

# The Living Church

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



## **Both Sides of a Sermon**

*Robert Emmet Gribbin, Jr.*

Page 8

## **ST. LUKE'S, KATONAH, NEW YORK**

**Along with Churchpeople across the nation, communicants of St. Luke's this month are launching their part in the Every Member Canvass.**

# The Margaret Tarrant Calendar

A CALENDAR COLLECTION  
OF THIRTEEN MARGARET  
TARRANT PAINTINGS

Price, \$1.50

The fine color reproductions of Margaret Tarrant paintings, mounted on each page of this calendar, are excellent for framing when 1950 has passed. Each one is a charming scene painted by this famous English artist. On the cover, in warm glowing colors, is displayed a tender painting of the Stable Scene. The twelve additional pictures portray Christ Blessing the Children, The Shepherd Boy, Grant to Little Children, Madonna of the Meadows, Morning Carol, He Prayeth Best, The Loving Shepherd, All Things Wise and Wonderful, Everybody's Brother, Flight into Egypt, Let Everything that Hath Breath Praise the Lord, The Star of Bethlehem. Pictures mounted on heavy stock; size of calendar, 8½x5½ in.; spiral bound. There is an individual page for each calendar month.



**MOREHOUSE-GORHAM CO.**

14 E. 41st Street, New York 17

29 E. Madison Street, Chicago 2

## Getting Ready for Advent

The deep, real EXPERIENCE of Advent is becoming a lost emotion by too many Episcopalians in these days. Time was when good church folk anticipated, then lived the solemn stateliness of Advent, the thrills of its grave, majestic music and lessons. But, above all, they really TRIED to live out Advent in their lives by earnestly, honestly, attempting to make themselves, their souls and bodies, READY for that Gift of Heaven to earth, The Incarnation of The Son of God. The Nativity of Our Lord is both a joyous and a solemn height in our lives. It cannot be entered upon easily or lightly. Therefore, Advent is wisely planned for us by Mother

Church, and it begins our real Church Kalendar Year. Advent is important enough in itself to warrant some preparation for IT. Because it is a season of deep thought, earnest devotion, solemn anticipation and the cleansing of our souls and bodies by Holy Penance, methinks that all good Episcopalians need careful preparation for that grave, meditative, and very lovely season of our Church's Year. If we would only live our lives by the moods of the Kalendar, we'd soon be singing songs of praise for our well ordered lives and emotions. Mother Church knows Her business and Her followers. Give Her a chance at YOUR lives this year!

### AMMIDON AND COMPANY

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

*Serving the Episcopal Church.*

We have discovered two most excellent Church England Manuals of devotion which we unqualifiedly recommend, both as to quality of contents, and price. IN HIS PRESENCE at 60 cents, CATHOLIC PRAYERS FOR CHURCH OF ENGLAND PEOPLE at \$1.25 plus 6 cents postage.

NOW READY

## "Fifty Years"

*The Story of Saint Alban's Church, Olney, Philadelphia and the Ministry there for Half a Century of the Rev. Archibald Campbell Knowles, D.D., the Author of "The Practice of Religion."*

WILL BE OF HELP AND INTEREST TO MANY PRIESTS

Congratulatory Commendation by  
THE BISHOP OF MILWAUKEE

Greeting and Blessing of the  
LORD BISHOP OF NASSAU

Limited Edition: Cloth Illustrated, \$2.50

Send Order and Check NOW

SAINT ALBAN'S CHURCH

OLNEY, PHILADELPHIA 20

## LETTERS

### Blizzard in Lebombo

TO THE EDITOR: The economic blizzard, sweeping over Europe, has just struck us in this sub-tropical diocese in Southern Africa.

With the devaluation of the pound sterling, the local currency (the Portuguese *escudo*) has altered in value by 20%, thus wiping out, at one strike, a fifth of our income from the sterling area (and most of it comes from there, as our African congregations are very poor and are already giving to the limit of their capacity for the support of their Church).

If the exchange rate remains as at present, the diocese stands to lose the equivalent of \$850 in the last quarter of 1949, and the equivalent of \$4,500 during 1950.

Only a few days ago, the diocesan treasurer produced his budget for 1950, in which provision was made for necessary increases in stipends, especially for our African Catechists (badly underpaid, though they are the backbone of the diocese). Unless we can find the money to make up the exchange deficit, we shall have to defer these increases, and also to close down a large proportion of our evangelical, pastoral, educational, and medical work.

Our fellow Anglicans in England and the Union of South Africa will, I am sure, do their best to help us, but they themselves are very hard hit.

I have enjoyed so much reading about the work of our Communion in the States, (and especially did I enjoy the fellowship of your bishops last year at the Lambeth Conference) that I am going to be bold enough to ask whether any of your readers would like to help to save from partial collapse the work of this 56-year-old Anglican diocese in Portuguese East Africa. (Five thousand dollars would put us on our feet until the end of 1950, and give us a chance to plan ahead).

Those who wish to help (and I am sure there are many) would be doing an act of Christian charity in sending their contributions to:

Bishop of Lebombo Account  
Barclay's Bank,  
Caixa Postal 23,  
Lourenco Marques  
Portuguese East Africa

✝ JOHN BOYS,  
Bishop of Lebombo.  
Portuguese East Africa.

### Remnant In Nandyal

TO THE EDITOR: I was interested to read your report about my friend Fr. Sambayya [L. C., August 28th]. I can see that the purpose of the article is primarily to introduce Fr. Sambayya to the members of the Church in this country. But this purpose could have been better achieved if certain unfair remarks about the Church of South India were avoided. They do violence to the facts about the Church of South India.

I do not want to raise any controversy but would like you to inform the readers of THE LIVING CHURCH of certain relevant facts regarding the situation in Nandyal. Your report gives the impression that

## LETTERS

the Church of South India has brought "perplexity upon perplexity." One of the points given in evidence is that the Bishop of Dornakkal has to travel about 200 miles to reach some of his flock. This however is not a new thing in the life of the Anglican community in India. Before the union took place the Bishop of Madras had to travel about 400 miles to visit parishes in Nilgris.

Again your readers are given to understand that the Nandyal Anglicans form a considerable community in South India. In fact they are very few compared with the total Anglican community that went into the union. Of a total community of about a million Christians in the Church of South India half a million were Anglicans. Even the very exaggerated statistics about Nandyal give the number of Anglicans in Nandyal as only 36,000.

### CIRCUMSTANCES

The circumstances which induced the Nandyal community to stay out of the Union are also not very respectable. Most of the Anglican Indian clergy in Nandyal had accepted the scheme of union and had signed the formal statement of their acceptance. It was the decision of the S.P.G. in England to withdraw its financial support from the Church of South India that made the priests in Nandyal retract their former decision and repeat the arguments, theological and otherwise, advanced by some convinced Anglicans outside the Church of South India.

It must also be remembered that the Nandyal community is more predominantly composed of the less educated members than in other areas, and one of their arguments against the union was: "That which is not acceptable to our Mother Church shall not be acceptable to us"—a clear evidence of lack of independent judgment.

Under such circumstances to say that the confusion in Nandyal was created "chiefly by the unhelpful attitude of the new Church in that region" is untrue. It would be more accurate to say that the confusion was the result of lack of Christian charity on the part of the whole Nandyal community.

### VARIOUS INSIGHTS

Your readers may perhaps know that the final decision for union in South India was arrived at after 28 years of prayerful and careful discussion, and all the uniting churches were convinced that their coming together was an act of obedience to the guidance of God, toward the more effective fulfillment of the evangelistic task of the Church and fuller realization of the unity of the Church which is Christ's will. The fact that the union is not a perfect one is no argument against it. In almost every diocese of the united Church the experience has been that Episcopalians, Presbyterians, Congregationalists, and Methodists all are contributing, according to the various insights they had separately received, to the understanding and experiencing of the riches of Christ. We are rediscovering together both the Catholic and the Evangelical character of Church of Christ. In our living together in the new Church we are more and more convinced

that the Church of South India is a step toward the union of Churches.

Lastly I would urge that your readers learn about the Church of South India not only from a person like Fr. Sambayya who holds an unusually high Church view and is definitely opposed to the union, but from those who are actually in the union or at least from people of more moderate views.

(Rev.) J. R. CHANDRAN.

Union Theological Seminary.

### Editor's Comment:

This letter from a presbyter in the Church of South India does nothing to upset our impression that members of his Church have taken an unhelpful attitude toward the predicament of the Anglicans in Nandyal. If they are uneducated, they are supported in their position by an impressive array of scholars; if they prefer to remain loyal to the Church and the missionary society which brought the Faith to them, why should their loyalty be counted against them? And, if they are only a remnant, God has often chosen to work through a remnant. We rejoice in the progress being made by the Church of South India; but we also sympathize with those whose "unusually High Church view" leads them to remain conscientious objectors to the union. And since we are all in some measure products of our inheritance and environment, we do not feel as free as our correspondent to cast aspersions upon the motives of those with whom we may disagree.

### Segregation

**TO THE EDITOR:** Recently the Roman Catholic archbishop of New Orleans, Joseph Francis Rummel, cancelled the annual observance of holy hour in that city, because the city park commissioners insisted on racial segregation at the event. That was in the deep, prejudiced South.

A few days later on October 2d, the House of Deputies of the Protestant Episcopal Church in its 56th Triennial convention in San Francisco, refused to take any action on a resolution calling for parish churches to accept members "on a basis of belief, and regardless of race."

Can you wonder that the Roman Catholic Church, with its stepped-up program for racial justice, is winning thousands of converts among the U.S. Negro population.

S. E. McDONALD, D.C.

Evanston, Ill.

### Diagnosis

**TO THE EDITOR:** EXAMPLES USED IN MY ARTICLE [L. C., November 6th] REFLECT SITUATION WHEN ARTICLE WAS SUBMITTED (JULY). I WISH TO EMPHASIZE THIS, SINCE REVISIONS I SENT IN SEPTEMBER WERE NOT INCLUDED WHEN ARTICLE APPEARED LAST WEEK, AND SINCE I UNDERSTAND SOME HOPEFUL STEPS HAVE BEEN TAKEN AT THE COLLEGE THE ARTICLE USES AS A CASE-STUDY.

(Rev.) JAMES A. PIKE.

NEM YORK CITY.

*Others Talk of Christian Unity!*

**THIS TRAPPISTINE DIED  
FOR "ONE FOLD . . ."**

**Just Published!**

## That All May Be One

by Mary Paula Williamson

**READ** the true, beautiful story of a Trappistine Nun who felt intense anguish at the rending of Christ's Church into separate sects and denominations and who died to bring about Christian unity.

**READ** how the Anglican Benedictines presented her with a crucifix, upon which she gazed as she died.

*"... A vivid and colorful picture of a contemplative soul—"*

THOMAS MERTON

**At Your Bookstore—\$2.50**

**P. J. KENEDY & SONS**  
12 Barclay Street, New York 8, N. Y.



**HAVE YOU ORDERED YOUR**

**CHRISTIAN YEAR AND  
CHURCH KALENDAR**

**1950**

**THE COMPLETE CHURCH  
REFERENCE KALENDAR**

Everyone appreciates this ready, handy guide. It is decorative and useful the full twelve months of the year.

**\$1.50  
Postpaid, \$1.60**

**H. M. JACOBS CO.**

*Publishers*

**1907 Walnut St. Philadelphia 3, Pa.**



**A** new Processional Cross by Gorham. Cross is 15 inches in height, of highly polished brass, complete with 1-piece Staff of quartered oak with brass mountings. Overall height 67 inches. Plain Cross as illustrated \$50.00; with etched Passion Flower design, \$75.00.

Prices subject to change without notice

WRITE FOR ILLUSTRATED  
ECCLESIASTICAL BROCHURE  
GIVING PRICES

*Gorham*  
PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

STAINED GLASS

BRONZE  
TABLETS  
MURALS



METAL AND  
WOOD FUR-  
NISHINGS

SINCE 1869

THE PAYNE-SPIERS  
\* STUDIOS, INC. \*

48-54 EAST 13TH STREET, PATERSON 4, N.J.

Clergy and Choir  
VESTMENTS

ALTAR HANGINGS and LINENS  
Chasubles-Albs-Amices-Copes

**J. M. HALL, Inc.**

14 West 40th Street, New York 18, N. Y.  
Tel. Chickering 4-3306

American Distributor of Stained Glass  
Windows for James Powell & Sons  
(Whitefriars) Ltd., London, England



## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### The Drama-Type Lesson

**M**OST teachers, sooner or later, discover that they have to "plan something special for that over-active child to do." Early in the term they realize that one or two children in their class do not yield to ordinary lesson procedure, and have already become a problem. At first it seems to be just a matter of relative discipline, which will soon be solved. But the Sundays slip by, and the difficult children are increasingly a source of trouble because of their lack of interest, their extra aggressiveness, and general resistance to the class pattern.

