

The Living Church

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



Milwaukee Journal.

**The Colleges —
Diagnosis and Prescription**

James A. Pike

Page 9

SPIRIT OF THE LITURGICAL MOVEMENT

Matins, the Holy Eucharist, and Evensong are offered up daily in the chapel of Seabury-Western Theological Seminary here shown. Twentieth anniversary of the seminary's present location, and fifth of the Very Rev. Alden D. Kelley as dean, are being observed this autumn. [See page 19].

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(A November Publication)

LETTERS

A Thank You from Lebombo

TO THE EDITOR: Regarding the request of our Superior, Rev. Francis Boatwright, to send him the copies of THE LIVING CHURCH, it became a helpful thing to our people here in Lebombo, especially to the young, when I showed to them the picture of Bishop William Jones Gordon Jr., and explained the words of Bishop Darst's sermon on the day of his Consecration, taken from St. Paul's words to his son in faith, Timothy [L. C., May 30, 1948]. It was also of interest here at Inhamban District, where I am acting as assistant priest: I, who was Fr. Francis' student. When I showed to the people the copies, they became very happy, knowing that we are not alone, but a large number round about the world.

Therefore, I send this letter, to thank that very important Church publication.

(Rev.) SILVESTRE MACIE.

Lebombo, Portuguese East Africa.

Missal Resolution

TO THE EDITOR: Unless this deputy was seriously bemused your account of the "Missal resolution" [L. C., October 23d] is in error.

As I remember it the resolution, originating in the West Virginia deputation, was referred to the Committee on the Prayer Book, which reported it with a "no-pass" recommendation, on the ground that it implied disciplinary action, which should originate in the House of Bishops. When someone said that this was "passing the buck" Dr. Wedel replied that in that case it was a "sanctified passing of the buck." The Committee's report was adopted.

If this is correct the deputies did not adopt the original resolution, but referred it without prejudice to the other House for such action as it might see fit to take. Their subsequent unanimous adoption of the Bishops' mild resolution sufficiently indicates their mind on the question. I think we were all aware that this was the Bishops' reply to our earlier request for guidance.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

The Living Church

Established 1878

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

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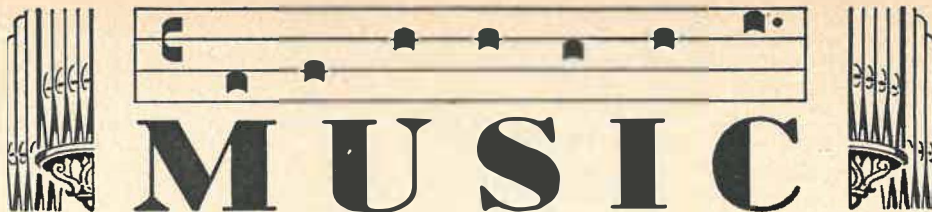
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THE REV. JOHN W. NORRIS, EDITOR

"The Hymnal 1940 Companion"

THE long-awaited "The Hymnal 1940 Companion" is at last off the press. Its appearance follows "The Hymnal 1940" by six years, which seems a long space of time until one examines the book. In this space only the "high spots" can be noted, but they are of sufficient importance to make it immediately evident that this hand-book is one of the best that have ever been issued in this country or abroad.

There must, perforce, be a similarity between all hand-books which are issued as an accompaniment to a hymnal. Their major objective is the dissemination of knowledge concerning the origins of texts and tunes, together with some biographical information on the authors and composers. "The Hymnal 1940 Companion," which is the first work of this type published for an Episcopal Hymnal, follows the general trend, but we have seen none which has done the job so completely. This is demonstrated by the printing of stanzas of hymns which are omitted in *The Hymnal 1940*; by the printing of many of the translated hymns in their full original form; by giving the original form of melodies that have appeared later as hymn tunes, although not originally so designed. An instance of this is the tune, "Mendelssohn," for "Hark! the herald angels sing," of which Mendelssohn himself stated "it will never do to sacred words."

USEFUL INDEXES

One of the most valuable features of the book is the series of indexes included. There are the familiar "General Index," "Index of Tunes" and "Index of First Lines." But there have been added an "Index of Organ Works based upon tunes in *The Hymnal 1940*," a "Melodic Index," and a "Scriptural Index."

The index or list of organ works is most interesting. It provides the title of each work, the composer, and the publisher. Where no known work exists a blank space has been left after the name of the tune to give opportunity for further additions when and if they are composed and published. Here is a ready source of an organ literature which can be drawn upon to heighten further the unity of any given service.

The Scriptural index provides references for those passages from which hymns have been drawn, either as paraphrases of a particular section or as com-

mentary upon it. Such an index was lacking in the Hymnal and its inclusion here should be of great assistance to the clergy.

The Melodic Index is something entirely new. It is divided into two sections "Tunes beginning on a Weak Beat" and "Tunes beginning on a Strong Beat," and each section is subdivided into major and minor keys. It is thus possible, by knowing the opening phrase of any tune, to discover its location in the Hymnal.

HISTORY OF HYMNODY

A brief history of hymnody, with a chronological listing of the hymns and tunes, is given in the front of the book, together with a more complete outline history of the hymnals of the Episcopal Church. The bibliography listed is rather short for such an extensive work as *The Companion*; and it is rather surprising to see such an eminent work as Benson's "History of the English Hymn" omitted. However, it is only one of many which might have been included, and it may be assumed that only the basic ones were listed.

The Companion is dedicated to the memory of the late Canon Winfred Douglas, who contributed great knowledge and inspiration in the compiling of the Hymnals of 1916 and 1940, and who served as the musical editor for both books.

The general directing of the compilation of material was in the hands of the Rev. Arthur W. Farlander, of Santa Rosa, Cal., who was chairman of the committee of the Joint Commission on the Revision of the Hymnal. The credit for the large amount of original research which has been done in connection with the Companion goes to the Rev. Dr. Leonard Ellinwood, musical assistant at the Library of Congress, who has given unstinting labor to this work during the last five years. He was ably assisted by Mrs. Winfred Douglas. The Rev. Herbert Boyce Satcher, of Cheltenham, Pa., contributed the essay on the history of the Episcopal church Hymnal. The Rev. Dr. Edward R. Hardy, Jr., gave assistance with the Greek and Latin texts and also contributed an essay on office hymns. The task of compiling the list of organ music based upon tunes was undertaken by Berniece Fee Mazingo of Indianapolis, Ind.

TWENTY-FIRST SUNDAY AFTER TRINITY, IN ALL SAINTS' OCTAVE

GENERAL

EPISCOPATE

Bishop Haines of Iowa is Dead

Bishop Haines of Iowa died October 28th in Los Angeles, where he was undergoing hospitalization for treatment of inoperable cancer.

Consecrated fifth Bishop of Iowa May 31, 1944, Bishop Haines was born in Philadelphia, March 12, 1893. He was graduated from the University of Pennsylvania and Philadelphia Divinity School, and was ordained to the diaconate and priesthood in 1920.

Before his elevation to the episcopate Bishop Haines had been Dean of Christ Church Cathedral, Louisville, Ky. For four years he had served as a missionary in Liberia. He was a deputy to General Convention 1940 and 1943, and at the time of his death was a member of the National Council.

He married Martina Gordon, who died 1924, and, in 1933, Cornelia McCoy Smith, who survives him. Bishop Haines had two children.

Shouts of Applause**Mark Bishop Donegan's Election**

By ELIZABETH McCracken

Bishop Donegan, Suffragan of New York, was unanimously elected coadjutor of the diocese, at an adjourned meeting of the diocesan convention in proceedings unprecedented in the history of the diocese.

Bishop Gilbert, who presided, said, "I shall assign to the coadjutor full canonical authority over and full responsibility for the missions and assisted parishes of the diocese."

The budget adopted in 1947, providing for the salaries, house allowance, travel, and secretaries of the bishop and the suffragan was read by the chairman of the committee on diocesan finance, Edward K. Warren. A resolution was then offered and adopted providing for the salary, travel, house allowance, and secretary for the bishop coadjutor.

The report of the committee on the nomination of a bishop coadjutor was then called for. G. Forrest Butterworth, chairman of that committee, made the report:

"A report of the committee was printed a month ago and mailed to the members of this convention. Two weeks ago, in a letter



BISHOP DONEGAN: "The deepest basis of our unity is our oneness in the Faith as followers of Christ."

dated October 12th, the Rev. Dr. Dudley Stark, withdrew his name. The amended report of the committee is the same as the other, omitting Dr. Stark's name and his biography. The committee nominates Bishop Donegan for the office of bishop coadjutor."

UNANIMITY

Immediately there were cheers, loud applause, and cries: "I move that nominations be closed." When quiet was restored, the motion was put by one per-

son, seconded, and unanimously carried. Even more tumultuous approval was manifested. When again quiet was obtained, Bishop Gilbert said, "I suppose we must have a ballot."

The ballot boxes were in place as usual, and students from the General Theological Seminary were present as inspectors of election. Mr. Butterworth, who is chancellor of the diocese, reminded Bishop Gilbert that a formal ballot might be dispensed with by a unanimous vote.

The vote was given, with a renewal of prolonged applause and cries of "Hurrah!" Then, Bishop Donegan's name was presented and there was a unanimous vote, given with an enthusiasm that amounted to a shout. When another moment of quiet came, at Bishop Gilbert's suggestion, the Doxology was sung.

Then, Bishop Gilbert appointed the Rev. Roelif H. Brooks, rector of St. Thomas's Church, and the Rev. Francis J. H. Coffin, rector of St. John's Church, Larchmont, to find Bishop Donegan in his office and escort him to the hall and the platform. Once again there was an outburst of applause, and cheers.

In the stillness that followed, Bishop Donegan said:

"It is quite impossible for me to say what is in my mind and my heart. I am profoundly moved by your expression of confidence. It is more than an honor, more than a privilege: it is a solemn and a sacred trust that you are giving me.

"The past three years have been singularly happy for me, working under the wise, considerate, and greatly beloved head of this diocese, Bishop Gilbert. [Applause] There are great responsibilities ahead. Yet we all know that responsibilities can be met, if they be God's will.

