

# The Living Church

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



## **BUT FOR THE IVY**

**The “new” Old Kenyon Hall of Kenyon College, Gambier, Ohio: a replica, complete but for the ivy, of the “old” Old Kenyon, destroyed by fire the night of February 27, 1949 [see page 28].**

# The Living Church

## ANNUAL

for 1951

THE LIVING CHURCH ANNUAL, issued each year in December, is the only standard directory and yearbook of the Episcopal Church. There are over 6,000 clergy and nearly 8,000 parishes and missions in the Church. All clergy, business officers, lay workers, and school officials of the Church must use it continually.



Contents—Over 700 pages of valuable information about the Episcopal Church, including: Alphabetical clergy list with addresses; parishes, missions and clergy lists by dioceses and cities; Church statistics; maps; Church Lectionary and Calendar; directory of Church schools, colleges, and seminaries; departments of Christian education; youth organizations; Christian social relations agencies and institutions, including Church hospitals; lists of deaconesses and women Church workers; general Church institutions and organizations with officers; guide to Church services; advertising and index of advertisers; classified buyers' guide.

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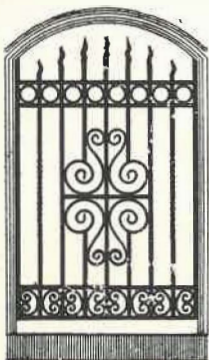
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## LETTERS

### Crucifixion of a Nation

TO THE EDITOR: Your editorial on atomic warfare [L. C., July 23d] was admirable as far as it went but, as it seemed to me, it did not realize the implications of the strong statements made against the use of that awful weapon.

What you did, really, was to denounce the use of force as an instrument of national or international policy. If it be agreed that it is right, (however regretfully we agree) to use force, the logical, indeed, inevitable conclusion is that on that basis whatever force in whatever form may be necessary, it is right to use. No amount of agreement beforehand, via the Geneva or any other agreement, can possibly make war, as waged today, a gentlemanly or Christian thing. The boy who is killed by a rifle bullet is as dead and his family as bereft as if killed by an H-bomb or anything else.

We were horrified at the blitzing of London, but we soon got over that. In war, one must give in return worse and more destruction and death than was received, and we proceeded to do that. To excuse our behavior on the ground that the enemy did it first is, of course, no answer.

It might have been that when the bow and arrow came into use, it was thought that gave such an advantage it would end war. Similarly with the invention of gun powder. We know it does not work that way. Our Lord's way of life is the only solution. If that should mean the crucifixion of a nation, all would not be lost any more than when He was crucified. Down, not with the H-bomb or any similar instrument of destruction, but, with war!

(Rt. Rev.) WALTER MITCHELL.

Rancho Santa Fe, Calif.

### Bishop for the Armed Forces

TO THE EDITOR: I am in hearty agreement with your editorial on the Suffragan and the Queen [L. C., October 29th].

During World War II I had five years of service as a chaplain; three and a half years of this period were spent — as a patient — in army hospitals — and there a fellow has a chance to think. I came to the conclusion that if you can beat a situation, then by all means spare no effort to win; but if you are down and "licked" (if the heel of the enemy is on your throat and you are tied down) then "adjust" to the situation. So I came to see the wisdom of laughter. Let's try to do something, and then if we fail, let us laugh. You are right when you say: "But laughter unfortunately won't solve the problem of adequate supervision for the chaplains, or ministrations to the Churchmen of the armed forces."

Our great nation is endangered by an easy-going attitude; let not the Church emulate this. Let us not toss off the importance and the dignity of a bishop of the Church of God as simply a "top-ranking man."

My last assignment was with Gen. Bradley's Headquarters (12th Army Group) in Normandy; and all along the ways I went (U.S., Iceland, England, and France)

LETTERS

I could see the need for a bishop for the armed forces. Let's remember what we are, and stop apologizing and belittling ourselves out of existence! By all means, let us be merry, but let's be really serious about serious matters.

(Rev.) JOHNSTONE BEECH.  
Gainesville, Texas

**TO THE EDITOR:** In my opinion you have given the correct answers to the question, "why we should have a military suffragan bishop" [L. C., October 29th]. Ninety thousand Churchmen and 140 chaplains are more than sufficient to justify the episcopate and the cost of the office. I feel that this very large group, wherever they may be scattered or concentrated, is entitled to be served and administered to by a full time military bishop "as a matter of right."

I have one child, a son, who has served 26 months in Germany and is now in the Army Air Corps Reserves. As a Churchman he saw too little of our chaplains. A military bishop would soon detect neglected spots and correct them. No other bishop can do this. I sincerely hope that in January the House of Bishops will fill this office. I shall personally interview my bishop regarding my views on this subject within the next few days.

H. RUSSELL STAHLMAN, SR.  
Charleroi, Pa.

**Infallibility?**

**TO THE EDITOR:** Pope Pius XII, on November 1st (All Saints Day), in the year of our Lord 1950, surrounded by 35 cardinals and 500 bishops, in the city of Rome, speaking ex cathedra, as the infallible mouthpiece of the Holy Roman Church, pronounced as a dogma of the Church the Assumption of the Blessed Virgin Mary, both in body and soul, into heaven.

Looking back 300 years, the Congregation of the Index of the same Holy Roman Church, declared the Copernican theory of astronomy to be false, irrational, and contrary to Holy Scripture; and in the year of our Lord 1660 Pope Alexander the VII, with apostolic authority and speaking ex cathedra, under the same aegis of perfect knowledge and infallibility, formally confirmed the decree of the Council of the Index and pronounced it irrevocable.

In 1835 the Roman Curia quietly dropped — lest anybody should hear them fall — the works of Copernicus and Galileo from the Roman Index.

Question: What becomes of infallibility?  
(Rev.) M. A. SHIPLEY  
Port Murray, N. J.

**A Truly Anglican Standard**

**TO THE EDITOR:** The statement in "Sorts and Conditions" [L. C., October 22d] that a service at St. George's Church, New York city, under the leadership of Dom Gregory Dix, had been "strictly according to the rubrics and fully in accord with ancient models," and the later report about this "significant event" [L. C., November 5th], informing us that "The text of the service was in accord with the rubrics of the Book of Common

Prayer, with neither addition nor subtraction," both have a tone implying that this was an unusual as well as a "significant" event. If this is as true as I am afraid it is in certain quarters, it is time indeed we were learning that, as you say, "the Prayer Book itself is liturgically sounder than what is made of it by the various schools of Churchmanship."

My question is, why have various schools of Churchmanship — the one deeming the Prayer Book inadequate and presuming to "correct" and "improve" it by illegally importing the substance of the disordered Latin Mass; the other regarding it with lack of devotion and respect, and lawlessly mutilating it at will? Why is it that the Prayer Book is not good enough for "high" or "low?" Why not have one school of Churchmanship, namely the *Prayer Book* school, that follows the Prayer Book faithfully, interpreting it in a fully Anglican and Catholic manner?

The Service at St. George's must have been an exemplary celebration. Would that there might be more like it, in all parts of the country, so that Churchmen might for once see, hear, and understand what a Prayer Book Service really is.

I can see no reason why people should have to say, "It's so different everywhere you go." We prize our liberty in the Church, but it seems to have degenerated into license. The Church of England, when it issued the first Prayer Book in 1549, desired to set a standard of worship by establishing a single, national use. Is it too much to hope that some day all Episcopalians may faithfully abide by the rubrics of the Book of Common Prayer, and that a truly Anglican standard of ceremonial, legitimately interpreting the theology of the Prayer Book and satisfactory to all, may become universal in the American Church?

(Rev.) THEODORE J. SCHNEIDER  
Des Moines, Iowa

**Impression on Chaos**

**TO THE EDITOR:** In 1938 I was in Sendai, Japan, where I was a guest of Bishop and Mrs. Binsted and the Rev. and Mrs. William F. Draper. I visited Christ Church [Subsequently destroyed, along with the bishop's house and parish house, by air raids. See L. C., June 25, 1950.] at that time and was entertained at a tea given in the parish house. I never saw more gracious and hospitable people nor was I ever treated with more Christian courtesy.

It was almost ironic that three years later, when a member of the mission in China, I should be captured by the Japanese and interned for almost three years. As I look back on my visit to the people of Sendai and the later imprisonment by the people of the same nation, and then survey the present state of the Orient, I feel impelled to make a donation, albeit a small donation, toward the rebuilding of this beautiful little church and parish house. Perhaps if those of us who knew the horrors of war firsthand could take a more active part in this sort of "re-understanding" we might make some impression on the chaos that besets the Orient today.

GEORGE W. LAYCOCK.  
Asheboro, N. C.

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## Christmas Shopping Suggestions

Realists that they are, Churchpeople each Christmas are putting under each other's trees more and more gifts that emphasize the fact of Christmas—religious gifts. It seems especially appropriate that the "special" Christmas gifts be religious ones—the gifts to close friends and relatives, to godchildren, to Churchmen and women in the armed forces, to clergymen, to a parishioner from a clergyman, to the church.

From now until Christmas the advertising columns of THE LIVING CHURCH will burgeon with ideas for religious gifts (and throughout the rest of 1950 and continuing through next year they will provide an interesting and dependable guide to religious gifts for other occasions).

Many a Churchman misses holy day services that fall during the week, gets mixed up about ember days, and can't figure out when Easter is next year. A complete church reference calendar would help him out of his muddle.

On page 25 H. M. Jacobs Company advertises one called the "Christian Year and Church Calendar." Address: 1907 Walnut Street, Philadelphia 3.

The Ashby Company (page 21) also publishes a calendar of the Christian year. It is available printed with any church's name. For free circular write Ashby Company, Box 421, Erie, Pa.

A Church calendar published by either of these companies might well turn up under the tree of the godchild who is old enough to begin learning the days and seasons of the Church year. In fact such a calendar would no doubt find a useful life in the home of any member of THE LIVING CHURCH FAMILY.

Paging through this issue one discovers on page 25 that the Church Pension Fund's subsidiaries provide good, substantial food for thought about Christmas gifts.

One of the subsidiaries, the Church Hymnal Corporation, publishes books that might be given singly to a friend, relative, godchild, clergyman, parish library, or church, or in quantity to a church, Church school, or armed forces chaplain.

Good as gold Christmas gift: an insurance policy. Two subsidiaries of the Church Pension Fund offer, respectively, low cost insurance and annuity contracts for clergy, volunteer and paid lay workers, and their immediate families, and low cost fire and windstorm policies to protect Church and clergy property.

With a sterling silver Pugin crucifix Louis F. Glasier offers a special sterling two-fastener chain for servicemen. (Page 20.)

The "knockabout" cassock is a practical Christmas gift for a clergyman. It is lightweight, washable black poplin, with cuffed sleeves, pleated back, and slit side seams. The Hopkins Company, sells it for \$15.

Sizes 36 to 44. Other gift ideas at the Hopkins company: imported Irish linen alb, \$15; black neckband shirts, three for \$15. Convenient order coupon on p. 3.

What every clergyman needs—and for that matter what every lay worker, school official, and active layman or woman needs—is a copy of THE LIVING CHURCH ANNUAL for 1951. THE ANNUAL, published in December, is the only standard directory and yearbook of the Church. Price \$3.75, Morehouse-Gorham Company, 14 East 41st Street, New York 17, or 29 East Madison Street, Chicago 2. Morehouse lists other ideas (including calendars), pp. 17, 32.



A gift of inspiration delivered every month of the year is a subscription to the *Holy Cross Magazine*, \$2.50 in the U.S.A. Write the Order of the Holy Cross, West Park, N. Y., for a

sample copy of the magazine and list of books, published by Holy Cross Press, dealing with the Catholic Faith and the devotional life. Also, see page 18.

"Bach's Royal Instrument" is one of the fine recordings of organ music played by E. Power Biggs (page 24). It is a Columbia work (number ML 4284-5) available at local record shops.

The custom of giving to one's church a gift as costly as the most expensive Christmas gift one buys might possibly be perpetuated this year by a gift of a carillon or a contribution toward the purchase of one.

Stromberg-Carlson carillons enable a church to have tower bell music, at a fraction of the expense of cast bells. These electronic carillons are easily played by the church organist, and have piano-type keyboard that permits playing with full expression. Pictured is the Mechlin console, one of many Stromberg-Carlson selections. It is possible to choose a Stromberg-Carlson carillon that will play a melody, give realistic swinging or tolling effect, strike the hours like a tower clock automatically and at any desired time. Roll players are also available, which play selections from a large library of religious music in roll form. For details, write to Stromberg-Carlson Company, Rochester 3, N. Y. The ad is on page 23.

Schulmerich Electronics, Inc., reports on page 6 that any church can afford its "Carillon Bells" and that no tower is required. Descriptive information literature is available from the company at 229 Carillon Hill, Sellersville, Pa. In an ad on page 6 Schulmerich points out that there are a good many people who need a friendly persuasion that reaches into their hearts and brings them to church. "Carillon Bells" provide exactly that persuasion. More than 1500 tower installations of their carillons have already been made.

The National Council observes on page 22 that Churchwomen and Churchmen like the idea of institutions, institutions incorporated to receive and to administer their

gifts in accordance with their instructions and designations. Such an institution, with corporate power to invest gifts and legacies and to use the income for the purposes designated, is the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.

Ammidon and Company, serving the Episcopal Church with variety of all types of Churchgoods, suggests silver on page 20. A sterling chalice, bread box, ciborium, flagon, lavabo bowl—each would be an appropriate gift to a church which has out grown or worn out one or more of these pieces. Or as a gift to a priest: a chalice and paten. For further information write Ammidon and Company, 31 South Frederick Street, Baltimore 2, Md.

Black, Starr, and Gorham has artfully designed a sterling silver cruet with a wide neck to make cleaning it easy (see page 21). The graceful cruet, decorated with a celtic cross, comes in three sizes: one-half pint, 6½ inches high, \$50; pint, 8½ inches, \$75; quart, 10½ inches, \$175.

A Sunday school with chairs that are too few or too broken down and with tables that are undersize or wobble-legged would be a happier place with some (or one) of the Monroe Company's folding tables and chairs (page 19). A catalogue may be procured from the company at 20 Church street, Colfax, Iowa.

Speaking of chairs, the DeLong Seating Company (page 25), Philadelphia 2, markets a sturdy and handsome chapel chair constructed of kiln dried oak with a choice of natural or stain finish. The chairs are upholstered in colored Kalistron, a plastic material that will not scuff, and is waterproof and easily cleaned.

A fine gift for a church library—or for any Churchman or woman—the Smith-Goodspeed version of the old and new Testaments and the 14 books of the Apocrypha, \$4. The Chicago University Press, 5750 Ellis Avenue, Chicago 37, publishes it. (Page 19.)



# The Living Church

Established 1878

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

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## Things to Come

1950 NOVEMBER 1950							1950 DECEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	9	10	11	3	4	5	6	7	8	9
12	13	14	15	16	17	18	10	11	12	13	14	15	16
19	20	21	22	23	24	25	17	18	19	20	21	22	23
26	27	28	29	30			24	25	26	27	28	29	30

### November

26. Sunday next before Advent.  
Planning Committee, N.C.C.C.U.S.A.  
Sobor, Karlovsky Synod (Russian Church outside Russia) at Jordanville, N. Y.
27. Final annual meeting, Home Missions Council of N. A., at Cleveland (to 28th).  
Federal Council of Churches, biennial and final meeting, at Cleveland.
28. Constituting Convention for proposed National Council of Churches of Christ in U.S.A., at Cleveland (to Dec. 1st).  
Annual meeting, United Stewardship Council.
30. St. Andrew.

### December

3. 1st Sunday in Advent.  
Advent Corporate Communion for Men and Boys.
5. National Council meeting (to 7th).
8. Executive Committee of World Council's Conference of U.S.A. Member Churches, at New York city.
10. 2d Sunday in Advent.
17. 3d Sunday in Advent.
20. Ember Day.
21. St. Thomas.
22. Ember Day.
23. Ember Day.
24. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.

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

Member of the Associated Church Press.

