

# The Living Church

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



## ECUMENICAL ADVANCE

**Bishop Sherrill, with heads of Orthodox and Protestant delegations to the N.C.C. constituting convention, marching to the platform at the first morning session [see page 8].**

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## LETTERS

### To Sponsor Is Not to Approve

**TO THE EDITOR:** As a sponsor of the Second World Peace Conference I was no more countenancing Communism or Russia than Mr. Morehouse does my Evangelical point of view when he and I sit together in a joint commission of the General Convention. The Second World Peace Conference appeared an opportunity for representatives of opposing points of view to talk things out. Military preparedness (which I believe in) as a program treats a deep seated international illness symptomatically only. Unless we can bring undoubted differences to the bar of reason, not to mention conscience, there is little hope of arriving at a modus vivendi and so of permanent peace.

To sponsor a peace conference therefore is not tantamount to giving approval to everything that is said or done by those attending such a gathering. I myself have strongly favored the police action of the United Nations in Korea and consider that institution all the more potent as an instrument of peace because of its prompt functioning to restrain the North Korean aggression.

Though I do not accept Mr. Morehouse as monitor when it comes to my moral sensibilities, yet, as an act of simple courtesy on my part, his "Open Letter" [L. C., November 26th] requires notice.

(Rt. Rev.) JOHN MOORE WALKER  
Atlanta, Ga.

### Shocking News

**TO THE EDITOR:** Your open letter to Bishop Lawrence, et al., [L.C., November 26th] reveals some shocking news.

The men you have addressed are all priests (and some of them bishops) of the Church and, as such, they are responsible to the Church for their actions—official or otherwise. They are, therefore, in conscience bound to reply to your letter.

Moreover, unless they can deny that they were among the sponsors of "the Communist-backed Second World Peace Congress," as charged, or plead that they were duped into becoming such sponsors, they must answer the pertinent question you have so squarely submitted to them.

QUINTARD JOYNER.

New York city.

### Bishop Did Not Serve As Deacon

**TO THE EDITOR:** In the excellent interview by Miss McCracken [L. C., October 22d] there is a misstatement in which I am quoted as saying that I celebrated a Eucharist with an English bishop as deacon. The bishop communicated at that Eucharist but did not serve as a deacon.

(Rev.) GUNNAR ROSENDAL

New York city



# SORTS AND CONDITIONS

**THE SHOCK** of full-scale Red Chinese invasion of Korea was followed immediately by renewed calls to pray for peace throughout the country. In Buffalo, Bishop Scaife of Western New York was allotted free time on all five major network stations in the city for a summons of people of all faiths to prayer, November 30th.

**IN CLEVELAND**, at the meeting of the National Council of Churches, messages were adopted to President Truman and UN Secretary Trygve Lie assuring them of the prayers of the Council as they faced their grave responsibilities.

**MOST PARISHES** have completed their Every Member Canvass by now. Anybody's guess is as good as this correspondent's as to the outcome, but we can be sure, at least, that the total pledged will be far greater than last year. Whether increased objectives have been met—especially the all-important missionary increase—is another story. We have heard both good and bad reports.

**BEST GUESS** is that the amount of expectations will be well below the General Convention budget. Reason: Those who go over the top will do so by small margins; those who miss will miss by large margins.

**A TYPHOON** with the friendly name of "Jane" was anything but friendly to the Church's property in the diocese of Osaka, Japan. Within six hours, last September, St. Barnabas' Hospital was badly damaged, a Church orphanage was demolished, fortunately without loss of life, and every church building was damaged, either by "Jane" or by the tidal wave which followed in her wake. H. F. Budd, American Church liaison representative, says that damage within the diocese includes 130 people killed, 98 missing, and 982 injured. Property damage to the Church is estimated at \$33,000.

**THE WASHINGTON CATHEDRAL** has completed its trio of good neighbor windows in the north transept. A Canada window, adjoining the English and the Latin American windows, was dedicated last week. The Hon. Hume Wrong, Canadian ambassador, gave an address at the service.

**INTENSIFIED** Communist persecution of Roman Catholics in Czechoslovakia resulted last week in the conviction of nine Roman Catholic clergy, including Suffragan Bishop Zela of Olomouc and high-ranking priests. The terms ranged from ten years to life. Much of the testimony at the trial was framed to implicate Archbishop Beran of Prague, who still continues under house arrest in his residence.

**FROM PARIS** comes the first Orthodox comment we have seen on the dogma of the Assumption. Professor Pierre Kovalevsky, Russian general secretary of the inter-Orthodox ecumenical action committee in Paris, has issued a guarded statement asserting

(1) "Belief in the Assumption has been common throughout the Church since the very earliest times" . . . (2) "The Holy Virgin wished not to be spoken of" . . . (3) the Assumption is not a dogma; (4) "formulas stifle the spirit."

**BISHOP GRAY** will be installed as eighth Bishop of Connecticut on January 30th. He succeeds Bishop Budlong, who is retiring because of age. On the same day, a special convention of the diocese is scheduled for the election of a suffragan.

