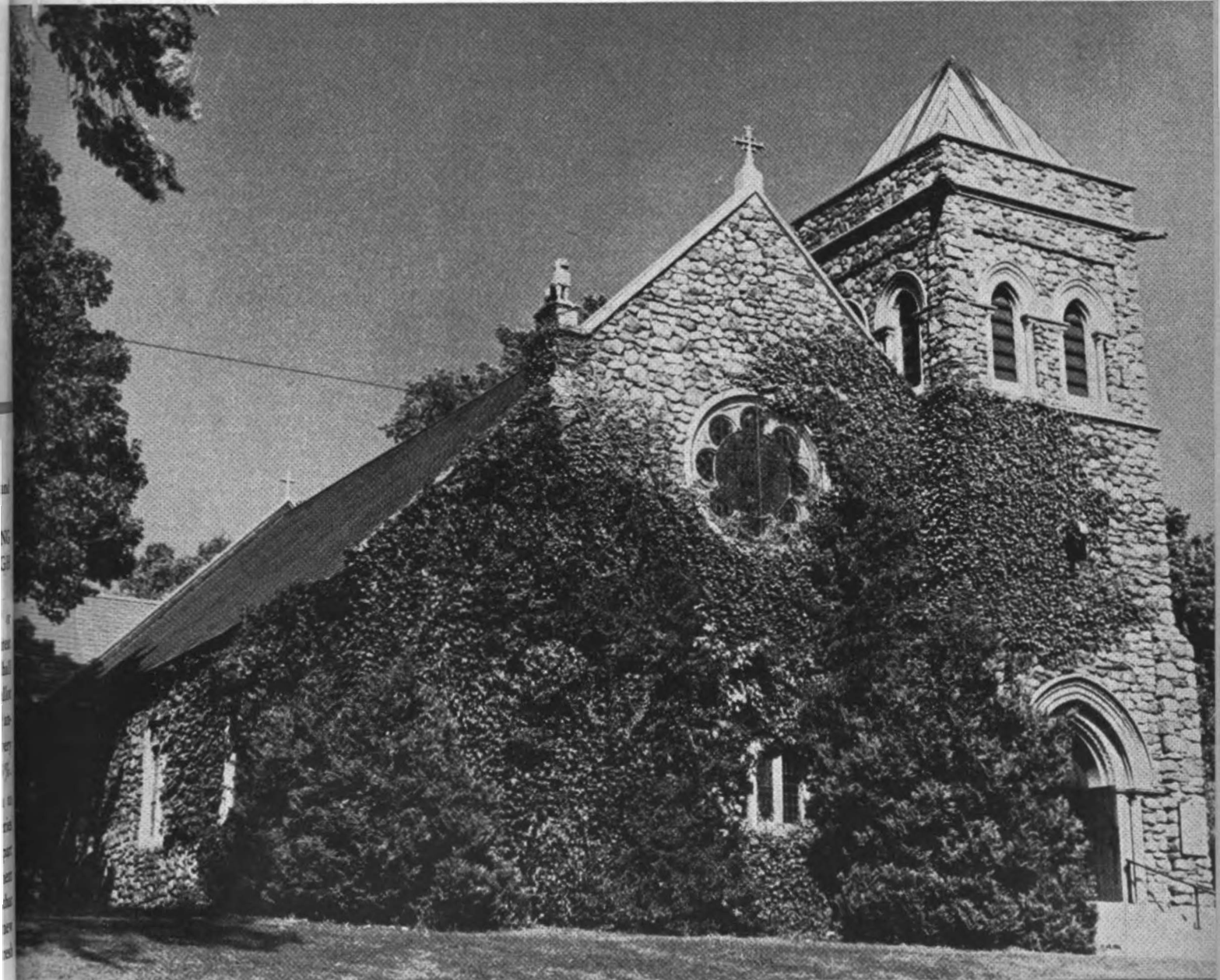


The Living Church

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



The Price They Paid

Richardson Wright

ST. JAMES' CHURCH, WINSTED, CONN.

St. James', of which the Rev. Jay G. Seacord is rector, is celebrating its centennial this week.

[See page 18.]

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The Flint Flashing Fire

Vaughan stands in the long and distinguished line of English writers on the interior life. He tells us in the preface to *Silex scintillans*, how much he owed to George Herbert, who had died in 1632, when he, Vaughan, was only a child of ten; and anyone who knows Herbert will see at once, when he reads Vaughan, how often he echoes him. On the other hand, Vaughan's poem "The Retreat" appears to have inspired Wordsworth's more famous "Ode on Intimations of Immortality." Like Wordsworth, Vaughan seems to have come nearest to God when he was in the open air. He has left us some exquisite descriptions of the countryside, often in only a few words:

... One day
I stole abroad.
It was high-spring, and all
the way
Primros'd, and hung with
shade.

E. Allison Peers, in "Behind That Wall," \$2.50.

When Jesus Passes By

Yes, Lord! I will! I come!"
Matthew needed Jesus; but Jesus needed Matthew, too, needed him to write that gospel, needed him to give that witness by his death, needed him to give that service for his fellow-men. And He needs you.

Jesus has the power, but first the man must come.

All things are possible when Jesus passes by. I do not care what your life has been—it can be better. I do not care how little you may have been wanted—He wants you. I do not care what you may have done—Jesus can work a change. He is the Lord of Life!

Jesus passes through our streets today. Oh, yes, He does! In the hearts of those who believe in Him, in the work and in the sacraments of His Church, in the silent influence of His Gospel, He walks our streets today. And as He passes by, life and usefulness and joy spring up like flowers after rain.

The Rt. Rev. William Moody, in "The Lord of Life," \$1.35.

Published by Morehouse-Gorham
New York and Chicago

**Never Underestimate the Power
of a Woman**

TO THE EDITOR: In the June 13th issue of THE LIVING CHURCH I read with interest the letters of the Rev. William Alberts on the need for money for missionaries, the letter of the Rev. Leslie Fairfield of Yangchow pleading for the missionary cause, and the letter of the Rev. Charles Brown of Springfield, Mass., about curtailment of missionary work for want of \$200,000.

Later in the same issue I read the details of the diocesan convention of New York where, "Charles C. Burlingham presented again this year as he had for many conventions past (a resolution) making women eligible for election as wardens and vestrymen and giving them the vote. Bishop Gilbert put the question: and the vote was overwhelmingly against the motion." I read this with utter disgust. The Church has usually been the pioneer and the leader in enlightened religious action and in political action and social action. But what is the reason for this discrimination against women?

In a most interesting book edited by the Rev. Theodore Ferris entitled *Episcopalians United*, on page 26, I find the following statement by Randolph Crump Miller, "It is the genius of the Protestant Episcopal Church that there is representative freedom in its General Convention where bishops, priests, and laity have equal powers to initiate legislation and to veto the legislation of others. Whatever authority is claimed for the episcopate, therefore, actually exists in the representatives of the whole Church."

This is obviously only half true. Until there is more equal representation by women at diocesan and General Conventions, many women like myself are not willing to give liberally to the general Church program because they have no say in how the money shall be spent. I know several women with money who are adhering to the much decried 25-cents-a-Sunday pledge. They prefer to give their money directly to needy causes or for special Church programs. For any diocese to turn down the right of women having a vote is definitely going to stop a 100% honest Christian witness.

At Philadelphia in 1946, where I was a delegate to the Woman's Auxiliary Triennial Convention which meets in conjunction with the General Convention of the Episcopal Church but which has no connection whatever of any kind with the General Convention, I am sure that I recall the Archbishop of Canterbury stating that women in England had all the rights of men in that Church—the Church of England. Also a paper was read to the Woman's Auxiliary delegates in which statistics of other Churches were quoted and in most of the other Churches in our country women have representation with men. In the past I have discussed religion with three young men who were virtually atheists. My feelings have been quite mixed and confused to see these same men several years later first vestrymen, then delegates to conventions. I liked the idea in some ways. But when one's whole life

has been devoted to the Church and to a study of religion, a woman feels keenly this relegation not just to a back seat, but to no seat at all. In the Philadelphia Convention one woman was seated [by courtesy only] with 850 men!

What would happen to our Church if the women should suddenly curtail all their contributions? Undoubtedly they contribute considerably more than half of the money of the General Church Program and yet have no control over how it is to be spent.

Definitely I shall cut down my meagre donation to the Church in the next Every Member Canvass. This is in protest only. But I am well acquainted with various women on the border of being interested in our Church who are dubious about this phase, and I know several women who have left the Church who have mentioned this side of its mediaevalism. The president of our diocesan auxiliary and several of our clergy have urged me to send this letter. One of the most amazing answers that women given sometimes when this situation is discussed (and men, too!) is that Church women prefer this arrangement because they are afraid the men won't go to Church if they think women are running too much of it. What is the matter with the men in our Church if they have to be pampered in order to be lured into being Christians? As long as there are he-men left in our world, women will always prefer men to be leaders in Church and State. I for one am not overly anxious to see too many women in our vestries. But the vestries would definitely be more representative of Church interests if the auxiliary president and a Church school mother or teacher were automatically elected vestrymen.

We women are not going to dig deep into our pockets for the next Every Member Canvass, or for a long time to come, unless the program for consideration of women is accelerated in our churches everywhere. Perhaps the fact that our Church is behind in missionary giving in comparison to other Churches is reflected by the fact that our Church is behind other

The Living Church

Established 1878

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

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LETTERS

Churches in giving women representative privileges. Let us be modern. Let us be Christian. Let us wake up!
 (Mrs. C. W.) MARY S. BERL.
 New Castle, Del.

The Church and the Army

TO THE EDITOR: May I put a first endorsement on the letters of Fr. Malone [L. C., June 27th] and Mr. Isaac [L. C., July 25th], on the question of Church recognition in the Armed Forces? In view of the forthcoming absorption of thousands of Episcopal Churchmen in the military establishment, it seems to me a matter of serious concern to those of us who would ensure the continued ministrations of the Church to our own people, and who expect these people to preserve their interest and devotion during and after service.

You may be interested to know that the Army is still more concerned with a man's blood type than with his religious preference, although one has a choice of four in each. In peacetime, to be sure, this limitation to Catholic, Protestant, Orthodox, and Jewish categories would not engender discrimination such as that cited by Mr. Isaac. On the other hand, this system inevitably deepens the party chasm by dividing us into "C's" and "P's," and I am certain that the Army's understandable failure to recognize the unique duties and privileges of our branch of Catholicism tends to make our soldiery depreciate it also.

The assistant registrar of a First Army general—a WAC officer who includes among her duties the procurement of clergy for the seriously ill—informed me that Episcopalians were to be regarded as Protestant sectaries. I believe that this attitude is strictly G.I., and that it will continue in force until our Military Ordinary or some authority establishes the position of our Church once and for all. As an individual soldier, I resent being lumped with Romanists or Calvinists; as a Churchman, I join with your other correspondents in deploring the dalliance of the Episcopal Church on this subject.

(S/Sgt.) HAROLD W. GLEASON, JR.
 Camp Edwards, Mass.

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

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• Miss Parmelee is former director of religious education of Calvary Church, New York City, and previous to that, was a teacher of English in a New York private school. She is author of the church school workbooks *Building the Kingdom, The Fellowship of the Church and Patriarchs, Kings and Prophets*, and since 1941 has been the compiler of *The Living Church Annual*. \$3.50

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Your Conception of Teaching

WHAT the teacher is, down underneath, in his own person, determines a great deal how he teaches. In particular, the teachers' own attitude toward teaching will decide his attack, his main purpose, and his favorite methods. These are partly a small survival of his own childhood days in a school; partly his conception of his function as a teacher, formed from his later schooling and training.

Most of all, the temperament of the teacher operates. Some persons are temperamentally inclined toward being strict and authoritarian. Others are sympathetic toward people instinctively, and are always alert to make the little adjustments which stimulate the individual's willing response. Still others have their minds set on teaching as a sort of mill for handling a prescribed mass of factual material. This drill-and-fill conception lies deep in the subconscious of many a faithful but dull teacher.

Doubtless many of us hold several views, and our attitude toward our teaching is confused (without our realizing it) by holding two or three theories, each of which has come from some strong personality, or from some certain school's emphasis at one period of our lives. Therefore, when, in some discussion period of the training class, we try to develop the idea "What is teaching?" or the meaning of education, people begin to get wordy, or sentimental, but few can give a single, simple proposition. In the assortment of definitions which come forth, three centers of interest determine the statements made.

One center of interest is in the materials or subjects of knowledge to be taught to the pupil. To be educated is to be informed about the accumulated wisdom of the race. The more of such matter you know, the better educated you are. Truth is objective, external, and the educated person respects it, and does his best to assimilate it into his head. Thus when a teacher says she is teaching geography, she has in mind that her duty is to impart the lore of this planet's surface. It is true that such teachers do not ignore the challenge of the pupil's personality, but their main interest is in facts.

Another object of attention is the pupil. To educate means to lead him out, is the glib definition given by many. The object of the verb teach is pupil. We teach children, not subjects. Our

main concern is to touch the expanding soul so that it will grow up into its own (that is, God's) pattern. Such an approach to teaching has produced the far left school known as Progressive, in which a happy participation by every pupil in developing experiences is the whole goal. Subjects and materials there are, and these are often the same as in other types of teaching; but the aim is always to start the pupil.

All the above is very familiar. These two are but the head and tail of the coin of education. Not one without the other. But if one is over-stressed the effect is apt to be a distortion. Ask yourself, as a teacher: Am I more interested in the subject matter, or my children? Or, am I able to prepare my lessons in a way that keeps both elements in balance?

Even as you speak of preparing your lesson you point to the third factor—the teacher. He—or she—is in part the problem, and always the only key to the lock. The teacher sees it through. In him, and only in him, do we find the motive, the methods, the manner, the human excellences which make teaching successful and even possible. Teachers have always been the key-men in the advance of any movement. And in the present state of the Church they are especially pivotal. He—or she—is the alma mater in person, the fostering mother, of the rising generation.