# SORTS AND CONDITIONS

"O SPARE me a little, that I may recover my strength, before I go hence, and be no more seen." Archbishop Kingston of Nova Scotia, the primate of the Church of England in Canada, was taken to a hospital in Toronto on November 13th and died on the 20th, the morning on which this is written. At 61, he was still in his prime.

WHEN the Archbishop was still plain Fr. Kingston, this correspondent met him in 1939 at an Anglican young people's conference near Edinburgh, Scotland. A man of simplicity combined with practical and spiritual intensity, he had the qualities of leadership which led to his election as Bishop of Algoma in 1940, Nova Scotia in 1944, and to the highest post in the gift of the Canadian Church in 1947. Today we make our own martyrs by crushing them down with "the care of all the Churches."

BISHOP DONEGAN of New York was installed November 18th in a majestic service at which the Presiding Bishop officiated and clerical and lay leaders of the diocese, including Bishop Gilbert, took part. The traditional ceremony of knocking on the door produced a thunderous clang when the great bronze doors of the Cathedral of St. John the Divine were struck. Used for the first time in the service was a processional cross given to the cathedral by the Cathedral Laymen's Club, ornamented with jewels given by the Manning family. The cross is to be used only when the Bishop of the diocese is present.

SEWANEE is trying to raise a million dollars within the next year as part of its \$5,000,000 Guerry Memorial Campaign, now past the one-third mark. An anonymous donor has promised to give \$100,000 if the million is raised within the indicated period. The United States government also gets into this act, giving \$17 of every hundred you give to Church or charity—that is, it allows you a tax deduction of that amount, if you are in the lowest income bracket. In the higher brackets, the tax deduction goes all the way up to \$83 per hundred.

THE PHILIPPINE Independent Church has consecrated a total of 18 of its bishops in the Apostolic Succession, and there are now only three to go, who have so far been prevented by illness from participating. At first sight, this seems like a large number of bishops; but our own Church, which is about the same size, has over 150!

IN THIS OFFICE, we keep a comprehensive card index of The Living Church, recording all news items, articles, editorials, and letters, with fairly ample cross-references. Now we are wondering how many readers would like to have a copy of this index—not, of course, in card form, but in approximately 16-page Living Church size for the half-year. The catch, of course, is the price. Depending on the number of orders, we might offer it for as much as \$4 for the six-month period or for as little as \$1.

A READY reference source for everything of importance that has happened

in the Episcopal Church in the past six months—and, as the years go by, for every six-month period, year after year—would be, we think, a useful and interesting possession. If you think so too, drop us a postcard, simply as an expression of interest without obligation; then we can estimate the demand and state a price—or, if necessary, give up the project.

THE STATEMENT of the Roman Catholic bishops on "The Child—Citizen of Two Worlds," made public over the weekend, is highly edifying reading for Parents. Insistence that sex instruction not be given in school made the newspaper headlines, but the main point the bishops made was this: "Fathers and mothers have a natural competence to instruct their children with regard to sex. False modesty should not deter them from doing their duty in this regard. Sex is one of God's endowments. It should not be ignored or treated as something bad."

THE FOUR main elements in a child's religious and moral training were summarized in the statement as: A sense of God; a sense of direction; a sense of responsibility; and a sense of mission. These four guideposts are just as valuable for Episcopal Church parents as for Roman Catholic ones.

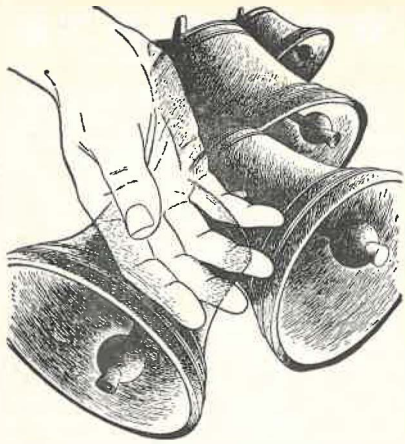
THE CHURCH OF IRELAND (Anglican) has called attention to the dangers attending mixed marriages in a resolution of the governing committee of the General Assembly addressed to the government of Eire. The supreme court of Eire had, in a case of separation between a Roman Catholic mother and a Church of Ireland father, returned the children to the mother because the father had placed them in a Church of Ireland home. The resolution looks on this decision as an invasion of constitutional liberty.

MR. GIVEN, whose article on giving appears in this week's issue, is (as we reported last week) the new chairman of the executive committee of the Episcopal Church Foundation. He is chairman of the board of the American Brake Shoe Company.

THERE seems to be a certain amount of rotation of Living Church bundles this week. One priest sent his back unused because of the 16-page section on the National Council of Churches. But orders are coming in briskly for copies from other parishes. We would rather that the one had kept his than that the others had ordered extras were it not for the fact that we wanted to tell the story of this important step in interchurch coöperation to all our readers—a step voted by General Convention as the deliberate decision of the whole Church.

THIS WEEK, we are emphasizing the appropriateness of Churchly gifts for Christmas. While your mind is on the subject, don't forget that The Living Church, 52 issues a year for \$6.00 (in USA), with a special gift rate of \$5.00 for each subscription after the first, is a Christmas gift that tells the message of Redemption every week of the year.

Peter Day.



## CARILLONIC BELLS

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## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Too Much Crayoning

**A** DELEGATION of young mothers called on the rector. One of them said, "We have been visiting in the Kindergarten department and find that our children are doing nothing but crayoning. Sunday after Sunday there is always the same procedure."

Another mother continued, "The story is told (or more often, *read*), then printed outlines are distributed with crayons, and the children are told to fill in. Can't something be found that is more interesting?"

In another school, a visitor found that *all* the classes, from nursery through 6th grade were coloring their lesson books or leaflets with crayons. Apparently they did this every Sunday the year around! The teachers' minds all seemed to have clutched the same formula: Tell story — point moral — keep them occupied until the bell.

Time was when the rage was sewing on cards. Every Sunday the children were given a card with an outline drawing with holes punched about every half inch.

The logic behind all this dimly related activity was simple and unanswerable. It stemmed back to the formula: No impression without some expression; first you *teach*, then you get them to *express* it, actively. The weakness lay in the fact that the teaching was largely *telling*, and the expression mostly any hand work that could be devised, suitable for table work, no matter how thinly connected with the lesson.

It is recognized that most children, of any age, do have some satisfaction in making things with their hands. But some are better than others, at different activities. Moreover, some are by nature visual minded and may readily enjoy expression through hand work. But others are as markedly thoughtful and seek expression through words — discussions, and original writing of answers, compositions, and even verse.

How then, can we intelligently provide some form of expression in our classes? Some good policies might be listed:

1. Seek variety. To do the same thing always is boring. If the teacher would merely run through several kinds of handwork in rotation it would be more fun for all who belong to the class.

2. Let there be a school handwork or project supervisor who will devise new methods, have a stock of varied materials, and patterns, to fit all kinds of situations.

3. Have some projects which require several weeks to complete; but none so complicated that they call for skills not found in the class.

4. Let individuals do different things of their own choosing.

5. Often form teams or small committees to work at a project. Thereby the less interested are carried along by the eager and capable.

6. Try to start the *idea* of the outcome in the opening discussion, so that the work gives the sensation of, (and is, in fact) a genuine project, all through.

7. Try to get the children to decide what they would like to do, and have part of the experience of selecting materials.

8. Conceal the materials you have prepared, especially if they are novel, and you wish close attention to the preliminaries, until the time for handwork.

9. If you must crayon, at least never have any children, of any age, color to a printed line or pattern, or "tint" a printed picture! Why? Because it is hard on the eyes and muscular coordination, and because it leaves no room for original expression.

Crayoning can still be (now and then!) a pleasant and profitable form of pupil expression. Here is the way to use it correctly: After the preliminaries of story and discussion, focus the thought on possible pictures in the story. "Do you think we could draw John the Baptist? What did he wear? Or a soldier? Or the River Jordan." Then pass out blank paper and crayons and let them work. There need be little supervision except to prevent scribbling. At the end ask each child to explain his picture to the class.

That will be real self-expression.



SUNDAY NEXT BEFORE ADVENT

## GENERAL

## HOUSE OF BISHOPS

Not The Right People,  
But the Right Techniques

"The problem of the urban church is not to find people to whom it can minister, but rather, to find techniques for reaching them and winning them to this life." Such, in a nutshell, is the thesis of a report to be presented to the House of Bishops at its meeting in El Paso, Tex., January 9th - 12th.

The report, entitled *The Church's Mission in Urban Industrial Areas*, is published by the National Council's Department of Christian Social Relations, and is "the result of the shared experience and thinking of some sixty bishops, other clergy, and laity who have participated in either an exploratory conference at Seabury House, two ten-day institutes at Seabury-Western Theological Seminary, or the interdenominational Urban Church Convocation."

The subject is presented in four sections: I. The Situation, II. The Opportunity, III. Methods to Meet the Opportunity, and IV. Some Developments.

The report points out that urban America includes ten millions of persons whose potential relationship to the churches is being seriously endangered by "the tensions of city life, the great shifts of population to and from urban areas, the growth and decay of industrial, business, and residential districts, the emergencies of blighted sections, and large-scale housing developments." Ways are suggested by which the situation can be met as a missionary opportunity by the general church, the diocese, and the individual parish. For the purposes of the report, communities with a population of 25,000 and over are considered urban.

Urban work is classified under the following heads:

1. *The downtown parish church* with transient congregation, where the budget must be met largely from endowment;

2. *The former residential parish now in a blighted area*, where "a small group of devoted but unrealistic parishioners, who no longer live in the neighborhood, bring pressure to maintain as much of the former pattern as possible";

3. *The church in industrial areas*, including "the factory area where the

workers are non-resident" and "the factory area, usually on the edge of the city, with the workers living in the community";

4. *The church in apartment house areas*, where parish visiting is possible only in the evenings;

5. *The parish church in a former suburban area now absorbed in the city*;

6. *The parish church in a new suburban area*—where often there is no adequate building and the Sunday School is larger than the communicant list. These often need help in getting started, but



have a way of growing by leaps and bounds.

The opportunity, the report points out, is what it has always been, namely to minister to the population of the immediate neighborhood, which means at least the large body of the unchurched, both those who have had some Church affiliation from which they have drifted away, and those who have never had any church affiliation. Reliable estimates are said place the latter group at about forty per cent of urban populations. "In such neighborhoods the Church has the opportunity to become the focus from which the power of Christian life may go out, and to which people may come with all their manifold problems, needs and abilities."

Methods are suggested to meet the opportunity on the levels of the national, diocesan, and parochial planning and action:

It is recommended that "the mission of the Church in urban-industrial areas should be the concern of the National Council's Home Department together with the Departments of Christian Social Relations and Christian Education," and that regional training and experimental centers for those in city work and those planning to undertake such work be established.

Similarly, in the diocese, "urban church work should be placed under a special commission of clergy and laymen within the diocesan department of missions with coöperation of the diocesan de-

partments of Christian social relations and Christian education." The diocese should sponsor a community-wide strategy for urban work in each city within its jurisdiction, and a reapportionment of assessments should be made with a view to relieving those parishes that are carrying an unfair burden.

In considering how to meet the situation at the parish level, the report again underscores the necessity of the parish's conceiving of its ministry as being toward the people of the community, whoever they may be. "This necessarily means such a flexibility of program as to meet the needs of changing populations."

The concluding section, "Some Developments," describes the successful efforts of some ten or twelve anonymous urban parishes to meet the situation realistically. Included is a parish in an industrial area that called as its rector a clergyman well known for his work with organized labor; a parish that sponsored a store-front mission in a nearby low income area, where prayer meetings, hymn-sings, and very simple services of worship serve to introduce the Church to people of Southern-rural background; a parish whose first approach was to make the rectory and parish house a center of community life; and a parish which sponsored a chapel in the worst slum area of a large city "to create an urban missionary program based upon liturgical action."

Members of the Committee on the Report are the Rev. Messrs. John A. Bell, Arthur C. Lichtenberger, Joseph G. Moore, and Almon R. Pepper; Mr. Jack H. Stipe, and Miss Muriel S. Webb.

Copies of the report are available at ten cents each from the National Council, 281 4th Avenue, New York 10.

## WORLD RELIEF

## Bundles for Korea

Chaplain Wallace I. Wolverton, serving with the Fifth Air Force in Korea, has written to the Armed Forces Division of the National Council of his work in the Far East:

"This is my fifth time in Korea since the outbreak of hostilities. Prior to this I was able to be only in the southeastern part. Now the war picture is much differ-

ent. But the picture of want and desolation and misery is the same. In the south there was already much of poverty upon which was superimposed the sufferings of hundreds of thousands of refugees treading the roads, living in river bottom places, and crowding the towns. Here in the north there was a much better life, but the destruction is truly horrible. The city of Seoul is a shambles. Two-thirds of the better buildings, and there were many fine ones in this city of over a million, are gutted from fire.

"Seoul has many Christian churches, and the congregations are large and faithful. Yesterday I drove by one which a few days ago took care of three thousand refugee Christians, but now there is nothing but ashes. The Communists, as they had time, did all they could to destroy the churches. They killed Korean Christian leaders, destroyed vestments, pictures, altar objects, and in general played the role of anti-Christ as completely as they could. The Korean Church is going through its vale of suffering. But there is even a greater piety. The churches which stand are filled to overflowing, and even at the sites where are only ruins the people gather for services.

"We are doing what we can while continuing to fight the war. The personnel of this headquarters have already raised more than five hundred dollars to assist an orphanage where we take little waifs who find their way into our compound. There are many questions as to what may be done by chaplains. We have our primary responsibility to our troops, and what we can do for these suffering people is pitifully small. But our men need little encouragement. Each organization has its homeless waif now being cared for and 'spoiled' by the men, if indeed, love and affection can spoil a child.

"But what of the future? Relief agencies will take over, let us hope, very soon. Missions will be receiving some aid from Church agencies before long. The United Nations will do the big job of reconstruction, and a willing populace will go to work. The critical time is within the next two months. Fuel, clothes and warm bedding appear to be sorely needed right now.

"Meanwhile our chaplains continue to do an outstanding work under great difficulties. Their men work seven days a week but the attendance at chapel services is noticeably better than before the war. The chaplains spend nearly all their time with the men, and what they symbolize to the men is intangible but of very real value. Fortunately we have been able to provide religious services to nearly all of our men. Oftentimes this requires hard traveling for the chaplains. All in all, the Fifth Air Force chaplains may well say that they have done their best to serve the religious needs of their men.

"Of course, all the chaplains themselves would like to have relief supplies to give to the needy. But we do not stay long in one place, and supplies sent to us would generally be lost. Therefore, the single suggestion that I could make with respect to the needs of war-torn Korea is that the local churches in the United States work with their missionary boards to speed cloth-

ing, shoes and bedding to the missions out here. Perhaps the program 'Bundles for Korea' is already underway. I certainly hope so. But I stress the need of the Christians for it is they who have suffered most at the hands of the Communists."

### American Relief for Korea

Formation of American Relief for Korea, which will coordinate the efforts of 54 religious and secular welfare organizations, was announced by Charles P. Taft of Cincinnati.

American Relief for Korea, Mr. Taft said, will supplement the work of the United Nations in the field of relief and rehabilitation.

Mr. Taft said that Clarence E. Pickett has agreed to serve as acting chairman. Dr. Pickett is chairman of the American Council of Voluntary Agencies for Foreign Service, under whose auspices the new Korean relief organization will conduct its work. [RNS]

### INTERCHURCH

#### Meager Representation

On November 8th only eight Churchmen had applied for the position of visiting delegate to the constituting convention of the National Council of Churches in the U. S. A. The Church is entitled to 203 visiting delegates. This report comes from the Rev. C. Rankin Barnes, secretary of the National Council (of the Episcopal Church).

Dr. Barnes said that of the eight applications for certification, seven had been granted, and one was being held pending receipt of more adequate endorsement. The applications represent eight different dioceses.

Dr. Barnes also had record of six Churchmen who will serve as visiting delegates representing such groups as State Councils of Churches, the Girls' Friendly Society, and the Home Missions Conference.

