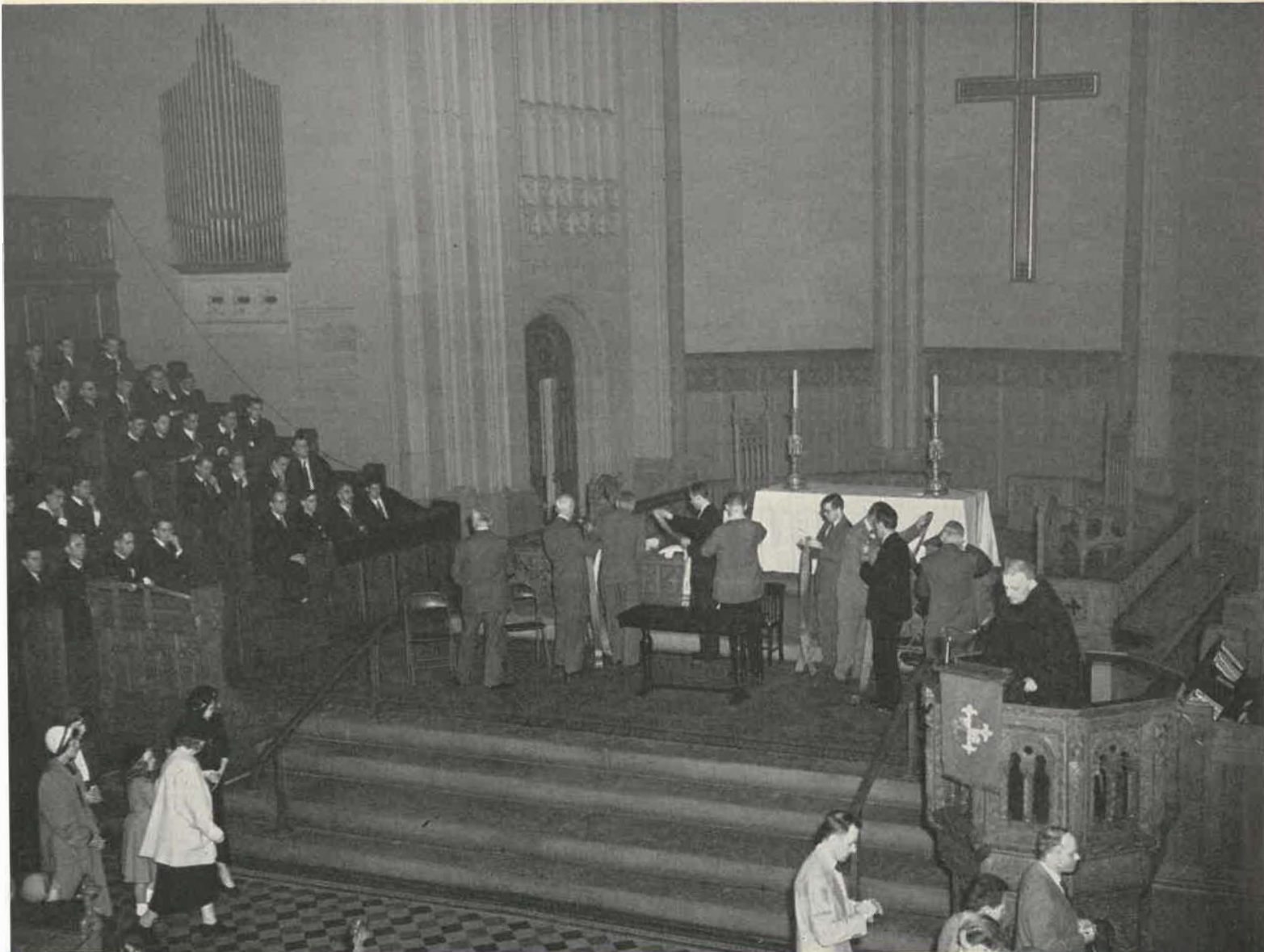


The Living Church

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



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STRENGTHENED FOR SERVICE

The conclusion of the primitive Liturgy, as demonstrated by Dom Gregory Dix and 24 lay assistants in St. George's Church, New York, N. Y., October 12th. The Liturgy ended abruptly with the communion of the people, who, "strengthened for service" by sacramental union with their Lord, went out at once into the workaday world [see pages 10 and 19].

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“QUITE A STEP”

That is what a recent graduate of one of our Seminaries said about the offering in his parish for Theological Education.

His letter read:

“It doesn't look like much, I know, but . . . this represents quite a step for us here, as this is the first time that such an offering has ever been asked or made . . . I hope that this will be just the first of many checks that we can send you.”

Has your parish taken this important step: an offering in 1950 for the support of our Seminaries?

There is still time!

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LETTERS

Barrelful in a Thimbleful

TO THE EDITOR: In Fr. Hardy's article "500 Bishops" [L.C., October 1st], there is this sentence (page 12): "Where Bishop Sherrill will rank in this series [of the number of consecrations performed by past Presiding Bishops] during his presumable 15-year term remains to be seen."

I believe that the author has overlooked an important amendment to Canon 2, Section 2, of the Canons of General Convention (1946), wherein (1) the age-limit for Presiding Bishops was reduced from 70 to 68 years, and (2) to the statement that he "shall hold office until the first day of January succeeding the General Convention which follows his attainment of the age of sixty-eight years" was added this limiting clause: "or which meets in the calendar year in which he attains that age" (*Journal* of 1946, p. 160).

Hence, inasmuch as Bishop Sherrill will attain the age of 68 years in 1958, and as the 59th General Convention will meet in that calendar year, his primatial term will be completed at the end of December 31, 1958. And, as his term began on January 1, 1947, he will—in the providence of God—serve for 12 years rather than 15.

Fr. Hardy's article is intensely interesting, and I do thank you and him for it. It will go into my own small library for future reference and frequent re-reading. It crams a barrelful of data into a thimbleful of space. I am grateful for the reminder that Bishop Henry U. Onderdonk later was restored to the Episcopate: I had forgotten that feature in his life.

PERRY C. RAGAN,

Colonel, U. S. Army, Retired.
Colorado Springs, Colo.

Combinations Unique

TO THE EDITOR: I am glad to have Colonel Ragan's supplementary note to my article on "500 Bishops" elucidating

the present rule about the term of the Presiding Bishop.

Two further episcopal curiosities which I have come on might be of interest:

1. Bishop Parker of Massachusetts had the shortest episcopate but one of the largest episcopal families; he was survived by his wife and 11 children.

2. In 1938 three consecrations (Nos. 408, 409, 410) were held on successive days in different cities. In 1859 the converse occurred; there were three separate consecration services on the same day in the same city. Four bishops were consecrated at the General Convention at Richmond in that year, the arrangements made being that on October 13th the House of Bishops assembled, and then divided into three groups which proceeded to three churches, where the services were held with Bishops Hopkins, Meade, and Kemper as chief consecrators.

Both of these combinations are probably unique in the history of any province of the Catholic Church.

(Rev.) E. R. HARDY, JR.

New Haven, Conn.

Bestowal of the Episcopate

TO THE EDITOR: In response to Mr. Holden's letter [L.C., October 8th], please be advised that plans are under way to commemorate here the "bestowal of the episcopate" to Americans; which dates from 1784, when Bishop Seabury was consecrated at Aberdeen, Scotland.

The Bishop of Ely is scheduled to speak in the auditorium of the public school in Woodbury on November 14th. Bishop Gray is to be in the chair, as president of the Seabury Society for the Preservation of the Glebe House, where Bishop Seabury was elected, March 25, 1783. This is to be an open meeting, held jointly with the Old Woodbury Historical Society. Civic officials on the committee of welcome are headed by the First Selectman of

THE COMMISSION

LORD God, what may I do for him
Who of my soul is part,
But try to brew Thy quietness
In his unquiet heart?

Lord God, how can I succour him,
So wounded for love's sake,
But with the waters of that stream
Whereof all thirsts partake?

Dear Christ, how can I cover him,
So piteously bare,
But by the seamless mantle
Whose warp and woof is prayer?

O, loving God, be with me
Who labour to distill
The climate of Thy holiness
To shield my love from ill.

FRANCES STOAKLEY LANKFORD.

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Woodbury, and the Mayor of Waterbury. Various organizations, historical, patriotic, and others, are cooperating.

The Bishops are to be guests of honor at a public dinner at the school. After the meeting, a reception is to be held at the Glebe House, where Bishop Seabury was elected, March 25, 1783.

Such are the plans to date. They are still open to addition, or even amendment. For example, if Evensong were to be scheduled for 5 PM in St. Paul's Church, Woodbury, would there be response from out of town? Nominations, suggestions, or offers of cooperation or support, will be welcomed.

(Rev.) CHARLES JARVIS HARRIMAN,
Woodbury, Conn.

"They Went Out from Us"

TO THE EDITOR: You say [L. C., August 13th] that the *Southern Churchman* "is delighted" with your reply to its "trick question" as to whether Baptists, Methodists, *et al.*, are members of the "Church of God." Your reply was, "Yes."

But were you not "tricked" thereby? *Are they really members of the Church of God?*

The Prayer Book defines and refers to membership in different ways, none of which may be contradictory to the others.

The Offices of Instruction (p. 290) define the Church as "the Body . . . (of which) all baptized people are the members."

The Office of Holy Communion (p. 83) describes the same Body as "the blessed company of all faithful people."

There is no question that the Church has exercised the power that rightly belongs to it, of excommunicating certain persons. Article XXXIII refers to this power and says that such a person as it mentions "ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church . . ." This implies that, such excommunicate, though baptized, is no longer a member of the Church, and can only be "received (back) into the Church" under certain conditions.

This Article (XXXIII) is but quoting our Lord's own words. He has decreed that one thus guilty of obstinate sin and contumacy is to be regarded as an alien from the Church. (St. Matt. 18:15-17).

St. Paul directed the Church of Corinth to "put away from among themselves" a certain sinful baptized member. (I Cor. 5:1-5, 13).

In I John 2:19, there is an instance of heretics voluntarily separating themselves from the Church. St. John, speaking of some who denied the Father and the Son, says, "They went out from us, but they were not of us; for, if they had been of us, they would have continued with us."

What could be more contrary to the whole conception of the Catholic Church as revealed in the New Testament than the notion that those who have been excommunicated from it, or have separated themselves from it, are still members of it?

H. J. MAINWARING.

Wollaston, Mass.

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

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

November

6. 22d Sunday after Trinity.
Girls' Friendly Society week (to 11th).
6. Regional Institutes, ICRE, at Toronto, Seattle, and Chicago.
7. National Convocation on the Church in Town and Country, at Columbia, Mo. (to 9th).
8. Regional Institute, ICRE, at Portland, Ore. (to 9th).
9. Regional Institutes, ICRE, at Dallas (tentative) and Des Moines (to 10th).
11. Armistice Day.
12. 23d Sunday after Trinity.
Protestant Radio Commission Workshop at Syracuse, N. Y., (to 17th).
13. Biennial Assembly, United Council of Church Women, at Cincinnati (to 16th).
Regional Institutes, ICRE, at Denver, Kansas City, Mo.; Sacramento, Calif. (to 14th).
16. Regional Institute, ICRE, at Los Angeles (to 16th).
16. Regional Institute, ICRE, at Fargo, N. D. (to 17th).
18. Bishop Donegan's installation as Bishop of New York.
19. 24th Sunday after Trinity.
22. Sobor of Russian Orthodox Church of North America for election of successor to Metropolitan Theophilus.
23. Thanksgiving Day.
26. Sunday next before Advent.
27. Final annual meeting, Home Missions Council of N. A., at Cleveland (to 28th).
27. 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 Nov. 1st).
30. St. Andrew.

December

3. 1st Sunday in Advent.
Advent Corporate Communion for Men and Boys.
5. National Council meeting (to 7th).
10. 2d Sunday in Advent.

SORTS AND CONDITIONS

ALBANY'S Suffragan-elect, the Rev. David E. Richards, has withdrawn his acceptance of his election. An official statement will shortly be made public, amplifying this telegraphed information.

CANTERBURY, one of the two youngest Church colleges, is still going through the painful process of shaping those principles and policies which to a later generation will be well-established traditions. Having heard that Dr. MacLaury's resignation was over a serious issue of policy, we asked Bishop Kirchhoffer, Bishop Mallett, and the retiring president to give us a joint statement which would lay the facts before the Church.

