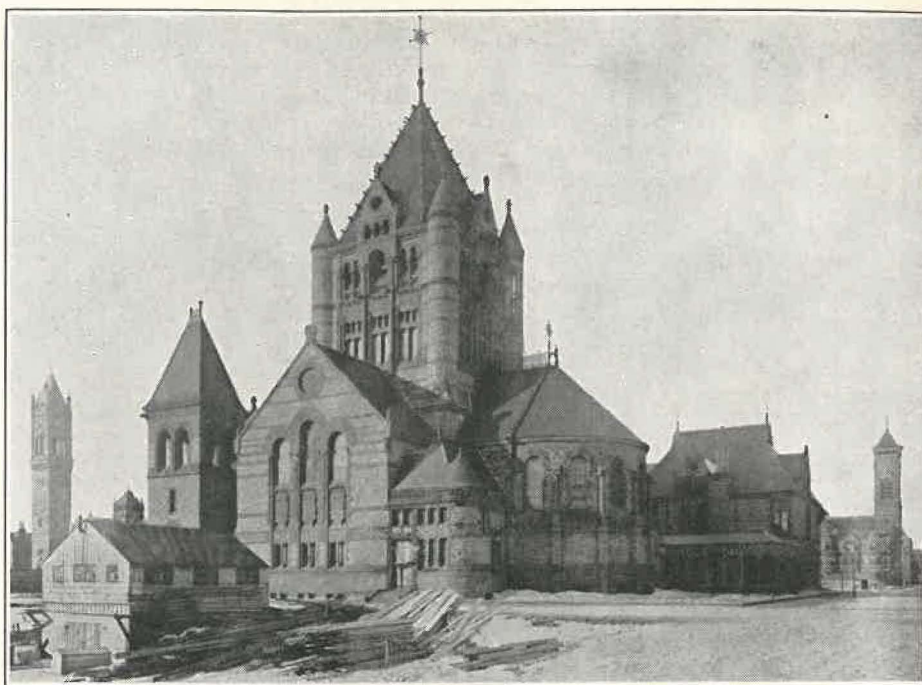
The House of Bishops was presided over by the Most Rev. Benjamin Bosworth Smith, Bishop of Kentucky and, from 1868-84, Presiding Bishop of the Church. The Rev. Henry C. Potter, then Rector of Grace Church and later Bishop of New York, was secretary of the House of Bishops. The old accounts tell

ention

= 1877

Day

186.



TRINITY CHURCH, BOSTON: Newly built in 1877.

of a number of special festivals, including a missionary service in Trinity, and "a mass meeting in the tabernacle." A music festival of 25 choirs from Boston and vicinity was held in Trinity Church.

At the convention in 1952 a service in recognition of the Children's Lenten Offering will be held in Trinity Church as a result of the suggestion of the diocese of Ohio. When the suggestion was made we believed that this would be an innovation. We find, however, that a children's missionary service was held on Saturday, October 13th, 1877, at 3 o'clock in the afternoon at the tabernacle, and addresses were delivered by Bishop Lay of Virginia, and other bishops. Admission was by ticket distributed to parishes in Boston and the vicinity!

A letter was sent out by Secretary Hutchins of the diocese of Massachusetts Committee on Hospitality to deputies containing a list of places where room and board could be obtained from \$1-\$4.50 per day. Would that we would be able to send out such a list in 1952!

HOLY MATRIMONY

Before the convention opened everyone knew that one subject would come up for discussion and vote, namely, that of changing the name of the Church, as the convention had been memorialized by the diocese of Wisconsin to make such a change. Editorials on the matter appeared in the church papers in advance of the convention. One can easily imagine the heated discussions that must have occurred among the deputies en route to Boston and in the corridors of the convention. Actually, however, when the vote by orders was taken, almost every-

one was happily amazed to hear the tellers state that only three dioceses had voted in favor of changing the name!†

Another subject which everyone knew would be discussed was the question of changing the canon then titled "Of Marriage and Divorce,"‡ which read:

"No minister of this church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be reunited again."

After a long and fervent debate the net result was an addition to the existing canon making it mandatory for a minister who had reasonable doubt whether a person desiring baptism, confirmation, or Holy Communion had been married otherwise than the word of God and the discipline of the Church allow, to refer the case to the bishop for his judgment.

The question of the adoption of a table covering the subject of "marriage with relatives" was debated and finally referred to a special committee to report to the next convention. Oddly enough no other change was made in the canon on Holy Matrimony from that date un-

†The proposal to change the name of the Church has been brought up at several subsequent General Conventions. In 1910 a large majority of the clerical deputies voted to drop the word "Protestant" and make it "The Episcopal Church in the United States of America," but the proposal lacked one of a majority in the lay order, and so did not go to the House of Bishops for concurrence.—The Editor.

til the convention again met in Boston in 1904, when the debate on the subject lasted for four days!

A MODERN RING

A third subject which was discussed at great length was whether missionary districts could be carved out of dioceses. After a long debate the resolution on the subject was passed by the Deputies only to be defeated by the Bishops on the ground that such districts already could be carved out of dioceses without a change in the Constitution.

Apparently life was beginning to feel some acceleration 75 years ago as there was considerable agitation for permission to use shortened forms of Morning and Evening Prayer. Again, after a long debate a resolution authorizing the shortening of these services was defeated on the grounds that it would set a bad precedent for the possible alteration of other services.

While the usual raft of minor changes in the canons, and resolutions on all sorts of subjects were passed, most frequently no conclusion was reached because the two houses could not agree. A proposed canon for the establishment of the Order of Deaconesses was passed by the Bishops but failed in the House of Deputies. Another resolution for a revised lectionary was passed by the House and failed to be approved by the Bishops.

A resolution passed by both houses that has a modern ring was one which declared "it is the solemn conviction of this convention that it is the duty of the

TUNING IN: ¶ Most of the Church controversies with which General Convention deals are hardy perennials. Marriage discipline has been debated many times, but has remained strict. Negotiations for union with non-episcopal Churches have led

to discussion of recognition of other ministries, but Convention has never found a way to solve this problem. Administration of Holy Communion by intinction has come up time after time. The 1949 Convention approved it in special cases.

clergy and laity of the Church to take, as far as opportunity is afforded them, an active interest in the public schools provided by the state for the purpose of extending the important benefits of secular education to all our citizens, and of diffusing side by side with these as much of religious influence and instruction as possible. . . ."

In their Pastoral Letter, also, the Bishops declared, "It is inconsistent to send your children to schools administered in the interests of Rome, or in sympathy with any of its dangerous errors. . . . The perversion of your children is a predetermined end of receiving them into Romish schools. Your children will become negative Protestants, if not positive Romanists. Is it worth your while, for the sake of accomplishment in needlework, in painting, and music and dancing, which they offer freely, to invite your children to accept errors which your fathers escaped only at the price of blood?"