It is a natural solution to *think up something*, in advance preparation, for such pupils to do. But this is only a stop-gap, and is too often noticed by the children themselves. Why should Wilbur always pass out the books, always pick up the crayons, be on the committee, erase the board, and paste on the stars? Why, indeed, unless it be that the teacher is thereby accidentally stumbling (through grim necessity, and by trial and error) upon an entirely new approach to lesson preparation.

#### A SWIFT PRAYER

This approach is now loosely described by the term "drama-type lesson." It stems from the commonly known fact that every lesson is prepared for and taught to *this actual class*; there is no ideal lesson to be given before a standardized, model group of well-trained and obedient children.

Remember, as you start your lesson preparation: you are not putting on a show, but arranging vital learning experiences for your pupils. You start with a swift prayer for each one, as you look over your roll. Perhaps you have already noted a word or two by each name. "Shy — musical — aggressive — over-sensitive — show-off — artistic — friendly." And each stands out as a character, if you are the discerning, outgoing teacher we want.

At this point you are in exactly the position of a casting committee for a play. The script (text book) has been chosen, the date of rehearsal advertized (that means next Sunday morning, rain or shine), but the cast has to be selected.

But, as in all amateur theatricals, you

have to choose from the actors available, and keep everybody in the club happy. You choose the best person for the lead, for the aged father, for the comic relief, and so forth. You know enough about each one to decide what he is best suited for.

Here the comparison with the theater is reversed: knowing your little company, you must rewrite the script so that everyone has a part suited to his ability. The teacher becomes, in this kind of preparation for real activity teaching, both dramatist and producer. He starts with his list of possible characters. ("And I do mean *characters!*" said one teacher of an oddly assorted class.) Then he arranges the action with parts for each one.

#### EVERYBODY IN THE GAME

This is quite similar to the moment before a scrub baseball game when we decide who shall be the pitcher, the catcher, the basemen, and the outfielders. Everyone has a place.

The actual preparation for this kind of lesson is much more complicated than this, but the approach is so new that the *idea* needs to be stressed before details are given. If you see the need and the possibilities, go over your coming lesson with these two questions before you:

1. What kind of activities seem called for, or can be devised, in this lesson?
2. Which child shall I assign to each? Not merely physical movement, but specialized assignments or duties, such as certain questions for certain pupils, reports of past topics, letting the eager beaver conduct the drill, etc.

#### CONTINUING PERFORMANCE

It will soon be seen that this is not just for one class period, but for a continuing performance, in which a larger plot develops in the play, and the whole passes over into life. Then your class becomes a drama, a sample of the Church in miniature, and you are casting them in rôles which they may assume forever.

There is much more to the drama type than this. We shall be glad to develop the subject further if there is a desire expressed.

Letters may be addressed to the Rev. Victor Hoag, 1116 South College Avenue, Tulsa 4, Oklahoma.



TWENTY-SECOND SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Bishop Street, Suffragan

The Rev. Charles Larrabee Street was consecrated Suffragan of the diocese of Chicago at 10:30 AM, November 1st, in St. James' Church. The Presiding Bishop was the consecrator and the co-consecrators were Bishop Conkling of Chicago and Bishop Ivins of Milwaukee.

The Bishop-elect was presented by Bishop Randall, Suffragan of Chicago, retired, and Bishop Ziegler of Wyoming, retired. Bishop Whittemore of Western Michigan was the preacher and Bishop Page of Northern Michigan was the Litanist. Bishop Mallett of Northern Indiana was the Epistler and Bishop Sturtevant of Fond du Lac was the Gospeler.

Attending presbyters were the Rev. Harold Holt of Grace Church, Oak Park, Ill., and the Rev. John H. Scambler of St. Peter's Church, Chicago. The Rev. E. Ashley Gerhard, Christ Church, Winnetka, presented the certificates of ordination and the Rev. James G. Plankey, the Church of the Advent, Chicago, presented the certificates of election. Bishop Essex of Quincy read the consents of the bishops and Stewart A. Cushman read the consents of the standing committees.

More than 1,700 clergy and laymen attended the service. Leading the outdoor procession, which extended for more than a city block, were the vestrymen of St.



CONSECRATION SCENE: *Bishop-Elect Street is here shown (center), just before the service, with attending presbyters, Fr. Holt (left) and Fr. Scambler (right).*

Christopher's Church, Oak Park, Bishop Street's former parish. In the procession were church students and staff members of Northwestern Military Academy, Lake Geneva, Wis., and student body and faculty of Seabury-Western Theological Seminary, the clergy of the diocese, the Rev. Dr. George Fowler, president of the Chicago Church Federation, Bishop Dionisije of the Serbian Orthodox Church, Patriarch Mar Shimun of the Church of the East, and Bishop Leon Grochowsky of the Polish National Catholic Church, who was one of the 11 bishops to participate in the laying on of hands.

Describing the Episcopal Church as being "on the verge of understanding its nature and mission better than ever before," Bishop Whittemore in his sermon said the time was at hand for the Church to begin to march like an army with banners, to change its tactics, and to become a going concern.

"The greatest thing we can do for Christian unity is to begin to march ahead as the Episcopal Church, as a Church that has come to itself," he said.

A luncheon in honor of Bishop Street and Mrs. Street was held in the Hotel Sheraton following the consecration service.

Bishop Street was born in Chicago in 1891. He attended St. Mark's School, Southboro, Mass., and received his B.A. from Yale in 1914, his M.A. in 1916

and his Ph.D. in 1926 from Columbia. He was graduated from General Theological Seminary, New York, and was ordained to the priesthood by Bishop Anderson in 1918. He was superintendent of the Chicago Episcopal City Missions from 1920 to 1924 and student chaplain from 1924 to 1928. During World War II, while serving at Christ Church, Dallas, he was a member of the 8th Regional War Labor Board.

He was married to the former Mary Louise Rouse in 1921. They have three children, Mrs. Donald Rhoads of Denver, Colo.; Dorothy, a senior at Smith College; and Charles, a junior at Yale.

## Bishop-Elect Krischke Accepts

The Rev. Egmont Krischke, executive secretary of the Brazilian Bible Society, has informed the Presiding Bishop that he has accepted his recent election by the House of Bishops as Bishop of Southwestern Brazil. The district is the southernmost of the three districts into which the former missionary district of Southern Brazil was divided by General Convention [L. C., October 9th].

The Rev. Mr. Krischke was born June 26, 1909 in the city of San Leopoldo, the son of the Rev. George Upton Krischke and his wife, D. Maria José Machado Kritschke. He is a graduate of Southern Cross School and of the Porto Alegre Theological Seminary. He married Noenie Duval da Silva, daughter of the Rev. José Severo da Silva and his

## The Living Church

Established 1878

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

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

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

Subscription \$6.00 a year.  
Foreign postage additional.

## Departments

BOOKS . . . . .	22	EDITORIALS . . . . .	12
CHANGES . . . . .	23	EDUCATIONAL . . . . .	21
CHURCH'S . . . . .		FOREIGN . . . . .	15
PROGRAM . . . . .	10	GENERAL . . . . .	5
DEATHS . . . . .	20	LETTERS . . . . .	2
DIOCESAN . . . . .	17	TALKS . . . . .	4

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

Member of the Associated Church Press.



THE REV. M. KRISCHKE: *Bishop-Elect.*

wife, Horadia Duval da Silva. They have three children: Paulo José, 11 years; Nelson, 5 years; and Maria Lucia, 1 year [*Maria Lucia was born since the current edition of Stowe referred to in L. C., October 16*].

### Election in W. Virginia

In a pastoral letter addressed to all the clergy and congregations of the diocese of West Virginia, Bishop Strider, the diocesan, made public his call for a special council of the diocese to meet in Christ Church, Clarksburg, December 13th and 14th, for the purpose of electing a coadjutor.

Bishop Strider requested episcopal assistance because of the extent of diocesan work at the regular council last May in Wheeling. Consent to elect was granted by General Convention.

The special council will be preceded by an informal dinner of all delegates in the parish house of Christ Church. The opening session will be held at 8 P.M., at which time nominations will be in order. The actual balloting will not take place until the following day, December 14th, after a corporate communion and breakfast.

### HISTORIOGRAPHER

#### Dr. Chorley Is Dead

The Rev. Edward Clowes Chorley, historiographer of the Church and one of its most noted historians, died on November 2d, in Butterfield Memorial Hospital, Cold Spring, N. Y., in his 85th year. At his bedside was his son, Kenneth Chorley, of New York.

Edward Clowes Chorley was born in Manchester, England, on May 6th,

1865, the son of Henry George Chorley and Paulina Clowes Chorley. He was graduated from Richmond College in 1888, with the B.A. degree, and from the Philadelphia Divinity School in 1904 with the B.D. degree. In 1916 Trinity College conferred upon him the honorary degree of D.D.; and in 1933 Kenyon College gave him the honorary degree of L.H.D. He was made deacon in February, 1902, and advanced to the priesthood in May of the same year.

He was assistant at Christ Church, Yonkers, N. Y., from 1901 to 1902; rector of Emmanuel Church, Great River, N. Y., from 1902 to 1906; assistant at Bethesda Church, Saratoga, N. Y., from 1906 to 1908. In 1908 he became rector of St. Philip's Church, Garrison, N. Y., which pastorate he held until his retirement in 1940. At that time he was made rector emeritus, which he remained until his death. After his retirement, Dr. Chorley continued to live in Garrison, devoting himself to the end to the Church in many important activities, but giving more time to the writing of Church history.

Dr. Chorley held many offices. He was not only historiographer of the Church, but also custodian of archives, trustee of the Church Historical Society, editor of the *Church Historical Magazine*, historiographer of the diocese of New York, and a member of the Joint Commission on Press and Publicity. He was the oldest living trustee of the Cathedral of St. John the Divine, examining chaplain of the diocese, a member of the diocesan Social Service Commission, and deputy of the diocese to the General Conventions of 1919, 1922, 1925, 1928, 1931, 1934, and provisional deputy for the General Conventions of 1937 and 1940.

Dr. Chorley's distinguished work in the ecclesiastical field is known throughout the Anglican Communion. [*L. C., October 23d.*] His last book, *Men and Movements in the American Episcopal Church*, published in 1946 almost immediately went into a second edition. He was the author of *The History of St. Philip's Church-in-the-Highlands*, (Garrison, N. Y.,) 1911; *The Centennial of St. Thomas's Parish*, (New York,) 1923; *The New American Prayer Book: Its History and Contents*, 1929; *The Centennial History of St. Bartholomew's Church* (New York,) 1934; *Historical Papers*, 1937. His last book constituted the Hale Lectures, delivered by Dr. Chorley in 1946. In addition to his books, Dr. Chorley wrote numerous articles for the Church press, and reviewed many books in his field.

Dr. Chorley was married to Miss Florence Dover in 1892. Mrs. Chorley, a musician of note, died in 1938. He is survived by a son, Kenneth Chorley of New York, and two grandsons, Kenneth

Chorley, Jr., and Edward Clowes Chorley, 3d.

Funeral services were held in St. Philip's Church, Garrison, November 5th.

### RELIGIOUS ORDERS

#### Dom Paul Severance Dies

The Rev. Dom Paul Severance, O.S.B., of St. Gregory's Priory, Three Rivers, Mich., died at Nashdom Abbey (The Mother House of the Priory), Burnham, Bucks, England, on November 2d, at 4 P.M. Dom Paul was a moving spirit in bringing Benedictinism to the Episcopal Church in America. Previous to his illness in 1946, when he suffered a cerebral hemorrhage, he was prior of St. Gregory's Priory.

Dom Paul returned to England with the Lord Abbot of Nashdom, who concluded his initial visit to the American Priory in May of this year, in the hope that this might speed a recovery of health. Previous to Dom Paul's profession as a Benedictine monk, he had been a missionary in the Philippines (1921-25), and professor of apologetics and instructor in philosophy at Nashotah House (1926-34). He was also, at one time, assistant at St. Ignatius' Church, New York City, and at St. Clement's Church, Philadelphia. He received his education at Princeton University (B.A., M.A.) and at the General Theological Seminary. He was widely known in music circles as a critic and composer. He is survived by three brothers: Leroy E. Severance, of Springfield, Mass.; and Raymon W. Severance and B. Vernon Severance, both of Seattle, Washington.

Burial was at Nashdom Abbey, in the Community cemetery, following a Solemn Requiem Mass sung in the presence of the Lord Abbot. At St. Gregory's Priory, the Dirge, Sung Requiem Mass, and Absolution of the body were offered on November 3d, 5th, and 9th. The Thirty Day Obit will be sung at St. Gregory's on December 2d.

### VISITORS

#### Kingsbury Lectures

#### Delivered by Dr. Richardson

The Rev. Alani Richardson, D.D., Canon of Durham and Visiting English Lecturer at the Berkeley Divinity School for 1949-50 gave the annual Kingsbury Lectures on October 24, 1949, taking as his topic "The Church and Society."