THEY graciously did so, and the following is the result:

"In view of the interest in Canterbury College, expressed by many individuals, parishes, and dioceses throughout the Church, the two Bishops in Indiana, and the former president of Canterbury College, feel that a joint statement should be made by them concerning the recent past events at Canterbury College.

"At a meeting of the trustees held on September 22, 1950, the resignation of the Rev. Douglas R. MacLaury as president was accepted. The president had previously stated that unless a board of trustees favorable to his policies were elected he would resign. Upon the failure of the trustees to elect such a board his resignation was tendered and accepted.

"There are those who may feel that Canterbury will not continue as a Church college; there may be those among the students and faculty who feel they must withdraw under such circumstances; there may be those among our supporters who will withdraw their support. All such possibilities had to be faced. However, in a subsequent meeting, the trustees adopted a 'Statement of Policy' to the effect that Canterbury would continue as a Church College. We may differ among ourselves as to what a Church college is, but the trustees stated that the president should be a Churchman, that an Episcopal chaplain be present on the campus, and that the regular services of the Church be held in the chapel. It is true that there will be a change in policy to this extent: That there will be no appeal for financial support, nor solicitation for students, upon the basis of Churchmanship.

Richard A. Kirchhoffer, President of the Board of Trustees and Bishop of Indianapolis.

Reginald Mallett, Bishop of Northern Indiana.

Douglas R. MacLaury, former President of Canterbury College."

BISHOP GILBERT, retiring as head of the Episcopal Church's largest diocese, gave his formal farewell to the diocese of New York at a service in the Cathedral of St. John the Divine, October 29th. He paid warm tribute to his successor, Bishop Donegan, and

called for a spirit of brotherhood and cooperation in Church, interchurch, and public life. Bishop Donegan also spoke, expressing the love and gratitude of the diocese for Bishop Gilbert's 20 years of service, first as suffragan and then as diocesan. Several bishops from neighboring dioceses took part in the service.

THE DEATH OF KING GUSTAV V of Sweden was observed at the New York cathedral in a Requiem celebrated in St. Ansgarius' Swedish Chapel of the cathedral by Dr. Gunnar Rosendal, visiting priest of the Swedish Church. He used the liturgy of the Church of Sweden at the altar adorned with a frontal given by the new King, Gustav VI, in 1926. A memorial service was planned to be held on the day of the funeral.

FOUR FACULTY members of the Church Divinity School of the Pacific have joined with other theological professors in California in supporting the faculty members of the University of California who have refused to sign a loyalty oath, and commending Governor Warren and President Sproul of the university for taking a similar stand.

BELLS PEALING and trumpets blared as the Archbishop of Canterbury visited West Australia in October. Dr. and Mrs. Fisher attended many events in a whirlwind tour, including a service for 1,400 children.

ROMAN CATHOLIC college classes in logic would do well to study the numerous "replies" in diocesan papers to our survey of conversions from Rome. A sizable list of formal and material fallacies could be assembled, ranging all the way from the undistributed middle term to the more remarkable forms of *ignoratio elenchi*.

"IGNORATIO ELENCHI" is the fallacy of talking about something other than the subject. Msgr. Edward Hawks, in an article distributed by NCWC, the Roman Catholic press service, furnishes an example of this type of reasoning when he unearthed what he refers to as an "outstanding conversion to the Catholic Church" in the person of George McClarey, Jr., who served on our staff from June, 1946 to October, 1948. Msgr. Hawks goes on to present his well known parody of Anglicanism, based on the false premise that the only way for a teacher to maintain his authority is to kick all the students who disagree with him out of the class.

TO RETURN to George McClarey: It is sobering to discover that a magazine is still subject to praise or blame for the actions of a former managing editor two years after his departure. We have nothing but good will for George, and should not be surprised to find that, aided by the prayers of his friends, he will return to Anglicanism as others have before him.

Peter Day.

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in the presence of
The Bishop of Northern Indiana
for the Departed Members of
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The Question Box



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• *Could you, as a Churchman, recom-
mend to me a good sound biography of
Martin Luther and a book on Lutheran
doctrine? Was he the rogue, the devil,
the sinner, and the drunkard that Roman
Catholics almost unanimously picture
him?*

I have not at hand any book on Luther
alone, but *Here I Stand* by Roland Bain-
tor, Abingdon-Cokesbury Press, is de-
scribed by all the reviewers as remark-
ably free from any personal bias in its
treatment of the subject.

Two short books: *Highlights of
Church History: the Reformation*, by P.
M. Dawley (Philadelphia: Church
Historical Society), and *The Continen-
tal Reformation*, by B. J. Kidd (New
York: Morehouse-Gorham), are recom-
mended by the Department of Christian
Education of our Church. Though Lu-
ther did not in every case reach convic-
tions that we can recognize as true, his
writings show him to be an honest, sin-
cere, and truly converted man whose
intention was to carry out his life ac-
cording to what he honestly believed to
be the mind of Christ.

• *In The Chain by Paul Wellman, the
priest celebrates Mass with no one else
mentioned as present. Is this correct? I
thought, perhaps incorrectly, that there
had always to be someone present be-
sides the celebrant.*

Under normal circumstances a priest
should not celebrate the Holy Eucharist
without someone present to take the part
of the laity and make the responses on
their behalf. However, under certain
conditions of missionary or military
necessity, this rule can be disregarded. If
you remember, Fr. Carlisle (the hero of
The Chain) was under special vows
taken with the consent, and at the direc-
tion, of his bishop.

• *(1) Can you suggest a complete book
on altar work according to Catholic
usage?*

*The Altar: Its Ornaments and Its
Care*, by the Rev. Henry Smart, D.D.,
and *An Altar Guild Manual*, by Edith
Weir Perry (Mrs. James de Wolfe
Perry), will give you a great deal of
valuable information. The latter book
has a tendency to follow the Sarum use
but is of great practical value. They can

be obtained from Morehouse-Gorham
Co., 14 E. 41st St., New York 17, or
from their Chicago office, 29 E. Madison
St., Chicago 2.

• *(2) Will you please tell me whether
it is the usual custom to have a veil or
curtain just inside the tabernacle, and
what material is suitable?*

There should be a white or gold cur-
tain inside the tabernacle; the usual ma-
terial is a soft silk.

• *(3) What is the name of the case that
holds the luna and Host before Bene-
diction.*

I have heard the Greek word *theke*
used for this article but it usually ap-
pears in dealers' catalogs as a luna hold-
er. It can be purchased in any general
church supply house, but I am sure that
Morehouse-Gorham would be glad to
give you prices.

• *(4) Our tabernacle has a key but it
is left in the door, which seems irreverent
and careless to some of us. Are we
wrong?*

It is very dangerous to leave the key
in the tabernacle door. Not only is there
the possibility of unintentional irrever-
ence, from uninstructed persons who
may be working around the church and
may wonder what is in that little house,
but it must also be remembered that the
witch cult still exists in modern Ameri-
ca. I know of cases where the Sacra-
ment has been stolen from tabernacles
which were either unlocked or insecurely
constructed.

• *I read in the London Church Times
last year that there are two cardinals in
the Church of England at present. Could
you tell me the history and purpose of
this office in the Anglican Church?*

Since the essential office of a cardinal
is to act as one of the electors when it
is necessary to have a new Pope, there
can be no cardinals in the Anglican Com-
munion. I wonder if the *Church Times*
article did not simply say there are now
"two Cardinals in England," which
would of course be news of interest to
English Churchmen, as a departure from
what has been the normal Roman Cath-
olic practice, though it is by no means
an innovation.

TWENTY-SECOND SUNDAY AFTER TRINITY (IN ALL SAINTS' OCTAVE)

GENERAL

MINISTRY

Minimum Salary Study

The General Convention Joint Commission to Study Clergy Pensions held its first meeting in Chicago on October 12th. This group was also instructed by the Convention "to study the question of clerical salaries, including the advisability of recommending the establishment by canon of the principle of a minimum salary for the clergy of the Church."

Bishop Goodwin of Virginia was elected chairman, Clifford C. Cowin of Ohio, vice-chairman, and Ernest W. Greene of Washington, secretary.

A great deal of material pertinent to the matters referred to the Commission had been made available to the members in advance of the meeting, and it was, therefore, possible to cover a great deal of ground in the sessions which lasted from 10 AM to 10 PM, with time out for lunch and dinner.

Robert Worthington, executive vice-

president of the Church Pension Fund, was present at the meeting at the request of the members of the Commission, and was most helpful in the discussions of pensions and related matters.

A subcommittee, consisting of Bishop Goodwin, Bishop Hunter of Wyoming, and Bishop Mallett of Northern Indiana, was appointed to study the question of the possibility of establishing the principle of a minimum salary for the clergy.

A subcommittee, consisting of William H. Damour of Quincy, chairman, Frank E. Punderson of Western Massachusetts, and Messrs. Cowin and Greene, was appointed to study questions related to pensions and possible means of group action looking toward opportunities for clergymen to provide supplemental financial security upon a voluntary basis.

The next meeting of the Commission will be held in El Paso, Texas, just ahead of the meeting of the House of Bishops. It will begin on the afternoon of January 7, 1951, at which time it

is expected that the subcommittees will be able to make progress reports and certain other information requested by the Commission will be available for study.

PROVINCES

If a Teacher Is Not to Abdicate . . .

The questions college students most often ask their chaplains are the Creed in reverse, said the Rev. Robert N. Rodenmayer in the opening address of the college work session of the synod of the Second Province. Sample questions cited by Fr. Rodenmayer were: "What are the grounds, if any, for believing in a personal God?" and "What are the grounds, if any, for believing that God cares about me?"

Dealing with the wider aspects of the subject of college work, which was the theme of the synod, Dr. Hoxie N. Fairchild, of Hunter College, said, "In the first place, a student who graduates from college without some knowledge of how man's relations with the supernatural have been interpreted by the Western world simply cannot be called an educated person . . ."

"Religious questions," Professor Fairchild went on, "will often arise quite naturally from the material of almost any course; and when they do arise they should be dealt with like any other relevant questions."

If a teacher is not to abdicate his proper part in the class-room the Professor said, he should take an active part in the class-room discussion of such problems. "If he is a Christian, he should discuss these problems as a Christian. And if he is a particular *kind* of Christian, he should discuss these questions as that kind of Christian . . . This, I believe, to be the only way in which the college teacher, as such, can serve the cause of the Christian Church."

Bishop Peabody of Central New York, president of the synod, in his address reminded the synod of its primary concerns as set forth in a resolution adopted by the 1947 synod: that "this synod hereafter devote itself chiefly to measures designed to strengthen inter-diocesan fellowship; to stimulation of the outreach of the thinking and concern of its members; to the making of common cause with other Christian forces in the public

EMC Preparation



LAYMEN'S TRAINING: Typical of scenes enacted throughout the Church this fall is that in which William M. Dorr of Louisville, Ky. (extreme left) recently instructed a group of laymen of the diocese of Western North Carolina, in preparation for the Every Member Canvass.*

* In the center of the front row is Bishop Henry of Western North Carolina, and at the extreme right, the Rev. Gale D. Webbe, rector of St. Mary's Church, Asheville, N. C., and LIVING CHURCH correspondent.

affairs of the nations and the world, and to the praise of God in great acts of worship . . ."

ELECTIONS. Chairman of the House of Deputies, the Rev. C. J. Buck; secretary of the synod, the Rev. F. E. Cooper; treasurer, T. T. Oxholm; president of the court of review, Bishop Gardner of New Jersey; trustees of St. Faith's School, Bishop Scaife of Western New York and the Rev. Darwin Kirby; members of the council: Bishops Barry of Albany, Ludlow, Suffragan of Newark, and Scaife of Western New York; Clerical: J. F. Hamblin, Gregory Mabry, J. A. Rockwell; lay: T. T. Odell, A. B. McGowan, James Welles, Mrs. E. G. Wandless, Mrs. C. S. Reid, Mrs. F. G. Scofield.

WORLD COUNCIL

Faith and Order

To stir interest and participation in the Faith and Order Assembly which will be held at Lund, Sweden, in 1952, the Rev. Oliver S. Tomkins, associate general secretary of the World Council, left England on October 6th for a three-months tour of the Near and Middle East. He will visit churches in Ceylon, India, Ethiopia, and Egypt.

It is expected that Mr. Tomkins will meet with Church unity negotiating committees which are currently working out plans for organic unions of Churches in Ceylon and North India. He may also participate in discussions between representatives of the united Church of South India and the Lutheran Church of South India on unity.