UNITY

"What has happened here this morning is evidence of the growing unity in the diocese. There is a readiness to work together. But the deepest basis of our unity is our oneness in the Faith, as followers of Christ. This needs in this day deep consecration. It needs the strength given in the sacraments, and in worship. We are united in that.

"We are united also in the belief that only the Christian religion can save the world. It is significant that the laymen and the clergy were united in what happened here this morning. We need the laymen, not only for their practical help but also for leading men to Christ. They can witness and show that Christ must be brought into all of life. The laity, men and women, can and must do this necessary work.

"We are united also in the determination that this diocese shall reach out and aid the mission of Christ to the world. It is not enough to work for the parish or the diocese. The diocese, no matter how pressing its own problems, must reach out to the National Church. And the National Church must never forget that it is a part of the Anglican Communion and join with it in its wide endeavors. [Applause] It is only thus that it can take its part in meeting the needs of the world. It is this remarkable 'togetherness' this morning that has so moved me. May it continue!

"I ask your prayers that I may have faith and courage, and chiefly that I may walk humbly with Christ. I ask your patience and understanding. When critical decisions must be made, it will sustain me to remember that your prayers are being offered for me. I am confident that I can count on your prayers and your help. God will provide the strength we need, if we

have faith and work together. So, with reliance on our Lord, I accept the election and promise to give myself wholly to the responsibilities of it."

When still another round of applause was over, Bishop Gilbert said:

"I think that I am right in saying that never has so great unanimity been displayed. I cannot say all that I might of what Bishop Donegan's loyalty and co-operation have meant to me. But anything I can say would be in support of his request for your prayers. He is going to need the strength that only God can give him, if he is to do what you expect of him. Give him your prayers and your support."

ELECTION OF SUFFRAGAN

Bishop Gilbert then went on to say that when he retires (in 1950) Bishop Donegan will need a suffragan. To avoid delay and the expense of a special convention, he asked for the consent of the present convention to hold an election for a suffragan at the regular meeting of the 1950 convention in May. This was voted, and the consents of the Bishops and the standing committees will at once be sought.

The Presiding Bishop was presented by Bishop Gilbert and speaking of the budget for the triennium, adopted at General Convention, said:

"I wish that I had the tongues of men and angels that I might speak to this great convention of the opportunities that are before this Church. . . .

"We went to General Convention with a realistic program, taking in many areas of life. The Program and Budget Committee, not one of whom had any connection with the National Council, worked over the Budget submitted by the National Council. They even added to it. For the first time since the depression, we moved out of the doldrums and got set to go ahead. It has been said that the Budget is the largest in the history of this Church. . . .

"I must be frank. The problem of raising the Budget rests upon the second province, and especially upon the diocese of New York. The deficit between quotas, expectations, and payments on expectations in this area cannot be made up elsewhere—in Utah or in other smaller dioceses. If New York fails in meeting its new quota, we must go *somewhere* for the deficit, or cut the Budget. I am confident that we can do *anything* in this Church that we wish to do. . . .

"We need two things: to get out and reach everybody; to make an appeal for proportional giving. We can do *anything*, if we only all want to. We must arouse *everybody*."

RESPONSIBILITY

Clifford P. Morehouse rose to make a motion when the applause following the Presiding Bishop's speech had ended. He said:

"While the Presiding Bishop is here be-

fore this convention, I wish to say that I am confident that this diocese will meet its responsibilities. I ask for a rising vote."

The vote was given, with a final burst of applause. The convention then adjourned before noon.

New Bishop Bereaved

The consecration of the Rev. Joseph Gillespie Armstrong 3d, as Suffragan Bishop of Pennsylvania, October 28th, was followed swiftly by a bereavement.

The new Bishop's wife, the former Clara Vickers Elliott, died at their home in Ardmore, Pa., a few hours after the service. Her critical illness had kept her from attending the consecration.

Mrs. Armstrong was a native of Baltimore, Md., and a daughter of Judge Thomas Ireland Elliott of the Maryland Supreme Court. She was graduated from Bryn Mawr College in 1926, and married in 1931, the year of her husband's ordination to the priesthood.

Bishop Hart of Pennsylvania, Bishop Remington, Suffragan of the diocese, and the clergy and laity of the diocese expressed their deep sympathy with Bishop Armstrong when the news was made known.

The consecration of Bishop Armstrong took place in the Memorial Church of the Advocate, Philadelphia. The Presiding Bishop was the consecrator with Bishops Hart and Remington as co-consecrators.

Since 1940 the new Bishop, who is 48 years old, has been rector of St. Mary's Church, Ardmore, except for the years 1942-45 when he served as a Naval chaplain [L. C., August 14th].

Attending presbyters were the Rev. Messrs. S. Tagart Steele, Jr., and John M. Young, Jr. Registrar was the Rev. John H. Fitzgerald, newly reelected secretary of the House of Bishops.

Editor's Comment:

The sympathy of the entire Church goes out to Bishop Armstrong and the Churchpeople of Pennsylvania on Mrs. Armstrong's death, just as her husband entered upon the wider ministry which every priest's wife secretly hopes her husband may be called to. God grant her an entrance into the land of light and joy in the fellowship of His saints.

Declines Election

The Rev. James P. Clements, rector of Christ Church, Tyler, Texas, has declined election as Suffragan Bishop of Minnesota, saying he believes his best work for the Church to lie in the pastoral and preaching ministry. The declination was accepted with regret by Bishop Keeler of Minnesota. Mr. Clements was unanimously elected by special convention of the diocese of Minnesota

on September 14th. [See L. C., September 25th].

Other nominees withdrew in his favor when a straw vote of both clerical and lay deputies indicated that he was the choice of the majority.

Mr. Clements was ordained priest in 1940.

CANADA

Dean Bagnall Consecrated

The Very Rev. Walter E. Bagnall, dean of Christ Church Cathedral, Hamilton, Ont., was consecrated 7th Bishop of Niagara on September 21st.

The Most Rev. John Lyons, Metropolitan of Ontario, was the chief consecrator, assisted by 11 other bishops, including the Rt. Rev. John Jasinski, Bishop of the Polish National Catholic Church, Buffalo.

Bishop Bagnall succeeds the Rt. Rev. L. W. B. Broughall, who recently retired.

U.N.

Prayer Periods Approved

Deliberations of the UN General Assembly will henceforth open and close with a minute of silence for prayer and meditation, it was decided at a plenary session of the Assembly in Lake Success, N. Y. The decision becomes effective on January 1, 1950.

The action, approved by a 45-to-0 vote, was the first official recognition of the world's religions in UN proceedings.

Abstaining from the vote were: Soviet Russia, Czechoslovakia, Poland, Byelorussia, the Ukraine, Uruguay, and one unidentified nation.

Drafted last summer by the Assembly's special committee on methods and procedures, the proposal resulted from a flood of protests [L. C., May 8] to the U. N.

from persons in all parts of the world who asked the body to take cognizance of the religious heritage of mankind.

As adopted, the proposal states:

"Immediately after the opening of the first plenary meeting and immediately preceding the closing of the first plenary meeting of each session of the General Assembly the President shall invite the representatives to observe one minute of silence dedicated to prayer and meditation." [RNS]

BIBLE

Ancient Scrolls

Three ancient Hebrew scrolls, hailed as the greatest single manuscript find of modern times [L. C., January 23d], went on public display for the first time at the Library of Congress, Washington, D. C.

Most valuable of the documents is a 24-foot long, virtually complete scroll of the Book of Isaiah in a state of almost perfect preservation. The two others are part of a commentary on the Book of Habakkuk and a collection of the doctrines and practices of an unidentified Jewish sect from the first century B.C.

The scrolls, found two years ago in a cave near Jericho by wandering Bedouin shepherds, are believed to be over 2,000 years old. They were sold to Syrian Metropolitan Yeshue Samuel, who loaned them to the Library for the display.

Classed as "invaluable," the manuscripts have been insured for half a million dollars. They arrived at the Library, accompanied by a Secret Service guard, from New Jersey, where they have been kept in vaults. [RNS]

INTERCHURCH

Commission to Seek

Protestant-Orthodox Accord

An attempt to reconcile Protestant and Orthodox Church cleavages will be made by an international commission of five key theologians under the chairmanship of Dr. Michael Ramsey, Professor of Divinity at Durham University, England.

The announcement was issued by Dr. Clarence T. Craig, president of Drew Theological Seminary, at a meeting of the American Theological Committee in New York. Dr. Craig, chairman of the Theological Committee, will represent the point of view of the American "free Churches" on the international commission.

Other members of the commission are Prof. Hamilcar Alivisatos of the University of Athens, Greece, who will represent the Orthodox churches, Prof. Edmund Schlink of the University of Hei-

delberg, a German Lutheran, and Prof. Jacques Courvoisier of the French Reformed Church.

The commission has been named by the World Council of Churches to draw up a "constructive synthesis" as the final part of a four-volume series on problems of faith and order. The earlier volumes will deal with Biblical and historical cleavages that keep Protestant and Orthodox churches apart.

According to Dr. Craig, this final "constructive" volume will be the most concerted effort yet made to surmount theological differences on subjects such as intercommunion, the nature of the Church, and ways of worship. The commission is expected to place considerable emphasis on the "non-theological factors" operating in Church division.

Members of the 20-man American Theological Committee, set up by the Faith and Order Commission of the World Council of Churches, are expected to make contributions to the development of this final authoritative volume.

Committeemen present at the New York meeting included Prof. Nicholas Arseniev of the Russian Orthodox Church; Prof. W. E. Garrison, Chicago, of the Disciples of Christ; Prof. Walter Horton, Oberlin, O., of the Congregational Christian Churches; Prof. K. S. Latourette, New Haven, Conn., of the Northern Baptist Convention; and the Rev. Floyd W. Tomkins, Washington, Conn., of the Episcopal Church.

Dr. Tomkins, associate secretary for America of the World Conference on Faith and Order, serves as secretary of the American Theological Committee. [RNS]

ORTHODOX

Youth Seek to Drop

"Russian" from Name

Youth of the Russian Orthodox Church in America hope that some day the name "Russian" will be dropped and in its place there will be an "American Orthodox Church," uniting all the nationalistic bodies of Eastern Orthodoxy.