ACTION

Consequently, when one asks what was done by the convention, the answer is that the most important action of the convention was the taking over by General Convention of the Domestic and Foreign Missionary Society of the Church. Up until 1877 the missionary work of the Church had been conducted by an autonomous Board of Missions¹ which held its meetings at the same time as General Convention, in this case at St. Paul's Cathedral Church, but was not controlled by or directly responsible to General Convention.

By this action the General Convention itself "took over" or became the Board of Missions, so that all the powers previously exercised by the Board were to be exercised by the Bishops and members of the House of Deputies of General Convention meeting as the Board of the Domestic and Foreign Missionary Society of the Church on "the third day of the session of General Convention."

At this Convention, also, the Dioceses of Springfield, Illinois, and West Virginia were established.

The Board of Missions reported total receipts of \$926,320 for domestic, foreign, colored, and Indian work, with an expression of appreciation to the Woman's Auxiliary for "efficient aid in the work of all departments" and for the contribution of \$74,495 in cash and \$179,367 in "clothing, bedding, hospital stores, books, etc."

"FOR SOCIAL INTERCOURSE"

An interesting commentary on the social life of the Convention is found in a couple of items. The first is that, while an

invitation to visit the rooms of the New England Historical Genealogical Society was accepted by the House of Deputies with thanks, an invitation to visit M.I.T. was received with thanks but not accepted because, as was pointed out in debate, the delegates were assembled for business and not for pleasure!

The other item is a resolution passed by the House of Deputies requesting that an occasion be provided when the members of the House might meet the bishops for social intercourse. The House of Bishops responded with the following resolution:

"Resolved that the House of Bishops has sincere pleasure in welcoming the suggestion of the House of Deputies for an opportunity on the part of the two houses to meet in social and brotherly intercourse; and would respectfully name Thursday next, at one o'clock as the time, and the Hotel Brunswick as the place; where, after the Houses have had lunch together, they may find, in the large room above, a convenient place for continuance of brotherly intercourse until three o'clock."

A delegation of three bishops, three clergymen, and three laymen brought greetings from the Anglican Church in Canada. The spokesman of the group said, "I must say I am overwhelmed with the magnitude and importance of this great body representing the Church on this side of the line." The Church of England was represented by the Rev. Craufurd Tait, who was not only the

son of the Archbishop of Canterbury, but also his chaplain and secretary. He took part in the opening service and later brought his father's greetings.

As often happens in a large convention the high peak of inspiration appeared at a most unexpected point. A certain Mr. Welsh of Pennsylvania introduced a resolution, which, after acknowledging "that a very large proportion of men whose lot is labor, are not in living connection with any church, and being thus separated from the divinely ordained means of Grace, have acquired habits of profanity and are used to other corrupting influences," resolved "that the Convention enjoin the clergy . . . to form Bible classes, mothers' meetings, brotherhoods and sisterhoods . . . and other churchly agencies, that these laboring people who have fallen away from the Church may be drawn by loving assiduities and be spiritually nourished until prepared to profit fully by the regular services of the Church."

In the course of the lively and vigorous debate which followed Mr. Whipple of Georgia said, "We want a class of less education in the ministry; one that will not hope to rise above the class for which they labor. If we can organize such a class of ministers, to go among the Negroes of the South, most of whom cannot read, and must be taught the service of the Church by rote, vast good would be accomplished."

A modern note was struck by Dr.

INVOCATION TO THE SACRED HUMANITY

IN tenderness envelop those who sleep,
Remembering the running of the tide
That cradled Thine own slumbers on the deep.

In tenderness provide for famished men,
Remembering the fig tree that was bare:
The human hunger that assailed Thee then.

Remembering the parched and fevered throat
That was, perhaps, of all Thy pangs the worst,
In tenderness give drink to those who thirst.

ELEANOR GLENN WALLIS.

TUNING IN: ¶ Formation of an executive branch of Church government has been a gradual process. The **Board of Missions** was the beginning. Next came boards of Religious Education and Social Service, which merged into a National Council in

1922. Even now, the Council's powers are limited and many executive functions of General Convention are exercised by officers and special committees independent of the Council, which has no authority over dioceses or parishes.

Craik of Kentucky who pointed out that one president of a large railroad company had done such good work of evangelizing his employees that "the evangelical work has resulted in producing a body of men who stood against the radicalism of communism and against the destructive tendencies of this same class of men, when not instructed and brought to the knowledge and fear of God by Christian culture."

A BETTER SOCIAL FORCE

The great moment in the convention, however, came when Colonel John H. Devereux of Cleveland, a well known railroad president, declared in an eloquent address that railroad men could be won to "honest methods of Christian living" but frankly confessed that "while other religious bodies have done a lot, the Episcopal Church has done nothing to bring the gospel to them."

The *Boston Herald* editorially declared it to be "a remarkable speech which evidently marked the turn of the tide in the Convention." Said the editor of the *Herald* in comment on the speech, "No one will deny that the Protestant Episcopal Church gives tone to society, and we are glad to receive what it has to give. But the question which the working man has asked almost in vain from this denomination has been, 'what do you care about the underdog in the fight?'"

Apparently as a result of Colonel Devereux's thrilling speech and its effect on the Convention, the editor of the *Herald* felt moved to assert that he would not be surprised if "this most aristocratic of denominations receives a powerful impulse through this convention toward becoming a better social force in the whole country." He took Colonel Devereux's speech and the passage of the labor resolution as evidence "that Episcopalians are no longer to boast of their advantages as an historical church, but that they are ready to enter upon that close service of God in the hearts of men which chiefly entitles any of the churches to respect and confidence."

For the most part the Convention had been, so far as the people of Boston were concerned, a rather dull and uninspiring one, but fortunately the resolution on the Church and Labor had saved it so that the editor of the *Herald*, after observing that "prior to the convention there had been a considerable animosity toward this denomination in Boston," gave his evaluation of the convention in the following sentence: "The religious public wants to know how far the Episcopalians are warming up, and this convention is evidently giving a somewhat satisfactory answer to this inquiry!"

PASTORAL MEDICINE

By the Rev. John Colby Myer, M.D.¹

AS a practicing physician I should say that well over eighty per cent of the total complaint brought into my office is a result of functional disability. The immediate underlying cause is conflict and tension. One might expect such a statement from a psychiatrist, but it is equally true of my own specialty, which is diseases of the eye, ear, nose, and throat.

