

The Living Church

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

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FORTY BRONZE BELLS

The Rev. John H. Johnson (right), rector of St. Martin's Church, New York City, blesses the new carillon made in the Netherlands for his church. [See page 11.] Seven of the bells are visible.

LETTERS

Prayer Book Parish

TO THE EDITOR: I commend your Editorial on "What is a 'Prayer Book' Parish?" [L. C. December 4th].

I wish all of our clergy could be content with the Catholicity of that wonderful and precious Book.

There are some things that might have been included in your comprehensive editorial.

A "Prayer Book" parish is not one that uses the unauthorized American or Anglican Missal, instead of the Prayer Book Missal.

You will recall that both Houses of General Convention in San Francisco passed resolutions adverse to the use of any unauthorized books in public worship.

A "Prayer Book" parish is not one that makes various unauthorized additions to the Prayer Book service of Holy Communion, one of which is the insertion into the prayer of Consecration itself petitions for the departed, or the living. The prayer of Consecration, above all other prayers in the Prayer Book, should be inviolate.

(Rt. Rev.) EDWIN J. RANDALL.
Evanston, Ill.

Days of Repetitive Propaganda

TO THE EDITOR: Many thanks for your editorial on the union of Christendom [L. C., December 18th].

In these days of repetitive propaganda

we need to remind people constantly that Anglicans have done more acting and less talking than any other part of Christendom.

(Rev.) NELSON RIGHTMYER.
Philadelphia.

No Tiring Tedium

TO THE EDITOR: As a woman I regret that the issue of allowing women to be members of the House of Deputies was again allowed to come up at General Convention. It seems to me that having seen at Philadelphia that this issue is a possible source of embarrassment and, to however few men, distress, Churchwomen should be glad to contribute harmony to our conventions by a graceful quiescence.

Our Lord did not try to push into any organized groups or ever press for any "rights." He applied the full force of His love of God to whatever needful situations He saw around Him.

The women of our Church have established something good—in some ways wonderful. How far may it not evolve if it has our full devotion? An older friend of mine who used to be active (and very effective) in a mid-western diocese has often told me that when she and her husband went to General Conventions he returned home tired from the tedious deliberation about points of law and policy whereas she left the women's sessions stimulated and in-

spired for life. I think we should be grateful to the men for doing this work and since they are trained lawyers, financiers, and theologians I cannot believe they really need our help. They can always as a body ask for it if they do. Until then would it not be wise for any woman whose diocese has offered to send her as a delegate to decline to accept election?

I also want to say that it is surely not necessary for the men, especially clerical delegates, to feel they must prove they don't dislike the other sex by giving them a seat, voice, or vote in the House of Deputies. Everyone should know that our priests understand and closely approach God's view of differing human types as St. Paul put it in Galatians III, 28. We know it from their courtesy and patience; from the sanity and power of their sermons; from their balanced and sometimes inspired counsel to troubled families; and above all from the confessional where God's composure and healing forgiveness are unfailingly illustrated in the utter benignity of the priest.

(Mrs.) R. G. VANCE.
Waban, Mass.

Contributions published in this department should not exceed 500 words in length (except in very unusual circumstances) and must invariably be signed by the name of the writer.

Theological Education Sunday

January 22, 1950

The future leadership of the Church is being trained in our theological schools. On these schools rests the very great responsibility of preparing men for the ministry.

We have splendid theological schools with strong faculties and fine student bodies. These institutions deserve our confidence and fullest support. If we support them, they will give us a well-trained corps of priests, pastors and preachers. If we neglect them, the Church will suffer.

Acting upon the recommendation and request of the Joint Commission on Theological Education, the Presiding Bishop has designated the

Third Sunday after Epiphany, January 22, 1950, as Theological Education Sunday. It is hoped that on the Third Sunday after Epiphany addresses stressing the importance of the work of our theological seminaries will be made in every parish of the Church and that our people will be given an opportunity to contribute towards the support of our theological schools. I can think of no better investment than prayers and gifts which will contribute to the strengthening of our seminaries and the training of the Church's ministry.

I hope that Theological Education Sunday may bring a very generous support to our theological schools.

Jno. B. Bentley

Vice President

The National Council

The Living Church

Established 1878

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

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Things to Come

1950 JANUARY 1950							1950 FEBRUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7	5	6	7	8	9	10	11
8	9	10	11	12	13	14	12	13	14	15	16	17	18
15	16	17	18	19	20	21	19	20	21	22	23	24	25
22	23	24	25	26	27	28	26	27	28				
29	30	31											

JANUARY

8. First Sunday after the Epiphany.
10. Convention of Iowa, to elect a Bishop.
15. Second Sunday after the Epiphany.
18. Convention of Tennessee at Knoxville. Church and Economic Life Week (Federal Council; through January 21st).
19. Church Historical Society, annual meeting. At Philadelphia.
22. Third Sunday after the Epiphany. Theological Education Sunday (set by the Presiding Bishop).
22. Convention of Texas at Waco (to 24th). Convention of West Texas at Del Rio (to 24th). Convention of Alabama at Anniston (to 26th). Convention of Upper South Carolina at Columbia (also 25th). Convention of Western Michigan at Grand Rapids (also 25th).
24. National Congress on Home Missions, Columbus, Ohio (through 27th).
25. Convention of Arkansas at Hot Springs (to 26th).
25. Conversion of St. Paul. Convention of Los Angeles at Los Angeles (also 26th). Convention of Louisiana at New Orleans.
26. Convention of Rochester, to elect a Bishop.
29. Convention of Eau Claire at Eau Claire, Wis.
29. Fourth Sunday after the Epiphany. (to 30th).
30. Convention of California at San Francisco.

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THIS WEEK

TIME celebrated the close of the half-century in solitary grandeur, as far as we can discover, except that International News Service did put out a half-hearted roundup story of the 50 years. The choice of Winston Churchill as the "Man of the Half-Century" may be the right one — at least, the rest of us will have a year to make up our minds about it.

A stout-hearted defensive posture — that is what Churchill symbolizes in world affairs, and perhaps that has been the characteristic posture of democracy in the last 50 years. It may be, however, that history will have a different view of our era, and that the pale, idealistic figure of Woodrow Wilson will loom larger and larger as the prophet of a positive democracy of freedom under law, with a world to win. Or perhaps William Temple, whose shadow still falls over every pronouncement of both Anglicanism and the World Council of Churches, will stand forth more prominently as the years go by. Who was King of England when Theodore was Archbishop of Canterbury?

DEVELOPMENTS in young people's work were announced over the week-end. Miss Mary Margaret Brace has been appointed acting executive secretary of the Division of Youth of the National Council. She has been on the staff of the Division for the last seven years. One of her first duties will be to plan for the annual meeting of the National Youth Commission, which will be held February 4th to 9th at the DeKoven Foundation, Racine, Wis. John Booty will be presiding officer.