In his participation in these discussions, Mr. Tomkins hopes to discover how far the Faith and Order Department of the World Council may serve as "a meeting place where those engaged in unity negotiations in different parts of the world can share their problems with each other."

Mr. Tomkins plans also to visit the Syrian Jacobite Church in South India, Coptic Church centers in Egypt and Ethiopia, and the Orthodox patriarchate of Alexandria. [EPS]

FEDERAL COUNCIL

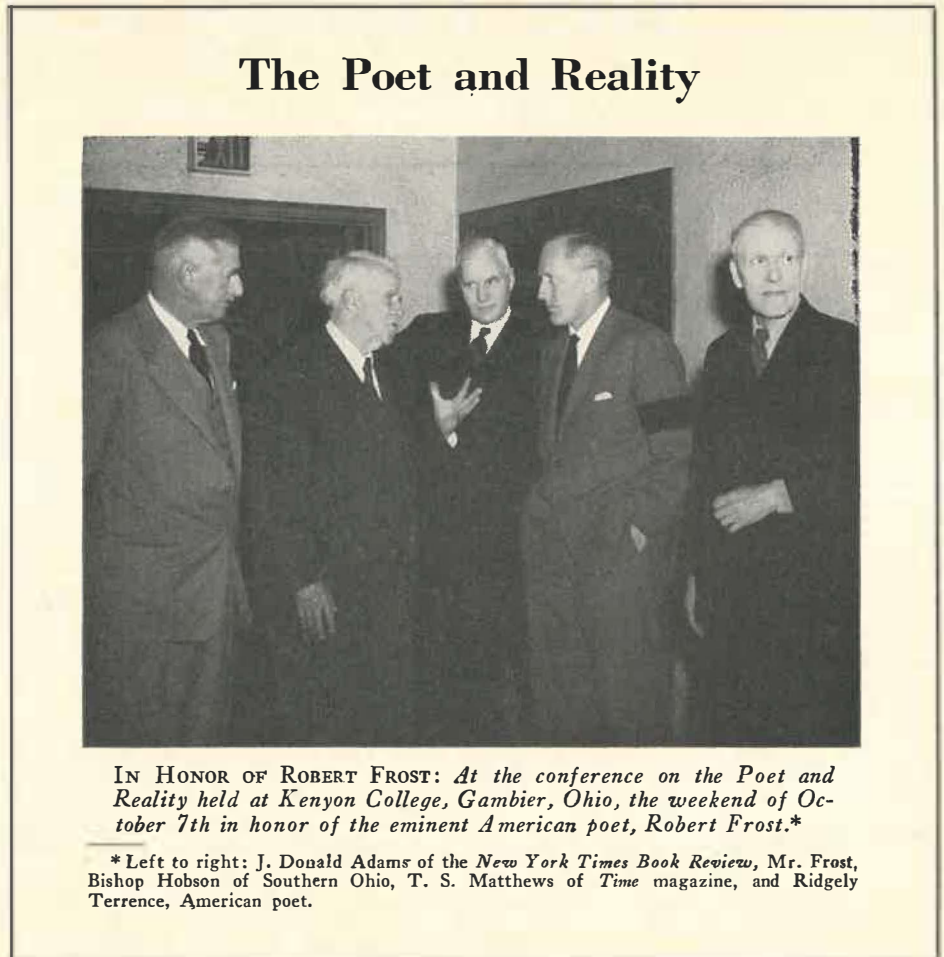
Handling Divorce Cases

A "fundamental change" in the present methods of handling divorce cases is recommended by the Federal Council.

In a statement the Council contended that present methods "often aggravate the bitterness and tragedy of family disintegration." The statement stressed that the Federal Council was not attempting to determine the conditions under which divorce might be justified.

To help bring about a reform in divorce methods, the Federal Council urged the churches to support the American Bar Association in its move to adapt juvenile court principles to the divorce courts.

"This would be possible if the court



The Poet and Reality

IN HONOR OF ROBERT FROST: *At the conference on the Poet and Reality held at Kenyon College, Gambier, Ohio, the weekend of October 7th in honor of the eminent American poet, Robert Frost.**

* Left to right: J. Donald Adams of the *New York Times Book Review*, Mr. Frost, Bishop Hobson of Southern Ohio, T. S. Matthews of *Time* magazine, and Ridgely Terrence, American poet.

had at its disposal expert testing, counseling and psychiatric personnel," the statement said. "Especially if marital difficulties were noted early, the court might hope in many cases to reorient and re-educate spouses in their attitudes toward their own personalities and toward marriage."

The statement concluded: "In the interest of more effective and happier marriages, and a more Christian way of dealing with marriage when it is in peril of dissolution, we urge a plan of study and counsel by specialists to make trial unnecessary, whenever possible, by achieving reconciliation." [RNS]

SOCIAL RELATIONS

On the Way to Reality

Social Security for layworkers is on its way to becoming a reality in several dioceses.

The National Council's Department of Christian Social Relations reports that West Virginia, Massachusetts, and Kentucky are applying for coverage for their workers. In those dioceses, as well as in Maine, Newark, Oregon, and Southern Ohio, steps are being taken to encourage parishes and institutions to adopt the plan.

The Church Life Insurance Corporation is sending out a bulletin to all clergy and parish treasurers giving the details of the Social Security set-up. It recommends that coverage be secured. The bulletin points out: "The Church will find it more and more difficult to attract workers in competition with secular outfits if it continues to sidestep the pension problem."

VISITORS

Dr. Wynn's Itinerary

The Rt. Rev. Dr. Harold Edward Wynn, Bishop of Ely, the 1950-1951 English Lecturer at Berkeley Divinity School, New Haven, Conn., is filling additional engagements, including the following:

On November 12th he will lecture at Trinity Church, New York city; November 18th, Catholic Club, Boston; November 19th, Boston, Church of the Advent; American Church Union, afternoon; November 26th, St. Clement's Church, Philadelphia; November 27th, Quiet Day, for clergy of New York; December 3d, St. Paul's Church, New Haven, Conn.; December 5th, clergy conference, diocese of Connecticut; December 8th, sails for England.

PHILIPPINES

No 1950 Convocation

Because of the absence of Bishop Binsted of the Philippines from the islands for the period September, 1949, to June, 1950, no convocation for 1950 was held in the missionary district. The convocation for 1951 will be held at St. Luke's Pro-cathedral from January 18th to 25th.

ENGLAND

Irish Priest Denied MP.

Government authorities in London have promised an inquiry into the question whether Church of Ireland clergymen are qualified to sit in parliament.

The inquiry was pledged after the House of Commons had decided, without a vote, that the Rev. James Godfrey MacManaway, Church of Ireland, who was elected to parliament last February, should not be permitted to take his seat.

The House decision was based on the House of Commons (clerical disqualification) Act of 1801 which forbade "priests, deacons, and ministers" of the Church of England, the Church of Scotland, and the Roman Catholic Church to serve in the House.

In 1801 the Church of Ireland was part of the Church of England. Under the Clergy Disabilities Act of 1870, Church of England and Church of Scotland clergymen resigning their benefices were permitted to sit in the House of Commons. However, the Church of Ireland was disestablished a year before the second law was enacted and did not come under its provisions.

Because of the complicated state of the laws, Church of Ireland and Roman Catholic clergymen alone remain barred from membership in the House of Commons. The clergy of the Church of Wales were freed from disqualification under the Welsh Disestablishment Act of 1914. [RNS]

CHINA

Pressure on the Churches

Christian Churches and institutions in China must help all Christian members to recognize clearly the crimes committed by the imperialists in China, declares the manifesto which is being circulated among Chinese Christians and to which at least 1,527 signatures have already been affixed. Among the signers is Dr. Francis Wei, Anglican president of Central China University.

The manifesto calls upon all Chinese Christians to help put into practice the following principles and policies:

"General Principles: The Chinese Christian churches and institutions must wholeheartedly support the Common Program of the Chinese People's Political Consultative Conference. Under the leadership of the government they must unalterably oppose imperialism, feudalism, and bureaucratic capitalism, and strive to help build up an independent, democratic, peaceful, united, prosperous, and strong China.

"Basic policies: First, Christian churches and institutions in China must endeavor, through utmost efforts and effective means, to enable all Christian members to recognize clearly the crimes committed by the imperialists in China and to know facts concerning the way in which imperialists have made use of the Church in China.

"They must rid the churches of all imperialistic influences. They must be kept alert against imperialism, especially U.S. imperialists' intrigues to rear reactionary power in China through the medium of religion. At the same time they must encourage Christians to take part in the movement for peace and educate them to understand and support the government's land reform policy.

"Secondly, Christian churches and institutions in China must effectively increase the self-respect and self-confidence of their believers by developing their democratic and patriotic spirit. The self-governing, self-supporting, and self-propagating movement launched by churches in China in the past, which has achieved certain results, must be brought to fulfillment in the near future. At the same time we, as Christians, must promote self-criticism, and proper self-inspection and economies in our work, so that a genuine reformation of Christianity may be attained.

"Concrete programs: First, those churches and institutions which are dependent upon foreign assistance in personnel and finance must draw up concrete plans which will enable them to become self-supporting in the near future.

"Secondly, from now on, the religious work of Chinese Christian churches and institutions should aim to develop knowledge and understanding of the true nature of Christianity, unify the various sects, educate and cultivate leaders, and improve the church system in general.

"In their general work they must promote education against imperialism, feudalism, and bureaucratic capitalism; help in production through labor; study and understand the present world situation; and carry on cultural activities, literacy campaigns, health work, and child welfare in the service of the people." [RNS]

RUSSIA

Peace Partisans

Religious News Service reports that high dignitaries of virtually all religious groups in the Soviet Union assembled in Moscow as delegates to the National Conference of Peace Partisans.

The clergymen occupied the first two rows in the marble-walled and chandel-

iered Hall of Columns where the sessions were held. Dressed in their ecclesiastical robes and wearing jewel-studded crosses or other religious symbols they presented a picturesque scene.

They heard pledges of Russia's readiness to cooperate for peace and a warning that Soviet factories could produce guns as well as tractors, according to the *New York Times*.

Metropolitan Nikolai of Krutitsky headed the delegation from the Russian Orthodox Church. He sat on the presidium platform behind Sergei Vavilov, president of the Academy of Sciences.

Other prominent church leaders present included:

The Armenian Patriarch Catholicos, Vagan Kostamyan; the Lutheran Archbishop of Latvia, Gustav Turs; the Estonian Lutheran Archbishop, Jan Kiiuit; the head of the Soviet Union's Baptist Council, Jakov Zhitkov; Canon Joseph Stankevichus, chancellor of the Roman Catholic archdiocese of Kaunas, Lithuania; Bishop Heronti, head of the Old Believers sect; the chief Lama Darmas Lobsen-Nime, leader of Soviet Union Buddhists, and three ranking Moslem Mullahs from the Trans-Caucasus.

In New York, a spokesman for the National Lutheran Council indicated that Western Lutheran groups do not recognize the archbishops of Latvia and Estonia mentioned in the Moscow dispatch. He said that the archbishop of Estonia, Johan Kopp, fled to Sweden when the Russians occupied the country, and that the archbishop of Latvia, Teodor Grunbergs, is now in a displaced persons camp in Germany.