To be sure there is always organic disease to be considered, and the competent physician first looks for this as a possibility. Yet in all cases where there is alteration of physical structure, I can honestly say that I have never seen one that was not complicated by worries, fears, anxieties, and a host of symptoms bearing no direct relationship to the physical disease present.

On the material level, physical disabilities such as fractured bones, tuberculosis, cataract, and near sightedness are taken care of primarily in a material way; that is, the doctor acts as a skilled mechanic or craftsman, attempting to restore function by mending, patching, re-

placing, removing, fortifying, and stimulating.

If he goes no further than this, however, he is not fulfilling his high calling and will not be much of a success. The necessary next step is that wherein he enters the realm of pastoral medicine. He must recognize conflicts and tensions, correct bad habits, redirect instincts, and, above all, educate. He must gain the confidence of the patient, who in turn, must exercise faith.

TRIAL AND ERROR

The faith of the patient is a universally accepted prerequisite to a successful doctor-patient relationship, but it is somewhat obscure just what it is that the patient has faith in. It is generally conceded that a "healing personality" or that a somewhat unctuous "bedside manner" is a valuable adjunct in stimulating the faith of the patient in the doctor as an individual; but this in itself is insufficient and will lead to a non-valid relationship that will ultimately result in disillusionment.

On a slightly higher level of abstraction the patient will show faith in the body of medical authority which is implied in the degree of M.D. This is an ever growing deposit of experience and knowledge which carries considerable weight in the mind of this scientifically conscious generation.

It is important to realize that a characteristic of this deposit of authority is its constant growth, the experiences of each succeeding generation being added to the equipment of the physician. Ten years ago I used x-powder to clean up a discharging ear and thought the results very satisfactory. Today I use y-powder and am most pleased with myself, and 10 years hence I may use the yet-to-be-dis-



TUNING IN: ¶While accurate information is difficult to secure, a survey a few years ago showed that the Episcopal Church has a fair cross-section of the population in its membership, with slightly higher percentages of the very poor and the very

well-to-do, slightly lower than average percentages of middle income groups. ¶Dr. Myer has followed up his interest in the religious aspects of health by studying for holy orders. He was ordained deacon recently by Bishop Loring of Maine.

covered z-solution which will do a marvelous job.

Thus the authority is transient and is in a continual state of organic change which is effected largely through the trial and error method. The criteria are: (1) does it work? and (2) will it stand the test of time?

On the third level of abstraction the patient will frequently express faith in the healing powers of nature. Here we are dealing with a constant, the two previous factors being variables. The average theology is on an Old Mother Nature level, the patient recognizing the doctor as an agent, helper, or collaborator of some mysterious natural force or tendency. The physician who permits himself to become somewhat of a metaphysician[¶] will recognize and stimulate this awareness in his patient so that they will both be groping in the right direction, and a much happier solution to the involved problems will be achieved.

On this level it would appear that there are two forces operating in and on the patient: his will to recovery through cooperation with the forces of nature, and the operation of these natural forces independently of anything the patient can do about it. This division, however, is more apparent than real, because in the last analysis the will to do anything is a natural endowment — one facet of the universal, a gift of the absolute.

ABSOLUTE AND RELATIVE

It has been pointed out that the operation of the natural law is the only constant thus far considered, the others being variables, that is variables in so far as they consist of man's efforts to inject his own will and personality into the framework of the natural law. In so far as this individual effort runs parallel to, or concomitant with, the direction of the natural force we expect progress.

The absolute value in man's relation to his environment is illustrated by his behavior when confronted with a given and typical set of circumstances. The reaction of the people to whom St. Paul wrote was the same that one might expect today from a group faced with the same doubts, fears, temptations, persecutions, and disillusionments. The advice that he gave and the remedies that he prescribed are just as valid and efficacious today as they were then, in marked contrast with the relative value of mechanical methods of solving problems. The authority of the spiritual is absolute, constant, and consistent; that of the material is variable, relative, and inconsistent. "The Righteous shall live by faith" is an absolute statement of ageless, universal value; "stuff a cold and starve a fever" represents the body of local opin-



ion at one time and in one place, and is of limited relative value.

The medical profession has left wide gaps in its overall program for the care of the individual with problems. Accompanying the rise of the scientific method during the last century more and more patients began to be grouped together to form "series of cases." Physicians became preoccupied with arriving at a diagnosis and with the classification of disease at the expense of attention to the individual out of harmony with his environment. These gaps have left a vacuum; people feel the need for that which is not readily available to them, and into this vacuum have rushed the many and various cults and quasi-scientific systems of practice.

A PAINFUL PARALLEL

A good example is chiropractic, which might be described as a heresy relative to the orthodox body of medical practice. The chiropractor actively practices the "laying on of hands." Scientific theory is reduced to a single, standard, "obvious" and simple explanation; and above all the patient is individualized and given personal attention, being made to feel that his problem is receiving special care. The popularity of this method attests its value as a psychological prop and stimulus to recovery through faith (in my opinion this is its *modus operandi*), and is living evidence of the gap left in the handling of the individual patient by the orthodox practitioner.

So far in this discussion of Pastoral Medicine, the medical profession has been subjected to what has been intended to be constructive criticism; surely, no umbrage will be taken if the critical eye is leveled at the pastoral profession and the Church is brought into consideration. It has been pointed out that the healing cult is the step-child of orthodox medicine in so far as the latter has failed to offer

everything within its potential scope to a public in need of the same.

A painfully obvious parallel may be drawn here. We are confronted with a Christendom divided into innumerable organized groups, sects, and cults. The existence of these divisions is living evidence of the failure of the custodians of the sacred deposit of apostolic faith to offer it adequately and completely to people, to humanity through time and space, in its entirety. The Holy Catholic Church, the divine organism, the extension of the Incarnation,[¶] is above failure as a contractual society might fail. That which is above our comprehension and which our vocabularies are inadequate to describe may well fail to be apprehended, however, when something less than an all-out effort is made to spread it in its totality to the utmost parts of the earth.

A VACUUM

The history of religion in New England offers a good example. Occupying a prominent place near the village common is the beautifully built Christian Science Church. This is the step-child of the more orthodox protestant body which was dominant in this area during the last century, which in turn had separated from the Church of England, which in turn derives more or less (*sic*) directly from the primitive church.

The reader may have a pleasant and profitable afternoon filling in the gaps in this brief history; but the work gap brings us back to the subject at hand — the vacuum left when something less than the complete faith is presented.

The sterile, cold intellectualism of the "Boston religion," with its emphasis upon rugged individualism and its preoccupation with ethical-culture, turned its back on everything which is implied in the sacrament of Unction; and into the vacuum thus created rushed Mary Baker Eddy with her comforting doctrines of healing through faith. Everything which Mrs. Eddy had to offer lies completely within the framework of the historic church in a more rational, logical and efficacious manner, liberated from the inconsistencies and incompleteness of heresy; but because it was not offered by the Church, the people accepted a substitute.