### UNITY

#### People Urged to Use Brief

When the Commission on Approaches to Unity met in St. Louis on November 8th and 9th it strongly recommended that Churchpeople make greater use of the Forward Movement brief, "The Unity of God's People." The brief was prepared last spring at the request of the Commission. Some 33,000 copies are still available.

Preliminary discussions have already taken place on the Commission's decision to cooperate with the Joint Commission on Ecumenical Relations and the National Council Department of Christian Education [L. C., November 19th]. The

discussions have been between the Very Rev. Alden D. Kelley, representing the Commission, and the Rev. Dr. John Heuss of the National Council.

Bishop Gibson, Suffragan of Virginia, and the Rev. Dr. Alexander C. Zabriskie, were appointed at the Commission meeting to represent the Commission in the preparation of study material.

### WORLD ORDER

#### The Assignment of Our Age

By the REV. CHARLES D. KEAN

Establishing a vital counter-offensive against modern Communism is the most important issue facing the Church, it was felt by a conference, in Princeton, N. J., of some 45 clergymen and laymen who were invited to attend by the Church Congress.

The Rev. Theodore P. Ferris, president of the Church Congress, presided, while the committee on arrangements comprised Bishop Aldrich, Coadjutor retired of Michigan, the Rev. John V. Butler, Jr., D.D., rector of Trinity



DR. LOWRY: "A great spiritual counter-offensive . . ."

Church (headquarters for the conference), and Prof. George A. Thomas, of Princeton University.

Preparing for a more far-reaching approach to the Church as a whole, possibly in the form of other conferences and also through publications, the conferees heard six speakers explain the resources, dynamic and appeal of Marxism, and then describe the needs of the modern world in Christian terms.

The keynote of the conference can be demonstrated by a statement by the Rev. Charles Lowry, rector of All Saints' Church, Chevy Chase, Md. He told the



group at the closing session, "Only a great spiritual counter-offensive to Communism will suffice." Earlier the group had been urged by Prof. Eduard Heimann, of the New School for Social Research, New York city, to break through "the vicious circle of statism and economism" by creating a "reformed capitalism" which will at the same time be a "qualified socialism." The final speaker of the conference, Prof. William Willcox, of the University of Michigan, asked that the basic responsibility for the task be given to the laity.

Bishop Aldrich was the celebrant at the corporate communion of the conference, with the Rev. James DeWolf Perry, of St. Michael's Church, Charleston, S. C., assisting, and Clifford Morehouse, editor of *THE LIVING CHURCH*, as acolyte.

Prof. John H. Hollowell of Duke University concluded a review of the historical development of Marxist thought by asserting "Marx equated justice and truth with the proletariat, Lenin with the Communist Party, and Stalin with himself. Since Stalin came to power, socialism is what he says it is and has lost its objective content. Pan-Slavic nationalism has partly replaced it."

#### FEELING OF A REAL VOID

Prof. Hollowell pointed out that "both Communism and Christianity are eschatological, but for the Communist the end is within history, and for the Christian with God; for the Communist it is brought about by conflict and for the Christian by the Cross." He said that "the appeal of Marxism is the feeling of a real void by a large group of people who think themselves estranged from the society in which they live. They are given a gospel of salvation through revolution, in which they are told that they must die in order that mankind may be born again."

"A missionary, recently returned from China, told about some of the new problems faced by Chinese Christians and expressed confidence that Chinese Christians would be strong centers of Christian faith and practice in the new China."

#### THE BASIC HERESY OF MARX

Richard Irons, an instructor at Groton School, said that the basic heresy in Marx is his optimistic view of human nature on the other side of the revolution. "Marx has valid insights," he said, "in seeing the connection between self-interest and action, recognizing that justice is the result of struggle, that the victims of injustice are more likely to be perceptive than those who have the advantage, and in the recognition that injustice is the inevitable result of excessive social power." But, he said, "these are also Christian

insights. But Christian realism is aware that we must always be on our guard against every form of the excess of power. Socialization does not destroy human egotism. Even gradual socialism must control the concentration of power."

The unrest of our day was attributed by Dr. Heimann to society groping to re-establish its control over its economic operations. This, he said, is the assignment of our age. "We are moving in a circle in history. We have established economic autonomy to get away from the political shortcomings of the autocratic state. In order to stop the government from interfering, it was necessary to reduce the jurisdiction of government. But economic autonomy leads us into periodic crises and social dislocations, so there arises a need for new political control." Dr. Heimann saw Communism representing one aspect of a vicious circle which must somehow be broken through by means of "higher moral convictions."

During the closing session Dr. Lowry said that the present world situation was in many ways parallel to the repulse of the Saracens 1200 years ago at the Battle of Tours, which made possible the development of Medieval society under Christian auspices. "We are bound to resist because our existence is at stake," he said, "and because the democracy we have is enough better and more sufficiently full of hope to justify resistance. But force is not enough." In describing his idea of the "counter-offensive" he said there must be two prongs: "There should be a real critique of our society, and Christians should lead the way in helping us to assess its weak points as well as to rejoice in the strong points. There is also needed a revival of Christianity both as a view of the world and as a way of life, and these must be combined if the recovery of Christianity is to be vital."

Dr. Willcox asserted: "The fear of Communism and what it breeds in us is more dangerous to us at this time than Communism itself." Declaring that the time was very short, if world civilization is to be saved from a general collapse, of which Communism was only one symptom, he urged the Church Congress to take the lead in encouraging the formation of little cells of laymen concerned with the faith. "Devotion has to be at the center," he said. "Out of this will come study and action."

### ARMED FORCES

#### More Chaplains Needed

Representatives of the armed services laid their need for more chaplains before the semi-annual meeting of the General Commission on Chaplains in Washington, D. C. Sixty delegates representing 47 Churches and religious agencies at-

tended the meeting. The Commission is the coordinating body for non-Roman Churches in their work with armed services and the veterans administration.

The Air Force said that it will need 100 additional chaplains in 1951 between January 1st and June 1st. The other services, while not so specific in stating their needs, emphasized that they are vigorously recruiting theological students for the chaplain reserves.

The Navy said that it has 26 ships without chaplains at the present time, but that reservists now volunteering will fill those immediate vacancies.

The chief of chaplains for the Veterans Administration said that VA hospitals are still understaffed with chaplains.

Copies of the new pamphlet "Protestants Believe . . ." which will be distributed to members of the armed forces shortly were shown to the delegates for the first time and met with general approbation. [RNS]

### Navy Probationary Commissions

The Navy is now accepting applications for probationary commissions as ensigns in the Naval Reserve from enlisted reservists who are students in recognized theological schools.

Upon completion of their theological training, the students will be commissioned lieutenants (junior grade) in the Chaplain Corps of the Naval Reserve.

Theological students applying for probationary reserve commissions are to submit a transcript of their college record showing four years, or 120 semester hours, of work from an accredited college, and must furnish a statement from the dean of their theological schools indicating they are in good standing, and evaluating their prospects for completing the course.

## ORTHODOX

### National Conference

The tenth national conference of clergy and laity of the Greek Orthodox Archdiocese of North and South America, is scheduled for the week of November 26th, in St. Louis.

Representatives of over 300 church communities are expected to attend, representing the estimated one million Americans of the Greek Orthodox Faith. For the first time in the Church's history the conference will include members of the younger generation and will consider the establishment of the National Greek Orthodox Youth Organization.

Under the chairmanship of Archbishop Michael, the deliberations will center about the problem of sustaining and strengthening the Greek Orthodox Church as an important religious, moral, and social force in American life.

# GLAD TIDINGS *of* RECONCILIATION

By the Rev. Gregory Mabry

Rector, St. Paul's Church, Brooklyn, N. Y.

**H**UMANISM leads eventually to a dilemma — Western materialism or Communism. Americans are dead set against Communism; yet the same end comes of our prevailing philosophy of life, humanism.

We are an altruistic people, but our altruism rests on the sand of materialism. While Communist materialism revolts us because of its heartless inhumanity, we are deceived by our own brand because of its apparent generosity. But like Communism, humanism, too, is seen to be on close inspection a distortion of Christianity; for both face manward.

History has pretty well demonstrated that man cannot save himself by any political, economic, or social system; nor are they his fundamental need. His fundamental need is reconciliation to God. Of His great mercy God has provided the means of mediation through the ministerial priesthood of His Son, which brings Christ's work of reconciliation into the here and now.

Turning to the Form and Manner of Ordering Priests in the Book of Common Prayer, we read in the introductory rubric "how necessary that Order is in the Church of Christ. . ."

Why priests? Why is that Order necessary in the Church of Christ?

Because of God's love and man's sin. Because in reconciliation to God through Christ lies peace — peace in the hearts of men, peace between men, peace between nations, harmony in the universe. Because reconciliation to God is the key to peace. Because Jesus Christ is not only the Prince of Peace but the High Priest of Peace. Because Jesus Christ *is* peace.

We turn to the Offices of Instruction in the Book of Common Prayer for the Church's definition of the office of a priest. There we read, "The office of a priest is, to minister to the people committed to his care; to preach the Word of God; to baptize, to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name."

The Epistle to the Hebrews tells us that in the beginning of Christianity (and incidentally for fifteen hundred years after) "no man taketh this honour unto himself." From whence then do our priests derive their commission? The Church, the New Testament, tradition, and the Book of Common Prayer give us

the answer: from our Lord Himself, through His apostles and their successors, the bishops of that Church which is described in the creeds as "One, Holy, Catholic, and Apostolic," and so reaffirmed in the Offices of Instruction.†

How did our Lord transmit His priestly authority to His apostles? The apostles to those who were soon called bishops? And how do the bishops share it in large degree with those ordained priests?

Christ's ordination of His apostles was done in a series of acts, commands, and commissions, extending from the night of His betrayal to the day of His ascension.

## THE TWO ESSENTIALS

On Maundy Thursday, in the cathedral of the Upper Room, our Lord instituted the Holy Eucharist; *and embedded in the institution was power given to His apostles to consecrate His Body and Blood and offer the Eucharistic sacrifice: "Do this in re-calling me" — the command conveying the power needed for fulfillment.* So He endowed them with the first essential of priesthood, authority to offer sacrifice.

Again, in the same Upper Room, on Easter evening, the Risen Lord appeared among His apostles, saying, "Peace be unto you; as my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose

†Prayer Book, p. 291.



soever sins ye retain, they are retained" (John 20:21-23). And there is the second essential function of priesthood, authority to forgive sins.

Then the scene shifts to a mountain-top in Galilee, and the time is close to His ascension. Before more than five hundred witnesses, the victorious King gives His last command and bestows His final commission on the eleven, sealing it with His promise: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:18-20). And so the Apostles came to be completely clothed with all of Christ's own priesthood, and had merely to await, again at His injunction, the infusion with the Holy Ghost at Pentecost. Having received Him, they went out into the world fulfilling His commands.

We turn now to the essential form and matter for the making of a priest by our ordinal, wherein a bishop of the apostolic succession, first reciting the Prayer, "Almighty God, and heavenly Father," and then laying his hands on the ordinand's head, says the words: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

There we have all the commissions given by our Lord to His apostles brought together; the same form and matter were transmitted unbroken down through the 20 centuries of the Christian dispensation, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" — as the Epistle to the Hebrews (2:17) puts it, referring to our Lord's priesthood.

There in the same form and same matter we have God's peace treaty, the New Covenant, signed in His own blood.

There is but one Priest and one Sacri-

fice, transcending all time and space, a continuous action and actor reaching every altar, and sweeping over the far horizon to eternity.

"Seeing then that we have a great high priest, that is passed into the heavens," why do not men "come boldly unto the throne of grace . . . and find grace to help in time of need"? Because modern man is the victim of a colossal self-hoax.

#### CHRISTIANITY WITH ITS HEAD CUT OFF

Our present passion for man's temporal welfare has misled many, very many, into thinking that Christianity is, essentially, concerned with an action toward that welfare; all religious ministry is conceived of by modern society in terms of "doing good," and not in terms of priesthood at all; the ministry is measured by its manwardness. This, in fact, is humanism. This humanism is too "broadminded" to smash altars with axes and hammers; it is subtle in its iconoclasm, it causes men to ignore the instruments of sacrifice. Such a false emphasis has reduced life to a material level, and the price has become a burden almost too heavy to bear, for it has led our world into stalemate, and filled men's hearts with fear; our society drifts on floods of disbelief, and it has lost the olive branch, and does not know the heavenly dove to fetch it. Because modern man has dedicated his gifts to material happiness, he now cringes before his own inventions. His introversion denies him the sight of God; and he has become a pilot without chart, or compass, or star. Humanism appears so noble in purpose that we overlook its headlessness. It is Christianity with its head cut off.

If the priesthood were merely a manward ministry, then we might well be excused if we ignored the apostolic succession and the sacrificing and absolving powers it carries. But, thank God, that fundamental doctrine still exists among men, to keep them thinking straight, namely, that the Christian ministry is the priesthood of reconciliation and is essentially a Godward ministry, although it operates in man's behalf.

#### THE CHRISTIAN MINISTRY

All too many Christians, in trying to measure God's love, look back over the centuries into the crude crib of Bethlehem and contemplate the cross of Calvary. But actually our Lord's Charity was epitomized in the Upper Room in the night in which He was betrayed, when in the Eucharist He set forth His Sacrifice, and turning to His disciples "gave himself with his own hand" for a transfusion of His own life — the very life of very God — into the souls of men. *In the Holy Eucharist therefore we have God's supreme expression of His love given to us in instruments of measure-*



ment whose scale we can at least begin to read in the Bread which is the Body and the Wine which is the Blood. Bethlehem was but the first visible manifestation of the continuing process of reconciliation, and Calvary the costly physical climax of the solemn spiritual offering of the night before. The great high priest became the great high victim, opening wide the floodgates of mercy and peace to men in an action which was designed to continue "to the end of the world."

The mystery of the Christian Sacrifice is great indeed. Because many cannot comprehend it, they reject it. Yet since the beginning of time men have found sacrifice intrinsic to life, although they have never been able to fathom why it is so. Christians are no exception. There have been a multitude of theories of the Eucharistic sacrifice, past and present, with which men have belabored their minds; but those theories which are not outright heretical are too circumscribed; and, after all, they are but human speculations. We ought to face it: the Christian sacrifice, being heavenly, transcends men's minds, and lies beyond their power of definition. We do well to content ourselves with the statements of the sacrifice in our Prayer of Consecration, for they satisfy both heart and mind. But it may be that by a little analogy we can gain a clearer understanding of how it is that the Church can continue to offer Christ Himself in sacrifice. Let us begin with something our intellects already comprehend.

#### ENERGY IS LIFE

What do we mean when we present at the offertory the bread and wine pur-

chased with our own money, or, as in former times, brought in kind, and say, "We humbly beseech thee most mercifully to accept our oblations"? And, again, in the Prayer of Consecration, what does the Church mean when in our behalf it says, "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee?"

Money is not a mere symbol, as generally thought, but a fraction of our life, for did we not expend energy to obtain it? And what is energy but life? Is not, then, the offered bread and wine that money has bought truly a part of our life? Do we not mean, then, when the Church says on our behalf, "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee," that we are offering our spiritual, mental, and physical energy?

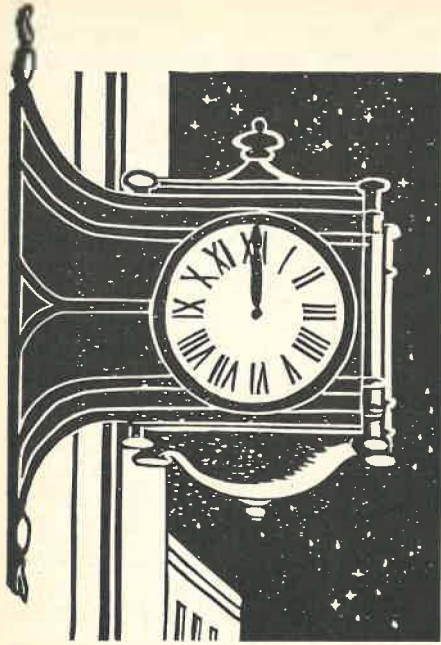
Now if we identify energy with life when we offer our selves, our talents, and our means, even our money, to God, we can better comprehend how the Church can continue to offer Christ's Life — His energy — to the Father in Eucharistic sacrifice; in that Bread and that Wine which are *energized* through the power of the Holy Spirit with His life and have become truly His Body and His Blood; and how we in union with Him can continue His Sacrifice for our sins and for those of the whole world.