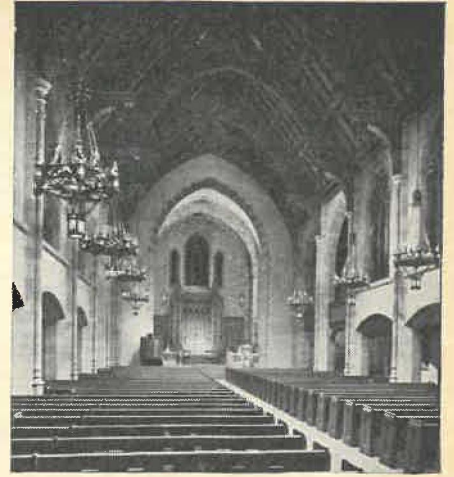
NO AMNESTY for Bishop Ordass — that was the news from Hungary last week. However, he has already served over half of his two-year sentence. This valiant Lutheran leader remains strong in spirit and steadfastly refuses to admit guilt or to compromise on matters of Church policy.

HARPER SIBLEY, prominent Churchman, is the chairman of "One Great Hour of Sharing," the great inter-church relief effort which the Episcopal Church pioneered in 1948. Date for the observance is March 12th, the day on which the Church's "One World in Christ" Campaign comes to its climax. As explained at General Convention, the General Church Budget for 1950 includes \$500,000 for world relief, so that we, too, will be sharing in "One Great Hour," although we shall also be giving in support of the Church's missionary and educational work.

NEXT WEEK we shall resume the Church's Program series, necessarily interrupted during the holiday season. Also, don't miss Dr. Van Dusen's reply to our editorial, "Talking More and Doing Less."

THE REPRINT of our editorial, "What is a 'Prayer Book' Parish?" bids fair to outsell any other reprint we have ever made. There are those, however, who think that it represents an Anglo-Catholic view of the Prayer Book. We think so, ourselves.

Peter Day.



Trinity Methodist Church, Springfield, Mass.
Collens, Willis and Beckonert, Architects

Morelite IN YOUR CHURCH THAT'S LIGHT ON YOUR BUDGET

This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews — without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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The Stories Jesus Told

By Gertrude Hollis

This little book is an attempt to make the Parables more interesting to children by making them more *comprehensible*. They are Eastern stories told by an Eastern story-teller. While keeping carefully in view the spiritual lesson which is the main purpose of each parable, much has been made of details peculiar to Eastern life, scenery, and customs. The Sower, The Good Samaritan, The Lost Sheep, The Rich Fool are among the stories. There are eight illustrations.

Published by A. R. Mowbray in London.

Price, \$1.50

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Original Card Games

THOSE who knew the Rev. George Parkin Atwater ("Atwater of Akron") recall him not only as a popular writer, but as an ingenious inventor of card games for the Church School. His first game on the Christian Year was undoubtedly a great factor in restoring the teaching of the Church year to the curriculum. Later games on the Life of Christ, by separate periods, were useful, and produced his "Card Method of Religious Instruction." Unfortunately all this material is now out of print, and it is hard to find a set of the cards. But the method is quite simple, and any one may invent his own games, once the value is seen and the inventive urge is stirred.



Since only one set of cards is required, and this used over and over, it is not necessary to have them printed. Any teacher can devise a game covering her course. All that is needed is enough sturdy white cards; the wording can be done by hand with clear writing or hand lettering, or a typewriter with a very black ribbon. There are several variations in the plan for a game, suited to differing types of material.

"SORRY, YOU MISSED"

1. The type with *several questions*, all answered by the same word or fact. Thus: When did the Holy Spirit come upon the Church? What Feast is fifty days after Easter? When did the disciples speak with tongues? What Feast comes ten days after Ascension? The answer to all is "Whitsunday or Pentecost," which is printed at the top of the card. In use, the pupil holding the card calls on another pupil, and asks any one of the questions. If the second one can answer, he wins the card.

The teacher's part in preparation is to invent the questions, and have them on the cards. Not more than two or three cards need be made up at one time, and the set will grow as the course progresses. The cards, always kept near in the classroom, serve as a ready review and drill. At the end of the year, the whole set makes a good final examination.

2. With question on one side, answer on the other. One pupil holds the card toward another so that the question is visible. The second pupil reads this aloud

and answers if he can. Meanwhile the first child, who is holding the card, keeps his eyes on the answer (on his side of the card) making sure the other answers correctly. Thus: "What Commandment teaches us to be contented?" Answer (on the reverse side), "The Tenth, which is . . ." etc.

A variant of this type is to paste pictures on one side, such as vestments or church furnishings. "What is this?" asks the holder of the card, and the other must give the correct name and use of the object.

3. Questions summarizing any course may be typed on cards, as above. This works particularly well with the set questions and answers used throughout the pastoral series. By turning the drill into a game, the whole sequence is kept alive, and is known thoroughly by the end of the year.

TESTING YOURSELF IS FUN

4. Type the parts of a sequence on different cards, and have individuals *arrange the cards* in their correct order. This is easily prepared by typing the matter (with very wide spaces) on heavy sheets like construction paper, then cutting up with scissors. Several sets may be made of the same topic, so several children may work at once. The cards are kept in a good envelope, clearly marked. For check, on the back of the card is written its correct number in the series. This method will do for the clauses of the creed, words of the Commandments, seasons of the Church year, parts of the Eucharist, services of the Prayer Book, books of the O.T. or N.T., major events in Church history.

It is true that there are some card games published, and some have value. But the most vital part of the method described above is that the teacher actually designs the game, and so must know thoroughly the subject being taught. It is thus an emerging *project*, in which the teacher learns by going through the steps of mounting enthusiasm and original expression, with vital personal contacts following. Here, as we have said so often, the teacher learns most by teaching. It is one form of "activity teaching" in which unskilled teachers are needlessly weak.

And the children love the card games, so there is never a dull moment.

FIRST SUNDAY AFTER THE EPIPHANY

GENERAL

STATISTICS

All-Time Highs

All-time highs in many brackets are reported in the Summary of Statistics in *THE LIVING CHURCH ANNUAL* for 1950, to be published this week. The Episcopal Church now has a total of 1,671,366 communicants, an increase of 23,628 over last year after allowance is made for the transfer of a missionary district—Hankow—to the jurisdiction of the Chinese Holy Catholic Church.

Other all-time highs are recorded in total Church membership (baptized persons), 2,512,265; clergy, 6,547; and total receipts, \$69,311,977.

However, the number of Church school scholars, though 6% over last year, is still below the all-time high reported in 1934. The figure in this year's *ANNUAL* is 489,423.

The increase in communicants is 1.41% and that in total receipts is 13.45%, reflecting a substantial rise in per capita giving.