Another example of this substitution will be found in the many efforts to achieve peace of mind through dianetics, psychiatry, personality integration, and semantic orientation. For the past 25 years the market has been flooded with literature designed to help the reader develop new thought techniques. In certain sophisticated circles the couch of the psychoanalyst has replaced the confessional. That there is an instinctive need for

TUNING IN: ¶ **Metaphysics** is the branch of philosophy dealing with the nature and causes of things. Science classifies and describes things, metaphysics seeks to understand them. ¶ **The Incarnation** is the doctrine that God became man in the

person of Jesus, who was both perfect God and perfect man. ¶ The picture at the top of the page is a reminder that this Sunday the Church is celebrating the boyhood of Jesus, as briefly described by St. Luke in the Gospel for the Day.

some form of confession is witnessed by the late wave of popularity enjoyed by the Oxford Group Movement[¶] (Buchmanism) and by the perennial success of the revival meeting with its public testimony (confession).

Even though we realize the temporary and emotional character of this type of confession (lacking as it does the most important act of absolution), nevertheless it represents a blind, groping urge toward peace of soul — spiritual peace rather than resigned mental tranquility. Abundant evidence of the tranquil mind is found in the spiritually congealed "American Gothic" type, the dull incurious stare, or the smug, tight-lipped smile reflecting a morally elevated but empty life. The stronger personalities among them are sustained by their Pela-

gian rugged individualism, while the less self-sufficient are "joiners" of various lodges, orders, movements, etc.

It is strange that the same individual who will literally wallow in the ritual of a fraternal order will be profoundly intolerant of ritual in church; he will testify at a revival meeting, but will throw up his hands in scandalized horror at the idea of sacramental confession. One of the characteristics of homo sapiens is his ability to behave in a consistent manner as he is subjected to the influence of his environment. Inconsistent behavior either indicates unsanity or the confusion of an inconsistent environment. The natural law, the divine nature, is consistent within itself; the church possesses completeness and self-consistency; therefore it follows that it is the unnatural environ-

ment produced by man's own self-will which produces the confusion to which he reacts in an inconsistent manner.

A PROFOUND SHOCK

Any over-simplification is a dangerous thing; and the above scheme certainly represents the ultimate in simplification. If it serves to stimulate the reader's thinking, however, it will have served its purpose; and the thought that I should like to stimulate is this: does the Episcopal Church exhibit the internal self-consistency that we should logically expect to find in it? Do communicants moving from one parish to another suffer a rude shock when they find wide variations, not only in the manual acts accompanying worship, but in the underlying faith and doctrine which it is the purpose of the ceremonial to dramatize and the ritual to teach? Is there uniformity in the availability of the sacraments?

I am afraid that in some instances the shock is so profound, the inconsistency so great, that the bewildered Episcopalian either stops going to church (and I have observed this in a number of instances), or drifts into fellowship with some conveniently located non-Episcopal church group. I can well remember the empty, hollow sensation that I experienced, when attending the 11 o'clock service in an out-of-town Episcopal church, to find that I would be unable to make my communion because that year Easter did not fall on the first Sunday of the month; so the service was to be Morning Prayer. If nothing else, we can grant this parish a grim sort of internal consistency; but how does it fit into the framework of the church universal?

It should be realized that what has been said of the medical profession is equally true in a parallel sense of all professions and vocations in all walks of life. As a scheme for recapitulation we may recognize two levels upon which the individual operates — the material and the spiritual. Those of us who are "in the world" are predominately concerned with the first; but as we become increasingly aware of the host of witnesses with which we are encompassed, the second level will be approached. It is desirable that the pastoral aspect of medicine be emphasized; that doctors exercise more of the priestly function.

On the other hand, it becomes desirable that the Church re-examine, from the standpoint of material efficiency, uniformity, and consistency, the material channels through which its spiritual gifts are transmitted. It is desirable that the clinical aspect of the pastoral profession be emphasized; and that priests exercise more of the healing function.

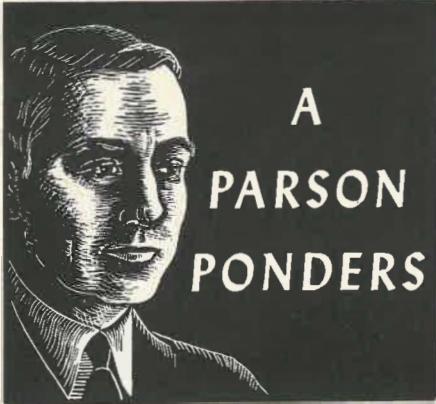
OF STONES

IT is good sometimes to stand and stare.
Not articulate — just aware
Of carven stones' significance;
Of clean lines curved to quiet glance.
A rock — a pebble — has much to say
When facile comment dies away.
Emphatic stone — attentive eye —
In each are question and reply.
In each are complementary things:
Falls' frozen lace; green flames of springs;
Rapturous song; receptive pause;
Sculptured effect of fluid cause. . . .
The Hand of God outflung to trace
His message in a stony place.
Stand and stare and sometimes sense
Truth in this circumference.

LOUISA BOYD GILE.

TUNING IN: ¶ The Oxford Movement is one thing, the Oxford Group Movement another, both taking their names from the famous English university. The former, beginning in the 19th century, sought to renew in the Church of England a

consciousness of its heritage as a part of the Catholic Church. The latter, also known as Buchmanism, is an unrelated movement founded by Dr. Frank Buchman, a Lutheran, with special techniques for group confession and seeking divine guidance.



A PARSON PONDER'S

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence. In these uncertain days prophetic voices can be easily raised and speedily discredited.

And yet some facts need to be proclaimed from the housetops. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five year period *there has been no increase in costs*. Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions in such turbulent days as these what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years. A lot of revolutions and panics have happened during that time but the financial stability of the Fund is a matter of universal knowledge.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

An Ancient Cemetery

AN important work of late 1951 that will be much discussed in the current year is the recently published two-volume report which, according to Vatican authorities, provides "scientifically undoubtable" proof that the tomb of St. Peter lies directly under the dome of the church in Rome named after him.

The report, according to Religious News Service, deals with excavations begun in 1939 in an ancient Roman cemetery under the floor of St. Peter's. It is the work of a committee of archaeologists and scholars headed by Msgr. Ludwig Kaas, secretary of the Congregation for the Fabric of St. Peter's. The committee includes Fr. Engelbert Kirschbaum, one of the leading Roman Catholic experts in early Christian archaeology.