Their hopes which were expressed in Philadelphia at the 23d national four-day convention of the Federated Russian Orthodox Clubs were bolstered by prophetic statements on such a union by Bishop Nikon, head of the Russian Orthodox Church in Pennsylvania, and the Very Rev. John Kivko, of Bridgeport, Conn., editor of the *Russian Orthodox Journal*.

"Whether it is unity, or the use of English services, matters cannot be forced; they will have to come naturally," Bishop Nikon cautioned, however. [RNS]

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ENGLAND

Unite in Boycotting
Bishop of Birmingham

Catholic and Evangelical Churchmen united in boycotting the Bishop of Birmingham, Dr. Ernest W. Barnes, as plans were made for a service to be held on October 6th in the cathedral, commemorating 25 years of the Bishop's occupancy of the see.

The Birmingham committee of the Church Union had advised priests to absent themselves from the service, in a letter which reminded them that Dr. Barnes had been publicly condemned by both archbishops in their respective Convocations. The Church Union deprecated the service as being tantamount to a thanksgiving.

The Union of Lay Churchmen, an evangelical organization, coöperated with the Church Union, by sending letters to the press and protesting to the cathedral chapter against its announcement that all the clergy of the diocese would be present at the service.

Dr. Barnes was nominated to the bishopric by the first of Britain's socialist prime ministers, Mr. Ramsey MacDonald, in 1924. This was Mr. MacDonald's sole episcopal appointment.

INDIA

Bishop Westcott Dies

The Most Rev. Foss Westcott, former Metropolitan of the Church of India, Burma, and Ceylon died at Darjiling, India at the age of 86. Upon his retirement in 1945 he had served as Metropolitan for 30 years.

Bishop Westcott first entered the mission field in 1889, together with an elder brother. They worked at a mission founded in Cawnpore by their father, Dr. Brooke Foss Westcott.

In 1905 the younger Westcott was appointed Bishop of Chota Nagpur and in 1919 he was transferred to Calcutta and appointed Metropolitan. His colleagues described him as a man of deep spirituality, intense devotion, and humility.

[RNS]

SOUTH AFRICA

Anglicanism and Cannibalism

Cannibalism is practiced in Basutoland, South Africa, a missionary convention at Port Elizabeth was told.

Archdeacon Amor of Kornstad, who made the charge, also reported an increase in ritual murders recently among Basuto natives. He said these were closely associated with initiation into man-

hood ceremonies.

The archdeacon urged that the Church take steps to eliminate these "undesirable and heathen" native practices.

Swedish Bishop Consecrated

The Rt. Rev. E. R. Sundgren was consecrated first bishop of the Church of Sweden (Lutheran) in South Africa during a ceremony at the Swedish Mission church at Rorke's Drift, South Africa, where the British made a bloody stand against the Zulus in 1879.

Bishop T. Ysander, who came from Sweden for the purpose, officiated at the consecration. In attendance were Bishops Lee of Natal and Zululand, and Ferguson-Davey, formerly of Singapore.

[RNS]

GERMANY

Lectures on Faith and Practice

Characterize Old Catholic Synod

Two "fundamental lectures" characterized the triennial General Convention (Synod) of the German Old Catholics, held early in September in Heidelberg [L. C., October 9th]. The lectures were entitled "Catholicism and Ourselves" and "The Ecumenical Movement and Ourselves."

New stress was laid on the Catholic heritage of the Old Catholics, their place being, it was said not between Lutherans and Orthodox, but between Anglicans and Orthodox. Emphasis was given to Catholic faith and practice, private confession being advocated as a cure for souls, with frequent communion as a means of union with our Lord.

Business matters of the synod were dealt with briefly. They included a report by Bishop Kreuzer of Bonn on the difficulties the Church has to face, tribute being paid to the enthusiasm and hard work of grossly underpaid clergy, only one of whom had one place of worship to care for, most having at least three, and some 10 to 15.

Gifts of the World Council of Churches and of the Episcopal Church were acknowledged with gratitude by the Convention.

JERUSALEM CYCLE OF PRAYER

November

17. Tuam, Killala, and Achonry, Ireland: John Winthrop Crozier.
18. Uganda, Africa: Cyril Edgar Stuart; Aberi Kakyoma Balya, Assistant.
19. Upper Nile, Africa: Lucian Charles Usher-Wilson.
20. Upper South Carolina, USA: John James Gravatt.
21. Utah, USA: Stephen Cutter Clark.
22. Vermont, USA: Vedder Van Dyck.
23. Virginia, USA: Frederick Deane Goodwin; W. Roy Mason, Suffragan; Robert F. Gibson, Suffragan.

NEWARK

A Cathedral for All The Diocese

The Very Rev. Frederick J. Warnecke has been working to make Trinity Cathedral, Newark, N. J., a Church that ministers to the whole diocese. Toward that goal a schedule of varied services was inaugurated in October.

On the second Sunday of every month, 1949-50, there is a missionary service at 4:30 PM. Parish pilgrimages to the Cathedral are a feature of the 4:30 service on the fourth Sunday of every month, when choirs, clergy, and congregations come as pilgrims and leave with golden tokens of their pilgrimage.

On week-days at 12:20 PM there are other services that are expected to attract people on their lunch hour and shoppers or visitors to Newark.

SPIRITUAL HEALING

Each Tuesday there is a service of spiritual healing, conducted by the Rev. Benjamin F. Axleroad, Jr. Prayers, intercessions, meditation, and the laying on of hands and unction, if desired, make up the service.

Each Wednesday, the dean conducts a noon-day Bible class, starting with the Gospel according to St. Mark.

Each Thursday there is the Holy Communion with the Rev. Canon Richard Aselford as celebrant.

The noon-day preaching service on Friday is conducted by the Rev. Edward W. Conklin with diocesan clergy as preachers.

THE LIVING CHURCH RELIEF FUND

CARE for Japanese Churchmen

Previously acknowledged	\$ 182.21
Alice E. Hubbard	10.00
A Navy Chaplain and Wife	10.00
Thank Offering	5.00
Maud H. Lightner	1.00
	<hr/>
	\$ 208.21

CARE for Old Catholics

Previously acknowledged	\$7,926.89
Mary L. Edson	10.00
	<hr/>
	\$7,936.89

Save the Children Federation

Previously acknowledged	\$5,743.88
Mrs. Franklin Smith	3.00
Caroline B. Cooke	2.50
	<hr/>
	\$5,749.38

Palestine Relief

Previously acknowledged	\$ 5.00
Anonymous	100.00
	<hr/>
	\$ 105.00

St. Stephen's School for Chinese Children,
Manila, P.I.

Anonymous	\$ 100.00
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The Colleges—

Diagnosis and Prescription

By the Rev. James A. Pike

Chaplain, Columbia University

SUPPOSE in your daughter's college dining room starches and carbohydrates were served in abundance, but proteins rarely. You probably would show some interest in the matter. Nor would your inquiry be satisfied by the assurance that your daughter did not have to eat anything she didn't want to, or even by the information that a chop or two was available every couple of weeks. Or suppose your son were majoring in economics, but all of the members of the economics department in his university were Marxists, their analyses of problems of property, interests, and rents being colored by their preconceived understanding of the class struggle, the ultimate doom of capitalism, and the victory of the proletarian revolution. Again you would perhaps take some action, or select some other institution. Nor would you be assuaged by the assurance that these teachers, though personally economic materialists, were "objective" in their actual teaching, allowing discussion of all points of view, or that every so often an advocate of free enterprise made a brief speech on its behalf.

Yet many a parent will send a young person off to a college where the diet is just as unbalanced when it comes to religion, where humanists or materialists abound but where those who look at reality through Christian eyes are scarce, where even the chaplain and department of religion hold with naturalism rather than with supernaturalism. True, no student is forced to accept materialism or humanism any more than the young lady need eat any starches or carbohydrates —

or anything at all if she doesn't wish. It just happens that the protein of the Christian outlook is omitted from the diet, unless now and then a guest chapel preacher imports a small cut of it in a "one-night stand."

When it comes to the physical diet or the mental fare it is relatively easy to see the issue. But in any discussion of the spiritual influences in an institution so many red herrings are pulled across the trail and — to change the figure, so much wool is pulled over the eyes by elegant phrases in college catalogues and the suave ambiguities of administrative statements, that it takes a good deal of straight thinking and exact information to reach any useful conclusions.

ACADEMIC FREEDOM

The first red herring is the cry of "*academic freedom*." You will hear it the minute you quote examples of any professor's anti-Christian bias. Of course we must recognize academic freedom. We should at the outset concede the right of the teacher to say what he will. But with every right there is a correlative responsibility: no teacher should say anything in a classroom he is unwilling to have quoted. And furthermore there are other freedoms. There is the right of free speech, the right to comment on other people's views, even of professors' views, and to identify them for what they are.

Especially dear is freedom of the pulpit. College administrators who would defend the academic freedom of their faculty to the death are not always equally

generous to outside critics. A good example was furnished this last winter in connection with a visit of the Rev. Bryan Green, distinguished English preacher, to a leading women's college. He showed the greatest generosity toward the honest convictions of Jews and other non-Christians, but he did dare to define Christianity as having doctrinal content, using especially the definition of the English Presbyterian, Dr. Herbert Farmer: "belief in Jesus Christ as absolute demand and final succour." The results were explosive. The Chaplain of the college said that no one but Roman Catholics, with their "infallible pope" could ascribe any definite meaning to Christianity, and on another occasion attributed "Mr. Green's attacking other people's religion (by daring to define Christianity) as reflecting his own basic insecurity pattern, just as Jesus' attack on the Pharisees showed His insecurity, leading Him to the rashness of the Cross — which He would have avoided had He *affirmed* life." A student wrote in the campus newspaper that Mr. Green's even being allowed to speak did violence to the students' freedom of religion. The instructor in religion likened Mr. Green (formerly a chaplain at Oxford University!) to "a holy-roller from the South, with an intellectual slant." Then she told her class that "a Mohammedan or a Buddhist could be as good as Christian as Mr. Green."