GERMANY

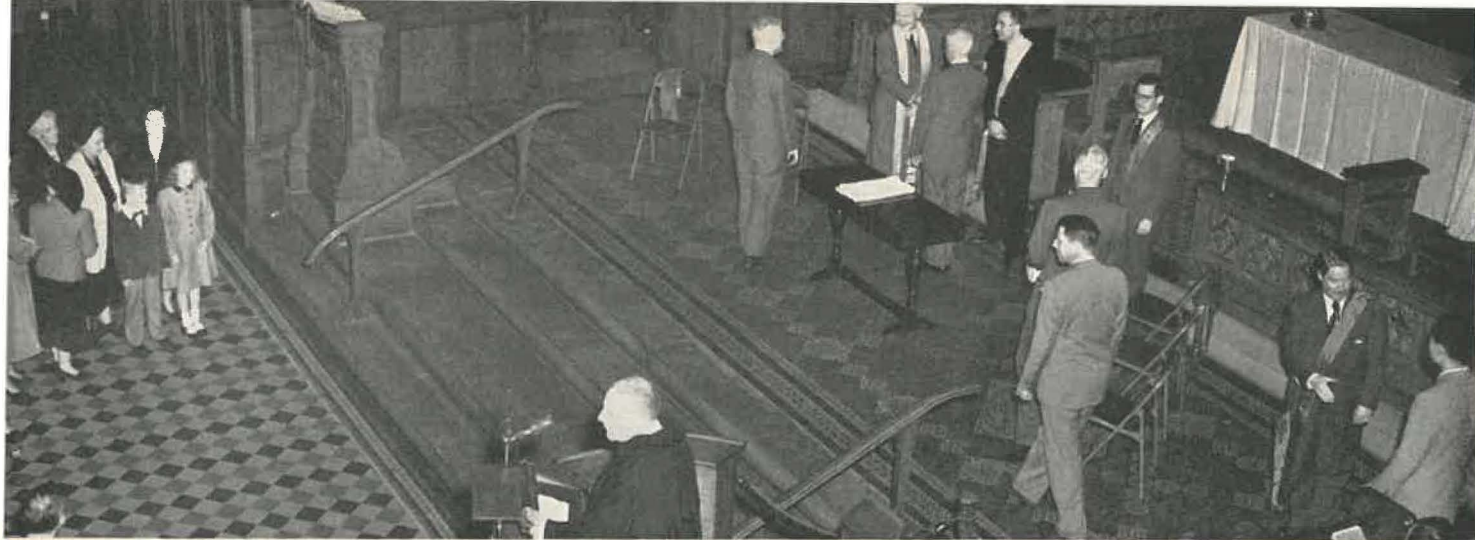
Churches in the Eastern Sector

Growing Communist attacks on the churches of the East German Democratic Republic was the top issue at a session of the Council of the Evangelical Church in Germany (EKID), in Berlin.

During the meeting, Dr. Heinrich Gruber, official liaison representative of the Evangelical Church to the Soviet zone government, asked the Council to release him from his post "because of the attitude of the responsible authorities of the German Democratic Republic toward the churches."

He was prevailed upon, however, "to carry on his appointment until certain points have been clarified," and was assured of the Council's "full confidence."

Dr. Gustav Heinemann, West German Interior Minister and president of the EKID Synod, announced that the next meeting of the Council will be held at West Berlin instead of Elbingerode, in the Soviet sector. [RNS]



GREETINGS: Presbyters and deacons greet one another as they assemble and adjust their stoles. Deacons wear stole over left shoulder and presbyters let theirs hang straight as they do today. Dom Gregory is in the pulpit in the foreground.



READY TO BEGIN: The bishop has entered and taken his place behind the Table in the center. Part of his stole is draped around his neck and thrown over his shoulder, to mark his episcopal rank. Around him, in a semi-circle stand the presbyters, with two deacons behind the bishop and one off to the side (shown in first picture).

The Primitive Liturgy

As Demonstrated by Dom Gregory Dix, OSB, and 24 Laymen.

By ELIZABETH MCCrackEN*

A DEMONSTRATION of the primitive Liturgy was conducted in St. George's Church, New York, on the afternoon of October 12th, by Dom Gregory Dix, OSB, prior of Nashdom Abbey, England. In the demonstration Dom Gregory was assisted by 24 lay persons.†

A small table was placed toward the front of the chancel. The deacons entered, wearing ordinary lounge suits. They shook hands with each other, adjusted their stoles after the manner usual then, as now, spread a white cloth on the table, and placed on it a large, flat silver dish and a large silver chalice. Then the bishop came in, was greeted by the deacons, and adjusted his stole. The

Rev. Charles H. Graf took the part of the bishop, wearing a lounge suit, like the deacons.

Before the demonstration Dom Gregory explained it to the congregation, saying in part:

"In the early Church, there were two services. The Holy Communion *began* after the Offertory. The bishop, who was always the celebrant, took bread, blessed it, and gave thanks. He took the cup, blessed it, and gave thanks. That was done every night in every Jewish family. It was what our Lord did at the Last Supper. *But* the Last Supper had a new meaning given to it, when our Lord said: 'Do this, for the recalling of me.'

"We are going to do today what Christ did at the Last Supper: taking the bread and wine, blessing them together, breaking the bread and giving it, giving the

† The demonstration was a dramatization of the early Liturgy as described in the sixth chapter of Dom Gregory's *The Shape of the Liturgy*. It shows how Christians celebrated the Liturgy in the third century.

* Pictures are courtesy Transfilm, Incorporated.

THE OFFERTORY: As the service begins, two of the deacons stand in front of the Table, holding a chalice and paten. One by one the people approach and make their offering of bread and wine. Two of the children (left) will add water to the chalice.





OFFERTORY (continued): The deacons arrange the bread and wine.



SURSUM CORDA: All sing the responses at this point, one of the oldest parts of the service, which has remained virtually unchanged throughout the centuries: "Lift up your hearts" — "We lift them up unto the Lord"; "Let us give thanks unto the Lord" — "It is meet and right."

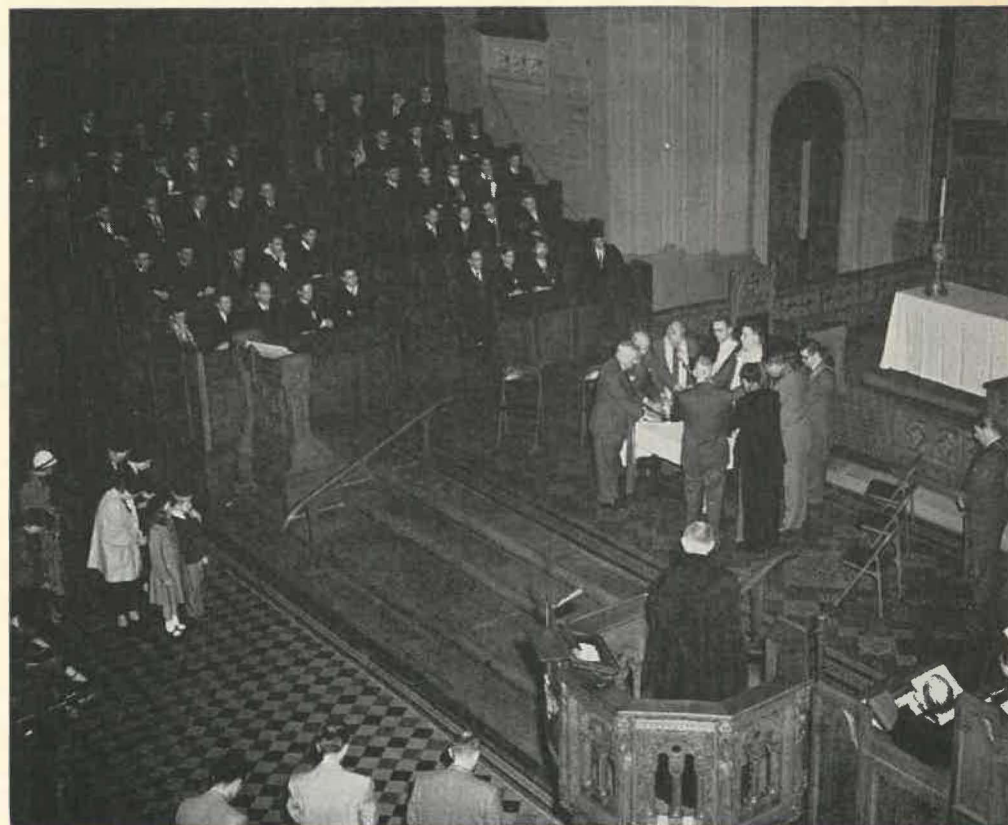
wine. Every Eucharist is like that. That is the whole outline of the Eucharistic service, the original root of the Eucharistic rite everywhere.

"Christianity was concentrated in the Eucharist. Everyone went to it. It was illegal. They risked their lives every time. But they did it at such risk because they believed it to be an absolute necessity. You could give your life to God, they believed, only by giving it into the Church. You could receive it back *only* by receiving it through all the other people's offering to the Church. It was something you could not do without. It was something that could not be done without *you*."

A selected group now went forward. Each one placed in the silver dish a very small loaf of bread (smaller than the usual breakfast roll), and emptied into the chalice some wine from a little bottle. Dom Gregory explained that this was the Offertory — the bread and wine actually given in kind by the people, which the giving of money to provide the bread and wine has replaced. Two children brought in small bottles the water to mix with the wine, as in primitive days.

The bishop then celebrated, singing the Eucharistic Prayer from the most ancient known liturgy, that of the third-century St. Hippolytus. Then the bishop and, after him, the deacons, were communicated. After them, the people received each a fragment of the broken

(Continued on page 21)



THE PRAYER (right): The Consecration, begun at sursum corda, continues as the Thanksgiving (eucharistia) is sung. This was the only prayer in the service. Presbyters join with the bishop in consecrating the sacred elements.

COMMUNION (below): Presbyters, deacons, and people are communicated — in order. The deacon administers the chalice, as today. This was the end of the service, except for the deacon's words of dismissal (see cover picture).



SOUTH PORCUPINE, *S. Quod's*. A successful summer fair was held and a rummage sale is being planned.
 WINELAND, *S. Bacchus'*. Public whists will be held Wednesday evenings.
 GOOD TOWN, *S. Jones Within*. A food and apron sale in November.
 BAD PLACE, *S. Jones Without*. Plans are being made for a card party.
 HUNTER'S COVE, *S. Nimrod's*. The traditional turkey supper . . . a fudge party.

APART from the fictional names, these are all excerpts from a diocesan magazine that makes some pretension to greatness. Similar announcements can be found in similar periodicals throughout the nation.

It is perhaps fortunate that circulation of these is confined to our own people. Were a stranger to read them, he would surely conclude that the Episcopal Church is a church of summer fairs, whist drives, salad suppers, and rum-

I wasn't a deputy, I just went to see what was going on.

B.S. What's General Convention?

Y.P. Oh, it's a meeting held every three years and attended by bishops, clergy, and laymen from all the dioceses.

B.S. What do they do?

Y.P. Well, Toots, they do a good many things, but chiefly they make up a budget.

B.S. (Plaintively) What's a budget?

Y.P. It's the money the Church needs to carry on its missionary work all over the world.

B.S. Oh! Didn't you go to some kind of a convention last spring?

Y.P. Yes. That was the diocesan convention. Its job, too, is to plan a budget for the work in the diocese, that is to say all the churches under our dear Bishop Shoestring, as well as our share for the work of the general church.

B.S. (Looking mystified) By golly, that's two budgets. Are there any more?

Y.P. Yes, Toots, there is one more, the one we have to raise in the parish, on which the others depend. The vestry has to see to the parish budget.

B.S. How?

Y.P. Well, the vestry has to depend

It is worse than funny. It is downright indecent. Not that one would suggest there is anything wrong about parish suppers. Indeed, with the exception of the Eucharist itself, nothing is more capable of promoting and developing a sense of oneness among members of the same church.

In small towns such gatherings could easily be arranged to the spiritual benefit of all. Even in large urban communities it would not be impracticable on a neighborhood basis. But for Christian people to sit down together in this way, making it a sacred act of fellowship, is one thing. To make it a not-too-subtle means to a commercial end is quite another.

At best it is a bit of hypocrisy, for while we speak of it as fellowship, what we really have our eyes on is the money it can be expected to bring in. At worst it is a sordid reflection on our conception of stewardship. The fact that we can so raise a few dollars to keep the parish or some organization thereof from bankruptcy is not an indication that we are in any sense good stewards of the manifold gifts of God.

When will some concerted and well planned campaign toward stewardship

Rummage Sales, Salad Suppers, Card

mage sales, all to the glory of God and to the furtherance of His work upon earth.

This article, however, is not a criticism, pro or con, of diocesan magazines, nor of their editors, but is rather a discussion of the disarray behind the sort of news items quoted above. They are inflicted on their readers solely because they indicate the jocose manner in which so many people pretend to support the Church's work. I say jocose, but perhaps tragic would be a better word.

Churchpeople, being unwilling themselves to give a fair share of their income to the Church, try with varying degrees of success to cajole outsiders into assuming their deficits. In return they promise potato salads, tasty buns, home-made candy at less than popular prices, with an occasional drumstick thrown in as a special inducement.