Canon Richardson is giving a course in Christian Apologetics at the School, and his outside engagements have included preaching at the British Harvest Festival at Trinity Church, New York, sermons and lectures at Yale, Princeton, and Harvard universities, and the Cen-

tral New York clergy conference.

The Kingsbury Lectures were the first public event in the newly enlarged chapel, shortly to be re-opened for the regular services. Its reconstruction has been necessitated by the growth of the School to its present enrollment of 70 students.

## RADIO

### Award for "One Great Hour"

"One Great Hour," the radio program which brought in well over a million dollars for the Presiding Bishop's Fund for World Relief and numerous millions for the other Churches which participated in the effort, has won one of the highest awards for radio programs which is offered in this country.

The Thirteenth American Exhibition of Educational Radio Programs of Ohio State University gave "One Great Hour" a special award "in recognition of outstanding educational value and distinguished radio production."

## PARISH LIFE

### Historic Church

#### Continues Celebration

The parish of the Church of the Ascension, Staten Island, is continuing its year of special events in celebration of its 80th anniversary of its incorporation as a parish and its 147th year as a congregation. The beautiful new church building, opened for worship just before last Easter, is the first church to be built in the diocese since the war. In the months since, gifts have been made, all for the purpose of increasing the beauty of the services.

These include complete new appointments for the Altar and sanctuary — a Crucifix, a tabernacle, candlesticks, missal stand, credence table and altar rail, the last designed by the Iron Craftsmen of Philadelphia and made of wrought iron. The tabernacle was purchased with the "thank-offerings for God's healing" made by many. The other appointments were memorials. Gifts were made by parish members of the Woman's Auxiliary, by the women's guild, and by St. Anna's Guild for needed equipment. Complete sets of Eucharistic vestments for the seasons were given as memorials. New Prayer Books and Hymnals have been given as memorials.

The newest project is the landscaping of the grounds of the Church. It is expected that this will be finished by spring.

Recently a dinner was given in honor of the rector, the Rev. Raymond C. Rogers, with a gift of a purse of \$550, in appreciation of his splendid work.

## PATTERN FOR LAYMEN

Edward R. Stettinius, Jr.

By the Rev. ARTHUR L. KINSOLVING

THAT Edward Stettinius's first purpose was to be a real Christian was obvious, even when he was a freshman at the University of Virginia. Early in his student career he was elected president of the University Christian Association. Sundays often found him as a student emissary from St. Paul's Memorial Church driving far out into the forlorn and sparsely settled mountain areas to hold services in mission churches. He was at heart a missionary. Only after earnest search to discern how God would use his life, did he turn aside from the ministry, and set out to be a Christian layman. At a time when the Church recognizes the devoted laymen as crucial, he has set a pattern that laymen may consider.

Though he became chairman of the finance committee of the United States Steel Corporation at 34, and chairman of the board at 38, it was still clear that Edward Stettinius was less interested in money than in men. Renouncing his large salary and important position in the business world, he devoted himself to the public service in 1939, and when Mr. Roosevelt appointed him Secretary of State at a crisis in history, it was clear that Stettinius saw beyond victory in war a responsibility to build a just and brotherly peace among nations. This reflected itself in his resignation to become the first United States delegate to the Assembly of the United Nations in 1946.

In his final years, withdrawn from the arena of world-fame, he rendered valuable service as rector of the University of Virginia and in a great project, which has been little publicized, for human betterment in Liberia. To those who knew him it was still clear that the power that was driving the man was personal dedication to our Lord Christ. The former Secretary of State was resolved to inspire college men to world service, to strengthen the Church toward its humane and redemptive purpose, to right wrongs and open doors of hope in Africa, to lift from peoples the terrible burden of war, to point them to our Lord as the only author of peace.

The Epistle for the Sunday before

EDWARD R. STETTINIUS: *Beyond victory . . . a responsibility.*

he died provides a keynote to his life, "redeeming the time, because the days are evil." Edward R. Stettinius's untimely death occurred on the eve of the Festival of All Saints'; his funeral service in St. James' Church, New York, to which his mother had brought him as a child, was held on All Souls' Day. Under God he had contributed to the foundations of the United Nations in such a way as to touch the longing of all souls living upon the earth.

My most recent talks with him were in connection with his election to the Board of Trustees of the Virginia Theological Seminary. I shall not forget the occasion when he stood up as a new trustee and expressed with moving sincerity his sense of the high importance of the training of our clergy for spiritual leadership and Christ-like service in this so serious time. Later I heard him at a meeting for his well-to-do friends in New York give his witness with the same humble and forthright emphasis.

The last letter I received from him revealed that during an illness his soul was still in quest of a deeper understanding of the mystery of the things of the Spirit. Eddie Stettinius's life on earth, though formidable in its aggregate significance, is all too quickly closed. We may be confident that God the Father of our Lord Jesus Christ has received his good servant into areas of wider service in a land where beyond these voices there is peace.



# Both Sides

IT IS just about as hard to listen to a sermon as it is to preach one. This statement is phrased broadly so that in some sense it will apply to every sermon. Some sermons, no doubt, are hard to listen to because they are a dreary ordeal for the listener to endure. On the other hand even the finest sermon is but sound and fury unless the listener works at his job of listening as earnestly as the preacher works at his preaching. There are dozens of books on the art of preaching, but I know of none on the art of listening to the preacher. Several years ago, however, a student in medieval literature read me a sermon written in the 13th century on the subject "How to listen to a Sermon." Perhaps if we would take up where our medieval cleric left off, we should consider first what the preacher is trying to do when he preaches.

People often say to the clergy, "I don't see how you can keep thinking of things to preach about week in and week out." They seem to believe that thinking up sermon subjects is the most difficult thing about preaching, but that is far from true. There is a vast plethora of sermon subjects, and the difficulty comes in winnowing out the less important and the less needful ones. The subject finally chosen will be one which the preacher feels answers a real problem or question in human living. There are superficial questions which people think they are asking, and of course these should be answered, but the real questions which a sermon should also answer are those which are asked not with the lips but by a life. A man might say with his lips some such question as, "What is the Church's position on compulsory military training," but his life is a continual questioning of whether a personal relationship with God is worthwhile or even possible. A woman might ask, "Why does the Church baptize infants?" but her real problems may be how to bring Christian love into discordant home life. It is the preacher's function to apply



God's word to the real motivating questions of life. The sign for "preacher" in the deaf sign language illustrates this very point. The right hand is raised slightly above the head. The thumb and first finger are brought together and the hand is moved down to chest level. The literal meaning of the sign is that the preacher is one who takes the Word of God from heaven and brings it down to the earth. The teaching of the Church on a variety of subjects is indeed important, but only if the preacher can relate such teaching to life as it is being lived and died by members of his congregation.

I have heard it said that some preaching is like repeating memorized answers

# of a Sermon

By the Rev.  
Robert Emmet Gribbin, Jr.

from the back of the arithmetic book. The answers mean little unless the problems are worked out first. The preacher's specific task is to help make the problems and questions explicit and to work through to the Christian answers.

## GOSSIP THEOLOGY

This is not easy. People often do not realize that there is a problem and so the preacher must first show them it exists. This is one reason there are so many remarks from the pulpit on sin. People don't want to think themselves sinners. They are comfortably ensconced in the notion that they may make mistakes, but an honest mistake is not a sin. Sin is frequently masquerading under some other guise. The preacher must tear off the masquerade and expose the evil in all its ugliness. Why preach on forgiveness of sin unless sin is admitted? A sermon on forgiveness no matter how true it is, or how brilliantly constructed, is a failure if preached to people who feel they need no forgiveness. The preacher too often answers questions that haven't been asked. To escape that homiletical pitfall he has to think, and pray, and know his people so that he can tell whether questions, "uttered or unexpressed," arise from superficial curiosity or arise from human life.

I once heard the warden of the College of Preachers use the phrase "gossip theology." He was referring to sermons which chat along delightfully with the minutiae but never probe deeply into the questions of existence. It is easy for a preacher to dash off a "gossip theology" type of sermon, and may God forgive those of us who preach for having delivered so many of them. We are encouraged, however, in this dereliction of duty because



people like "gossip theology" sermons if they are witty and well said.

#### ANSWERS THAT MAKE A DIFFERENCE

The preacher should deal most often with questions that come out of your life. He should give an answer that makes a difference in your life. No question is really asked unless it arises out of human life, and no question is ever really answered unless that answer makes a difference in a human life. Let me illustrate: The rich young ruler came to Jesus and said, "Good Master, what shall I do to inherit eternal life?" Jesus told him to obey the Commandments. He replied, "All these have I kept from my youth up." Then Jesus added, "Go sell all that thou hast and give to the poor and come and follow me." But the young man would not accept that answer and we are told, "he went away sorrowful because he had great possessions." He asked a superficial question feeling a smug satisfaction because he had lived up to the letter of the law. His life, however, was asking a greater question which was, "Should one live for the enjoyment of material things or sacrifice material comforts in the service of others?" Which question did Jesus answer? He answered both, but he answered the first in a manner which gave Him the opportunity to answer the second. The answer to the second question really made a difference. Although the difference was not as great as it would have been had the young man sold his possessions and become a disciple, at least he went away sorrowful. To be sorrowful amid plenty and because of it is certainly a change from his former delight in legal righteousness.

On another occasion a skeptic who was trying to trick Jesus asked Him what one should do to inherit eternal life. Jesus made him summarize the Law saying,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Then the questioner trying to keep himself from looking outmaneuvered asked, "And who is my neighbor?" He was answered with the parable of the Good Samaritan, an answer that changed the meaning of neighbor for all men.

I once knew a public health nurse who rode mule-back into a remote mountain cove and attended the birth of triplets to her patient there. As the weeks went by the three babies did not gain weight properly and the nurse finally realized it was because the scrawny cow belonging to the family gave such poor milk. The nurse persuaded the Rotary Club in a city some miles away to furnish feed for the cow. As the cow's milk improved the babies grew fat. Perhaps we might take this incident as a parable of the preacher's function. In a superficial sermon he might treat the superficial symptoms of spiritual hunger, but temporary alleviation of such hunger by sporadic helpings of theological pabulum or even Episcopal bread and jam is of no permanent good. His real work should be to find the root cause of the spiritual malnutrition and remedy that, just as the nurse fed the cow.

#### NO EASY TASK

It should be clear from what we have already considered that preaching is not an easy thing to do. It requires a shrewd analytical sense; it requires a knowledge of the fundamentals of human nature; it requires an adequate grasp of the facts of the present situation whatever it may be at the moment; it requires a thorough grounding in the Christian faith in the light of which all else is to be examined; and it requires a knowledge of God. If Christian preaching requires all this, who could presume to attempt it? Surely no one feels worthy or accomplished enough to engage in so bold an enterprise. These attributes should indeed be those of the true Christian preacher, but no one of us would claim them for himself. God knows how far short of this ideal we have all fallen, yet this is the goal toward which all Christian preachers must strive. We dare not be satisfied with just the delivery of entertaining discourses or scholarly essays. To preach is to speak in the Name of God, and perhaps he sins most who fails in that great responsibility and opportunity. Many preachers preface the sermon by saying, "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." That is saying a lot, in fact so much that the preacher should never use it unless he really believes in the sermon following he will speak in the Name of God.

I do not write these things to enlist the layman's sympathy for the difficulties which face the preacher or to give the

clergy a renewed sense of their preaching vocation. I write this to indicate as clearly as I can how important a sermon might someday be in your life no matter who you are. Men and women, boys and girls, deacons, priests, and bishops all listen to sermons even though the clergy have the privilege of listening less often than the rest.

#### PREPARE FOR LISTENING

As we have tried to analyze the preacher's purposes and difficulties, now let us consider some suggestions for sermon listening. When you first come into the Church before the service begins, why not pray that God will bless the preacher and that he may proclaim the truth? Pray also that God will "deliver you from coldness of heart and wanderings of mind" during the sermon and that He will open your heart to receive the truth. If more people prayed for the preachers we have every reason to believe the sermons would improve. As you listen to the sermon try to grasp the basic ideas and apply them to your life. In the last analysis no preacher can make the personal application that fits your life. That will always be up to you in every sermon. You should be a different person after you hear a real sermon.

You should prepare yourself to understand what the preacher is talking about. Remember the Parable of the Sower and how the seed fell on ground where it could grow and on ground where it perished for lack of nourishment. There are many things one can do by way of preparation. Read the Bible; read and study religious books; pray; think; talk with your friends about the things of the Spirit. A sermon's value will improve and strengthen if you bring to it a sincere desire to listen well, an open mind, an informed mind, and a developed religious sensitiveness. Just as the preacher prepares for his sermon so the congregation should prepare to hear it. It is just about as hard to listen to a sermon as it is to preach one.