Religious News Service reports that Pope Pius recently complimented the scientists on their work, declaring that they had made an archaeological discovery "which is unique in the annals of the Church and whose historical and theological importance cannot escape anyone."

In announcing some time ago the discovery of the tomb of St. Peter, the Pope said that remains of human bones had been found, but that it was impossible to prove with certainty that they belonged to the body of the Apostle.

Although the alleged discovery of the tomb is of no theological importance to Anglicans, it is a matter of current as well as historic interest, and it is hoped to present in a later issue of THE LIVING CHURCH an authoritative review of the two-volume work.

Of Interest

WRITTEN as a textbook for children of the intermediate grades, *A Child's History of the Hebrew People*, by Dorothy F. Zeligs, is an interesting and readable treatment of Bible stories tied up with the historical period to which they are related.

The social and community life of the Hebrew people is told in story form, and the material has been arranged in six epochs covering the time from the nomadic period to the Roman conquest. The makeup of the book is good, and the illustrations are attractive.

Although published by a Jewish concern, this book provides excellent background material for Church school chil-

dren (Bloch Publishing Co., 1951. Pp. 252. \$2.50).

Feast Day Cook Book, by Katherine Burton and Helmut Ripperger, describes dishes of many lands both for well known and lesser known feast days—mainly feasts of the Church—with interesting stories of their origins. Fascinating reading, even if some of the recipes are not very practical (David McKay, 1951. Pp. 194. \$3).

Harper and Brothers has recently published a study edition, with concordance and maps of the Moffatt Bible (a translation by James Moffatt, completed in 1926, revised in final form 1935) — a handy volume for the student (Pp. xvii, 1039, 329, 160. \$5).

Virginia Huntington, who was the wife of the late Daniel Trumbull Huntington, Bishop of Anking, China, has had many of her poems appear over the years in THE LIVING CHURCH. Some of these reappear in *The Singing Hour* (Exposition Press, 1951. Pp. 96. \$2.50).

The Rev. Walter Lowrie, honorary canon of Trinity Cathedral, Trenton, N. J., with about thirty books already to his credit, has in preparation four books and fourteen articles that he "must publish" in 1952 to celebrate his 85th year. Writes Dr. Lowrie: "Then I can quit writing and enjoy a rest. The eggs are already laid, so to speak, but I am sitting on them like an anxious hen, wondering if they will all hatch."

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DIOCESAN

OREGON—"Taking over" the Roman Catholic parish of St. John was the greatest thing that had ever been done by the Church of St. John the Evangelist, Milwaukie, Ore., said Bishop Dagwell of Oregon at the latter church's centennial banquet recently. What Bishop Dagwell meant was that the Church of St. John the Evangelist had been invited to take over St. John's large parish hall for the banquet. The pastor of the Roman Catholic parish was a guest at the dinner and delivered an address of welcome and friendship.

UTAH — The "Buckaroo priest," Chaplain Joseph F. Hogben is back to his missionary work in the Ute Indian country of Utah. Since last May he had been in Germany as assistant U.S. Army post chaplain at the Heidelberg Military Post.

At the request of Bishop Watson of Utah, the Army released Fr. Hogben so he could continue his work in the mission to the Utes. The work centers at St. Elizabeth's, Whiterock, Utah.

Fr. Hogben gets his nickname from the horseback riding that he has to do to cover the vast area of his mission.

GEORGIA — A mission at Fort Benning, Ga., believed to be the only one of its kind, has been accepted into the diocese of Atlanta by unanimous action of the standing committee. The congregation includes officers, enlisted men, civilian dependents and civilian employees on the post.

The mission, named St. Michael's, has been actively engaged in raising funds for the benefit of Korean orphans and the mission in Pusan.

St. Michael's was begun by Chaplain (Lt. Col.) A. V. Muray shortly before he left Benning for reassignment. The idea was picked up by Chaplain (Maj.) Lewis B. Sheen, who is in charge now.

Chaplain Sheen, who returned from Korea in September of this year, was in the Army Air Force during World War II and flew 57 combat missions over Europe from England.

FLORIDA — There are only 18 men in Grace Mission, Orange Park, Fla., but they prepared and served a barbecue dinner for 235 people recently. The dinner was the main attraction of a bazaar held for the mission's building fund.

CALIFORNIA—There were plenty of obstacles, but the diocese of California has started work on its new property in the fast-growing Oak Knoll section of Oakland. Before the work could begin the diocese had to get clearance from 10 boards of the city government, including one from the board of health and two

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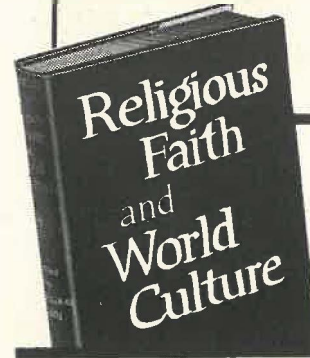
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hearings before the city manager. Then the church building, bought for a nominal amount from a Lutheran congregation which had outgrown it, had to be moved across 10 miles of city streets. The new property is in the middle of a new residential section and only a little way from the Navy's vast Oak Knoll hospital.

CANAL ZONE — The only memorial on the Isthmus of Panama to those who died in the construction of the canal has been a stained glass window saved from the Chapel of St. Luke, the Beloved Physician, which preceded the present Cathedral of St. Luke in Ancon. The window has now been placed over the altar in the cathedral's new All Souls Chapel. The chapel was erected in memory of the men honored by the window and of Harry Beal, who was bishop of the district from 1937 to 1944. Mrs. Beal flew from Los Angeles to Ancon for the dedication.

LOS ANGELES — "Hollywood's Padre," the Rev. Neal Dodd, is retiring from his parish in Hollywood, Religious News Service reports. Fr. Dodd, 72, whose face has become familiar to moviegoers, founded Hollywood's St. Mary of the Angels Church 34 years ago.

In 1920, when motion pictures were just beginning to take hold, Fr. Dodd made his first screen appearance in a Pathe newsreel. He is said to be the only clergyman holding a Screen Actors Guild card.

Fr. Dodd "officiated" at 300 motion picture weddings besides more than 700 real-life ones. All his film earnings went to church charities.

SOUTHWESTERN VA. — The financial picture is bright in Southwestern Virginia. At a recent meeting, the executive board found that it would be possible to make appropriations for 1952 exactly as planned. Total goals had added up to \$67,307. Churches pledged only \$65,570 in the canvass, but by adding to this anticipated income from investments and by using some unspent money from 1951, the total rose to \$68,531. Largest item in the program is \$22,551 for the work of the general Church.

