

# The Living Church

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

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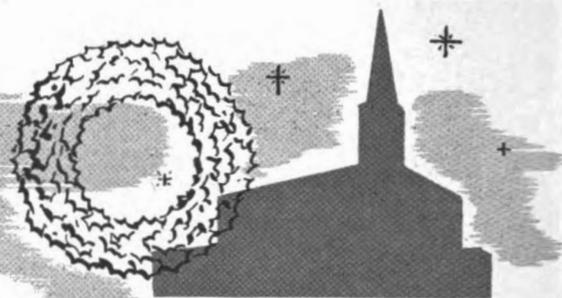


*N. Y. Herald-Tribune.*

### **STATEN ISLAND CHURCH RECONSECRATED**

Bishop Donegan, Suffragan of New York, knocks on the door of St. Mary's, West New Brighton, rebuilt after a fire. The Rev. O. A. Griesmyer rector.

[See page 17.]



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# Christmas Gifts for Christians

By Irene L. Kaufmann

SOME years ago Bishop Conkling wrote that the Nativity scene in the stable is a silent proclamation of divine values and a living protest against every worldly value judgment.

If we start with this thought it will lead us down many roads, and one side road will surely be that our Christmas gifts, if possible, should carry some Christian significance. Therefore, after this bit of reflection, we suggest the following gifts:

## For the Parish Church:

 In many parishes the Communion silver is not adequate. For the great festivals in particular, an additional, and perhaps larger, chalice and paten set would be appropriate. Chalices may be had in sterling from \$55.00 to \$300.00 or more, with matching patens from \$20.00 up.

Cruets of crystal, plain or mounted in silver, are from \$21.00 to \$15.00 a pair.

Lavabo or Baptism bowls of sterling are made in several shapes. One mounted on a round base is \$28.50; a flat-bottomed one is \$27.75.

Lectern Bibles, with the Apocrypha, King James version, are still scarce, but there are a few available in the medium size, 13" x 11" x 3 3/4" when closed. The print is large and clear and the binding Turkey Morocco. The price range is about \$65.00.

Pew Prayer Books and Hymnals are always needed. There never seem to be enough of them. The Prayer Books in either black or red cloth binding are 65 cents. The small melody hymnal in blue or red cloth binding is 60 cents. The large full music edition is bound in blue cloth at \$1.80, and in red cloth, reinforced for choir use, at \$2.25.

Visual Aid equipment, for use by adult groups, the Young People's Fellowship, and the Church school, makes a most rewarding gift. This equipment will enable the Church to "teach more, faster" and better, which certainly is desirable in this jet-propelled age.

Projectors for showing both 2" x 2" slides and 34 mm. filmstrips are approximately \$80.00.

Beaded screens are from \$22.50 up, depending on the size. Slides are usually sold in sets and average about 60 cents each slide. The filmstrips are from \$2.50 to \$15.00 each.

The Rev. Robert J. Murphy has made for the Episcopal Church a series of Kodachrome slide sets explaining the Sacraments, Church Manners, Vest-

ments, Serving the Altar, and the Church Building and Equipment.

The Rev. James K. Friedrich has produced many worthwhile films for the Church, as well as slides and filmstrips. His new Kodachrome filmstrip, *Holy Child of Bethlehem* (The Christmas Story), with manual is \$10.00; and with two records is \$15.00.

Christmas is also a good time to take action on the giving of those larger memorials which will be a permanent feature of the Church — chimes, organs, stained glass, altars, pulpits, etc.

## For the Clergy:



A most acceptable gift is a Private Communion Set. There is an imported set of six pieces, chalice, paten, bread box, and spoon in sterling and two crystal cruets with sterling tops; all enclosed in a dark blue leather carrying case for \$125.00. The domestic set of six pieces, as above, in a black leather case is \$100.00. This set with only one cruet, a total of five pieces in the case, is \$82.50.

We can think of no better gift for a priest's study than an imported Calvary Triptych. One in light oak, with the Calvary in colored plaster is 23" x 21". The figures of Our Lord's Mother and Saint John stand in adoration on either side of the cross. The price is \$84.00.

We like also the Reigning Christ Wall Crucifix. It is lovely in its simplicity. The 18" cross is in oak. The figure of plaster is robed in a colored chasuble. Price \$20.00.

The same Crucifix with the figure robed in an alb is \$18.00.

A slender 3" Latin Cross with a 36" cord, 1/20-12 K gold filled, comes in a gift box for \$15.00.

A personal sterling silver 3 1/4" Crucifix, with a 22" chain has rays behind the cross and small angel heads at the four cross ends, and costs \$11.00.

An inexpensive Crucifix, made in France, has a 4" black ebony bevelled edge cross, with a small corpus of oxidized metal. Price, \$2.40.

A set of three sterling Holy Oil Stocks in a blue leather case, size 2" x 5", is \$35.00. A single sterling Holy Oil Stock in a blue case, 1" x 1", is \$16.50.

Two exceptionally fine gift books are importations. *The Madonna in Art* by Henri Gheon of Paris has 128 reproductions, 20 in full color, of some of the most glorious paintings of all times. There are 64 pages of text and analytical notes in English. Price, \$15.00.

## Baptismal Shell



Illustrative of the Gorham selection of Ecclesiastical Appointments is the above 5" dia. Baptismal Shell No. 445 in Sterling Silver — Gold Plated inside with Engraved Cross. Price \$10. Other Baptismal Shells from \$4.75 up. Highest quality, lasting beauty and liturgical correctness characterize all Gorham wares.

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*The Holy Lamb of Van Eyck* by Leo van Puyvelde of Brussels contains 88 reproductions in gravure with 19 in full color, of every detail of this world — famous masterpiece, including one of the entire polyptych in color. Price, \$16.50.

*The Manual for Priests*, Complementary to the Occasional Offices of the American Book of Common Prayer. Compiled by Earle H. Maddux, SSJE. Cloth binding, \$2.00.

*The Priest's Companion* is a manual of instructions and prayers for Priests and Religious. The peculiar feature of this book is that it contains many prayers drawn from various Eastern Liturgies and other Rites. Compiled by the Rev. G. A. C. Whatton. Cloth binding, \$3.65. Of especial value to the younger clergy is the Rev. Percy Dearmer's *The Parson's Handbook*, which includes directions as to the management of the parish church and its serv-

ices according to Anglican use, as set forth in the Prayer Book of the Church of England. 12th edition, revised. Cloth binding, \$5.00.

**For the Laity:**



Gifts abound to meet the diverse tastes of the faithful layfolk. Decorative wood tryptichs from Italy have pictures of the Madonna or Our Lord in the center panel. The colors vary, gold and green, gold and blue, or gold and black. When closed the tryptichs measure about 5 3/4" high. Price, \$5.00. Of an entirely different type are the metal tryptichs in either gold or silver color. The side panels are filigree design and on the center panel is mounted on black velvet a small metal crucifix with rays behind the cross. Size about 5 3/4" high. Price, \$5.00.

A lovely white porcelain 4" bust of the Madonna may be had either plain

at \$6.50, or with her robe handpainted in gold at \$21.00.

Personal crosses with chains range in price from \$3.00 for one 1" long, 1/20-12K gold, with an engraved spray design, to \$10.00 for one 1 1/4" 14 Kt. gold cross, with engraved line decoration. The 20% Federal tax is extra.

A small Crucifix 1 1/2" long, made of mother of pearl, with tiny metal corpus, comes without chain, and is \$1.25.

A novel gift is the 1/20-10 Kt. gold filled Brooch in a bow design, from which hangs a Prayer Book pendant of gold and mother of pearl. Price \$5.00, plus 20% Federal tax.

Last Christmas many friends drew into the circle of their friendship the needy of war-torn countries overseas by sending them packages of food and clothing. This surely is one of the finest of Christian Christmas gifts.

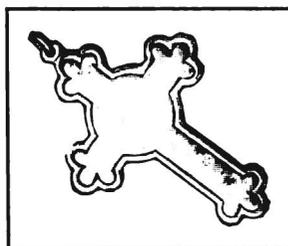
Two anthologies, which have come off the presses recently, are sure to

## Christmas Shopping Suggestions



**The perfect gift for your Church** — A movie serial, **The Lord's Footsteps**, 16 mm sound in kodachrome. Filmed in the Holy Land in 1946, this eight-chapter film portrays the scenes that met the Master's eyes. Valuable in the Church school. Rent locally or write to **Library Films, Inc.**, 25 W. 45th St., New York 19.

**Charming for their grace**, their warmth of appeal, and their fresh coloring, these Margaret Emery "Baby Angel" figurines will make beautiful additions to children's prayer corners and are also popular as gifts for the home or rectory. Various styles, \$3.50 to \$6.00, at **Morehouse-Gorham Co.**, New York and Chicago.



**A new gift cross for Christmas** — Here is an ideal gift for choir members, Church school pupils, and Church workers. It comes in two handsome finishes — sterling silver (in box, \$3.00) and rhodium-finish Ambrac Metal (75 cts.); size, 1-11/16 by 2-5/16 inches. At **Morehouse-Gorham Co.**, New York and Chicago.

**A gift with true originality** — Everyone likes these **Religious Napkins** with appropriate devotional inscriptions. Beautifully printed in rich colors on pure white soft embossed paper. Four inspiring styles. Packed in white gift box with 24 of each kind, 96 napkins in box, \$1.00, postpaid. **Trinity House**, Sauk City, Wis.



**Crucifixes, plaques, silverware, crèche sets, statuary** — all in the truly devotional spirit of the example illustrated — these as well as books, Bibles, Prayer Books, and Hymnals will help to make Christmas joyful as well as meaningful to Christian people. At **Ammidon and Company**, 31 S. Frederick St., Baltimore 2, Md.

**"Naked and ye clothed me"** — what better Christmas gift! A receipt for a \$10 SCF **Family Clothing Package** is the heart-warming token of suffering averted for a family in Europe. Send your check for as many as you wish to Dept. 155, **Save the Children Federation**, One Madison Avenue, New York.



**Religious jewelry** — The famous cross and crown motif shown on this **sterling silver brooch** with sunray crystal at \$2.20 is also available on tie-clips, rings, necklaces, key-tags, bracelets, at prices ranging from 65 cts. to \$6.35 (gold ring), plus 20% tax. From **Morehouse-Gorham Co.**, New York and Chicago.