# The "Good Life" in Liberia

By Eleanor D. Ten Broeck

Dean of Episcopal High School, Cape Mount, Liberia

SITUATED on the west coast of Africa, Liberia is a small republic whose government coöperates with the Church in seeking the "good life." Christian advance here strikes at the roots of fear and superstition, cures disease, lays the foundations of preventative medicine, and establishes a ground work for Christian standards of living. With all this it operates against a background of fast moving cultural change, as intense in Liberia as in any other African country.

The missionary district of Liberia is responsible for the entire country, which is about the size of the state of Ohio. Its population of from one and a half to two million represents two cultural groups. One of these is composed of more than 30 tribal groups descended from original native stock but with differing dialects. The other is composed of descendants of small groups of freed slaves who came as colonists from America in the early part of the 19th century. These latter survived in spite of many difficulties presented by hostile natives, tropical diseases, and the absence of American technologies. With the missionaries these freed slaves constituted a civilizing nucleus for the country. This civilization spread as colonists and natives amalgamated and the missionaries established new centers.

## RELIGION OF SYNCRETIZATION

Consequently, Christianity has grown chiefly in the coastal areas and along navigable rivers. Even in these sections it is by no means universal. The religion of the interior is largely a syncretization of primitive animism and Mohammedanism, save for scattered mission stations, outstanding among which is our mission at Bolahun operated by the Order of the Holy Cross.

Thus the Church in Liberia must work with two groups of people: those who have had contact with American civilization for years and present the same secular problems found in American congregations and those (a large majority)



MISS TEN BROECK: *The new Liberia can be cast in a Christian mold.*

in the interior who are only beginning to feel the out-reachings of civilization and who have had little or no contact with Christianity.

## BUSH SCHOOL

While formerly motor roads were limited to one area, they are now beginning to connect various parts of the country. Motor travel is still extremely limited, but like the formation of cities and industries it breaks down the former stability of tribal unity and opens opportunities for youth away from their native homes. As people leave their homes for outside employment they leave tribal restrictions also. Consequently the authority of the tribe over its young people is not as great as formerly. In the interior of the country children are still expected to attend "bush school" where the regulations of the "society" are learned and traditional beliefs are handed down. Where the Church has established Christian missions, it can also supplement this "bush training" with Christian education.

The importance of education is being realized, and though only a small per cent of the population can read and write,

literacy for the masses is a growing movement.

Among the people ambitions are changed as amazing new gadgets are introduced in numbers large enough to cause desire but too small or too expensive to meet the needs of the people.

Factors of commerce and trade have brought European and American cultures into an African land. Three different civilizations are meeting. All should contribute to the Africa of the future, but Christianity must permeate throughout for the welfare of the people and for the accomplishment of the will of God.

The old is giving place to the new. Africa is asking for training for her young people. The country is in a formative stage. Tribal leaders in the interior recognize that older cultures will have to change. The tremendous tensions between American, European, and African cultures demand settlement. The old is giving place to a "new" of undetermined character, and if the American Church will continue to back the work in Liberia that "new" can be cast in a Christian mold.

## MISSION METHODS

Mission work is primarily concerned with human resources. When our Lord gives the command "Go ye into all the world and preach the gospel," the good news of the kingdom, He is concerned with a kingdom, a group of people for Whom He has come "that they might have life and have it more abundantly." The abundant life cannot be founded in darkness with diseased bodies, undeveloped minds, hunger and fear. Christian missions work for the highest development, the abundant life, physically through medicine, mentally through education, and spiritually through the consecration of the people they serve. Finally all must be bound together in love through loyalty to the one Master. These three — medicine, education, and united Church consecration — are the three bases on which missions build.

Unfortunately, Liberia has a high incidence on infant mortality and disease. Tropical ulcers, malaria, dysentery, and yaws are most common and most debilitating. Yet these could be almost eradicated by preventative medicine and sanitation. For such reasons the Church operates St. Timothy's Hospital at Cape Mount with a resident physician, Dr. Christensen. The hospital is the only one within a radius of 60 miles. From this center clinics are organized and sent by boat or on foot (there are no motor roads in this area) to the interior villages, and the sick come or are carried miles to visit them. Or as happened last year a runner may come to the hospital with word of a small pox threat, and vaccine can be sent immediately to that area. The hospital is responsible for the treatment of lepers at the Balomah Leper Colony where weekly injections are given as curative measures.

St. Timothy's Hospital also has a training school for nurses and hospital dressers. One native dresser, Thomas Haines, who has been assigned to the native villages, has through necessity become a skillful surgeon. This year a midwifery class has been instituted which has been able to interest many non-Christian midwives whose methods formerly had been based partly on superstition. The education of this group alone to sterile and humane methods will be of great benefit to the women of this section. A second hospital is maintained at Bolahun.

The field of education reaches through the entire district. It is coordinated with the other two phases of mission work. The established Church institutions concerned with education include 28 village schools, large boarding departments at Bolahun [*Boy's School, St. Agnes' School*], Bromley [*Julia C. Emery Hall for Girls*], and Cape Mount [*House of Bethany for Girls*]. There are also two high schools, and one college and divinity school. These have aims varying

from the establishment of literacy to the training of clergy. All stress consecration through instruction and chapel services.

In the high schools emphasis is placed on science and the scientific method as the

### Outpost in Africa

Another in the series on the Church's Program, Miss Ten Broeck's article tells of Christian opportunity in Liberia — the only outpost of the American Church on the African continent.

The record-making budget of \$5,634,617 adopted by General Convention for 1950 provides for \$120,510 toward the Church's work in Liberia.

surest way to overcome superstition. Among some students it is necessary to break down beliefs in charms, evil tokens, and the power of spells. Biology classes pay particular attention to sanitation, tropical disease prevention, and the contributions science can make to the preservation of natural resources.

The education of women is becoming important. Formerly among the natives the economy of the country was based on polygamy. A native's wealth was determined by the number of wives he possessed. The bride price varied from 40 to 65 dollars. Girls were too valuable to send away to school; they could more profitably be sold. Polygamy still exists, but the value of mission training is also being recognized, and more girls are being sent to mission schools. There they are giving training in the establishment of Christian homes. To do this domestic science units are being opened at Bromley and the House of Bethany to emphasize child care, nutrition, family health, and home management. They can also introduce to many girls from remote sections many of the simple modern devices which

can help to make living more effective.

Every boy and girl in the high school is required to take malaria prophylaxis. This consists of one or two bitter aralen pills per week and sometimes requires grim determination on the part of the administrator. It has cut malaria incidence to a minimum and is one of the means by which healthful standards are taught through routine living.

Cuttington College, the top of the Church's educational system in Liberia, has now opened at its new site, a 1,500 acre tract at Gbanga, not far from the French border with a direct motor road to Monrovia, capital of Liberia. Its function is two fold: the training of leaders — clergy, teachers, scientific agriculturalists, and the establishment of a scientific agricultural center. The latter is expected to produce a food supply adequate for the five major institutions of the district in addition to demonstrating the advantages of scientific farming over primitive methods. The demonstration of scientific farming should do much to increase the production of the soil and so also to raise the standards of living of the masses dependent upon it.

The strength of the Church in numbers indicates 5,774 baptized persons and 3,945 confirmed. The Church's particular duty is the development of consecration and devotion among the people who are helped by the other institutions. The 120 mission stations and parishes cover work among literate people and among those who require pidgin-English and interpreters. Some of the clergy make patrols on foot three to fourteen days through the jungle to bring the sacraments to communicants or to teach those not yet Christian.

Two other factors need particular consideration: the governmental policy and the natural resources on which all living rests.

The intensification of the Christian drive in Liberia finds cooperation in the

(Continued on page 19)



THE BATTLE AGAINST SUPERSTITION: Dr. Christensen (left) lands near a native village to set up a clinic to which the sick walk, boat, or are carried. Children (right) of St. Agnes' School, like all Church school students in Liberia, are taught health standards. Consecration is stressed through instruction and chapel services.

## The Holy City

ON the agenda of the United Nations General Assembly, for immediate debate and action, is the proposal for a permanent international regime for the Jerusalem-Bethlehem area, for protection of the holy places of Christianity, Judaism, and Mohammedanism in the Holy Land, and for assistance to refugees in Palestine. All of these matters are of primary concern to American Christians. We hope that the delegation of the United States will take a firm stand in favor of such internationalization, under the auspices of the United Nations.

The Episcopal Church is clearly on record in favor of the internationalization of Jerusalem. Its position is set forth in the following resolution, carefully drafted by the joint committee on national and international affairs, in consultation with the Church's representative in Palestine (Canon Walter C. Klein), and unanimously passed by both Houses of General Convention early in October, 1949:

*"Resolved . . . that the General Convention, mindful both of the unique character of Jerusalem among the cities of the world and of the conflicting interests that spring from its history (in which many nations and three of the principal religions of mankind have played significant roles) advocates the internationalization of the Holy City and its environs as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian. It holds that force has now made its full contribution to an abiding settlement in Palestine and respectfully recommends to the United Nations that they apply their immense moral power, without further delay, not only to the permanent relief of the hundreds of thousands rendered destitute by the Palestine war, but also to the fixation of boundaries, under international guarantee, as an indispensable preliminary to the restoration of economic life and the eventual improvement of the country."*

This is fully in accordance with the action of other Christian bodies in this country, notably the Foreign Missions Conference of North America, which on September 30, 1949, took action "to endorse the recommendation of the Conciliation Commission on Palestine for the internationalization of Jerusalem." Similar action has been taken by the Federal Council of Churches and by the Near East Christian Council as well as by the Vatican.

By request of the General Assembly, in its third session, the Commission of the Churches on International Affairs — a commission set up jointly by the World Council of Churches and the International Missionary Council — submitted a memorandum to the Palestine Conciliation Commission at Lausanne, setting forth the virtually unanimous Christian opinion in regard to the protection of religious interests and activities in the Holy Land.

In spite of this overwhelming preponderance of Christian opinion (which is shared by a substantial

body of Moslem and Jewish opinion throughout the world) there is the possibility that Jerusalem may be rudely partitioned between two rival states, each of which will eye with jealousy the part allotted to the other, and will only await the opportunity to seize the entire city, perhaps to make it the capital of an Arab or Jewish state. This would condemn Jerusalem to being for many years to come a political pawn and the scene of nationalistic intrigues. On the other hand, the effective removal of the city from both rival states would serve notice that Jerusalem is a sacred preserve that all must respect.

Already, in the general debate during the opening days of the present session of the General Assembly, the Israeli representative, Aubrey S. Eban, indicated that his country would ask the United Nations to limit international authority in Jerusalem to actual protection of the holy places. How effective this would be is open to grave question; and it does not touch at all the problem of the destitute Arab population or the plight of the Christians who are helpless in the midst of a new state which shows little or no concern at what may happen to them. The Rev. Francis J. Bloodgood, in his article Palestine's Christian Remnant in the *Christian Century* of October 19, 1949, has given a sad picture of the desperate situation in which they find themselves under Israeli rule today.

THE suggestion of Mr. Eban that the Old City alone be internationalized and that only the holy sites be under international control sounds plausible, but ignores certain hard facts. Since at present the Jews hold all of Jerusalem except the Old City, it is tantamount to asking that the Arabs give up what they hold, but that the Jews be permitted to keep what they have seized. Also, it gives no consideration to the Christian and Moslem population.

This suggestion (of which 15 American religious, political, and labor leaders, including two of our bishops, announced their approval a week or two ago) is well calculated to deceive the unwary. The new extra-mural city is by no means exclusively Jewish; indeed it is there that most of Jerusalem's 60,000 Moslem and Christian population lived. There they have their homes, their modern shops and offices, their churches, and their schools.

True, most of the Arabs fled when Jewish irregular forces, following hard upon the heels of the departing British, occupied the New City with heavily armed troops. It is not surprising that they should have done so. The memory of how those same "irregular" troops a short time before had killed men, women, and children in Deir Yassin was fresh in their minds.

No amount of denial and reassurance by official Israeli sources could offset that memory; they feared for their lives and those of their women and children. Perhaps that is why the New City is today 95% Jewish, as Israeli sources claim.

The recommendations of the Conciliation Committee call for a three-fold United Nations program: settlement of the frontiers of Israel, an international regime for Jerusalem, and Jewish assistance in the care and resettlement of Arab refugees. Jerusalem itself would be divided into two zones, one Jewish and the other Arab, under the administration of a United Nations Commissioner and a General Council with five members representing the Jewish zone, five the Arab zone, and four appointed by the Commissioner "who shall endeavor to ensure by his choice equitable representation on the Council of distinctive minority groups in the Jerusalem area." The holy places would be placed under the exclusive control of the Commissioner, who would also be authorized "to station guards along certain urban routes normally used by ministers and members of the Christian, Jewish, and Moslem religious communities proceeding to the holy places, buildings, and sites."

This is something considerably less than the 1947 United Nations resolution, which would have placed the entire Jerusalem-Bethlehem area under a full international trusteeship system with the UN itself as the administering authority. The opening statement of Mr. Eban indicates, however, that the state of Israel, backed by a powerful Zionist lobby, may want to weaken even this measure of internationalization.