NEBRASKA—Churchmen among the lawyers who attended a meeting of the Nebraska State Bar Association in Omaha recently attended their own special service of Holy Communion at Trinity Cathedral. The service was for the Episcopal Lawyers' Association of the diocese.

EASTERN OREGON — Upon the ashes of a notorious mining town, St. Thomas Church, Canyon City, in the John Day valley of Oregon, was

built 75 years ago. Recently, celebrating their church's diamond anniversary, parishioners looked back through the years. For the occasion, Waible E. Patton wrote an account of the church's history for an Oregon paper and took some pictures. He is a Congregationalist.

Early missionaries brought the teachings of the Church to the first settlers. During the gold rush days, prosperous Canyon City, population, 10,000, burned to the ground, "leaving nothing but smouldering embers and the bare walls of the canyon." In 1874 Canyon City had been rebuilt, and the Rev. Dr. R. D. Nevius began services in the "boisterous, gambling town." Dr. Nevius was a master builder and besides being St. Thomas' first rector, he designed and built the church, which still houses the congregation today. The corner stone was laid in 1876.

When the church was built there was a crystal clear spring within its walls. It has flowed ever since. In parched years, when other sources of water dried up, and in severe winters, when other water froze solid, the spring supplied the people of Canyon City. And it has always supplied baptismal water for the church.

The building has stood up under two fires. In 1895, 25 years after Canyon City was burned to the ground, fire again devastated the town. And in 1937 flames wiped out the entire business district. St. Thomas Church was badly scorched.

Since then the church has been reinforced, renovated, and air conditioned.

But "the interior, paneled of knotty pine, is lustrous with age. . . . Patient, loving toil is evident in the quartered oak furnishings, splendidly carved and blending richly with highly polished brass ornaments. Peace and quiet reign in this ageless edifice."

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COLLEGES

Five New Buildings At University of South

Construction of five new buildings at the University of the South has been authorized by the board of regents. Two new dormitories, a stone apartment building for married students, a new home for the dean of the school of theology, and one new faculty home are scheduled.

SUNDAY SCHOOLS

How to Get an "A"

What it is that constitutes a good Sunday school has received special attention in the diocese of California recently.

The Department of Christian Education there has prepared a 12-point standard for the schools. It is designed to be accompanied by a questionnaire, still in preparation, which will ask questions about specific details relevant to the

standard, and will enable Sunday schools to rate themselves.

To rate an "A" by the standard Sunday schools would have:

- (1) Regular worship in church.
- (2) Planned curriculum.
- (3) Missionary and social service activities.
- (4) Student participation.
- (5) Stewardship education.
- (6) Regular attendance.
- (7) Adequate class periods.
- (8) Teacher training.
- (9) Regular teacher meetings.
- (10) Parish-parent cooperation.
- (11) Pre-school program.
- (12) Supplementary (extra-parochial) activities.

SECONDARY

Field House Dedicated

The Bishop Gilbert Field House at St. Peter's School, Peekskill, N. Y., built in honor of Bishop Gilbert, retired Bishop of New York, was dedicated and blessed recently. The Field House adjoins the gymnasium of the school.

Murder!



The Murder of St. Thomas of Canterbury (which took place December 29, 1170) was acted out by the students of St. John Baptist School, Mendham, N. J., who performed T. S. Eliot's *Murder in the Cathedral* as their Christmas play, 1951. The part of Thomas Becket was taken by Charlyn Crandall of Pocono Manor, Penna., a member of the senior class. Charlyn, as a Latin student, had read William Fitz Stephen's contemporary account in that language, and fell (as he describes it) "on his right side, as about to go to the right hand of God." The photograph, taken during the performance by Barbara Richards of the 8th grade, shows the four knights dealing the death blows.

BOOKS FROM ENGLAND

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Sydney Cave. *The Doctrine of the Work of Christ.* \$1.28
L. F. Church. *The Early Methodist People.* \$1.85
Austin Farrer. *Finite and Infinite.* \$2.93
Charles Gore. *Philosophy of the Good Life.* 76c
O. Hardman. *The Christian Doctrine of Grace.* 76c
E. O. James. *The Social Function of Religion.* \$1.28
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DEATHS

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

Sidney Lee Vail, Priest

The Rev. Sidney Lee Vail, who spent the entire 40 years of his ministry in the diocese of Louisiana, died after a short illness in the evening of the Feast of St. John the Evangelist, December 27th. Fr. Vail had been rector of New Orleans' Church of the Annunciation for 32 years.

Born in New Orleans 67 years ago, he was educated at the University of the South in both college and seminary work, and was ordained in 1911. He was the oldest active priest of the Louisiana clergies in point of years served.

After his ordination Fr. Vail served as priest of Trinity Mission in Natchitoches and in 1914 was called to be rector of Mt. Olivet church in Algiers, a suburb of New Orleans. In 1919 he became rector of the Annunciation parish and continued in that job until the time of his death.

Active to the end, he celebrated the Holy Communion at the early service on Sunday before Christmas, but was unable to complete the schedule for that day. Taken to the hospital on Christmas Day, he died from the effects of bronchial pneumonia two nights later.

Fr. Vail, a former correspondent of THE LIVING CHURCH and editor of the diocesan newspaper, was active in numerous diocesan affairs. He served as secretary of the diocese from 1920 to 1944, and as registrar for 26 years. He was a deputy to General Convention six times, and a member (for 18 years) and president of the Louisiana standing committee.

He was a much-beloved figure in the entire New Orleans community both among Churchmen and others, and in the deepest recesses of the Sewanee area he was known and admired with the greatest affection.

Survivors include Fr. Vail's widow, the former Mabel C. Moore, and two sons, James M. Vail, a professor at the University of Cincinnati, and Sidney L. Vail, Jr., a chemist of Freeport, Tex.

George Hewlett

George Hewlett, 84, died at his home in Lawrence, L. I., October 1st. He had been a member of Grace Church, Brooklyn Heights, for more than 50 years, having served as a vestryman, junior warden, and senior warden. He was treasurer of the diocese of Long Island from 1915 to 1926. Before retirement he was an importer of tea, coffee, and sugar, a member of the firm of Hewlett and Lee; and was prominent in banking, patriotic, and historical circles.

CHANGES

Appointments Accepted

The Rev. Jerry E. Carpenter, who has been serving the Welfare Association in Akron, Ohio, is now assistant to the executive director at the Philadelphia city mission and chaplain medical social worker at All Saints' Tubercular Hospital in Philadelphia.

The Rev. Roberts Edward Ehrgott, formerly rector of the Church of St. Ignatius of Antioch, Antioch, Ill., is now rector of the Church of St. Mary Magdalen, School and Ardmore, in Villa Park, Ill.