**Fifty-two gifts in one** — a year's subscription to **The Living Church** at \$6.00 for one new or renewal and \$5.00 for each additional subscription draws your friends into the circle of intelligent, active Churchmen who carry the main burden of Church thinking and planning. Write to Dept. G, **The Living Church**, Milwaukee 3, Wis.



*Christmas is a religious holiday — give presents that express the true meaning of the season!*

please. *The Fellowship of the Saints*, an anthology of Christian devotional literature, gathers excerpts from the works of 137 Saints and writers from Clement of Rome to the present time. Compiled by Thomas S. Kepler. Price, \$7.50.

*Masterpieces of Religious Verse* is a collection of 2020 poems by 921 poets. The verses are classified and altogether it is a most pleasing book. Edited by James D. Morrison. Price, \$5.00.

For the shut-ins, we especially recommend Fr. Andrew's book, *In the Silence*. These are talks given at four retreats and deal with Growth in Holiness, Union With the Will of God, The Eighty-Fourth Psalm, and The Epistle to the Romans. Price, \$1.25.

Some one always needs a devotional manual, such as the Rev. Archibald C. Knowles', *The Practice of Religion*; bound in cloth \$1.50 regular edition with three illustrations; and \$2.25 for the deluxe thin paper edition with 26 illustrations; or the Rev. Phillip S. Gilman's, *In God's Presence*, \$1.00.

Prayer Books for personal use are available in the three standard sizes. The price range for leather bound books is from \$3.25 to \$6.50. Both in black in the smallest size. In the medium size the prices are from \$3.75 in black to \$8.00 in red. In the largest size, the black is from \$5.75 to \$11.00.

The combinations of the Prayer Book and Hymnal are made in the medium size in leather from \$6.25 for black, to \$12.00 for red. In the largest size the price range is from \$12.00 to \$17.00.

Bibles, of course, come in many sizes and bindings. A particularly fine one, because of its handy size, 4 1/8" x 6 1/4", and excellent print, is the King James version, leather cover with limp leather lining. In black at \$11.00 and in maroon or blue at \$11.50. The Bible with the Apocrypha in the same size with black leather cover, is \$7.50.

#### For Boys and Girls:



Any youngster reading the book *David and Jean*, by Mrs. A. C. Osborn-Hann, will find it a pleasant way to absorb the Church's teaching. This is an introduction to the Catechism, told through the adventures of two English children, David and his eight-year old sister, Jean. Price, \$1.20.

*Saints Courageous*, by Edna Eastwood, is based on Clark's *Everyman's Book of Saints*, which has been out of print for some time. The stories are told in a simple, lively manner. Price, \$2.75.

Reginald Lansdown's *Our Thanksgiving* is a splendid little book for young children, to teach them the meaning of the Eucharist and how to take part in its celebration. The illustrations are at-

# Christmas Filmstrips



## Holy Child

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- The King of Glory
- The Resurrection of Christ
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- The Raising of Lazarus
- The Sacrifice of Isaac
- The Tragedy of Job

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tractive. Board binding, price, \$1.05.

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Something old yet fascinatingly new in modern form are the View-Master Stereoscope and Stereo-story reels. The stereoscope is \$2.00, and the Bible Story Reels, in which living models depicted the stories, are 50 cents each reel. Three reels, in this series of ten, tell the Christmas story. *The Birth of the Saviour*, in two reels, and *The Wise Men Find Jesus*.

Three new reels, created especially for children, have figurines sculptured in clay and colored. These are in *The Christmas Story Packet*. Price, \$1.00. The reels are entitled *Mary and Joseph*, *The Shepherd*, and *The Wise Men*.

Parenthetically, this is an ideal gift for hospital or home patients, for in addition to the Bible Stories, there are many reels on secular subjects for adults, as well as Fairy Tales, Wild Animals and world-wide Travel Pictures.

A child's prayer corner or room can be adorned with the Margaret Emery plaques and figurines. There are some delightful angel, bambino, and Madonna plaques from \$2.00 to \$10.00. The Baby Angel figurines are from \$3.50 to \$6.00.

Madonna pictures in square gilt frames, about 5" diameter, illuminated in green and blue, are most attractive. Prices are \$4.50 to \$6.00, depending on the size.

Large framed pictures, size 14"x18", such as Hummel's *Her Guardian Angel*, and Byj's *Grace After Meals; Adoration*; and *Bless Us All*, at \$4.00, are very appropriate gifts for a small child's room.

Among the gift books are several new Christmas anthologies: *A Fireside Book of Yuletide Tales*, edited by Edward Wagenknecht, price \$4.00; *The St. Nicholas Anthology*, compiled by Henry S. Commanger, price \$5.00; *The Santa Claus Book* by Irene Smith, price \$2.50, and *Merry Christmas Book* by Carolyn S. Bailey, price \$1.25.

The littlest ones will squeal with joy when they see Helen Sewell's wonderful cut-out book. The 7¼" x 8" book unfolds to make a three-dimensional creche, and on its 32 pages, all in color, are the Nativity figures ready to cut out and to stand up. A story and a carol are included. Price \$1.00.

The 18th edition of Haugan's *Christmas Annual* upholds its reputation for being the ideal inexpensive gift. It is as charming as ever. Price for the gift edition, paper cover, is \$1.00. The cloth bound library edition is \$2.00.



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TWENTY-FOURTH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Virginia Elects

##### Dr. Gibson Suffragan

The Rev. Dr. Robert Fisher Gibson, Jr., dean of the School of Theology of the University of the South, was unanimously elected Suffragan Bishop of the diocese of Virginia on October 27th in St. James', Richmond.

This action followed a third ballot which resulted in 56 out of 97 clerical votes, and 70 out of 108 lay votes.

Notified immediately by long distance telephone, while the Council of the diocese was still in special session, Dr. Gibson said that he would have to consider the matter for some time. This, he said, was because of the situation at Sewanee at this time. However, he told the committee that he would visit the diocese soon and consult with Bishop Goodwin.

Requested by Bishop Goodwin especially for oversight of rapidly expanding work in the metropolitan areas of Richmond and the Alexandria-Arlington-Fairfax portion of the diocese, the new Suffragan would face great challenges and opportunities. Dr. Gibson was one of the prime movers in the expansion of work of the Church in the northern area of Virginia, now well under way.

The Council authorized the execu-

### BALLOTING FOR THE SUFFRAGAN BISHOP OF VIRGINIA

	L.	C.	L.	C.	L.	C.
	1st Ballot		2d Ballot		3d Ballot	
John B. Bentley .....	28	11	23	7	11	4
Robert F. Gibson, Jr. ....	24	32	49	45	70	56
F. J. Warnecke .....	17	12	18	13	15	18
Moultrie Guerry .....	1	4	—	2	Withdrawn	
C. J. Gibson .....	14	9	4	7	3	4
Samuel B. Chilton .....	6	6	3	2	1	1
B. B. C. Lile .....	7	9	4	8	4	8
E. A. deBordenave .....	7	11	7	12	4	6
Claudius F. Smith .....	1	1	—	—	—	—
H. A. Donovan .....	1	1	—	—	—	—
W. L. Ribble .....	7	—	2	—	Withdrawn	

tive committee of the Diocesan Missionary Society to push an immediate evaluation and survey of such work all over the diocese, and to launch a campaign for funds. Such funds would not only allow of capital expenditures for new plant and equipment, but also for the manning of these points.

#### Louisiana to Elect a Bishop

Louisiana will elect a bishop to succeed the late Bishop Jackson at the convention called for November 17th in Christ Church Cathedral, New Orleans.

#### A.C.U.

#### Demonstration of Witness

The American Church Union in the diocese of Milwaukee is planning a Demonstration of Witness to the Faith of the Church on November 11th at 7:30 in the evening at All Saints' Cathedral, Milwaukee.

The program for the evening includes two speakers, the Rev. Dr. E. S. White, professor of Pastoral Theology at Nashotah House will speak on "Why Is Christianity Divided?". The second speaker is the Rev. Dr. R. K. Yerkes, consultant on Religious Education of the diocese of Chicago, and formerly professor of Dogmatics at the University of the South, Sewanee, Tenn. His subject will be "Why Christianity Will Not Be Divided." The first paper will be preceded by a procession of the clergy of the diocese, a large number of whom are expected to participate in the demonstration and also visiting clergy from the dioceses of Fond du Lac and Chicago. During this procession the choir of Na-

shotah House will sing a simple setting of the Athanasian Creed. Between the first and the second paper Solemn Evensong will be sung by the choir of Nashotah House and the service will be concluded by Solemn benediction of the Blessed Sacrament.

#### General Lee Speaks in Boston

Lt. Gen. John C. H. Lee, former Commander of the U. S. Service Forces in the European Theatre during World War II, Allied Commander in Italy until September, 1947, was the principal speaker at the fourth annual Day of Witness conducted by the New England Branch of the American Church Union at the Boston City Club on Sunday afternoon, October 10th.

After the afternoon meeting, there was a service of Solemn Evensong at the Church of the Advent at 6 o'clock. Bishop Barry, Coadjutor of Albany, was the preacher.

General Lee, after a distinguished career of over 40 years in the U. S. Army, retired late in 1947 to become executive vice-president of the Brotherhood of St. Andrew, and is now devoting his entire time to Church work.

### FEDERAL COUNCIL

#### Guideposts

The Federal Council of the Churches of Christ in America has offered eleven "guideposts" for Christians in economic life.

The guideposts were included in a statement on "Basic Christian Principles and Assumptions" which emphasized the

## The Living Church

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church's reliance upon laymen to make its influence felt in economic life. The statement, approved by the executive committee, described the guideposts as "a summary of the objectives and norms which should now guide Christians in their judgment of economic institutions and in their personal decisions in their various occupations."

The eleven guideposts are:

1. All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs as essential marks of a sound economy.

2. Christians should work for a minimum standard of living sufficient for the health of all and for the protection of the weaker members of society, such as children, the sick, and the aged, against disadvantages beyond their control.

3. All youth should have the right to equal opportunities to develop their capacities.

4. Economic institutions should be judged by their effect upon the family. Social factors such as standards of living, adequate housing, and the planning of cities should be watched.