Whenever some student has made his mark as a genius, we are too apt to applaud him. See what he did! And, being human, he does not disclaim the credit. But those of us who teach, know that some one may well ask,

"Who fanned the spark of genius there,
And made it burn so bright and fair?"

A teacher, with skill

To stir and to thrill.*

Teachers need to become more self-conscious of their peculiar opportunity and their tremendous responsibility. On the one side is the great mass of the Christian tradition—the facts, deeds, customs, explanations which we call the Faith. And here is the child—or, for us in the Church's school, our class—entrusted to us. To be the mediator between the Faith and our children is our task. And it is the most complicated, the most thrilling, and at the end the most rewarding of all human efforts.

*From *Psychology of Leadership* by Henry Edward Tralle, Century Co.

TWENTY-THIRD SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Dean Campbell Elected Suffragan of Los Angeles

The Very Rev. Donald James Campbell, dean of Christ Church Cathedral, Springfield, Mass., was elected Suffragan Bishop of Los Angeles at a special convention of the diocese, October 21st. Election by a two-thirds majority came on the second ballot.

Soon after being notified of his election, Dean Campbell announced his acceptance, subject to the usual canonical consents.

Bishop Bloy of Los Angeles presided at the convention, which began with a celebration of the Holy Communion in St. Paul's Cathedral, Los Angeles. In his sermon, Bishop Bloy said:

"Six months ago, brethren, to the very day, we assembled here in this cathedral to consecrate a Bishop in the Church of God and for the diocese of Los Angeles. Today we are met to elect, under the guidance of the Holy Spirit, a suffragan who will assist the Bishop in the performance of his many episcopal duties. . . .

"First of all it seems to me that it is absolutely essential that we choose some one who by his life and teaching has given clear evidence of his soundness in the faith. There should be no doubt in your minds about his unqualified acceptance of the great doctrines of the historic, undivided Church—the creeds and the decisions of the early Church councils.

"In a diocese where the teaching function of the Church is to receive great emphasis throughout my episcopate, you can readily see how important this is. One of the things emphasized again and again at Lambeth by speakers representing all shades of thought is that people want from their spiritual leaders in these desperately confusing times, a clear and fearless presentation of the Church's faith in its wholeness.

"Particularly is this true as regards the central doctrine of our Christian religion—the doctrine of the Incarnation—the doctrine that holds that God was in Christ—that into the very midst of our space-time existence, God became flesh and dwelt among us—to give us by His birth, His life, His passion, His resurrection and ascension, and by the fellowship of His presence in the Church which is His body in extension, the eternal hope that this life of ours possesses the same values as the realm of God, and that therefore, here and

now, we may live in the world of God, as well as in the world of men.

"The second essential in our choice of a suffragan bishop, it seems to me should be *comprehensiveness*. . . .

"As I personally see it, comprehensiveness involves not merely an inclusion of diverse opinions, but an embracing of the positive truths of our Catholic Evangelical traditions in the fulness of their depth and vigor. . . .

"A third essential in choosing of a suffragan seems to be the obvious necessity for a man who will see more or less eye to eye with the Bishop on matters of policy and program."

Bishop Bloy here mentioned the need for coöperation in the expansion of parochial schools, the work of the department of Christian social relations, and coöperation with the programs of the National Council. He then paid tribute to the Rt. Rev. Robert B. Gooden, retired Suffragan, for his "noble work" in the diocese, particularly in his zeal toward the work of the General Church Program.

"One final thought. Obviously we must choose this day, primarily not a preacher, though I understand many of you give considerable weight to that, nor a teacher, nor a good teammate, nor an organizer, nor a promoter, nor even a sympathetic counsellor, but primarily a man of God."

BORN IN CANADA

Donald James Campbell was born in Collingwood, Ontario, January 1, 1903. He attended high school in Victoria, B. C., Berkeley Divinity School, Ridley Hall, Cambridge (England), and the Episcopal Theological School, Cambridge, Mass., from which he received the degree of Bachelor of Divinity in 1932. He received his master's degree in theology from the University of Southern California in 1939.

Ordained deacon in 1931 by Bishop Sherrill and priest in 1932 by Bishop Stevens, he served first as curate of Christ Church Cathedral Cambridge, Mass., and later of St. Paul's Cathedral, Los Angeles. From 1933 to 1935 he was assistant at St. Paul's, New Haven, Conn., and from 1935 to 1943, he was rector of the Church of the Redeemer, Providence, R. I. In that year he became dean of the Springfield Cathedral.

He married Hester Hocking on June 15, 1934. They have three children.

LAYMEN

Alexander Guerry Dies

Funeral services for Dr. Alexander Guerry, 58, vice-chancellor of the University of the South, who died October 19th in Knoxville, Tenn., were held October 21st in All Saints' Chapel, at the University at Sewanee. Bishop Juhan of Florida, chancellor of the University, officiated, assisted by Bishop Dandridge of Tennessee, the Very Rev. Robert F. Gibson, dean of the theological school of the University of the South, and the Rev. Richard H. Wilmer, chaplain of the University. Burial was in Chattanooga.

Dr. Guerry, one of the nation's well-known educators, was stricken with a heart attack in a Knoxville railway station, and died in a hospital shortly afterward. He was on his way home to Sewanee after having delivered several speeches in Knoxville.

Dr. Guerry went to the University of the South as vice-chancellor in 1938 after having been president of the University of Chattanooga. He was the son of the late Rt. Rev. William A. Guerry, Bishop of South Carolina. Dr. Guerry was himself a graduate of Sewanee Military Academy and the University of the South. He received the degree of doctor of laws from Chattanooga College of Law in 1913. He also held honorary degrees from the University of the South, Southwestern University, the University of Chattanooga, and Centre College. He was an overseas veteran of World War I.

Dr. Guerry had gained a nation-wide reputation for his theories on education. "Sewanee," said Dr. Guerry, "believes that education is a personal process. The University feels that it is its obligation to enrich the personality of each student and to preserve the significance of the individual for each student as an individual. For the University of the South, the Christian philosophy of life is that underlying philosophy on which education is based and which permeates, unifies, and influences the whole procedure."

Dr. Guerry was five times a deputy from Tennessee to the Synod of the Province of Sewanee, and deputy to General Convention in 1940 and 1946;

a member of the joint commission on Approaches to Unity, he presented the majority report of that Commission in the House of Deputies in Philadelphia. Dr. Guerry is survived by his widow; two sons, Alexander Guerry, Jr., and John Patten Guerry; three brothers, the Rev. Moultrie Guerry, the Rev. Sumner Guerry, the Rev. Edward B. Guerry; and one sister, Mrs. James Perry.

Editor's comment:

Dr. Guerry died in the service of his Alma Mater and his untimely loss will be deeply felt by the university, the alumni, the Church, and the nation. He was a distinguished educator, administrator and Christian; and his guiding spirit and leadership will be grievously missed by all. May he rest in peace, and may light perpetual shine upon him.

CHURCH MUSIC

Bishop DeWolfe Heads Commission

Bishop DeWolfe of Long Island was elected chairman of the Joint Commission on Church Music at a meeting held in St. Bartholomew's Church, New York City, on October 14th. Bishop DeWolfe succeeds the late Bishop Perry of Rhode Island.

The Commission accepted, with great regret, the resignation of Dr. Wallace Goodrich, of Boston, as secretary. Dr. Goodrich has filled the post since the organization of the Commission in 1919 and has been one of the leaders in the work of the body. The Rev. John W. Norris was elected secretary protem. Mr. Nicholas G. Rutgers was elected treasurer.

Plans are being considered for the revision and reprinting of the Report of the Joint Commission on Church Music, first published in 1922 and now out of print; for the possible issuing of phonograph records to illustrate proper chanting and the rendition of service music; for a conference on Church music which would be national in scope; and for a display of approved music at the next meeting of General Convention.

The Commission will meet again on December 2d.

UNITED NATIONS

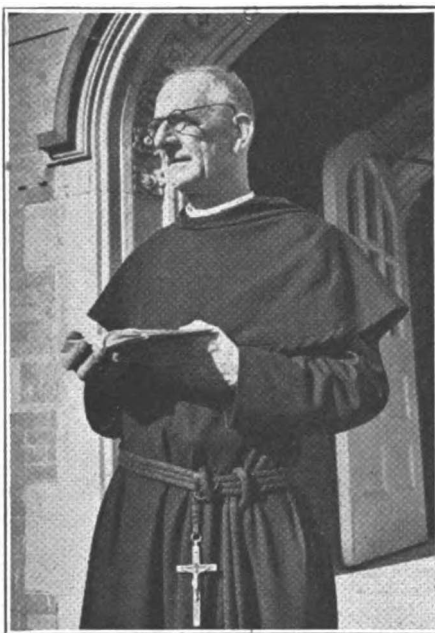
Russia Seeks Change in Religious Freedom Guarantee

Amendments to Article 16 of the draft Declaration on Human Rights, which deals with religious freedom, were proposed by the Soviet delegation at sessions of the United Nations Social, Humanitarian, and Cultural Committee.

As drafted, the article reads: "Individual freedom of thought and conscience to hold and change beliefs is an absolute and sacred right. Every person has the right, either alone or in community with other persons of like mind, and in public or private, to manifest his beliefs in worship, observance, teaching, and practice."

The USSR suggested that the text should be changed to read: "Everyone must be guaranteed freedom of thought and freedom to perform religious services in accordance with the laws of the country concerned and the requirements of public morality."

The suggested amendments to Article 16, as well as to other articles of the Declaration, have yet to be voted upon. [RNS]



FR. HEBERT: *The Bible from within.*

PROVINCES

Synod Meets in Augusta

Bishop Penick of North Carolina was elected president of the Province of Sewanee at the 22d Synod held in St. Paul's Church, Augusta, Ga., October 6th. As senior active Bishop in the Province he was acting president on the death of Bishop Jackson, elected President a year ago. He will serve the remainder of the three-year term. Other officers of the Province were reelected. Mr. W. Ted Gannaway, provincial chairman of Laymen's Work, was elected provincial member of the National Council, succeeding Bishop West, Coadjutor of Florida.

The Presiding Bishop preached at the opening service the night of October 5th. He declared that the parish is the primary unit in the work and life of the Church, but its program must be world-

wide in scope and vision. He made a strong appeal for "men and means" with which to do the work of the Church, and listed the elements of hope in the world which should make Christians thankful to be living today.

Bishop West, who had been rector of the host parish until October 1st, had to substitute for Bishop Barnwell of Georgia as host, for the Bishop of Georgia was ill.

Instead of listening to reports of the several departments of Provincial Council, members of the Synod heard noted speakers on Christian Education, Social Relations, and College Work.

VISITORS

Interview with Fr. Hebert, SSM

By ELIZABETH MCCracken

Fr. A. Gabriel Hebert, SSM, the British theologian and writer, arrived in the United States on August 30th, to be in residence at Berkeley Divinity School, New Haven, Conn., as Visiting English Lecturer on Biblical and Liturgical Theology for the Fall Term, 1948-1949. Before beginning his work at Berkeley, and in the intervals between lectures since beginning, Fr. Hebert has taken part in clergy conferences in the dioceses of Newark, New Jersey, Dallas, and Western Massachusetts; and in a Liturgical Conference in New Orleans. His first engagement in New York was on October 10th, when he preached in the Cathedral of St. John the Divine, after a visit to the Order of the Holy Cross, at West Park, N. Y.

In reply to the first question, about the religious community of which he is a member, the Society of the Sacred Mission, founded in 1894, situated at Kelham, Newark, Nottinghamshire, he said:

"Kelham has many 'works,' but it is first of all a community house. The members are bound together for the service of the Church. One of our 'works' is the training of men for ordination. We have three priories in England, for pastoral service. We have mission work in South Africa, its center being Modderpoort. Our newest work is in Australia, where we have established a house and a theological college at the invitation of the Bishop of Adelaide. We have lay members as well as priests. The lay brothers usually come with some technical or professional knowledge, or come prepared to acquire it under the tuition of the Society."

Fr. Hebert then went on to say:

"In America, there is, I think, a great need of religious communities, especially for men. When I was down in Texas, I was told that there was no men's community within a thousand miles. There is a community for women, I think, nearer: a priory of the Community of St. John

Baptist [St. John's Parochial School, Corsicana, Texas], but nothing for men nearer than California or Tennessee."

This led to a remark about the "works" of the religious orders in America, retreats being particularly mentioned. Commenting upon this, Fr. Hebert said:

"Connected with this is the very need of more communities, of which I was speaking. It does not seem to me that retreats are taken to be a normal means of grace for clergy and laity alike, in America, as they are, more and more, in England. To make a retreat here seems to be rather an exceptional thing, proper to those who are specially devout. But it ought to be the ordinary practice of ordinary people, by which an escape is made from formalism and conventionality into reality of religion, and the worship of God imaginatively realized to be the primary duty of man."

Fr. Hebert was next asked to speak of the parish Communion. It will be remembered that Fr. Hebert edited the well-known book on this subject* and contributed to it the first article, "The Parish Communion in Its Spiritual Aspect." He spoke about the "liturgical movement," which would, in the Anglican Communion, make the great service on Sunday morning not the late Sung Mass, with no communions, but an earlier celebration, with all that makes the late Sung Mass beautiful, but with the people making their communions. In regard to this, he said:

"The point of the parish Communion is that it is not 'a service,' but 'the service,' at which the local unit of the Israel of God meets to do the act which the Lord commanded, and therein knows itself as the Church. Because there can be no true society of men not based on the 'Our Father,' self-interest is no basis for community."