THE PARSON AND THE BOBBY SOXER

Once (whether awake or asleep I cannot tell, nor does it matter) I overheard a dialogue between a young parson and a bobby-soxer. It went something like this:

Y.P. Hello, Toots, haven't seen you for a long time. I've been away, though. Just got back from General Convention.

on what the people care to give and they give in different ways. Some, though not very many I am sorry to say, give a definite share of everything they earn. If they make ten dollars they give one of them to the church, and so on.

Others have mite-boxes and they put in a penny, when they think about it, especially during Lent. Still others patronize church fairs, suppers, elephant sales, and the like.

Sometimes groups get together and have card parties, though not poker, mind you! They pay so much a game and give the proceeds to the church.

Of course, you understand, there is always a little kept back for booby prizes.

B.S. What is done with the money that is raised in these ways?

Y.P. Oh, some of it is sent to the mission fields in our own country and overseas. Some of it goes toward the priest's salary. Some of it is used to buy altar cloths, candles, and bread and wine for the Holy Communion, and a lot of other things.

B.S. (More and more bewildered) Funny, isn't it?

Y.P. Yes, I suppose it is, Toots, but after all, you know, we've got to get money some way. Even bread and wine have to be paid for.

B.S. I still think it's funny, though.

and giving be set in motion by top authority in the Church and kept moving by all the machinery, spiritual and material, that the Church has at its command? We are constantly being told that when the people *know* they will respond.

Whether or not this is a good psychological premise is open to question. It would probably be easy enough to find flaws in it, but in any case there would surely be no harm in putting it to the test. Should not the emphasis, however, be on *Giving* as a matter of moral urgency, with all the authority of scriptural injunction and with all the appeal of practicability, rather than on giving to missions, or giving to Christian Education, or giving to some other cause.

The tendency to departmentalize the various expressions of a sacred trust confuses the real issue and has dangerous connotations. Everybody knows about these things and is aware of their importance, but not everybody knows the why and how of giving. That is where we must take action — and soon — if the Church is to be released from the bondage of the mite-box.

In this action every instrument we have at our disposal should be utilized to the full — clearly written pamphlets, the backing of the Church press, visual aids, and forthright preaching missions,



Parties, and Tithing

By the Rev. John T. Payne
Rector of Trinity Church, Saco, Me.

conducted on a national scale by the most forceful and convincing preachers the Church can draft for the purpose.

It cannot be repeated too often, however, that the whole strategy should be worked from the top level of the Church's administration and be given extended priority over everything else in our ecclesiastical-economic polity. So long as the emphasis is limited to local effort here and there by parish priests or chairmen of departments of promotion, just so long will our message seem no more than a gentle rustling of leaves in a dense thicket.

The goal must be scriptural and specific in that order, for the appeal "it's in the Bible" is a key that has opened many a stubborn lock. Neither the ordinary Church person — nor the extraordinary, for that matter — is much impressed by the slogan, "give what you can." It smacks of compromise, in which almost everybody indulges at times, but which hardly anybody respects.

Moreover, "give what you can" has a strange, uncertain, vague sound. It is

not used by the United States Treasury at income tax time, nor by the public utilities, the fraternal lodges, the grocer, or the theatre. It is not used at all except by the Church, which is one reason why the Church usually receives the family leftovers, magnificent exceptions to the contrary notwithstanding.

THE 10 COMMANDMENTS AND 1/10

Instead of "give what you can," why not a new slogan: "give one-tenth"? This would at least command respect; and who can doubt that, if it were really put to work, it would result within five years or so in a soundly entrenched bias toward tithing?

The tithe is systematic both in character and practice, and surely God must love a systematic giver as much as He loves a cheerful one. People who do tithe are invariably a cheerful lot, for they have discovered for themselves a well of joy springing up from the depths of a divine order. In addition to that they are delivered from the burden of mental un-

certainty that always plagues the devotees of the hit or miss method of giving, so long as there is any still, small voice within them.

The benefits of widely practiced tithing are many besides obvious financial plenitude for the Church. For one thing (and this I take to be worthy of grave consideration) clergy and laymen would be spared the seemingly pointless trotting once a year to far-off places to attend so-called regional meetings, which are simply outward and visible signs of inward and spiritual ignorance concerning Christian stewardship. As entertainment these meetings have little value, since the stories that inevitably go with them are the same year after year, with perhaps slight embellishment after a General Convention. As symbols of fellowship they really do not amount to much, for no one actually wants to be there, knowing full well there should be no necessity for such meetings. In a spiritual sense it is hard to see how they could add an inch to the stature of any one, and as for practical results it is at least doubtful whether they affect the over all destiny of the budget one iota.

But the saddest thing of all is that our honored Fathers-in-God should be compelled to stand in smoke-filled rooms and plead with eloquent fervor for a few more cents "in the red side of the envelope."

This is an indignity to which our bishops ought not to be subjected. We really should have more respect for the episcopate. It is no exaggeration to say that many a good layman has gone home from a regional meeting wondering if, after all, the chief function of a bishop in the Church of God is not that of begging for money.

This article would be incomplete without reference to the overwhelming blessing which God has promised to those who take seriously the matter of tithing. A Baptist friend (the Baptists, incidentally, go in for tithing in a big way) said to me recently: "Before I became a tither I always seemed to be in a state of confusion financially, and it was difficult to make ends meet. Now, things are different and I seem to be better off in every way. It is hard to explain because my income remains about the same. It may be that since I became systematic in my giving to the Church I am also more systematic in other things. In any case, I can testify that tithing has brought to me many blessings."

Why not? The promises of God are sure. He cannot lie. He has said it, and He will do it:

Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10).

AN AREA *of* OPPORTUNITY

Report by M. M. Milliken, secretary, American Church Institute for Negroes, to the institute board; read to the National Council by the Rev. G. A. Wieland, S.T.D., institute president.

INFORMED legal opinion in Washington was deeply impressed with the unanimity of the decision handed down by the Supreme Court in June in two cases concerning segregation. The issue involved the admission of negroes into white graduate schools in the South. The litigation was won decisively by the negroes without a single justice dissenting.

Many believe that these decisions probably mean an end to segregated higher education. A careful reading of the opinions indicates that almost any negro can contend—and prove—that the separate facilities offered by the publicly supported institutions for his college-level education are not equal in every respect to those available to the whites. Few negro institutions of higher education in the South have facilities that equal those of the colleges for others.

The financial burden on the public authorities for states, counties, cities, and towns of providing equal buildings, equal courses, equal faculties, etc., probably will be impossible of accomplishment in the foreseeable future. This situation has been further complicated by the subsequent transition of our nation to a wartime economy in recent weeks.

With a view to ascertaining first hand, on-the-ground reactions to these court decisions, your secretary has conferred with heads of several of the Southern state departments of education, college presidents and deans, faculty members, trustees and students.

Surprising as it may seem, very little difference of opinion was encountered. Of course, all expressed great interest in the fundamental issue involved, but few individual negroes, regardless of their position, looked upon it as having any direct effect.

Many point out that, except for the relatively few negro students who may for one reason or another seek their education in an integrated college, the great mass will not or cannot do so.

THE SUM AND SUBSTANCE

The dean of one of the largest colleges for negroes sums up the subject as follows:

"In the remote future, as it affects negro students, the Court decision will not change in any revolutionary manner

the present status quo for the following reasons: (1) The traditional cleavage between both races in the South; (2) economic barriers; (3) the fact that opportunities for leadership development would be reduced not to, but below minimum chances, thereby developing another sort of frustration among negro students, which would make excellent soil which Communism would be quick to cultivate."

This man, a negro of liberal education and modern thinking, speaking from a background of several years of actual administration among thousands of college students, concludes his comments by stating:

"It behooves the Church, with its thousand years of history, to move carefully before abandoning procedures in the area of missionary endeavors that have proven their value and merit in the development of useful Christian citizenship."

The highly respected (non-Episcopal) president for 25 years of another state college (negro) has this to say on the same question:

"I feel competent not only to analyze, but to evaluate, the educational needs

of the negro youth, both from an urban and rural point of view. Regardless of court decisions, whether from federal or state level, the negro youth in his struggle for education should not be abandoned by any Communion that, through the years, provided not only a liberal education but which established in him certain Christian morals and principles such as no secular institution is permitted to do. To my mind the Court decisions present an unavoidable challenge to the Christian Churches to provide, not something equal to those offered by the State, but institutions superior in all that it has to offer. The negro not only *wants* that but looks to the Church to provide it." At this juncture it is appropriate to view some of the actual changes currently taking place.

GRADUAL WINNING OF RIGHTS

At present there are 14 states with segregation laws, but recent rulings by the courts have brought about far-reaching changes in the traditional race relationship.

While Congress debates civil rights legislation, Southern negroes gradually are winning some equal rights.

Their progress has been almost entirely aside from segregation barriers, many of which have not been and probably will not be relaxed in the foreseeable future.

However, many Southern states are appropriating large sums for improving the educational opportunities of their negro citizens. This year Florida is spending \$700 per white student; \$890 per negro student. The secretary of the State Board of Control states: "Buildings of comparable nature are being constructed for negro and white colleges."

Mississippi has appropriated \$6,000,000 in 1950 for the express purpose of increasing the salaries of negro teachers, for transportation of negro students, and for negro school buildings.

Louisiana has appropriated this year \$1,000,000 for higher education facilities for negroes.

Four states in which segregation now prevails in the schools have not as yet had any test cases under the Supreme Court ruling. These are Georgia, Alabama, Mississippi, and Tennessee. They have improved their facilities for ne-



groes, ostensibly to conform with the doctrine of "equal but separate" and, in addition, they provide out-of-state scholarships for negroes.

Early in September a three-judge federal court sitting at Charlottesville, Va., issued an injunction to compel the University of Virginia to admit a negro petitioner, and others "similarly situated," to its law school. Six other Southern state universities have now accepted negro students, either after the successful prosecution of lawsuits by the applicants, or voluntarily (*i.e.*, Missouri, Maryland, Oklahoma, Texas, Arkansas, and Kentucky).

DISPROPORTIONATE NUMBERS

The evidence suggests that in graduate schools an important bridge over the cultural gap is being built. An era is beginning that may shed brighter light over the complexities of race relations.

An examination of the actual enrollment of negroes in integrated colleges provides some evidence to the natural tendency of races to segregate themselves. Also there are other indications that negroes want their own institutions, churches, press, hospitals, places of entertainment, etc., since even in those sections of our country where legal segregation is not sanctioned, negroes have established and maintained them. So, for that matter, have other races followed the natural tendency to congregate together. Examples are: the Chinese of San Francisco and New York, the Poles of Buffalo, the Swedes of Wisconsin, and the Irish in Boston.

It is to be carefully noted that white state universities which are and have been open to negroes, North, South, East and West, have so few negroes in attendance. In the South, for instance, Arkansas University has enrolled only three negro students since 1947, as contrasted with 1400 in the negro state college. Texas University enrolled five during the 1950 summer session, compared with 4400 in the same period in negro state colleges; Oklahoma University, 20, State Negro, 1200; Kentucky, 10, State Negro, 700; Maryland, 10, State Negro, 1500.

Among other reasons for these extraordinarily disproportionate numbers, one of major importance is the growing tendency to eliminate the last vestige of religious life on the campuses of publicly supported schools and colleges. One such striking example comes to mind.

In some New York City public high schools the last commencement exercises were abandoned because the program called for an opening prayer. It was contended by some that the prayer was a religious ceremony and that the law forbids any religious services in school. The New York School Board conceded that prayer is a phase of religion and, on the basis of this decision, it forthwith bowed



to the demands of the anti-religious parents.

This brings us to the consideration of the place of the Church in this changing of the old order. What is wanted by the institutions affiliated with the Episcopal Church? What is to be the answer of the Church to their wishes? These are questions to which we now seek the answer.

First and foremost these institutions desire above all else to preserve their long and intimate contact with the Episcopal Church. They want to continue to be known far and wide as "Church Schools" or "Church Colleges." They wish, if anything, a strengthening of the religious influence in their plans.

Without exception they are convinced that there is a definite, permanent place for their service to the negro race which can never be fulfilled by public schools and colleges. They do not visualize these institutions as "segregated" schools; instead they consider them as opportunities for self-expression, something very questionable of attainment in any integrated institution, especially in the South where the racial population is numerically more nearly in balance.

Moreover, until the negro race has been able to advance a larger proportion of individuals in the professions and as entrepreneurs, relatively few families can hope to achieve for their children the financial support required by attendance in the predominately white colleges and universities in either the North or South.