**WHEN** a canon or dean is installed, he is accorded a stall in the cathedral. But when a Bishop is installed, he is given a chair, or a cathedra, or a throne. (A stall is a place to stand, a chair a place to sit.) If it is too High Church to "enthron" the Bishop, why not "seat" him? Or even simply "welcome" him? No offense meant to the diocese of Connecticut, which is only one of many dioceses using the term.

**THE NATIONAL** Council of Churches occupies a large share of our space this week, and some important features of the meeting will have to be held over till next week. For a quick general impression of the meeting, this writer would say that, marking the emergence of closer coöperation between Christian bodies on the one hand, it also marks a tightening of control over interchurch activity by the Churches as such. The one organization is much more significant ecclesiastically and nationally than the eight used to be; and in turn it is organized to speak and act much more carefully than the individual agencies did before.

**BISHOP SHERRILL** got involved in a hat-and-coat switch at one of the sessions of the NCC. The Presiding Bishop made the discovery when he began looking for his hat and coat to leave a session early for a radio program. He went off without them. At the end of the session, Bishop Hobson started looking through the remaining overcoat at the Episcopal delegation table to identify its owner. There were a few notes to "Stassen" in the pocket, and then a look at the hatband revealed the full name: "Made by Stetson especially for Harold E. Stassen." Mr. Stassen had addressed the session earlier in the day, and how the coats and hats were mixed up remains a mystery.

**SEQUEL:** Mr. Stassen caught an airplane in a borrowed hat and coat, leaving Bishop Sherrill's behind. His own were forwarded to him by air express—compliments of the Episcopal delegation.

**THE N.C.C.** adopted a budget of \$4,435,326 for 1951. Of this, \$2,604,682 is the "basic budget" for existing work; \$280,953 for "new work" to be undertaken when and if the money is forthcoming; and \$1,549,691 is the "supplementary budget" supported by des-

ignated contributions. Of this latter budget, the Episcopal Church supports only those projects which have been approved specifically by the National Council (PECUSA).

**THE PRINCIPLE** is that there are some things which can be done in common (basic budget); and some things which two or more Churches, but not all, wish to do together (supplementary budget).

**THEOLOGY** brightened up the session on the adoption of a "Message to the People of the Nation." The message referred to "our oneness in Jesus Christ as divine Lord and Saviour" (this being the language of the constitution). But the Rev. Bastian Kruit-hof of the Reformed Church in America moved to change the expression to "God and Saviour," on the ground that in a statement to the people the fact that Jesus is God should be expressed simply and directly. A second for his motion came from within the Episcopal Church delegation.

**THERE WAS** an almost unanimous reluctance to vote on the issue. Dr. Franklin C. Fry, president of the United Lutheran Church in America, proposed that instead the question of revising of the wording of the constitution be referred to the General Board.

**BISHOP STERRETT** of Bethlehem took the floor to assert earnestly that he hoped that it was clear to everyone that the present wording of the constitution unequivocally declares the deity of Jesus. Mr. Kruit-hof was finally persuaded to withdraw his motion, and Dr. Fry's motion was then voted on.

**THE CHAIR** was startled to hear a scattering of negative votes. When he called for a show of hands, it was evident that some members of the Congregational-Christian and the Disciples delegations preferred to leave the constitution as it is.

**THERE WAS** only one other exciting parliamentary moment in the four days of the session: A resolution directing the General Board to set up the Council's permanent headquarters within 400 miles of the center of population of the United States was passed by the General Assembly at the Thursday morning session, and was overthrown only after fast thinking on the part of its opponents led to a ruling that the resolution was out of order.

**AT THE** Friday morning session, your reporter innocently passed out the newly arrived copies of last week's issue to the Episcopal Church delegation. Next time he does it he will bring a camera. To a man, the delegates stopped listening to the speaker, or whatever else they were doing, and began to read *The Living Church*. It was interesting to note the different systems—front, back, middle; middle, front, back; back, front, middle—according to each reader's line of interest. Peter Day

# The Living Church

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

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## Things to Come

DECEMBER						
S	M	T	W	T	F	S
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

JANUARY						
S	M	T	W	T	F	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

### December

10. 2d Sunday in Advent.
17. 3d Sunday in Advent.
20. Ember Day.
21. St. Thomas.
22. Ember Day.
23. Ember Day.
24. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.  
Organization of National Episcopal Student Movement, at Bloomfield Hills, Mich. (through January 1st).
28. Holy Innocents.
31. 1st Sunday after Christmas.  
Parish Corporate Communion for College Students.  
Mid-Century Jubilee Sunday, Federal Council.

### January

1. Circumcision.
3. Conference on the Responsibility of the Church toward Morally and Socially Abandoned Youth, at Bossey, Switzerland (to 8th).
6. The Epiphany.
7. 1st Sunday after the Epiphany.  
General Convention Joint Commission to Study Clergy Pensions, at El Paso, Texas.
9. House of Bishops, annual meeting, at El Paso, Texas (to 12th).  
Bi-racial subcommittee, Division of Domestic Missions, semi-annual meeting, at Seabury House (to 11th).
14. 2d Sunday after the Epiphany.  
Church and Economic Life Week.
15. Bishop Budlong of Connecticut retires.
18. Convocation, missionary district Philippines (to 25th).
19. Presiding Bishop's Committee on Laymen's Work, annual meeting, at Seabury House.
21. Septuagesima Sunday.  
Church in Economic Life Week.



# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Teaching About Death

At some time the Christian teacher will have to deal with the subject of death, either in the class, or because of the personal experience of one of the children. It is very important that the teacher does not say the wrong thing, giving a false impression or feeling. Just what are the limits of what we know and can say as Christians? How can we find the right expressions to convey Christian teaching acceptable to each age?

Kindergarten children have heard of death, through loss of perhaps grandparents. Rarely have they heard of death through the loss of parents, brothers, or sisters. In such an experience little children are generally shielded by a wise family. Death is described objectively, using the simplest, correct words for death, burial, and spirit. Since this is before the age of permanent memory, the teacher's aim is to meet immediate curiosity.

With children in the early grades, more explicit talk is required. They may ask, "Will the baby grow in heaven?" To this the answer is, "Yes, but not as we do on earth. We have new bodies in heaven." The teacher may have to explain why a dead body is buried, whether the person can see us, why did God want the one who has died.

In all explanations, the well prepared teacher takes care not to offer her own hasty guesses, which may too often be colored by the sentimental terms of the world, but tries to state correctly what the Church teaches, as well as the limits of our knowledge.

For older pupils, teaching about death is an important part of their Christian education, and should be given well and accurately. We once heard the doctrine of Universalism (that all the dead go at once to heaven — a notion which cannot be supported by Scripture) spoken glibly in three Sunday School classes on the same morning. Clearly, all teachers must know more than the facts of the course, must be grounded in theology, with some

preparation in applying it to people's needs.

Three approaches are possible. The first is to arrange attendance at a Church funeral of an elderly person, with class discussion before and after. Great phrases in the Prayer Book service can be presented as treasures of the Faith.

A second way is to use Easter, and the whole story of the death and arising of our Lord as a base. This leads to St. Paul's teaching about a resurrection body, and eternal life.

A third method is to make use of a death close to the group for expressions of sympathy and understanding. How do Christians help each other at such times? Children of the class may be led to find a way, and the transparency of children may prove truly helpful to the bereaved family.

Certain problems must be met by the right words. "Why did God let him die?" If the teacher's own faith is the Pollyanna kind, he may be at a loss. But if he has the mature view, he can convey the idea of God's larger purposes, and of germs and human folly as being part of the whole of life which God permits in order that we may remain free and responsible.

Once faced with this and other questions about death, the teacher will wish to seek solid guidance, and become well informed on full Christian doctrines of heaven, hell, judgment, the intermediate state, and fellowship with God. He will be prepared to make theology relevant to life.



\*This article is based on (and is partly a paraphrase of) the chapter "The End" in Randolph Crump Miller's *The Clue to Christian Education*, published last month by Charles Scribner's Sons. Dr. Miller's main point throughout is that teachers must know Christian theology and how to apply it to cases. See page 17.

23. Presentation to the Churches of plan for a united Church in America, at Cincinnati, Ohio (to 24th).
25. Conversion of St. Paul.
28. Theological Education Sunday.  
Sexagesima Sunday.
30. Executive Committee of the World Council at Paris (to February 2d).

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

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SECOND SUNDAY IN ADVENT

## GENERAL

## EPISCOPATE

## Bishop Clark Dies

Bishop Clark of Utah died November 30th at 6:30 A.M. of a cerebral hemorrhage. Burial was scheduled to take place at 12 noon from St. Mark's Cathedral, Salt Lake City, December 2d. Bishop Lewis of Nevada has been appointed by the Presiding Bishop as bishop in charge of Utah, pending election by the House of Bishops of a successor to Bishop Clark.

Bishop Clark had been granted a six months' leave of absence on account of illness from last April to October [L. C., March 12th]. After spending a quiet summer in Carmel-by-the-Sea, Calif., he returned to Salt Lake City in the fall and resumed work, supposedly fully recovered [L. C., October 15th].

Bishop Clark (Stephen Cutter Clark) was born in Pasadena, Calif., August 6, 1892, the son of Stephen Cutter Clark and Grace Miller (Green). He received the B.A. degree from the University of California in 1914, and the B.D. degree from Episcopal Theological School, Cambridge, Mass., in 1917. Occidental College awarded him the honorary degree of D.D. in 1945.

He was ordained deacon in 1917 by Bishop Lawrence of Massachusetts, and priest the following year by Bishop Huntington, both acting for the missionary district of Utah. In 1917, he married Helen Marcia Moodey, by whom, with their four children, he is survived.

Before his episcopate Bishop Clark was successively: minister in charge of St. Luke's Mission, Park City, Utah (1917-18); rector of St. Paul's Church, Pomona, Calif. (1918-27); rector of St. Mark's Church, Pasadena, Calif. (1927-46).