5. It is a clear Christian responsibility to work against racial discrimination and other special forms of economic injustice.

6. Every able-bodied adult should take responsibility for supporting himself and his family. An economic system that permits large scale unemployment or long continued unemployment for a few is gravely defective.

7. Economic institutions should make constructive use of the desire for economic security, the desire to improve the economic condition of one's family, the desire for scope for one's capacities and for social approval. The Church should keep under the strongest criticism those economic institutions which increase the self-interest of men and develop a moral climate within which money is regarded as the chief good and in which success in acquiring it is most highly honored.

8. In so far as property is a protection to the personal freedom of those who possess it, there is ground for the widest possible distribution of private property. However, forms of property that give men power over others stand in special need of moral criticism.

9. Recognizing that some inequalities in the distribution of wealth and income can be justified because of a difference of function, inequalities generally must be kept under the most rigorous moral scrutiny, particularly because those who benefit are easily deceived when they come to justify their own privileges.

10. Economic institutions should be compatible with and also favorable to political freedom and to the development of a civilization in which the dignity and

the spiritual freedom of all persons are protected and their participation in the common life encouraged.

11. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's vocation includes finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes that are here expressed.

The statement was prepared by the Federal Council's Department of the Church and Economic Life, whose executive secretary is the Rev. Cameron P. Hall.

## MISSIONARIES

### Two New Appointments

Two new missionary appointments are announced by the Overseas Department of the National Council, one for Alaska and one for the Virgin Islands.

Miss Wilma D. Butler will be secretary to Bishop Gordon of Alaska. She is a member of St. John's parish, Athol, Mass. After two years' experience with the John Hancock Mutual Life Insurance Company she went to the headquarters office of the diocese of Massachusetts, at 1 Joy Street, Boston, where she was a secretary in the Department of Social Service for three years. She has been secretary to the head of a business firm in Athol for the past year and a half. She will be stationed at Fairbanks.

The Rev. Herbert P. Aldrich will join the staff of All Saints' Church, St. Thomas, Virgin Islands. He is at present rector of St. Andrew's, Syracuse, New York.

Mr. Aldrich is a graduate of Lehigh University and of the Episcopal Theological School, Cambridge, Mass. Upon graduation from Seminary, he became assistant at All Saints' Church, Syracuse, later becoming priest-in-charge of St. Andrew's in that city.

## PROVINCES

### Synod Votes for Executive Secretary

Determined to increase the effectiveness of the Church throughout New England, the Synod of the First Province has taken a major step by the creation of the office of executive secretary and the election of the Rev. John R. Wyatt of the diocese of Rhode Island to fill the post. This forward looking action was taken at the meeting of the Synod held October 26th and 27th at Lenox, Mass.

The plan has been under consideration

for some time and each diocese in the Province has accepted a 100% increase in its apportionment to the provincial budget. Although the budget adopted by the Synod does not become effective until January 1st, the newly elected executive secretary will begin his work November 1st.

In addition to handling the secretarial duties connected with the Province, Fr. Wyatt will act as the provincial secretary for college work and also will be charged with aiding in the development of plans adopted by the provincial commissions. One of the great needs of New England is the strengthening of its rural work and plans are being formulated to develop this field.

During the meetings of the Synod reports on the Lambeth Conference were made by Bishop Gray of Connecticut and Bishop Nash of Massachusetts. A report on the work of Lenox School, a Church school for boys founded by the Province, was made by Rev. Robert Curry, the headmaster. Bishop Budlong, president of the Synod, presided.

ELECTIONS: Provincial representative to the National Council, Bishop Nash; members of the Provincial Council, Very Rev. Arthur Roebuck of Rhode Island, Rev. Charles S. Martin, of Vermont, Philip Stafford of Massachusetts, John Brooks of New Hampshire, Commander Andrew King of Maine, and Bishop Loring of Maine. Mrs. Merton Grush of Massachusetts, the president of the New England Council of Episcopal Church Women, was declared a member of the council, *ex officio*.

## RELIGIOUS ORDERS

### Sister Lucia Professed

Making the vows of poverty, chastity, and obedience, the former Dr. Hallie Hartgraves of Detroit, became a professed member of the Sisters of Saint Mary on October 18th, St. Luke's day. Her name in religion is Sister Lucia.

The clothing ceremony occurred during a high mass celebrated in Saint Mary's Convent chapel in Kenosha, Wis., by Bishop Ivins of Milwaukee.

Bishop Ivins, who received Sister Lucia's vows, was assisted in the mass by the Rev. Dr. Clark L. Attridge, rector of the Church of the Incarnation, Detroit.

Sister Lucia was a member of Fr. Attridge's parish before beginning her postulancy in the Sisters of Saint Mary two and one-half years ago. She relinquished her practice as an eye specialist in Detroit in order to enter the sisterhood.

In existence only eight years, the Church of the Incarnation has in Sister Lucia its first professed Religious. Two other former parishioners are now training for their vocations. Sister Jean Benedict, the former Jean Lynch, is a novice in the Community of the Transfiguration, Glendale, Ohio. Peter Rivett is a seminarian at Nashotah House.

## ORTHODOX

### Archbishop Athenagoras Elected Patriarch

Archbishop Athenagoras of New York has been elected Ecumenical Patriarch according to news dispatches from Constantinople. The reports have not officially been confirmed.

## CHINA

### New Theological School

On October 12th at 7 AM 32 students matriculated in the Central Theological School of the Chung Hua Sheng Kung Hui at Shanghai. This school is a revival of the former C.T.S. at Nanking combined with the Theological Department of St. John's University, under the able leadership of the Rt. Rev. T. K. Shen, D.D., the retired Bishop of Shensi, who is now the Dean. The beginning of the autumn term had been delayed because of the failure of the contractor to finish the new school building on time.

This new building, called *Ssu Chin Chai* (The Four Absolutes Study-Hall, cf. Mark 12:30), is a three story brick building, roofed with red tiles. The stairs and hall-way floors are of concrete. It contains bed rooms, class rooms, an office, and the library. It is an example of international coöperation in missionary work, the English Society for the Promotion of Christian Knowledge having contributed U.S. \$5,000, the Canadian Church another \$5,000, and the American Church \$6,000 to erect it and the chapel adjoining. Because the new chapel still lacked a floor, the opening service of Holy Communion was held in St. John's Pro-Cathedral, the Dean celebrating, assisted by the Rev. Dr. M. H. Throop and Mr. Forster.

After the service the students came forward one by one to the altar rail, read the matriculation pledge aloud, and signed their names to it in a book.

### Bishop Tsen Resigns as Chairman

The Rt. Rev. Philip Lindel Tsen, having been stricken with paralysis, has cabled his resignation as chairman of the House of Bishops of the Chung Hua Sheng Kung Hui and requested that the assistant Bishop be consecrated as soon as possible. Bishop Tsen is Bishop of Honan.

## PALESTINE

### Rev. Walter C. Klein Becomes Residentiary Canon

The Bishop in Jerusalem has announced his appointment of the Rev. Walter C. Klein, Th.D., to be Residen-



CENTRAL THEOLOGICAL SCHOOL

tiary Canon of the Collegiate Church of St. George the Martyr in Jerusalem.

Dr. Klein has been on the staff of the Rt. Rev. Weston Henry Stewart, Bishop in Jerusalem (Church of England) since 1946, the representative of the Church in America, working as teacher, liaison officer, and representative of the Presiding Bishop.

At the same time Bishop Stewart announced appointment of the Rev. Hugh R. A. Jones and the Rev. C. V. Roberts, to be Honorary Canons of St. George's.

## HUNGARY

### World Council Protests Treatment of Lutheran Bishop

A strong protest against the imprisonment of the Rev. Dr. Louis Ordass, Primate of the Lutheran Church of Hungary, has been lodged with the Hungarian Government by the World Council of Churches.

Bishop Ordass was sentenced by a workers' court to two years in jail on charges of having received remittances from American Lutherans without clearing them through the National Bank of Hungary.

In its protest, which was signed by Dr. G. K. A. Bell, Bishop of Chichester, chairman of the Central Committee, the

World Council took the view that these charges were "pure fabrication."

Dr. Bell's protest was addressed to Prime Minister Louis Dinnyes of Hungary. It read as follows:

"I have received your letter of September 17th in which you state that the arrest of Bishop Ordass has no connection whatever with his ecclesiastical or religious activities, but is on account of his alleged dealings in foreign currency.

"I would point out, however, that not only was Bishop Ordass refused a visa to attend the Amsterdam Assembly of the World Council as a delegate of his Church, but before any question arose of illegal currency traffic, the Hungarian Government had adopted an attitude of strong hostility to Bishop Ordass, the cause of this hostility being his alleged antagonism to the present regime as well as his opposition on religious grounds to the nationalization of church schools.

"The action of the Hungarian Government in this matter is in direct conflict with the declaration of religious liberty adopted by the World Council at Amsterdam which stated that 'every person has the right to express his religious beliefs in worship, teaching and practice and to proclaim the implications of his beliefs.'

"Moreover, such arbitrary limitation on a churchman's actions would appear to be in complete contradiction with the statement in your letter to me asserting that 'in Hungary, as everyone knows, the law secures full liberty of action for each Church and the freedom of worship for each citizen.'

"With regard to the charge that Bishop Ordass was engaged in illegal foreign currency traffic or had a secret dollar supply furnished by the Lutheran Church in the USA, I am informed by representatives of the Lutheran Churches in America that this is pure fabrication.

"That the Lutheran Church in the USA should wish to assist a sister Church in Hungary in difficult times is a natural sign of Christian fellowship. It is also natural that the National Lutheran Council (in New York) should accordingly budget a definite contribution for this purpose.

"There were no secret funds on which Bishop Ordass could draw. It is surprising that in a matter in which the Lutheran Churches of America were so directly concerned no attempt was made to contact the authorities of those Churches with a view to obtaining their account of what had happened.

"The whole proceedings against Bishop Ordass seem to have been marked by a strange precipitancy which is hardly consistent with the procedure of justice as ordinarily understood.