The statistics in the 1950 *ANNUAL* represent diocesan reports in 1949, which in turn are largely drawn from 1948 parochial statistics. Thus there is a two-year time lag in the figures based on these sources.

Largest individual increase in number of communicants is that of the American Churches in Europe, which gained 106%. The Philippines were second with 15.41%, and Eastern Oregon third with 14.49%. Among dioceses the highest figure is that of West Texas with 11.6%.

As always *The Annual* contains addresses of all the Church's clergy, dioc-

esan and parochial lists, and lists of the Anglican, Eastern, Old Catholic, and American Episcopate. All Church schools and theological seminaries are catalogued as are institutions for youth work, social relations etc. There is vital information on religious orders, women Church workers, Church periodicals.

The *Annual*, as is the custom after each General Convention, presents a summary of action taken by the Convention. This year's concise report is five pages long.

INTERCHURCH

Mrs. Chapman Elected

Appointment of Mrs. Alfred Madison Chapman, of Washington Crossing, Pa., formerly of New York City, and Mrs. James M. Dolbey, of Cincinnati, Ohio, to chairmanships of the United Council of Church Women, has been announced by Mrs. Harper Sibley, Council president.

Mrs. Chapman, who has been active in Episcopal and interdenominational groups will head the United Council's Christian World Relations Department. She is a member of the National Council.

Mrs. Dolbey, retiring president of the Church Women of Greater Cincinnati and a member of the board of the Ohio Council of Church Women, has been appointed chairman of the national Public Relations Division of the United Council.

Mrs. Dolbey is co-chairman of the Cincinnati committee now making plans for the United Council's National Assembly in Cincinnati in 1950.

She is a member of the Hyde Park Community Methodist Church in that city.

WOMAN'S AUXILIARY

\$2,000,000 — "Just Nothing"

It took many hours of hard work and discussion for members of the U.T.O. Committee of the Woman's Auxiliary to decide on how to spend the \$200,000 which was set aside for new buildings in the mission field by the U.T.O. budget.

Commenting on the \$2,000,000 U.T.O. offering, and specifically on how

far the needs exceed the money, one of the Board members said, "Two million is just nothing, and we have not scratched the surface in reaching the number of women who would be glad to contribute to the United Thank Offering if they knew about it."

The following items were adopted*:

Liberia. For Cuttington College, now in the second year of its renewed existence.

Alaska. For housing needed at Fort Yukon for the mission staff.

Mexico. For a church to help a recently organized congregation now using a private house.

Puerto Rico. To replace a dangerously worn out parish hall and rectory.

Brazil. For a church in São Paulo.

Arizona. To complete a building at the Good Shepherd Mission to Navajos, Fort Defiance.

Eastern Oregon. Toward a church at Hermiston, near the McNary Dam which has multiplied the population ten times.

Eau Claire. For a rectory at Park Falls where the lack of a residence is hindering the work.

Idaho and Spokane. To complete the student center; more than 300 Church students are among the 3,500 students at the University of Idaho.

Nevada. For a dormitory at the conference center where old cabins bought five years ago are wearing out and where more space is needed.

San Joaquin. A church for a mission which suffered in the past from many short tenures or lack of a resident priest but is now reviving.

South Dakota. To complete the church at Vermillion where the University of South Dakota has 200 Church students in its enrolment of 1,900.

Harrisburg. For a church in a student center; even without a church this congregation now has three postulants in seminary.

Northern Indiana. To complete Trinity Mission, South Bend, the well known Hungarian-American congregation, every member of which makes a weekly pledge for "both sides of the envelope."

South Carolina. A church for students at South Carolina's largest Negro college; services are now held in a YWCA hall.

The U.T.O. Committee convened during the December 2d-5th meeting of the Executive Board of the Woman's Auxiliary.

*None of the items listed are for the Orient. This is because the U.T.O. budget has special amounts set aside for China, Japan, and the Philippines, totaling nearly \$80,000.



OVERSEAS WORK is being emphasized this month in the campaign to raise the remainder of the 1950 Budget.

JAPAN

"The Hospital is Burning!"

By ANGELA OGLESBY

On the night of December 17th, about five minutes before 10 o'clock, the distant sound of a siren penetrated to the three of us. Then someone from outside called, "The hospital is burning — St. Luke's!"

Miss [Sarah G.] White and Miss [Helen M.] Pond dashed for coats, I for the stairs to see what might be visible from an upper window in the direction of the hospital. Miss White called, "We must not all leave the house." At first we could see nothing beyond the roof of the intervening City Maternity Hospital — fleeting hope that it must be a very small fire. But in a few seconds a column of black smoke appeared against the deep blue of the dark sky, and in another second or two came the beautiful, and frightening, color of flame, illuminating the whole column of smoke, and there was no doubt that it was a real and devastating fire.

Miss White and Miss Pond flew up the street to the hospital, about a block away, to see what assistance could be given, and I called Mr. Budd, liaison representative, who seemed to be on his way to the car before I finished telling Mrs. Budd what was happening.

The door bell rang and suddenly patients were being carried in, adults on men's backs, bundled-up babies in arms. The babies were carefully placed on sofas, the adult patients in the chairs, one on a thick quilt on the floor. Blankets were produced, and all were warmly wrapped.

All this was done with the most amazing quietness and efficiency. Within unbelievably few minutes after the fire had been discovered, doctors, nurses, carpenters, and other workers on the large St. Luke's compound were at the little temporary hospital.

Although it seems the fire began in the boiler room and traveled through a wall, the worst blaze was in the front portion of the building.

On that Saturday night there were many soldiers* about, and many rushed to help. In the course of removing equipment from the smoking building, four were overcome by smoke, and had to be hospitalized.

On Sunday another large number of American soldiers continued to help in

*The present temporary building is within a block or two of the original large building erected by Dr. Tiesler to house the St. Luke's International Medical Center and St. Luke's College of Nursing. Back of the permanent building are the barrack buildings that housed the hospital after the Great Earthquake of 1923 until the new building was completed in 1934. All of these buildings are now being used by the U. S. 8th Army, and in one of the barrack buildings is an enlisted men's club.

the task of removing equipment from the ruined building to safer quarters elsewhere. A large group of the Japanese neighborhood corps, organized in every neighborhood throughout the country to take over in emergencies of any sort, was on hand and helping. The police department immediately provided a large number of guards to prevent pilfering.

The patients showed no evidence of fright, the babies made not a sound, and eventually one dropped off to sleep. The lack of confusion or shouting or loud talking, just about a block from the fire, was astounding to this observer. Nurses came, made patients as comfortable as possible, counted, went, and came again. Doctors came, checked for evidence of shock, murmured to the nurses, and went. In all, about 16 patients were brought in, the others taken elsewhere.