It is therefore, the consensus of informed opinion of educators of both races, as well as of the majority of Negro students in the South, that there not only is a secure place but a great demand for institutions organized and subsidized by private agencies such as the Episcopal Church—provided, however, that quality of faculty be at least equal,

and preferably superior to that of other similar institutions, and that comparable physical facilities are maintained.

The schools now operating under the sponsorship of our Church have progressed steadily. Those that for one reason or another failed to advance have been dropped from the list of supported institutions. It may be said with fairness that until recently, prevailing public standards have at least been approximated.

Now the old order changeth. The new conditions bring the Church face to face with two alternatives: (1) either to abandon support to some or perhaps all of the negro schools that are understaffed and inadequately equipped to provide the superior educational features required to compete with the work of other private and public supported institutions, or (2) to prepare and support adequately a program which will re-establish the Episcopal Church as one of the leaders in an area of great opportunity.

The foresight and courage of those who originally conceived a similar opportunity nearly fifty years ago has produced results visible in every direction.

Now comes another challenge with even greater possibilities to the Church. Perhaps as never before is there a great need for well trained leaders in the sciences and professions, irrespective of race or color.

Fortunately a half century of growth and soundly administered policies has provided the nucleus for the further progress of a first rate college preparatory school, a college for teachers, a full academic college already rich in tradition that needs only money to become one of the really great influences upon youth, and, lastly, a fine polytechnic institute merely waiting for the equipment and staff to establish it as a school of science, chemistry, engineering, architecture, and related subjects.

Properly developed and supported, such a group offers a great opportunity for strengthening the Church in an area now vastly outnumbered by other Communions. The latter are alert at this very moment to seize the advantage available to them. We should be no less so.

There are a multitude of details to be worked out and studies to be made before the transition from existing operations to those suggested, which of necessity would be gradual and time-consuming.

But what can be and should be done at once is to reach agreement upon, and to establish, the basic policy that is to be controlling in the future.

Furthermore, a reappraisal of the original allocations of the Reconstruction and Advance Fund is either under way at this time or is contemplated for the immediate future. It is entirely possible that most, if not all, of the capital needs could be met from this source.

Plebiscite for Churchmen

THE annual every member canvass is the time when Churchmen have an opportunity to vote for or against their Church. An adequate pledge on the black side of the envelope is the best possible vote of confidence in your parish; an adequate pledge on the red side is a vote of confidence in your diocese and the general Church. An inadequate pledge, or none at all, on either or both sides, is in effect a vote of "no confidence" in this annual Church-wide plebiscite.

A special responsibility lies upon the canvassers in this plebiscite. Their job is two-fold, to set forth the needs and opportunities of the parish, and to present the claims of the world-wide mission of the Church. If the canvass is properly set up, they usually do well in the first part of their job. These men know the parish, and they can present its needs adequately. But it is equally important that they know the work of the Church in the diocese and in the world, and that they present it with the same skill and enthusiasm.

The laymen's training program of the Church is helping to meet this need. Key laymen in every diocese have been trained in the meaning, extent, and requirements of the Church's Program. They are ready to help every parish and mission by presenting the story to the congregation, and by briefing the canvassers. But it is up to the rector, vestry, and canvass chairman to make use of them, and to see that the story is translated into terms of the local every member canvass.

Last year General Convention voted enthusiastically to go forward in the work of the Church all along the line. This year that vote faces the acid test of ratification or rejection by the parishes and missions in the every member canvass, which must provide the funds if the program voted at San Francisco is to be carried out.

Let every parish and every Churchman cast a resounding vote in favor of the Church by pledging as generously as possible to the program that was so heartily endorsed by their representatives in General Convention a year ago.

A Protestant Mindszenty?

IN our recent editorial on Christianity Behind the Iron Curtain [L. C., October 8th], we did not mention the state of the Church in the Soviet zone of Germany. Indications are that the situation there is getting increasingly difficult for both Protestants and Roman Catholics. Spokesman for the Protestants against encroachments by the Communist government is Bishop Otto Dibelius, president of the Evangelical Church in Germany, who is apparently as bold in his defiance of the Soviet authorities when he feels they

infringe the liberty of the Church as was Cardinal Mindszenty against the Hungarian Communist government.

In the spring of 1948, Bishop Dibelius issued a pastoral letter urging German Christians to resist "any pressure put upon their convictions and consciences" by Soviet authorities. In April and again in July of the present year, Bishop Dibelius wrote official letters to the Communist minister-in-chief of the East German Republic, Otto Grotewohl, answering charges made against him and defending the rights of the Church.

At the same time Bishop Dibelius, who had called upon President Truman when he was in this country en route to the meeting of the central committee of the World Council of Churches in July, denied the charge that the object of his trip was to conspire with the President and with John Foster Dulles (an "American political personage") on the political attitude of the Church in East Germany.

At a Soviet-sponsored "clergymen's meeting" in Potsdam the last week in August, attended by only one per cent of the Protestant pastors of the area and by a single Roman Catholic priest, the Communist minister-president of Brandenburg charged Bishop Dibelius and other Church leaders with "sabotaging the peace." "The government has evidence," he said, according to the press service of the World Council, "that numerous pastors quite openly oppose the supreme authority in the Soviet zone and do not even shrink from trying to influence their parishioners along similar lines."

If the Communist authorities in Eastern Germany decide to make an example of "treasonable acts" on the part of Church leaders, as they have done in Hungary, Romania, and Bulgaria, Bishop Dibelius is likely to be the victim. We honor him for his courage in standing firmly for the truth of Christianity against the attacks of an atheistic government, which holds all the trump cards against him and those who stand with him.

The April letter countercharged that the government is ignoring constitutional separation of Church and State which, he said, are two separate spheres, and if the Church is willing to recognize this, so should the State. The Bishop also declared that the government is intentionally negating what teaching the Churches are able to accomplish by forcing upon German youth secular teaching contradictory to Christian teaching. "No State can prosper," he wrote, "if true authority does not abide in it. And such authority cannot be achieved as long as nine-tenths of its citizens have the impression that they are to be forced to accept what they cannot freely believe."

The July letter hotly denies Minister Grotewohl's charges, made earlier in July at a mass rally of the Communist Party in the East Zone, that Bishop

A Baptismal Sermon

By the Rev. WILLIAM J. ALBERTS

IT HAS long been my conviction that Baptism, as commonly administered in our parishes, is meaningless because few, if any, of the spectators know what is going on. Accordingly, I began several years ago to make each Baptism the occasion for a little instruction immediately preceding the ceremony.

This is the form which I use:

"This morning we are to baptize an infant. It is a profoundly significant event. Because this is not adequately realized it is my custom to give a brief instruction to the parents and God-parents before administering this sacrament.

"The Christian Church teaches us that we come into the world bearing the unhappy consequences of the rebellion of human nature against God. The technical name for this state is original sin. By this we do not mean, of course, that this helpless infant is guilty of having committed sin. What we do mean is that there is inherent in this child, as in all human nature, the possibility of spiritual degeneration.

"Just as this child has inherited certain physical characteristics from its ancestors, so also has it inherited from the same ancestors a defective spiritual nature due to man's unwillingness to live up to the full possibilities which God intended for man when he created us.

"Because God is love. He seeks to win us to the fullness of the life of love which can only be realized by union with Himself. To offset man's rebellion God became man and instituted the sacrament of Holy Baptism by means of which there is given to this child 'that which by nature he cannot have,' namely the possibility of achieving this union with God Himself.

"What the Christian Church asserts is that man is not merely the highest form of animal life, but that he is the lowest form of spiritual life. In other words, that man does not share only the animal life of brute creation but that he has the possibility, alone, of all creatures on earth of sharing the Divine Life. Thus, we say that man is the Child of God.

SHARING PERFECT HUMANITY

"In Baptism, the life of the child is joined to the life of our Lord. In this way his imperfect human inheritance is made perfect because he now shares the perfect Humanity of our Lord.

"Apart from this union with Christ even the best human life falls short of that perfection of human nature which is in Jesus and which is the true natural life of man in the sense that it is the kind of life God intends man to live and for which He created him.

"There are those who will say, 'Do you mean that this simple action of pouring water upon a child's head and saying certain words can make so tremendous a difference?' To which we reply, 'We most assuredly do.' Consider for a moment what happens when a man and a woman get married. They come into the church two individuals; they say certain words; they make certain promises and as a result, their entire status is changed. Before God and the State they are no longer two but one. Never again by any subsequent action can their status revert to what it was before their marriage.

"Or consider the case of a man who lives in the United States but is not a citizen. No matter what the high moral tone of his life may be, he is not given the privileges of citizenship until such time as he appears before the proper authority

and is admitted to citizenship. His entire status and his relationship to the United States is changed by the words which are spoken and the action which is performed. He receives privileges which he does not have and can not exercise in any way apart from this experience.

NOT A SYMBOL, BUT A MEANS

"In the same way does the Church regard Baptism. It is not merely a symbol of something, it is the very means by which the status of a child is changed so that his relationship with God becomes, after it, what it was not and could not be apart from it.

"Without making any dogmatic assertion about the future state of those who do not receive Holy Baptism, we do insist both upon the necessity and tremendous importance of Baptism. Therefore, those of you who are acting as godparents or sponsors for this child are not merely honored by having been chosen to act in this capacity, but have had bestowed upon you a most solemn obligation. You will shortly promise to see that this child learns 'the Lord's Prayer, the Creed, the Ten Commandments and such other things as a Christian ought to know and believe to his soul's health.' You will also promise 'that this child, so soon as sufficiently instructed, shall be brought to the bishop to be confirmed by him.' These are no words to be lightly assented to.

"In effect, you are signing a promissory note to God to do all in your power to see that the status of this child is fully protected and its possibilities realized. You are the guarantors that this child will receive, in proportion to its capacity to receive it, instruction in the Faith of the Church.

"It is incumbent upon you to show by your life the beauty and the power of that Christian life to which this child is now to be admitted. That you may better do this, you are urged yourself to be faithful in your attendance upon the worship of the Church and to remember in your daily prayers, this, your spiritual child."

Dibelius and other leading German pastors of today supported the Nazis and "blessed Hitler's weapons in his war of plundering." Defying the minister-in-chief to name "a single person whom the expression would fit," Bishop Dibelius demanded, "Name one! — you can't. There is none. . . . The sentence is a massive propaganda lie."

Bishop Gilbert

AS Charles Kendall Gilbert retires from the leadership of the diocese of New York, he carries with him the affection and admiration of all its members, and of a host of friends throughout the Church, and in other communions. Although he served for only three years as diocesan, he was for seventeen years before that Bishop Manning's loyal assistant, as suffragan bishop; accordingly, his retirement brings to a close twenty years in the episcopate. During that time he has endeared himself to all Churchmen; and under

his leadership the diocese has attained a new and inspiring spirit of unity and coöperation.

Bishop Gilbert is essentially a modest man — quiet, unassuming, hard-working. His episcopate has not been a spectacular one; but it has been one of steady growth, both in numbers and in understanding. There is no parish or mission so small that Bishop Gilbert has not visited it and endeared himself to its priest and people. And there are few good causes in the community with which his name and presence have not been associated.

The diocese of New York will miss Bishop Gilbert's leadership; but the city and the Church are fortunate in that he will still be living among us, and we are confident that his voice will continue to be heard, both in the House of Bishops and in the many activities of Church and community to which he will continue to devote his time and constructive influence. We trust that that influence may continue for many, many years.

Theology for Main Street

IF human sin is the one road to sanctity, Adam fell upwards." This is but one of many succinct summaries in *The Truth of the Gospel*, by G. B. Caird (Oxford. Pp. vii, 168. \$1.75).

The quotation, from the chapter on the problem of evil, clinches the rejection of the theory that "evil is a necessary step in the progress of the world toward its ultimate goal" (p. 73).

This and the chapter on the Trinity are perhaps the best in this condensed but comprehensive apologetic, in non-technical language, for Christianity. After clearing the ground of obstacles to the initial act of belief, the author considers such topics as the Christian doctrine of God, the person and place of Christ, man and his destiny, and Christian life in the world.

Mr. Caird, who is professor of New Testament Literature at McGill University, Montreal, accepts the miraculous element in the Gospels, as well as the Trinity and the Incarnation. He believes the evidence for the empty tomb to be unimpressive in itself, but substantial when taken with the reality of the resurrection appearances. On the other hand, his discussion of the Virgin Birth is concluded: "Personally I am never quite able to make up my mind, and I do not think it matters a jot."