"In view, therefore, of the unsatisfactory character of your reply to my earlier letter, followed by the sentence to two years imprisonment passed on Bishop Ordass, I feel obliged to make strong protest, in the name of the World Council of Churches, against the action of the Hungarian Government and to make this protest public."

[RNS]

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation	
Previously acknowledged .....	\$5,088.16
G. B. S. ....	10.00
	\$5,098.16

CARE for Old Catholics	
Previously acknowledged .....	\$7,181.39
Episcopal Business Women's Guild, Kansas City, Mo. ....	10.00
	\$7,191.39

Children in France	
Mrs. Ralph L. Hayes .....	\$ 5.00

## The Struggle for Peace

**D**R. WALTER W. VAN KIRK, secretary of the Federal Council's Department of International Justice and Goodwill, and one of the ablest religious journalists and commentators, has just returned from the United Nations sessions in Paris. While there, he sent to the religious press a number of valuable memoranda, which we wish we might have published each week. This was impossible, because of the lack of space; but we do want to quote a significant paragraph of his final dispatch, as follows:

"I leave Paris with mixed emotions. In many respects the 'cold war' between Russia and the West continues with unabated fury. But it is still a 'cold war' and the weapons used are those of argument and counter-argument across the conference table. This is a cause of genuine gratification. Differences between nations that are aired publicly are not so likely to erupt in military action. At no time during my more than two months in Europe have I felt that a 'shooting war' was imminent. To be sure, there have been moments of anxiety. Incidents have occurred that in the past might well have precipitated a call to arms. But the call to arms has not been sounded. Hidden and imponderable forces have intervened to stay the hand of war. In this there is ground for hope."

This note of optimism by a competent observer is encouraging. Certainly it is true that the clash of ideologies in debate in the Assembly or the Security Council, however sharp and bitter, are far preferable to war, and in a certain measure serve as a safety valve against the outbreak of war. But it is unhappily the case that the peace of the world continues to be at the mercy of an incident; and we must probably adjust our lives to the fact of a more or less permanent crisis.

In our own country there is a curious and rather sinister result of this permanent crisis. While the more ardent Marxian religionists have been hopefully looking for a collapse of Western capitalism, which their doctrine tells them is inevitable, American businessmen have virtually ceased to fear the possibility of an early depression, about which there was so much talk a year ago. For the first time both business and government appear to be practically unanimous in foreseeing "good business" for the coming year.

But it is the reason for that forecast of "good business" that is sinister. The basic reason for the shift of opinion is the anticipation of huge government spending next year — and that spending will be mostly for defense. In other words, just as the depression of the early '30's was brought to an end by the war preparations that culminated in World War II, so the fear of recession today is being ended by new war preparations.

Nevertheless it appears to be a fact that the West is winning the "cold war." Every straw that indicates a strengthening of the hopes of peace is a gain, for it is only in peace that the hope of the West lies, and especially the hope of America. For, as Walter Lippmann has so well pointed out, America is bound to be the greatest loser in any new world war, simply because America has far more to lose than any other country. Even for the most selfish of reasons, therefore, it behooves America to leave no stone unturned to build a real peace out of the shaky structure of pseudo-peace that now characterizes the world.

**T**HIS will in fact be the prime task of the new Administration. The President-elect is faced with the most stupendous task that has ever faced an American President—a task upon which the future of the whole world, as well as our own country, depends. God grant that he may surround himself with able advisers, and that his Administration may succeed in that tremendous assignment.

But it is not the Administration alone that must devote its full efforts to the waging of peace. It is a task for all men of good will, in this country and in other countries; and it is especially the task of the followers of the Prince of Peace.

The struggle for peace is as vital today as was the struggle to win the war four years ago. And the elements of success, translated into a different realm, are much the same. The principal one is a united will and determination to succeed; and a subordination of all private, political, or business purposes to that common determination. The charges and name-calling of the recent campaign must be forgotten, and Americans must work together regardless of party for the common good. It is the genius of our democratic form of government that we can and will do that very thing, as we have after each election in the past. But this time we have to do it on a global scale, rather than simply a national one.

### *Religious Christmas Gifts*

**G**IFT suggestions and advertisements from a number of Church firms as well as the article by Miss Irene Kaufmann, who is well known to Churchpeople through her work as sales correspondent for the Morehouse-Gorham Company, are reminders of the fact that it is time to begin making plans for Christmas shopping.

The modern Christmas has become more and more a secular holiday, an occasion for giving neckties and toys and other presents which may serve well as tokens of esteem but bear little or no relation

to the great event which Christmas celebrates. It is possible, we think, to choose Christmas presents which are just as suitable tokens of esteem as secular gifts but also express the true spirit of the season.

Accordingly, we hope that in the forthcoming Christmas shopping season Churchpeople will consider such gifts for their friends. Many of the suggestions in this issue will help them to do so. Not only the clergy but the laity, especially Godchildren; not only individuals, but the parish church which should be the center of Christmas festivities — for all these there are appropriate gifts of a religious character if time and thought are spent on selecting them.

### *Helpers or Critics?*

A PRIEST in a parish of 150 families that has "one of these gyrating vestries" has written in response to our recent editorial on "More Past Senior Wardens," raising six pointed questions.

The majority of the questions, however, reveal a basic difference between the concept of the rotating vestry and that of the traditional vestry which we perhaps did not bring out sufficiently clearly in our editorial. If it is to be successful, the rotating vestry cannot be merely a board of trustees concerned almost exclusively with conserving the physical assets of the parish. It should be the center of parish lay leadership in every field — property management, finance, organizations, education, evangelism, community service, and every other field of lay participation in parish life.

It is not an "inner circle" running the parish while the rest of the laity do nothing, but rather the directing body for an extensive lay participation in parish life; and, as such, a body on which every active layman may expect sooner or later to serve.

Not all parishes are like that. But almost any parish can become like that if the priest and two or three laymen with capacities for leadership are determined that it shall.

With this basic distinction in mind, we turn to the questions raised by our correspondent:

1. *"How many men capable and interested enough to serve efficiently do you think there will be in a parish of 150 families?"*

At the start, perhaps a mere handful. Within five years, at least 50 who have been trained and interested by other parish jobs.

2. *"Traditionally, the wardens are responsible for the fabric of the church and buildings. Do you think two years an adequate time to become familiar with the plant?"*

We do not think two years an adequate time if the warden "starts from scratch." But four to six years of preliminary service on committees and on the vestry, plus a period of junior wardenship for the

future senior warden, should be sufficient for any church plant except one so complicated that it needs a professional manager.

3. *"Assume that the vestryman is one with a sense of responsibility to the job he undertook. Will he not hesitate to commit the vestry to any long term plan when he is not to be on the vestry next year?"*

He would probably take pains to see that not the vestry alone, but the whole parish, was committed to the plan.

4. *"With a vestry always one-third new, does not power tend to gravitate into the hands of the priest?"*

To a certain extent, it does. But power also tends to diffuse through the whole body of parish men, because they all belong to the "inner circle."

5. *"Is such a vestry with a constantly changing personnel likely to feel that they are responsible for raising the money? Or will they leave that minor problem to the rector?"*

This is one point at which we believe experience has shown that the rotating vestry is vastly superior to the stagnating one. Men selected for the vestry have earned their position by their service as canvassers, canvass chairmen, property managers, teachers, organizational leaders, etc. They are much less likely than a permanent vestry to leave money-raising problems to the rector.

6. *"Will such a vestry be able to choose a new rector wisely? Or will they elect whomever the Bishop recommends, with a greater concentration of power as a result?"*

This question opens up the whole problem of clergy placement. We agree that a rotating vestry is less likely to maintain a stubborn attitude toward the Bishop's recommendations; but we doubt that the average vestry will choose more wisely than the average Bishop. The episcopal "power of mission," which our Methodist friends exercise so vigorously, has become very feeble in the Episcopal Church. If it were enhanced by the rotating vestry plan, we are not convinced that this particular "concentration of power" would be undesirable.

In general, the rotating vestry plan is designed to make the laymen of the parish helpers and advisers of the priest and bishop rather than critics and restrainers. This represents a profound change from the traditional plan — to a "cabinet" rather than a board of trustees. Such a vestry might not be as good a brake to a foolish priest as the permanent type of vestry, but we are inclined to believe that the Episcopal Church pays too much attention to applying the brakes and not enough to moving forward. Effective management cannot come from an able board of trustees with an inefficient executive. And if the executive — the priest — is efficient, he needs helpers and advisers much more than critics in the framing of parish policy.

# The Psalms as Prayers—III

By Merle G. Walker

Laywoman of Church of Our Saviour, Atlanta, Ga.

**N**EXT to the need for holiness is the need for reassurance that this holiness will prevail; that God is indeed King of His creation, and that all things will, at the last, serve His purpose. This need is strongest during the temptation to pessimism. The Psalmist often felt what we feel acutely — the apparent power and triumph of evil in this world. He looked about him, and he saw what we see when we look about us: he saw a few faithful saying their prayers among a host of pagans, who go their own way oblivious of God, in success and prosperity; he saw the ungodly man flourishing like the green bay tree, while the righteous man was persecuted, ignored, overcome in battle, lonely in exile, poor in possessions; he saw the needs of the poor denied; the widows and fatherless cheated; he saw lies seemingly more powerful than truth; he saw arrogance, cruelty, trickery, and deceit bring riches and honor; he saw kings in high places, saying in their hearts, "There is no God." And because, as we have said, he knew that all needs and all moods must be lifted up to God, he cried out to Him in vivid despair, his need for reassurance that despite all appearances, God's will would still prevail, God's promises to the faithful, still be kept:

Why do the heathen so furiously rage together? and why do the people imagine a vain thing?

The ungodly, for his own lust, doth persecute the poor.

The ungodly hath made boast of his own heart's desire.

The ungodly is so proud that he careth not for God, neither is God in all his thoughts.

Help me, Lord, for there is not one godly man left, for the faithful are diminished from among the children of men.

They talk of vanity everyone with his neighbor.

They do but flatter with their lips, and dissemble in their double heart.

The Lord looked down from heaven upon the children of men to see if there were any that would understand and seek after God.

But they are all gone out of the way. They are altogether become abominable. There is none that doeth good, no not one.