Of all this abuse Mr. Green selected only the last sentence for comment, and that only for illustration (in a sermon in Trinity Church, New York) of the

confusion in academic circles about the meaning of Christianity. Immediately there was a protest from the president of the college, objecting to his quoting of what was said on the campus! We answered that we believed in academic freedom and did not question at any point the right of the instructor to make the comment; but Churchmen also believe in freedom of the pulpit. "Let's be free all 'round; that's the democratic way," summed up our defense.

I believe this is the approach we should always take. No matter how unreasonable the diatribes of the non-Christians, we must concede their right to make them; but we must insist on our right to identify their views for what they are. A teacher is free to express any opinion, and a college is free to choose any teachers it wishes; *but a college should be judged* (by those concerned for Christian influences in the lives of our young people) *by the choices it in fact makes.*

ACADEMIC BALANCE

However, a correlative to academic freedom should be *academic balance*. We do not have a right to ask that persons with a materialistic, humanistic, or unitarian outlook not teach. We cannot—and should not—bar these points of view from a hearing by our young people. But we do have a right to ask that the Christian understanding of life also have a hearing, in the systematic and mature terms which higher education presupposes. In many places this opportunity is richly available.

But in some places—even distinguished institutions, most of which were founded as Christian colleges—this is not the case.

The women's college already referred to furnishes a striking case in point. I will furnish a fairly detailed picture since it is the situation with which I have been most familiar, having been in charge of Episcopal student work there.

At this college the vast majority of the students are members of "standard-brand" Christian churches; for example, the Episcopal Church alone accounts for about 40%. Yet no one of the three persons responsible for religion (a professor, an instructor, and a chaplain of the campus chapel) holds the Christian faith; all three represent roughly the unitarian-ethical culture position. (Each, of course, calls himself a "Christian").

First as to the chaplain: Though a Congregational minister, one of his themes has been "We must get the Cross out of Christianity; the Cross was Jesus' big mistake." Above we have seen how Jesus was led to the Cross: attacks on people arising out of His "insecurity pattern." As for the Divinity of this Jesus, the World Council of Churches is "narrow" for requiring belief in it. What we, in this enlightened, sophisticated age,

need is "the religion of Jesus" not "a religion about Jesus."

An example of the views of the professor of religion: He has gone through the New Testament trying to find indications of a promise of immortality and found none! Jesus did not return, but Jesus left a "dream" that we would have a kingdom of God on earth, with mutual human respect, no racial discrimination, etc. He has made it known that he "would not have an orthodox Christian" in his department. That he has succeeded so far in his aim is indicated by the instructor's views already quoted in connection with the Bryan Green incident.

Now "what is wrong in such a picture"? It is not that any of the three stands for this or that. Academic freedom allows that. The trouble is a lack of academic balance. Students are not given an



FR. PIKE: "The camel in the tent and the Arab outside."

opportunity to hear about Christianity from one who believes in it, the same way humanistic unitarianism has a hearing from the three who believe in it.

THE CLAIM OF OBJECTIVITY

But it will be interposed: the classroom is not the same as the pulpit. Cannot each of these three teach about all religious alternatives objectively, regardless of his or her personal beliefs? That they have not been able to do so is apparent enough. But let us consider this *second red herring: the claim of objectivity*. This question involves rather profound considerations, which could take us deep into epistemology, semantics, and psychology. But to state the matter as simply and briefly as possible: Everyone has a set of assumptions which determine how he looks at reality. These constitute

his "ideology," his world-view, his faith. His world-view is the muffin pan into which he pours the data with which he is dealing; it determines his interpretations, even colors the meaning of the words he uses. If he is a "naturalist" he has no room in his world for anything beyond. Anything *called* "supernatural" must be squeezed into his Procrustean frame. A "vision"? Merely a projection out of a deranged subconscious. "Hope of heaven"? Merely wishful thinking. The "law of God"? Merely a racial tabu. Etc., etc.

Now here is the point of all this: Whether he's wrong or right, it is his naturalist "world-view" that has determined his answers. There is nothing in the data to compel these answers. A person with a roomier world-view, while making due allowance for psychological processes, would at least leave open the possibility of supernatural factors and would actually be the more open-minded of the two. He might indeed believe that the power of God is at work in such things, revealing and saving. Again whether he is right or wrong is not the point here. The point is that the naturalist is no more objective, no more "neutral" than the supernaturalist.

One's world-view determines the meaning of the words one uses. To unitarians like the people discussed above, the word "Christian" means a follower of a certain set of ideals associated to a greater or lesser extent with Jesus, rather than what the Christian Church has meant by the word from the beginning and ever thereafter: one who confesses Jesus Christ as Divine Lord and Savior. That is why the religion instructor can tell a class that a Mohammedan (who by way doesn't *want* to be called a Christian; he would probably pull a scimitar on anyone doing it) can be as good a Christian as, say, Mr. Bryan Green.

And yet the illusion persists that the unbeliever is the objective one and the Christian is the doctrinal one: When one of the teachers on this same campus began to take Christianity so seriously that she was confirmed, one of her colleagues asked her if she wouldn't be more appropriately engaged in some kind of YWCA work than in teaching! On another campus where I was Episcopal chaplain, when it was suggested that a chair of religion be established, the head of the philosophy department averred that only an atheist would be able to teach religion "objectively"!

But cannot a teacher be a thoroughgoing relativist about religious ideas? But that too is a position; it is not neutral and, since at the heart of Christianity is the claim that the Absolute has made a supreme revelation of Himself, religious relativism is in itself an *opposite* position. I am not at this point arguing that relativism is not true, I am merely

insisting that it is not *neutral*, not any more "objective" than an outright Christian position. The Lord got at it quite tersely when He said "He who is not with Me is against Me."

A "LOWEST-COMMON-DENOMINATOR" CHAPEL

These considerations apply especially to the rather sorry attempt on a number of campuses to have a college church which is not only non-sectarian, but non-Christian, non-Jewish, just simply "religious." This is done from motives of "tolerance" and "neutrality." Is the result really neutral?

Let us return again to the campus by now familiar to us. Once the chapel was a general Protestant Christian Church. But as we read in the campus newspaper, "Fifteen years ago it was changed from a Christian church to a religious group." But only three years ago was the scalpel applied to achieve the amputation. The Gloria and Doxology were excised from the Sunday morning service because of their unfortunate Trinitarian allusions. The Prayer of General Thanksgiving (climaxing as it does in gratitude for "the redemption of the world through our Lord Jesus Christ") was replaced by a Jewish prayer of spiritual aspiration (man rising up, not God coming down).

Is this "church" neutral? No, the chaplain tells us that it "has a definite faith and a belief. It is implied by the fact that there is no creed to which one must subscribe in order to be a member. . . . It is faith that man's inhumanity to man can be removed from the face of the earth." This is not a neutral position. It would appear that the church is an ethical culture society: a perfectly legitimate religion in a democratic country, but not neutral. But wait, something somewhat supernatural has reared its head: this Spring the student board, with the blessing of the chaplain, voted in "God as a source of values"—not the Lord God Jehovah to be sure; but now the chapel has become a unitarian Church—again, a permissible denomination, but just as much a sect as the Two-Seed-in-the-Spirit-Primitive-Baptists. And all this has been done to avoid the current campus philosophy's abomination of desolation—"sectarianism," "denominationalism."

Of course distinguished ministers and rabbis preach there. But actually in a "one night stand" there is little opportunity for systematic teaching, and besides, knowing where they are, they generally preach on as broad a theme as their convictions permit (as any of us do, preaching in a synagogue during Brotherhood Week); and why not?—when one of them, Mr. Green, did go so far as to define Christianity, look at the rumpus he caused! Avowed Communists coming to this campus to speak have caused

little stir; but when a clear-thinking Christian comes and doesn't pull his punches, the fat's in the fire!

This recalls the story of the Arab and the Camel. During a cold night on the desert the camel asked the Arab if he couldn't just put his nose in the tent. The Arab agreed. To spare the reader the various stages in the story, things end up with the camel in the tent and the Arab outside. In many a Christian college it was thought right—and it was—that other positions be heard. Now in some of the same colleges *there is academic freedom for everything—except Christianity.*

SECTARIANISM

But if Christianity is to be represented, don't we run into the question of *sectarianism*? This is the third red-herring. It is dragged across the trail with the *divide et impera* strategy. We have seen above how any attempt on a campus to create something that will avoid "sectarianism" creates another sect. (This is true off the campus, too: It was in order to avoid sectarianism that Alexander Campbell formed the sect known as the "Disciples of Christ.") Maybe there are Episcopalians who hope to achieve such control over the colleges that the Articles of Religion will be subscribed to at matriculation, and that daily thereafter thousands of students will be singing the choir offices. But if there are such, I have never met them. Naturally we hope to develop loyalty to the Episcopal Church through our Canterbury Clubs or our parish-centered off-campus meetings. Of course we hope that whatever the campus provides, Episcopalians will make their communions. But the battle-line doesn't lie there. It is on the score of Christianity—and there is such a thing; and it is strong meat.

WHAT TO DO?

This article has been so long a diagnosis there is little room left for prescription. But a few words will be suggestive:

(1) *To parents:* When considering colleges look into these matters as thoroughly as you do the academic standing, the beauty of the Gothic buildings (borrowed from the Christian Church, but not necessarily insuring a Christian influence), the social "tone," and the comfort of the mattresses. Ask this question: Is my son or daughter likely to come out of ——— College more, or less, devoted to the Church? The question has been answered in the case of the college under discussion by the Report of the Alumnae Committee to Study Religious and Spiritual Life on the Campus: "Girls go out from college less strictly and formally religious, more broadly spiritual and more intelligently ethical. . . . The emphasis of the student is more and more

a social practice, a desire to see righteousness established on the earth. This concern is stronger among students than an interest in the historical background of Christianity."

It happens to be important to be "formally religious." For example what kind of family stability do you wish your son or daughter to have? One of the actually good things about the Kinsey Report is that it showed about half the amount of adultery on the part of these "formally religious," *i.e.*, church-goers.