The little city of Bethlehem, sacred to all Christians as the birthplace of our Lord, deserves some special attention in the consideration of this whole problem. Mr. Yusif El-Bandak, son of the Christian Arab mayor of this community, is here to plead the cause of his fellow-citizens, rendered almost destitute today because of their sacrifices to defend their city against attack and their hospitality to Christian refugees [L. C., October 9th]. The latter have swollen the population of Bethlehem from 15,000 to 50,000, and have severely over-taxed the resources of this brave community, a Christian island in a sea of hostile forces of overwhelming size and strength.

Even the measure of relief accorded to Arab refugees is not available to the Arab Christians of Bethlehem, for they are not "refugees" in the technical sense since they are still living in their own homes. But their means of support have been largely cut off, while their resources have been taxed to the point of exhaustion by their willingness to care for their fellow-Christians who have been driven from their homes, and who so greatly outnumber them. Some way must be found, through United Nations aid or through private charity, to help these people, who claim to be descendants of the original disciples of our Lord, to become once more self-supporting, and to retain that

freedom which by every right is theirs, as Christians.

We appeal to our American delegation in the United Nations to stand firm in support of at least the minimum recommendations of the Conciliation Commission, and to strengthen them if possible in the direction of a genuine international control of the Jerusalem area, including Bethlehem and other surrounding towns. And we appeal to our government to extend relief and assistance, through the United Nations, not only to the Arab refugees but to the Christian minority in Jerusalem and especially in Bethlehem, who have lost all but the roofs over their heads through the fortunes of a war in which their only interest was the defense of their own homes and the preservation of their means of livelihood.

This is a matter that should be very close to our hearts as Christians. And now is the time to take action, through the United Nations, to secure a settlement of the Palestine problem in a way that will protect the innocent sufferers from the violence of the past four years — and particularly those that are of the household of our Faith.

### *Armistice Day*

WE agree with many thoughtful people that observance of "Armistice Day" is rather absurd. Why should we make so much of the commemoration of the armistice — not even the peace treaty — in the First World War, which proved literally to be the beginning of a 21-year lull between the most destructive wars the world has known? Are we, by continuing to observe this day, saying in effect that the most we can hope for in the direction of world peace is a temporary interruption in the fighting?

If Armistice Day be thought of as a commemoration of the dead of World War I, it adds nothing in this respect to Memorial Day, which is a time of commemoration of those who gave their lives in all our country's wars. If it be thought of as signaling the end of conflict, would not V-E Day be a more appropriate date?

We should like to see a change in the name, the observance, and the whole purpose of Armistice Day. Let us keep it as a holiday, but let us rename it World Peace Day; and let it be dedicated to that which we all desire but which the world has not yet been able to achieve — a state of positive, dynamic peace, as differentiated from the mere absence of war. Thus, while taking its origin from the cessation of hostilities in a particular war, it would become a forward-looking observance; a time when the orators and editorial-writers would emphasize the necessity for building an enduring peace, rather than dwelling upon the military exploits of the past.

Surely such an observance would be more of a tribute to the Unknown Soldiers of World Wars I and II, and more of a truly patriotic occasion than Armistice Day, as at present observed. There could

still be the moment of silence at 11 o'clock, in memory of those who gave their lives in all wars, but also in recollection that it is truly the eleventh hour in the affairs of men. There could still be the massing of colors, but not only in memory of the past but in anticipation of the future when the flags of all nations might fly, as they do before the United Nations headquarters today, as symbols of a growing world unity rather than as emblems of division among nations.

There is a further significance in devoting November 11th to such an observance, for this is the day devoted in Church calendars to St. Martin of Tours—a soldier who became a bishop, and who is regarded as the patron saint of France. Martin began as a man of war and ended as a man of peace; a good patron for a day that originated in a wartime commemoration and that might be turned into a day devoted to the striving toward peace.

Let's keep November 11th as a holiday; but let's change its name to World Peace Day and make it look toward the future rather than the past.

### *Dr. Knowles' "Fifty Years"*

WE gladly join the host of friends of the Rev. Dr. Archibald Campbell Knowles in felicitating him upon the golden anniversary of his ordination to the sacred priesthood, and the celebration of his half-century of association with St. Alban's Church, Olney, in Philadelphia.

We know of no other priest who has served for his entire ministry of 50 years as priest-in-charge and rector of the same parish. From a tiny struggling mission in a farm community, Fr. Knowles has developed his church into one of the strong parishes of the city which has grown up around it; and has built one of the most beautiful parish churches to be found anywhere. But beyond that, he has stood uncompromisingly for the full Catholic faith and practice, and has made of St. Alban's a veritable citadel of Anglo-Catholicism in this country.

On this happy occasion, the parish has published a book entitled *Fifty Years*, with a subtitle: "The picture of a priest and his people as they played their parts on the stage of life." According to this, the relation between priest and people has always been a harmonious one.

Beyond the diocese of Pennsylvania, Fr. Knowles is best known as the author of *The Practice of Religion*, a splendid devotional manual that has sold over 100,000 copies and that is as popular today as it was when first published, many years ago. The best tribute to it that this editor can pay is that he constantly uses it himself, not only for the prayers and devotions contained in it but for the Church teaching and definitions therein contained.

To Archibald Campbell Knowles, 84 years old and still in active service as rector of the lovely church that he built and to which he and his late wife have

given so much of their personalities, we give our greeting and sincere best wishes on this happy occasion.

### *Wanted: A Christian Economist*

RECENTLY, on the campus of one of our colleges, we met and talked with a forward-looking educator, Dr. Junzo Sasaki, president of St. Paul's University, Tokyo. He was looking for a man to teach economics in that splendid Church institution of learning; but he wanted something more than a secular economist. He wanted a man who, in addition to a thorough knowledge of his subject and ability to impart it to others, would also show forth in his own life the dynamic power of the Christian religion.

Most teachers of economics in Japan today, said Dr. Sasaki, are Communists, or followers of the Moscow party line; and the theories of economics they teach are those of Karl Marx as modified by Messrs. Lenin and Stalin. What he needs is a man who will not only teach economics in a non-Marxian manner, but who will show in his life and convictions that one can be both a good economist and a practicing Christian. Such a man, he said, even if he could spend only six months or a year in Japan, might have an influence for good that would extend far beyond St. Paul's or the academic circles of Japan. He could be loaned to other universities, and could at least show the students that all is not Marx that glitters.

We hope Dr. Sasaki finds his man.

### *After Tito, Franco?*

THE cold war, like politics, makes strange bedfellows. Thanks to the efforts of the American State Department, Yugoslavia now has a seat on the United Nations Security Council.

Thus Marshal Tito, one of the most absolute of totalitarian dictators, whose rise to power is stained by the blood of General Mihailovitch and other fighters against the Nazis, becomes one of the leaders in what was supposed to be the world organization to uphold democracy. His qualifications? He hates Stalin. Need there be any other?

The next logical candidate for admission to the United Nations, on this basis, is fascist Spain, for does not Generalissimo Franco also hate Stalin? What matter that he was hand in glove with Hitler and Mussolini, and that his country is still an iron-clad dictatorship? Does he not meet this one prime requisite? The parade of American politicians to Madrid, and the liberal coats of whitewash that they apply to *El Caudillo* in their press interviews, indicate clearly that he, too, is being groomed as one of democracy's fair-haired boys.

How long will the four freedoms last as cornerstones of world peace, if the structure be built on the treacherous sands of hatred and constructed according to the shifting plans of political expediency?

ENGLAND

Ecumenical Gesture

The Archbishop of Canterbury was invited to the enthronement of Msgr. Maurice Feltin as Archbishop of Paris, which took place October 8th at Notre Dame Cathedral.

According to the London *Church Times*, this is the first time since the 16th century that such an invitation has been extended to an Archbishop of Canterbury.

Dr. Fisher was officially represented at the enthronement by the Rt. Rev. G. A. Chambers, formerly Bishop of Central Tanganyika, and now chaplain at the British Embassy church in Paris.

CHINA

Only Two American Clergy  
In 600 Miles of Yangtze Valley

By the Rev. ERNEST H. FORSTER

With the departure for the United States of the Rev. Charles H. Long, Jr., formerly on the staff of St. Paul's Church, Nanking City, Bishop Roberts of Shanghai and the writer are now the only American clergy of the Church in the whole Yangtze Valley between Shanghai and Hankow — a distance of some 600 miles!

AMERICAN WORKERS

Nor are any American missionaries of the Church in the missionary district of Shanghai working outside of Shanghai itself.

Dr. Margaret Richey has moved from Nanking to Shanghai, where she will for the time being look after the health of the students at St. Mary's Hall. Dr. and Mrs. Galbraith, who were stationed at St. Andrew's Hospital, Wusih, and Miss Gertrude Selzer, also of Wusih, are now residing in Shanghai. Dr. Galbraith is helping at St. Elizabeth's Hospital, while Miss Selzer is assisting in the mission office.

Deaconess Putnam, formerly of Soochow, is now acting as Secretary to Bishop Roberts; Miss Althea Bremer, formerly of Yangchow, is now teaching at St. Mary's Hall. Miss Charlotte Hutchison, who was connected with the laboratory at St. Elizabeth's Hospital, returned to the States, as did Mr. Richard Corsa, formerly of Soochow Academy, and Mr. George Sullwold of St. John's University.

CHINESE WORKERS

This does not imply that the work of the Church outside Shanghai has folded up. In each of the stations there are Chinese priests or other workers, and

none of the work has been closed because missionaries have left. However, conditions vary from place to place. Experience seems to indicate that restrictive measures are much more severe in interior stations. Now that a new government has been created, it is very probable that administrative policies and regulations will become more uniform and less arbitrary. Nobody feels that the time has come when Christian work cannot be carried on in some form, or that recall of all missionaries is indicated. A survey would probably reveal that, proportionately, the missionaries outnumber any other group of foreign nationals in China today.

The liberation of Shanghai in May occurred in an orderly manner. There was fighting on the perimeter of the city and in other sections, so that residents were exposed to real danger. This was true in the area of St. John's University and St. Mary's Hall. The dynamiting of an iron railway bridge by the Nationalists on May 24th, as they retreated, caused considerable damage to buildings on the University campus, which is within a stone's throw of the bridge. Roofs and windows suffered heavily — to the extent of requiring more than \$5,000 (US) to restore them. One of the casualties was the large stained-glass window over the altar in St. John's pro-Cathedral. Fortunately, enough of the glass was left to make restoration possible. This is now being done at a local Roman Catholic workshop. More fortunately still, there were no human casualties on the campus. The conduct of the Liberation soldiers who took over the city was exemplary in every way.

EDUCATIONAL INSTITUTIONS

The Central Theological School was the first educational institution to reopen in the fall. It has an enrollment of about 40 students, of whom six are women. All but two of the old students returned. The new students come from the dioceses of Chekiang, Kiangsu, and Anhwei. Several of the new students are laymen from parishes, who are coming to get sufficient training to be licensed lay readers. Some of the older students will be ready for ordination at the end of this semester. So far the school has not been interfered with, as theological schools are not considered as belonging to the same category as other educational institutions. This has exempted CTS from having to give compulsory courses in certain of the new political theories which, in other institutions, must be taught.

St. Mary's Hall has reopened with an enrollment of 282 girls and a faculty of about 30. Of the students, more than 100 are Christians; of the faculty, but five are Christian. The Rev. Timothy T. Y. Hung, STM, an alumnus of

Special Announcement

The Rev. Gardiner M. Day will autograph copies of his new book "Old Wine in New Bottles" at the *Old Corner Church Book Store*, 50 Bromfield St., Boston, Mass.

Tuesday, Nov. 15th. 3 to 5 p.m.  
(The Public is Invited)

Morehouse-Gorham Co.  
Publisher

A Modern Interpretation  
of the  
Ten Commandments

OLD WINE  
IN  
NEW BOTTLES

By

GARDINER M. DAY

Rector,  
Christ Church, Cambridge, Mass.

The greatest single document to influence Western culture is today almost a lost set of laws. Yet now, more than ever, when "religious leaders and many who make no religious profession, are proclaiming that man's only hope for salvation lies in . . . giving his allegiance to universal moral law, the Ten Commandments assume a position of inescapable significance."

This book places the Commandments in their historical setting and interprets the ancient words and injunctions to the modern life of the individual and society.

Price, \$2.00

At Your Bookstore

Morehouse-Gorham Co.  
New York

Christmas and New Year  
Greeting Cards

From the St. Albans Press, with an appropriate English Hymn and Latin rendering, together with the music of the melody.

Printed in two colors, with envelopes, price 10 cts. each; 12 for \$1.00; 25 for \$2.00; 50 for \$3.50; 100 for \$5.00. Sender's name imprinted, if desired, on orders for 25 or more.

AN EARLY ORDER IS DESIRABLE

THE ST. ALBANS PRESS  
95 Queen St. Charleston, S. C.