The Rev. Walter A. Henricks, formerly curate of the Church of the Good Shepherd, Scranton, Pa., will on January 15th become rector of Christ Church, Cooperstown, N. Y., and will be in charge of St. Timothy's, Westford. Address: Cooperstown.

The Rev. Robert B. MacDonald, of the diocese of Ottawa, Church of England in Canada, is now in charge of the Church of the Redeemer, Addison, N. Y.

The Rev. Dana Pierce, formerly rector of St. Paul's Memorial Church, Staten Island, N. Y., is now vicar of the Church of Our Saviour, Adams and Babcock Sts., Milton 86, Mass.

The Rev. James D. Reasner, formerly in charge of St. Matthew's Mission, Toledo, is now assistant of St. Andrew's Parish, W. Central and Chollet Ave., Toledo 6, Ohio.

The Rev. Reginald Gordon Stewart, formerly associate rector of St. Mark's Church, Mount Kisco, N. Y., is now rector of the Church of St. Mary the Virgin, Chappaqua, N. Y. Address: Box 22.

The Rev. Peter B. Tomkins, formerly vicar of St. Philip's Church, Putnam, Conn., and St. Paul's, Plainfield, is now rector of Christ Church, Rouses Point, N. Y., and is in charge of St. John's Church, Champlain.

The Rev. James L. Whitcomb, formerly rector of Grace Church, Hastings on Hudson, N. Y., is now chaplain of St. Mary's School, Mount St. Gabriel, Peekskill, N. Y.

Armed Forces

The Rev. John F. Hamblin, Jr., who has been on the staff of St. John's Church, Tampa, Fla., has been recalled to active duty in the U. S. Navy and is stationed at the U. S. Naval Station, Newport, R. I.

Chaplain (Major) James Richards, rector of St. Paul's Parish, Washington, who has been involuntarily recalled to active duty in the Air Force for 17 months, may be addressed from January 7th through February 13th at the Chaplain School, Fort Slocum, N. Y.; and thereafter at 3275th Air Training Indoctration Wing, Parks AFB, Pleasanton, Calif.

Chaplain Charles W. Williams is with the Unit-

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CHANGES

ed States Air Force, HQ, 6200th Air Base Wing, APO 74, c/o P.M., San Francisco.

Resignations

The Rev. Dr. Willis G. Clark has resigned as rector of Trinity Church, Pass Christian, Miss., and is retiring from the active ministry. After February 10th Dr. Clark and his wife should be addressed at 927 West St., Macon, Miss.

The Rev. Rollin J. Fairbanks has resigned as field secretary of the Institute of Pastoral Care, Boston. He will continue to teach at the Episcopal Theological School and Harvard Divinity School and to direct the Pastoral Counseling Center in Boston. The Rev. Mr. Fairbanks organized the Institute of Pastoral Care in 1944.

Changes of Address

The Rev. E. P. Burrill, until recently in charge of St. John's Church, Los Angeles, has now returned to his home at 13850 Valerio St., Van Nuys, Calif.

The Rev. Don J. Curzon, who recently became executive director of Lawrence Hall, a home for boys in Chicago, may be addressed at 4833 N. Francisco Ave., Chicago 25.

The Rev. Frank R. Hughes recently moved to Fulton, N. Y., where he is serving All Saints' Church. Address: 149 S. First St.

The Rev. Bernard A. Jennings, assistant of the Church of the Messiah, Baltimore, formerly addressed at 3503 Echodale Ave., should now be addressed at 1400 Lochner Rd., Apt. B, Baltimore 12.

The Rev. Albert N. Roberts, rector of St. Mark's Church, Erie, Pa., formerly addressed at 225 E. Tenth St., may now be addressed at 2605 Crescent Dr.

The Rev. Paul G. Satrang, who recently became rector of All Saints' Church, San Diego, Calif., may be addressed at 625 Pennsylvania Ave., San Diego 3.

Ordinations

Priests

Central New York: The Rev. Roswell O. Moore, assistant chaplain to Episcopal students at Syracuse University and curate of Grace Church, Syracuse, N. Y., was ordained priest by Bishop Peabody of Central New York on December 16th at Grace Church. Presenter, the Rev. W. N. Welsh; preacher, the Rev. E. O. Moore, brother of the ordinand.

Chicago: A number of deacons were advanced to the priesthood on December 8th by Bishop Conkling of Chicago at St. James' Church, Chicago. The Rev. Donald H. V. Hallock, Bishop Co-adjutor-Elect of Milwaukee, preached the sermon.

The Rev. Howard William Barks, Jr., presented by the Rev. A. J. Gruetter, will be vicar of All

Souls' Chapel, Waukegan. Address: Christ Church, Grand and Utica Sts., Waukegan.

The Rev. Clifford H. Buzard, presented by the Rev. R. L. Miller, will be vicar of St. Thomas' Church, Morris, Ill.

The Rev. James B. Denson, presented by the Rev. E. T. Taggard, will be curate of St. Luke's Church, Evanston, Ill.

The Rev. Robert L. Evans, presented by the Rev. W. A. Garrard, will be curate of St. Mark's Church, Evanston. Address: 1509 Ridge Ave.

The Rev. Noah E. Fehl, presented by the Rev. R. A. Reister, will be director of Brent House and instructor at Seabury-Western Seminary.

The Rev. Dwaine W. Filkins, presented by the Rev. Harold Holt, will be curate of Grace Church, Oak Park, Ill. Address: 924 Lake St.

The Rev. Thomas Morgan Gibson, presented by the Rev. W. B. Suthern, will be vicar of Holy Cross Mission, Morgan Park, Ill. Address: 1250 W. 112th St., Chicago 43.

The Rev. Richard E. Lundberg, presented by the Rev. Dr. J. H. Scambler, will work in DeKalb, Ill. Address: 320 S. Second St.

Connecticut: The Rev. Norton G. Hinckley was ordained priest on December 21st by Bishop Hatch, Suffragan Bishop of Connecticut, acting for the Bishop of Connecticut, at St. John's Church, Pine Meadow, Conn. Presenter, the Rev. Dr. E. J. Cook; preacher, the Rev. Dr. Robert C. Dentan. To continue as vicar of St. John's Church, Pine Meadow, and St. Paul's, Riverton. Address: New Hartford, Conn.

Idaho: The Rev. Everett F. Ellis was ordained priest on December 12th by Bishop Rhea of Idaho at the Church of the Redeemer, Salmon, Idaho, where the ordinand will be vicar. Presenter and preacher, the Rev. A. E. Asboe.