(2) *To trustees and alumni:* Speak up and act.

(3) *To Churchpeople in general:* Also speak up, but meanwhile support the emergency projects which have had to be developed to "shore up" the crumbling towers of Christianity in some colleges. For example, for the students at the college under discussion our parish put to work as counsellor an alumna who was a trained college worker, developed weekly four-hour supper discussions at the rectory, gave Christianity a mature, adult presentation, helped save—and deepen—the faith of scores, not only of Episcopalians but (since no other non-Roman Church would pitch in) of many other students. In spite of the attacks in the community and on the campus by the chaplain, and in the classrooms of other departments, the numbers reached have grown week by week. This is no special credit to us: the Christian

faith "as this church hath received the same," whenever presented straight-forwardly, commends itself to young, alert minds. Such outposts of the Kingdom deserve your prayerful support as much as missions to China.

(4) *To donors:* Give. To whom? To particular projects if you know of them. But the organization which has passed the financial ammunition most effectively over the years is the Church Society for College Work. (Write their offices at the Washington Cathedral for material and *The Church Review*, which will give you accounts of the battle.)

(5) *To everyone who has read this far:* Be of good cheer. In the situation used as an example, the Church with the second largest number of students wouldn't do student work because "We aren't wanted." We weren't wanted in the Roman Empire either; but which is here today, the Church or the Empire? The Church will be holding Christ before men when the Arnold Toynbee of some future civilization will have allocated American higher education to a paragraph and a half. "The Church is an anvil which has worn out many hammers."

(6) *To the doggedly loyal student or alumnus of any such place as described herein:* The above paragraph should easily resolve any conflict of loyalties.



Line of Communication



HAVE the conviction," said the Presiding Bishop last week in his personal message to the readers of *THE LIVING CHURCH*, "that when the Church as a whole is told the story as presented to and understood by the General Convention, there will be a great response in renewed consecration and in sacrificial giving of our means and of ourselves."

We share that conviction with Bishop Sherrill, and intend to shape the principal contents of *THE LIVING CHURCH* during the next few months around the telling of the story of the vastly increased Church program adopted by General Convention — what it means to the work in the field, how the money is being raised, and what the results of the campaign are.

Bishop Craighill's article in this issue on the work in China continues the series on The Church's Program begun last week. It will shortly be followed by an article on Liberia by Eleanor Ten Broeck; and week by week other articles will describe the scope and significance of the missionary, educational, and social work conducted by the Episcopal Church.

Our news columns will record the plans being made, the developments at the local and national level, the response of Churchpeople, and the final results of this great campaign to prove once for all whether the Episcopal Church has really thrown off the lethargy and timidity which have hampered its effectiveness for the past two decades.

Every Churchman and Church organization will have a part in the march forward which is now under way. And *THE LIVING CHURCH* is no exception. Beginning with this issue, we are reducing the single-copy price of the magazine from 20 cents to 15 cents. In bundles of 5 or more, the price is reduced to 11 cents a copy, in order to make it possible for the clergy and active laity to make use of *THE LIVING CHURCH* to keep their parishes in touch with the worldwide advance of the Church, and to play their part in it. We are taking this step as a venture of faith, for in order to avoid a substantial reduction of bundle-copy income we shall have to sell at least twice as many copies weekly as we were selling before General Convention. In fact, however, if we have estimated the temper of the Church correctly, we expect to sell about three times as many! As before, we accept all unsold copies for full credit, provided that they are received by the 15th of the month following date of issue.

Another way in which we can be of service in telling the story of the 1949 General Convention is through the sale of sets of our General Convention numbers. The complete set of six issues is available,

until the supply runs out, at \$1.00. Each copy contains memorable — even historic — material; and the entire set provides, we think, a convincing answer to those who looked upon the San Francisco General Convention as "dull and conservative."

To us, in retrospect, the Convention seems about as dull as conservative as a river in raging flood! Many small pet projects and some important side issues were engulfed in the determination of the Convention as a whole to put the first things first and to let nothing stand in the way of those first things — missions and Christian education. But the side issues can wait. The fact that the Church shook off its obsessive preoccupation with them is the surest indication that, in Bishop Whittemore's words which we quoted in our editorial of September 25th, the Episcopal Church has begun to find its soul.

In looking over our Convention numbers we feel a renewed sense of gratitude to all who had a part in making them possible — the correspondents, the staff, the printers and typesetters, and not least the contributors through the Church Literature Foundation and the sustaining subscribers who together gave \$3,479.60 to make the issues possible. These are some of the features of lasting interest:

September 25th — General Convention Calendar, map, article on San Francisco by Canon Montizambert, summary of Convention issues, article on proposed Budget by Lewis B. Franklin; editorial, *The Soul of the Church*: "We have had three years to strengthen our inner unity, and the time has been well spent. Now it is time to turn our thoughts outward and to take positive steps forward." 22 illustrations.

October 2d — Presiding Bishop's Opening Sermon. Election of Dean Sprouse as president of House of Deputies. Biographical sketches of Bishop Sherrill, Dean Sprouse, Anson T. McCook, Rev. C. Rankin Barnes. Pre-Convention meeting of National Council. Editorial, *Laymen at General Convention*. 12 illustrations.

October 9th — Archbishop of York's address. News reports on unity, division of Brazil, military suffragan, women deputies, world government, joint sessions, United Thank Offering. 26 illustrations.

October 16th — Report of the Joint Committee on Program and Budget, report of Presiding Bishop's Fund for World Relief. News reports on adoption of Budget, minimum pensions for retired clergy, pastoral relations canon, intinction, lay administration, matrimony, vote by orders, UN Declaration of Human Rights. Editorial, *San Francisco, 1949*. 22 illustrations.

October 23d — Pastoral Letter of House of Bish-

ops. News reports on status of deaconess, debate on definition of "communicant," General Convention budget, dinners and meetings, including Los Angeles Post-Convention meeting. 13 illustrations.

October 30th — Post-Convention number. Summary of some 80 separate items of General Convention action. Authoritative articles by Bishops Conkling, Whittemore, Melcher, Sturtevant; Rev. Drs. Roelif Brooks, T. O. Wedel; Mr. Spencer Miller, Jr.; Mrs. Wedel, Mrs. D. B. Chambers, Miss Ellen B. Gammack, on major issues of Convention. Editorial, "Go Forward": "We think the General Convention of 1949 has set the stage on which may be enacted a new drama of spiritual, educational, and missionary progress." 10 illustrations.

The set of six provides the finest possible material for study groups and adult education classes during the coming months. The issue in shortest supply is that of October 2d, and on late orders it may be necessary for us to substitute a reprint of the Presiding Bishop's opening sermon, which was the major feature of that issue.

The morale of this part of the Church Militant has taken a great leap forward because of its newfound conviction that it is capable of great things. As the main line of communication for this revitalized army, THE LIVING CHURCH looks forward to the

period of greatest usefulness in its history so far. We bespeak the coöperation of the clergy and laity in extending our usefulness through the sale of bundle copies and subscriptions. For a line of communication is good only as far as it communicates!

Bishop Donegan

WE WISH Bishop Donegan every success in the extension of his ministry resulting from his election as Coadjutor of New York, where he has so ably served for two years as Suffragan, and hope the new unity of the diocese will continue under the leadership of Bishop Gilbert and his new coadjutor. To a considerable extent, New York and the other dioceses of the second province are the king-pins in the achievement of the program for the general Church so enthusiastically adopted at San Francisco. We look for real leadership and inspiration from these dioceses in raising the \$5,600,000 budget to make the program effective. Bishop Donegan indicated in his acceptance address that this was his immediate concern, as it is that of Bishop Gilbert.

We think, therefore, that the unity displayed by the New York election is a happy augury of a new determination to move forward, in which we trust the whole Episcopal Church will share.



LAYMEN IN TRAINING: The first of more than 1,000, a group of laymen is shown at Seabury House, Greenwich, Conn., being trained under the leadership of Ted Gannaway to present the story of the Church's program to vestries and other lay groups.

An Open Door in China

By the Rt. Rev. Lloyd R. Craighill

Bishop of Anking, Retired

IN China the Church must face the fact that she must learn to live under the Communists in the immediate future. Like it or not, that is the situation. What then is the attitude of the Communists toward the Christian Church and Christian work; how is the Church's work faring at present; and what are the prospects for the future?

A word of caution here is necessary. Conditions vary greatly from one place to another, and we should avoid hasty generalizations from insufficient data. In more remote areas we find that restrictions on Christian work and on missionaries are apt to be much more severe than in larger cities. But I am glad to report that within the area of the Yangtze Valley, where the three American sponsored dioceses, Shanghai, Hankow, and Anking are located, the situation of the Church and its institutions is much more favorable than we had dared hope for at an earlier date.

From first hand and recently received information it is possible to see the picture a little more clearly than a while back. First, as to hospitals. It seems to be the policy of the new authorities to encourage the continuation of the work of the mission hospitals. I have been particularly gratified, though not surprised, to learn of the fine work being done by St. James' Hospital in Anking. This gives assurance that American mission-

aries in hospitals still have a splendid opportunity to witness to Christ through their ministrations of loving service. Dr.

Virginia Hebbert, and a splendid crew of Chinese doctors and nurses decided to stick it out in order to keep the hospital going.

When the Communists finally arrived, after the hospital compound had been under fire for several weeks during the battle for the city, the superintendent, Dr. John Sung, was asked to take in some of the wounded soldiers. Of course they were willing to do what they could for the Communist wounded as they had done for the Nationalist wounded. The hospital agreed to take in 50. One hundred and fifty arrived. With patients already on hand this overtaxed the normal capacity about 100%, but the staff rose to the occasion. In fact nearly everybody about the compound — clergy, teachers, and students — pitched in to help. Many of the men were in frightful condition, having been wounded two or three weeks before with little attention to them in the meantime, but by strenuous coöperation all were cleaned up. Many amputations and operations were performed, and all were made as comfortable as possible.