Mr. and Mrs. Budd and the Rev. Richard Merritt arrived from St. Paul's Compound, nine miles away. The men went to help at the scene of the fire. Mrs. Budd helped Miss Pond to prepare coffee and ovaltine for patients, doctors, nurses, anyone who needed it. Then water and milk had to be made ready for the babies.

Mr. Douglas Overton, formerly a missionary on the staff at St. Paul's, but since the war a member of the State Department staff now in Japan, was helping in every way possible.

The city's fire equipment was out in full force, and the blaze was extinguished in a short time — with a third or more of the building razed. Much of the more expensive equipment was destroyed. The first hurried estimate of the total loss was \$15,000, but it was later realized that the estimate was too low.

When all the patients were assembled and found to be suffering no ill effects, some were taken to their homes. Mr. Overton took some of the more distant ones, and the Nurses Home (formerly Dr. Teusler's residence) arranged to care for some. About five were taken into Dr. Hashimoto's home, leaving four babies in the living room of the Dr. Teusler Memorial House, now occupied by Miss White, Miss Pond, and me. Two babies were made comfortable on one large sofa, one baby on another sofa, and the fourth in a large chair, with a nurse to care for them.

By Monday morning, all but seven patients had been returned to their homes, and they wanted to stay in their temporary quarters, which they were finding quite comfortable. Cooking for these patients and for all the nurses is being done in the limited quarters of the Nurses Home, but all is being done smoothly, despite crowded conditions and innumerable inconveniences.

Army Still Holds St. Luke's Hospital

¶ *More than four years have passed since the Japanese surrender, and St. Luke's International Hospital (a Church mission property) is still occupied by the United States Army. The hospital was first actually "occupied" on September 25, 1945, when it was requisitioned by the U. S. Army. No Japanese military or government agency officially took it over throughout the entire Pacific war. Three months ago General Convention passed a resolution requesting the United States government to release Church mission property. On December 24th Paul Rusch sent the following telegram to Max Schmidt of the State Department's Far East Division.*

"Urge every immediate action be taken to release Episcopal Missionary St. Luke's International Hospital, Tokyo, presently occupied by 8th Army 49th General Hospital and return to original missionary purpose serving Japanese public and [providing] medical care non-official American foreign community. Action extremely urgent in view of temporary

St. Luke's destruction by fire December 17th. Army has adequately equipped thousand bed hospital in 361 Station Hospital, of former Doai Byoin or Fraternity Hospital [built by excess funds American Red Cross 1923 Earthquake Fund] approximately [one] mile from St. Luke's, which hospital is not normally 34 per cent used. Episcopal Churchmen [who were] donors goodwill funds Guild St. Luke's are growing restive over continued Army Occupation now beginning fifth year and resulting dispersal and loss St. Luke's staff 600 doctors, nurses, technicians whom Americans trained [for] 35 years prior [to outbreak of] War. Under present situation going into fifth year Episcopal missionary doctors, nurses, teachers [are] hampered in mission program due to continued Army Occupation St. Luke's Hospital and uptown clinic [used by Army] as apartments; and St. Paul's University faculty houses. Hope your division will press for immediate release. Paul Rusch."

Why I Became an Episcopalian

By Dr. Charles H. Heimsath

¶ Dr. Charles H. Heimsath, professor of Humanities at Trinity University, San Antonio, came into the Anglican Communion from the Northern Baptist Church. He holds degrees from Yale University, the University of Texas, and Northwestern University.

Dr. Heimsath was ordained deacon June 20th last, and was advanced to the priesthood December 22d.

The article was written before Dr. Heimsath's ordination.

ORDNATION in the Episcopal Church will be for me the end of a long pilgrimage. Since young manhood I have been moving, sometimes toilsomely, toward the one, holy, catholic, and apostolic Church.

When I was a pre-ministerial student at the University of Texas I met Bishop Capers, Bishop Kinsolving, and Bishop Quin to discuss my entrance into the priesthood. I was restrained then from the step I wanted in my heart to take by my loyalty to the Christian faith of my mother and grandmother.

Again, when I was graduated from Yale Divinity School, I endeavored through the rector of a church in New Haven to secure an interview with the Bishop of Connecticut. What a slight mishap may at times change the course of one's life! When I did not hear from the rector about the appointment, I took it in my Texas pride that the high hat New England Episcopalians did not want me. Later through a friend I learned that this particular rector was notoriously irresponsible about keeping his appointments. If I had but gone myself to the Bishop, who I learned was an uncommonly gracious gentleman, I might have devoted my entire ministerial career to the Episcopal Church!

In my first pastorate I enjoyed the friendship of my neighbor, the late Henry Erskine Kelly of Bridgeport. We talked much of religion. Once when he asked me why chiefly I was drawn to the Episcopal Church, I answered honestly, "Because I love its worship and Prayer Book." I was surprised at his quick disapproval. "That is no sufficient reason for becoming an Episcopalian," he answered, "because back of its worship and its Prayer Book is the apostolic Church." When I left Bridgeport, he gave me a

book, *Essays Catholic and Critical*, in which he inscribed these words, "From your bereaved friend."

ATTRACTED BY LITURGY

It is true that I was first drawn to the Episcopal Church, as scores of others from nonliturgical communions have



DR. HEIMSATH: "Spiritually two and two can equal other than four."

been, by the beauty and dignity of its ceremonial. All my life I have loved the Prayer Book; I have memorized its collects and freely used them and other portions of its offices in the public worship of the Churches I served as minister. But Fr. Kelly's words disturbed me; they set me thinking more deeply about the Church back of the Prayer Book.

In the communion I served I had long felt the need for a stronger doctrine of the Church. I had never believed that "an organized band of baptized believers" adequately described the Church. When we add together the members of any Christian Church, we get more than the sum of the individuals. In the most humble Church a mystery is created which St. Paul called the "Body of Christ." Maeterlinck in his beautiful book, *The Bees*, says that the spirit of the bees hovers over the hive. So does the spirit of Christ hover over the Church.

Or to return to the mathematical figure, in the formulas of the spirit two plus two often equals not only more than four but sometimes other than four. As Browning puts it in "Abt Vogler," "Out of three sounds we found, not a fourth sound, but a star." So the sum of individual faith in the Church becomes not mere faith, but that wonderful difference which we call the "Body of Christ."

When I moved twice more toward the Episcopal Church after more than a decade of service in the ministry of another communion, I was equipped with an articulate as well as a developed gift of churchmanship. Both times again I found barriers that were well nigh insuperable. I was deeply involved with family responsibilities and with ecclesiastical connections. The practical problem of how to manage for a year until I could be ordained and then of how to enter late into the highly ordered life of the Episcopal Church was a real one. It was not until I moved to San Antonio and entered Trinity University that the way was at long last open for me to take a step which in later life had become fraught with complications.