Several of Fr. Hebert's own books were mentioned here, one of them being his latest book, *The Authority of the Old Testament*.† In connection with this book, Fr. Hebert spoke of the relation of the Bible—the whole Bible—to liturgy:

"Of course, the right study of the liturgy drives you back to the Bible: for the liturgy consists very largely of Scriptural material, and all in Scriptural language. And the psalms which we use in church have been used in the Church long before the time of our Lord. Indeed, you can't understand the Books of the Bible rightly unless you see them in the light of the Faith and worship, and the way of life of the Israel of God. If you study them from the point of view of comparative religion or archaeology, you are missing

**The Parish Communion*. By Fifteen Contributors. S.P.C.K., London.

†*The Authority of the Old Testament*. By A. Gabriel Hebert. Faber & Faber, Ltd., London.

all the things which the writers intended to express."

Fr. Hebert then added that a better title for his lectures than the one announced ("Biblical and Liturgical Theology") would be "The Bible from Within."

While looking forward to meeting many more of the American clergy, Fr. Hebert had already met a considerable number. He spoke of them with enthusiasm:

"I was much impressed with the zeal and competence of the clergy. You have a great advantage in a self-governing Church, with your diocesan and General Conventions and other governing bodies in effectual operation. In England we are in confusion, owing to the failure of the 1928 Proposed Revision of the Book of Common Prayer. The American Book of Common Prayer is, on the whole, better than ours: above all, in the Canon [of the Mass], with its tradition of more than half a century of use behind it. The American Book of Common Prayer does provide forms which it is possible to accept and use; whereas the English Book does not. The American Book has made some admirable improvements of the text of the psalms."

Fr. Hebert's warm praise of the American Book gave such obvious pleasure that he went on to qualify it somewhat, saying:

"At the same time, there are some regrettable permissions. It shocks one rather badly to hear at Morning Prayer on Sunday the *Benedictus es* and *Jubilate*, or else the *Benedictus* cut down to four verses—when the *Te Deum* and the *Benedictus* have had a history of 1,400 years at least in the Sunday morning service of the Church. I suppose the desire for brevity is what leads to the frequent suppression of the *Gloria in Excelsis* at Mass, and to the fact that the alarming possibility of the *Gloria in Excelsis* and the Nicene Creed being used at Evensong never seems to materialize. Nor do I think the American Church is to be congratulated on its new Lectionary."

ACTIVISM

When Fr. Hebert was asked if there were anything, not in any of the questions asked, upon which he would care to comment, he said at once:

"Perhaps what I most wish to comment on is the spirit of 'activism' which is abroad in the life of the Church. How many of the clergy say their Offices daily? How many make time for real withdrawal from the noisy world into quiet and silence? Yet nothing is of more vital importance to the priest's life than this daily silence. One heard talking in sacristies before Mass; and after Mass the priest will be seen going to the door to chat with his people, without making his thanksgiving before, or after."

Preaching in the Cathedral of St.

John the Divine on October 10th, Fr. Hebert held the close attention of a large congregation, partly by what he said and partly by his use of the Bible—the Book itself—in the pulpit. Taking for his text verse 5 of Psalm 104, he read it, not from a manuscript but from the Bible itself: "Who laid the foundations of the earth, that it should not be removed forever." He then went on to show the fulfilment of the psalm, as set forth in the New Testament, reading directly from the Gospels, the Epistle to the Hebrews, and the Book of the Revelation of St. John the Divine, and expounding; coming finally to the Chief Cornerstone, upon which all the other stones of the building rest: Christ Himself.

FR. HEBERT'S ENGAGEMENTS

Fr. Hebert has a list of engagements, in addition to his main appointments at Berkeley. He will visit the following seminaries: Philadelphia Divinity School, October 21st-22d; Bexley Hall, November 9th-10th; the Episcopal Theological School, November 15th; Seabury-Western, November 29th-December 2d; Nashotah House, December 7th-8th; General Theological Seminary, December 14th-15th. He will be at the College of Preachers, October 25th-30th, preaching in Washington Cathedral on October 31st, in the morning, and at Bruton Parish Church, Williamsburg, Va., in the evening.

Other preaching engagements are: Christ Church, Cincinnati, November 7th; Church of the Advent, Boston, November 14th; St. Stephen's Church, Providence, November 21st; Trinity Church, New York City, November 28th; St. Bartholomew's Church, New York City, December 12th; St. Paul's Church, New Haven, Conn., January 2d.

While in Chicago, Fr. Hebert will attend a luncheon meeting with the divinity dons of the University of Chicago, a luncheon meeting with the faculty Episcopalians of the university; speak in Rockefeller Chapel of the university; address the diocese of Chicago clericus; and speak at the Fall School of Religion at St. Luke's Church, Evanston. These Chicago engagements are all within the dates December 2d (after the visit to Seabury-Western) and December 6th.

Still other engagements include a conference with the American Church Union at Little Portion, Mt. Sinai, N. Y. (October 11th-12th); Teachers' Institute and Clergy Seminar, Hartford Archdeaconry, October 20th; Trinity College, Toronto, Canada, December 9th-11th; and finally a return visit to the Order of St. Francis, at Little Portion, January 3d-5th. Fr. Hebert sails for England on January 6th.

ENGLAND

Canterbury and York Convocations

By the Rev. C. B. MORTLOCK

Addressing the full synod of Canterbury Convocation, meeting in London recently, the Archbishop of Canterbury alluding to the international outlook said:

"In these last months the international skies have become ever more dark and threatening. No one, I suppose, would say that another war was impossible: some wicked act, some foolish or unconsidered act might precipitate it. It is, I think, the bounden duty of this country to be as much prepared for such an atrocious situation as it can be and to recover some of the means of defense which it has laid aside. But I trust that none of us will speak of or think of war as in any kind of way inevitable. Time and patience are always valuable and give an opportunity for God to do His work for man. Time may sometimes be purchased at a too heavy, or at a disastrous price. But so long as proper patience can secure it, it is to be secured.

"Totalitarian Communism wants time in which by its own methods to continue its policy of subversion and aggression. But time can be used against it too. Time can be redeemed. Time is being used now to establish unities in Western Europe, in the Commonwealth, and across the Atlantic in the fields of defense and of economic life. These will avail little of themselves, unless behind them is a growing unity in clear spiritual values expressed in culture, in social relations, in industrial relations, in habits of thought and life.

"As the Lambeth Conference said, Communism cannot be overcome by argument alone — (nor indeed by suicidal force of arms). It has to be out-lived. Time gives the opportunity to out-live it. Here again is the challenge to the Church in this and other lands to help, not indeed to recreate an old civilization, but to create a new civilization with the Christian faith at its heart and in all its limbs, a faith which because it is the eternal truth of God, is both old and new, timeless and for today."

FOUR CHRISTIAN DUTIES

He analyzed the nature of the cold war and emphasized the indiscriminate and "horrible bestiality" of modern war and indicated the four duties of a Christian in this connection — to seek peace, check aggressive nationalism, remove or reduce the worst horrors of war, and be ready to resist to the last the unjust demands of an aggressive totalitarianism. He emphasized that "in an armed world the democratic state must also be armed."

Weakness and timidity encouraged an aggressor, while protests and arguments incited his contempt unless behind them there stood "the resolution of an armed people ready to fight, suffer, and die, rather than passively submit to the murder of their nation and the enslavement of its citizens." Berlin today was a symbol of the cold war now being waged with deadly and ruthless determination by an aggressive police State against democracy. The cold war must be defeated by the cold and steady nerves of a people convinced of the justice of their cause. Grave moral issues were at stake. If the allies withdrew now from Berlin, they would betray the people who had trusted them, their solemn promises in future would be regarded as of less value than scraps of paper, and their retreat, would lead to further demands and surrenders until all Europe was under the power of militant communism and then the hour of our own doom could not be long postponed. With unshaken faith in God we should pray "that the threat of war may pass and that all nations may dwell in unity, peace and concord."

On the subject of South India the Primate called attention to Resolution 54 of the Lambeth Conference and said that consideration of that recommendation should be as early as possible, since for a number of reasons it was important "that we and the Church of South India should know what policy is to succeed to the present interim policy. On the other hand consideration should also be fully adequate since there are some complex issues involved."

As the January group of sessions has been earmarked for the debates on canon law revision, the first opportunity of discussing resolution 54 will be in May 1949. The Primate stated that the first action of the Upper House when it takes up the matter "might well be to refer this and other resolutions relating to South India to a Joint Committee of both Houses." This setting up of a Joint Committee might be done in January, and so save four months' delay.

In the York Convocation the Archbishop of York, Dr. Garbett, addressing the full Synod referred to "The warnings uttered by responsible statesmen" which had brought home to all the "horrible and ghastly possibility" of war.

Archbishop of Canterbury to Visit Germany

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, will arrive in Hamburg late in November to study morale and religious life of the British Occupation Forces in Germany.

On November 28th, Dr. Fisher will hold an ecumenical worship service in

the Church of St. Petri, in which several German Bishops will act as assistants. The sermon will be carried by all Western Germany broadcasting stations.

During his tour, Dr. Fisher will confer with leading clergymen of Western Germany. [RNS]

ORTHODOX

Ecumenical Patriarch Resigns; Successor Discussed

Ecumenical Patriarch Maximos, spiritual leader of Eastern Orthodoxy, formally resigned in Istanbul. The Holy Synod convened immediately, declared the Ecumenical throne vacant, and scheduled an election for a new Patriarch during November.

Religious News Service reports that the resignation came after a reported move by Turkish metropolitans to depose the 53-year-old Patriarch, who has held the office since February 20, 1946.

Patriarch Maximos, who has been in poor health, announced his impending resignation some months ago, saying it would take effect as soon as the 17 Turkish metropolitans had agreed upon a new Patriarch.

Archbishop Athenagoras of New York was put forward as a leading candidate, with the strong support of the Turkish and Greek governments. A movement of opposition to him developed, however, among the metropolitans, some of whom feared to upset precedent by electing an American or any other non-Turk. His candidacy was reported to be favored by Maximos, thus contributing to the deadlock.

Meanwhile, the Patriarch, announcing that his health had improved considerably, apparently decided to continue in power. But most of the metropolitans, it was said, objected and a move was initiated to depose him if he did not resign, according to Religious News Service.

It was believed that Archbishop Maximos would launch a vigorous campaign for the election of the American Archbishop as his successor. [RNS]

POLAND

Bishop Kostelnik Assassinated

Dr. Gavril Kostelnik, Russian Orthodox Bishop of Lwow, in the Soviet zone of Poland, has been assassinated, according to a report in the Kiev newspaper, *Ukraine Pravda*. Dr. Kostelnik played a leading part in the reunion of the Ruthenian (Eastern Rite) Church with the Russian Orthodox Church in 1946, which Roman Catholic leaders denounced as a forced secession from Rome. [RNS]

A Football Story Made In Heaven

By the Rev. Carroll E. Simcox

Chaplain, St. Francis' House, Madison, Wis.

MR. Bill Stern, the famous radio sports commentator, once told a story to Bennett Cerf—a football story with a “strong human-interest slant,” as the journalists say. It has an equally strong theological slant, and the preacher on All Saints' Day could do worse than tell this story to his congregation, adding the remark: “The Communion of Saints means something like this:

Here's the story: Back in the days when Lou Little was coaching at Georgetown he had a boy on the squad who was mediocre as a player but whose personality had a strangely sparking effect upon his mates and his coach. Little was very fond of him, and was especially moved by the proud way in which he walked arm in arm with his father on the campus. He used to put him in the game whenever the game was on ice, just because he liked the lad.

A few days before the big game of the year with Fordham, the boy's mother called Little on the phone. “My husband died this morning of a heart attack,” she said. “Will you break the news to my boy? He'll take it better if it comes from you.” Little performed the sad mission as best he could.

A day or so later the boy was back and came straight to the coach. “I want to ask something of you,” he begged, “that means an awful lot to me. I want to start in that game against Fordham. I think it's what my father would have liked most.”

The coach had to hesitate about this. After all, his business was winning games. At last he said “O.K., son, you'll start, but you'll only be in there for a play or two. You aren't quite good enough, and you know it.”

Little started him as he had promised, but he never took him out. The boy was a wonder and a terror to behold that day. He simply took the game into his own hands and won it.

Back in the dressing room Little threw his arm around him and said, “Son, you were terrific today. You stayed in because you belonged there. You never played that kind of football before. What got into you?”

The boy answered, “Remember how my father and I used to go arm in arm? There was something about him very few people knew. He didn't want them to. My father was totally blind. This afternoon was the first time he ever saw me play.”

The text comes almost unbidden: “the

great cloud of witnesses in *Hebrews* 10-11. The author of *Hebrews* evidently draws the metaphor in our text from the packed stadium. We may not like the “muscular” interpretation of Christianity as it has been so debased and debauched by sentimentalists. But St. Paul was not above talking about athletes of God, and St. Chrysostom would have liked the story of the football player and his once-blind dad with a good seat on the 50-yard line in the stadium of Heaven; what that saint of the silver tongue would have made of it!

But the commentators move in on us at this point and cry havoc. We have been following the conventional interpretation of the cloud of witnesses. But there is a serious objection to this interpretation. As Fr. Bede Frost states it in his commentary, *To the Hebrews*, the author “speaks of a ‘cloud of witnesses’ not in the sense of ‘spectators’ looking on at what is passing before them, but as bearing witness by their faith and obedience and sufferings to God and His word. This primary idea does not exclude the more common interpretation (of the heavenly stadium) altogether . . . But the encouragement which is offered by the heroes of the past derives, not from what they may now be doing, but from the faith to which they have witnessed. No doubt Christians are aided by the prayers of the saints, but that is not what the writer says, or means, here.”

Let us concede the point. “Witnesses” is not a happy translation of *martyroi*, since in our idiom it normally implies “spectators” and nothing else. The martyrs were most emphatically not mere on-lookers; they were participants in what they “witnessed.”

But what does this do to the once-happy union of our text with our tale? Let us see: For one thing, this correct reading of the text does not rule out the idea of the heavenly stadium altogether. If our football hero's father was his most ardent supporter while still in the flesh; and if immortality is real; and if love as well as life is immortal—all of which “ifs” are “sinces” for the Christian believer: then it follows that death in no wise changed the situation. He believed that his dad “saw” him play for the first time that day. Was he helped by his father's prayers? We believe so. But would his father now in the Nearer Presence have prayed for any blessing upon his son so trivial as that of playing a winning football game? That is prob-

ably the chief question here. Every Christian must answer it to his own satisfaction.