While he was in California (diocese of Los Angeles), he held several diocesan positions, was editor from 1943-46 of the *Los Angeles Forth*, and the author of *A Brief History of the Diocese of Los Angeles* (1945). He was a deputy to General Convention in 1937, 1940, and 1946. At the 1940 General Convention he was also assistant secretary to the House of Deputies.

He was elected sixth Bishop of the missionary district of Utah in an executive session of the House of Bishops, September 17, 1946. His consecration took place December 6, 1946, in St.

Paul's Cathedral, Los Angeles, Calif.

## Bishop Armstrong Marries

Mrs. Thomas J. Bray, Jr., and Bishop Armstrong, Suffragan of Pennsylvania, were married November 24th in St. John's Chapel, Manchester, Vt. The marriage was solemnized by Bishop Hart of Pennsylvania.

Mrs. Armstrong, formerly Louise McKelvey of Youngstown, Ohio, lived for some time in Sewickley, Pa., and recently had been making her home at Dorset, Vt.

## LAYMEN

## Churchpeople Help at Wreck

By FREDERICK H. SONTAG

A 15-year-old Episcopal Church acolyte, Lawrence DeLarue of Richmond Hills, Long Island, held the hand of a passenger pinned under the wreckage of a Long Island railroad car for one half hour while rescue workers used blow torches to free the man from the mess of steel that imprisoned him. Previously, the young layman, with the aid of a flashlight and his bare hands had knocked out glass windows so that passengers could escape from the two sandwiched railroad cars which were involved in one of the worst railroad disasters in this nation's history on Thanksgiving eve.



LARRY DELARUE: "I just prayed . . ."

Mrs. John Aull, communicant of All Saints', Richmond Hills, made coffee and sandwiches for rescue workers from 7 PM until 6 AM next morning. She then surprised her rector, the Rev. Frederic F. Bush by singing in the choir at 10 AM, and "being right there to give thanks."

An on-the-spot survey by your LIVING CHURCH reporter, supplemented by telephone calls during the next two days, revealed that no communicants belonging to the six parishes nearby were hurt in the railroad disaster.

The Rev. Messrs. Frederic F. Bush, All Saints', Richmond Hills; Charles W. Carnan, Jr., Ascension, Rockville Center; Joseph H. Titus, Grace, Jamaica; C. T. Knapp, Resurrection, Richmond Hills; Hobart J. Gary, St. Francis, Levittown; and R. T. Blomquist, St. Luke's, Forest Hills, reported either to the Rev. Gregory Mabry or your reporter that their people were safe according to first reports.

The best example of how Churchpeople pitched in to help the dead, dying, and injured, while many of their neighbors looked on and assumed a "let George do it" attitude, is that of the DeLarue family, who have been faithful members of Resurrection, Richmond Hills, for over 20 years.

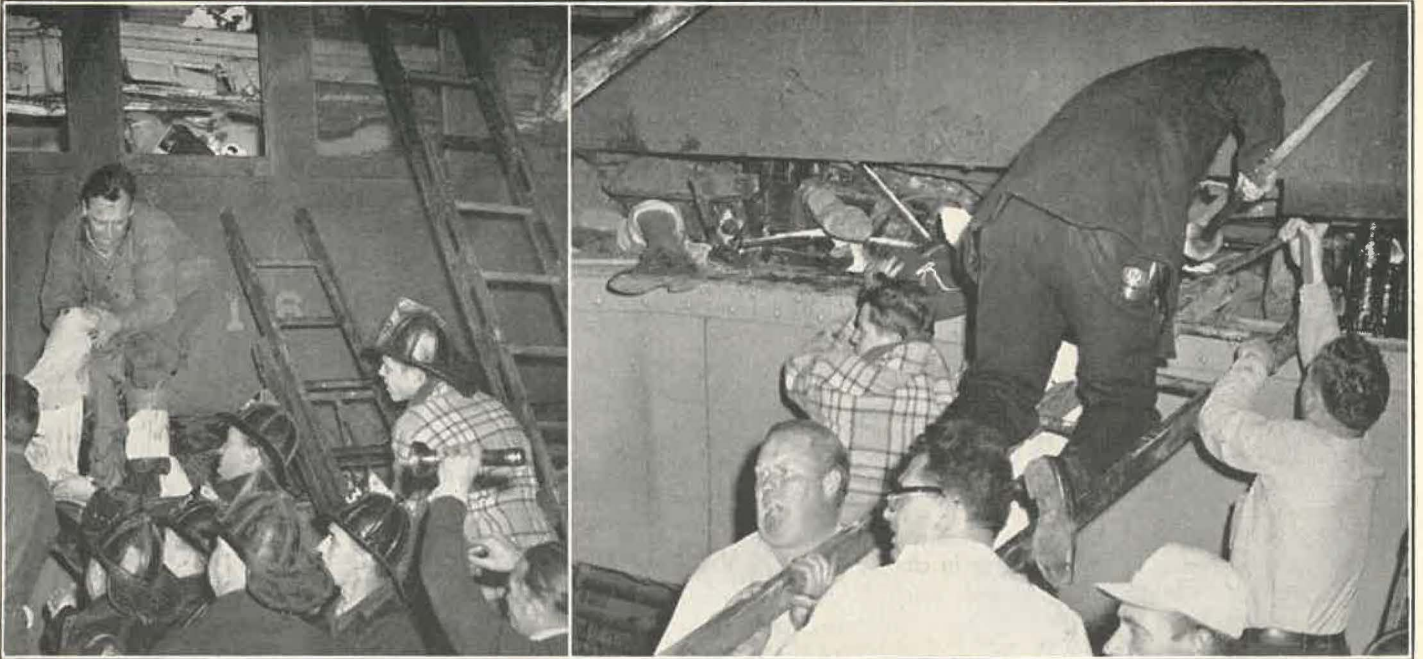
"It was awful, just awful. People were screaming, crying, and shouting for help. I did the best I could but it wasn't nearly enough. I just prayed for more strength." That's how Larry DeLarue, described the scene that confronted him Thanksgiving eve—only a matter of minutes after the disastrous Long Island Railroad wreck in which over 77 persons died, and close to 200 were injured.