#### THE WONDER SACRAMENT

The power of absolution involved in the Christian priesthood is not difficult of comprehension if we see all sin as that which is against God. Reason dictates that only He against whom we sin can forgive it. Had Christ not delegated authority to forgive sin to representatives on earth, He would have betrayed His justice and mercy. For a Christian there is no question that all sin is against God. There is no question of the necessity of forgiveness. If we believe in Christ at all, we see that He has provided for our need. But there is the very serious question of acknowledgement of our sin, and seeking His forgiveness. It may be that our greatest sin is that of presumption, taking for granted that God forgives without our acknowledgement and penitence. Such presumption does not remove guilt and spare its torture. If a man would know peace, he must take the step which will make acknowledgement and express penitence. Otherwise there can be no reconciliation, since sins do not die of old age.

Gratefully our generation is learning through the new science of psychiatry much of what causes men's confusion, unhappiness, and illness; and that articulated acknowledgement is the primary

(Continued on page 17)



## I. Death

**D**URING the middle ages men were much concerned with the other world. Modern man, on the other hand, is preoccupied and overly concerned with this world and with "taking thought for the morrow," as it relates to this world.

There seems to be something of a satanic conspiracy among men today to convince them, against their deepest instincts, that death need have no terrors; or if it does it would not be "socially productive" to think about them. Death is a "gloomy subject," and all our attention ought to be concentrated upon making this present life more pleasant or easy.

Such thinking is sentimental and thoroughly unrealistic, for the fact is that every human being is incessantly concerned, always has been, and always will be, with the Four Last Things — Death, Judgment, Heaven, and Hell. Many no longer talk about or ask questions about the Four Last Things, probably because, like children who stop asking "where did I come from?" they get such inadequate or such patently inaccurate answers.

The Advent Season is traditionally the time when the Church directs our thoughts to the Four Last Things by associating them not only with the first coming of Christ, but also with His second coming to judge both the quick and the dead. It is the time for meditation upon death, judgment, heaven, and hell, that the Christian may prepare himself to meet his Lord and have judgment passed on his life and works.

When St. Paul speaks of casting off the works of darkness he means the works of sin, of deadness, of despair and

hopelessness and fear, which have no place in the Christian life, and which keep us from coming into the presence of God. "The last enemy that shall be destroyed," he says, "is death." For, when man has conquered all other fears, the fear of death remains, because: "the sting of death is sin, and the strength of sin is the law." The natural law of justice demands, by its very nature, judgment. Justice remains inoperative and inconclusive without decision, which death necessitates. No man, in his own power, can fulfill the old law or the Christian ethic, and therefore all are included under sin. "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

We are saved by the grace of God given to us through faith in Christ, and without that faith in Christ and in His resurrection man has no way of dealing with death and sin. It is not a case of looking around for other explanations or other answers in other religions, for there is no other answer available. Christianity is unique in promising resurrection and eternal life to those who believe on His name. Deliverance and salvation are by Christ, who is our Saviour, and who *comes* or *is coming* to be our Judge.

The words we use to talk about His coming are less important than the concept of His coming. Time is a very subtle thing and very difficult to understand. Yet all can see that His second coming is inevitable. It is referred to some two hundred times in the New Testament. It will occur momentarily and cataclysmically in what we call "time"; yet is an event which is inescapable in a *now* that is continuous and eternal, into which a *man comes*; he sees; he understands; he is converted; he enters into the joy of His Lord.

Or the second coming may be a thing which a man tries to put off considering in this life, yet a fact with which he must deal at what we call "death," which is the separation of the soul from the body. Those who deny or doubt the second coming must agree on the inevitableness of human death. Whether Christ comes to a man here and now, or a man comes

to Him as to his Judge hereafter, the end result is the same second coming.

Bodily death comes to all, but there is also spiritual death. It is a turning away from, a rejection of sanctifying grace, and is, in principle, eternal death or damnation. "And death and hell were cast into the lake of fire. This is the second death."

These things, spoken of in symbols and in figures, are to be understood in terms of principles. Death is fearful to those who have no faith, who hold no hope, whose hearts do not know charity.

But to the Christian believer, living in a state of grace, united in the fellowship of the Church and the Communion of Saints, and guided by the gifts of the Holy Spirit (wisdom, understanding, counsel, ghostly strength, knowledge, true godliness and holy fear) — to such a one death is the gate to larger life, to the fullness of joy, to release from the anxieties and troubles that afflict men on earth.

In this life we are tied to the temporalities, the immediate, the topical, the necessities all about us on every side. The world keeps impressing itself upon us, demanding time and work, thought, and energy, and drugging us into a false sense of security. The world has been promising health and prosperity and freedom and happiness for centuries. Yet in fact the world can never deliver these things in any final sense because of death.

The talk of atom bombs gives concern to us all. Yet the people who talk most about them never seem to consider that the dissolution of men which they predict simply must occur, to all men now living, in 100 years at the most. Man can be absolutely certain of "death and taxes." If, as of tomorrow morning, all war could be stopped, mankind still would have this Advent, this second coming of Christ, to meet.

It is not worldly cares with which we are really confronted, though the world keeps trying so to convince us. It is the living Christ. We are confronted with Him who said "No man cometh unto the Father but by me." It is for Him alone that we prepare.

# The FOUR LAST THINGS

By the Rev. James Harry Price

# The Fun of Giving

By William B. Given, Jr.

IT is a curious fact that, day in and day out, many persons deny themselves their full share of the zest of living because they are imprisoned by a false conception of giving. They call it "charity."

What is charity? A look at the dictionary, the church meaning, and the tax law is a good starting point for those who would take a fresh look at their giving.

The dictionaries are prolific in their definitions of charity. "Whatever is bestowed gratuitously on the needy or suffering for their relief" seems to be the most generally used.

In English ecclesiastical documents, charity was spelled *caritas*. *Caritas* is defined as "whatever is given for the love of your neighbors, free from the stain or taint of every consideration that is personal, private or selfish."

Many persons include in their thinking of charities those causes which the tax law allows as deductions.

## A SIMPLE EQUATION

If, however, we will look upon our lives in terms of a simple arithmetical equation, placing on one side the amount we owe for all the good things life has brought us through others, most of us will feel that our life-equation should be brought more nearly into balance. Perhaps we shall then decide that we should not consider most of our giving as charity, except for tax purposes!

In analyzing our giving on this basis we can adjust the figures, weigh in what was paying off debt, buying new interests, or just pure personal satisfaction. We shall then be able to analyze more clearly the degree of our real charity.

Perhaps more than we realize of the money we give to worthy causes is actually payment of our debts. Certainly much of it is motivated by friendships and the desire to be part of causes that appeal. But there is still, we must admit, quite a bit of smugness about "our" charities. The more talk there is of catching up a bit on what we owe others, the more progress we shall make toward rewarding satisfaction in our giving.

During the two world wars people gave more generously than ever before, more in terms of a debt—sharing in a common battle—and less with the thought of being "charitable." It can be

taken for granted that more gave "until it hurt" than ever before. More also gave of themselves—"until it hurt."

Our respect for our friends, the nurses' aides who washed dishes, scrubbed floors—did in short whatever needed doing—was boundless. There were friends on the docks day and night, winter and summer, ambulance drivers, yes, and friends too old for their own safety on small craft in the harbors and along our shores. Theirs were tough jobs. There was little back-slapping, little praise. But in the giving of their best they experienced a sense of high reward.

In that same category are those who work in the collection of funds for community chests, hospital drives, Red Cross, for church and college building fund campaigns. There is a countless number of us who for years have spent, during periods, a goodly portion of our waking hours and a large portion of our wakeful hours working and planning the collection of money for such causes. Looking back, we wonder why some of the causes were thought of as charity instead of selfish personal defense against what might come to pass if sufficient funds could not be raised.

For instance, helping to finance adequate hospital facilities in a town is just good sense, as is fire insurance on the home one can't afford to rebuild without insurance money. Certainly one does not have to experience the life of a member of his family being saved by a locally available oxygen tent, in order to understand the defense value of a well-

equipped hospital. For many people this is a natural, sane defense of themselves and their family, little different fundamentally from storm windows in the north.

## A FUNDAMENTAL FACT

The facets of today's charitable needs are endless. There is a place for everyone who has the urge to participate further in making life a bit better for at least a few people. And this brings up an important point: even when we give to the larger causes—Red Cross, a cancer research, an educational project, our community chest, a hospital building fund—there is that fundamental fact—we are benefitting ourselves.

I suspect that our church giving of today is handicapped by the fact that many of us had our first experience in giving in Sunday School. Fifty-odd years ago in my small town only pennies were dropped in the collection. A penny in the Sunday School plate for many a child was all right. But unfortunately, many seem still to have the penny conception of their church.

Also, I fear that for many people Church giving has been, without their realizing it, very much a matter of routine. They have been a little shocked when the preacher suggested a new cause that called for more giving on their part. Then, too, they somehow expect the preacher to ask more meekly than their friend who rings the doorbell or writes for a contribution. But why should he? The churches generally are operated economically—on inadequate funds. The extras people might give would be carefully directed into useful channels.

The Church will not be adequately financed for its great work until more people realize that its collections offer a chance for each of them as individuals, and for their families, to help build a better world.

Our charity problems are complicated by two seemingly imponderables. The first is "How much will I give to charity?"

(Continued on page 19)

## INCARNATUS

NOW is my spirit stilled; the Word is spoken  
And shaped in flesh, and framed in living bread,  
And poured in wine—whereby the darkness broken  
Becomes a light whose mystery is spread  
Over creation. Terrible and whole  
The Gift is offered . . . take it, oh my soul!

ROSAMOND BARTON TARPLEY

## Open Letter

To Bishop Lawrence of Western Massachusetts, Bishop Walker of Atlanta, Bishops Moulton and Parsons, retired, the Rev. Joseph Fletcher of the Episcopal Theological School, Cambridge, Mass., the Rev. Joseph Moore of Seabury-Western, and Miss Vida D. Scudder, professor emeritus of Wellesley College, Wellesley, Mass.

Dear Fellow-Churchmen:

Your names were listed as members of an American sponsoring committee for the so-called "Second World Peace Congress," originally called for Sheffield, England, but later transferred to Warsaw, Poland, where it met under Communist auspices a week ago.

The Associated Press report of the opening session begins: "The Communist-backed Second World Peace Congress opened here tonight with an ovation for North Korean and Chinese delegates elected to its presidium. The audience rose in tribute to Pak Den-ai, the North Korean member. He was acclaimed as the 'representative of the heroic

Korean people which has been defending its freedom against the American aggressors and their allies.' "

On the same date (November 16th), the Associated Press also sent out a dispatch from Washington, as follows:

"American forces have suffered a total of 28,881 announced casualties in the Korean fighting, a defense department summary showed today. The latest list showed 4,798 dead."

Bishops Lawrence, Walker, Moulton, and Parsons, Profs. Fletcher, Moore, and Scudder: These American boys are the "aggressors" whose killers your representatives acclaimed in Warsaw, in the "peace" congress you sponsored. We want to ask you one question. Can you hold up your heads and look straight in the eyes of their parents, some of whom live in your dioceses and worship in your parishes, and tell them that their sons died trying to wrest freedom from the North Korean and Communist Chinese "defenders" against "American aggression"? CLIFFORD P. MOREHOUSE

## World Crisis

**D**URING these last weeks of 1950, the world is faced with the gravest crisis of modern times. Before this half-century year ends, the die may have been cast that will determine whether the second half of the 20th century will be marked by great strides forward into peace and freedom, or by a holocaust in comparison to which World Wars I and II may appear to be but the curtain-raisers. And the tragedy is that the decisions to be made, in the United Nations, in Washington, and in the other capitals of the world, are being made in a dense miasma of ignorance, fear, and uncertainty.

Why did Communist China intervene in northern Korea, after the campaign of the United Nations was all but won? Why, having intervened, did Mao's forces fail to press the initial advantage they gained? What is the real purpose of the Communist strategy in Korea, in Indo-China, in far-off Tibet? Is this the beginning of World War III? Or is it a plot to waste Western manpower in a series of ever more costly engagements against satellite countries, to weaken the free world until it can be successfully attacked by the main power of Soviet Russia?

These are questions that cannot be answered. Yet the United Nations, and particularly the United States, must find some kind of answer to them, if the world is not to be surrendered to the increasing arrogance and aggression of international Communism. The Acheson policy of "areas of containment" has

collapsed, and it is high time that it be superseded by some policy at once more imaginative, more realistic, and more bold.

If, as many observers believe, 1952 is the year that Soviet Russia has set for an all-out bid for world domination, then we must be prepared to counter that attack on all fronts — political, economic, military, and spiritual. But it won't do to wait until 1952, or to permit ourselves to be lured into traps that will cause us to waste our strength against secondary forces, while the enemy holds his own primary forces intact and builds them to war strength.

We have spoken of the political, economic, military, and spiritual fronts. All four of them are of the utmost importance. But THE LIVING CHURCH cannot profess to speak with authority of the political or economic—much less of the military—problems involved. We can only pray that the peoples and the governments of the world, and particularly our own government, will make wise decisions in those vital areas. It is to the crisis on the spiritual front, a crisis that must be met in our own communities, in our parishes, and in the hearts of Christian men, women, and children, that we would direct our attention.

Let no one think that the spiritual crisis is any less acute, or less important, than the crisis in other areas. So important is it that such a publication as *Intelligence Digest*, which gives "inside information" on events of world importance from all parts of the

world, including secret sources behind the Iron Curtain, refers to the spiritual problem as "the largest question of all," and feels that the greatest need of the world today is that of a spiritual renaissance.

What is this spiritual crisis? It is, in modern form, essentially the same as that presented to our Lord in the third temptation to which He was subjected in the wilderness. "Again the devil taketh him up into an exceeding high mountain," we read in the fourth chapter of St. Matthew's Gospel, "and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

**M**ANKIND is on that mountain top today, looking down upon all the kingdoms of the world, and the glory of them. Secularist materialism, of which Communism is the most conspicuous, but by no means the only, manifestation, says "All these things will I give thee, if thou wilt fall down and worship me." Soviet Russia, and the other nations that have sold their souls to materialistic Communism, have yielded to that temptation, and they are on the war-path to reap the promised reward.

But we are not free from that temptation, either. In the five years since the end of hostilities in World War II, Americans have devoted themselves to the pursuit of materialistic aims with an energy that might well have been directed into more fruitful channels. We are no longer content with the idea of "a chicken in every pot," as an earlier political slogan expressed it. We must needs have security from the cradle to the grave, with a television aerial on every roof and a solicitous government to protect us from the consequences of every act of improvidence, imprudence, or even immorality of which we may be guilty. We want peace, yes; but it must be peace in Technicolor with an easy armchair control.

In pursuit of that objective, we are even willing to buy off the discontent of the rest of the earth. The proposal has actually been advanced in Congress, that if we put up a large enough global slush fund, we can outbid Communism and purchase for ourselves all the kingdoms of the world.

Our Lord had harsh words for the Tempter who offered a similar proposition to Him: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This is the answer we need today; this is the answer that the Church must give in the spiritual crisis with which we are faced.

Political decisions are not enough. Economic remedies are important, but they don't go to the root of the problem. Military strategy, however brilliant, cannot win the heart of man, within which lies the power of good or evil.

The greatest battle must be fought in the realm of the spiritual, and each one of us is in the front line

in that conflict. The worst of it is, most of us do not even recognize that the spiritual war is on, let alone that we have a vital personal stake in it, and that we are the combatants.

The Church has a rallying cry for us, now, on this Sunday Next Before Advent: "Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord."