LONGED FOR AUTHORITY

I have described the growth of my thought of the Church as the "Body of Christ." I confess that with my extremely Protestant training and heritage the doctrine of the apostolic succession was at first my chief stumbling block. I believed in a spiritual succession and I longed for a tradition upon which to rest my churchmanship. But I had been taught from my youth up that this succession and this tradition were transmitted through the faith of the believer rather than through the ordination by a bishop. So indeed is the flame of faith passed on from hand to hand, so does it leap from heart to heart! The Church as a whole is a light into the world, an instrument of the Great Commission, an agency of evangelism. Though all this was true enough, what I failed to perceive until I reread history was the apostolic core and structure of the ongoing Christian organism.

The solidarity, continuity, and authority which I had longed for in the Church I found at last in the Episcopate. And the amazing part of the discovery, and

(Continued on page 10)

Policy in the Far East

WHEN President Truman addresses the joint session of Congress this month, he will probably devote a considerable part of his message to American policy in the Far East, in the light of the Communist advances in China. It is high time that the American government adopt a bold, far-sighted, bi-partisan policy in this area, so that the peoples of the Orient and the world may know what this country really stands for and what we are prepared to do to make that stand effective.

Although the ensuing debate may revolve about the question whether or not to recognize the Communist government of China, this is not, in our opinion, the major issue. The real problem, it seems to us, is how to express the continuing friendship and sympathy of this country with the Chinese people, and our concern that they shall achieve higher standards of living and a greater measure of political freedom; while at the same time endeavoring to check the mushrooming growth of Russian imperialism in the Far East. We have conspicuously failed to do this in the past four years; is it too late now to make such a policy effective?

The first step, obviously, is to adopt an intelligible policy; the next, to endeavor to carry it out. We believe that our Far Eastern policy must be a truly bi-partisan one, and that it must be based upon a long-range view. It should be built upon the same principles that animated our open-door policy adopted half a century ago; but these principles must be expressed in terms of the present and probable future developments in the Far East.

Next to the Communist advance in China, the most conspicuous change in the Far East since the war has been the rapid growth of independence and self-government. The United States set the pattern for this years ago when it adopted a program leading to the independence of the Philippine Islands. Now the Philippine Commonwealth has been joined by India, Pakistan, Burma, Ceylon, and Indonesia as autonomous republics or dominions. We believe the United States should encourage the growth of free institutions in these countries, and the development of a higher standard of living, not merely as a bulwark against the spread of Communism but as a logical outgrowth of our own belief in human rights and democratic action. The "Four Point" program may be a hopeful approach to such a policy.

We hope also that a peace settlement with Japan may shortly be worked out, and that the people of that nation, who formerly fought so bitterly against us, may be encouraged to use the same energy in building up a new free society: not an imitation of

Western civilization but one having its roots in all that is best in Oriental traditions and cultures.

But we do not think that too much reliance should be placed in governmental policy in meeting the problems of the Far East, however enlightened that policy might be. The Federal Council of Churches, in its recent statement on *The Churches and American Policy in the Far East*, rightly pointed out that the problem is to a large extent a moral and spiritual one.

"In its more fundamental aspects," this statement declared, "the crisis in Asia cannot be met by the actions of government. There is a spiritual vacuum in the Far East which must be filled if there is to be achieved a free Asia at peace with itself and with the world. This spiritual vacuum can be filled by the Christian community. The historic religions of Asia, however much they may have shaped the cultural patterns of the past, lack the dynamics which are required to give spiritual direction to the revolutionary upsurge of Asia's millions. In Christ there can be found the power permanently to transform the old order in Asia into a new order of democratic freedom and of social justice."

We would go further, and say that in the long run, Christianity is the sole hope of the Orient. In numbers, the Christian community of the various Asiatic countries is pitifully small, after a century of missionary endeavor. But the Christian religion is a powerful leaven, and even though it be professed by but a small fraction of the teeming millions of the Orient, it can hold the future in its hands just as surely as it did in the days of the pagan Roman Empire.

Today we see the spectacle of China's Communist leader, with those of other lands behind the Iron Curtain, grovelling in abject adulation of the Soviet dictator. But, to paraphrase Scripture: Before Stalin was, I AM, saith the Lord; and when Stalin has joined Alexander and Caesar and Napoleon and Hitler as one more dictator who tried to conquer the world, Jesus Christ will continue to reign in the hearts of His faithful people; and His Church will still live when the Kremlin is dust and ashes.

The Church has a tremendous opportunity today in China, and in all the countries of the Far East. We rejoice that so many missionaries have remained in China, and that even under Communist rule the work of the Church is going forward in so many places. We rejoice, too, that our own Communion has so wisely turned over its government to native bishops, and has welcomed the Holy Catholic Churches of China and Japan as equal partners in the fellowship of the Anglican communion. The whole

Church is strengthened by encouraging its Oriental members to make their full contribution to our common life within the framework of the Catholic faith. We hope that this process will continue, and will expand, as the Church in the Far East finds its special ways of spreading the Gospel in its rapidly changing social and economic environment.

China, Japan, and the Philippines still need our missionary help, as well as our prayers, but that help must be given in new ways to meet new situations. As an indigenous ministry develops there will be less need for evangelistic missionaries from the West, but increasing need for educational help and for assistance in developing strong dioceses and national Churches in full communion and fellowship with the Church throughout the world.

Thus it is not our government only, but our Church as well, that must rethink its Far Eastern policies. So far as the Anglican communion is concerned, this should be done through consultation among the primates and missionary agencies of the various national Churches, so that unified action may achieve the maximum results.

It is a time for statesmanship, both in the nation and in the Church.

We are celebrating at this Epiphany season the manifestation of Christ to the Gentiles — the bursting of its Jewish bonds by the apostolic Church and the realization of its mission to the entire civilized world of its day. Now we are called upon for a new Epiphany — the bursting of the Church's bonds to Western civilization and its manifestation to the peoples of the Orient, not as an outpost of Western civilization but as *The Way* for all mankind.

To this generation, as to St. Paul who counted himself "less than the least of all saints," is given the grace that we should "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." May our generation of Christians, both in the West and in the East, measure up to that tremendous task.

The National Council and Japan

WE are glad the Church is assuming a considerable measure of responsibility for work in Japan, both of an evangelistic and an educational nature. As reported in our news columns [L. C., December 25, 1949] the National Council at its December meeting heard the encouraging report that the Church Club of Tokyo, with which many members of the Army of Occupation are affiliated, has taken as its special project the rebuilding of Holy Trinity Church, destroyed during the war.