The 15-year-old high school student and acolyte was one of the first persons at the scene after the crash.

"We were at my sister's house less than a block away and were getting supper when it happened," Larry recalled. "Suddenly we heard a crash. It sounded like thunder but I didn't think it could be at this time of year. I looked outside and there was a bright flash—then everything went black.

"I ran in that direction and then heard the people shouting. I saw the cars—everything was twisted and wrecked. I didn't know what to do at first."

Larry then spied an old ladder (see photo) lying alongside the tracks and



Too YOUNG?: Larry DeLarue in checkered jacket and fireman's helmet (left), holding trapped passenger's hand (right).

propped it against the windows of the rear car. He used rocks, his flash light, and finally his bare hands to chop away bits of glass from the already smashed windows, so that trapped passengers could escape.

"Everybody was shouting at once and some were just moaning and crying," Larry said. "I knew I couldn't get some of them out but I helped five or ten people who were able to move get down the ladder before the firemen and cops ever got to the scene.

"Then the police chased us away. They said we were too young to help and that we would just get in the way. They made us stand behind the ropes that they put up."

The young Churchman was busy hustling steaming hot coffee from large metal pitchers to the weary police and firemen when reporters first interviewed him. He went right back to work after we had finished asking him questions.

Some time later, a man who was surrounded by metal and who could not be moved until freed from his imprisonment called for someone to hold his hand as the pain was becoming unbearable. Police called for volunteers and Larry was the man they chose, primarily due to the good sense of a hard bitten sergeant who said "That kid's got religion. He'll do a better job with that man than all those adults standing fearfully behind the ropes." The officer was right. For over one half hour (see cut) Larry comforted the seriously injured commuter.

Larry was at the wreck working his little head off from 6:30 PM until 2 AM, when he collapsed into bed. His sisters, Marjorie, 20, and Pat, 18, who sing in the choir when they don't have to work on Sundays, for they are employed by

the telephone company, also showed what Churchpeople can do when crisis strikes.

The girls cleaned the blood off the faces of the injured — a "rather rough" task, they said. They took messages from those trapped in the railroad cars and called anxious relatives and friends. A doctor told us that they were "walking telephone lines" for his needs. After some hours, the two Church girls helped those freed from the wreck into waiting cars and nearby houses, as rescue workers used those precious moments to save the lives of others. Younger sister, Lorraine, 16, stayed at home and made coffee.

## SEMINARIES

### New Dean for CDSP

The Rev. Dr. Sherman Elbridge Johnson has accepted election as dean of the Church Divinity School of the Pacific, effective July 1, 1951, it was announced by the Rt. Rev. Robert B. Gooden, President of the Board of Trustees.

Dr. Johnson will succeed the Rt. Rev. Henry H. Shires, former dean, now Suffragan Bishop of California. Since 1940, Dr. Johnson has been professor of New Testament at the Episcopal Theological School. Before that he taught at Seabury-Western Theological Seminary and Nashotah House.

Dr. Johnson is a graduate of Northwestern. He received his B.D. from Western Theological Seminary, his S.T.M. from Seabury-Western, and his Ph.D. from the University of Chicago. He has an honorary S.T.D. from Nashotah House. He married Jean Henkel Rogers in 1935 and they have two children. He is 42 years of age.

He is the author of *New Testament*

*Greek in Twenty-Eight Lessons* (with A. H. Forster), is one of the translators of Johannes Weiss' *Das Urchristentum*, under the title of *History of Primitive Christianity*, is a contributor to the forthcoming *Interpreters' Bible*, and is a contributing editor and former book review editor of the *Anglican Theological Review*. His articles have appeared in many publications.

## MINISTRY

### A New Trial

An order granting a new trial to the Rev. George Hetenyi, Amherst, N. Y., accused of murdering his wife, was upheld recently by the New York state court of appeals, according to United Press.

The state's highest court has thus upheld the appellate division, which had set aside Fr. Hetenyi's conviction by a Rochester jury. Fr. Hetenyi was sentenced January 16th to from 50 years to life [L.C., January 29th and July 23d].