Despite one or two jarring notes of this sort, Mr. Caird has provided a racy and readable treatment of the central Christian doctrines — the fitting conclusion of a trilogy, "designed to provide the casual and not too well-informed Christian with the basic facts about his religion" [L. C., October 8th and 22d].

THE CHRISTIANITY OF MAIN STREET, by Theodore O. Wedel (Macmillan. Pp. x, 112. \$2), is a book that ought to be in every public library—and read by those in high places who keep telling us that all would be right with the world if only people followed the teaching of the Sermon on the Mount.

On the contrary, Canon Wedel shows that it is just this creedless Christianity of the man on the street, this religion of ideals, that results, when carried to its logical conclusion, in an inhuman tyranny, such as has come to pass in our own time in Germany and Russia. America's humanistic Christianity, according to Canon Wedel, is not yet completely secularized; but it is in process of becoming so—and that in proportion to its apparent success.

As against the moralistic Christianity

of Main Street Canon Wedel sets what he calls classical Christianity. The difference is vividly illustrated by two ways of reading the Gospel story. It may be read as a "log cabin to White House story" or as a "White House to log cabin story": as a drama in which a man is the hero, or as one in which the hero is God Himself. The contrast Dr. Wedel sets forth in a chapter that is itself a stirring piece of dramatic writing.

The concluding chapter presents the historic creeds, the Apostles' and the Nicene, as concise summaries of the story of God's action on man's behalf, and shows that, in a religion based upon these, none of the positive values of humanistic Christianity is lost.

Of Interest

PRISCILLA LYDIA SELLON, by Thomas J. Williams (London: SPCK. Pp. xxiv, 311. 20/-), is a biography of one described as "the introducer of the modern conventional system into the Church of England." To be reviewed more fully later.

Spiritualism, Reincarnation, and Immortality, by Marcus Knight (London: Gerald Duckworth. In America: Macmillan. Pp. 128. \$1.25). An examination of popular alternatives to Christian belief in the after life (No. 6 in *The Colet Library*, ed. by Very Rev. W. R. Matthews, dean of St. Paul's, London).

Christianity on the Frontier, by John A. Mackay (Macmillan. Pp. 206. \$2.50). Frontiers upon which the Church's impact is needed are the political, the cultural, and the missionary frontiers, according to Dr. Mackay, who is president of Princeton Theological Seminary.

Your Bible and You, by Charles R. Erdman (Philadelphia: The John C. Winston Company. Pp. 180. \$2.50). Background material on the Bible and the several books thereof, designed to help people become daily readers of Holy Scripture. Dr. Erdman is professor emeritus of Practical Theology, Princeton Theological Seminary.

Render to God, by J. Spencer Kennard, Jr. (Oxford. Pp. x, 148. \$3). A carefully documented dissertation on the meaning of the tribute money saying,

and of its bearing upon the relation today of religion to the political situation.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XII (Grand Rapids: Baker Book House. Pp. xxvi, 575. \$4.50). The conclusion of this important reprint: from Trench (Richard Chenevix) to Zwingli (Huldreich), with an appendix.

This Little While, by John W. Lynch (Macmillan. Pp. 93. \$3). The life of Christ in narrative verse, by the author of *A Woman Wrapped in Silence*. Impriatur: ✠Walter A. Foery, Bishop of Syracuse, N. Y.

Fire Upon Earth, by Norman F. Langford (Westminster Press. Pp. 207. \$2). The story of the Christian Church told for young people and adults, by a member of the staff of the Presbyterian Board of Christian Education in Philadelphia. Illustrated with attractive drawings by John Lear. *I Will Build My Church*, by Amy Morris Lillie (Westminster Press. Pp. 192. \$2.50). Church History for children (ages 9 to 12), told from a Protestant viewpoint. Profusely illustrated in rich colors.

The Church and Healing, by Carl J. Scherzer (Westminster Press. Pp. 272. \$4). A history of the Church's efforts to carry out the divine commission to heal the sick, from New Testament times to the present, by the chaplain of the Protestant Deaconess Hospital, Evansville, Ind.

Haggerston Jubilee, by H. A. Wilson (London and Oxford: Mowbray. In America: Morehouse-Gorham. Pp. 127. Paper, \$1.35). Twenty-five years as vicar of St. Augustine's, Haggerston, an east end London parish, by the author of *E. 2, Jigsaw, East Window*, etc.

A Child Kneels to Pray, by Grace Noll Crowell (Augsburg Publishing House. Pp. 33. \$1). Prayers for children in verse form, illustrated by Lee Mero.

The Yoga of the Bhagavat Gita, by Sri Krishna Prem (Harper. Pp. xxix, 224. \$3). The Yoga of Action, the Yoga of Renunciation, the Yoga of Meditation, the Yoga of Knowledge, the Yoga of Devotion, etc., etc.

The Proverbs of Solomon: A New Constellation [of different translations], with introduction, notes, glossary and index by A. D. Power (Longmans. Pp. xviii, 225. \$1.75).



DIOCESAN

NEW YORK

Strengthening the Life

St. Ignatius' Church, New York city, was filled twice a day throughout the "People's Mission," conducted by Dom Gregory Dix, Prior of Nashdom Abbey, England, October 8th to 15th. Present were members and former members of the parish, Churchpeople from other New York parishes, and members of parishes in nearby dioceses. Many of these came first to an early Mass and returned in the evening to the mission service. The theme of the mission was "The Divine Life in the Church."

At the Solemn High Mass on Sunday, October 8th, Dom Gregory, who preached, told the people that the purpose of a mission was not primarily the benefit to those taking part, but rather the strengthening of the life of the Church through strengthening the members of the Church.

"The Day Thou Gavest"

Solemn Liturgy and Communion at 10:30 AM began the Liturgical Day held on October 12th at St. George's Church, Stuyvesant Square, under the joint sponsorship of St. George's Parish and St. Ignatius' Parish, New York City.

Celebrant of the Liturgy was Bishop Mallett of Northern Indiana, assisted by the Rev. Cuthbert A. Simpson, Professor of Old Testament at the General Theological Seminary, as gospeler, and William H. Crawford of St. George's Parish as epistoler. Master of Ceremonies was the Rev. C. Kilmer Myers, vicar of Grace Church, Jersey City, N. J. The sermon was preached by Dom Gregory Dix, OSB, Prior of Nashdom Abbey, England.

Bishop Gilbert of New York presided. Present also were three other bishops: Donegan, coadjutor of New York, Boynton of Puerto Rico (suffragan elect of New York), and Sherman, suffragan of Long Island.

The celebrant, gospeler, and epistoler wore their traditional vestments (chasuble, dalmatic and tunic), and faced the congregation from behind the altar, which is both the ancient position and that customary at St. George's Church. Incense was used to emphasize two of the central actions of the Liturgy — the solemn singing of the Gospel and the Offertory. The corporate nature of the Offertory was expressed by a procession of lay persons, men and women, carrying the bread and the wine to the altar.

The music was supported by a choir of two hundred GTS students in gowns. The Liturgy was sung to Healey Wil-

Don't Be Afraid to Ask Questions

What's the Priest doing up there at the Altar during the Eucharist? What's the name of that colored vestment? Why isn't it worn at other services? What's the Sanctus Bell for? Just to be "High Church?" Why does the Priest wash his fingers before celebrating? Why sign ourselves with the Cross? Just because others do it? When genuflect, and when simply reverence the Altar? What are the Priest and Server mumbling over before the Eucharist begins? Why Confession for ME? Why should I make my communion at least weekly? What are the Holy Days of Obligation? Why bother about them? What really is this Catholic Religion one hears so much about? There are hundreds of Episcopalians who haven't the slightest idea about what's transpiring all around them in their churches, and are too proud to ask questions for fear of showing ignorance? Isn't

Christ, His Church and Religion, big, important, GRAND enough, for us all to learn all we can about Them, and to live above our little prides, our "sins, negligences and ignorances," as the Litany so neatly puts it?

Don't be ashamed to ask your priest such questions. Watch his face light up with the pleasure it gives him to impart the knowledge you need. That's what he's there for. If your parish is at present VACANT, then WRITE US. We'll see that you are answered, and if it's too ponderous for us (we're only simple-minded churchmen, after all) we'll submit it to the best authority we know in The Church—but, listen, don't start asking anything but salient questions of us. Lay off the heavy, controversial, and non-essential business. We're here simply to help you worship and glorify God in an acceptable, INTELLIGENT manner.

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DIOCESAN

lan's *Missa de Sancta Maria Magdalena* (*The Hymnal 1950*: Nos. 710-713), with the Creed sung to plainsong, mode iv. Hymns were sung at the liturgically correct places, with the whole of Psalm 145, to an Anglican chant, sung as the Gradual. Collect, Epistle and Gospel (for Maundy Thursday) and the other "dialogue" portions of the Liturgy were sung according to *The Choral Service*, published by the Joint Commission on Church Music, under the authority of General Convention.

The text of the service was in accord with the rubrics of the Book of Common Prayer, with neither addition nor subtraction.*

A printed guide to the service, commenting upon the general Anglican tendency toward simplicity of ceremonial, goes on to say that such simplicity "needs to be balanced on occasions by a more communal rendering in which both the clerical and lay orders of the Church take a more active part. This, of course, involves a more elaborate ceremonial, for the obvious reason that with an increase in the number of people engaged in the performance of any action there must be more movement. What we call ceremonial is simply the movement which necessarily accompanies the rite — the rite being the words of the service — and it is planned in such a way as to bring out the meaning of what is being done."†

After this service, there was a box luncheon in the parish house. At 1:30 the Church was again filled, for the "Liturgical Demonstration" [See page 10]. This was followed immediately by Choral Evensong, concluded with hymn 179 "The day thou gavest, Lord, is ended," and the closing prayers.

NEW JERSEY

"How to" Replaces "What to"

Instead of dealing with Bible facts and Church knowledge, this fall the institutes for Sunday school teachers in the diocese of New Jersey will be entirely devoted to methods. Teachers will take the part of pupils and learn, by actual practicing, the best way to tell stories, conduct drill, and guide discussions. Ac-

*An exception would appear to be the singing of "The Lord be with you" and its response before "Lift up your hearts"; yet "Lift up your hearts" is preceded by the ancient salutation in the Prayer Book baptismal office.

†The Committee on Arrangements: the Rev. C. Kilmer Myers, vicar of Grace Church, Jersey City, N. J.; the Rev. Cyril C. Richardson, professor of Church History at the Union Theological Seminary, New York; the Rev. Cuthbert A. Simpson, professor of Old Testament at the General Theological Seminary, New York; the Rev. Edward O. Miller, rector of St. George's Church, New York; the Rev. Wilfred F. Penny, rector of St. Ignatius' Church, New York. Music for both of the services was under the direction of Ray F. Brown, organist of the General Theological Seminary, and George W. Kemmer, organist of St. George's Church.

ording to the Rev. Victor Hoag, diocesan director of religious education, they will even practice facial expressions and gestures. They will also learn how to teach with filmstrips. It is the aim of the diocesan department of religious education, which arranged the institutes, to have every one of the 1200 teachers in the diocese attend one of 16 institutes.

WEST TEXAS

On the Air

For six weeks this fall the Rev. H. Paul Osborne, rector of St. Paul's Church, San Antonio, Texas, has been giving the brief address on the 7:15 AM Morning Devotions radio program in San Antonio sponsored by the local Council of Churches. Under the auspices of the Council some 600 religious broadcasts are made each year. The subjects covered by Fr. Osborne in his addresses were: "What we think about God, man, and Jesus Christ"; "the Holy Spirit"; "the Church"; "the means of grace"; and "personal problems (sin, pain, war, marriage, death)."

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DEATHS

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

William Nehemiah Wyckoff, Priest

The Rev. William Nehemiah Wyckoff died on October 12th at the age of 83.

From 1939 to 1946, Fr. Wyckoff was chaplain of the DeKoven Foundation, Racine, Wis., and continued to live there until his death.

Surviving him are his wife, Jane Aspinwall Wyckoff, one son, and a granddaughter.

Fr. Wyckoff's first parish was Trinity Church, Lincoln, Ill., and his last, St. Mark's, Des Moines, Iowa. He also served churches in Pekin, Ill.; Gary, Ind.; Holland, Mich.; and Garden Grove, Ia.