Let's tear our eyes away from Moscow, or Washington, or Lake Success, and turn them toward the Throne of God. And let us give heed, while there is yet time, to our own hearts and minds, for there is the battleground on which each one of us is called to fight in this world crisis.

The Christian faith and the practice of the Christian life are the chosen channels through which God Himself has promised us His peace, which "passeth all understanding," and in which alone the kingdoms of this world can become transfigured into the Kingdom of God and of His Christ.

### *Support of the World Council*

**T**HE National Council's committee on ecumenical relations has recently sent a letter to the parish clergy, inviting them to bring their parishes into direct relationship with the World Council of Churches, by making an annual contribution to its budget. The advantages of doing so are two-fold: the parish helps the national Church meet its obligation for support of the World Council, and the rector receives the *Courier* and other World Council publications to share with his people.

The proportionate share of the Episcopal Church for support of the World Council of Churches is \$28,000 a year. By action of General Convention, \$10,000 of this is written into the National Council budget. The rest must come from parishes and individuals. At present, 74 parishes and a few individuals are contributing. Many more of both are needed, in amounts of \$5 to \$100 or more, so we hope the appeal will receive a generous response. Checks should be made payable to the World Council of Churches, and sent to the Committee on Ecumenical Relations, 281 Fourth Ave., New York 10, N. Y.

### *Aid for Michael Scott*

**A**S reported in our issue of November 19th, the Rev. Michael Scott, champion of the natives of South West Africa before the United Nations, was hospitalized upon his arrival in this country October 11th. He had insisted on coming, at the risk of his health, to follow through the cause of the Herrero and other tribes in their quest for justice.

Fr. Scott underwent a serious operation for an ailment contracted as a result of years of unselfish

*(Continued on page 22)*

# ACU NEWS

Vol. XI, No. 6

Newspaper of the American Church Union of the Episcopal Church

November, 1950

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## COUNCIL MEETING

The Annual meeting of the Council, held in New York on October 19th, was notable for the largest attendance in the history of the A. C. U. and the widest geographical distribution of those attending. The policy of allocating a share of the dues to regional groups has already borne fruit in enabling such groups to pay the travel expense involved.

The meeting began with Mass at the Church of St. Mary the Virgin at 8 A.M. The President, Mr. Spencer Ervin, again invited those attending the Mass to be his guests at breakfast although being laid up with a broken ankle he was unable to present himself. The business session lasted from 10 until 4. Reports received showed great activity on the part of the Executive Director and the heads of committees. Memberships have trebled in number and new ones are coming in daily. Officers and committee chairmen were elected for the ensuing year and we shall print in the December issue the names of those chosen. A few minor changes in the by-laws were voted. The Executive Director outlined his vigorous program for the winter and committee chairmen promised significant publications that are in preparation. The Council adopted a strong statement on the recent irregularities in our Church, instructing a committee to put the statement into final form. This appears as our leading article on this page.

### Fr. duBois' Appointments for December

- 3 Address at Corporate Communion and Sermon at High Mass, Christ Church, New Haven, Conn.
- 7 and 8 ACU Meeting, Seattle, Washington
- 12 ACU Meeting, St. Francis' Church, San Francisco, Calif.
- 14, 15 and 16 ACU Meetings, Diocese of Los Angeles
- 17 Sermon: St. Matthias' Church, Los Angeles, Calif.

## CONTINUAL VIOLATIONS IMPERIL THE CHURCH'S MISSION

Statement Authorized by A. C. U. Council

On May 15th, 1950, the American Church Union, speaking for its own membership and for twenty-three Religious Communities and other organizations in the Church, one of which has the support of one-third the clergy of the Church, protested certain irregular actions of the Bishop of New Hampshire and the Bishop of Washington. It was our sole purpose to reaffirm this Church's doctrine, discipline, and worship as they relate to those irregularities.

We transmitted the Protest to the Secretary of The House of Bishops, which will meet in January. Our Fathers in God are solemnly vowed "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word" . . . "and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to them." They will protect the flock of Christ.

However, the action of the Bishop of Southern Ohio, the Right Reverend Henry Wise Hobson, in repeating on October 1st the Bishop of New Hampshire's anomalous action further emphasizes the importance of the issue, and of the necessity for a statement from the House of Bishops.

The Episcopal Evangelical Fellowship has recently issued a folder in which it is stated that "there are established precedents" for both open communion and joint ordination. No such precedents are cited. There are none. There are only isolated instances of like disregard for the Church's Faith and Order. There is a world of difference between such isolated irregularities and "established precedents."

Indeed the Episcopal Evangelical Fellowship's brochure is a collection of erroneous statements. One wonders at such unawareness of the Church's doctrine, for surely they are not meant to be a considered denial of it.

The Confirmation rubric in the Book of Common Prayer is dismissed in the EEF folder by an argument devoid of reference either to ancient or modern scholarship. A forthcoming article on "Open Communion" will show conclusively that this Church has never been "an open communion sect," as the EEF statement rashly asserts. It will further reveal that the booklet on Confirmation by the late Professor James A. Muller, upon which the EEF so confidently relies, is far from being the last word on the subject. The argument advanced for dismissing the Church's insistence on Confirmation before Communion, "after the example of the holy Apostles," (Book of Common Prayer, p. 298), is founded on an ingenious isolation of one section, or one rubric, of the Prayer Book from the rest of the Book, and from the Book's clearly expressed loyalty to the Apostolic Church. The argument presents a choice of two errors: The guidance of the Holy Spirit, promised to the Church by our Lord, has either (1) been

delayed in fulfillment until now, or (2) the Holy Spirit has reversed Himself, as having misled the Church for nearly 2000 years!

The employment of ridicule and misinterpreted truth in attacking the Church's doctrine, especially in the EEF folder, indicates the psychological insecurity of those who would scuttle the Episcopal Church. Such, for example, is the charge that some of the Church's members believe in sacraments as "quasi-magical rites in a make-believe world," and the inference that this Church is not interested in Unity or in sharing the treasures of the Faith with others. As manifested by its General Convention this Church is indeed interested in Unity. And it does have the deepest charity toward our separated brethren. But desire and charity without discipline are sentimentality. It has refused to be merely sentimental about Unity in the face of the discipline of the thought and action required by our Lord's revelation, and the guidance of the Holy Spirit through all the centuries of Christian history.

Concise and scholarly statements on the important truths involved in the issues at stake will appear shortly. In keeping with the central aim of the ACU in teaching the Faith of the Book of Common Prayer, these deal with such subjects as "Open Communion," before mentioned, "The Ministerial Priesthood," and "The Use of the Phrase 'Ancient Canons' and of the Word 'Discipline' in the Book of Common Prayer."

The American Church Union will continue to offer leadership in the maintenance of the Faith as this Church has received the same, and as is plainly set forth in its Book of Common Prayer. We invite all who hold fast that Faith to unite with us in this our common duty.

## FINANCIAL

Two facts emerged from the discussion of finances at the Council meeting. The first is that ultimately the budget should be supported by membership dues. If, therefore, you believe in the work which the A. C. U. is doing and in the statement on this page, JOIN NOW if you are not a member. We have not room here for the usual application form. Just send your name and address, with a check for \$2, 3, 5, 10, or 100, according to the class of membership you desire, to The American Church Union at the address given above. All memberships include a subscription to the A. C. U. NEWS. The other fact is that until the Executive Director has had time to build up the memberships, we still need guarantors for the current budget to make up the difference between the budget and the dues. If you can afford it, won't you send a pledge for \$100, to be called for if needed during the year? Of course smaller amounts will not be disdained.

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## Glad Tidings

(Continued from page 11)

step necessary for "release" from these evils. But we have yet to learn that psychiatric confession is not enough; and that possible consequent release does not integrate personality on the highest level. For that, man requires compulsion by a love of the highest, that is to say, of God.

Many of the psychological complexes are symptoms of what the Gospel calls sin, the individual's or some one else's. Christ removed the symptom by eradicating the root, through the revelation and manifestation of God's love.

A man can not banish his own sin. He may rationalize it, employ escapes of one sort or another, or lock it up in the dungeon that psychiatry labels "libido"; and so he may find quiet for a season. But he will not be rid of it, for concealed sin festers in the secret recesses of the pre-eminently important subconscious, and sooner or later, perhaps to his utter surprise and chagrin, it will erupt in acts quite contrary to his intention or desire. Then guilt arises to torment beyond the pain of physical torture.

### SYMPTOMS OF SIN

But if a man sees his complexes as symptoms of sin he will know it to be against his Creator; and if ever his citadel of pride collapses, he will fall on his knees before the heavenly Father and in the spirit of the prodigal son confess, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But, alas, too often because the confession is subjective, and he knows not how to make it objective, he may not be released from his sense of guilt, much less know the joy of forgiveness and the security of restoration. Quite likely when the experience is past it will seem unreal, and he will treat it as such, thus leaving himself in a worse plight than before. Psychiatry would insist that he make his confession objective.

The parable of the prodigal son would be pointless for us had not God ordained a means whereby it could be objectively played all the way out, by forgiveness and restoration; for man, being finite, requires a sign before peace can again reign in his soul.

The objective medium Christ instituted in His Church is the sacrament of penance, together with a duly accredited priesthood to administer it.

In the Episcopal Church we find this sacrament of reconciliation and the proper ministers for its mediation, since the power of absolution is specifically conferred in every priest's ordination.

Sacramental penance is not the only cure for sin, but it is a powerful preventive; and it is even more than a me-

dium of reconciliation, for it sustains a proper relation to God and our neighbor. We could not hear too much of its joys.

Nothing has been said of the other functions involved in the Christian priesthood, for in our consideration of "how necessary that Order is in the Church of Christ," we have been thinking of the two primary ends to which all other of its functions are means; for the supreme prerogatives of priesthood are "the duty of calling sinners to penitence and absolution, and of the primacy in public worship of the offering of the sacrifice of the Eucharist through Christ to the Father" (*The Apostolic Ministry*, by K. E. Kirk, p. 50).

### INDELIBLE SERVICE

Recently a certain diocesan convention witnessed the loveliest sight vouchsafed to mortal eyes. The bishop of that diocese has the good custom of summoning to him those priests who have borne the yoke of Christ for 50 years, and with citation conferring on them what is called "The Distinguished Service Cross." This year one of the old priests who knelt before the bishop provided the thousand persons assembled with a living picture of yet another Curé d'Ars or Charles Lowder, of what a man looks like whose character has been molded by the faithful exercise of Christ's priesthood. In his face was the calm trust of a lamb who knows and loves his shepherd. That old priest had become a living sacrifice! Men perceived that in him again had been fulfilled what the prophet had in mind when in God's name he said, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind." He had been faithful for 50 years making reconciliation for the sins of the people.

The one word "reconciliation" explains the "Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office." So, in the Christian religion there must be priests to deliver us from all false religions which ensnare men's souls, and to return us to the waiting arms of our heavenly Father.

"And now, O Father, mindful of the love

That bought us, once for all, on Calvary's tree,

And having with us him that pleads above,

We here present, we here spread forth to thee,

That only offering perfect in thine eyes,

The one true, pure, immortal sacrifice."



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Pages 1 - 5

## Tightrope to the Kingdom

A book with a text is *The Kingdom Without End*, by Robert Elliot Fitch (Charles Scribner's Sons, Pp. xiv, 137. \$2.50). The text is Jeremiah 9:23-24: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Dr. Fitch, who is professor of Christian Ethics at the Pacific School of Religion at Berkeley, Calif., applies this text to the sin of pride as it manifests itself in four forms today: pride of power, pride of possessions, pride of intellect, and spiritual pride. The author shows how might ceases to be might unless accompanied by wisdom and right; that America doesn't worship power because, for one thing, America's chief idol is prosperity; that pride of intellect perishes through an excess of itself; and that spiritual pride is the deadliest form of all.

Running through the book as its main thesis is God's continuing creativity and man's call to share in this: indeed it is just as men and institutions fail to see themselves as co-workers with God that they manifest the sin of pride. Thus the folly of the Rich Fool (Luke 12:16-21) is that his pleasure is in the having, not in the making.

The book is a ruthless indictment of pride wherever found, and as such, is a welcome antidote to the miasma of sentimentality that so often beclouds current thinking. One only wonders if the author has not gone too far to the other extreme; for the impression given is that the "kingdom without end" is to be won by the walking of a tightrope, whereas scripture speaks only of a narrow way.

### Of Interest

PORTRAIT OF LINCOLN CATHEDRAL, by G. H. Cook (London: Phoenix House, Ltd. In America: Chanticleer Press. Pp. 65. \$3.50). An account of the history and physical features of Lincoln Cathedral, containing a large folding plan (with several smaller plans), 73 half-tone illustrations, an itinerary for tourists, and a glossary of terms. The attractive volume is the fourth in a projected series of 12.

*Such Love is Seldom*, by Anne Cawley Boardman (Harper. Pp. xiii, 236. \$3). Adequately described by its sub-

title: *The Story of Mother Mary Walsh, OP, Foundress of the Dominican Sisters of the Sick Poor. Imprimatur of Cardinal Spellman.*

*Fifty Years with the Golden Rule* (Harper. Pp. 245. \$2.75). The autobiography of J. C. Penney, of dry-goods chain-store fame.

*Start Where You Are*, by Arnold H. Lowe (Harper. Pp. vii, 179. \$2). Twenty-three talks by the author of *The Importance of Being Ourselves*, who is minister at Westminster Presbyterian Church, Minneapolis. Originally preached as sermons, they include such topics as: The Testing Time of Faith, Five Ways to Make a Man, Escape from Futility, Five Steps to Victorious Living, Laymen Are My Saints.

*What Would Jesus Do?* by Glenn Clark (St. Paul, Minn.: Macalester Park Publishing Co. Pp. 286. \$2.25). A novel — the sequel to Charles M. Sheldon's *In His Steps*.

From the Theological Book Agency, Princeton Theological Seminary, Princeton, N. J., a series of pamphlets is available containing the following titles: (1) A Bibliography of Bible Study (85c); (2) A Bibliography of Systematic Theology (65c); (3) A Bibliography of Practical Theology (50c); (4) A Guide to the Preparation of a Thesis, by Bruce M. Metzger (30c); (5) Pascal's Short Life of Christ, translated with an Introduction by Emile Cailliet and John C. Blankenagel (75c); (6) Johann Georg Hamann, An Existentialist, by Walter Lowrie (75c).

Edited by Chad Walsh and Robert H. Glauber, and to be published quarterly by Beloit College, Beloit, Wis. (\$1 a year, \$2.50 for three years), the *Beloit Poetry Journal* has made its appearance with the fall 1950 number. The editors promise a poetry magazine that will be devoted mainly to poetry. Objectives: to get hold of the best verse, traditional or experimental, and to publish it.

Two books by Bishop Pardue of Pittsburgh, *He Lives* and *Prayer Works*, originally published by Morehouse-Gorham Co., have recently been published in England by A. R. Mowbray & Co., under the titles *The After Life* and *Conversations on Prayer*.

Since these books were originally copyrighted in the U.S., it is not permissible to sell the English edition in America, and the books will be available in this country only in the American edition under the titles *He Lives* and *Prayer Works*. The same applies to Canada.

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## Giving

(Continued from page 13)

ities this year?" The second is "To which ones will I give and in what amounts?" Certainly giving to those that have the greatest personal appeal is more apt to result in giving a larger total.

Posing the question "How much?" it is helpful to tabulate from personal income tax returns of past years two items — "income" and "contributions."

The Bible speaks of tithing, but there was no income tax in Bible times. Giving away one-tenth of one's gross income today does not meet that yardstick. In the light of the income tax law's allowance of 15% of gross income deductible, it is correct to think of our charity money in terms of its cost to us, as the amount given minus whatever tax dollars we save by the giving. In the old days giving \$100 to some person or worthwhile cause cost the giver \$100. Today the equation for out-of-the-pocket money is different.

Many more people are extremely generous than most of us realize. Once in a while an intimate friend relates an incident regarding the help he is giving someone. We had not considered him charitable on any such scale as becomes evident. The tax law allowance of a 15% deduction of gross, not net, income was definite indication that many people gave on that scale.