The body of the priest's wife, the former Jean Gareis, was found on April 23, 1949 in the Genesee river, and identified through fingerprints.

Fr. Hetenyi was a native of Hungary and a former Roman Catholic priest.

## CPC

### President Appointed

Mrs. William D. Johnson of Pittsburgh was appointed to the office of president of the Church Periodical Club at the Club's semi-annual board meeting recently at Seabury House.

Mrs. Johnson fills the unexpired term of the late Carolyn Punderson.

# NATIONAL COUNCIL OF CHURCHES

Reported by FREDERICK H. SONTAG

## PRESIDENT

### Bishop Sherrill Elected

The election of Presiding Bishop Sherrill as the first president of the new National Council of Churches of Christ in the U.S.A. took place December 1st.

With Dr. L. W. Goebel, president of the Evangelical and Reformed Church, acting as chairman, Dr. H. N. Morse, secretary of the convention, presented the nominations for elective Council positions. The first name on the list was that of the Most Rev. Henry Knox Sherrill for Council president. Dr. Goebel called for nominations from the floor. There were none. Then he called for the "ayes" and a chorus of them rose. He then declared Bishop Sherrill elected.

The Presiding Bishop had looked straight ahead while his name was being read for the nomination. It was hard to figure out what he was thinking and he was not looking at any one person. When Dr. Goebel omitted the call for negative votes, Bishop Sherrill smiled with the others at the chairman's sense of propriety. At the announcement of the election the entire Episcopal delegation turned toward the Presiding Bishop. Although it was not possible for anyone to say anything aloud at that time, his fellow delegates through their prayers and smiles were wishing him the very best of luck.

Bishop Sherrill was born in Brooklyn, N. Y., November 6, 1890, the son of Henry Williams Sherrill and Maria Knox Mills. His choice of the priesthood

as his vocation came early in life, and to that end he proceeded to Yale, from which he received the B.A. degree in 1911. From Episcopal Theological School, Cambridge, Mass., he was graduated with the B.D. degree in 1914. In the same year he was ordained deacon by Bishop Burgess. He was advanced to the priesthood in 1915 by Bishop Lawrence.

Bishop Sherrill's first charge was as assistant minister at Trinity Church, Boston, where he remained from 1914-17. Then followed a period of 18 months (July 1917 to January 1919) during which he served as an army chaplain, AEF, in France.

Returning from the front, in 1919, Henry Knox Sherrill became rector of the Church of our Saviour, Brookline, Mass. On September 6, 1921 he married Barbara Harris of Brookline. The Sherrills have four children — the Rev. Henry W. Sherrill, Edmund Knox, Franklin Goldthwaite and Barbara Prue.

In 1923 he was called to the rectorship of Trinity Church, Boston, where he remained until his consecration as ninth Bishop of Massachusetts, October 14, 1930.

Appointed to the position of chairman of the Army and Navy Commission in 1940, Bishop Sherrill supervised the relations of the Church to the Church's chaplains during the whole of World War II. On May 3, 1945 he was named chairman of the General Commission on Army and Navy Chaplains — the central clearing house for all non-Roman chaplaincies.