When Writing Advertisers Please Mention  
THE LIVING CHURCH

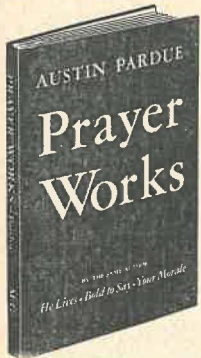


**Visiting Communion Set**  
in sterling silver . . . beautifully fashioned, exquisitely proportioned. Nine pieces in a velvet-lined, leather case. 10¾" x 5½" x 6½", \$125.

*Ecclesiastical Studio*

**BLACK, STARR & GORHAM**

Fifth Ave. at 48th St., New York 19, N. Y.



**Why Should We PRAY?**  
**How Do We PRAY?**  
**What Will Prayer Do?**  
**Read PRAYER WORKS**

**CHOIR VESTMENTS**

Clerical Suits  
Cassocks . . . Surplices  
Stoles

Rabats . . . Rabat Vests . . . Collars  
Black Clerical Shirts

**CHURCH HANGINGS**  
ALTAR LINENS

**C. M. ALMY & SON, Inc.**  
562 Fifth Ave., New York 19, N. Y.

When writing to advertisers we shall appreciate it if you will mention **The Living Church.**

Philadelphia Divinity School, was elected principal last August.

St. John's Middle School has an enrollment of 570 students and a faculty of about 40. Only about one fourth of the student body and faculty are Christians. Chapel services here, as at St. Mary's Hall, are on a voluntary basis outside of school hours, as required by the government. No religious instruction may be given as part of the regular curriculum, nor may it be made obligatory.

St. John's University began its 70th academic year with an enrollment of 1,380 students, of whom 875 are new or transfers from other schools. Daily chapel services, on a voluntary basis and conducted by members of the faculty, are well attended.

In accordance with the new government regulations, the administration has been re-organized. There is no president, but an executive committee of three which serves in that capacity. The chairman of this committee is a Christian, Dr. Q. L. Young, of the School of Engineering and a nephew of the late Dr. F. L. Hawks Pott, for many years president of St. John's.

This year's registration shows a big decrease in the students of elective courses in history and government — in previous years the drawing cards. This may be due to courses in dialectical materialism, Marxian economics, and the New People's Democratic Principles, which the government makes obligatory for all students.

Financially, the university finds that the support from the United States which, in the past, amounted to about two-thirds of the total budget, now constitutes only about one half of the income.

**ONE MILLION CHINESE DOLLARS**

On October 5th to 6th the diocesan Women's Missionary Service League (Chinese counterpart of the Woman's Auxiliary) held its annual meeting at the Church of the Saviour in Shanghai, with an attendance of about 160 persons. Only a few of the out-stations were able to send delegates because of the difficulty and expense of travel.

The United Thank Offering amounted to over 1,000,000 Chinese dollars (US dollar now equals 4,500 Chinese). The money was allocated to the missionary district of Shensi, the Central Theological School, the diocesan altar guild, and to several parishes with special needs.

**ONE SERMON INSTEAD OF TWO**

On October 9th, Thanksgiving Day was celebrated in St. John's pro-Cathedral, Shanghai. It coincided in time with the midautumn festival of the Chinese lunar year, which is really a harvest festival and was emphasized this year be-

cause of the place the farmers are to have in the new regime.

Bishop Roberts was the preacher on this occasion. Through a slight misunderstanding he delivered only one sermon instead of two. His first was intended to be a five-minute address for the Sunday School children, who attended in a body, but was found to be so effective for the adults that the bishop omitted the second altogether!

**GERMANY**

**Sisters Likened to "Holy Women Who Followed Christ"**

German Old Catholic sisters assembled in Mannheim, Germany, October 15th to 17th for their annual meeting. The sisters had chosen Mannheim because Sister Frieda was stationed there and she was celebrating her 25th anniversary as a religious.

On Sunday, October 16th, the sisters occupied the front pews in the Church in the Castle [*Schlosskirche*]. Behind them every pew was filled, as were the aisles. Almost all attending received Holy Communion.

Dr. Werner Kuepper, who was the celebrant, in his sermon reminded the congregation that the popular custom of considering German Old Catholic sisters as nurses is a deviation from the original idea of a sister. Old Catholic sisters, he said, are disciples of Christ like the holy women who followed Him even to the cross.

On the same day Sister Frieda was guest of honor at an afternoon reception. Guests, quelling thoughts of personal need, brought her small remembrances.

Next day at a joint meeting of the sisters and Mannheim's Old Catholic Woman's Auxiliary, more than 90 women heard the Rev. Werner J. Scharte speak on the influence of women in the American Church. He emphasized the necessity of coöperation between clergy, sisterhood, and laity.

**JERUSALEM CYCLE OF PRAYER**

Every day, in the Collegiate Church of St. George the Martyr, seat of the Anglican Bishop in Jerusalem, prayer is offered, in rotation, for the 300 and more dioceses of the Anglican Communion throughout the world. The cycle of prayer is here reproduced, usually a week at a time, so that those prayed for may know that they are thus remembered, and also to make it possible for Churchpeople everywhere to join in this corporate intercession.

**November**

- 24. Waiapu, New Zealand: Norman Alfred Lasser; Frederick Augustus Bennett, Assistant of Aotearoa.
- 25. Waikato, New Zealand: Cecil Arthur Cherrington.
- 26-30. Open



**NEW YORK**

**Confront Youth With Christ,  
Says Rev. Bryan Green**

By ELIZABETH McCracken

The diocesan youth mission, meeting in St. Bartholomew's Church, New York City, from October 30th to November 6th, started with a fine attendance of high-school boys and girls, college students, and young married people, with ages ranging from fifteen to thirty-five. The attendance grew, and by the third evening the church was filled to capacity. Nothing quite like this mission has ever been held in the diocese, most of the promotion and the recruiting having been done by the young people themselves in their parishes, high schools, and on their campuses, with aid from older persons mainly with the young married members of the mission.

The Rev. Bryan Green had been heard by many of them, but by no means all. As was the case last year at the great mission in the Cathedral of St. John the Divine, Fr. Green held their close and eager attention. The topics of the several evenings include these: "Is America Going Christian or Communist?", "What Is a Christian?", "Is Jesus God?", "How to Handle Dates and Marriage," "Can an Intelligent Person Believe in the Resurrection?" As co-leader, Thomas B. Rees of London, a notable lay leader of young people in England, accompanied Fr. Green. Mr. Rees, with the Rev. Frank Leeming, Headmaster of St. Peter's School, Peekskill, N. Y., led the special youth choir. Mr. Rees also shared the speaking.

The procedure was different from that of the Cathedral mission. There was community singing while the people came into the church. At the same time, Fr. Green walked up and down the aisles, collecting questions. The answering of these questions came at the end of the singing. Then, after a prayer, either Fr. Green or Mr. Rees spoke on the topic of the evening. Then, the other leader presented a theme, based on the address. After a closing prayer, the meeting ended, usually at about 9:15, an hour and quarter from the beginning at 8 o'clock. Fr. Green and Mr. Rees remained, for personal counselling, in which they were helped by the rector of St. Bartholomew's, the Rev. Dr. George Paull T. Sargent, the Rev. Dr. Samuel M. Shoemaker, and other priests of the diocese.

**OTHER MEETINGS OF MISSION**

In addition to the evening meetings, open only to young people, there were several other opportunities to hear the missionaries, open to everyone. These in-

cluded the Monday services at St. Bartholomew's, and at Trinity Church. Fr. Green and Mr. Rees spoke three times at each church, alternately. Every morning, there was a before-breakfast meeting at St. Bartholomew's, after the daily celebration of the Holy Eucharist, and followed by breakfast in the community house of the church. A final thanksgiving service was scheduled for the evening of November 7th, in St. Bartholomew's; and a special reunion service of those who attended the mission last year, for the evening of November 9th in the Cathedral of St. John the Divine.

**FOR WOMEN ONLY**

St. Bartholomew's was filled on the afternoon of November 1st, when Fr. Green and Mr. Rees had a special meeting, for women only, to include mothers, teachers, club leaders, and all other women interested in young people. The subject of the afternoon was "Making Religion Real to Young People." Mr. Rees opened the meeting, telling of his work as the founder and director of Hildenborough Hall, in the Weald of Kent. This is the first permanent young people's Christian holiday conference-centre in Great Britain. Mr. and Mrs. Rees live there, with their two children. Each year thousands of young people attend conferences there, the house of sixty rooms being continuously filled with a succession of such conferences. Mr. Rees also told about the eighteen youth meetings he has conducted since the end of the war, in the Royal Albert Hall, London; and mentioned other evangelistic work he has done.

Fr. Green spoke with his customary quiet intensity, saying in part:

"First I wish to say that I disagree heartily with the idea of letting young people grow up without religious teaching, to choose their own religion when they are grown up. That is utter nonsense. Young people do not grow up in a vacuum. If they did, it *might* be a good idea to let them have a choice. But they actually grow up with atheistic influences unconsciously teaching them. By the time they are grown up, it is late to undo the harm done, if possible at all. . . .

"When I say 'religion,' I mean the Christian religion: 1. the character of God—reality; 2. the problem of evil; 3. forgiveness; 4. the good life; 5. what happens after death. Christianity is matchless in its answers to these questions. It towers above all other religions. . . .

"If we are to make religion real to young people it must be real to us. My father and my mother believed in God, and in prayer and worship. They taught me to say prayers, and took me to church. The Christian religion was real to them, and I knew it. A child understands reality and boys and girls appreciate sincerity. What is the Christian religion? It is Jesus Christ. That

Ask to see

**Harper  
Prayer Books**  
in the new  
**Gift-Pak Box**

**GIFT-PAK**

Another feature  
found in certain

**Harper Bibles  
and Testaments**

**FLEXTEX  
EDGELINED**

is Flextex Edgeling—  
a paper lining that gives the  
deluxe quality of a leather  
lining at a more modest price.

On display at leading  
bookstores everywhere

**HARPER & BROTHERS**  
New York 16, N. Y. Est. 1817

**History  
in the making**

The 1949 Convention numbers  
of **THE LIVING CHURCH** include:

- Presiding Bishop's Opening Sermon**
- Archbishop of York's Address**
- Program Committee Report**
- Bishop's Pastoral Letter**
- Summary of Convention Action**

—With authoritative news reports, interpretative articles, brief biographies, and over 100 pictures, chronicling the Convention at which the Church decided to move forward.

*The complete set of Convention numbers is available at \$1.00 per set; in quantities of 10 or more, 75 cents per set.*

**The Living Church**

744 N. 4th St. Milwaukee 3, Wis.

**A  
NEW  
BOOK**

By  
**Austin Pardue**  
Bishop of Pittsburgh

**PRAYER  
WORKS**

"And what will prayer do? It is too enormous to describe."—But the author of the popular *HE LIVES* testifies in this book to its power, giving examples of how prayer has affected the lives of others and how it may revolutionize our own. Chapters on preliminaries to prayer and the relation of this "powerful force" to happiness.

Price, \$2.00

Postage Additional

**Morehouse-Gorham**

14 E. 41st Street New York 17  
29 E. Madison Street Chicago 2

**GOWNS**  
• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**

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

**National**  
CATALOG ON REQUEST  
CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.



**ST. JAMES LESSONS**

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

No Samples *Payments with Orders*  
**ST. JAMES LESSONS, Inc.**  
865 Madison Ave. New York 21, N. Y.

**The Eternal Awakening**

*Richard T. Loring*

A message to the bereaved from the late Bishop of Springfield. Thousands of copies of this reprint from *THE LIVING CHURCH* of May 2d have been distributed.

Single copies .....5 cts. each  
10 or more copies .....3 cts. each  
100 or more copies .....2 cts. each

which binds God and man together is Christ. Therefore, the Christian religion centers in Jesus Christ Himself.

"This is where our difficulty is. We have got to declare Christ to young people, if we are going to make religion real to them. But, in England—I don't know how it is in America—we confront them with everything else. In England in our YMCA and our YWCA, we present social problems to them, and race relations and a misty sort of tolerance. The same thing is done on our college campuses. Why? Because we are suffering from a sort of pale Protestantism. I believe that *you* are, also.

"How shall we confront young people with Christ? 1. Tell them the story of the historic Jesus, a magnificent story. What do the facts mean? 2. Tell them the story of Christ as He has worked through His Church for 2,000 years. 3. Tell them the story of the indwelling Christ and what Christ means to *you*: not too much nor too often. But let them know what Christ does mean to you. . .

"Teach them to form habits of Bible reading, prayer, worship. But never forget that habits are useless if the spirit is not there—a shell with no meat in it, and of no value. Be careful to avoid two traps. 1. Don't slip into character-training when you are confronting young people with Christ; 2. Don't think that by getting a boy or girl to be a 'good Church' boy or girl you are making them Christians. Confront them with Christ, Who is the Head of the Church. Tell them that the Church is a blessed community of faithful people, not an institution. Then, they will come into the Church and love it. Put Christ first—always."