Those who attended THE LIVING CHURCH Family Dinner at General Convention remember the effec-

tive address by our associate editor, Mr. Paul Rusch, on the opportunities for the Church in Japan. The National Council also had the pleasure of hearing Mr. Rusch speak, and its members were greatly impressed by his presentation. When Mr. Rusch stepped forward, carrying his remarkable scrap-book on The Episcopal Church in Japan, some members of the Council may have thought they were about to hear a twice-told tale. It was apparent from Mr. Rusch's opening words that they were not. The scrap-book was set up on the lectern. Mr. Rusch turned its pages, and talked as few speakers can talk. The time sped — quite a long time by the clock; and the only desire appeared to be to hear more.

Another speaker who held the attention of the Council was Dr. J. Sasaki, President of St. Paul's University, Tokyo. We hope that hearers of the speakers — each of them eminent in his own field — may take heed to the great opportunities in Japan and add another chapter to the splendid chapters in Mr. Rusch's scrap-book.

The National Council took another action in regard to Japan, by voting approval of the plan for a proposed international Christian university in Japan, and wishing the sponsoring Foundation success in raising funds for it. We are glad the Council gave the proposed new institution this measure of endorsement; but Churchpeople should remember that our primary educational responsibility in Japan is to support our own already existing Anglican institutions, notably St. Paul's University and St. Luke's Hospital. Unfortunately, efforts to have the army return the latter institution to the Church have not yet been successful, despite the resolution of General Convention asking that this be done. We hope the National Council and the officers of the Overseas Department will redouble their efforts to accomplish this desirable objective, so that the Church may resume its medical ministry to the Japanese civilian population; and also that the fullest measure of support and coöperation will be given to our fine St. Paul's University.



WE FEEL SORRY for the young Egyptian who took his fiancée to the king for a blessing upon their engagement, only to have the king take the young lady to make her his queen. Too bad he didn't have an ace to take the king.

Reminds us of the remark of a bishop's wife after watching a speaker shuffle the cards on which he had his notes: "He laid down a Canasta, but he picked it up and started over!"

LIVY THE OFFICE CAT says: A cat may look at a king, but a jack who introduces his queen to one is likely to find himself in a deuce of a fix.

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Why I Became an Episcopalian

(Continued from page 7)

the satisfying part, was that I made it for myself. My friends among the clergy with whom I discussed the Church through the years, even my good Anglican friend, Fr. Kelly, must have refrained from discussing the apostolic side of the Church's life, or must have touched upon it lightly, for fear of frightening with "catholic" words a person grounded in radical Protestant tradition. Having been steeped in the authority of the Scriptures, the discovery came to me with startling effect that the Church existed, grew, and consolidated its order and sacraments for nearly 400 years before the Canon of the Bible was complete. In a true sense the Church produced the Bible, rather than the Bible the Church. And through the centuries "the faith once for all delivered to the saints" was preserved, purified, and propagated by the Scriptural authority and divine inspiration of the Episcopate.

By the date of my confirmation at Christ's Church in San Antonio, Easter season, 1948, I had achieved not alone a *belief in*, but, best of all a *feel of and for*, the Episcopate. I had learned that apostolicism was not alone a succession in history but a quality in the Church.

Two other factors remain in my long pilgrimage. For one thing, my nurture in the Bible. All my life I have loved and read the King James Version of the Scriptures. For that gift of the Word, and for that of the free access of the believer and of the democracy of the Church, I shall forever be indebted to the noble communion in which I was brought up. I was, therefore, prepared to appreciate possibly more than Episcopalians the Scriptural rooage of the Prayer Book. And what astonished me was that in the liturgy of the Episcopal Church there is actually more Scriptural usage than in the public worship of any other Christian communion.

The final factor in my pilgrimage was the conception of the Episcopal Church as the *via media* in Christendom. When I attended the Conference on Faith and Order in Edinburgh, 1937, I saw the Church standing dramatically between Protestantism and Catholicism. I have for long been impressed by its potentialities and its promises as a unifying force and principle in the Christian world. As I enter the Church, I take my place humbly in the tradition of Bishop Gore and of the other prophetic and fearless advocates of Church union. I have vision of the Coming Great Church which shall be exalted on the top of the mountains. I know that the realization of this inspired dream will demand the abandonment of pride, prejudice, and pettiness within the Church and the infusion of tolerance, understanding and mission.

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NEW YORK

First Recital

The forty new bronze bells in the bell tower of St. Martin's Church, Harlem, N. Y. [L. C., December 18th], rang out their first recital on December 18th, after they were dedicated by Bishop Gilbert of New York.

The dedicatory recital was played by Dr. Kamiel Lefévere, carilloneuer of Riverside Church, New York city, from a room in the tower where the clavier which operates the bells is located.

In order to hear the music Bishop Gilbert, along with the Rev. John H. Johnson, rector of St. Martin's, and members of the clergy and the congregation stood outside the church in a light rain during the recital.

PUERTO RICO

Liberty Bell

The Church in Puerto Rico ended its celebration of the 400th anniversary of the Book of Common Prayer with a procession through the streets of Ponce, and a Solemn Te Deum before an outdoor altar erected on the grounds of Holy Trinity Church.

In the procession was the religious liberty bell of Puerto Rico, which is owned by Holy Trinity Church. It belonged to the first Anglican church established in Puerto Rico in 1872, the parish being the first non-Roman congregation ever established in the Spanish colonial empire.

Because of restrictions contained in the concordat between the English government and the government of Spain, the bell remained silent until July 25, 1898. Then it was rung for the first time, announcing the arrival of American troops and the coming of religious liberty to Puerto Rico, and proclaiming the right to worship God according to

the rites and ceremonies of the Church as contained in the Book of Common Prayer.

LIBERIA

Field Day and African Night

The Rev. E. Bolling Robertson, principal of the Episcopal high school, Robertsport, Cape Mount, Liberia, reports that a class of eight, five boys and three girls, have been graduated from the school, and that 15 pupils have completed the eighth grade.

The graduation exercises included music, invocation, valedictory address, presentation of diplomas, and benediction. "Graduation Events" were more colorful, including an African Night, with native dances, songs, and stories, all aided with the African drum; a field day with athletics, on the newly enlarged and leveled football field; a baccalaureate service with Mr. Robertson as the preacher.

LONG ISLAND

Mrs. Cutting Leaves Church \$95,000

Olivia Cutting, widow of W. Bayard Cutting, financier, has bequeathed \$95,000 to various Church groups. The groups and amounts are:

The Domestic and Foreign Missionary Society of the Episcopal Church, \$40,000.
New York Episcopal Mission Society, New York, \$10,000.

Virginia Theological Seminary, \$10,000.
Washington Cathedral Foundation, \$10,000.

The Church in New York, \$10,000.
House of the Holy Comforter, the Bronx, \$5,000.

Rector, Church wardens, and vestrymen, St. James' Church, New York, \$5,000.