For myself, the sufficient answer may be found in what God incarnate once did at a wedding feast when the wine ran short. Some people more serious-minded than God might have called that a trivial occasion. But if God is as interested in human merriment as Christians have some good reason for suspecting that He is, there is no need to suppose that He would be irritated by the father's request that his boy might play the Game of the Year that day.

The whole question, and all others like it, must be referred to the character of God. The Communion of Saints and all that it involves and implies is a strictly derivative doctrine: it follows from what we know about God Himself. Revelation does not settle for us whether we ought to pray for the departed or if they pray for us, and reason cannot settle it. But what do you think about God? Is the all-just the all-loving too? Is He omniscient? If everything you have said in the Creed before you get to the Communion of Saints is true, then the Communion of Saints is true; and we must leave the question there.

The phrase “Communion of Saints” is ambiguous in Greek and Latin as in English. Is it “the sharing of holy persons” or “the sharing of holy things”? Actually, it is both. All persons and all things who are in Christ are in some indefinable but profoundly real sense in one another. That is as close as we can come to a definition. But the father, in the life of the world to come, and the son, in the life of this present world, were one; and their love—a holy “thing”—was and is forever one. Love seeks the joy of the beloved. The father in Paradise sought the joy of the son in playing and winning the game. The son on the gridiron sought the joy of the father who was now watching him play for the first time.

It all seems to add up and to come out even.

But what difference does it make, whether you see it this way or not?

Coach Little could tell you what a difference it made that day that the surprise starter in his backfield believed in the Communion of Saints; and the boys on the other team could have told you, had they known what lay behind what hit them.

Religious Education and the National Council

THE National Council debate on religious education, reported in last week's issue of *THE LIVING CHURCH*, will not be encouraging to those who feel that this is the primary problem of the Episcopal Church today. Despite the efforts of Dr. John Heuss to get the Council to view this problem in large terms, the majority of the members of the Council apparently are still content to deal with it piecemeal and to block even the beginning of a realistic program by penny-pinching tactics. Thus a debate that began with a high vision of what the Church could do to give its children a really worth-while religious education ended with the grudging allocation of \$4,800 for one year's salary for a temporary editorial expert — if she can be induced to give up the relative security of secular employment without any assurance of the continuation of her employment by the Church.

Believing that the first problem is what should be taught in our Church schools, the Department of Christian Education, under the able leadership of Dr. Heuss, had prepared a document entitled "Specifications of the New Curriculum." This document, a single-spaced mimeographed paper of 26 pages, had been sent to every member with the urgent request that it be studied in advance of the meeting. As Canon Monks said, the proposed curriculum is "stiff reading," but we trust that the members read it thoroughly nevertheless. Indeed, we should like to have it made available for study by every adult member of the Church who is concerned with the vital problem of the religious education of our children.

The National Council approved the curriculum without question. The long discussion that followed had to do with ways and means, chiefly financial. And it ended with the same dilemma that ended the discussion at the Council last spring: How can a half million dollar educational program be undertaken in the face of a practically certain deficit (apart from this program) of \$300,000?

One way to solve this problem was suggested by a lay member, Mr. E. Townsend Look. Taking it for granted that the \$500,000, cited by Bishop Whittemore, was the actual amount needed, he proposed that it be raised by radio in one day, as \$1,000,000 for world relief was raised last February by the Presiding Bishop's appeal. Other lay members declared, either in the Council session or in personal conversation afterward, that they were confident that the Church would respond to such an appeal; but Mr. Look's specific suggestion was not even seriously considered.

Another possibility that was not discussed by the National Council as a whole, but that has been con-

sidered by its curriculum committee, is that some arrangement be worked out with an established publisher for a joint publication arrangement, somewhat along the lines that made the *Christian Nurture Series* possible in 1919. One publisher, who has already spent several thousand dollars in the preparation of new curriculum material, submitted the tentative texts of a full series of Church-centered courses, together with colored illustrations for one course, with an offer to make this material available to the Church and to cooperate closely with the Department in editing it to conform to the Department's curriculum plans. But this offer was rejected, primarily on the ground that the General Convention had directed the Department to prepare an official curriculum, and therefore they did not feel that they could utilize the material of any independent publisher. We understand that this publisher is planning to go ahead with his publication plans independently of the National Council; but we think it most unfortunate that he should be placed in the position of apparently competing with the National Council when he has expressed the desire to work in closest cooperation with the Council.

SOONER or later the National Council is going to have to decide definitely whether it is going to utilize the services of existing publishers, some of whom have built up their business and reputation on service to the Episcopal Church, or whether it is going into the publishing business itself. If it follows the latter course, the cost will be considerably more than half a million dollars for initial capitalization, and it will involve an overhauling of the entire annual budget.

The Presbyterians, who already have an official publishing house, have just published a new series of Sunday school courses at a reputed cost of two million dollars. This is some indication of what the Episcopal Church must be prepared to face if it is going to undertake this job seriously. In the face of it, the prolonged debate over one small salary item seems slightly unrealistic.

It was evident that Bishop Whittemore's article, "Will the Baby Live?" [L. C., September 26th] was in the minds of most of the speakers. But we must be pardoned if we conclude from the debate that most of the members of the National Council still have no conception of the magnitude of the problem, or the courageous venture of faith that is necessary if it is to be solved — and this despite the fact that Dr. Heuss and Bishop Whittemore have done their best to awaken them to it.

What, then, is to be done? Bishop Dun was quite right when he observed, "Waiting is serious in Chris-

tian education." And the Church has been waiting, marking time, ever since a previous administration weakened the Church's only official text book series to such a point that it became unacceptable to the Church.

What are we waiting for? For money, according to the National Council. But the members of the Episcopal Church have the money, as everybody knows. And we believe they are much more ready to give it for the religious education of their children than most of the members of the National Council seem to think. After all, what cause comes closer to their own interests, their own families, their own homes, than this?

If the National Council would really give the Church courageous, far-sighted leadership in this matter, we are confident that the Church would respond. It might even give the entire initial amount — \$500,000 or \$1,000,000 — in one day, as Mr. Look has suggested. But Churchpeople are not going to respond as long as the National Council wastes its time, and the time of the Church that elects its members, in futile debate over a \$4,800 salary item while failing to tackle the central problem boldly.

Dr. Heuss has offered a real challenge to the National Council and the Church. The Council has now debated it at two sessions, and the net result is a grudging authorization to employ one editorial assistant on a temporary basis. This, it seems to us, is trifling with the mandate of the General Convention and with the education of our children, who will grow up, as previous Church generations have done, as religious illiterates, unless something better is done for them.

Let the National Council at its December meeting really come to grips with this problem. Let it put a real challenge before the Church, and stand or fall on the response that it receives. But let's not have any more of these endless penny-pinching debates and short-term temporary expedients. They are unworthy of this great Church of ours.

These are strong words; but we believe the time has come to say them.

Lewis B. Franklin

A MEMORABLE event of the National Council meeting was the honor paid to Dr. Lewis B. Franklin, on his retirement as treasurer after 29 years of continuous service. The minute of appreciation expressed what the whole Church feels, particularly that part which thus describes him:

"Lewis Franklin is first and last an evangelist, on fire as a bearer of the good news of redemption for nations and individuals. He has gone up and down this land and across the seas, proclaiming the Gospel. . . . First of all, Dr. Franklin has given himself, and God has worked through him."

Dr. Franklin is retiring, but he will continue to serve the Church in many ways. The Council assured

this by immediately electing him an additional member of the Overseas Department and a member of the committee on trust funds.

We should like to add our sincere tribute to that of the National Council. Dr. Franklin has been a faithful steward, and as such he has often had to perform the unpleasant task of saying No, when he would have preferred to say Yes. But he has been and is more than a steward; he is also an ardent evangelist and a staunch Churchman. It is not too much to say that, by his long and faithful service to the Church, he has earned the distinction of being the leading layman of the Episcopal Church. We wish him many happy years, and we know that his formal retirement will mean that he will continue to serve the Church that he loves in many ways, all the days of his life.

Army-Navy Chaplains

IN HIS report for the Army-Navy Division of the National Council, Bishop Hart revealed that military authorities have rescinded their war-time action in permitting Churchmen to register as Episcopalians, and have again required that all members of the armed forces be classified as Catholics, Protestants, or Jews. This is a backward step, wholly unsatisfactory to the Episcopal Church, and cannot be justified by the lame explanation of an army authority that Church membership is "so intimately a personal matter" that they cannot permit men to register according to their actual religious affiliations. Why it should be more intimate to register as an Episcopalian than as a Catholic, Protestant, or Jew is not explained, nor could a rational explanation be given.

With a Churchman as army chief of chaplains (Major General Luther Miller), we have a right to expect better understanding on the part of army authorities, though of course we ask for no special privileges on that account. The Orthodox and the Lutherans are quite as dissatisfied with this arbitrary ruling as we are. We are glad to know that Bishop Hart is going to put this matter squarely before the Secretary of War (we hope he means the Secretary of Defense, Mr. Forrestal, and not simply the Secretary of the Army), and we hope he will have the full support of the Presiding Bishop and National Council in doing so.

Bishop Hart also spoke again of the urgent need for a bishop for the armed forces. This is more important now, with an expanding citizen army, than it has been at any time since the close of World War II. General Convention in 1946 took the initial steps in this direction. We hope they will be ratified in 1949, and a suffragan to the Presiding Bishop be elected to have jurisdiction over all chaplains in the army and navy, and to be the bishop of the men and women of the armed forces wherever they may be stationed.

The Psalms as Prayers—II

By Merle G. Walker

THE first kind of prayer we can learn about from the Psalmist is what we might call the prayer of need. When we are learning to pray we tend to think of our need for God as the preface to prayer, as a merely personal urgency that moves us to seek Him. We regard our need as that out of which our prayer springs. The Psalmist shows us, on the contrary, that what we regard as the prelude to prayer is itself a kind of prayer. Approaching God, he lifts up to Him the very need itself:

Like as the hart desireth the water brooks, so longeth my soul after Thee, O God.

My soul is athirst for God, yea, even for the living God.

We approach God in a lack and a dependence which our prayer should voice. The longing after Him which nothing else satisfies is not a psychological fact about ourselves, but a means of contact with Him. We should not feel the need and then pray; like the Psalmist, we should pray the need.

O God, thou art my God, early will I seek Thee.

My soul thirsteth for Thee, my flesh also longeth after Thee in a barren and dry land where no water is.

My soul hangeth upon Thee.

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Even as the eyes of servants look unto the hand of their masters and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God.

The soul's need of God, like any other need, may be holy or it may be strictly selfish. We may need Him through love and adoration to rejoice in Him for Himself, or we may need Him only as we need a crutch to support us, a sword to defend us, or food to feed our vague yet sharp hungers. The need that draws us to Him must itself first be offered up, sanctified and blessed, or we shall neither praise Him fitly nor ask aright those things that are to His glory and to our soul's health.

The purest of all our needs, the Psalmist shows us, is our need of God for Himself alone — not for His gifts, not for what He grants and for-

gives, but for what He is. As a creature, man's daily need, of course, is for God's protection, His strength, His consolation, His help, His guidance. Yet as a special creature, whose nature and whose soul as well as whose wants God has made, and of whose love and worship God is eternally jealous, man's supreme need is not for God's gifts but for contact with Him. One appetite is unique in man — the appetite for holiness. This hunger only God can satisfy, and God can satisfy only with Himself. Without this gift all other gifts are vain. This need for God Himself, the Psalmist lifts up again and again in prayer:

Whom have I in heaven but Thee? And there is none on earth that I desire in comparison with Thee.

O my soul, thou hast said unto the Lord, Thou art my God; I have no other God like unto Thee.

The Lord Himself is the portion of my inheritance and my cup.

In Thy presence is the fulness of joy.

All my fresh springs are in Thee.

This need for God's holiness grows out of separation, rather than intimacy. The Psalmist often approaches God familiarly: as the good shepherd who leads His sheep, feeds them, restores and converts their souls; as a "stony rock and defense," for his protection; as "a place to hide me in," for refuge. But the cry for holiness is a cry across an abyss, across the vast chasm that separates the absolute majesty and glory of Almighty God from His creation; the creator from His creatures; the judge, eternal in righteousness, from the sinner; the everlasting dweller in the holy hill from man, whose days are as the grass. To the Old Testament writer this distance between God and man was sharper and more vivid even than it is for us. God had not yet taken upon Himself our humanity, and, condescending to wear it upon Himself, lifted it up across the vast distance to the presence of the Father. The Psalmist had neither the touch of God in sacraments, nor the conviction of the indwelling Spirit, whose presence is within us as well as in the high heaven. He had not been made bold through Christ to say, "Our Father." He had neither

Our Lord through whom we pray, nor the Holy Spirit, in whom we pray. What he did have was an insatiable appetite for God, whose dwelling place was in the holy hill, yet who, in love and mercy, searched out the souls of men. Only one thing could bridge this abyss: love and worship. God was indeed high above all His works, but all his works could adore and glorify Him. Thus out of the need for God's far distant holiness come all the Psalms of praise and adoration. They are still indispensable to us in our prayers, because that sharp fact of distance between a holy God and imperfect creatures is clear and vivid for us, too. We, too, despite all the helps of the Christian faith which the Psalmist did not have, still know how high are God's ways above our ways. We, too, still feel the holy dread and awe that makes us cry, "Who am I that I should enter the presence of the King of kings?" We feel it when we say the *Sanctus*; we know it when we look at ourselves. Through Our Lord we have been assured that in very truth we may approach; but the prayers of the Psalmist can still show us how worship and adoration can get us across the fearful gap.

O praise the Lord from the heavens: praise Him in the heights.