For some, shares of stock which have gone up three, four, or five fold in value can be given and the tax saving may exceed what, after selling on the market and paying taxes on the gain, would be realized.

It is, of course, easier for people in high income brackets to give a big percent than others. No, we do not know what anyone else can afford to give. It is well to remember that. However, few of us give all we might under the 15% deduction provision of the income tax laws. Would it not be fun to give an amount that surprises us a bit — and then realize how cheap it was on a basis of our net income?

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desperately needs done for Him? Do we share our money with Him, the incomes that He provides for us? If we do, what share, what part of it, does He get? Do we share our comforts and personal conveniences with Him enough to go and meet Him where He comes so regularly in Holy Communion? Loved ones CRAVE to meet each other at every possible opportunity. Do we love Jesus enough to meet Him regularly, there in His Own House, thus sharing even our creature comforts with Him, by forgetting a little sleep and food? That's a good word, "share." Let's make it lovely in all its implications, with Jesus FIRST, then with those whom He has brought to us to love, cherish, and treasure.

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Front



Back

**LATVIA**

**"Long Live Judas Iscariot"**

"Christ has died — long live Judas Iscariot" is one of the rallying cries of the godless Bolsheviks, according to an account of Church life in Soviet-ruled Latvia, translated from a recent issue of *Latvju Vards*, a Latvian newspaper published in Sweden. The account goes on to say that the cry is used by Bolshevik agitators in Latvia with such marvellous cynicism that they do not realize how well it characterizes the Soviet regime. Pastors who refuse to fall in line must face constant persecution and martyrdom, continues the account which was distributed by the news bureau of the National Lutheran Council.

The report continues:

"Economic repressions against the Church are unbearable. The small Roman Catholic congregation of St. Alberts in Riga, for example, must pay taxes of 50,000 rubles per year. As in 1940-41, this economic pressure is twofold. First, the Bolsheviks liquidate Church income by nationalizing Church property. Second, the congregations must pay high rent for their own buildings. Furthermore, people are terrorized from giving voluntary contributions. Like all other Soviet citizens, pastors are not exempt from their sacred duty — the forced purchase of federal bonds.

"Communist cells are obligatory for all government offices and schools. In the Red Army such cells exist in every company and squad. What is worse, the Bolsheviks are not satisfied with the advancement of their own philosophy solely in words. Recently, for example, the government printing office issued an order to gather and burn 18,000 Lutheran hymnals. Teaching religion to children at school is subject to severe penalties, under the Latvian penal code.

"A popular propaganda device of the atheists is a mock trial, acted by members of communist youth organizations and condemning leaders of the Lutheran, Roman, and Orthodox clergy. Special texts and lessons defaming religion are prepared for the classroom. All books are first written in Russian, then translated into Latvian. During the first years of occupation, however, when older texts were still in use, zealous teachers often instructed their pupils to strike out the word God if it appeared in the reading matter.

"Occupation leaders methodically carry out the laws against Christian holidays. A recent circular letter coming out of the office of the administrator of the Department of Education, for example, demanded, 'The Department of Education orders you to report to it all teachers

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who celebrated Easter.' Similarly, anyone who appears in the streets with a Christmas tree on his shoulder runs the risk of spending his holidays in prison. Christmas trees may be lighted only on New Year's Day.

"Both in occupied Latvia and in the Soviet Union there is a tacit prohibition against going to Church. This applies especially to members of the Communist Party, the youth organization, and the trade-unions and to their families as well. All Church services are prohibited to them. All government employees and soldiers are also under this tacit prohibition.

"The Ministry of Internal Affairs carefully supervises all services and reports to their employers all officials who worship at church. Agents try to give full details when they make their report: Citizen X was heard singing a church hymn, A Mighty Fortress is Our God; Citizens Y and Z have been seen in church on three successive Sundays.

"Lately the Bolsheviks have begun to see that the complete annihilation of religion will not be easy. Instead, they are now trying to create a Church which will bow to Soviet power and the Communist Party. Under threats, pastors are forced to praise communism and abuse the western powers."

## ENGLAND

### Gambling, No Sin?

The Church of England Assembly met for its autumn session in its restored legislative home, handsome Circular Hall in Church House, Westminster, according to Religious News Service. The original Circular Hall received a direct bomb hit in 1940, the year that it was opened.

Queen Mary, who laid the foundation stone of the building in 1937, was to have performed the reopening ceremony,

but was prevented by an indisposition, RNS reports. The ceremony has been postponed to spring next year.

The Associated Press reports that the Assembly voted 341 to 136 to approve a special committee report holding that gambling is not necessarily sinful and "is permissible as an amusement." An amendment qualified this resolution by saying that while the report was "a valuable contribution to discussion" it was "not fully representative of the mind and the conscience of the Church of England as a whole."

## ISRAEL

### Jews Study the Church

Many Jews in Israel already believe Jesus to be the true Messiah of their people and, apart from the Christian Church are studying the traditional doctrines of the Church and seeking further light, reports a well-informed observer from Israel. These Jews, says the observer, suspect the Christian Church of too much disloyalty to Christ.

The observer also reports that there is a demand for the whole Bible in Hebrew, larger than the Bible Society has until recently been able to supply. He goes on, "An old Hebrew Christian missionary now serving in a Bible shop in Tel Aviv tells us that, in all his 50 years of active service for Christ among his own people, he has never known such an eagerness, not only to receive, but also to pay for the New Testament."

The groups of hundreds of Jews, many of them otherwise Orthodox, meet secretly to discuss the New Testament, says the observer. He explains that the deep-rooted prejudice of Jews against the fellow-Jew who associates himself too closely with the Church, or confesses Christ openly, still makes it very hard for the converted or even the inquiring Jew.

## Bishop Conkling in Manila



On October 19th Bishop Conkling was the guest at a dinner given in his honor by the Philippine Independent Church. He is shown at the head of the table with Msgr. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, on his right.



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# Kalendar

(Continued from page 15)

devotion to the cause of these peoples. He has suffered a relapse, and has again had to enter a hospital for treatment. As neither he nor those for whom he speaks in Africa have resources to meet his medical bills, and to carry on his work before the United Nations, a group of his American friends have appealed for contributions to a fund to help defray these heavy expenses. Mr. Russell E. Dill has agreed to act as treasurer for the fund, which will be designated as "Michael Scott Special Account — South Africa."

Contributions may be sent directly to Mr. Dill at National Council Headquarters, or to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., designated "For Michael Scott Account."

### Religious Christmas Presents

IT IS the time of year when the merchants celebrate Christmas. Santa Claus, reindeer, elves, brownies, and other representatives of the season have arrived in every city and the Christmas shopping season is in full swing. The Church's season of Advent has a hard time showing through the anticipatory celebration of the feast for which it is supposed to be a solemn preparation. The "Four Last Things" are more likely to

suggest the presents for the family than the consideration of death, judgment, heaven, and hell!

One way in which Churchpeople can help to recapture the religious significance of Christmas is by making definite plans to include in their Christmas purchases gifts which express the real meaning of the season. Religious Christmas cards have come back strongly in recent years. But there are many other gifts — books, devotional manuals, art objects, crucifixes, Church magazines, creches, to name a few — which ought to find a place on the Churchman's Christmas list. Between godparents and godchildren, especially, the gifts exchanged ought to be gifts of religious meaning.

Christmas is also a good time to think of a gift to the parish church. Consultation with the rector or building committee will reveal that your parish needs something that is within your means.

It is obvious that not every Christmas present can be a specifically religious one. Nevertheless, the growing interest of ordinary people everywhere in the Church and in religion means that they will appreciate gifts that help to develop that growing interest. "God so loved the world that He gave His only begotten Son . . ." and our gifts should help to further our friends' understanding of and joy in that greatest gift of all.

## Goes On and On . . .

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**NEW YORK**

**Family, Community, Industry**

The part played by the family, the community, and industry in Catholic life in the modern world will be discussed in a three part symposium to be presented by the Catholic Laymen's Club of New York at its December, February, and March meetings. Membership in the club represents over 40 parishes.

The moderator will be the Rev. Cuthbert A. Simpson, subdean and professor of Old Testament at General Theological Seminary.

Part one, on the family, will be discussed by the Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York city, at the Church of the Resurrection, New York city, on December 4th.

The Rev. C. Kilmer Myers, vicar of Grace Church, Jersey City, N. Y., will speak on the community, at the Church of St. Mary the Virgin, New York city, on February 13th.

The address on industry will be given at St. Ignatius Church, New York city, on March 6th, by the Very Rev. Lawrence Rose, dean of General Theological Seminary.

Each discussion will begin at 8 P.M.

**CENTRAL NEW YORK**

**Goodwill Among Men**

A young Jewish girl, Esther Henleman of Penn Yan, Pa., a junior at Syracuse University, has assumed responsibility for the training and the leading of the choir of the mission of the Good Shepherd, Onondaga Indian reservation, Syracuse, N. Y.

Each Thursday and Sunday, she travels one and a half hours by bus and taxi to fulfill her volunteer duties, teaching the Indian children how to sing Christian hymns. Mrs. Charles Harris, lay worker stationed at the mission since the death some years ago, of its priest, the Rev. Charles Harris, said, "We asked some Episcopal young people at the university to help, but we received no answer. So we put out a broadside for help, and this fine young lady came to help us, even though the Church, its music, and service were strange to her."

In an interview, Miss Henleman said she hoped she would be allowed to continue to serve the Episcopal mission until graduation. "I've obtained a new appreciation for your Church and its beautiful Prayer Book service. To me, you have the most effective music of any Christian Church I am acquainted with. I must tell you that I think you are doing a grand work among the Indians here, and I ap-

preciate the opportunity of sharing in the Episcopal Church's missionary effort. That's one of the ways, by action, that we can create goodwill among men of all races and creeds."

**Out of the Post Office**

St. Thomas' mission, North Syracuse, N. Y., which was started last spring in the veterans' room of the North Syracuse Post Office, now is conducting services in the former Roman Catholic Church, St. Rose's. The Church was deconsecrated before the Episcopalians moved in. The Rev. Paul Miller is missionary in charge.

**Communion in Spanish**

A service of Holy Communion in Spanish is being conducted at All Saints' Church, Syracuse, N. Y., each Saturday morning by the Rev. Frank Titus. During the first three weeks of the services, Fr. Titus said, an Argentine couple and a student at Syracuse University were present. The long range program is aimed at Puerto Ricans, who social workers report will soon be moving to upstate cities. Fr. Titus, who is former associate secretary of the Overseas Department of the National Council, reports that he wants to be ahead of the trend.

**LONG ISLAND**

**Bronze Head of Dr. Melish**

Members of the congregation of the Church of the Holy Trinity, Brooklyn, on the evening of October 12th witnessed the first public showing of the bronze head of the Rev. John Howard Melish, D.D., LL.D., former rector of the parish, which has been sculptured by William Zorach and presented to the parish in honor of Dr. Melish's 45 years of service to the church and Brooklyn community. The occasion was the regular monthly parish get-together held in the Guild House.

The sculpture, which is of yellow bronze mounted upon a block of polished black marble, was eventually to be placed in an appropriate spot in the church with a public ceremony later in the year. It is slightly larger than life and represents the former rector of the parish at the height of his active ministry. The lips are parted as if he were preaching.

William Zorach, the sculptor, whose studio is in Brooklyn Heights, unveiled the portrait head and spoke briefly of his impressions of his subject during the sittings early in the summer. "A lifetime of observing people and nature," he said, "has given me a quick insight into my subjects. When I look at a person, I see his character revealed at once. In all my



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creative work I have never experienced so strong an impression as I felt in studying Dr. Melish. The man's face is the face of a saint. By saint I mean a man whose whole life and person are identified with other people and with humanity."

### ERIE

#### Older, Mature Men

On November 6th the fourth anniversary of his consecration, Bishop Sawyer of Erie ordained three men—all over 40 — to the diaconate (see page 30). They made up the first class to be ordained from the Bishop's diocesan "seminary."

When Bishop Sawyer came to Erie he found many missions vacant because of lack of men willing to take up rural work.

As an experiment he organized the board of examining chaplains into a "seminary faculty" which could accept older, mature men who had a vocation to the ministry and who had previously been successful in business or a profession.

### WEST MISSOURI

#### "Window in the Sky"

"Window on the Sky," the technicolor sound film recently released by the Department of Promotion of the National Council, was shown to the woman's auxiliary of the diocese of West Missouri at their fall meeting November 9th at St. Andrew's Church in Kansas City.

The film's sincerity and purpose was emphasized for the people of West Missouri by an accompanying talk made by Mrs. David W. Clark, Good Shepherd Mission, Fort Defiance, Ariz. The picture was made in the Navajo Indian country in Arizona. Everyone in the movie is connected with the mission. Mrs. Clark is the wife of the superintendent of the Good Shepherd Mission and was brought to West Missouri for a 10 day tour by the woman's auxiliary in cooperation with the Speaker's Bureau of the National Council.

### MICHIGAN

#### Business Methods

The use of modern business methods in the Church is one of the cardinal projects of the department of promotion of the diocese of Michigan this fall.

As an introduction to the entire program, a meeting was held in All Saints' Church, Detroit, early in September, at which 15 men were trained to carry out the idea in all sections of the diocese. The men invited to attend this meeting were selected because of their special

aptitudes in the various business fields.

Eleven meetings, called "Business Methods Clinics," followed the same plan as the initial meeting, and were attended by several hundred representatives of the parishes and missions. The various steps in planning and promoting a parish program, from the method of planning by cross-representation to the final achievement of the goal and control of budgeted expenditures, were thoroughly discussed.

#### Support of Episcopate

Bishop Emrich of Michigan has announced a change in diocesan financial policy. He said that beginning immediately, one-tenth of every visitation offering will be added to the Episcopal Endowment Fund. The Fund in the diocese of Michigan was raised many years ago, and its income was devoted to the support of the episcopate. Few additions have been made to it in recent years, and the income of the Fund is currently not large enough to support the episcopate in the diocese.

### LOS ANGELES

#### Church Missions Form Guild

Forty-eight organists and choirmasters of the diocese of Los Angeles signed the constitution of what is believed to be the first organists and choirmasters guild organized in any diocese of the Church in this country, at the meeting of the diocesan Commission on Church Music held at St. Paul's Cathedral, Los Angeles, October 21st.

These 48 signers will be the founders of the new group which, it is hoped, will include representatives from every parish and mission in the diocese, according to the Rev. George W. Barnes, chairman of the commission.

The purposes of the guild, as outlined in the constitution, are: (1) to assist the advancement of Church music in the Episcopal church traditions; (2) to sponsor convocation choir festivals and choral singing; (3) to provide members with opportunities to meet and discuss means and methods of developing Church music in the diocese, and to provide musical help for smaller parishes and missions.

The 1951 Spring festivals will be under the direction of the chairmen for each area: Charles H. Marsh, organist at St. James of the Sea, LaJolla, for the San Diego area; Miss Ruth Kelsey of Trinity Church, Santa Barbara, for the Santa Barbara area; Wilbur Showalter of Trinity, Redlands, for the San Bernardino area, and Don Coats, organist at St. Paul's Cathedral, for the Greater Los Angeles area, which includes Long Beach.

The election of officers of the Guild



will be held at the meeting to be held on the Saturday following the General Convention in January. The Guild will meet twice a year, the first regular meeting to be held in April at All Saints' church, Pasadena, where a demonstration of adult and children's choirs will be presented. Area chairmen will hold two meetings in their areas each year. A series of meetings for organists and clergy will be held between now and early Lent to prepare for the Spring music festivals in each area.

**Religious Therapy**

Advanced findings in the clinical approach to religious therapy in the treatment and cure of the mentally ill were explained by the Rev. Miles Renear, chaplain at the Norwalk State Hospital, Calif., at a meeting of the board of the Los Angeles Episcopal City Mission Society on November 7th.

Spiritual therapy today has a recognized place in treatment of mental cases and alcoholism, according to Mr. Renear. Properly applied, he says, it can, in some cases, be credited with helping to effect cures.