But as the need for holiness grew out of a sense of separation from God and issued in prayers of praise and thanksgiving, so this need for assurance, growing out of pessimism, issues in prayers of trust and faith. These Psalms which began in despair and impatience move on to the soul's act of confidence and hope, to a willed reaffirmation that God is indeed king, and that His is the power as well as the glory. Occasionally the Psalmist, who is very human and very like ourselves, does what we do: in his own weakness he asks for a sign, some mark, some proof that right will finally prevail and virtue be rewarded. He can cry out, "Show some token upon me for good that they who hate me may see it and be ashamed."

The burden of the Psalms, however, is otherwise. The Psalmist knows and shows us that the soul's own prayer of faith is the only answer to the world's seeming triumph. To our desperate impatience and loss of confidence, he shows that the victory over evil must first be won, not in the realm of events, nor in the personal downfall of the wicked, but in the hearts and wills of the faithful. God's triumph is first proved not in circumstances, but in ourselves. The Psalm that begins:

Why do the heathen so furiously rage together?

ends:

Blessed are they that put their trust in him.

The Psalm that begins:

Why standest Thou so far off, O Lord . . . for the ungodly is so proud that he careth not for God

ends:

The Lord is king forever and ever.

This willed act of confidence does not occur in a vacuum, of course. There is ample evidence of God's faithfulness to His people. The Psalmist rehearses again and again God's protection to Israel: the exodus out of Egypt; the seas divided that the people might go through; the pillar of cloud by day and of fire by night; the water from the rock to quench their thirst; the manna in the wilderness; the plagues on the ungodly in

Egypt. He also sees the evidence of God's power around him in daily life:

I have been young and am now old, and yet saw I never the righteous forsaken nor his seed begging bread.

I myself have seen the ungodly in great power and flourishing like the green bay tree . . . I went by and lo, he was gone; I sought him but his place could nowhere be found.

So, too, we tell ourselves: we see on the one hand the evidence for pessimism in the prosperity of the wicked; on the other hand, the untimely end of those who seemed to prosper. But the Psalmist shows us, when we would turn all this into our prayers, that the answer is not in trying to strike a mathematical balance between one set of evidence and another. God's thoughts are long thoughts; the evidence will never all be in in our lifetime. The answer lies not in the evidence of history, but in prayers of willed confidence and trust. Seeing realistically the evil that lies about us, we must "tarry the Lord's leisure" and still say:

The Lord is king, be the people never so impatient; he sitteth between the cherubim, be the earth never so unquiet.

The answer is the 36th Psalm — a useful prayer for us in the moments of pessimism that we share with the Psalmist:

My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes.

For he flattereth himself in his own sight, until his abominable sin be found out.

The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

Thy mercy, O Lord, reacheth unto the heavens, and Thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: Thy judgments are like the great deep.

Thou, Lord, shalt save both man and beast; how excellent is Thy mercy, O God! and the children of men shall put their trust under the shadow of Thy wings.

For with Thee is the well of life; and in Thy light shall we see light.

# Toward a New Curriculum

By the Rev. Randolph Crump Miller

THE Curriculum Development Committee of the National Council's Department of Religious Education has been meeting every two or three months for a year. It has now made enough progress to justify expressions of opinion by its various members for popular consumption. The story of personnel, official pronouncements, and costs should properly be left for others to tell, but an interpretation of the achievements and plans of the year's work may be offered by individual members.

## THEOLOGY

The chief requirement of any curriculum of Church school materials is that it present Christian truth in terms familiar to and acceptable to the Church. There is an objective "givenness" in Christianity, and much of the dissatisfaction with previous materials lay in the fact that many Church leaders and teachers found them theologically inadequate.

The first meeting of the committee dealt at length with this problem. There were some who felt that too much emphasis on content would lead to impractical suggestions as to teaching. There were others who felt that content should be measured by the capacities of the learners. It was necessary to find a middle ground, where learners of all ages could assimilate Christian truth on their own terms without watering down the Christian revelation.

The first step was to obtain a statement of what a mature Christian ought to know, and to this task a committee of outstanding theologians of the Church addressed itself. The volume is now in process of being written and re-written. For this theological venture to be relevant, it must speak to this particular generation, must be true to the principles of the Episcopal Church with special attention to "The Offices of Instruction," and must be suitable to the particular purposes of Christian education. It is hoped that it will serve as the theological guide for the writers of all the courses, provide full theological information for teachers, and be available to those who wish to know what the Episcopal Church stands for.

It has been suggested that the uncritical use of the philosophy of progressive education, especially as found in John Dewey, leads to an inadequate metaphysics and view of man. Without discounting the methods of progressive education, an adequate theological framework will guard against the hu-

manistic presuppositions of much of secular and some religious education.

## EDUCATIONAL AGENCIES

A second factor in the planning of the curriculum committee was the recognition that the Church school alone, no matter how effective it might be for an hour or so on Sunday, cannot hope to affect the reorientation of life which Christian education calls for. Two other educational institutions are involved: the school and the home.

As presently constituted, the public school system is effective in supplementing Christian education only in isolated instances. Normally, it remains neutral, and occasionally it is hostile. At any rate, there is no way for the Church to control public education, even if this were remotely desirable. While wishing to cooperate with the public schools in various schemes of weekday religious instruction, the new curriculum cannot be geared for this task.

The home, however, is the center of Christian nurture of little children and still provides a substantial percentage of guidance for adolescents. The laboratory experiments of the Ligon character education projects and the new curriculum of the Presbyterian Church show what can be hoped for in the way of home cooperation. To this problem, the curriculum committee through its subcommittee on the home and parents will spend time and effort to enlist the parents in the task of educating their children. To accomplish this task will involve a mass conversion of parents as well as of clergy and teachers, but the experimental evidence is overwhelming that when such a challenge is placed before the parents the response is beyond the greatest hopes. If parents are convinced that Christian education as offered by the Episcopal Church is essential to the well-being of their children, there will be no problem of getting their cooperation.

## CARDINAL EMPHASES

If education is the grasp of relevant truth, the curriculum must include factual knowledge, "The Christian must be constantly and vividly aware of God's mighty acts wrought out in time and space." This is essential, but one-sided. Man is never saved by knowledge alone.

The witness of Christian faith is in terms of character. Truth expresses itself in love; faith is evidenced by good works. Individual and social ethics are the fruit of a life committed to the God of Jesus Christ.

The fellowship of the Church is the matrix of truth and character, for only in the worshipping body of Christ is there the essence of Christian living.

These three emphases will be present in the proper percentages in the curriculum which is to come.

## CRITERIA

Out of the deliberations of the committee have come certain "basic principles." It is impossible to summarize the details of these findings, and we have already borrowed from a preliminary statement of them in what has preceded. The attempt is to be made to provide sound, adequate, and relevant materials for every age-group, checking them in related fields of theology, psychology, teaching methods, historical accuracy, the social process of learning, and realistic estimates of the resources of the average Church school teaching situation.

Merely to set up these criteria in any detail is a long and laborious process. It will surprise most readers to know that our knowledge of child psychology, even when we make use of the experimental work of public school educators, is so slight that independent research will be necessary. Every age-group is different, and to relate the experience of a child of four or eight or ten to the theological or historical or liturgical or character requirements in terms of his own capacities is a complicated task of research. And this is only one aspect of the preliminary work. To prepare lesson materials to meet these criteria will demand the training of the writers for their tasks.

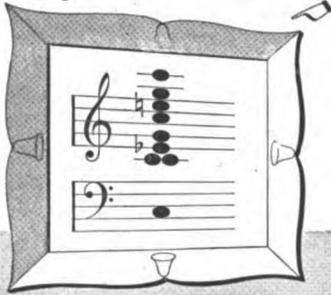
## CONCLUSION

The Episcopal Church has ordered this new development in Christian education. It has set up the committee and told it to get to work. New officers and editors have been added to the National Council staff. But the implications are not clear to the large body of Churchmen who will benefit from the result.

The first realization is that time is necessary. There are no lesson materials published by any denomination which even remotely meet the standards which we have summarized here. It took the Presbyterians seven years to produce their excellent new materials, but fine as they are they do not meet our needs.

The second realization is that there is no easy way to educate children or adults. The "painless capsule" system simply will not produce good Episco-

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paliens. Therefore, while the new material will provide more teaching aids than before, the teachers will have to work hard to make use of their tools.

The third realization is that only through coöperation with the home can there be effective Christian teaching. Constant parental concern and auxiliary teaching will be part of the new approach, and this will place further responsibilities upon the seminaries to turn out priests who will know how to achieve the necessary coöperation.

The final realization, and the one that hurts the most, is that this project is going to cost money. The Presbyterians spent three million dollars on their new

materials, and even with shrewd cutting of costs, their material costs the churches \$3 per pupil for every twelve months. Bishop Whittemore's recent appeal in *THE LIVING CHURCH* that the Church appropriate enough money for the task was a realistic one. There is no other way to make the Church school the great evangelical, missionary, and educational proving ground for the Church except by caring enough for the children to pay for their education.

The whole Church is involved, for the educational program is not limited to children and young people. A total, comprehensive educational program will benefit the whole Church.



— THE REV. JOHN W. NORRIS, EDITOR —

### The Commission on Church Music

Renewed activity on the part of the Joint Commission on Church Music, which has been quiescent for a number of years, is indicated by the recent meeting held in New York City. For some time the only action taken by this commission has been to draw up a triennial report and with it, to submit for approval, a list of texts which composers may use in writing for the Church.

The meeting was called by Bishop DeWolfe of Long Island, who had been named convener by General Convention in 1946. Six of the 15 members were present. Several previous attempts had been made to hold a meeting of the Commission without success. The last previous meeting had been held in February of 1946.

This inactivity of the Commission has been a matter of deep concern and chagrin to many in the Church who are interested in furthering the development of good Church music. It has even been suggested that Convention dissolve the Commission because of its failure to function actively.

Perhaps the major difficulty about obtaining meetings of the Commission, and also one of the reasons for its inactivity, is that which faces so many Commissions set up by General Convention. Men are appointed from all parts of the country but Convention makes no provision for their expenses; and there are few, especially among the clergy, who can afford even the cost of transportation.