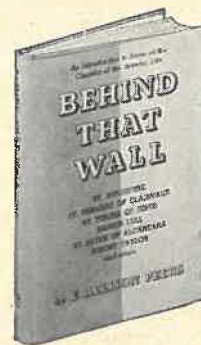
Rector, Church wardens, and vestrymen, St. Martin's Church, New York, \$5,000.

TWELFTH NIGHT

NOW it is quiet again. The alien splendor
Of foreign kings has touched this scene and passed,
Leaving no impress on the stillness massed
From here to heaven. Lovely with surrender,
Night breathes its complin where a star has cast
Intrinsic silver, rain-like, on the slender
Young mother's hair . . . and, cradled in the tender,
Small ways of love, the infant sleeps at last.

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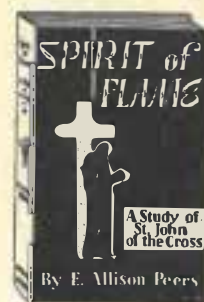
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Following Your Star

One of the lessons so plainly written into the Feast of The Epiphany, as gathered from Holy Scripture, is that The Wise Men were enabled to arrive at that place where they fain would be because they followed that glowing Star in The East, placed there by God to guide them to Jesus. That was their aim, that was their goal, and they achieved it simply by following the "route sign" so definitely planted there by their God for them.

What is OUR goal? Do we even HAVE a goal? Do we have a plan for our lives? Is the Blessed Lord Jesus a part of our goal or in our plan? Do we figure Him in, or do we just use Him when in a jam, or at the hour of death, as a "fire-escape"?

Growingly each year, at this time, NEW hundreds have been touched by the simple, unostentatious Nativity of

Our Lord in our behalf. Other hundreds of OLD (longer termed) Episcopalians have become really converted to the Catholic Religion so earnestly taught by their church, and they are awakening to the desperate necessity for not only a Rule of Life, but a definite PLAN for their lives, also. Do YOU have one? Jesus promises to all who want to truly find Him that, if they will but follow THEIR stars, their individual stars created by Him for THEM and them alone, they will truly, surely, definitely come to that haven where they would be.

Have you ever talked earnestly with your parish priest about YOUR life, YOUR plan, YOUR star? He just yearns for such opportunities, and you'd honor and stimulate his priesthood by consulting him. Why not NOW?

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Canterbury College has been elected to an associate membership on the Commission on Christian Higher Education. The Commission is part of the Association of American Colleges. Electors were the association's board of directors.

TRAINING SCHOOLS

Revival in Sewanee

The Sewanee Provincial Summer Training School is going to be revived in 1950. The School's board of directors made the decision during a meeting in Memphis on December 13th.

The school will offer instruction, fellowship, and opportunity for worship to the clergy and laity from July 3d to July 14th. The theme will be the Holy Scriptures (the first unit of the Christian education curriculum) as related to every area of the parish program.

The board of directors agreed to offer the facilities of the School to the Rev. John Heuss, director of the National Council Department of Christian Education, for a special conference under the auspices of his department.

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D. Josephine Slagle	3.00
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BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

Dibelius In English

JESUS. By Martin Dibelius. Translated by C. B. Hedrick and Frederick C. Grant. Philadelphia, The Westminster Press, 1949. Pp. 160. \$2.50.

The late Dr. Dibelius achieved universal distinction as a New Testament critic of the Form-criticism school. His word is weighty, and on strictly critical grounds deservedly so. It is a boon to the American student to have this important study available in English, and in so smooth and readable an English translation. This book is a positive delight to read.

Whether the modern student of the New Testament subscribes to Form-criticism in whole or in part or not at all, he must take account of Dibelius and his school and know what they are saying, and why. As for this particular study of the Gospels it may be added that there is nothing remarkably radical in it.

Dibelius' criticism is one thing, however, and his view of the relationship of the Gospel story to the Christian faith quite another. Once he steps into the province of theology proper, as he does in the concluding chapter on "Faith and Unfaith," he becomes very vulnerable. He acknowledges that the earliest Christian community was founded upon the conviction of Christ's Resurrection, but he insists that the Easter Event itself lies outside the realm of history and is the creation of "faith."

Yet he himself regards the life of Christ as a whole as a divine "Sign." One would suppose that, on the basis of this act of faith of his own, Dr. Dibelius would have avoided the conclusion of the rationalists who argue that the Resurrection *could* not have hap-

pened and therefore it *did* not happen. Once grant that the Life itself was a divine Sign, who is to say what God could or could not have done as the culmination of it? On this crucial point Dibelius, a man of faith, did not follow out the implications of his own faith. His distinction between the Jesus of history and the Christ of faith is unwarranted. He never got beyond the confines of 19th-century rationalism in this respect. C.E.S.

The Social Gospel

CALL TO CHRISTIAN ACTION. By D. R. Sharpe. New York: Harper and Brothers, 1949. Pp. 123. \$1.50.

This book incorporates much of the material delivered by the author in his Rauschenbusch Lectures at Colgate—Rochester Divinity School in the spring of 1948. The author promises another book to complete his thought. All who know this Lecture Foundation will already be familiar with the theme and direction of this book. The lectureship must deal with Christianity in its social expression and application.

I suppose that this book would be considered one of the best of its kind in this field. Dr. Sharpe has certainly earned the right to speak authoritatively, and he does so with the lightning stroke and the thunderous roar of an Amos, who seems to be his favorite prophet. But it is disappointing to see the old catch-phrases of the social gospelers brought out to view again: "the mind of Jesus was not fixed upon dead dogma, cold formalism, man-made creed." His Kingdom of God is an economic kingdom, and if you do not share his utopian enthusiasm, you are selfish, ultraconservative, emotional, outworn, apathetic, appallingly complacent, and dead-handed. "Dead creeds of a dead past can never save society."

In spite of the fact that Dr. Sharpe sees us as lost souls, we shall continue to express our Catholic Faith in Catholic action in community life where the mighty works of God, once revealed, will always be demonstrated.

GEORGE B. WOOD.

Brief Book Notes

HOLY WISDOM. By F. Augustine Baker, O.S.B. New York: Harper & Brothers, 1949. Pp. xxvi, 667. Cloth. \$5.

This is a much needed reprint of a 17th century classic on prayer of contemplation and the affections.

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Foreword by Cyril Garbett, Archbishop of York

The five tracts printed in this book were in connection with a campaign in the diocese of York appealing to all those who called themselves Churchpeople to carry out the full import of the term. They are entitled: *Why I am a Member of the Church of England, Christian Worship, Why Go to Church, Christian Witness, Christian Conduct.*

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DEATHS

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

G. Franklin Ludington

G. Franklin Ludington, president of the Church Club of New York, died on December 18th at Roosevelt Hospital in New York City at the age of 54.