Nebraska: The Rev. Willis H. Steinberg was ordained priest on December 19th by Bishop Brinker of Nebraska at St. Joseph's Church, Mullen, Nebr. Presenter, the Rev. H. T. Shay; preacher, the Rev. C. W. Sterling. To be in charge of Calvary Church, Hyannis, Nebr.; St. Joseph's, Mullen; and All Saints', Eclipse. Address: Hyannis.

Newark: The Rev. Worthington Campbell, Jr. was ordained priest on December 17th at St. Paul's Church, Montvale, N. J., by Bishop Washburn of Newark. Presenter, the Rev. J. F. Savidge; preacher, the Rev. K. E. Heim. To be vicar of St. Paul's Church, Montvale, N. J. Address: 93 Grand Ave. W.

Oregon: Several deacons were advanced to the priesthood on December 21st by Bishop Dagwell of Oregon at the Church of St. Michael and All Angels, Portland, Ore. The Rev. L. B. Keiter preached the sermon.

The Rev. Rene M. Bozarth, presented by the Rev. C. C. Calavan, will be vicar of St. Luke's Church, Gresham, Ore. Address: 107 N. W. Fourth St.

The Rev. William Robert Ellis, presented by the Very Rev. J. L. O'Rillion, will be curate of Trinity Church, Portland, Ore. Address: 1943 N. W. Irving St., Portland 9, Ore.

The Rev. David W. Gordon, presented by the Rev. G. R. Turney, will be vicar of St. Martin's Church, Lebanon, Ore.

The Rev. Robert F. Grafe, presented by the Rev. C. S. Neville, will be vicar of St. Barnabas' Church, Portland, Ore. Mailing address: Box 7001, Portland 19, Ore.

The Rev. Herbert C. Lazenby, presented by the Rev. L. F. Evenson, will be vicar of St. Thomas' Church, Dallas, Ore., and St. Hilda's, Monmouth. Address: 415 Washington St., Dallas, Ore.

The Rev. Donald B. Walster, presented by the Ven. P. H. Smith, will do missionary work in the southern part of the diocese of Oregon. Address: 1234 N. W. Twenty-Third Ave., Portland 10, Ore.

Rochester: The Rev. Donald Austin Stivers was ordained priest on December 21st by Bishop Stark of Rochester at St. Thomas' Church, Rochester. Presenter, Canon A. R. Cowdery; preacher, the Rev. J. J. Harmon. To be curate of St. Thomas' Church. Address: 2000 Highland Ave., Rochester 18, N. Y.

Washington: The Rev. Howard W. Blackburn was ordained priest on December 19th by Bishop Dun of Washington at Trinity Church, Washington, where the ordinand will continue as assistant. Preacher, the Rev. R. S. Trenbath.

Western Massachusetts: The Rev. Robert Hanson

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ALTAR GUILDS! Full range of finest qualities Pure Irish Linen for all church uses. Immediate delivery; prices unchanged—Samples free. Mary Fawcett Co., Box 325, Marblehead, Mass., Formerly Plainfield, N. J.

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POSITIONS OFFERED

GENERAL STAFF NURSES: 144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write, Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

ASSISTANT MINISTER wanted—25-35 years for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

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PRIEST: Age 40; married. Prayer Book Catholic. Now rector of middle-sized parish. Desires change before Lent to growing parish requiring experienced leadership and offering opportunity for exercise of creative ministry. Able to undertake development of new parish or strengthening of established one. Correspondence invited. Reply Box C-670, The Living Church, Milwaukee 2, Wis.

PRIEST, Prayerbook Catholic. Able preacher and successful pastor and teacher. Interested in parish in college town that has possibilities for growth. Widower, 53 years of age. Reply Box C-671, The Living Church, Milwaukee 2, Wis.

SHRINE

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

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THE LIVING CHURCH

CHANGES

Cummings was ordained priest on December 21st by Bishop Lawrence of Western Massachusetts at Grace Church, Chicopee, Mass., where the ordinand will be assistant. Presenter, the Rev. R. H. Kendrick; preacher, the Rev. Dr. E. J. Cook. Address: 166 Springfield St.

The Rev. George Phinney Donnelly was ordained priest on December 22d by Bishop Lawrence of Western Massachusetts at Christ Church, Needham, Mass., where the ordinand will be assistant. Presenter, the Rev. H. H. Hall; preacher, the Rev. D. N. Alexander. Address: 1118 Highland Ave.

The Rev. Arnold Aidan Fenton was ordained priest on December 15th by Bishop Lawrence of Western Massachusetts at Christ Church Cathedral, Springfield, Mass., where the ordinand will be assistant. Presenter, the Rev. A. A. Fenton, father of the ordinand; preacher, the Rev. Dr. W. N. Pittenger. Address: 37 Chestnut St.

Wyoming: The Rev. Harvard Wilbur was or-

daind priest on December 8th by Bishop Hunter of Wyoming at St. Mark's Church, Hanna, Wyo. Presenter, the Rev. C. O. Walin; preacher, the Very Rev. Otis Jackson. To be in charge of the Hanna field.

Deacons

Northern Indiana: Horace Lytton Varian, Jr. was ordained deacon on December 15th by Bishop Mallett of Northern Indiana in the Chapel of St. John the Divine of Seabury-Western Theological Seminary, Evanston. Presenter, the Rev. D. H. Copeland; preacher, the Rev. Dr. P. V. Norwood. To continue his studies at Seabury-Western Theological Seminary, Evanston.

Washington: B. J. Ridgley was ordained deacon on December 19th by Bishop Dun of Washington at Trinity Church, Washington. The Rev. R. S. Trenbath preached the sermon. To be in charge of the Church of the Epiphany, Forestville, Md.

Western Massachusetts: Norman Leslie Wray was ordained deacon on December 16th by Bishop

Lawrence of Western Massachusetts at All Saints' Church, Worcester, Mass. Presenter and preacher, the Rev. R. G. Preston. To be minister of St. John's Church, Wilkinsonville. Address: Pleasant St., Melbury, Mass.

Marriages

Mrs. Elinore Pino Schwarz, Michigan diocesan displaced persons director, was married on November 17th to Mr. Henry Meyerling, III at Trinity Church, Detroit. Mrs. Meyerling also serves as radio and TV director for the Detroit Council of Churches, in addition to her radio and TV work for the diocese of Michigan. The couple will live at 17134 Second Blvd., Detroit 8.

Corrections

The Rev. Harry B. Lee was incorrectly reported in the issue of November 18th as being on leave of absence as rector of St. Paul's Church, Modesto, Calif. Actually, the Rev. Henry Ward Wiley was instituted as rector of St. Paul's on April 22d.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

WASHINGTON, D. C.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

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

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

NEW YORK CITY

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

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

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

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

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

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

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

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

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

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

NEW YORK CITY

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

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker; Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickerslun. B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7: Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues. Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

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