KINDNESS WINS

The effect of this loving care by the hospital staff and others, Chinese and Americans alike, on those Communist soldiers was miraculous. They came in hostile to these American capitalists, suspicious of these foreigners, and haughty

China Budget

Bishop Craighill's article in this number is one of a series on the Church's Program.

Of the record-breaking \$5,634,-617 budget adopted by the Church for 1950, a total of \$408,976 will go toward work in China. Any lapsed balance of this at the end of 1950 will revert not to general cash, but will be set aside for further work in China, when conditions there make possible the opening up of such work.

The 1950 China Budget will be apportioned as follows:

Districts	Amount
Anking	\$ 61,065
Hankow	121,159
Shanghai	128,142
China General	98,610
TOTAL	\$408,976

Harry Taylor, his courageous wife, their daughter, Dr. Helen Taylor, Miss Emeline Bowne, Miss Blanche Myers, Miss



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in their newly gained victories; but when they came under the tender care of the doctors, Chinese and foreign, when they found that not only students but the lovely, highly educated American nurse were willing to do the menial tasks of orderlies in caring for them, they were just bowled over. Their whole attitude was changed. One of them stopped Miss Myers one day in the ward, put his hand on her shoulder and said, "We just don't know why you people are so kind to us."

The witness of Christian love in this hospital has eased the way for all our work in the city of Anking. St. Paul's School has gone ahead with fewer hindrances than elsewhere, and the busy programme of the Church of the Holy Nativity has continued unhindered.

When we come to the question of mission school work the situation is less certain and less encouraging. However the mission schools and colleges are carrying on under restrictions varying in the several localities. In every case I have heard of the administration has been taken out of the hands of the headmaster or president, and vested in an administrative committee composed of representatives of the faculty, students, and workmen on the campus. The students have a great deal to say about the running of the school or college. If the relationship between the students and the faculty has in the past been close, this sometimes works out pretty well, but in other cases where the students decide whether or not they will go to classes, what subjects are to be taught, and whether or not there will be any examinations, then the situation may become pretty chaotic.

RELIGIOUS WORK CURTAILED

In the important matter of religious worship and instruction in the schools we again find great variety. In all the schools I have heard from no religious instruction within the curriculum is allowed. In some places no religious activity on the school campus is permitted, but in other places regular services were continuing and classes in religious instruction were being held though on a voluntary basis.

We have also had reports about conditions in the two mission universities with which we are most deeply concerned. St. John's, Shanghai, has been through some stormy weather, but has lately sailed into calmer waters. A few months ago the six remaining American members of the faculty had about come to the conclusion that it was time for them to pull out and go home. When their Chinese colleagues heard of this decision they came to them in great numbers urging them to stay, and saying that if the Americans left it would be impossible to maintain the best traditions of high educational standards for which St. John's has always stood. Some of these teachers had been trouble makers in the past, but they confessed they had been

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wrong, and attested their friendship for the American professors who had done so much for the school at so great cost to themselves. The missionaries decided to stay on, and they say they have never experienced a time when the students were so willing to study and do honest work.

Reports from Central China University at Wuchang bring us even more encouragement. This mission university is most fortunate in having as its president that fine scholar and Christian layman, Dr. Francis Wei. With the aid of the Chinese and American members of the faculty he has been able to keep the university in continuous operation in spite of all difficulties. The affection and loyalty Dr. Wei has won during his years as head of the institution have stood him in good stead during the recent months of trial. Not only have the chapel services been maintained, largely through the initiative of the Christian students themselves, but Dr. Wei was asked to conduct classes in Christian instruction outside of class hours. He reports that attendance has been better than before the Communists came in. Amidst the swirling waters in China today, when so many familiar landmarks are being swept away, many young men and young women are seeking the rock of stability which can be found only in faith in God through Jesus Christ.

ADVENTUROUS FAITH

The door of Christian witness through our educational institutions is still open. How long this opportunity will continue we do not know, but the Church's attitude must always be one of adventurous faith, knowing that God can use such faith to his own ends.

How about our theological seminaries? Here we are fortunate that the Communists consider them as entirely private institutions and have not so far imposed any restrictions. Nothing is more important to the future of the Church than the training of young men and young women for the Christian ministry. It is heartening indeed to learn that the Central Theological School of the Chung Hua Sheng Kung Hui, under the able leadership of that fine scholar and deeply religious man, Bishop T. K. Shen, has begun the new term with an enrollment of 32 men and 5 women. Bishop Roberts has sent word asking for our strong financial support of this essential work.

As important as are the hospitals and educational institutions is the thing we are most deeply concerned with: the parish work of the churches. How is this faring under the Communists? Here again conditions vary greatly. In some of the more remote localities restrictions are greater, and many country churches have had to close. This is bad news indeed, but it does not mean that the Church is dead in those areas. The Church can live on in Christian homes, and in the quiet fel-



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lowship of Christian people in a community. It was to prepare for just such a contingency that eight months ago the National Council for Christian Religious Education prepared a manual, edited by Dr. Alice Gregg of the diocese of Anking, for home worship and devotion. Within a few months of its publication over 50,000 of these manuals had been sold. The Church was born in the home, and it can survive in homes if they are truly Christian.

LESS SEVERE RESTRICTIONS

But restrictions have not been so severe in many places, especially in the larger cities. In fact the latest news from China tells that in cities of the dioceses of Shanghai, Anking, and Hankow there has been little hindrance to Church work. The Chinese clergy—and remember that nearly all our clergy and the majority of bishops are Chinese—are free to continue the worship and ministrations of the Church in the church buildings, and they are continuing to do so. In some places we have heard that only Christians were allowed to attend services, but this is not generally the case. Communist soldiers are not allowed to go to Church, but we have heard of instances where soldiers, some of whom are Christians, stood outside at the windows so that they could listen in without actually entering the church.

Some have asked whether it is still possible to send money to China. I am glad to say the treasurer in Shanghai is still able to draw funds from America to support our American Missionaries, to subsidize mission institutions, and to help the Chinese bishops and other clergy. Certainly we should continue our support in every way possible and as long as possible. The thing to remember is the faith of our brothers over there.

PROSPECTS FOR THE FUTURE

In closing let me quote from a statement just received from a group of Chinese Christian leaders in Shanghai.

"We believe that missionaries will still have a place in the Christian movement in China. Leadership must pass over to the Chinese, but in some special fields such as leadership training, technical functioning, and in the general field of spiritual counseling the missionary will be wanted to help. Our convictions regarding prospects of future Christian work in China are bright and hopeful under the Communist regime, for as Christians we cannot but be hopeful, trusting in the divine providence of God Almighty. Such adverse happenings as we are facing may serve to purge and purify the Church, eliminating the false elements, and conserving the true Christian. They may help to give the consciousness of oneness in Jesus Christ. . . . They may arouse the Church to more social action, and economic justice, thus reminding us to bring the Kingdom of Heaven to this earth. Out of it all we believe that, though quantity may have to be sacrificed to quality, a cleaner and stronger Church will emerge."

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DEATHS

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

Carl A. G. Heiligstedt, Priest

The Rev. Carl A. G. Heiligstedt died October 20th in Algoma, Wis., after a brief illness. Heiligstedt was vicar of the Church of St. Agnes-by-the-Lake, Algoma, and Christ Church, Sturgeon Bay, Wis., at the time of his death, having served these missions since 1946.

A solemn requiem was sung on October 22d in St. Agnes' Church by Bishop Sturtevant of Fond du Lac.

Fr. Heiligstedt was born December 28, 1888, attended Seabury Seminary, and was ordained priest in 1921. Before coming to the diocese of Fond du Lac he served St. Paul's, Kansas City, Kan.; St. John's Church, Parsons, Kan.; and Grace Church, Ottawa, Kan.; was rector of St. John's Church, Kewanee, Ill.; vicar of the Church of the Holy Communion, Galva; dean of St. John's Cathedral, Quincy, Ill.; and vicar of Zion Church, Mendon, Ill.

He is survived by his wife, the former Anna May Thompson, and one son.

Thomas H. M. Ockford, Priest

The Rev. Thomas Henry Marchant Ockford died on July 23d. For the past eight and one half years he had been acting priest-in-charge of St. Ann's Mission, Black Hall and Lyme, Conn.

He was born in Chester, Vt., on April 4, 1883, the son of the Rev. Thomas Samuel Ockford and Alice May Caulfield Ockford. In 1907, two years after he was graduated from Berkeley Divinity School he was ordained to the priesthood by Richard H. Nelson, then Bishop of Albany.

His first parish was in Cobleskill, N. Y. Other parishes were in Morris-town, N. Y.; Port Leyden and Constableville, N. Y.; Upper Fairmount and Trappe, Md.; Lyndonville, Vt.; and Poquetanuck, Conn.

For a number of years the Rev. Mr. Ockford was secretary and treasurer of the clericus, New London archdeaconry.

Mona L. Loofbourow

Mona L. Loofbourow (Mrs. John Loofbourow) died October 12th after a brief illness.

Mrs. Loofbourow was born January 2, 1899 in Rich Hill, Mo., and in 1905 came to Portland, Ore., with her parents. In 1920 she married John Loofbourow, who survives her.

She was active in the parishes of St. Michael's and All Angels' and of St. Mark's, Portland, Ore., of which latter she was a communicant. At St. Mark's she was president of the Woman's Auxiliary and a member of the altar guild. She was a tertiary, Order of St. Francis.

EDUCATIONAL

SEMINARIES

A Pervasive Influence

Anniversary Day was observed October 27th at Seabury-Western Theological Seminary, Evanston, Ill., honoring the Very Rev. Alden Drew Kelley. Five years ago on October 27th Dean Kelley was instituted as president and dean of the seminary. The seminary observed the 20th anniversary of its present location,

At the Anniversary Day dinner the student body presented Dean Kelley with a testimonial and gift. The testimonial expressed their affection for him and gratitude for his services to the Seminary. The gift was a silver chalice and patten.

At Evensong, at which time matriculation services were also held for the new students, the Dean's anniversary was also remembered. Bishop Conkling of Chicago, preached.