**22d Annual Clergy Conference**

The 22d annual clergy conference of the diocese of New York met at the Thayer Hotel, West Point, N. Y., from October 26th to 27th.

The clergymen were the guests of Bishop Gilbert. An unusually large number were present, staying throughout. Great interest was taken in the program, according to the appreciative comments of many who attended.

Bishop Gilbert presided. The speakers were the Presiding Bishop, Bishop Donegan, Coadjutor of New York; the Very Rev. Dr. Hughell E. W. Fosbroke, W. Ted Gannaway, Special Representative of the National Council; and Clifford P. Morehouse, Editor of *THE LIVING CHURCH*.

**St. Barnabas House Dedicated**

Bishop Gilbert of New York dedicated, October 9th, the new St. Barnabas House at 304 Mulberry Street, New York City.

Speakers included Walter L. Barber, chairman of the rebuilding fund committee, and Thomas M. Peters, finance chairman of the New York Protestant Episcopal City Mission Society.

St. Barnabas House, open day and night, provides temporary and emergency care to women and children regardless of race, creed or national origin.

Erection of the new building was made possible through gifts from churches, women's organizations, and individuals of all faiths. The chapel, especially designed for children, was given by Thomas M. Peters and his sister, Miss Isabel Peters, in memory of their parents, Mr. and Mrs. William Richmond Peters.

The Altar and Chancel were contributed by the National Church Club for Women.

**SOUTHERN OHIO**

**Rev. William Crittenden to Become Archdeacon**

The Rev. William Crittenden will become archdeacon of the diocese of Southern Ohio, effective December 20th, with headquarters in Cincinnati, it was announced recently.

Since 1945 Mr. Crittenden has served as executive secretary of the Division of Youth of the National Council. He holds a B.S. degree from Lafayette College, Easton, Pa., and a B.D. degree from the Episcopal Theological School, Cambridge, Mass.

Mrs. Crittenden was formerly Eleanor Setchel. She was graduated from Western College for Women, Oxford, Ohio, and holds an M.A. degree from Mount Holyoke College. She has had several years teaching experience, both in secondary school and in college.

The Crittendens have two children, William Setchel, age 17 and Joan Merritt, age 12.

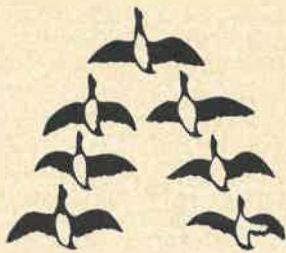


MR. CRITTENDEN: Archdeacon-elect was National Council's Secretary of Youth.

(Continued from page 11)

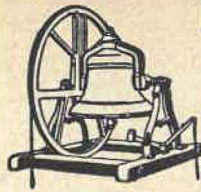
Liberian government, which has stable and progressive interests in the real welfare of the country. The government is seeking to improve conditions for the vast population of the interior as well as for the more highly civilized coastal groups. Many of the leaders of the government are graduates of the mission schools, who are willing to recognize the contributions which the Church has already made to Liberia and will cooperate with our efforts to demonstrate ways of Christian betterment. This they are willing to do in a material way. The Liberian government in 1949 granted to the district \$3,000 toward the construction of Cuttington plus an annual subsidy for agriculture of \$2,500, an annual grant to St. Timothy's Hospital of \$1,500 and a fourth annual grant of \$1,500 for the leper colony at Balomah. This is real evidence. In addition, the government is doing as much as it can by providing teacher training scholarships, importing specialists in education, and adopting progressive legislation, but it cannot carry the entire burden of education. The government lacks both the wealth to institute it and the teachers to carry it on. It is in this very area of human resources that the Church's great opportunity lies.

Nature has been generous to Liberia. The country has extensive latent wealth. Rich in rubber, palm kernels, piassava,



cocoa, timber, cola nuts, and metals, it has a potentially reliable economy. It should not know poverty, but needs to be taught how to use its resources for its own betterment. The resources should make possible a Christian standard of living, and the young people of Liberia must be shown how to do this.

Thus Liberia stands, a small republic on the only continent still open to the free development of natural and human resources. The Church is making inroads, bringing healing, education, and consecration, but the area is large. The work is limited chiefly by lack of funds and personnel. With the present recognition of cultural changes, the desire for education, the natural resources, and the governmental cooperation, the Church's opportunity is great, and as the opportunity is great, so is the responsibility.



**MENEELY  
BELL CO.**  
22 RIVER ST.,  
TROY, N. Y.  
**BELLS**

**Cloister Art Studios**

ENGLEWOOD, NEW JERSEY  
STAINED LEADED GLASS WINDOWS

Memorials in Wood, Bronze Tablets  
The highest standard of artistic and technical  
craftsmanship is guaranteed.

We invite your inquiries  
Designs and Estimates on request.



**OSBORNE**  
Designers and Makers of the Finest  
**CHALICES**

Illustrated Book No. LC49C available ..

**F. OSBORNE & CO. LTD.**

117 GOWER ST. LONDON W.C. 1 ENGLAND

**VESTMENTS**

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



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

**ASHBY**

**EPISCOPAL CHURCH KALENDARS  
and CHURCHMAN'S ORDO KALENDARS**

The only Episcopal Kalendars with Days and Seasons  
of the Church Year in the proper Liturgical colors.

Write for FREE circular or send  
40¢ for sample copy postpaid.

ASHBY COMPANY • BOX 418 • ERIE, PA.

**KNEELING HASSOCKS**



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

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

**CHRISTMAS FILMSTRIPS** 35mm Single Frame

**Christopher Mouse**

The Story, never before told, of how a little field mouse helps prepare the manger for the birth of our Savior.

**WHEN THE LITTLEST CAMEL KNELT**

A charming cartoon with an entirely new approach to the Christmas Story—a reverent presentation as told by the Littlest Camel. Children love it—grown-ups enjoy it. Heartily recommended by every one who sees it.

At your supply house, or write directly to:

**Cathedral Films**  
1970 CAHUENGA • HOLLYWOOD 28, CALIF.

**Holy Child**

OF BETHLEHEM

A superb presentation of the Christmas Story. Exquisite kodachromes of real people in colorful costumes makes this an unforgettable program for the church school Christmas service.

**CATHEDRAL FILMS, DEPT. LC11** , 1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

- |  |  |  |
|--|--|--|
| <b>CHRISTOPHER MOUSE</b>                               | <b>LITTLEST CAMEL KNELT</b>                            | <b>HOLY CHILD</b>                                      |
| <input type="checkbox"/> With manual \$10 ea. (\$___)  | <input type="checkbox"/> With manual \$10 ea. (\$___)  | <input type="checkbox"/> With manual \$10 ea. (\$___)  |
| <input type="checkbox"/> With records \$15 ea. (\$___) | <input type="checkbox"/> With records \$15 ea. (\$___) | <input type="checkbox"/> With records \$15 ea. (\$___) |

NAME \_\_\_\_\_ STREET ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

Save COD postal charges by enclosing check \_\_\_\_\_ Money Order \_\_\_\_\_

# THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

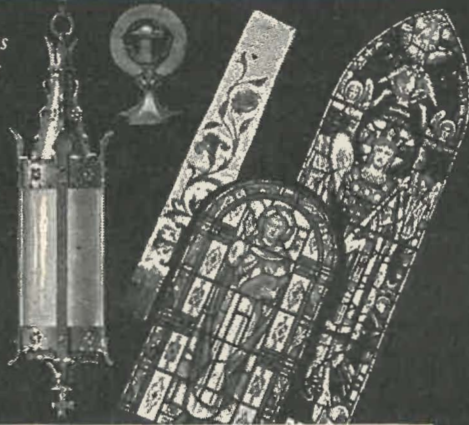
Further information available by addressing any of the above at

**20 Exchange Place New York, 5**

## American and English CHURCH ART...

- Stained Glass • Genuine Carillons
- Lighting Fixtures • Embroideries
- Silver Communion Ware
- Carved Woodwork • Tablets

From the works of J. Wippell & Co. Ltd., Exeter, England, and the studios of George L. Payne at Paterson. Highest quality craftsmanship in all church furnishings, special designs submitted. Brochures sent upon request.



Please address inquiries:

**GEORGE L. PAYNE • 15 Prince St., Paterson 7, N. J.**

### THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4½" x 6¾". Bound in a blue, durable, fabricated cloth; tooled cover; printed on slightly tinted paper, to increase legibility. Ordinary and Canon in two colors.

Price \$5.00 at your bookstore or from

**THE FRANK GAVIN LITURGICAL FOUNDATION**  
Mount Sinai Long Island, New York

### VESTMENTS CLERGY AND CHOIR

- NEW MATERIALS
- NEW PRICES
- NEW DESIGNS
- FULL PATTERNS
- EXCELLENT WORK

Write for full information  
and samples of material

**H. M. JACOBS CO.**  
1907 WALNUT ST. PHILA. 3, PA.



## DEATHS

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

### Edward Reilly Stettinius, Jr.

Edward Reilly Stettinius, Jr., former Secretary of State, died October 31st of coronary thrombosis in Greenwich, Conn., where he had gone to recuperate from a heart attack suffered last spring. [See page 7.]

Born October 22, 1900, Mr. Stettinius received his college education at the University of Virginia. After an industrial career, climaxed in 1938 by his becoming chairman of the board of United States Steel Corporation, Mr. Stettinius embarked upon his career in government in 1940, becoming in 1944 Secretary of State. From this he resigned June 27, 1945, to become the first United States delegate to United Nations. After retiring from government service June 1946, he served as rector of the University of Virginia from August of that year until last March.

Surviving are his widow, the former Virginia Wallace, and three children: Edward R. Stettinius, 3d, a student at the University of Virginia; and Wallace and Joseph Stettinius, 16-year-old twins.

### Sarah Elizabeth Spencer

Sarah Elizabeth Emma Spencer, widow of the late Canon P. L. Spencer of Hamilton, Ontario, Canada died at the age of 92 on September 11th at St. Paul's rectory, Haileybury, Ontario, where she had lived for the past five years with her son-in-law and daughter, the Rev. and Mrs. Cyril Goodier. On September 12th at 7:30 AM Holy Communion was celebrated in the parish church, Haileybury. On the 13th there was a Requiem at St. Alban's Church, Hamilton. Burial was in the family plot at Thorald, a former parish of Canon Spencer.

In a resolution as of September 11th the Niagara diocesan board of the Women's Auxiliary of the Church of England in Canada, of which Mrs. Spencer was a life member states in part:

"Mrs. Spencer was an example of true Christianity to all: her life was lived around the Church, the Women's Auxiliary, the Girls' Friendly Society and her family, and of that family she gave many to the Church and Missionary work.

"We of the Women's Auxiliary remember her specially as the founder of the library, one of the early members of the educational committee and a constant attendant of the prayer meetings in the library.

"To the members of the various branches of the Women's Auxiliary to which she belonged in the course of her long life she was a true and dear friend, ready with her wisdom and unflinching generosity at all times. . . ."

COLLEGES

Religion Rivals Football Rally

On the evening of the Michigan-Illinois football rally (October 28th), a gathering said to have been the largest ever to meet in the auditorium of the University of Illinois, at Champaigne, heard Dr. Bernard I. Bell speak on "The Fourth R in Education." The fourth R, says Dr. Bell, is religion.

Necessary to a well-balanced life, Dr. Bell pointed out, are five kinds of experience: appreciation of nature and scientific, creative, social, and religious experience. Indicating that too much emphasis on religion is as bad as over-emphasis in any of the other four fields, Dr. Bell asserted that the world today is suffering from a paucity of religious education. He accused university students and professors alike of being "religiously illiterate people with only a vague ecclesiastical connection with religion."

At the faculty forum earlier in the day, Dr. Bell said in part:

Faculty members must learn to speak intelligently about religion for students to comprehend religion's importance. The chief difficulty with religion in the university is that no one knows what it is!

The second day was given to student interviews and discussion groups. Dr. Bell spoke at one gathering to the students religious leaders of the University.

The conference is thought to mark what will be a new era of coöperation in religious work at the University of Illinois. The committee was headed by the Rev. William Word, Episcopal student chaplain at the University. Fr. Ward was assisted by faculty and students.

New Cornerstone for "Old Kenyon"

On October 22d, a little less than 8 months after it was razed by a fire that killed 9 students, Old Kenyon Hall was fitted with a new cornerstone. The ceremony was in observance of the 125th anniversary of Kenyon College.

President Gordon K. Chalmers relaid the cornerstone after a prayer of dedication by Bishop Hobson of Southern Ohio. Bishop Tucker of Ohio pronounced the benediction.