Mr. Ludington, as an attorney, was a member of Milbank, Tweed, Hope, and Hadley.

He was born in Baltimore. In 1916 he was graduated from Johns Hopkins University. During World War I he served as a first lieutenant with the 48th Infantry and, at the time of his death, he held a reserve commission.

The Committee on Art of the Association of the Bar of the City of New York had Mr. Ludington as its first chairman, and he was organizer of a series of annual exhibitions of art by attorneys. He also collected old books.

Mr. Ludington was secretary of the Grolier Club, and also belonged to the Century Association, the Downtown Association, and the Pilgrims of the United States.

Surviving are his wife, Marian Hagedorn Ludington; a daughter, Nancy, and a son, Nicholas.

Funeral services were at the Church of the Resurrection.

Edmund Ruffin Beckwith

Edmund Ruffin Beckwith, author of *The Lay Readers' Manual*, died on December 17th at the Harkness Pavilion of the Columbia-Presbyterian Medical Center, New York City. He was 59.

From 1937 to 1939 Mr. Beckwith was president of the Church Club of New York, and was also counsel and treasurer of the Retiring Fund for Deaconesses.

Mr. Beckwith was born in Petersburg, Va., the son of the late Charles Beckwith, Bishop of Alabama, and Lucy Cocke Beckwith. After practicing law in Alabama, Mr. Beckwith moved to New York in 1927 and later opened law offices at 20 Exchange Place.

He was a former judge advocate general of the New York Guard. He retired from the Guard in 1946 with the rank of brigadier general. While he was chief legal officer for the Guard he worked on re-codification of the state's military law and was co-author of *Lawful Action of State Military Forces*.

Surviving are his wife, Susan Foster Beckwith, and two sons, Edmund Ruffin Beckwith, Jr., and Hugh Foster Beckwith.

A memorial service was held at the Church of the Heavenly Rest by the Rev. Henry Darlington, rector of the church.

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CHANGES

Appointments Accepted

The Rev. Marshall N. Bacot, formerly rector of St. George's Church, Astoria, N. Y., will become priest in charge of the Montgomery Mission Field, W. Va., on January 15th. Address: Montgomery, W. Va.

The Rev. Lloyd George Comley, formerly rector of St. Mary's Church, Lake Luzerne, N. Y., and priest in charge of St. Christopher's Church, North Creek, N. Y., is now curate at St. Augustine's Chapel, Trinity Parish, N. Y. Address: 292 Henry St., New York 2, N. Y.

The Rev. James H. Jordan, Jr., formerly vicar of St. Luke's Church, Fontana, Calif., is now curate at St. Mary of the Angels, Hollywood. Address: 4510 Finley Ave., Los Angeles 27, Calif.

The Rev. William Lester Kite, formerly rector of St. Mary's Church, Warwick Neck, R. I., is now rector of Christ Church, Westerly, R. I. Address: 7 Elm St.

The Rev. John S. Kromer, formerly rector of St. Paul's Church, Gardner, Mass., and vicar of Emmanuel Mission, Windchendon, will become rector of St. Andrew's Church, Meriden, Conn., on January 31st.

The Rev. Benjamin Miller is now professor of religion and philosophy at Stephens College, Columbia, Mo., where he joined the staff in September of last year. Address: 1414 Rosemary Lane, Columbia, Mo.

The Rev. Robert L. Miller, formerly assistant at Grace Church, Kirkwood, Mo., will become vicar of Trinity Church, Flushing, Mich., on January 29th. Address: 217 N. Beech St.

The Rev. Marc A. Nocerino, formerly assistant at Grace Church, St. Louis, Mo., is now assistant at Grace Church, Manchester, N. H.

The Rev. Herbert W. vanCouenhoven, priest of the diocese of New York, who served during the summer as chaplain in Utica, N. Y., for the Sisters of St. Margaret, is now priest librarian of Yarnall Library, St. Clement's Church, Philadelphia, Pa. Address: 2013 Apple Tree St., Philadelphia 3, Pa.

The Rev. Hadley B. Williams, formerly rector of St. Andrew's Church, Longmeadow, Mass., will become rector of St. Mary's Church, Ardmore, Pa., on February 1st.

The Rev. Frank R. Wilson, formerly a field secretary of the American Bible Society, is now assistant at St. John's Church, Lafayette Square, Washington 6, D. C.

The Rev. S. Russell Wilson, formerly teacher and coach at State Teachers College, Elizabeth City, N. C., is now rector of Grace Church, Millers Tavern, and St. Andrews Church, Upright, Va.

Changes of Address

The Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago, formerly addressed at 645 S. East Ave., Oak Park, Ill., may now be addressed at 703 Linden Ave., Oak Park, Ill.

The Rev. Christoph Keller has moved from St. Michael's, Md., to Trappe, Md. He will continue to minister to his former parish at Christ Church, St. Michael's, until the arrival of a new rector.

The Rev. Robert T. Phillips, retired priest of the diocese of Upper South Carolina, formerly addressed at 501 Aberdeen Drive and at 4A McDaniel Heights Apts., Greenville, S. C., is correctly addressed at 3B McDaniel Heights Apts., Greenville, S. C.

The Rev. Llewellyn E. Williams, who is serving St. Philip's Church, St. Paul, Minn., has had a change of residence from 972 Iglehart Ave. to 1174 Sherburne Ave., St. Paul, Minn.

Resignations

The Rev. H. I. Oberholtzer has resigned his work at St. Stephen's Church, Gilroy, Calif., and will retire from the active ministry. Address: 2707 Terrace Way, Bakersfield, Calif.

Depositions

The Rev. Kirk Bassett O'Ferrall, presbyter, was deposed on December 14th by Bishop Emrich of Michigan. Renunciation of the ministry is for reasons which do not affect his moral character.

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LECTURE

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Rev. Walter P. Plumley, Rev. Harry W. Vere
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—COLUMBIA UNIVERSITY—

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Rev. James A. Pike, J.S.D., Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues & Fri 8

—DUKE UNIVERSITY—

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—

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

—HARVARD, RADCLIFFE—

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Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

—UNIVERSITY OF ILLINOIS—

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11 HC, Wed, Fri 7:15

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CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—SANTA BARBARA COLLEGE— UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

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10; HD 7, 10

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Sweetser, c; Barbara E. Arnold, dir col work
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C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

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PM; anno, announced; appt, appointment; B
Benediction; C, Confessions; Cho, Choral; Ch S,
Church School; c, curate; EP, Evening Prayer;
Eu, Eucharist; Ev, Evensong; ex, except; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions;
Lit, Litany; Mat, Matins; MP, Morning Prayer;
r, rector; Ser, Sermon; Sol, Solemn; Sta, Sta-
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4:30-5:30, 7-8; Sat 2-5, 7-9

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9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

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10:30, HD 10:30

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