The membership of the Commission again is indicative of this situation. Six are from the immediate area of New York; four are from Boston, with a fifth in the Boston area; one from Washing-

ton, D. C. Thus 12 members of the Commission are from larger cities. The other three members are from Western Michigan, Colorado and Vermont, with only one of these from a small community. It seems apparent that appointments have been made in part to make possible meetings of the Commission with a minimum of expense to the members. But it is not a Commission which can be said to be representative of the Church as a whole.

That there is definite need for this Commission to function actively is evidenced by the letters which its members are receiving from all parts of the country. One of the greatest cries that is coming up is for phonograph records that can be used in training choirs, to do adequate chanting in either Anglican or Plainsong settings. There is need also for a revision and republishing of Report of the Joint Commission on Church Music, first published in 1922. This report sets forth the standards which have become basic for the Episcopal Church. The Report is now out of print and no longer available. A very thorough list of recommended anthems and service music, prepared by a committee of the Commission, has been withheld because of lack of funds to print it. This should be printed with the report and would serve a great need.

It would be a matter of tremendous help to the whole field of Church Music if a national conference on the subject for leaders in various areas could be arranged. This is one of the projects which the Commission is considering. It is to be hoped that it can be developed and carried out.

# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Diocesan History

**THE DIOCESE OF WESTERN MICHIGAN: A History.** By Franklin Campbell Smith. Diocesan Historical Commission, Grand Rapids, Mich., 1948. \$5.

America is no longer as young a country as she was, and public interest in her history is increasing. The popularity of historical novels in recent years, as well as the publishing of many scholarly works on the early history of the colonies and the American states is ample evidence of this. It is a good thing, too, for the America of today can be fully appreciated only by those who have some knowledge of the way in which the thirteen struggling colonies of 200 years ago have grown to be the most powerful nation in the world, with commitments and responsibilities extending to the farthest reaches of the globe.

Churchmen are beginning to have a comparable interest in the history of the Episcopal Church, though this has not yet extended to anything like the popular appeal that secular history has achieved. Perhaps that is because no one has yet dramatized the life of a noted Churchman in novel form; a project that might well be undertaken by a skilled novelist with a love of the Church and sound knowledge of its history. But before that can be successfully undertaken, someone must do the spade-work of digging out the facts, on a local as well as a national scale, and weaving them into an intelligible account of progress in particular areas or of specific churches, dioceses, and institutions. This task, a labor of love that will never make its devotees rich on their royalties, is one that requires loyal Churchmanship, sound scholarship, and a passion for accuracy of research among dusty and half-forgotten records.

The Rev. Franklin Campbell Smith has produced a truly monumental work in his history of the diocese of Western Michigan. Canon Smith was elected historiographer of the diocese in 1940, and it is obvious from this work that he has taken the task seriously and carried it to a triumphant conclusion. His book of 710 pages, including bibliography and index, tells the definitive story of the growth of the Episcopal Church in western Michigan from the first visit by Philander Chase in 1832 to the close of World War II. Not only the diocesan history, but the story of each parish and mission, is woven into a connected narrative that makes the story a living and vital one. It will certainly be treasured by every Church family in Western

Michigan; and it may well serve as a model for other diocesan histories.

In large measure, the story of the Church in Western Michigan is that of the indefatigable efforts and devoted service of its three bishops, George D. Gillespie, John N. McCormick, and Lewis Bliss Whittemore. But long before the consecration of Bishop Gillespie in 1874, the foundations had been well and truly laid by hundreds of missionary priests and devoted lay people. Bishop McCoskry, who for years was rector of St. Paul's Church, Detroit, as well as Bishop of the entire territory of Michigan (including a part of what is now Wisconsin), took great interest in the work of the Church in the western part of his jurisdiction, and its early growth is largely the result of his efforts.

This is the story so ably told by Canon Smith. And his comprehensive book is enlivened by delightful pen sketches of most of the present-day churches by Reynold Weidenaar. This young artist, already nationally known for his copperplate etchings, made more than forty drawings which are spotted through the volume, adjoining the stories of the churches that they depict. This, together with the fine typography and attractive binding, make the book one of the most attractive of its kind that has yet been published. CLIFFORD P. MOREHOUSE.

## Devotion to Mary

**MARY OF NAZARETH.** By Igino Giordani. New York: Macmillan, 1947. Pp. 185.

*De Maria numquam satis:* Never enough is said of Mary. Quite right. Yet when I read books on our Lady, I am always depressed at the phraseology, the extravaganzas, the tortured metaphors, as I am impressed by her activity in history, her vitality and importance in our whole religion and what she has meant, and still means, to millions.

We should be grateful for another book in her honor. Many will read it with profit; many will read it and find new insight for devotion to the Mother of God. This book by Giordani is not a masterpiece certainly, but is a sincere and touching tribute to her, to whom the Church in all the ages has not failed to pray. It is Ruskin who says, "I am persuaded that the worship for the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. There has probably not been an innocent cottage home throughout the



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length and breadth of Europe during the entire period of vital Christianity in which the imaged presence of the Madonna has not given sanctity to the humblest duties and comfort to the secret trials of the lives of men and women, and every brightest and loftiest achievement in the arts, and strength of manhood has been the fulfillment of the prophecy of the Israelite maiden: "He that is mighty has done great things to me."

As Anglo-Saxons and purists, we may deplore rhetorical exaggeration about our Lady and find it an affront upon our taste; but let us know what we will substitute for it.

DARWIN KIRBY, JR.

**Faith and Freedom**

**THE FLIGHT OF FREEDOM.** By Paul Scherer. New York: Harper & Brothers, 1948. Pp. 227.

A new book by Paul Scherer is always an event in the religious world. Here is a series of lectures, or sermons (Dr. Scherer assures us that he never lectures, always preaches), discussing the decay of the various "freedom" which were held up as the guerdon of victory in the World Wars. All have proved illusory, based as they were on premises purely political or economic. Dr. Scherer sets up the Freedoms of the Christian gospels as "the fundamental Freedoms which make persons out of people" and "keep humanity human." These Freedoms center in the sovereignty of God, the ultimate dignity of the human soul, the Incarnation, human brotherhood, and the Eternal Purpose of God as revealed by Jesus.

Dr. Scherer sees the dilemma which confronts a generation disillusioned by broken promises, blatant slogans, shattered ideals, and offers to a world seemingly bent on self-destruction a heritage of such moment that to betray it further is "to loosen the hold of Almighty God on generations unborn." He is always provocative, his message challenging, his logic devastating. *The Flight of Freedom* is an effective antidote to opportunism, "realism" and the trend toward subordinating the Christian Ethic to contemporary mores.

The book "has in view the layman as well as the minister," is "unencumbered with the decent obscurity of learned language," free from the moral chatter which all too often passes as preaching. The self-styled "liberal" Christian who would come to terms with the degenerate world will take no comfort from this book. But for those who see the utter failure of secularism Dr. Scherer speaks with the voice of a prophet who senses where the Church has lost God and points the way back to Him. W.B.S.

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## NEW YORK

### St. Ignatius Elects New Rector

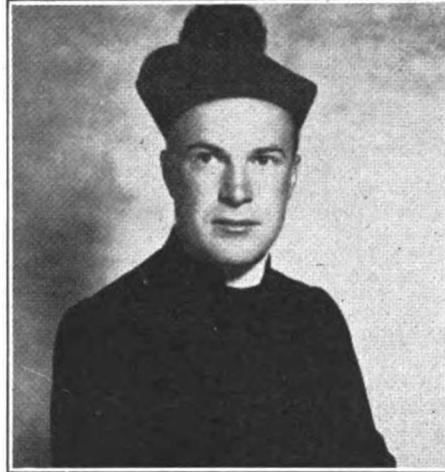
The Rev. Wilfred F. Penny, S.T.M., priest-in-charge of St. James', Franklin Square, L. I., has announced his acceptance of the election to the rectorship of St. Ignatius', West 87th Street and West End Avenue, New York City.

The Rev. Charles A. Weatherby will serve as his curate.

Because of ill health, the Rev. Dr. William Pitt McCune, for 32 years rector of St. Ignatius, presented his resignation effective October 1st. Fr. Penny will assume his new duties on Advent Sunday, November 28th.

The rector-elect was born in Harrisburg, Pa., on November 27, 1917, the son of Mr. and Mrs. Joseph L. Penny. Fr. Penny was educated in the Brooklyn public schools, Erasmus Hall and Manual Training high schools. In 1941 he was graduated from Carroll College and Nashotah House Seminary. There followed post-graduate work at Union Seminary and Columbia University (1944-45) leading to the Master's degree.

Ordained deacon in 1941 and made priest in 1942 by Bishop Stires of the



FR. PENNY: *New Rector of St. Ignatius.*

Cathedral of the Incarnation, Garden City, Fr. Penny was appointed to the Franklin Square mission where he has ministered for the past seven and a half years. Before going to New York one of his last acts will be the blessing of a newly constructed rectory at Franklin Square on November 13th. He will be the fifth rector in the 77 year history of St. Ignatius.

### Church Reconsecrated on 100th Anniversary

Bishop Donegan, Suffragan of New York, wearing cope and mitre, reconsecrated St. Mary's Church, West New Brighton, Staten Island, N. Y., on October 24th, following the ancient forms and using the ancient ceremonies. The reason for the reconsecration was that the church building, erected in 1853, the second to be used by the parish, was seriously damaged by fire in August, 1947. In little more than a year, the people of St. Mary's, under the leadership of their rector, the Rev. Orin A. Griesmyer, have raised \$175,000 and the church has been restored, the architect being Raymond H. Julian of New York. St. Mary's parish was founded in 1848, services being held in a chapel until the church was built in 1853. Bishop Jonathan M. Wainwright, of New York, great-grandfather of General Jonathan M. Wainwright, consecrated the church, the oldest church building on Staten Island.

At the reconsecration on October 24th, Bishop Donegan, in the presence of over 400 members of the parish, proceeded from the parish house and knocked on the door of the church. The rector

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and the wardens and vestry received and welcomed him. The service was that in the Book of Common Prayer, for the Consecration of a Church. Bishop Donegan preached, calling special attention to the history of faithful and devoted work in and for the Church on the part of the people of St. Mary's and their several notable rectors.

The 100th anniversary was celebrated throughout the week, with special services and social events.