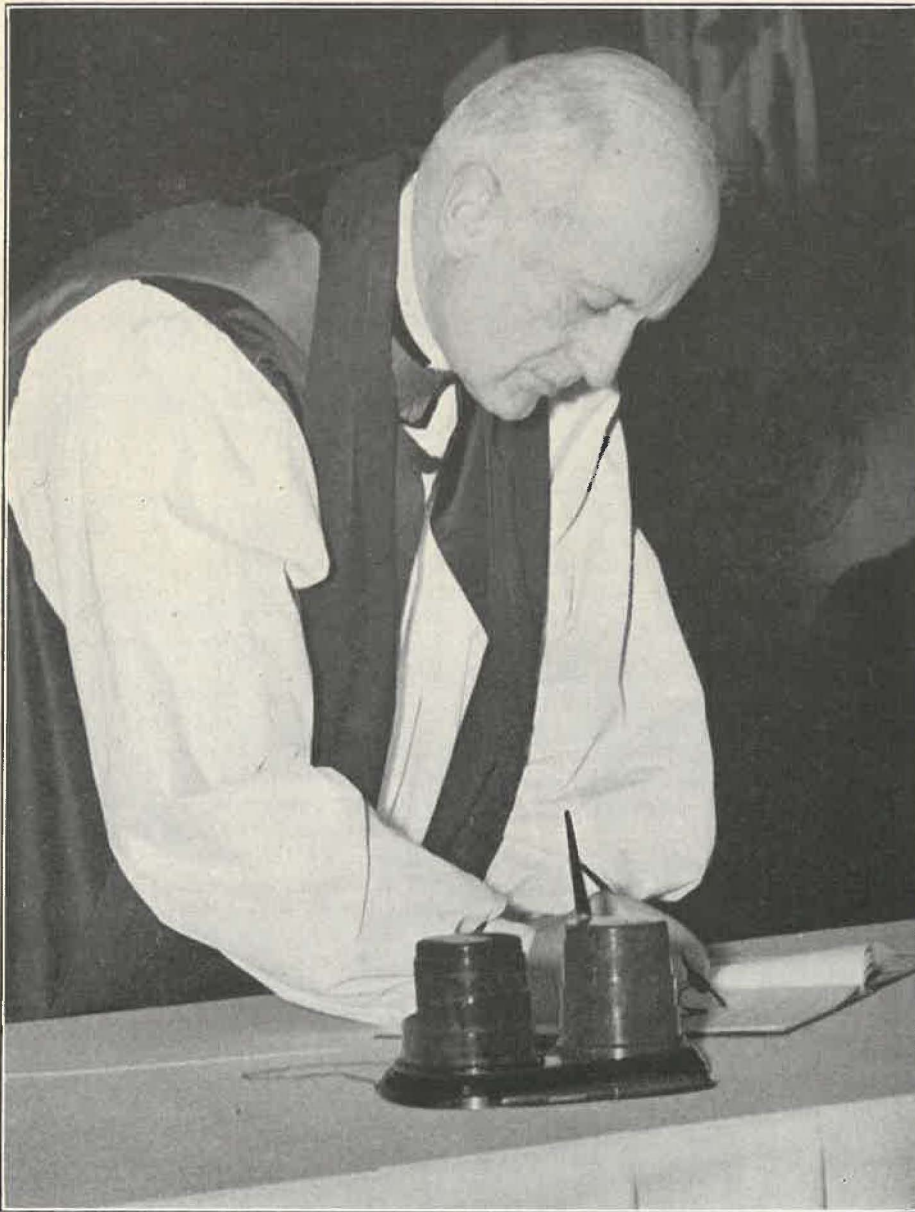
Bishop Sherrill is the recipient of doctor's degrees from Yale, Harvard, Boston University, Trinity College, and General Theological Seminary.

Bishop Sherrill was elected to the highest office in the Church, when the House of Bishops, meeting in Holy Trinity Church, Philadelphia, on September 17, 1946, elected him Presiding Bishop, to succeed the Most Rev. Henry St. George Tucker. In accord with the canons, he assumed office on January 1, 1947, automatically resigning from his diocese.

## CONVENTION

### Coöperating Christianity

Despite the blizzard which struck a great portion of the United States and the seriousness of the Korean situation which cancelled the appearances of a number of prominent leaders, the constituting convention of the National Council of the Churches of Christ in the USA opened as scheduled in Cleveland's public auditorium on Tuesday, Novem-



**BISHOP SHERRILL:** Brought to life, an organization expected to be the most powerful voice ever to speak for coöperative Christianity in America.

ber 28th at 8 P.M. The Council itself came into legal existence a few minutes after 11 o'clock on Wednesday morning after the impressive ceremonies during which the representatives of 29 communions and 8 interdenominational agencies signed the official document. The 12-minute ceremony climaxed the plans and prayers of leaders of some 32 million American Christians.

The signing ceremony was of special significance to Episcopalians for when the Most Rev. Henry Knox Sherrill, Presiding Bishop, stepped forward to put his signature on the historic paper which brought to life an organization expected to be the most powerful voice ever heard to speak for coöperative Christianity in America, there was complete silence in the huge auditorium. Churchmen and news men in the know already had the news that Bishop Sherrill would become the first president of the National Council. The Episcopal Church's primate seemed aware of the high significance of the moment, moving with extreme deliberation and carefully blotting the signature which he had affixed to the instrument.

The Episcopal Church seemed to be everywhere present in the great auditorium. On the altar were Eucharistic candles. George Heilshom, Trinity Cathedral (Cleveland) crucifer, led the 450 voting representatives, 200 alternates, 500 consultants, into the meeting hall. The blue and white robed male choir from Christ Church, Shaker Heights (a suburb of Cleveland) led the singing. Two small acolytes carried the American and Christian flags and the banners of other religious groups present were carried by the acolytes of the greater Cleveland Episcopal churches. Peter Pay, 16-year-old acolyte, carried the Episcopal banner and, as if by plan, stood on the platform at the extreme right. At the other side on the far left stood Bishop Sherrill. Representatives of a variety of Christian traditions were arranged between.

#### TO GLORY AND SERVICE

The trumpet call of the four Hruby brothers of the Cleveland symphony opened the ceremony, which was filled with pageantry, color, and symbols of the new growth toward greater Christian coöperation. The procession with most of the delegates dressed in ecclesiastical and academic vestments of many colors wound its way slowly down the auditorium. The white, blues, and maroons of the color scheme provided a vivid picture. The tables before the 15 foot cross on the altar were also in the form of a cross, those at the front being covered with white, those at the side in red, and those in the rear section in blue.

After the 29 representatives of the



THE REV. JOHN TRUTZA, *Rumanian Orthodox* signs the official document.

communions forming the National Council had signed their names, the chairman declared, "the National Council of the Churches of Christ in the United States of America is officially constituted. Let us now dedicate it to the glory of God and to the service of mankind."