Roland C. Ormsbee, Priest

The Rev. Roland C. Ormsbee, vicar of St. John's-by-the-Sea Mission, Kaha-luu, Kaneohe, Oahu, T. H., died on October 18th at Tripler General Hospital in Hawaii after a prolonged illness.

The Rev. Mr. Ormsbee came to Honolulu in 1946 from Emporium, Pa., where he had been rector of Emmanuel Church. Before that he had served churches in Newark, N. J., New York

city, and in White Plains, Queen's Village, Long Beach, and Mineola, N. Y.

He was born December 30, 1886 in Beacon, N. Y., and was a graduate of Brown University and Berkeley Divinity School.

Surviving the Rev. Mr. Ormsbee are a daughter, Mrs. Alfred L. Davenport, North Hollywood, Calif., a son, Dr. R. B. Ormsbee, New York, and a sister, Mrs. Robert Gleason, Honolulu.

Ethel Richmond Powell

Ethel Richmond Powell died on October 19th at her home in Portland, Ore., at the age of 85. Mrs. Powell was a daughter of a priest, the late William Richmond, and the widow of a priest, the late William R. Powell who was rector of Trinity Church, Portland.

After her graduation from St. Katharine's Hall, Davenport, Iowa, she taught for a number of years. During this time she was a choir soloist and a Sunday school teacher. After her marriage she became interested in church missionary work among the Japanese and the late Bishop Walter Sumner requested her to guide and direct the first Japanese mission in Portland.

Mrs. Powell is survived by a sister, Mrs. Louis T. Parker, Oak Park, Ill., by a step-daughter, Helen Landcaster, Portland, and by four nephews and three nieces.

Harry H. Belt

Harry H. Belt, Justice of the Supreme Court of the State of Oregon, and a member of the standing committee of the diocese of Oregon, died on August 6th.

Justice Belt was a native of Salem, Ore. He was judge of the Circuit Court of Polk and Yamhill counties from 1914 to 1924. He became a Justice of the Supreme Court in 1925. He was Chief Justice from 1945 to 1947.

Justice Belt was a communicant of St. Paul's Church, Salem.



Primitive Liturgy

(Continued from page 11)

Bread and a sip of the Wine. Then, the people came again, with small boxes, in which to place pieces of the Bread, in order that they might communicate themselves every day until the next Sunday. They regarded it as necessary to receive the Holy Communion daily; but the service could not safely be held so often — if indeed held safely at all. Last of all, the bishop put aside Bread to take to the sick.

Dom Gregory Dix said, and repeated the statement several times, that this

"liturgical demonstration" was *not* a celebration of the Holy Eucharist. It was simply a *dramatization* of it, in order that people might realize more vividly than they could by reading, just how the Holy Communion was celebrated in the early Church; and that they might see clearly that the Eucharistic rite, in its essentials, everywhere, at all times, shows distinctly that it sprang from the same root. The Christian Church does what Christ did at the Last Supper — "for the recalling of Him."

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CHANGES

Appointments Accepted

The Rev. George Cochran Ashton, formerly rector of the Church of the Redeemer, Oklahoma City, Okla., will become rector of two of the Negro churches in the diocese of Southwestern Virginia the latter part of November: the Chapel of the Good Shepherd at Lynchburg and St. Philip's Church, Bedford. Address: 1708 Taylor St., Lynchburg, Va.

The Rev. Thomas M. Baxter, formerly vicar of St. Peter's Mission, Portland, Ore., and city missionary in Portland, is now vicar of St. Mary's Mission, Woodburn, Ore., and chaplain to Churchmen in state institutions. Address: Box 129, Woodburn, Ore.

The Rev. Franklin P. Bennett, formerly rector of St. Paul's Church, Syracuse, N. Y., bas for some time been rector of St. Paul's Church, Flint, Mich. Church address: 711 S. Saginaw St.; home: 1101 Woodside Dr.

The Rev. A. Blanchard Boyer, formerly deacon in charge of the Church of the Ascension, Neodesha, Kans., is now curate of Christ Church, Dallas, Tex. Office: 602 W. Tenth St.; home: 1035 N. Windomere St.

The Rev. George Henry Brant, formerly vicar of St. Mary's Church, Vegreville, Alberta, in the diocese of Edmonton, Canada, is now priest in charge of St. John's Church, Boonton, N. J. Address: 46 E. Blackwell St., Dover, N. J.

The Rev. Charles J. Brown, formerly of Drumheller, Alberta, Canada, will become priest in charge of St. Mark's Church, Clark Mills, N. Y., and St. Peter's Church, Oriskany, late in November.

The Rev. Joseph Manly Cobb, formerly rector of St. James' Church, Leesburg, Va., is now priest in charge of St. James' Mission, Roanoke, Va. Address: 2416 Tenth St., N.W.

The Rev. Albert G. Colburne, formerly rector of Grace Church, Cedar Rapids, Ia., will become rector of St. Clement's Church, Seattle, Wash., on December 1st.

The Rev. Howard L. Cowan, formerly curate at St. John's in the Village, New York, is now assistant at the Church of the Incarnation, Detroit. Address: 10331 Dexter Blvd., Detroit 6.

The Rev. James Boyd Davis, formerly rector of the Church of the Holy Trinity, New York City, is now rector of the Church of the Transfiguration, Blue Ridge Summit, Pa.

The Rev. Bert F. A. Ede, formerly missionary in charge of St. James' Church, Detroit, is now assistant at All Saints' Church, Pontiac, Mich. The Rev. Mr. Ede had contemplated leaving the diocese of Michigan, but announced this change of plans recently.

The Rev. Arthur K. Fenton, formerly rector of the Church of the Advent, Jeannette, Pa., is now rector of St. Paul's Church, Lock Haven, Pa., and Trinity Church, Renovo. Address: 119 S. Fairview St., Lock Haven, Pa.

The Rev. Grant Folmsbee, formerly associate rector of Christ Church, Dallas, is now chaplain and executive secretary of Episcopal Community Service and vicar of St. Andrew's Church, Dallas. Address: 1516 Pennsylvania Ave.

The Rev. George H. Jones, formerly assistant priest at St. Paul's Church, Akron, Ohio, will become rector of St. James' Church, Boardman, Youngstown, Ohio, on November 15th.

The Rev. John M. Lax, formerly assistant at Christ Church, Coronado, Calif., is now vicar at the Church of the Holy Apostles, Los Angeles. Address: 3315 Verdugo Rd., Los Angeles 65.

The Rev. Kenneth C. Morris, formerly assistant at All Saints' Church, Pontiac, Mich., is now rector of St. Stephen's Church, Armonk, N. Y.

The Rev. Frederic J. Raasch, rector of Epiphany Church, Independence, Kans., is now also in charge of Ascension Church, Neodesha.

The Rev. Paul Emil Shultz, formerly rector of St. Peter's Church, Altavista, Va., and the Church of the Good Shepherd, Evington, is now rector of St. Mark's Parish at Brunswick in the diocese of Maryland.

The Rev. Frederick E. Stillwell, formerly rector of St. Mark's Church, Lake City, Minn., is now vicar of St. Michael's Mission, U. S. Naval Ordnance Test Station, Inyokern, China Lake, Calif. Address: 219 Church St., Ridgecrest, Calif.

The Rev. Edward E. Tate, formerly priest in charge of St. Paul's Mission, Bailey's Cross-Roads,

Va., is now priest in charge of Olivet Chapel, Franconia, Va. Address: 212 Ubler Terr., Alexandria, Va.

Armed Forces

Chaplain (Major) W. Hubert Bierck, formerly post chaplain at Fort Monroe, Va., is now hospital chaplain at Valley Forge Army Hospital, Phoenixville, Pa.

Chaplain William E. Bowker, on leave of absence as rector of the Church of the Holy Communion, Buffalo, is now chaplain of the 102d AAA Gun Battalion, U. S. Army. Address: Abercorn Terrace Apts., 117, Savannah, Ga.

Chaplain (Major) Charles H. Urban, formerly at Fort Sam Houston, Tex., may now be addressed at Casual Officers' Personnel Sec., APO 613, c/o P.M., San Francisco.

Chaplain William H. Weitzel, formerly assigned to Camp Atterbury, Ind., may now be addressed at HQ 190th Field Artillery GP, Camp Rucker, Ala.

Resignations

The Rev. Seth C. Hawley, formerly rector of St. Mark's Church, King City, Calif., has retired. Address: Box 276, Coronado, Calif. Residence: 902 F. Ave., Coronado.

Changes of Address

The Rev. John H. Bull, who is serving St. John's Church, Old Hickory, Tenn., may be addressed at 1403 Turner St.

The Rev. Dr. G. M. Cutting, retired priest of the diocese of California, formerly addressed at 2344 Curlew St., San Diego, and at Rancho Sante

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THE LIVING CHURCH

CHANGES

Fe, Santiago County, Calif., should now be addressed at 2206 Sixth Ave., San Diego, which will be a permanent address.

The Rev. Dr. Herbert Pierrepont Houghton, who retired from the active ministry two years ago and from his work as professor of Greek at Carleton College this last June, may now be addressed at 1919 Lewis Mountain Rd., Charlottesville, Va. A priest of the diocese of Virginia, he is currently engaged in research at the University of Virginia library on Semitic and other Oriental languages.

The Rev. Edmund H. Stevens, retired priest of the diocese of Iowa, formerly addressed at 980 N. Longfellow St., should now be addressed at 3831 N. Ninth St., Apt. 1, Arlington, Va.

The Rev. Walter Williams, who recently became executive secretary for leadership training in the Department of Christian Education of the National Council, is now at 149 Field Point Rd., Greenwich, Conn. Office: 20 Church St., Greenwich, Conn.

The Rev. Rufus J. Womble, rector of Epiphany

Church, Richmond, Va., has moved from 108 W. Lancaster Rd. to 1400 Greycourt Ave. in Richmond, Va.

The Rev. Farnum V. Wood, who has for some time been curate at the Church of the Resurrection, New York City, may be addressed at 120 E. Seventy-Fifth St.

Ordinations

Priests

Albany: The Rev. Albert William Anderson was ordained priest on October 1st by Bishop Barry of Albany at St. John's Church, Troy, N. Y. Presenter and preacher, the Rev. Bradford Burnham. To continue as curate at St. John's Church.

North Dakota: The Rev. Fred L. Pickett was ordained priest on October 18th by Bishop Atwill of North Dakota at All Saints' Church, Valley City, N. Dak. Presenter, the Rev. W. H. Powell; preacher, the Rev. G. M. Armstrong. To be priest in charge of All Saints' and its associated missions. Address: 530 N. Central Ave.

Southwestern Brazil: The Rev. Lauro Borba da

Silva was ordained priest on October 1st by Bishop Krichke of Southwestern Brazil at Christ Church, Erechim, R. G. S., where the new priest will be rector. Presenter, the Rev. Sirio Moraes; preacher, the Rev. Custis Fletcher, Jr. Address: Caixa 27, Erechim, R. G. S., Brazil.

South Florida: Kee Hastings Harrison was ordained deacon on September 23d by Bishop Street, Suffragan Bishop of Chicago, acting for the Bishop Coadjutor of South Florida, at the Church of Our Savior, Elmhurst, Ill. Presenter, the Rev. Chandler W. Sterling; preacher, the Rev. Thomas K. Chaffee. To continue his studies at Nashotah House.

Lay Workers

Mr. Ernest O. Jacob, who has been associated in past years with the YMCA and the Student Volunteer Movement, has been appointed assistant to the rector of Grace Church, Broadway and Tenth St., New York City. His duties at Grace Church will include personnel work, public relations counseling, and administration of the Every Member Canvass.



CHURCH SERVICES

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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.

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7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

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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: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

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(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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

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.

RIDGEWOOD (Newark), N. J.

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3rd Sun HC, 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
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ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes,
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Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

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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; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
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Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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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.
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9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
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Thurs & HD 11 HC

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

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Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

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Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

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Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
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Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

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5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-
5:30, 7:30-8:30

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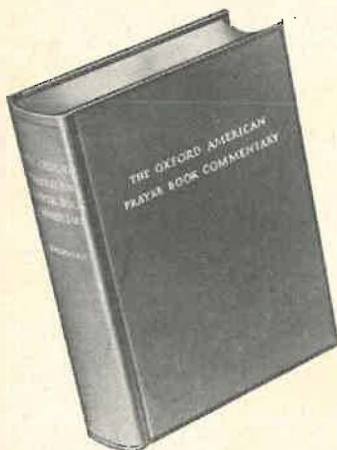
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