Praise Him, all ye angels of His: praise Him, all His host.

Praise Him, sun and moon: praise Him, all ye stars and light.

Praise Him, all ye heavens, and ye waters that are above the heavens.

Let them praise the name of the Lord: for He spake the word, and they were made; He commanded, and they were created.

He hath made them fast for ever and ever: He hath given them a law which shall not be broken.

Praise the Lord from the earth, ye dragons and all deeps;

Fire and hail, snow and vapours, wind and storm, fulfilling His word;

Mountains and all hills; fruitful trees and all cedars;

Beasts and all cattle; creeping things and flying fowls;

Kings of the earth and all peoples; princes, and all judges of the world;

Young men and maidens; old men and children, praise the Name of the Lord; for His Name only is excellent, and His praise above heaven and earth.

The Price They Paid

By Richardson Wright

Editor, *House and Garden*

THE subject on which I write is some wounds our Lord's Body, the Church, received in the house of His friends — more specifically, those waves of attack on ceremonial and ecclesiastical adornment by violently Protestant elements in the Church of England, and leveled at the followers of the Tractarians.

But why dig up these "far-off, unhappy things and battles long ago"? For three reasons:

(1) Because in some of our own churches and in sectarian bodies as well, we find outward symbols of beliefs commonly displayed, and yet have ground for wondering if those beliefs are either accepted or taught.

Doubtless you recall instances. Cathedrals, where bishops wear cope and mitre in stained glass, but the Ordinary stoutly refuses to appear in any such Romish garments. Of course, if he did, he wouldn't be going plumb to Rome, but plumb to Canterbury! The Crucifixion depicted in tapestries or paintings, but no embarrassing crucifix, to remind people of their sins, would be tolerated. Saints in full Eucharistic vestments, while the rector is content with surplice, stole, and academic hood. One of these days I must write something on the worship of the holy academic hood, and how college presidents and trustees are beset by dotting congregations who think their dear rectors aren't properly clothed unless they wear them.

(2) My second reason for recalling these "unhappy, far-off things" is that it may be profitable for us, too, to cover the old ground. I daresay many a practising Churchman does not realize that a price was ever paid for ritual and religious adornment and the beliefs behind them. We take them too much as a matter of course. By recalling the humiliations which dedicated priests and loyal laymen underwent that these aids to worship might become common usage today, we will hold them closer, as part of our precious heritage. We may also learn to practice the humility and patience whereby those who won for us lived, worked, and worshipped under a reign of apostasy and wavering faith.

Churchpeople might well profit by reading the lives of these heroes. The dust gathers thick on them today. Start with Keble, Pusey, and Liddon, pass on to Lowder, Machonokie, Halifax, Prynne, Skinner, Stanton, Dolling, and poor Mr. Green, of whom we will hear later. There is also a large body of Amer-

ican clerical heroes. But the clergy were not the only ones who paid the price. This revival in the Church of England attracted an increasingly large number of the laity, who were the very backbone of the movement, devout men and women who knew the bitter sting of domestic persecution and felt its cruel hand in shops and offices, in factories and in the fields. Together they form a noble army of martyrs; indeed, the seed of the martyrs was thickly sown in the years under our survey.

(3) My third reason for presenting this subject is the growing disregard for institutional religion, and the sin of individualism in the Church itself.

EXTERNALS AND INTERNALS

We need not start so far back as the non-jurors, although we might halt to pay our respects to that devout, obese Tory, Dr. Samuel Johnson. Racked with gout, which prevented his kneeling, he insisted on standing in church until the last communicant had left the chancel and the sacrament consumed. So we shall confine ourselves to the 19th Century.

But before we start, let us clearly understand what the battle was all about. At first glance, it appeared to be an attack on externals — altar crosses, mixed chalices, the Eastward position, surplices in pulpits, and such. When we penetrate the surface, we find it was actually an attack on internals — the sacraments and apostolic heritage of the Church. It opposed efforts to restore the true ideal of Catholic holiness, bestowed through sacraments and prayer and evidenced in worship and good works. Instead, the attack would maintain the respectable *status quo* of conventional morality, which, in actual practice, treated religion as something foreign to everyday life. How foreign it had become is evidenced by the fact that in some dioceses confirmation was administered once in seven years and on Easter Day, 1800, in the great cathedral of St. Paul's, only six devout souls came forward to make their communions.

The first skirmish started in 1837, when the Bishop of Oxford reported to Dr. Pusey that he had received complaints on "needless bowings, unusual attitudes in prayers, the addition of a peculiar kind of cross to the surplice, and placing the bread and wine on a small additional table near the Lord's Table or altar." These outrages were being committed in an Oxford church

by an erstwhile pupil of Dr. Pusey, so that learned theologian answered the bishop. He assured His Lordship that these practices were either commonsense or of ancient usage, and that he had seen the offending stole, that it was not more than three inches wide, with two very unpretending crosses at the two ends, and that it was the same as prescribed in Edward VI's time (Liddon: *Pusey*, Vol. II, p. 16). Then he added, "We have too much to do to keep sound doctrine and privileges of the Church, to be able to afford to go into the question about dresses."

Years later, regarding the ritual troubles of the 1870's, he wrote, "Even supposing all ritual to be abolished, the tumults would not cease, inasmuch as the attack of the Church Association was really directed against the sacraments" (Ibid, Vol. IV, p. 27). And there he put his finger on the crux of the troubles then, the troubles that were to follow, and even on problems facing the Church in this country today.

The course of the Oxford Movement and its evolution can be easily traced. It began as an affair of dons, tracts, academic disputes, and heresy hunts. Its leaders were originally concerned with combatting the liberalism which was penetrating Church and State. They sought their weapons in the learning, long neglected, of the Fathers of the Church. "They soon discovered that if their teaching was to be effective, it must be definite, and if definite Catholic, so that it was on the revival of the Catholic doctrine of the Church that their energies were concentrated. The troubles of the first phase rose not so much from anything its supporters did as from what they taught; whereas the troubles of the second phase were provoked more by what was done than by what was said or written" (Lockhardt: *Charles Lindley, Viscount Halifax*. Vol. I, p. 91).

It spread from Oxford to the parishes; consequently, although it was generally called the ritualistic phase, it was really the popular or democratic period. Whereas hitherto the movement had appealed to the academic and learned, now it appealed to the general public, particularly the poor and ignorant crowded into the slums of industrial cities and ports. And though it was well founded on Catholic doctrine and piety, it could not make its appeal to the masses through these alone. Hence, the recourse to ritual, to the accessories of Catholic worship, to express and foster the devo-

tion of the common people. "It makes Catholicism intelligible to masses of men," Dr. Pusey wrote, "it brings together a great force of enthusiasm, energy, corporate feeling" (Ibid. p. 272).

It was this ritualistic movement which revived the spiritual life of the Church of England. As we proceed in it, we will realize, however, that there was very little of ritual and embellishments in this period which are not common practice in the most moderate churches today.

This second phase of the Oxford Movement began around 1850. We can best describe the struggle by recounting what went on in two parishes, symptomatic of what went on in many others both in town and country — St. Barnabas, Pimlico, and St. George's-in-the-East, both in poor sections of London. We will be meeting some saintly priests who endured meekly and fought heroically — Frs. Bennett, James Skinner, and Charles F. Lowder.

In June 1850 St. Barnabas was consecrated, and the disturbances there reached their climax in November, when "the poor and timid were actually driven by bodily terror from worshipping there and the religious people of the district were so horrified by the blasphemous cries of the mob that they kept within their houses."

The main points of ritual which aroused such fury were:

- 1) Procession of the clergy and choir from and to vestry,
- 2) Reverence toward the altar on entering and retiring from the sanctuary,
- 3) The Eastward Position,
- 4) Colored hangings proper for the seasons on the altar.

With these and others, the vicar, Fr. Bennett, was charged. He had to yield the invocation of the Blessed Trinity with the Sign of the Cross, the Eastward Position of Epistoler and Gospeler. He was forced to wear a black gown for preaching, and daily prayers must be said in the midst of the people, outside the chancel. His custom of communicating the choir before the congregation was also judged as gravely ritualistic.

During these troubles the Protestant mob battered in the doors of the church, shouted through the windows, hissed in the aisles, and charged the chancel gates. This mob action, together with the Prime Minister and the Bishop of London, Dr. Tait, literally drove Fr. Bennett from his living. After eight years of devoted service he resigned in 1851.

He had had for senior curate the Rev. James Skinner and for junior priest, Charles F. Lowder. Fr. Skinner undertook the curacy of the church, and the next six years were stormy for him, "whose church stood in the very forefront of the battle for freedom to worship God and against the heathenism of

London." Matters grew so bad that it was necessary for a group of gentlemen to be sworn in as special constables and they stood at the chancel gates to prevent further intrusion.

Among the charges against Fr. Skinner were that he turned to the East at the Gloria, chanted the Sanctus and Gloria in Excelsis, placed flowers on the altar, and at benediction waved his hands in the air in the form of a Cross. Fr. Skinner also battled for auricular confession and absolution. Among his answers to those who objected to it were these words: "If you doubt the power of the words said by the priest in Absolution, why should you trust the words said by him in the Holy Eucharist, 'This is My Body'?"

Now let's go deeper into the slums of London, to St. George's-in-the-East. Fr. Lowder is installed vicar. He was thirty at the time and was to stay there twenty-three years. He had just come from the first retreat for clergy, held in July, 1856. His parish contained 733 houses, of which 40 were public houses and taverns, and 154 brothels. He found fewer than six communicants; when he retired in 1880, there were over 500, and the brothels had disappeared. That's what he was up against — enough to stagger any priest without further annoyance.

Immediately troubles began and for ten months they never let up. A lawless mob was allowed to make the church a scene of outrage and blasphemy. The police confessed their inability to stop it. The same pattern of attack and defence was followed as at St. Barnabas'. One of the young men who stood with folded arms before the chancel gates of St. George's was a husky lad, by name Arthur Henry Stanton. Nobody got past him. He was the same Arthur Stanton who served under Fr. Machonochie at St. Alban's, Holborn, as perpetual curate for 50 years — and never once drew a penny of pay.

The bishop not only required Fr. Lowder to wear a Geneva gown for preaching, but demanded that the preaching collect be said to the west, or he would withdraw Fr. Lowder's license. While he allowed the procession to and from the vestry, the celebrant could not carry the sacred vessels in his hands. He could not bow at the Gloria Patri. But the bishop's crowning achievement was ordering the stone altar to be removed and a wooden table substituted, and removing the cross from the altar. This was the occasion on which a bishop of the Church of God, to placate the mob, vowed that he would get that cross off the altar if it cost him his see.

Despite all this, Fr. Lowder surmounted the troubles, and his influence extended far beyond the parish. In 1862 he conducted at Bedminster the first parochial mission in the English Church, and the same year helped set up another

landmark, by becoming one of the founders of the Confraternity of the Blessed Sacrament. When cholera broke out in his parish in 1866, he invited the Devonport Sisters to help nurse, thereby breaking down prejudice against them. Both Lord Halifax and Dr. Pusey helped in the work, the latter paying for and supporting a special cholera hospital.

Those were days of street preaching. In 1869 Fr. Lowder began preaching Good Friday Way of the Cross from seven stations in various streets of his parish. On Rogation Days, there being no fields to bless, he and his clergy, choir, and congregation marched down to the docks and blessed the boats and the sailors.

In reading the lives of these priests and many others of the period, we cannot help being appalled at the position and action of the bishops. Unfortunately consecration does not guarantee the grace of scrupulous orthodoxy. It is evident that the Catholic Movement triumphed without episcopal approval. In spite, for instance, of the Bishop of Winchester, who referred to the mildly ritualistic priests of his day as "these filthy reptiles which creep about our altars leaving their slime wherever they go."

The second violent attack on Anglo-Catholics was started in 1860 by Lord Sidney Godolphin Osborne in a letter to the *Times*, and the controversy centered not so much around whether it was lawful to burn incense or wear a chasuble, as the Real Objective Presence of our Lord in the Blessed Sacrament. Lord Osborne and his fellow Protestants saw in this a deep-laid conspiracy to subvert the Church of England and carry the country over to Rome. The challenge took the form of an attack upon certain points of ritual and later attempted to resist the reservation of the Blessed Sacrament. For this purpose the Church Association raised a fighting fund of £50,000 to finance litigation.

The persecution reached its most blasphemous peak in the trial of the Rev. P. W. Enraught of Holy Trinity, Bordesley. A Mr. Williams, one of his church wardens, offered as evidence in the Court of Arches a consecrated wafer which had been stolen from the church. It roused horror and disgust in the court. The Holy Sacrament was taken immediately to Archbishop Tait at Addington, who carried it into his private chapel and reverently consumed it (Halifax, Vol. I, p. 227).

An attempt of the almost same kind was made at St. Clement's in Philadelphia in 1877: a Sacred wafer was secreted in his pocket by a communicant with the intention of presenting it as evidence against the clergy there. Fr. Prescott immediately offered a Mass of Reparation. The attack was evidently against the use of wafer bread.

The saintly Fr. Machonochie, of St.

Alban's, was in and out of court for 16 years, but escaped going to prison. The charges against him? The mixed chalice, altar lights and incense, kneeling during the consecration, elevating chalice and paten. In 1878 he was suspended for flouting the authority of the Court of Arches and the Privy Council. Finally in July 1883 he was deprived of his rights and he resigned. Four years later he was found dead in the snow of Kinloch Forest, having succumbed in trying to find the way home during a blizzard. His faithful little dog was beside him. The Association had gained a technical victory, but the church had gained a martyr and the work at St. Alban's went on.

Fr. Stanton, too, felt the lash of the episcopal whip. When he was advertised to take missions, bishop after bishop inhibited him from preaching in his diocese. I wonder if at the funeral of any of those bishops the people gave such a tribute of spontaneous devotion as they did to Arthur Stanton? At his funeral the traffic in Holborn and across busy London stopped and thousands stood with bared head as the body of this beloved priest was carried by.