A resolution passed by the board of trustees, which met in annual session earlier in the day, was also read at the dinner by the Rev. Addison Knickerbocker, secretary of the board:

"The trustees are deeply cognizant of the many accomplishments performed under his direction. Due to his wise and careful administration the tone of the seminary has been enriched academically and spiritually. The dean has sought to make (the seminary) one of the outstanding institutions of the country. The trustees rejoice in the high requirements now demanded of its students and congratulate the dean on the quality of the members of the faculty with which he has surrounded himself."

In accepting the testimonial and gift Dean Kelley said:

"It has been a great privilege to be with Seabury-Western. My entire ministry has been blessed by this call and it is a call which has been one of the happiest and most close to God's purpose in my ministry. I am most grateful for your support and the feeling of togetherness here. The thing that has meant the most to me personally has been my associations and friendships with the student body which all continue after graduation. I feel like a father and a father of an ever growing family. Like a father I stand in reflected glory not only as your dean, but, I hope, as your pastor and certainly as your servant. Continually remember in your prayer."

Twenty years ago this autumn, Western Theological Seminary, which had closed its doors in Chicago at the 1923 commencement, first occupied its new Gothic buildings at Evanston under the competent and scholarly leadership of Dr. Frederick Grant. The number of students, naturally small at first after so long an interruption, increased rapidly year by year, particularly after the

SAINTHOOD

All Saints' Day gives rise to the following thoughts. This, one of the loveliest Feasts of our Church Year, is perhaps the least understood. We find countless Episcopalians who absolutely insist that upon death, we go directly into God's Presence and are judged, and if not eligible for Hell, immediately enter Heaven and take up our abode there.

Now, just use your brains for a moment as we consider what the Church teaches on the subject. We all KNOW that when we die, we are simply not FIT, spiritually or otherwise, to enter the sublime Presence of God. The merely physical act of dying does not deify us, or make us miraculously fit for Heaven, unless our ideas of Heaven clash with the Church's teachings. When we die, we are usually

thoroughly mucky sinners, and we enter Paradise as mucky sinners, grateful to God for a state known so beautifully as The Church Expectant, or Paradise, there to have time to prepare for that later entrance into Heaven, which is the ultimate and complete Presence of God. What a boon to us sinners to have this opportunity of gradually achieving sainthood, the state which we MUST achieve before we are FIT for God's Presence. Well, then, let's all start trying to be as nearly saints HERE as we can, that we will not have so far to travel when we get THERE. It WILL be possible to shorten our time THERE, if we spend more time HERE loving God, and doing His Holy Will. which, by the way, is as near sainthood as ANY of us will ever come, and that's near enough.

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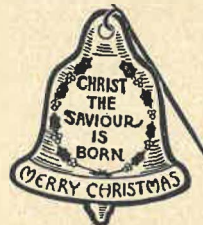
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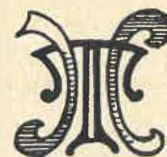
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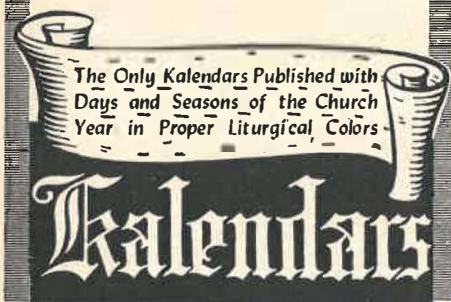
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To fill the vacancy, the trustees elected the Rev. Alden Drew Kelley, who as executive secretary for college work under the National Council had come to know and be known in every part of the Church and had earned the confidence of people of widely different schools of thought within it. It was an admirable choice. Dean Kelley has proved himself an able administrator, definite in his standards, clear and direct in policy, sure and incisive in decision, albeit his decisions are never reached without mature thought. He brought to his office an immediate acquaintance with educational trends and problems, a keen insight into the minds of the younger generation, and a settled conviction that it is the Seminary's function to serve the whole Church rather than some party or fraction of it. From the first he realized that the running of a seminary is a full-time job and consistently refused to be distracted from his primary task.

PHYSICAL ACHIEVEMENTS

The achievements of five years of concentrated application are evident. The chapel of St. John the Divine (a memorial to Bishop Anderson) has been largely rebuilt, the capacity of the choir doubled, the sanctuary made more spacious in appearance. It has been redecorated and adorned with Connick glass. The great east window over the altar was given by the alumni in appreciation of Bishop McElwain's notable service to Seabury-Western. The side windows, a gift of the family of the late Edward P. Welles, depict on the Epistle side great theologians from St. Clement of Alexandria to Bishop Gore and Archbishop Temple; on the Gospel side notable missionaries from St. Patrick and St. Columba to Bishop Schereschewsky and the martyr John Coleridge Patteson. St. Andrew's Oratory offers opportunity for private prayer and occasional use. The chapel services of daily Matins, Eucharist, and Evensong are designed to exhibit the wide range of Anglican ceremonial usage in loyal conformity to the Prayer Book, rendered

with dignity in the spirit of the Liturgical Movement and expressing the ideals of corporate worship.

EDUCATIONAL PROGRESS

So much for the physical plant. Educationally, the five years have seen progress no less striking: the introduction of a tutorial system to supplement the work of the classroom, several special lecture-ships inaugurated, additions to the faculty, more elective courses, a systematic revamping of the curriculum, cautious experimentation with new educational techniques and screening methods. Perhaps most significant of all is the program for practical training in the pastoral ministry, constructed to meet the divergent needs and problems of the urban and the rural community—in effect, a department of Christian Sociology.

Steadily the ranks of the student body have filled. This year there are ten or eleven times as many in residence as when the Seminary first opened its doors in Evanston. And from every part of the Church and country they come. For Seabury-Western is no more a sectional than it is a party school. The Dean unflaggingly holds up a picture of the Church rich in heritage, comprehensive in genius, exhibiting unity in diversity and diversity in unity—a fine balance of authority and freedom. Convinced that Anglicanism has important values to contribute to the Christianity of tomorrow he upholds the duty of loyalty to the great tradition which is ours as Anglicans. In himself, he exhibits a sincere respect for the convictions of others, and for opinions legitimate within our Church which are not his own.

Though a modest man, Dean Kelley is not one to rest content with achievements of these first five years. While the



DEAN KELLEY: *A Church expressing unity in diversity and diversity in unity.*



PIONEERS: Sisters Elizabeth, Noel, and Virginia Constance, C.S.M. and the Rev. Harley G. Smith. The sisters' newly organized house is the first establishment of their community on the west coast.*

Church is confronted with the needs of more and better-trained clergy, he has long-range plans for an enlarged faculty, an enriched curriculum, and additions to the plant to take care of the men for whom the Church is so desperately calling.

Finally, one is moved to remark on the Dean's insistence upon the seriousness of the seminarian's vocation and upon his producing evidence of this vocation in his devotions, his studies, and his relations with his fellows. This influence, quiet indeed, is persistent and pervasive in the Seminary's daily routine.

LOS ANGELES

Sisters of St. Mary Take Charge of Parish School

Sisters of the Community of St. Mary recently arrived in Sierra Madre, Calif., to take up residence adjacent to the Church of the Ascension where they

*Westernmost house previously: St. Raphael's for Mission Work, Evergreen, Col.

have assumed charge of the parish school. Their house will be the first establishment of the Community on the Pacific coast.

Greeted by the rector, the Rev. Harley G. Smith, and by members of the parish, Srs. Elizabetha, Noel, and Virginia Constance were delighted, according to word from the Church, with their new home, which is the former rectory.

Ascension School was opened in the fall of 1947 with four grades and an enrollment of 35 pupils. There are now seven grades and kindergarten, with an enrollment of 100. The eighth grade will be added next year. In addition to administering the school, two of the sisters will teach, assisted by three lay teachers, an athletic director, and an instructor in music.

"One of the most important new developments in the diocese is that of the parish schools," Bishop Campbell, Suffragan of Los Angeles, said in welcoming the sisters. "The members of the Community of St. Mary who have come to help in this vital work are most welcome."

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 St. Gabriel
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. We are now able to offer horseback riding with expert instruction. For catalog address:
THE SISTER SUPERIOR

Saint Mary's-in-the-Mountains

Founded 1886

A small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. Ninth through twelfth grades. Emphasis upon art and music. Horseback riding, mountain climbing, skiing, tennis, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal
Littleton New Hampshire

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
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Write to Director of Nursing
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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.

"WHEN AND HOW—THE ANGLICAN CHURCH," a 32p. booklet upon the Anglican position, 4th edition, over 35,000 sold. 15 cents each, \$7.00 for 50, \$13.00 for 100. Address Highlights, 247 W. Lovell St., Kalamazoo, Mich. Cut this out for future reference.

CHURCH FURNISHINGS

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

FOR SALE

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

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LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. to 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

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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.

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POSITIONS OFFERED

WANTED: Organist-Choir Director (either man or woman). Reply Box J-343, The Living Church, Milwaukee 3, Wis.

WANTED: An experienced person to act in dual capacity of organist-choirmaster and director of religious education. Reply Box J-344, The Living Church, Milwaukee 3, Wis.

WANTED: Director of religious education; one capable and willing to do Parish secretarial work. Reply Box J-345, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. William S. Anthony, who formerly served Christ Church, Jordan, N. Y., and Emmanuel Church, Memphis, N. Y., has for some time been rector of the Church of St. John the Evangelist, Duxbury, Mass. Address: Box 394, S. Duxbury, Mass.

The Rev. Charles H. Brady, formerly senior assistant at Calvary Church, New York, is now rector of Trinity Church, Orange, Calif. Address: 215 N. Grand St.

The Rev. Ned Cole, Jr., formerly curate of Calvary Church, Columbia, Mo., is now rector of Grace Church, Jefferson City, Mo. Address: 405 E. High St.

The Rev. Wilford O. Cross, formerly rector of Trinity Church, Washington, Pa., is now on private fellowship at Columbia University. Address: Haddam Quarter Rd., Durham, Conn.

The Rev. Quentin Ferguson, formerly rector of St. Stephen's Church, Riverside, N. J., is now rector of Christ Church, Riverton, N. J. Address: 305 Main St.