Mr. Renear, a graduate of Brown University and the Theological Seminary, Cambridge, Mass., specialized in clinical therapy at the Massachusetts General Hospital, Boston, where, as an interne, he worked with the medical staff through the wards to become thoroughly familiar with the medical aspects of the cases he proposed to treat spiritually. He has been chaplain at Norwalk for two years.

In order to expand the facilities for special clinical training in spiritual therapy in Los Angeles, the Rev. Canon Richard Lief, executive director of the City Mission Society, was instructed to investigate the work being done in this field at Bellevue Hospital, New York, and the Episcopal Hospital, Philadelphia, which is affiliated with the University of Pennsylvania.

**OREGON**

**Clang, Clang, Clang**

By JOSEPHINE POLIVKA

The Rev. Kent Haley, vicar of St. Peter's Church, Portland, Ore., recently arranged an outing for his two dozen choir boys which filled oldsters with envy.

Electric trolley cars have been discontinued in the city of Portland in favor of trolley and gasoline busses. Fr. Haley, an enthusiastic interurban fan, consulted with officials of the Portland Traction Company and persuaded them to roll out an old trolley car, "Old 1097," brilliantly repainted in red and gold, complete

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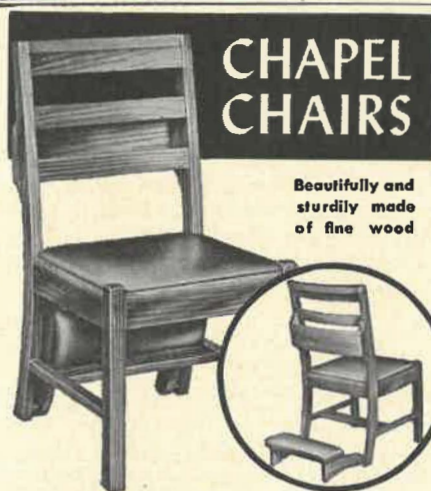
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## DIOCESAN

with a company supervisor who, in his youth, has operated trolley cars.

Fr. Haley loaded his choir boys on Old 1097 with but two requests. He asked that the trolley be driven as fast as possible, and that the whistle be blown as often as possible.

Old 1097 rolled away, filled with small boys, clanging the gong and blowing the whistle at every intersection, and rocking along at 50 miles an hour, to the intense gratification of the choir boys and Fr. Haley.

The tour was planned over stretches of trolley rails which have not been in use for years, and many farmers, tourists, and cows stood still in amazement at the sight of Old 1097 rollicking along through meadows, pastures, and peaceful cauliflower fields. Supervisor Baker finally brought the car to a stop in the middle of a small sawmill in East Gresham, the end of the line.

After being returned home and carefully counted, St. Peter's choir boys thanked Supervisor Baker as enthusiastically as they sing the praises of the Lord at St. Peter's.

### Three Elected to Civic Office

Three Oregon Churchmen won important city and state offices in the general election held November 7th.

Harold J. Warner was elected Justice of the Supreme Court of the State of Oregon. Justice Warner fills a vacancy left by the death of Justice Harry Belt, who was at the time of his death, a member of the standing committee of the diocese of Oregon.

Peter Cosovich was elected Mayor of Astoria, and Albert G. Flegel was chosen as the Mayor of Roseburg.

### Church Shelters Four Families

The Church of the Ascension, Riddle, Ore., served as shelter for four refugee families for some weeks, after the record-breaking October and November storms and floods in Oregon.

Winds on the coast were measured at 74 miles an hour. The United States Weather Bureau classifies a 75-mile-an-hour wind as a hurricane. Loss of life and extensive damage was caused by the gales, which were followed by flash floods in many areas.

No damage to Church property was reported in the diocese of Oregon.

## TEXAS

### Revival Meetings

For the first time in its hundred years the diocese of Texas witnessed a revival-type service when the two English evangelists, the Rev. Mr. Bryan Green

and Tom Rees conducted a mission in Houston from November 12th through November 20th.

Before the official opening of the mission at 8 PM on Sunday, Mr. Rees mounted the platform to conduct a half hour of community singing and questions and answers. The first hymn was "Stand Up for Jesus."

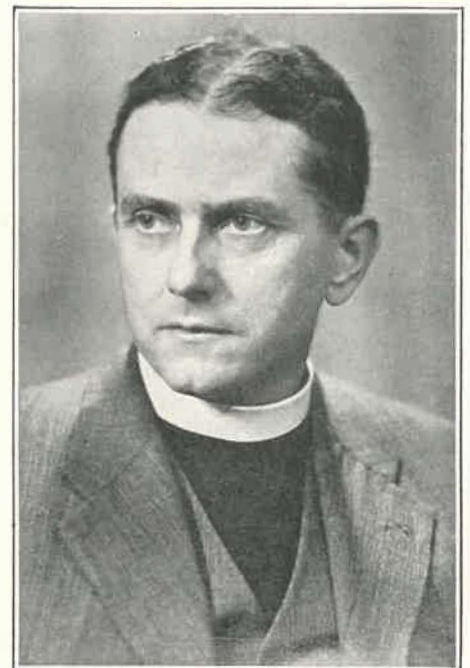
Bishop Quin of Texas read the opening Scripture and then a large choir made up of voices from a number of churches sang familiar hymns.

The revival aspect of the service was something new to most Texas Churchmen, but the audience was large (over 7,000 the first night) and enthusiastic, and everyone present entered into the spirit of the occasion.

The Rev. Mr. Green insisted on silence from the moment he stepped up on the platform, and the mission was conducted with great reverence. The sermon was divided into two parts, Mr. Green taking the first half, and Mr. Rees the second.

Among the salient points that Mr. Green made, on the first night was the fact that the greatest danger the world now faces is not Communism, but the question of whether England and America will discover that an atheistic secular society is developing in which God is completely divorced from ruling of the countries. The answer to this or to Communism, he said, is not armed forces intervention, but a dynamic faith as deep as any Communistic or atheistic faith could be.

An invitation into such faith was offered by Mr. Rees in the second half of the lecture. "The first step in Chris-



THE REV. BRYAN GREEN: Communism is not the greatest danger.

tian discipleship," he said, "is letting Jesus Christ look at you as you really are. He loves you enough to come and take you as His own."

Separate groups were invited each night to meet with Mr. Green and Mr. Rees in the lounge of Olympia Hall for instructions. Noon-hour lectures were given daily in Christ Church Cathedral throughout the mission.

### MILWAUKEE

#### Old Rectory Shop

Through the efforts of the women of the parish, Grace Church, Madison, Wis., eventually will own once more the building that at one time served as the Church's Rectory. The women have entered the business field with a unique and successful merchandising venture, known as the Old Rectory Shop. Months of preparatory meetings preceded the opening of the shop a year ago.

Governing the business and policies of the shop is an executive board of nine members, selected by the rector, who meet regularly every two weeks. Assisting them with the operation of the shop are nine chairmen and their committees: finance, personnel, merchandising, property, publicity, resale, solicitation, supply, and purchasing. All proceeds of the shop go to the Church.

The shop is operated each weekday by the women of the Church, who give freely of their time and effort. With the exception of one hired permanent worker, all of the personnel of the shop are volunteers. Not only do they comprise the sales force, but these women also make much of the merchandise which is offered for purchase to the public. Nothing is bought on the wholesale commercial market and quality is emphasized

in all merchandise that is marketed in the shop.

New merchandise includes such items as handicraft novelties, handmade baby and infant clothes and toys, needlework, loom work, candies, food delicacies, and appropriate gifts of a religious nature. These are made by the women of the Church or by carefully selected local artists and artisans, who want or need an income for their talents. Along with the slow but steady increases in the services and business volume done by the shop has come an increase in the number of craftsmen who now use its facilities as an outlet for their handicraft.

The articles are sold either on a consignment basis or, in the instance of the Church women, the shop pays the cost of the materials used.

In addition to the new merchandise, the shop offers the public the opportunity to purchase antiques, and a special resale department features used clothing, household articles, sports equipment, books, and various items. These are handled either on a consignment or commission basis. The public is invited to bring in antiques or articles for resale on Thursdays of each week, and a special receiving committee representative is present in the shop to examine the articles and determine the price, both for the donors and for the market. Bake sales are held in the shop every Friday.

The latest feature of the shop is a unique book club, membership dues for which are two dollars plus two books. This entitles members to take out books by replacing them with others with no rental charge or time limit. The shop also provides an opportunity for the purchase of Religious literature.

Present rector of the Grace Church is the Rev. J. H. Keene, with the Rev. J. R. Bill as associate rector.



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SEMINARIES

Significant to Laymen

The Presiding Bishop has issued a statement designating January 28th as Theological Education Sunday for the year 1951. He said that he had designated the day at the request of the Joint Commission on Theological Education. His statement also said:

"On that day I hope that there will be addresses in every church upon the importance of the work of our theological seminaries, and furthermore, that in every parish there will be an opportunity for the people of the Church to give financial support to the seminaries.

"Our theological seminaries are of supreme importance to the Church, for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church school and the Christian education of your children? Strong seminaries make possible favorable answers. I trust that there will be a generous response."

COLLEGES

Bard Elects Trustees

Dr. Harry J. Carman Moore, professor of history and dean emeritus of Columbia College, has been elected chairman of the board of trustees of Bard College.

He succeeds Mr. Edward McSweeney, treasurer of the Perkins-Goodwin Company, New York.

Other officers of the Board are: William Heller, president, William Heller, Inc., New York city, vice chairman; Edgar W. Hatfield, attorney, New York city, secretary; J. K. Lasser, J. K. Lasser & Company, New York city, treasurer.

Charles Taft Receives Award

Charles Phelps Taft is the recipient of the second Bishop Chase Medal to be awarded by Kenyon College to a layman for distinguished service to the Church.

In elucidating the ways in which Mr. Taft has served the Church, Gordon Keith Chalmers, president of Kenyon, noted that Mr. Taft, who early this year was elected senior warden of Christ Church, Cincinnati, not only holds top positions but is one of the first to volunteer to any insignificant task which may be time-consuming and tiresome.

Indicative of his service to the Church are the facts that he has regularly been a delegate to the convention of Southern Ohio, has four times been a deputy to General Convention, and was a member of the provisional committee which de-

veloped plans leading to the formation of the World Council of Churches. He is now a member of the Central and Executive Committees of the World Council. And Mr. Taft also shoulders civic responsibilities, according to President Chalmers, which have included a leading role in cleaning up city government in Cincinnati.

New Old Kenyon

A little more than two and one-half years after a million dollar fire destroyed Old Kenyon Hall at Kenyon College, Gambier, Ohio, the rebuilt Old Kenyon was rededicated. The ceremony took place on homecoming weekend last month. The new building, though its exterior [see cover] is a replica of the old structure, is redesigned inside and has been made fireproof. This semester it is being occupied by 150 students. The fire loss has not yet been completely written off, but contributions from alumni, friends, and students have raised the fund past the half-way mark.

SECONDARY

Mind, a Gift of God

St. Stephen's School, Austin, Tex., was dedicated November 1st. The school, which is operated by the diocese of Texas is coeducational and boarding. It includes grades seven to twelve.

St. Stephen's is located in the rolling hills eight miles west of Austin, on a 400-acre site overlooking Lake Austin.

Bishop Nash of Massachusetts made the principal address at the ceremony. He said that in a Christian school there must be not only a profound reverence for truth, but also be a reverence for the learner, who in turn should revere his mind as a gift of God, and train it in that light.

Bishop Quin of Texas conducted the formal dedication of the school.

Bishop Hines, Coadjutor of Texas, gave the welcoming address to the visitors, who included Governor and Mrs. Allan Shivers and Bishop Gordon of Alaska.

The Rev. William Brewster, St.

SCHOOLS

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## EDUCATIONAL

Stephen's headmaster, joined in the welcoming remarks.

At its opening on September 18th St. Stephen's had ready for use six buildings of the most modern scientific design. The school has a present capacity of 100 students, which will be expanded to 300 next year, it has been announced; and has an initial faculty of 16 members.

## NURSING

### Modernizing and Expanding

The appointment of seven supervisors and instructors in the School of Nursing of St. John's Hospital, Brooklyn, is announced by Miss Lelia Moore, R.N., director of nursing. The appointments are part of the School's policy of mod-

ernizing and expanding its educational program.

In making the announcement, Miss Moore also reported that enrollment at St. John's, which is the official medical center of the diocese of Long Island, is the highest in recent years. The September class consisted of 27 students, mostly from Brooklyn and Long Island. Total enrollment is now 82 students.

The seven new nurses on the faculty are Miss Rebecca Schliefer, R.N., intermediate assistant director of nursing; Miss F. Pauline Gesner, R.N., and Miss Margaret Clarke, R.N., science instructors; Miss Vernetta Grau, R.N., clinical instructor; Miss Evelyn Braff, R.N., supervisor of the Out-patient Department; and Miss Gertrude Beik, R.N., and Miss Margie Lorraine Roth, assistant nursing-arts instructors.

## CLASSIFIED

### APPEALS

The Comité Russe de Secours, 141 bis, rue de Vanves, Paris, France, which conducts two excellent Homes for sixty destitute elderly Russian Orthodox victims of the Red Revolution of 1917 appeals for funds. Founded in 1934 by Madame L. Lubimoff, this Committee has always maintained a high standard, caring for the members' spiritual needs with regular services in their own Chapel and further upholding their morale by thoughtful consideration. They also run a Soup Kitchen, where an average of 24,000 meals is served annually to derelict "D.P.'s" of the present migration. Due to the inflationary prices, the buying power of the subsidy regularly granted them by the French Government is insufficient to maintain a bare subsistence minimum for these aged and helpless souls. Their financial situation for 1950 threatens the very existence of their institutions. To escape liquidation of this haven for Russian Orthodox aged, their Committee must find at least \$1,716.00 this year. To avoid disaster, they have decided "to knock at all the doors, hoping they will open—as the Lord has said." Contributions marked "Comité Russe" should be addressed: Rev. T. Chester Baxter, St. Luke's Church, Noroton (Darien), Conn. Sponsors: The Very Rev. Frederick W. Beekman, D.D., Dean Emeritus, American Pro-Cathedral Church of the Holy Trinity, 23, Avenue Georges V, Paris, France; The Very Rev. Nicholas Metropolsky, Russian Orthodox Church of St. Mary, Stamford, Conn.; The Rev. Sewall Emerson, St. Paul's Church, Norwalk, Conn.; The Rev. Donald Emig, Rowayton Methodist Church, Rowayton, Conn.

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THE LIVING CHURCH

## DEATHS

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

### Frederick A. Wright, Priest

The Rev. Dr. Frederick A. Wright, 79, rector-emeritus of St. John's Church, Tuckahoe, N. Y., died on October 29th at St. Luke's Hospital, New York city.

Dr. Wright had been president and secretary of the New York clericus, a member of the Rectory Club of the diocese of New York, a member of the New York Churchman's Association, and an assistant editor of the *Chronicle*. His writings include "Eucharistic Doctrine of St. Augustine," "The Journey of the Vision," and "The Dance of the Flying Broomstick and Other Poems."

Before going to St. John's he served churches in Westfield, Mass., and Brooklyn.

Surviving Dr. Wright are his wife, Margaret Cox Wright; a son, the Rev. Walter Boardman Wright, rector of the Church of the Holy Communion, Mahopac, N. Y.; two sisters, Mlles. Helen M. and Margaret F. Wright; and a granddaughter, Miss Eleanor Boardman Wright.

### Emil Montanus, Priest

The Rev. Emil Montanus, retired priest of the diocese of Michigan, died in Saginaw, Mich., on November 6th. He was the senior priest in the diocese. Mr. Montanus was born in New York City in 1867. He attended the General Theological Seminary and was ordained to the diaconate in 1898 and to the priesthood in 1899. He became rector of St. John's Church, Saginaw, in 1899, and continued in that parish until his retirement from the active ministry in 1947, one of the longest rectorships in the history of the diocese.

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

### FOR SALE

16' DIAPASON, 73 PIPES, wooden; 8' Tuba, 73 pipes, metal; both sets open both ends: complete with chests. Reasonable offer. Grace Episcopal Church, Midland and Erie Sts., Bay City, Mich.