## MILWAUKEE

### Diocesan Council

The 101st session of the Council of the diocese of Milwaukee on October 4th at All Saints' Cathedral, Milwaukee, was characterized by an interesting experiment. As soon as preliminary business matters had been taken care of, there took place a joint meeting with the delegates of the Woman's Auxiliary to listen to reports on a number of proposals of importance to the whole life of the diocese. In this session the women had the privilege of the floor, but had, of course, no vote.

The meeting listened to reports and debated on the question of finding a more equitable basis for levying the diocesan assessment than the present formula which is based on the total expense budget of a parish or mission. A committee was appointed to do further research into the question and report to the next meeting of the Council in 1949.

After receiving a report on the question of combining the various appeals which come to churchpeople from a large number of church-related agencies into an annual drive to be held at Whiteside, following the example of city wide community funds, the Council resolved to accept the report in principle, and to establish immediately a department of promotion which shall in the first place conduct an educational campaign in the diocese looking toward the establishment of such a United Appeal by 1950. The department was instructed to make a further report to the Council next year.

In the diocesan budget the Bishop's salary and allowances were raised from \$9,757.60 to \$13,475.47. It was the first increase for a number of years and made imperative by the general inflation.

A missionary budget of \$34,500.00 was adopted. This includes \$100.00 for the Department of Christian Social Relations to defray some of the incidental cost of conducting a survey of the needs of Negroes in the diocese.

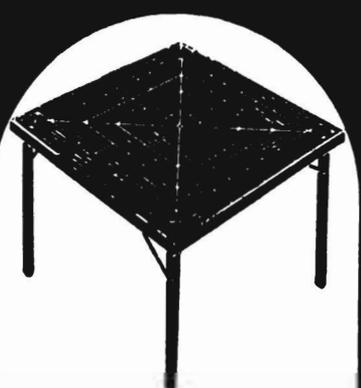
ELECTIONS: General Convention, clerical, M. M. Day, K. D. Martin, M. P. Maynard, K. A. Stimpson; lay, H. T. Foulkes, L. L. Kay, H. S. Greene, W. V. Osborne. Executive Board: the Rev. Victor Bolle, and Dr. G. Ritchie. Haug Memorial Foundation: the Rev. Arthur M. Gard.

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## DEATHS

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

### Edward Bull, Priest

The Rev. Edward Bull, a retired priest, died on September 28th, in Sebring, Fla. The Order for the Burial of the Dead was read on October 1st in St. Agnes' Church, Sebring, by the Rt. Rev. Henry I. Louttit, D.D., Bishop Coadjutor of South Florida, assisted by the Rev. A. B. Lauenborg, vicar of the Church of the Redeemer, Avon Park, and Captain F. J. Seddon, of the Church Army.

Fr. Bull was born in Sydney, Australia, on September 29, 1883. He attended Moore College, King's College, London University, and the General Theological Seminary. Ordained priest in 1916 by the Bishop of Ottawa, Canada, he served congregations in New York before coming to South Florida where he served Holy Trinity Church, Melbourne, and St. John's Church, Eau Gallie, 1940-1945. He is survived by his widow and three daughters.

### William M. Kearons, Priest

The Rev. William Maybrick Kearons, 70, retired, died on August 13th at his summer home, Dorchester, N. H. Mr. Kearons had made his home in West Bridgewater, Mass., since 1944, after 25 years as rector of parishes in Fall River and Bridgewater. He was known throughout the country for his work in solar photography, and was a member of the American Society of Variable Star Observers, connected with Harvard University.

He was born in Liverpool, England; and came to the United States in 1907. After graduation from Seabury Divinity School and ordination to the priesthood in 1911, he served in parishes in Kansas, Minnesota, and Rochester, N. Y. He was rector of St. Luke's, Fall River, 1917-26, and again for 1931-44, serving in the interim as rector of Trinity Church, Bridgewater, 1926-30.

Bishop Heron, Suffragan of Massachusetts, assisted by the Rev. Dr. George A. Barrow, conducted the service in Trinity Church, Bridgewater, on August 16th. Mr. Kearons is survived by his wife.

### Mary Betts

Miss Mary Betts, daughter of the late Rev. John H. Betts and Mary Batsford Betts, died in Hartford, Conn., on August 27th, at the age of 92 years. She had been a member of Trinity Church, Hartford, for 60 years.

Burial took place on August 30th in Pine Meadow Cemetery.

## CONFESSING TO A PRIEST

We penned these lines a few hours after our last confession to our parish priest. Our rule for confessions is five times a year, unless we are conscious of some definitely sinful act in the interim, when we unhesitatingly go more frequently if necessary.

The depth of the spiritual experience to those who come in true penitence to their confessions, is closely akin to that experienced at Holy Communion, some times even more so. There is no spiritual height greater than a sense of sin forgiven, and there is no regret more remorseful than of realizing our selfish, pleasurable sins have hurt, DEEPLY hurt Jesus, who loves us so deeply.

If making one's confession is so profound and satisfying to one's soul, why, then, are there not more Episcopalians coming regularly to their confessions? First, because many priests neither teach it, nor hear them. We've even heard of Episcopal chaplains during the war, who REFUSED to hear soldiers'

confessions. Pretty tough, that. It is hard to realize why an Episcopal priest cannot teach confession, for how can he get around pages 87-88 in the Prayer Book, and again pages 313 and 546 in the same Prayer Book? There is no juggling of words there. The Church enjoins those whose consciences trouble them to come to a priest, and in his ordination the priest is plainly given the authority to either forgive the sins of a penitent, in God's name, or to refuse absolution if there be no true penitence.

Methinks; after all, the best teachers of auricular confession are the penitents who have been conscious of sins forgiven, and have come, thereby, so close to Our Blessed Lord in that Sacrament. Well, then, all of us who have tasted deeply of forgiveness through the confessional will certainly be "one talent" stewards or Christians if we fail to tell others of the joys which have come to us through our beloved Episcopal Church.

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## SEMINARIES

### Bishop Yashiro at G.T.S.

The chapel of the General Theological Seminary was crowded to the doors at Evensong on September 27th, when the Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan] preached in the chapel and received the honorary degree of S.T.D. Bishop Yashiro spoke under two main headings: "The Relation between the Totalitarian State and the Unity of the Church," and "The Distinction between Christians and Non-Christians."

With great earnestness and strong feeling the Bishop said in the first section of his sermon:

"In the recent history of our Christian Churches, we all know that the totalitarian States have tried to force the unity of Churches in their own States in order to hold the control of the Churches in their own hands . . . in Japan, Germany, and Soviet Russia. . . . I should like to explain the history of this movement in Japan. . . . I quote what was said about this:

"Generally speaking, there are no flowers which do not belong to a certain species. All flowers that exist, cherry-



BISHOP YASHIRO: *Japan's Presiding Bishop.*

blossoms, plum, violets, are of a certain kind. It is a mistake to think of flowers as universal. In the same way, there cannot be a man who does not belong to some country; as a man he must have some nationality. We speak of Germans, Japanese, human beings who exist as nationals of

some country. To forget this and say there is a creature who can be universally called a man is a mistake. . . . For this reason, in our daily lives we. . . . avoid universality and assert the local. . . .'

"There were clever men who thought by making the Church [in Japan] conform to the amalgamation principle thereby to kill two birds with one stone. In the first place, they planned to detach the Japanese Churches from their Mother Churches and so rid Japanese Christianity of all internationalism and the idea of the universal man, and to set up a Christianity peculiarly Japanese both in name and in fact. Secondly, they planned to get the Churches abroad, while being ignorant of the true circumstances in Japan, to extoll the glorious achievement of union so much talked of for so many years in all the world. . . . The movement was forced by the totalitarian Government. . . .

In the second section of his sermon Bishop Yashiro said:

"At the Lambeth Conference, Dr. Wand, the Bishop of London, gave us a very impressive story of the first Universal Council of the Church, at Nicea in 325, when many delegates were moved to tears at the sight of bishops who still bore the marks of wounds they had received in the late persecutions. We, members of the Lambeth Conference, were also moved to

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see our brother bishops who had suffered physical torture at the hands of the enemy. . . . My dear brethren, imagine the scene when I was listening to these stories. Even in that crazy hot weather in England, my heart was really freezing. All these terrible deeds carried on by my dear countrymen. . . .

"In spite of my miserable feeling, I should here like you to understand the difference between Christian men and un-Christian . . . even in enemy countries like Japan, there were a small number of Christians who could share this glorious witness by their sufferings in wartime. . . . Even during wartime, when Christianity was treated as an enemy, many Christians have borne faithful witness, while their own un-Christian countrymen were doing awful things. . . . As

many of you know, the Episcopal Church in Japan did not obey the command of Tojo's government by joining the amalgamated Church. . . ."

**Record Enrolment at VTS**

On September 21, 1948, the Virginia Theological Seminary entered its 126th year with the largest enrolment in its history. The 133 members of the student body are drawn from 46 dioceses, Mexico, China, and the district of Cuba. One hundred and seven of the students are veterans and sixty-two are married. There are eight candidates working for the degree of S.T.M., five one-year special students, and 36 seniors.

**71 Students Attending Seabury-Western**

Seabury-Western Theological Seminary, Evanston, Ill., set a new record with this year's enrolment of 71 students. This total was reached with the addition of 27 new men in the incoming junior class.

Thirty dioceses are represented by students in the present student body. The members of the new class are: Ernest Badenoch, Howard Barks, James Barnett, Robert Batten, Van Bird, Samuel Boman, Clifford Buzard, Hobart Daugherty, James Denson, Dwaine Filkins, Chester Hand, Mortimer Hitt, John Jenkins, Max Kors, Haigazoun Krikorian, Robert Lucent, Charles McQueen, Constantine Mantis, Willis Meloon, the Rev. Conrado Sequina, Willis Steinberg, Donald Stivers, Francis Tatem, Wallace Wells, Johnson West, Don Winfield, and Zachery Xintaras. Two of the students are negro.

Two additions have been made to the faculty. The Rev. Jules L. Moreau is an instructor in New Testament Literature and Languages, and the Rev. William Maxwell, a graduate of Seabury-Western, has returned as a tutor.