The Rev. John Marshall Frye, formerly priest in charge of St. John's Church, Concord, Pa., is now assistant at St. Paul's Church, Overbrook, Pa.

The Rev. Donald L. Garfield, a recent graduate of General Theological Seminary, is now curate at Mount Calvary Church, Baltimore. Address: Mount Calvary Clergy House, 816 N. Eutaw St., Baltimore 1.

The Rev. William J. Gould, formerly a non-parochial priest of the diocese of California, is now associate rector of St. Paul's Church, Meridian, Miss., and priest in charge of the Church of the Mediator, Meridian. Address: 4034 Roanoke Ave.

The Rev. W. Howard Graham, formerly rector of St. Paul's Church, Toledo, Ohio, is now rector of the Church of the Incarnation, Cleveland. Address: 616 E. 105th St., Cleveland 8.

The Rev. Samuel Robinson Hardman, formerly minister in charge of the Church of the Holy Innocents and the Church of the Holy Comforter, Atlanta, Ga., is now rector of Grace Church, Anderson, S. C. Address: 707 S. McDuffie St.

The Rev. Dr. Louis A. Haselmayer, formerly non-parochial priest of the diocese of Pennsylvania, is now dean of studies at the Cathedral School for Boys, 5100 Ross Ave., Dallas 6, Tex.

The Rev. Dr. W. Ashley Hawley, formerly rector of All Saints' Church, Methuen, Mass., is now rector of the Church of the Holy Trinity, Marlborough, Mass. Address: 148 E. Main St.

The Rev. Walter F. Haylor, formerly rector of All Saints' Church, Hoosick, N. Y., is now rector of Grace Church, Lyons, N. Y. Address: 7 Phelps St.

The Rev. Gilbert K. Hill, formerly rector of St. John's Church, Fall River, Mass., is now rector of St. Paul's Church, Marinette, Wis.

The Rev. James A. Hilton, formerly assistant at St. Mark's Church, Philadelphia, serving St. Mary's Chapel, is now rector of St. Mary's Church, Williamsport, Pa., and the Church of Our Saviour, Montoursville. Address: 908 Almond St., Williamsport, Pa.

The Rev. Victor E. Holly, formerly priest in charge of St. Philip's Church, Syracuse, N. Y., is now serving the Church of the Saviour, Providence, R. I.

The Rev. Joseph R. Horn III, formerly rector of St. James' Church, Fairhope, Ala., and the churches at Daphne, Point Clear, and Bay Minette, will become rector of St. Paul's Church, Selma, Ala., on November 1st. Address: 436 Lapsley St.

The Rev. George P. Huntington, formerly assistant to the archdeacon in the diocese of Rhode Island, is now priest in charge of St. Mary's Church, Stuart, Fla., and All Saints' Church, Jensen (Waveland), Fla.

The Rev. E. Clarendon Hyde, formerly assistant at St. Mark's Church, Frankford, Philadelphia, is now priest in charge of St. John's Church, Concord, Pa.

The Rev. Thomas E. Jessett, formerly rector of Trinity Church, Everett, Wash., is now Bishop's vicar in The Highlands, Seattle, and is in charge of services at the Florence Henry Memorial Chapel

in The Highlands. Address: 5903 Fremont Ave., Seattle 3.

The Rev. Donald B. Kline, formerly rector of St. Luke's Church, Mineral Wells, Tex., is now rector of St. Luke's Church, Mount Joy, Pa., and St. Elizabeth's, Elizabethtown. Address: 211 S. Market St., Mount Joy, Pa.

The Rev. Newell A. Lasher, formerly rector of St. Peter's Church, Clifton, N. J., is now vicar of St. George's Church, 661 E. 219th St., Bronx, New York 67.

The Rev. Roy E. LeMoine, formerly rector of Emmanuel Church, Harrisonburg, Va., is now director of religious activities and head of the department of religious education at Iowa State College, Ames, Ia.

The Rev. Charles M. Lever, formerly vicar of St. Paul's Church, Blackfoot, Idaho, is now vicar of St. Matthew's Church, Gold Beach, Ore. Address: Box 262, Gold Beach, Ore.

The Rev. Duncan E. Mann, priest of the diocese of Lexington, formerly residing in Geneva, N. Y., is now priest in charge of St. John's Church, Mount Morris, N. Y. Address: 23 State St.

The Rev. Vernon Matthews, formerly rector of the Church of St. John the Evangelist, Philadelphia, is now vicar of St. Peter's Mission, Broomall, Pa.

The Rev. William P. McCune, priest of the diocese of New York, is now home chaplain of the Community of the Transfiguration, Glendale, Ohio. Address: Convent of the Transfiguration, Glendale, Ohio.

The Rev. Reynold D. McKeown, formerly rector of St. George's Church, Milwaukee, and canon of All Saints' Cathedral, will become rector of St. Andrew's Church, Emporia, Kans., on December 1st. Address: 11 E. Ninth Ave.

The Rev. Chauncey F. Minnick, formerly instructor at Hobart College, is now graduate student at Union Theological Seminary, Broadway at 120th St., New York 27, and is also on the staff of the Chapel of the Intercession, Broadway at 156th St.

The Rev. Howard M. Mueller, formerly chaplain at the Tyson Student Center at the University of

CLASSIFIED

POSITIONS OFFERED

WANTED: Curate in Eastern City Suburban Parish where Daily Masses and full Catholic observance obtains. Applicant must be thorough Catholic, consecrated to his work and able to teach, preach and sing acceptably, moderate compensation. References and requirements asked. Reply Box 354, 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.

POSITIONS WANTED

PRIEST, Catholic, 32, married, available for new work, finest references, correspondence invited. Reply Box M-349, The Living Church, Milwaukee 3, Wis.

WOMAN WORKER, B.S., M.A., seminary, interested in challenging church situation, preferably midwest. 12 years experience, 7 in missions. Excellent references. Can change June or thereabouts. Reply Box C-355, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Tennessee, Knoxville, is now rector of St. John's Church, Johnson City, Tenn.

The Rev. Leonard E. Nelson, formerly warden of DuBose Conference Center, Monteagle, Tenn., is now chaplain to Episcopal students at Louisiana State University. Address: Box 9025, University Station, Baton Rouge, La.

The Rev. Hubert C. Palmer, formerly assistant at the Church of the Good Shepherd, Corpus Christi, Texas, is now associate rector. Address: 728 Elizabeth St.

The Rev. John Clarence Petrie, formerly minister of the First Unitarian Church, Houston, Texas, recently restored to the sacred ministry, is now rector of Christ Church, Harlan, Ky.

The Rev. Leon Henry Plante, formerly rector of St. Paul's Church, Jersey City, N. J., will become rector of St. Clement's Church, Hawthorne, N. J., on January 1st. Address: 275 Lafayette Ave.

The Rev. Miles W. Renear, formerly minister in charge of the Galilee Navy Family Chapel, Long Beach, Calif., is now assistant to the executive director of the Episcopal City Mission Society of Los Angeles at 1127 Wilshire Blvd., Los Angeles 14.

The Rev. John F. Ricketson, formerly curate of the Cecil County Co-operative Parish in Elkton, Md. (which has been dissolved), has for some time been rector of the Church of the Holy Trinity, Oxford, Md.

Changes of Address

The Rev. John R. Green, rector of the Church of the Advent, Lakewood, Ohio, may be addressed at 2145 Lakeland Ave.

The Rev. Kenneth E. Nelson, executive secretary of the Department of Christian Social Relations of the diocese of California, is now living at 1520 Vancouver Ave., Burlingame, Calif.

The Rev. Marshall Bowyer Stewart, professor of dogmatic theology at GTS, formerly addressed at Tenafly, N. J., may now be addressed at 176 Ninth Ave., New York 11.

The Rev. Luther Tucker, rector of Indian Hill Church, Cincinnati, should be addressed at 54-X Drake Rd., Cincinnati 27, Ohio.

Resignations

The Rev. John M. Hunter, rector of St. John's Church, Gibbsboro, N. J., and vicar of Christ Church, Magnolia, retired on October 31st, after an active ministry of 43 years. Address: 127 A Haddon Hills, Haddonfield, N. J.

Corrections

The Rev. Jackson Gilliam, who is serving St. John's Church, Hermiston, Ore., was ordained to priesthood on July 27th, not on August 13th.



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

—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

—QUINCY, ILL.—

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

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.

—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. Paull 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

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

—NEW YORK CITY (Cont.)—

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, 10:45 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8

—PARIS, FRANCE—

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

WHAT IS A SEMINARY?

The Dictionary says it's a seedbed.

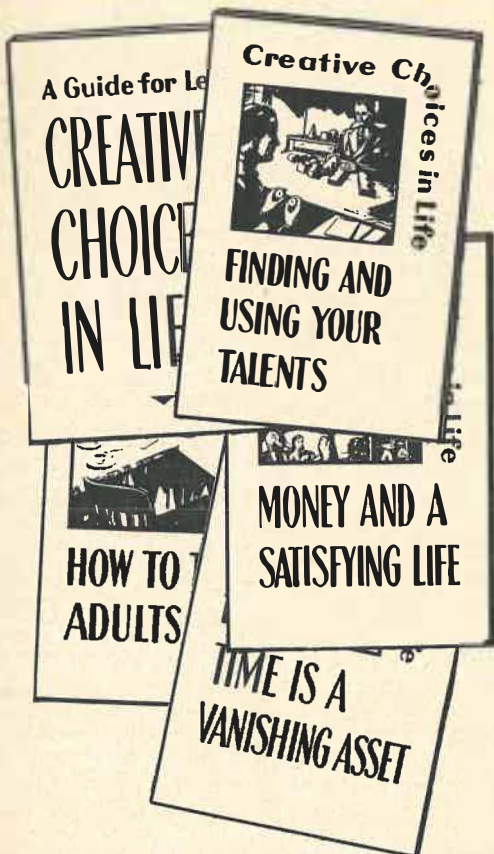
So does the Commission on Theological Education. In its report to General Convention the Commission said:

Advances in the Church's mission work depend in large measure upon the continued strength of the seedbed of missions—the Church's seminaries.

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