There were many others who paid the price in this second attack. One of them, Fr. Purchas, of St. James, Brighton, surely hung up the record. He was charged with no fewer than 35 illegal practices. But we must get on to the Rev. Mr. Greene of Miles Platting. He had been sent to jail, as were several other priests who proved embarrassing martyrs. In fact, the Home Secretary was so embarrassed by the number of the clergy who preferred jail to recanting that he sought some way to get them out. Health — perhaps health could be the excuse: long confinement in jail was injuring their health! As Fr. Greene had been sitting in jail the longest of all, a year and a half, he was the first to be examined by the health officers. Imagine their consternation and the chagrin of the Home Secretary when it was discovered that Fr. Greene had gained nine pounds! On November 4, 1883 he was finally released, with a grudging reluctance ill-befitting the bishop.

And lest you should think Mr. Greene's release ended jail sentences, consider what happened in 1890. The Rev. Bell Cox, of St. Margaret's, Liverpool, after five years of prosecution including a jail term, was ordered not to be imprisoned any longer. But no sooner had he been released when the proceedings against him began all over.

Other attacks on Anglo-Catholics came in the 1880's and 1890's. In 1885 an especially flagrant case was brought against Edward King, the saintly Bishop of Lincoln, for alleged illegal practices. The Church Association approached one layman offering him £10,000 to defray the costs if he would undertake the pro-

secution. He refused, so another was found who would. The trial began in February, 1890, and it was eventually proved that Archbishop Benson's court had no canonical authority, and so the prohibitions were quietly ignored.

In 1890 came a loud blast — another letter to the *Times*, from that rabid Protestant, Sir William Harcourt. Four years later there emerged from the Protestant underworld a strange little firebrand, a bookseller named Kensit, who started leading scandalous disorders. Among them was the attack at Bishop Creighton's consecration as Bishop of London. Kensit came to a violent end in 1902. Meantime his followers had committed many disturbances and much sacrilege. In 1900 they descended so low as to smash the cross above the grave of Lord Halifax's two children in the Hickleton churchyard. Even as late as this past year they burst out at the new Bishop of London with raucous shouts of "No Sacrifice of the Mass."

It could not be expected that all these anti-ritual and anti-Catholic ructions in England could go on without repercussions here. Rather than bore you with details of them, I would recommend your reading Dr. Chorley's latest book, *Men and Movement in the American Episcopal Church*.

Were there time, it might be instructive to recount what happened in some key parishes in this country, as I have done in England — trace the flow and ebb of controversy at the Advent in Boston; St. Clement's, Philadelphia; Mount Calvary, Baltimore. Reports from these parishes show the same hostility of bishops, but no mob troubles, practically no interruption of services, some inhibiting of clergy by bishops, but none of the clergy sitting in jail, although cases were brought to court.

Both here and in England the priests who defended the Faith were almost invariably men of high personal sanctity and often austere piety, inspired and sustained by the abiding Presence of the Holy Ghost. Humble though they were, they considered themselves as living representatives of God on earth, appointed to preserve and proclaim the truth as revealed by Jesus Christ.

For my own information, I have read the lives and some of the religious writings of scores of them. When I came to whip this paper into shape, I discovered that my note books contained more quotations from their devotional writings than accounts of their persecutions and sufferings. The sufferings of their times were not worthy to be compared with the glory that was constantly being revealed in them and through them to the world.

Now I reach my third reason for this paper — the increasing revolt against all forms of institutional religion and the growth of individualism in our own be-

liefs and practices. But first I would like to quote a letter which Dr. Pusey wrote Fr. Prynne, which can set the ideal for our course:

"The very thing which we wish to teach them (the people) is deeper reverence and awe of God, deeper sense of their own responsibility, deeper knowledge of God's gifts in the Gospels, more frequent communion with Him, conformity to Him. When they have learned this in some degree, there will be no more battles about surplices. There will be deeper strife, but it will be with the world."

How prophetic that letter! This is what we are facing — deeper strife with the neopaganism of the world, and within the Church itself.

Let us take the latter first. Considering the Book of Common Prayer as our accepted norm, then those who add to it are as much out of step as those who subtract from it. Those who deliberately erase all mention of regeneration from the Sacrament of Baptism find justification in those who add Counter-Reformation frills to the Holy Eucharist.

The present Liturgical movement may offer a solution. It is advancing along two lines: (1) to simplify ritual and church adornment, strip off fuss and feathers, until the beauty is that of almost stark austerity, of disciplined ornament, and ritual; (2) it strives to bring the laity into a more active part in the services, especially the Holy Eucharist. This latter involves teaching the concept of the Church as the Family of Christ and each of us having an active part in it. When all work together, the whole advances; when one fails the whole is hurt. Where one is laggard, the whole is slowed down.

Moreover, as a Family, we act together, worship together, we use the movements of ritual together. Ritual can be a mark of our corporateness.

Much of the life of the Family depends on the support and attitude of the clergy, especially their reverence and rapt devotion. We cannot expect the people to be reverent where the clergy are not, where there is not something more than just conducting services in decency and order.

We cannot expect to conquer today's casual disregard of the Sacraments and our Apostolic heritage unless the externals of worship which we use are aflame with ardent faith. We must be there on the altar. We must be the Bread. We must be the Wine. We, ourselves, must hang on the Cross and learn to rejoice in tribulation. We must prove to the world that the most blessed privilege of our union with Christ is to share in the sufferings of His Body for His Church's sake.

In the beginning of this paper — not without a tinge of cynicism, I'll admit — I spoke of those churches where the

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outward marks of the Catholic faith are displayed without accepting or teaching that faith. Are these merely complying with contemporary ecclesiastic taste, merely making polite gestures toward the rich heritage of the Church? Or is it something entirely different?

I believe it is a sincere effort, stumbling though it may be, to reach forward to a deeper sense of reverence, to an acknowledgement of the fact that, in addition to worshiping in their souls, countless men and women yearn to worship also outwardly with their bodies. They begin to see how illogical it is to be reverent about the flag and all it implies, and not reverent in the presence of the Cross and all it implies. How illogical it is for us laymen to be punctilious about wearing traditional tails and white tie to a formal party and then deny our priests being traditionally clothed for the table of our Lord.

We must demonstrate that the practice of religion is not something we do only on Sunday dressed in our best clothes and accompanied by the best people, but that it is the preoccupation of every day, to be applied to whatever we meet, wherever we are. Ritual isn't something extraordinary. It is the natural product of devotion and love. This is the essence of Catholic usualness. Teach and demonstrate this, and the smallest child and the most obdurate grownups as well can understand that while holy things belong to the holy, we also, by faith and practice, can endure every simple act of life with sacramental intent. "Given the human soul and body for the instruments, the need of the Apostolic Church for the subject, and Almighty God for the object of faith and worship, ritual is the only process by which Christian homage can be paid" (Lowder, p. 48).

In the face of what confronts us in the world today, in the face of what confronts us in the Church today, let us resolve to put on the whole armor of faith — not merely shreds and patches of it. Let us go forth to conquer sloth, irreverence, misbelief, indifference, indecisiveness, by the blood of the Lamb and by the word of our testimony.

Let us be willing to pay the price. Let us teach and witness for the faith in season and out of season, whether we be strong or be wearied, never counting the cost, as those who "loved not their lives unto the death."

Let what we believe about God and His Church be what we are — joyous, fearless, looking to that vision of the face of Christ when, above the fogs of distrust and the miasmic clouds of ignoble compromise, we can raise high the sword of faith, join our shouts to those who cry eternally, "Thou only art holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

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WEST VIRGINIA

**Diocese to Celebrate
Bishop Strider's Anniversary**

During the week of October 31st, West Virginia Churchmen will participate in a three-fold celebration of the 25th anniversary of Bishop Strider's consecration to the episcopate.

The Rt. Rev. Robert Edward Lee Strider, D.D., was consecrated on All Saints Day, November 1, 1923, in St. Matthew's Church, Wheeling. The Rt. Rev. William Loyall Gravatt, D.D., then Bishop of West Virginia, was the consecrator.

At the Bishop's own request, all persons still living whom he has confirmed are asked to make their communions at their parish church altars on Sunday, October 31st. During his episcopate, Bishop Strider has confirmed a total of more than 8,000 persons.

The second phase of the anniversary celebration will be the holding of five great regional anniversary services on different nights during the week in various parts of the diocese. The choirs of all parishes and missions in each area will participate in the services, and vestrymen have been asked to march in processions behind the choirs. Bishop Strider will be present at all services and will offer his greetings.

The first will be held on October 31st at St. Matthew's, Wheeling, with Bishop Tucker of Ohio as preacher. The second will be on November 1st at St. John's, Charleston. The name of the preacher has not been announced.

The third service will be on November 3d at Zion Church, Charles Town, with Bishop Dun of Washington, preaching.

On November 4th, the Rev. S. Roger Tyler, LL.D., rector of Trinity, Huntington, and a senior priest in the diocese, will preach at the service at Christ Church, Bluefield. And on November 5th, the service will be at Christ Church, Clarksburg, with Bishop Heistand of Harrisburg as the preacher.

The third aspect of the anniversary celebration will be the financial support of the Alumni Committee of the West Virginia University in its effort to raise funds for the erection of a new Episcopal Student Center in Morgantown. The offerings at the five regional services will be a start on this fund.

ALBANY

Diocese Sets up Radio Program

In conjunction with the national radio program of the Episcopal Church, the Diocese of Albany began its own

half-hour on October 1st over the Albany outlet of the Mutual Broadcasting System.

Immediately after the national program, the "Albany Episcopal Hour" picks up the theme of the preceding play and presents a round-table discussion by diocesan clergy. The Rev. Dudley J. Stroup of Rensselaer, editor of the diocesan paper and an officer of the National Diocesan Press, acts as moderator for the program.

The local program has received wide acclaim and plans are being made to continue it indefinitely.

NEW YORK

Diocese-Wide Mission

The New York diocese-wide mission, November 7th-December 5th, bids fair to be one of the most notable events in the history of the diocese. The missioner, the Rev. Bryan Green, will arrive in New York on November 2d, to begin his work. Both Bishop Gilbert of New York and Bishop Donegan, leader of the evangelism program of the diocese, have emphasized the fact that the mission will not be a revival as ordinarily understood, but a means of bringing into the fellowship and service of Christ persons who have a loose attachment to the Church.

Fr. Green is an evangelist of note. He is the rector of St. Martin's Church, Birmingham, England, the ancient, civic church of that city. Fr. Green was born January 14th, 1901; he was educated at Merchant Taylor's School and London University. For some years he travelled through the British Isles, speaking and lecturing to young people. Later he became Chaplain of the Oxford Pastorate, Oxford University. After that, he was rector of Holy Trinity Church, Brompton, one of the largest and most important of the West End London churches, and one of the few to maintain evening services throughout the blitz and the black-out. He has conducted missions throughout England, Scotland, and Wales, especially at universities, one of the most memorable being the Triennial Mission at Cambridge University. He is a proctor in Canterbury Cathedral and a member of the Archbishop of Canterbury's Council on Evangelism. Fr. Green has already visited the United States and Canada three times, preaching and teaching in churches, universities, and schools.

Plans for the diocese-wide mission include visits of several days duration to each of the seven convocations of the diocese: Westchester, Hudson, Dutchess, Richmond, Ramapo, Bronx, and Manhattan. The Manhattan visit will

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be the last. It will be a mission in the Cathedral of St. John the Divine, November 28th-December 5th. Meetings will be held every evening, Fr. Green being the speaker. The Cathedral will be especially arranged, in such wise that the congregation will surround the missioner. In the chapels will be stationed priests and lay persons, to give individual counsel and help to any who may desire it, at the end of the service in the main body of the Cathedral.

In all other convocations, there will be evening meetings on the week-days and on Sundays in some places. In one convocation there will be an afternoon Sunday service, and in another a service on the Sunday morning.

Fr. Green will preach in New York City on these dates: November 7th, Grace Church, 11 AM; November 21st, St. Martin's Church, 11 AM; November 22d, 23d, 24th, Trinity Church, at 12 noon; November 28th, St. Bartholomew's Church, 11 AM. The date has not yet been set, but it is expected that Fr. Green will speak at the General Theological Seminary in the course of his visit.

SOUTH FLORIDA

Gen. Lee Addresses Bishop's Men

Addressing more than 700 laymen in area meetings of Bishop's Men and other interested laymen throughout the diocese of South Florida, Lt. Gen. John C. H. Lee (retired), executive vice-president of the Brotherhood of St. Andrew, offered the challenge of active participation in the life of the Church. Said he, "We face the godless in opposition to the Christian cause. Only by our unity in work together can we overcome them. The Presiding Bishop's program of evangelism calls us."

The Rt. Rev. Henry I. Louttit, Bishop Coadjutor, continued the thought of evangelism and strengthening of the Church's work. "We must continue to grow together in our diocese, for if one fails, all fail and when one church succeeds, all succeed," he said. Bishop Louttit, a member of the National Council planning committee for the national Episcopal broadcast, emphasized the purpose of the "Great Scenes from Great Plays" and the necessity for local cooperation. "This is our first effort," he stated, "in such a definite way. Authorities assured us that such a program is tops in radio. It must have your interest and active participation when we begin getting results of it, as we shall."

Chairman of the Bishop's Advisory Committee on Laymen's Work in South Florida and chairman at the area meetings, Albert Roberts told of the increase of interest among laymen. "Four years ago the total attendance at the first of

these area meetings was 250. This year we have met with more than 700 men," he said. "That is evidence enough how this thing is taking hold in South Florida."

CONNECTICUT

St. James', Winsted, Celebrates Centennial

St. James' Church, Winsted, Conn., is celebrating its centennial during the week of All Saints'. From October 31st through November 7th special services will be held, including an evening Thanksgiving service with the bishops of the diocese and former rectors as guests of honor.