**New Staff Members at Berkeley**

Berkeley Divinity School, New Haven, Conn., opened on September 27th, with a record enrolment of 55 students, including an entering class of 21 and two graduate students from the Greek Orthodox Church. The Rev. Dr. Elmer J. Cook has come into residence as professor of New Testament and Fr. A. Gabriel Hebert, SSM, as Visiting English Lecturer for 1948-49.

Other new members of the staff include the Rev. Dr. Thomas Sparks Cline as assistant librarian and lecturer in Moral Theology, and Prof. Wilbur Marshall Urban as Visiting Professor of Apologetics.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Leonard St. John Iversen, formerly curate at St. David's Church, Roland Park, Baltimore, is now rector of the Church of Our Saviour, Lebanon Springs, N. Y., and may be addressed there.

The Rev. Theodore T. Johnson, formerly rector of the Church of the Reconciliation, Wabster, Mass., and vicar of Grace Church, Oxford, is now rector of the Church of the Redeemer, Sayre, Pa. Address: 204 S. Wilbur Ave., Sayre, Pa.

The Rev. William C. Johnson, who was ordained in June is now deacon in charge of St. Alban's Mission, Stuttgart, Ark., and St. Peter's Mission, Tollville. Address: P. O. Box 642, Stuttgart, Ark.

The Rev. Percy D. Jones, formerly assistant minister at St. John's Church, Detroit, is now rector of Trinity Church, Niles, Mich., and may be addressed there.

The Rev. Kenneth W. Kadey, formerly curate of the Church of the Ascension, Buffalo, N. Y., is now priest in charge of St. Paul's Chapel, Harris Hill, N. Y. Address: 11 Linwood Ave., Buffalo 2, N. Y.

The Rev. Milton S. Kanaga, formerly rector of Trinity Church, Coshocton, Ohio, is now rector of Grace Church, Willoughby, and minister in charge of St. Hubert's Chapel, Kirtland Hills, Ohio. Address: Grace Church Rectory, Willoughby, Ohio.

The Rev. Thomas S. Kell, formerly a retired priest of the diocese of Milwaukee, is now rector of the Church of St. John in the Wilderness, Elkhorn. Address: 315 W. Walworth St., Elkhorn, Wis.

The Rev. Norman L. Kellett, formerly rector of St. John's Church, Gloucester, Mass., is now rector of Holy Trinity Church, Southbridge, Mass. Address: 446 Hamilton St., Southbridge, Mass.

The Rev. Robert St. Alban Knox, formerly curate of St. Michael and All Angels' Church, Baltimore, is now rector of Grace Church, Cherry Valley, N. Y. Address: Grace Church Rectory, Cherry Valley, N. Y.

The Rev. Egmont Machado Kriechke, formerly rector of Redeemer Church, Porto Alegre, R.G.S., Brazil, is now executive secretary of Sociedade Biblica do Brasil. Address: Caixa 73, Rio de Janeiro, Brasil.

The Rev. George F. Le Moine, formerly a student at the Virginia Theological Seminary, is now assistant rector of All Saints' Church, Washington, D. C. Address: 4940 Little Falls Parkway, Washington 16, D. C.

The Rev. Pierre Letarte, formerly a priest of the Canadian Church in British Columbia, is now a canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 123 Twelfth Ave., Spokane 10, Wash.

The Rev. Hunter M. Lewis, formerly rector of Port Tobacco Parish, La Plata, Md., is now assistant of St. Andrew's Church, Fort Worth, Texas. Address: Apt. 14, 3900 White Settlement Road, Fort Worth 7, Texas.

The Rev. Arthur C. Lichtenberger, formerly dean of Trinity Cathedral, Newark, N. J., is now professor of pastoral theology at the General Theological Seminary. Address: 9 Chelsea Square, New York 11, N. Y.

The Rev. James P. Lincoln, formerly rector of St. John's Church, Warrington, Fla., is now rector of St. John's Church, West Point, Va.; Immanuel Church, King and Queen; and St. David's, Aylett. Address: West Point, Va.

The Rev. Henry A. Link, formerly general missionary of the diocese of Oregon, is now general missionary of Southern Nevada, with residence at Henderson, Nev.

The Rev. Rudolf W. Locher, who recently served Christ Church, Madison, Ind., is now priest in charge of St. Luke's Church, Cannelton, Ind. Address: 1817 Vance Ave., New Albany, Ind.

The Rev. Percy T. Olton, who retired two years ago from the active ministry, is now priest in charge of St. John's Church, Chester, Va.

### Ordinations

#### Priests

Minnesota: The Rev. Howard Bruce Connell was ordained to the priesthood by Bishop Keeler of Minnesota on October 2d in Camp Memorial Chapel, Minnetonka Beach. He was presented by

the Rev. Victor E. Pinkham; the sermon was preached by the Rev. H. Neville Tinker. The Rev. Mr. Connell will continue as priest in charge of Camp Memorial Chapel, Minnetonka Beach. Address: Route 1, Wayzata, Minn.

The Rev. Robert Charles Woodfield was ordained to the priesthood by Bishop Keeler of Minnesota on September 29th at St. Paul's Church, Duluth, Minn. He was presented by the Rev. O. Wendell McGinnis; the sermon was preached by the Rev. Glenn Lewis. The Rev. Mr. Woodfield will continue as curate of St. Paul's Church, Duluth, and as vicar in charge of St. John's, Lakeside, Duluth.

Pittsburgh: The Rev. George Burns, former Methodist minister, was ordained to the priesthood by Bishop Pardue of Pittsburgh on October 9th at the Church of the Good Shepherd, Pittsburgh. The candidate was presented by the Rev. Wilburn Campbell, who also preached the sermon. Fr. Burns will be rector of the Church of the Good Shepherd, Pittsburgh. Address: Johnston Ave., and Gertrude St., Pittsburgh 7.

San Joaquin: The Rev. Arthur Ernest Bello was

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### RETREATS

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## CHANGES

ordained to the priesthood by Bishop Walters of San Joaquin on September 21st at Good Shepherd Mission, Reedley, Calif. The Rev. Mr. Bello was presented by the Rev. Richard U. Smith; the Very Rev. James M. Malloch, D.D., preached the sermon. The Rev. Mr. Bello will be vicar of the Mission of the Good Shepherd and may be addressed at 1970 Tenth St., Reedley, Calif.

**South Carolina:** The Rev. Gordon Duward Bennett was ordained to the priesthood by Bishop Caruthers of South Carolina on October 12th at the Church of the Holy Communion, Allendale, S. C. The Rev. Mr. Bennett was presented by the Rev. Marshall E. Travers; the sermon was preached by the Rev. E. A. LeMoine. The Rev. Mr. Bennett will be rector of the Church of the Holy Communion, Allendale, and priest in charge of St. Alban's, Blackville; and Christ Church, Denmark. Address: Allendale, S. C.

**Southern Ohio:** The Rev. Samuel N. Keys was ordained priest on October 10th by Bishop Hobson of Squthern Ohio at St. Mary's Church, Waynesville, Ohio. The ordinand was presented by the Rev. B. F. Atkinson; the sermon was preached by the Rev. Gilbert Symons. The new priest will be rector of St. Mary's Church, Waynesville, Ohio, and may be addressed there.

### Deacons

**California:** Tod W. Ewald was ordained to the diaconate by Bishop Block of California in May at the Church of the Advent, San Francisco. The sermon was preached by the Rev. Dr. John Compton Leffler. The candidate, who was presented by the Very Rev. Dr. Henry H. Shires, is now vicar of Holy Innocents' Church, Corte Madera, Calif.

**Erie:** Lewis Newton Tillson was ordained deacon by Bishop Sawyer of Erie on October 10th at the Church of the Epiphany, Grove City, Pa. Bishop Sawyer also preached the sermon. The candidate, who was presented by the Rev. E. E. Philipson, is now deacon in charge of the Memorial Church of Our Father, Foxburg, and the Church of the Epiphany, Grove City, Pa. Address: 607 Madison Ave., Grove City, Pa.

**Rochester:** David R. Covell, Jr., was ordained deacon by Bishop Reinheimer of Rochester on October 9th in St. John's Chapel on the campus of Hobart and William Smith Colleges. It is believed to be the first ordination in the 85-year history of the college chapel. The Rev. Charles H. Brady preached the sermon. The candidate, who was presented by his father for ordination, is now assistant rector of St. Paul's Church, Cleveland

Heights, Ohio. Address: St. Paul's Church, Fairmount Blvd. and Coventry Road, Cleveland Heights, Ohio. The ordinand's father is chaplain of Hobart College.

**Southern Ohio:** William Nelson Hawley was ordained deacon by Bishop Hobson of Southern Ohio on September 19th at Grace Church, Cincinnati. The sermon was preached by the Rev. Sidney McCammon. The ordinand, who was presented by the Rev. David Thornberry, will be chaplain and dean of men at the Divinity School of the University of Chicago and may be addressed there.

### Marriages

Mr. Edwin A. Ellis, director of the news bureau of the diocese of Central New York, and Miss Mildred E. Steele of Syracuse, N. Y., were married in Trinity Church, Syracuse, N. Y. recently, by Bishop Peabody of Central New York.

The Rev. Henry Wilson Havens, Jr., priest in charge of St. Mary's Church, Milton, Fla., was married on October 17th in St. John's Church, Jacksonville, to Miss Sylvia Joyce Williams, daughter of Mr. and Mrs. Winslow Oscar Williams of Jacksonville, Fla. The Rev. Dr. Newton G. Middleton officiated, assisted by the Rev. Douglas B. Leatherbury.



## CHURCH SERVICES

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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

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**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  
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### DETROIT, MICH.

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### MADISON, WIS.

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Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

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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 Darlington, 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. Roeliff 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. Rendolph 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, Th.B.  
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 Rollin  
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. Bubbs, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

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

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

### SALISBURY, MD.

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

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBeis, 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. Morning,  
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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November 5  
with **JOAN CAULFIELD**

## **A TALE OF TWO CITIES**

November 12  
with **BRIAN AHERNE**

## **ENCHANTED COTTAGE**

November 19  
with **GENE TIERNEY**

## **WHAT EVERY WOMAN KNOWS**

November 26  
with **GERTRUDE LAWRENCE**  
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