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BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

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CURATE for Anglo-Catholic Parish forty miles outside New York City, \$2400. Reply Box J-497. The Living Church, Milwaukee 2, Wis.

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# CHANGES

## Appointments Accepted

The Rev. Welles Royce Bliss, formerly vicar of Christ Chapel, Totowa Boro, N. J., will become rector of Grace Church, Nutley, N. J., on December 1st. Address: 204 Highfield Lane, Nutley 10, N. J.

The Rev. Carl W. Bothe, formerly chaplain at the Cathedral School in Dallas, Tex., is now assistant priest at St. Clement's Church, Philadelphia.

The Rev. G. H. Brant, who formerly served the Church of England in Canada, is now rector of St. John's Church, Dover, N. J. The diocesan office had previously announced his appointment as St. John's Church, Boonton, but he will instead serve at Dover.

The Rev. Frank M. B. Gilbert, formerly rector of Emmanuel Church, Kellogg, Idaho, will, on December 1st, become rector of St. Paul's Church, Walla Walla, Wash. Address: 303 Catherine St.

The Rev. Rob Roy Hardin, formerly at St. Philip's Church, Palatine, Ill., has accepted appointment as vicar of St. John's Church, Milwaukie, Ore.

The Rev. Charles R. Matlock, who is on the staff of the Church of the Resurrection, is acting chaplain of St. Luke's Hospital, Manila, during the regular furlough of the Rev. Raymond Abbitt, who will be in the United States until February.

The Rev. Ralph T. Milligan, formerly curate at St. John's Church, Bridgeport, Conn., is now rector of the Church of the Holy Communion, Paterson, N. J. Address: 99 Pearl St., Paterson 1, N. J.

The Rev. Charles A. Parmiter, Jr., formerly clerical master at St. Paul's School, Concord, N. H., is now rector of Iolani School, Honolulu.

The Rev. Edward B. Pollanick, formerly rector of St. Paul's Church, Weston, W. Va., is now associate rector of St. John's Church, Charleston, W. Va. Office: 1105 Quarrier St. Rectory: 5107 Staunton Ave.

The Rev. Gregory A. E. Rowley, formerly rector of Grace Parish, Chadron, Nebr., and its associated missions, is now locum tenens at the Church of the Advent, Jeannette, Pa. Address: 101 Clay Ave.

The Rev. Dr. George A. Stams, formerly rector of the Church of Our Merciful Saviour, Louisville, is now vicar of St. Philip's Church, Grand Rapids, Mich. Address: 554 Henry Ave., S.E., Grand Rapids 6.

The Rev. John E. Stevenson, formerly assistant at St. Mark's Church, Houston, will become rector of Holy Cross Church, Houston, on December 1st. Church: 710 Medina; rectory: 7522 Linden.

The Rev. A. Ervine Swift, rector of the Church of the Holy Trinity, Manila, is serving as acting dean of St. Andrew's Theological Seminary, Quezon City, during the regular furlough of the Very Rev. Wayland S. Mandell.

The Rev. George R. Swift, rector of St. Paul's Church, Salem, Ore., has been named to the board of trustees of St. Helen's Hall, Portland.

The Rev. Peter C. Van der Hiel, Jr., formerly rector of St. Paul's Church, Chester, Pa., is now rector of St. George's Church, Ardmore, Pa. Address: Ardmore Ave., and Darby Rd.

The Rev. Paul Wessinger, SSSJE, who recently returned to Portland, Ore., from a trip to England and several mainland European countries, is now associate rector of St. Mark's Church, Portland, Ore.

## Resignations

The Rev. James P. Trotter and his wife have resigned their work at the Mission of St. Francis of Assisi, Upi, P. I., and have returned to their home in the diocese of California because of the illness of their daughter.

The Rev. Frank H. Weichlein, who has been serving St. Peter's Church, Sycamore, Ill., has retired from the active ministry because of old age and ill health. Address: 503 Somonauk St.

## Changes of Address

The Rev. Dr. Frederick A. MacMillen, retired priest of the diocese of Bethlehem, formerly addressed at Reading, Pa., should in the future be addressed at 5450 Wissahickon Ave., Philadelphia 44. He expects to make the change within a week or so.

The Rev. Carl W. Nau, rector emeritus of St. Paul's Church, Kansas City, Kans., formerly ad-

ressed at 1811 Walker Ave., should now be addressed at 1516 Washington Blvd., Kansas City 2, Kans.

The Rev. Dr. John L. Peckham, consultant on Christian education, formerly addressed at the Sheraton Hotel in Worcester, Mass., should now be addressed c/o Carl J. Peterson, 19 Harvard St., Worcester, Mass.

The Rev. F. A. Ernest Warren, rector emeritus of St. Patrick's Church, Washington, formerly addressed at Thirty-Fifth St. and at Vermont St., Arlington, Va., should now be addressed at 2142 N. Patrick Henry Dr., Arlington 7, Va.

## Ordinations

### Priests

Fond du Lac: The Rev. Edmund R. Webster was ordained priest on November 1st by Bishop Sturtevant of Fond du Lac at St. Thomas' Church, Neenah, Wis. Presenter, the Rev. G. F. Gilmore; preacher, the Rev. Albert J. DuBois. To be vicar of St. Boniface's Church, Chilton. Address: 517 Caroline St., Neenah, Wis.

Kansas: The Rev. John B. Covey was ordained priest on October 28th by Bishop Fenner of Kansas at Grace Cathedral, Topeka, Kas., where the new priest is curate. Presenter, the Very Rev. John Warren Day; preacher, the Bishop.

Kansas: The Rev. John Hanford H. Pruessner was ordained priest on November 6th by Bishop Fenner of Kansas at the Church of the Epiphany, Sedan, Kans., where the new priest will be rector. Presenter, the Rev. W. James Marner; preacher, the Rev. Samuel E. West.

Milwaukee: The Rev. Paul E. Traeumer was ordained priest on October 22d by Bishop Ivins of Milwaukee at St. Luke's Church, Racine, Wis., where the new priest will continue as curate. Presenter, the Rev. G. R. Robertson; preacher, the Very Rev. Malcolm DeP. Maynard.

Newark: The Rev. John Christian van Dyk, Sc. D., was ordained priest on October 29th by Bishop Washburn of Newark at St. Paul's Church, Morris Plains, N. J., where the new priest will be vicar. Presenter and preacher, the Rev. Dr. Arthur C. Lichtenberger. Address: 26 Hillview Ave.

### Deacons

Central New York: The Rev. Edwin J. Mosher, former Baptist clergyman, who has been serving as a layreader at Zion Church, Windsor, N. Y.,

and St. Luke's Church, Harpursville, N. Y., was ordained deacon on October 25th by Bishop Peabody of Central New York. Presenter, the Rev. Condit Eddy; preacher, the Rev. Percy F. Rex. Address: St. Luke's Rectory, Harpursville.

Erie: Bishop Sawyer of Erie ordained three older men to the diaconate on November 6th at the Cathedral of St. Paul in Erie. The three men have been studying under the guidance of the board of examining chaplains. This system of study was organized to make it possible for older men to study for Holy Orders. Meetings were held regularly at Meadville.

Mr. George Clarke, who was presented by the Ven. George E. Nichols, has been a member of the Church Army for more than 25 years and has been in charge of the Valley Missions for the past two years. He will continue this work. Address: 201 Hale St., Osceola Mills, Pa.

Mr. John Myron Prittie, a former businessman and salesman, has been in charge of Holy Trinity Church, Brookville, Pa., for the past year and will continue this work. Presenter, the Rev. Walter J. Marshfield. Address: 162 Madison Ave., Brookville, Pa.

Mr. William Kenneth Reid, a lawyer, was presented by the Rev. Paul L. Schwartz. He will be given a charge in January. Address: 359 Center St., Meadville, Pa.

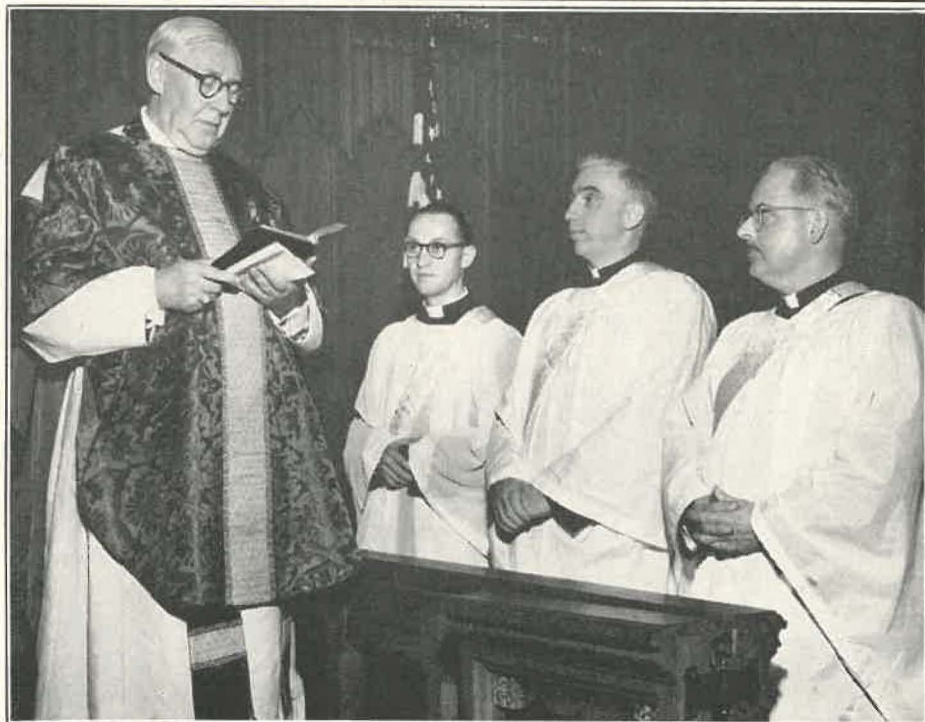
Bishop Sawyer was the preacher. A priests' choir sang the service to the Merbecke setting.

Kansas: Mr. Samuel Ratliff Boman was ordained deacon on November 7th by Bishop Fenner of Kansas at Grace Church, Winfield, Kans. Presenter, the Rev. William S. Staton; preacher, the Rev. Edwin F. Wilcox. To be assistant at St. Paul's Church, Manhattan, Kans. Address: 515 Pierre.

Mr. Archibald Donald Davies was ordained deacon on November 8th by Bishop Fenner of Kansas at Trinity Church, El Dorado, Kans., where the ordinand will be deacon in charge. Presenter, the Rev. Reynold D. McKeown; preacher, the Rev. Carlton A. Clark. Address: 324 W. Pine.

Philippine Islands: Mr. Ramon Alipit, a recent graduate of St. Andrew's Seminary, Quezon, P. I., was ordained deacon on September 24th by Bishop Binsted of the Philippine Islands at the Church of St. Mary the Virgin, Sagada. To serve on the staff at St. Paul's Mission, Balbalasang.

Western New York: The Rev. Ralph M. Carmichael, former Presbyterian minister, and the



MADE DEACONS: (Right to left) John Prittie, George Clarke, and William Reid (with Bishop Sawyer of Erie at the extreme left), immediately after their ordination to the diaconate. The three men studied under the diocesan examining chaplains.

## CHANGES

Rev. Robert E. Davis, former Universalist minister, were ordained to the diaconate on October 18th by Bishop Scaife of Western New York at St. Paul's Cathedral, Buffalo. Presenters, respectively, the Rev. J. Jay Post, the Very Rev. Blake B. Hammond; preacher, the Rev. Edgar L. Tiffany.

The Rev. Mr. Carmichael will, for the present, remain at his work as director of Christian education for the Council of Churches of Buffalo and Erie County and will serve in churches of the diocese on Sundays. The Rev. Mr. Davis will be deacon in charge of St. Paul's Church, Lewiston, N. Y.

Mr. Jerald Hatfield is now serving as full-time lay missionary at St. Timothy's Church, 1803 E. Ganson St., Jackson, Mich.

Dr. Harry B. Taylor, director of St. James' Hospital, Anking, China, has decided to stay on at the hospital for the present. Dr. Taylor is a year past retiring age and was slated to be leaving for home. His change of plans is due to the fact that the hospital has been unable to find doctors to do major surgery. Need for surgery is constant in the

city, which has a population of more than 100,000 persons.

Mr. Trevor Thomas, a seminarian of Wales, is now layreader in charge of Holy Innocents' Church, West Orange, N. J. He will be transferred to the Episcopal Church either before or after his ordination.

### Women Workers

The missionary district of the Philippine Islands reports a number of changes among its women workers:

Miss Helen Boyle, who arrived in the Philippines on October 30th after her regular furlough in the United States, will be Bishop Binsted's new secretary.

Miss Marian Davis, formerly secretary to the Bishop, has moved to Trinidad, near Baguio, where she will be in charge of the clubhouse for students of the Trinidad Agricultural School, during the furlough of Miss Elsie Sharp.

Miss Bernice Jansen, who is on the faculty at

St. Stephen's Chinese School and at St. Andrew's Seminary, recently began her furlough and will be gone until June of next year.

Miss Louise Reiley, R.N., and Miss Olive B. Tomlin, both from Wuchang, China, are now at St. Theodore's Hospital and St. Mary's School, Sagada, respectively. Four sisters of the Sisters of St. Anne will also come from Wuchang and will be stationed at the Mission of St. Francis of Assisi at Upi.

Miss Dorothea Taverner, R.N., is retiring after more than 25 years of missionary service. She sailed from Manila on October 30th for the United States. Her eventual destination is England. In recent years Miss Taverner has been the nurse at St. Paul's Mission, Balbalasang. She will be succeeded there by Miss Ella Foerstel, R.N., now on leave.

Miss Laura P. Wells is acting administrator of St. Luke's Hospital, Manila, during the furlough of Mr. H. E. Shaffer. This is in addition to her regular duties as head of the social service department.



## 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.



### OAKLAND, CALIF.

**ST. PAUL'S** Montecito Ave. & Bay Pl.  
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c  
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30  
Holy Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30  
& by appt

### SAN FRANCISCO, CALIF.

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

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

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses  
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
Close to downtown hotels.

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES'** Rev. James Murchison  
Duncan 1215 Massachusetts Ave N.W.  
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:  
7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

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

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Daily: Low Mass 7, ex Sat, Tues 7 & 9:30; C Sat  
5 to 6 and by appt

### CHICAGO, ILL.

**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

### BALTIMORE, MD.

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

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Howard L. Cowan  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

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

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

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

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,  
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;  
Wed & Saint's Days 7:30 & 10 HC

### BUFFALO, N. Y.

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

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

**ST. JOHN'S** Colonial Circle  
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### NEW YORK CITY

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

**ST. BARTHOLOMEW'S** Rev Anson Phelps Stokes,  
Jr., Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-  
day HC: Wed 8, Thurs & HD 10:30

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

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

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;  
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;  
Noon-day, ex Sat 12:10

**TRANSFIGURATION** Rev. Randolph Roy, D.D.  
Little Church Around the Corner  
One East 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 St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters.  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### 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 H Eu 8 & 9, Sun School 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7;  
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30  
C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-  
man; Rev. Nicholas Petkovich  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &  
10:30, HD 10:30

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### PROVIDENCE, R. I.

**ST. STEPHEN'S** Rev. Warren R. Ward, r  
On the Brown University Campus  
Sun Masses: 8, 9:30 (Children's Mass & Instr),  
10:15 Adult Sch of Religion, 11 High Mass & Ser,  
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-  
5:30, 7:30-8:30

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

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

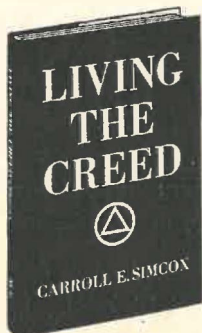
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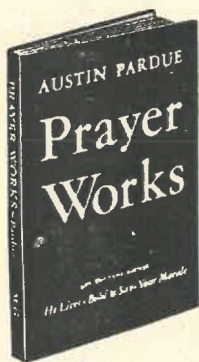
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