The beginnings of the parish were a result of the missionary zeal of its first rector, the Rev. Jonathan Coe, who began the work in Winsted as early as 1846. The historical records of the parish show that "the field was new, there were few who looked with any favor on the Church; the whole tone of society was hostile, and the effort to establish Church services was regarded as an innovation upon the established order.

"Its building was received with little favor by the community, some were very open in their expression of displeasure, one person even styling it, 'The devil's curiosity shop.' The erection of the simple altar cross of wood about 12 inches in height, upon the window sill back of the altar was the occasion of many a bitter jibe and taunt."

Through the years, however, St. James' has made a definite place for itself in the community and has ministered successfully to a large number of Winsted's population. The cornerstone of the new building was laid in 1922 during the long rectorship of the Rev. Robert Van K. Harris, now rector emeritus of the parish. The present rector is the Rev. Jay G. Seacord.

SALINA

St. Francis Boys' Home Expands

Doubling in size, the St. Francis Boys' Home, Ellsworth, Kans., has expanded this fall in opening a second unit of the Boys' Home near Salina, 30 miles from the original unit. The Ellsworth unit was established in September, 1945; the Salina unit was opened this August.

Both units of the Boys' Home are housed in buildings formerly occupied by county old peoples' homes. The Ellsworth unit is composed of the main building, farm buildings, and 80 acres of land; the Salina unit, main building, farm buildings, and 40 acres of land. The Salina property was purchased recently; the Ellsworth property is being leased from Ellsworth County.

EDUCATIONAL

SEMINARIES

Nashotah House Opens; Confers Two Degrees

The Feast of St. Michael and All Angels, September 29th, marked the opening day for the 107th year of Nashotah House, Nashotah, Wis. The Very Rev. William H. Nes, dean, was the celebrant at the Solemn High Mass assisted by the Rev. J. Robert Orpen, deacon, and Mr. Robert Liebenow, sub-deacon. Dean Nes preached the sermon. In the absence of the Ordinary, Bishop Ivins of Milwaukee, Bishop Sturtevant of Fond du Lac and vice-president of the board of trustees, pontificated and conferred the honorary degrees at the ceremonies. The D.D. degree, *honoris causa*, was received by Bishop Clough of Springfield, and Clifford P. Morehouse received the LL.D. degree. Bishop Clough was also elected to the board of trustees, as was Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis.

The 1948-49 enrolment for the House was increased by 28 new students of which 21 are in the seminary. The total of the student body, representing 27 dioceses and one student from the Greek Orthodox Church, is now 64, 48 of whom are in the seminary while the remaining 16 are enrolled in the college department taking work at Carroll College. This fall term also marks the opening of DeKoven House, the new residence for married students. One of the larger summer homes on the property was extensively remodelled into five apartments for this purpose.

Bexley Hall Overcrowded

Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, opened its 125th year with a record enrolment of 35 men, including 3 non-resident graduate students. More students are scheduled for the second semester, including a missionary priest from Wuchang, China, and the total year's registration will approximate the 40 which the hall can take care of with present facilities.

Seventeen of the students are married and 21 are veterans. The Gambier housing available has been exhausted and men are commuting from nearby towns. Thirteen dioceses are represented in the student body including Ohio, Western New York, Minnesota, Rochester, Pittsburgh, Erie, Delaware, Western North Carolina, Newark, Michigan, Western Michigan, Idaho, and Indianapolis.

The year began with Evening Prayer, Thursday, September 23, at which the Very Rev. Corwin C. Roach, dean, spoke on the nature and function of a seminary.

October 31, 1948

The Responses and Amens

Ponder a moment, and see if you don't begin to realize the truth of what we are about to say.

Take the average service in the average Episcopal Church, and listen for the parts which are to be spoken by the people. Can you HEAR them? At the conclusion of the prayers offered by the priest, can you really hear any audible Amens? You CANNOT. With the exception of The Creed and the Lord's Prayer, one might almost suppose that the people were not expected to take part. We've been in churches where the priest, to give a seemly conclusion to the prayers, said the Amens himself.

Now, seriously, what does all this mean? The most charitable thing one could say is that it all comes from spiritual laziness. Sitting or kneeling, one becomes too comfortable, and slothfully finds it too much trouble to even lift one's voice in worship.

Now, let's trace this thing to its roots, and see where it takes us. Laziness in responding means that one is not greatly interested or alive with what's going on. That spells half-hearted worship of Our Lord. Half-hearted worship of Our Lord means that worship of Him is not VITAL, is something to be gone through with merely as an act of respect, perhaps. THAT means that the worship of Our Lord has become a secondary matter, and that one's heart is not truly and wholly in it. And THAT, dear friends, smacks of shaming Our Blessed Lord.

If we do not love Him enough to be alert, alive, awake, and responsive in our public worship of Him, how can we expect to inspire unbelievers? We can't, and WE DON'T, and our average church reeks with just such half-heartedness, both in worship and evangelism. Do some heart-searching and praying, and let's have a revival of earnest, hearty worship again!

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DEATHS

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

Stephan H. Alling, Priest

The Rev. Stephan H. Alling, rector of Resurrection Church, Fernbank, Ohio, and St. Andrew's, Addyston, died October 5th and was buried on October 8th with Bishop Hobson taking the service, assisted by other clergy. The Rev. Mr. Alling came to Cincinnati in October 1923 almost 25 years ago to the date of his death and served in the same parish, Resurrection, during the whole 25 years. He was well known at the Branch Hospital of Cincinnati for Tuberculars which he faithfully visited for many years.

Mr. Alling leaves his wife and three children. One son, Roger, is a priest of the church.

Paul Rogers Fish, Priest

The Rev. Paul Rogers Fish, 75, a retired priest of the diocese of New Jersey, died at his home in Elizabeth, N. J., on September 26th. Fr. Fish was born in Brooklyn in 1872 and was educated at St. Paul's School, St. Stephen's College, and the General Theological

Seminary. He was ordained to the priesthood on December 19, 1897, by Bishop Nicholson. He was rector of St. Mark's Church, Springfield, Vt., and at the Church of the Holy Spirit, Kingston, N. Y. He was also curate at Christ Church, Elizabeth, for many years. Subsequently he became priest visitor to the many penal and hospital institutions in the diocese of New Jersey and retired from active service in 1939, continuing his priestly duties at the altars of Christ Church, Elizabeth, and Grace Church, Newark. His body lay in state before the high altar at Christ Church, Elizabeth, where a Solemn Pontifical High Mass of Requiem was offered. The Mass was sung by the Rev. William M. Mitcham, D.D., with the rector, the Rev. Jerome J. Hayden, as deacon and the Rev. J. Theodore Black as subdeacon. The bishop of the diocese gave the absolution of the body. A choir of priests from the New York Catholic Club sang the *Missa Pro Defunctis*.

Fr. Fish leaves his wife, Mrs. Addie Fredericks Fish; two sons, Paul Rogers Fish, Jr., and Vincent Parish Fish; and a daughter, Isabelle Fish; a sister, Miss Alice Reber Fish of Brooklyn, and six grandchildren.

James H. Lamb, Priest

The Rev. James Hart Lamb, rector of Christ Church, Upper Merion, Pa., died suddenly on October 8th while attending a banquet at the Church of the Epiphany, Germantown, Philadelphia. Born in Morristown, N. J., son of the Rev. James Hart and Rachel Crozer Lamb, he was educated at the Brown Preparatory School and Virginia Theological Seminary. He was ordained deacon in 1915, priest in 1918. After ordination he held various cures in Pennsylvania and New Jersey before becoming rector of Christ Church in 1925. Burial services were held in Christ Church, Upper Merion, on October 11th, with interment in the Church yard of St. David's Church, Radnor, Pa.

Charles H. Young, Priest

The Rev. Charles Herbert Young, honorary rector of Christ Church, Woodlawn, Chicago, and rector emeritus of Howe School, died at his home in Sturgis, Mich., September 22d, after several years of failing health. He and Mrs. Young had lived in Sturgis since his retirement from the ministry several years ago.

He was born in Manhattan, Ill., September 16, 1867, a son of Edward and Ann Eliza (Hoyt) Young. He was a graduate of Trinity College, Hartford, Conn., receiving the A.B. degree in 1891,

the M.A. in 1894. At his graduation he was awarded the Phi Beta Kappa key.

Fr. Young was also a graduate of the General Theological Seminary. He was ordained to the diaconate and priesthood by Bishop Worthington of Nebraska and became a member of the famous Associate Mission in Omaha, Nebr., where he served as principal of the Mission school from 1894-1903, when he became rector of Christ Church, Chicago.

Fr. Young, while resident in the Diocese of Chicago, was a member of the Board of Examining Chaplains, chairman of the Diocesan Board of Religious Education, member of the Provincial Board of Religious Education, as well as a member of the National Board of Religious Education, at the time when the *Christian Nurture Series* came into being. He was deputy to General Convention seven times, and served as a trustee of Western Theological Seminary for many years.

He became rector of Howe School in November, 1920, where he served until 1933. After his resignation, he became rector of St. Mark's Church, Waterloo, Ia., and for several years was chaplain of St. Katherine's School, Davenport, Ia. At the invitation of Bishop Littell of Honolulu, he became in 1938 acting principal of the Iolani School for Boys, Honolulu.

Surviving Fr. Young are his widow, Sarah Hillhouse Bowen Young; two daughters, Mrs. Theodora Courteau of Petoskey, Mich., and Mrs. Howard Downs of Howe, Ind.; two brothers, and a number of nieces and nephews and grandchildren.

Funeral services were held in St. James Chapel, Howe School, on September 24th by Bishop Mallett of Northern Indiana, assisted by the Rev. Earl T. Jennings, and the Rev. Robert J. Murphy of Howe Military School, and the Rev. Robert K. Giffin of Sturgis, Mich.

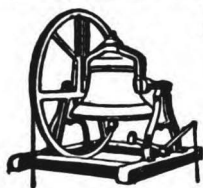
On September 25th the Burial Office and Requiem were held in Christ Church, Chicago, with Bishop Randall, retired Suffragan of Chicago, celebrating. Others taking part were the Rev. William B. Stoskopf, the Rev. John M. Young, the Rev. Walter C. Bihler, the Very Rev. Alden Drew Kelley, the Rev. Canon Bernard Iddings Bell.

Interment was in Oak Hill Cemetery, Chicago.

Louisa A. Freeman, Deaconess

Deaconess Louisa A. Freeman (retired) died in Switzerland on October 8th. She graduated from the Philadelphia Training School and Deaconess

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DEATHS

House in 1911. During the active years of her service she was attached to the staffs of St. Peter's Church, Philadelphia, and St. Asaph's Church, Bala.

Mrs. Winifrede S. Atkinson

Mrs. Winifrede Sinclair Atkinson, wife of the Rev. Frederic B. Atkinson, diocesan missionary of the Diocese of Southern Ohio, died of a heart attack on September 30th, in Cincinnati. Mrs. Atkinson was born in England in 1892, married to the Rev. Mr. Atkinson in British Columbia and came to Cincinnati in 1926. She was a member of Christ Church, Cincinnati, and was buried from there on October 4th. Bishop Hobson read the burial service, assisted by the Rev. Nelson Burroughs, and the Rev. Frank Moore.

Mrs. Atkinson was a nationally-known dog fancier and owned the Winalesby Kennels in Batavia, Ohio.

Henry P. Blair

Henry Patterson Blair, a layman who had served the Church actively and devotedly in the diocese of Washington for more than 60 years, died October 3d.

He began his long Church career as a member of the choir of St. Mark's Church in 1885 when Washington was a part of the Diocese of Maryland, and had been a member of that Church continuously until his death. He was 80 years old. One of his choir boys in later years became the Bishop of California — the Rt. Rev. Karl M. Block. Another Bishop, the Rt. Rev. William R. Moody, Bishop of Lexington, was a rector of St. Mark's during Mr. Blair's service there.

Mr. Blair's interests were many. Besides being an eminently successful lawyer, he lectured at Columbia College Law School, now George Washington University; was the District of Columbia's first assistant corporation counsel from 1905 to 1916, and President of the District's Board of Education from 1913 to 1916. He then became President of the Equitable Life Insurance Company, of Washington, D. C., which position he held until his death.

Although occupied with such arduous duties, he gave generously of his time to his parish, of which he was a vestryman, and to the diocese. For many years he was a member of the department of finance and other departments and committees. He was interested in all activities of the diocese and was always ready with sound counsel and advice.

Among the institutions and organizations which owe much to his executive direction and sympathetic influence are the Episcopal Eye, Ear and Throat Hospital, Columbia Hospital, Group Hospital Association, Inc., Boy Scouts, and the Community Chest.

Charles W. Gerstenberg

Charles William Gerstenberg, J.D., prominent lawyer, educator, and publisher, and vestryman of Trinity Church, New York, died suddenly on September 15th. His funeral was held at Trinity Church September 20th, with the other members of the vestry serving as honorary pallbearers.

Born in Brooklyn in 1882, Dr. Gerstenberg was educated at New York University, from which he was graduated in 1904, taking his law degree the following year. He practiced law in New York City for several years. In 1912 he was appointed secretary of the School of Commerce at New York University, and later served successively as associate professor and as professor of finance in that school, until 1924. Since 1920 he has served also as professor of constitutional law at St. Lawrence University. In recent years, however, one of his principal activities was as chairman of the board of Prentice-Hall, Inc., publishers of business books.

As vestryman of Trinity Church since 1942, Dr. Gerstenberg served on the cemetery, legal, and historical committees of the vestry. He was also an active member of the Caroline Church, Setauket, L. I., where he made his home in the summer.

Dr. Gerstenberg is survived by his widow, the former Mary E. Perry, and by one daughter.

Ada S. Haughey

Mrs. Ada Shallcross Haughey, widow of the late Rev. Andrew H. Haughey, sometime rector of St. Mary's Church, Ardmore, Pa., died at her home in Haverford, Pa., October 11th, and was buried from St. Mary's Church on October 14th, with interment in the yard of the Church of the Redeemer, Bryn Mawr.