Present at the ceremony was governor of Ohio, Frank J. Lausche. Other witnesses included Senator Robert A. Taft and William Green who both later received the honorary degree of doctor of laws. An honorary degree was also bestowed upon Virginius H. Chase, great grandson of Philander Chase, first Bishop of Ohio, and founder of Kenyon College, and builder of old Kenyon Hall. Other degree recipients: Rev. Nelson Burroughs, Coadjutor-elect of Ohio, who the day before the ceremony was elected to Kenyon's Board of Trustees; Junzo Sasaki, president of St. Paul's University, Tokyo—the "Kenyon of the Orient"; and Rear Admiral Kenneth T. Adams, assistant director of the U.S. Coast and Geodetic Survey.

The first Bishop Chase medal was awarded to William G. Mather for service to the Church, and accepted by his nephew, Philip R. Mather. The medal is the gift of George E. Frazier, Winnetka, Ill., trustee of the College.

Old Kenyon should be ready for occupancy by the opening of the 1950 school year. The College has received \$600,000 of the \$950,000 needed to complete restoration and pay for collateral losses resulting from the fire.



CORNERSTONE RELAID: President Chalmer officiates.

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

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

KEMPER HALL

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

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.  
For Catalog address: Box Lc **KENOSHA, WIS.**



Saint Mary's School

Mount Saint Gabriel  
Peekskill-on-Hudson, New York  
We are now able to offer horseback riding, with expert instruction.  
For catalogue address:  
**THE SISTER SUPERIOR**

FOR BOYS

CATHEDRAL CHOIR SCHOOL  
NEW YORK

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

ST. PAUL'S SCHOOL  
Garden City Long Island, N. Y.

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

COLLEGES

CARLETON COLLEGE

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

NURSING

A three year course in  
**NURSING**  
is offered to High School graduates  
Scholarships Available  
Write to Director of Nursing  
**HOSPITAL OF SAINT BARNABAS**  
685 High Street Newark 2, N. J.  
Affiliated with Rutgers University

If . . .

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

# CLASSIFIED

## BOOKS

FREE CATALOG of Used Religious Books mailed upon your request. Write today. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Ian Michell, 29 Lower Brook, Ipswich, England.

## CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

## CHURCH FURNISHINGS

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

## EDUCATIONAL

BOYS' CHURCH CHOIR SCHOOL. Experienced musician wishes to start a choir school to be run on family lines. England or abroad. Financial outlay required. Particulars: Mr. J. A. Keyes, A.R.C.O., Harecroft, Gosforth, Cumberland, England.

## FOR SALE

MASS SETS, all colors. Hand made girdles, and other vestments. Repair work. Vestments purchased. Vestment Service, 1123 Curtis St., Downers Grove, Ill.

GENUINE Two Manual Pipe Organ in excellent condition, guaranteed. Also new sets of Chimes, \$4.95 to \$7.50. Frazee Organ Company, 10 Lincoln Street, South Natick, Massachusetts.

## LECTURE

ST. URSULA'S GUILD. Address by Ursula Niebuhr ("Christian Professional Woman Faces Secularism"), St. Ignatius, West End Avenue and 87th, New York, following Evensong and Benediction at eight, Friday, November 18.

## LINENS & VESTMENTS

LOWER PRICES ON FINE CHURCH LINENS due to sterling devaluation! We offer all customers NOW a reduction of 15% on 1949 list. Order promptly while supplies are good. We pay postage charges. Samples Free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

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



# BOOKS



The Rev. CARROLL SIMCOX, Ph.D., Editor

## On the Creed

I BELIEVE—So WHAT? An Inquiry Concerning the Faith of the Nicene Creed. By Hewitt B. Vinnedge. Holy Cross Press, West Park: 1949. Pp. 59. \$ .85.

Based upon addresses delivered by the author at a teaching mission, this book is less for the inquirer than for the casual communicant who says the Creed several times a year but has never thought much about it. There are pungent sentences here that should start him thinking, if he can be got to read it. The teaching is sketchy but generally good. The best is a section on Sacramentalism and the social implications of the Eucharist, which acknowledges indebtedness to Conrad Noel and F. Hastings Smyth. The poorest is a treatment of the atonement which is almost baldly substitutive. If expanded and provided with a leader's guide, this book should be good material for adult group study.

ERNEST J. MASON.

## Prayer Book Meditations

OUTLINE MEDITATIONS, DRAWN FROM THE LESSONS OF THE CHURCH, by T. W. Trafter, D.D. New York: Morehouse-Gorham, 1949. Pp. vi+202. Cloth. \$2.15.

This book contains short outlines for daily meditations according to the official Prayer Book lectionary of the Church of England (1922). The selections are made from one of the four lessons of Morning and Evening Prayer and thus forms a book of liturgical meditations. This is an excellent plan and should be encouraged. Fortunately the English lectionary is better than ours. In the presentation of material the author has taken first, the literal meaning of the scriptural passages; second, the meaning for the Church and the world today; and third, the meaning for the person using the material. The book can be used by both clergy and laity.

JULIEN GUNN, JR., O.H.C.

## Faith and Fear

WHEN THE DOCTOR SAYS IT'S NERVES. By Henry Jerome Simpson. New York: Morehouse-Gorham, 1949. Pp. 89. \$1.25.

The author of this little book has attempted to do a very difficult job and, on the whole, has succeeded. The subject of psychology and religion is most tre-

mendous and is not easily compassed in several volumes.

The major theme of the book is that most nervous disorders may be traced to fears and Fr. Simpson tries to bring to our attention the most common sorts of fears and then to suggest some specific ways in which these fears may be uprooted.

His statement of the relationship between psychology and religion is well put and, I believe, very sound. "Psychiatry" says Fr. Simpson, "brings the knowledge of human beings which has been gained by the vast experience of centuries of observation and research in the helping of man in all his sufferings of mind or body, while religion brings the power to implement the findings of such science. In psychoneurosis, psychiatry points the need and religion meets it. Psychiatry without religion is an unfinished and frail thing, and religion without psychiatry lends itself to the vagaries of superstition and magic."

The parson may well read this book with profit as long as he does not feel, after reading it, that he is equipped to enter into the practice of psychiatry.

GORDON E. GILLET.

## Brief Book Notes

THE LIFE OF CHRIST: Twenty-four paintings. By Alfred Thomas. London: S.P.C.K. 1949. Pp. 56. 10/6d.

The artist is a Christian of Hindu stock and a native of India. His paintings are in terms of the symbolism and thought forms of his own country and will have a peculiar fascination and appeal to the Western Christian.

# CLASSIFIED

## POSITIONS OFFERED

PRIEST, middle age for growing New Jersey Parish, near Philadelphia. 7500 inhabitants. Low Churchmanship. Reply Box S-357, The Living Church, Milwaukee 3, Wis.

WANTED: Curate, Anglo-Catholic, Single between 26-35. Work with college students and young people. Apartment, good stipend. Eastern Parish. Immediate reply. Reply Box S-352, The Living Church, Milwaukee 3, Wis.

WANTED: Superintendent of Church Home, cultured, with executive ability, age 40-50. Reply Box B-356, The Living Church, Milwaukee 3, Wis.

## When Writing Advertisers

### Please Mention

## THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. John W. Pyle, formerly rector of Trinity Church, Orange, Calif., is now assistant at Holy Trinity Church, New York. Address: 341 E. Eighty-Seventh St., New York 28.

The Rev. John R. Scarlett, formerly curate of St. Paul's Church, Rochester, N. Y., is now rector of Christ Church, Oswego, N. Y. Address: 70 W. Cayuga St.

The Rev. Norval Scott, formerly curate at Christ Church, Rochester, N. Y., is now rector of St. James' Church, Watkins Glen, N. Y.

The Rev. Lewis Shaw, who formerly served the Church of England in Canada, is now serving St. Paul's Church, Montour Falls, N. Y., and St. John's Church, Catharine. Address: St. Paul's Rectory, Montour Falls, N. Y.

The Rev. Rex Clift Simms, formerly rector of

St. Luke's Church, Buffalo, Wyo., is now priest in charge of Holy Trinity Church, Bonham, Tex., and the churches at Commerce and Honey Grove. Address: 602½ Cedar St., Bonham, Tex.

The Rev. Dr. Thorne Sparkman, formerly rector of St. Paul's Church, Chattanooga, Tenn., is now rector of the Church of the Redeemer, Bryn Mawr, Pa.

The Rev. Robert G. Windsor Spellman, who is canonically connected with the diocese of Calgary in the Church of England in Canada, is serving temporarily as assistant at the Church of the Holy Trinity, Middletown, Conn.

The Rev. John E. Stevenson, who formerly served St. Anne's Church, Fort Worth, Tex., is now assistant at St. Mark's Church, 3816 Bellaire Blvd., Houston 5.

The Rev. Eldridge H. Taylor, formerly dean of Trinity Cathedral, Easton, Md., is now rector of Trinity Church, Shepherdstown, W. Va.

The Rev. Charles Townsend, priest of the diocese of Connecticut, will become vicar of St. Paul's Church, Morris Plains, N. J., on November 20th

and will remain for the winter. Address: 8 Perry St.

The Rev. Howard S. Trask, formerly vicar of St. Thomas' Church, Pawhuska, Okla., and All Saints' Church, Cleveland, Okla., is now rector of Grace Church, Huron, S. Dak. Address: 64 Fourth St., S. E.

The Rev. Francis W. Voelcker, formerly curate at St. Paul's Church, Chicago, is now tutor and lecturer in practical theology at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

## Degrees Conferred

The most Rev. Henry Knox Sherrill, D.D., Presiding Bishop, was awarded the honorary degree of STD (doctor of sacred theology) by Seabury-Western Theological Seminary, October 31st.

The Rt. Rev. Louis C. Melcher, Bishop of Southern Brazil, was awarded, November 2d, the honorary degree of doctor of divinity by the University of the South, of which he is an alumnus (class of '25).



## 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  
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; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

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

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v;  
Rev. Albert E. Stephens, Jr., c  
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

### WASHINGTON, D. C.

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

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

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

### DAYTONA BEACH, FLA.

**ST. MARY'S** Rev. Samuel C. W. Fleming  
Ridgewood Ave. (U. S. 1) at Orange  
Sun 7:30, 9, 11; Daily MP 7; HC 7:15; Sat C 5-6

### MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

### CHICAGO, ILL.

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

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

### DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

### EVANSTON, ILL.

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

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

### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 10:45; Daily 11:45; Thurs 8:30

### 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

### SALISBURY, MD.

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

### DETROIT, MICH.

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

### ST. LOUIS, MO.

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

### RIDGEWOOD, (NEWARK), N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD, 9:30

### BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

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

### 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 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

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

### NEW YORK CITY (Cont.)

**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 Ser; Weekdays: Tues — Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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

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

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

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

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

### CINCINNATI, OHIO

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

### PHILADELPHIA, PA.

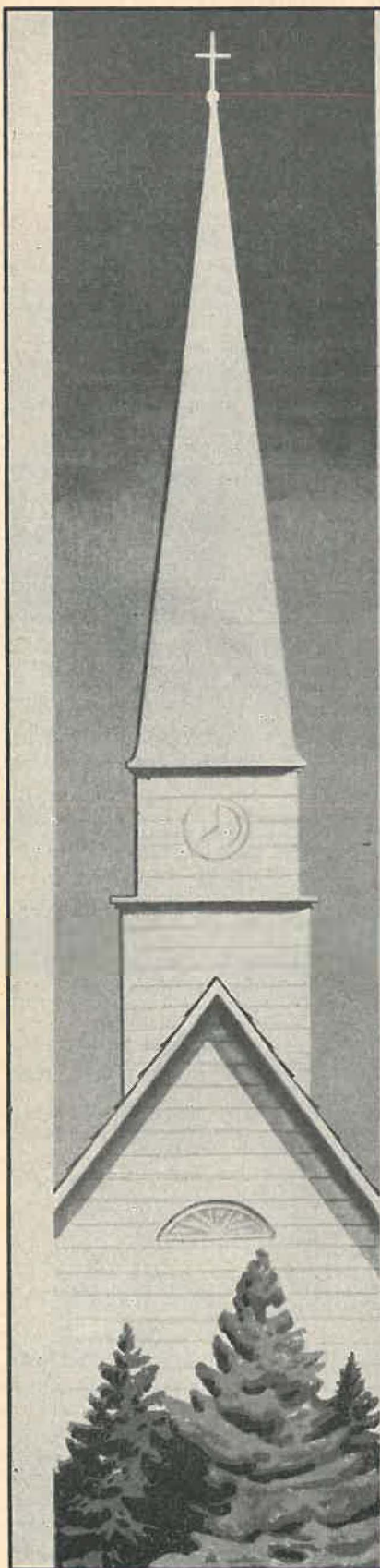
**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;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

### PITTSBURGH, PA.

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

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays: 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8



# The Church Is One

*Pledge  
as much as  
you can*

**EVERY MEMBER CANVASS**

---

**THE NATIONAL COUNCIL • 281 Fourth Ave. • NEW YORK 10, N.Y.**