Ann Matheus Williams

Mrs. Frederic G. Williams, wife of the rector of Grace Church, Clinton, Ia., died on August 24th in her home after an illness of six months. Funeral services were held at St. Andrew's Church, Milwaukee, Wis., on August 27th, and burial was in Wisconsin Memorial Park.

Ann Julia Matheus was born in Milwaukee on June 9, 1895, the daughter of John and Julia Matheus. She married the Rev. F. G. Williams September 29, 1932, in Ottumwa, Ia., where her brother was rector.

Besides her husband, she is survived by one daughter, Mrs. Robert L. Mowery, Iowa City; one sister, Miss Louise C. Matheus of Milwaukee, and one brother, the Rev. Louis H. Matheus, rector of Christ Church, Delavan, Wis.

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CHANGES

Appointments Accepted

The Rev. **Herbert Pelham Aldrich**, formerly priest in charge of St. Andrew's Church, Syracuse, N. Y., and of St. Matthew's Church, Liverpool, N. Y., resigned these charges on October 10th to become a missionary in the Virgin Islands.

The Rev. **Theodore P. Ball**, formerly priest in charge of St. Matthew's Mission, Athens, Tex., is now rector of St. Paul's Church, Savannah, Ga., and vicar of St. James' Church, Pooler, and St. Thomas' Church, Isle of Hope. Address: 302 E. Thirty-Fourth St., Savannah, Ga.

The Rev. **F. Sydney Bancroft**, formerly rector of Grace Church, Greenville, Jersey City, N. J., is now rector of St. Agnes' Church, East Orange, N. J. Address: 304 Central Ave., East Orange, N. J.

The Rev. **Thomas V. Barrett**, formerly college work secretary of the department of religious education of the National Council, is now rector of Harcourt Parish and chaplain of Kenyon College in Gambier, Ohio. Address: Gambier, Ohio.

The Rev. **Charles H. Best**, formerly priest in charge of St. Barnabas' Mission, Havana, Ill., and Trinity Church, Petersburg, Ill., is now priest in charge of St. Barnabas' Mission, Apponaug, R. I. Address: 34 Natick Avenue, Greenwood, R. I.

The Rev. **W. Hubert Bierck**, formerly rector of Zion Church, Greene, N. Y., has been called to extended active duty in the Army and is now stationed at Fort Monroe, Va. Address: Office of the Chaplain, Fort Monroe, Va.

The Rev. **Neville Blunt**, formerly archdeacon of Eastern Oregon and vicar of All Saints' Church, Heppner, Ore., is now assistant rector of St. Mark's Church, Medford, Ore. Address: P. O. Box 566, Medford, Ore.

The Rev. **Ralph D. Bonacker**, formerly senior chaplain of Bellevue Hospital, New York City, is now rector of Grace Church, Millbrook, N. Y. Address: Millbrook, Dutchess County, N. Y.

The Rev. **Norman L. Burgomaster**, formerly associate rector of St. Luke's Church, Minneapolis, Minn., is now rector of St. Luke's Church, Minneapolis, Minn. Address: 4725 Second Ave. South, Minneapolis 9, Minn.

The Rev. **Theodore M. Burslem**, formerly priest in charge of the Choteau Mission Field in Montana and St. Stephen's Church, Choteau, is now priest in charge of St. John's Church, Sparta, Wis. Address: 322 N. Water St., Sparta, Wis.

The Rev. **Thomas D. Byrne**, formerly priest in charge of St. James' Church, Port St. Joe, Fla., is now rector of St. Andrew's Church, Panama City, Fla. Address: Route 1, Box 928, Panama City, Fla.

The Rev. **Edward Chandler**, a recent graduate of General Theological Seminary, has joined the staff of St. Thomas' Chapel, New York. Address: 230 E. Sixtieth St., New York 22, N. Y.

The Rev. **George D. Clark**, formerly rector of Trinity Church, Detroit, is now assistant minister at Christ Church, Cranbrook, Bloomfield Hills, Mich.

The Rev. **Albert Seth Cooper**, formerly priest in charge of St. Mary's Church, Franklin, La., will become resident chaplain of the Convent of St. Anne, Kingston, N. Y., as of November 5th. Address: 287 Broadway, Kingston, N. Y.

The Rev. **D. W. Cosand**, formerly at St. Stephen's Church, Spencer, Ia., is now serving the Church of the Holy Comforter, Kenilworth, Ill., and may be addressed there.

The Rev. **James Cosbey, Jr.**, formerly rector of St. Mark's Church, Le Roy, N. Y., will become canon of Trinity Cathedral, Cleveland, Ohio, on November 15th. Address: Trinity Cathedral, 2021 E. Twenty-Second St., Cleveland, Ohio.

The Rev. **John P. Cuyler**, at one time master at South Kent School, South Kent, Conn., reports that he has for a long period of time been serving as rector of St. John's Church, New Milford, Conn. Address: 41 Main St., New Milford, Conn.

The Rev. **John E. Daley**, formerly rector of Grace Church, Baldwinville, N. Y., is now rector of the Church of the Good Shepherd, Belmont, Calif., and may be addressed there.

The Rev. **Warren I. Densmore**, formerly a student at General Theological Seminary, is now chaplain at St. Peter's School, Peekskill, N. Y., and vicar of the Church of the Divine Love,

Montrose, N. Y. Address: St. Peter's School, Peekskill, N. Y.

The Rev. **Marcel R. L. de Oliveira**, formerly rector of the Church of the Divine Blessing, Sao Francisco de Paula, R. G. S., Brazil, is now rector of the Church of the Redeemer, Porto Alegre, R. G. S. Address: Caixa 965, Porto Alegre, R. G. S. Brasil.

The Rev. **Morris W. Derr**, formerly rector of St. Barnabas' Church, Kensington, Philadelphia, is now associate rector of St. Stephen's Church, Terre Haute, Ind., and student counselor to Episcopal students at the Rose Polytechnic Institute and the State Teachers' College in Terre Haute. Address: St. Stephen's Rectory, 215 N. Seventh St., Terre Haute, Ind.

The Rev. **Arthur B. Dimmick**, formerly priest in charge of St. John's Church, Mauston, Wis., and priest in charge of St. Mary's Church, Tomah, and St. John's, Sparta, is now vicar of Penobscot Missions in Maine. Address: St. Thomas' Rectory, Winn, Me.

The Rev. **Carl E. Ericson**, formerly rector of All Saints' Church, Sterling, Colo., is now rector of All Saints' Church, Denver. Address: 2222 W. Thirty-Second Ave., Denver 11, Colo.

The Rev. **David E. Evans**, formerly rector of St. George's Church, Newport, R. I., is now rector of St. Thomas' Church, Dover, N. H. Address: 86 Locust St., Dover, N. H.

The Rev. **George L. Evans**, formerly canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., is now rector of St. Paul's Church, Kansas City, Kans. Address: St. Paul's Church, Eighteenth and Washington Blvd., Kansas City, Kans.

The Rev. **Armand T. Eyler**, formerly at St. Margaret's Church, Washington, D. C., is now priest in charge of St. James' Church, Greeneville, Tenn. Address: 107 W. Church St., Greeneville, Tenn.

The Rev. **Henry R. Fell**, formerly assistant at St. John's Church, Elizabeth, N. J., is now rector of Trinity Church, Ottumwa, Ia. Address: 222 E. Fifth St., Ottumwa, Ia.

The Rev. **Charles W. Findlay**, formerly rector of St. Philip's Church, Wiscasset, Me., is now rector of Epiphany Church, Walpole, Mass. Address: 35 Riverside Place, Walpole, Mass.

The Rev. **Leonard H. Filsher**, formerly rector of St. Paul's Church, Wickford, R. I., is now serving as rector of St. Paul's Church, Wallingford, Conn. Address: St. Paul's Church, 64 S. Main St., Wallingford, Conn.

The Rev. **John Brett Fort**, formerly rector of All Saints' Church, Springfield, Mass., and director of youth of the diocese of Western Massachusetts, is now rector of St. John's Church, Bangor, Me. Address: St. John's Rectory, 218 French St., Bangor, Me.

The Rev. **John A. Furrer**, formerly rector of St. John's Church, Bangor, Me., is now rector of St. Margaret's Church, Belfast, Me. Address: The Rectory, 6 Church St., Belfast, Me.

The Rev. **A. R. Eldon Garrett**, formerly rector of Christ Church, Bradenton, Fla., is now rector of Holy Comforter Church, Miami, Fla. Address: 150 S. W. Thirteenth Ave., Miami 35, Fla.

The Rev. **Kenneth M. Gearhart**, formerly rector of St. John's Church, Mt. Washington, Baltimore, is now rector of St. John's Parish, Hagerstown, Md. Address: 109 S. Prospect St., Hagerstown, Md.

The Rev. **Henry B. Gets**, formerly rector of St. Peter's Church, Kerrville, Tex., will become chaplain to Episcopal students at the University of Texas in Austin on November 1st. Address: Office, 209 W. Twenty-Seventh St., Austin, Tex. Residence, 511 E. Forty-Seventh St., Austin, Tex.

The Rev. **George B. Gilbert, Jr.**, formerly rector of St. Mark's Church, Lake City, Minn., is now rector of St. Andrew's Parish, Minneapolis, Minn. Address: 1830 James Ave. N., Minneapolis 11, Minn.

The Rev. **J. Earl Gilbreath**, formerly rector of Trinity Church, Clarksville, Tenn., is now rector of Emmanuel Church, Athens, Ga.

The Rev. **Sidney W. Goldsmith, Jr.**, recently a student at the Virginia Theological Seminary, is now assistant at St. John's Church, Williamstown, Mass. Address: P. O. Box 370, Williamstown, Mass.

The Rev. **Lee Graham, Jr.**, formerly minister in charge of St. Andrew's Church, Panama City, Fla., is now minister in charge of St. James' Church,

CHANGES

Port St. Joe, Fla. Address: P. O. Box 756, Port St. Joe, Fla.

The Rev. Appleton Grannis, D.D., retired priest, is serving as locum tenens at St. Andrew's Church, Clifton Forge, Va.; St. Mark's, Fincastle; and Emmanuel Church, Eagle Rock; with residence in Clifton Forge.

The Rev. Donald W. Greene, formerly rector of St. Paul's Church, Wallingford, Conn., is now a Connecticut diocesan missionary. Address: 64½ Inlay St., Hartford, Conn.

The Rev. William G. Greenfield, formerly rector of St. Edmund's Church, Bowness, Alta., is now canon of St. John's Cathedral, Spokane, Wash. Address: E. 123 Twelfth Ave., Spokane 10, Wash.

The Rev. Paul F. Hebbeger, formerly rector of Holy Trinity Church, Oxford, Md., is now rector of Trinity Church, St. James, Mo., and is in charge of St. Andrew's Church, Cuba, and St. John's, Sullivan. Address: St. James, Mo.

The Rev. Edward A. Heffner, formerly priest in charge of St. Philip's Mission, Belen, N. Mex., is now priest in charge of St. Christopher's Church,

Hobbs, N. Mex., and of St. Paul's Church, Artesia, N. Mex. Address: P. O. Box 172, Hobbs, N. Mex.

The Rev. William S. Hill, formerly assistant minister at Christ Church, Cranbrook, Bloomfield Hills, Mich., is now rector of St. Peter's Church, Uniontown, Pa.

The Rev. C. Clyde Hoggard, who was formerly a Methodist minister, has been accepted for ordination by Bishop Casady of Oklahoma, and has been licensed as a lay reader. He is serving as assistant at Trinity Church, Tulsa, Okla.

The Rev. Walter P. Hurley, formerly rector of the Parish of St. Mary and St. Jude, Northeast Harbor, Me., will become rector of the Church of the Good Shepherd, East Dedham, Mass., on November 15th. Address: 58 Cedar St., East Dedham, Mass.

Degrees Conferred

The Rev. James William Kennedy, who is now serving Christ Church, Lexington, Ky., recently received the degree of Doctor of Divinity from Seabury-Western Theological Seminary.

Corrections

The Rev. James D. Reasner, minister in charge of St. Matthew's Church, Toledo, Ohio, has had no change of address recently. He is still to be addressed as follows: St. Matthew's Church, 1456 Sylvania Ave., Toledo 12, Ohio.

The Rev. Graham H. Walworth has never been connected with St. James' Church, Brookhaven, Long Island, N. Y. He is and has been vicar of Christ Church, Brentwood, Long Island, N. Y., and chaplain at Pilgrims State Hospital, West Brentwood, N. Y.

The Church of the Redeemer, the Church of the Ascension, and Calvary Church, Pittsburgh, are sponsoring the School of Religion, October 4th to November 15th, not Calvary Church alone as stated in the issue of Sept. 26th.

The September 12th issue of *The Living Church* reported that the Community of the Resurrection celebrated its 100th anniversary; it was instead the Community of St. Mary the Virgin, Wantage, England.



CHURCH SERVICES

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



BALTIMORE, MD.

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

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants
Sun: 7:40 Mat: 8 & 9 HC; 11 Sung Mass & Ser;
6 EP. Daily: 7:10 Mat: 7:30 HC; 9:30 Thurs & HD,
HC add'l; Fri 5:30 Service of Help and Healing;
C: Sat 5 to 6 & by appt

BUFFALO, N. Y.

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

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

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

CHICAGO, ILL.

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

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr., 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri
Benediction 8; Confessions Sat 4-5, 8-9.

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

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

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:15, 11 High; Thurs & HD 9

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; 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.

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

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

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

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

ST. THOMAS Rev. Roofli H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; 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; V 4

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

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

SALISBURY, MD.

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

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry St.
Sun 8, 9, 11 HC; HD 10; Tues 8, Thurs 10

WASHINGTON, D. C.

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

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

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

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Homing,
Rev. Walter Morley, associates
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;
EP 5:30 daily

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