There was many a moist eye among the Church leaders whom your reporter watched during the emotion filled moment.

One Bishop leaned over to say to his neighbor, "Since 1933 we have dreamed of this Council. Now it is in existence and I should be glad but this morning all I can think of is Korea and the threat of total war. God works in strange ways."

A few minutes later this distinctly Christian meeting was again interrupted by the secular forces of war when Methodist Bishop G. Bromley Oxnam introduced for later action a resolution to consider the impact on the Churches of the Korean crisis.

The Tuesday evening service of thanksgiving was addressed by Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York. He told the representatives of over one hundred and fifty thousand local churches with a combined membership of 32 million that "America is ready for a great religious revival." Participating and leading this worship service was Bishop Sterrett of Bethlehem.

At the last meeting of the Federal Council of Churches, Dr. Samuel McCrea Cavert, executive head of the Federal Council, told several thousand friends of the Council jammed into the

Statler Hotel ballroom that "the National Council of course does not mean Church union but it does mean Church coöperation as a more deliberately adopted and systematically organized policy. It does not set up any new authority over any Church but it does formulate a comprehensive plan by which every Church may more effectively combine its efforts with the efforts of other Churches." Dr. Cavert, who was slated four days later to be elected general secretary of the new National Council, continued, "The weakness of coöperation in the past lies in its having been too incidental, too occasional, and too fragmentary. It now moves up to a new level where it is recognized as a consistent pattern for the whole of Protestant life and where every project for working together anywhere can be directly related to the entire movement of coöperative advance. Our public relations have been much feebler than the statistical facts call for. This the Council will work on."

The fact that the Cleveland meeting was the result of an interchurch conference sponsored in 1933 was brought out by the secretary of the Council's planning committee, Dr. H. N. Morse. The Home Missions Conference of North America in another meeting, the last for the organization, heard a speaker who had been prominent in its field for some years, Dr. Truman B. Douglass, its president, declare that "Christian missionary schools and colleges have trained a Negro American leadership equipped to seize the justice which the white community is not good enough to grant as a voluntary gift."

Discussing "the nation's dependence on the local Church," Dr. Edwin T. Dahlberg, former president of the American Baptists, reassured Church members across the nation that the "National Council will not become a Protestant Vatican."

Bishop Gilbert, retired, of New York, told the closing meeting of the Federal Council that "at the request of the American Federation of Labor the observance of Labor Sunday by the Churches had been organized and that this would be followed by the issuance of an annual Labor Sunday message. This has made many friends among the Labor movement for the Churches associated with the Federal Council."

#### War Cloud

The Korean war-situation hung over the convention like a heavy cloud that burst every few hours. Secretary of State Dean Acheson, son of the late Bishop of Connecticut, was forced to cancel his personal appearance before the convention but addressed it by radio.

Sir Oliver Franks, British Ambassador, also was forced to cancel his trip to



Cleveland. The assembled delegates, however, sat in the auditorium and listened quietly to Dean Acheson, whose radio remarks were addressed primarily to them. Many comments were heard on the floor and in the lobbies that this nation faced a major crisis in its international relations and the effort to keep the peace. Questions were constantly being asked how the Churches could help in keeping America free and out of war.

The discussion on Korea, war, and the atom bomb were highlighted by the long awaited Dun report. A Federal Council Commission headed by the Bishop of Washington, reported to the concluding meeting of the Federal Council and through it to the nation that the use by the United States of atomic weapons is a "justifiable" means of defense provided such weapons are used first against this country or its allies.

The much discussed report [L.C., December 3d] pointed out that "as long as the existing situation holds, for the U.S.A. to abandon its atomic weapons or

to give the impression that they would not be used, would leave the non-Communist world with a totally inadequate defense."

Laymen and clergy served on the commission and only two declined to sign the report. In submitting a minority report, they said "Christian conscience in war time seems to have chiefly the effect, certainly important, but scarcely decisive, of making Christians do reluctantly what military necessity requires. The ruling assumption throughout is that if we are attacked, we must do what ever is needed to win. This perspective may be defended on political and cultural grounds but it can scarcely be regarded as distinctively Christian."

In another speech with a heavy war or peace theme, John Foster Dulles, noted Presbyterian and U.N. delegate, stated the fact that war with Russia was neither inevitable or imminent. If the free powers are to win a respite in the present world crisis, he warned, it would require at once policies of "great wis-

dom." After being honored for his services as a Christian statesman, who practiced his religion daily at United Nations meetings, he said that techniques of retreat were as important to Joseph Stalin as techniques of advance.

## CONSTITUTION

### Framework for Oneness

A constitution and a set of by-laws that must be the most detailed in the history of any religious organization, were adopted by the National Council of Churches during its session in Cleveland November 28th to December 1st. The overall constitution, general by-laws, and the subsidiary by-laws of four divisions, two general departments, five joint departments, ten central departments, and several commissions and committees, took up 190 pages of a printed workbook placed in the hands of all the delegates present.

In general the recommended provi-

# NCC Setup

## Organization Chart of the National Council of the Churches of Christ in the United States of America

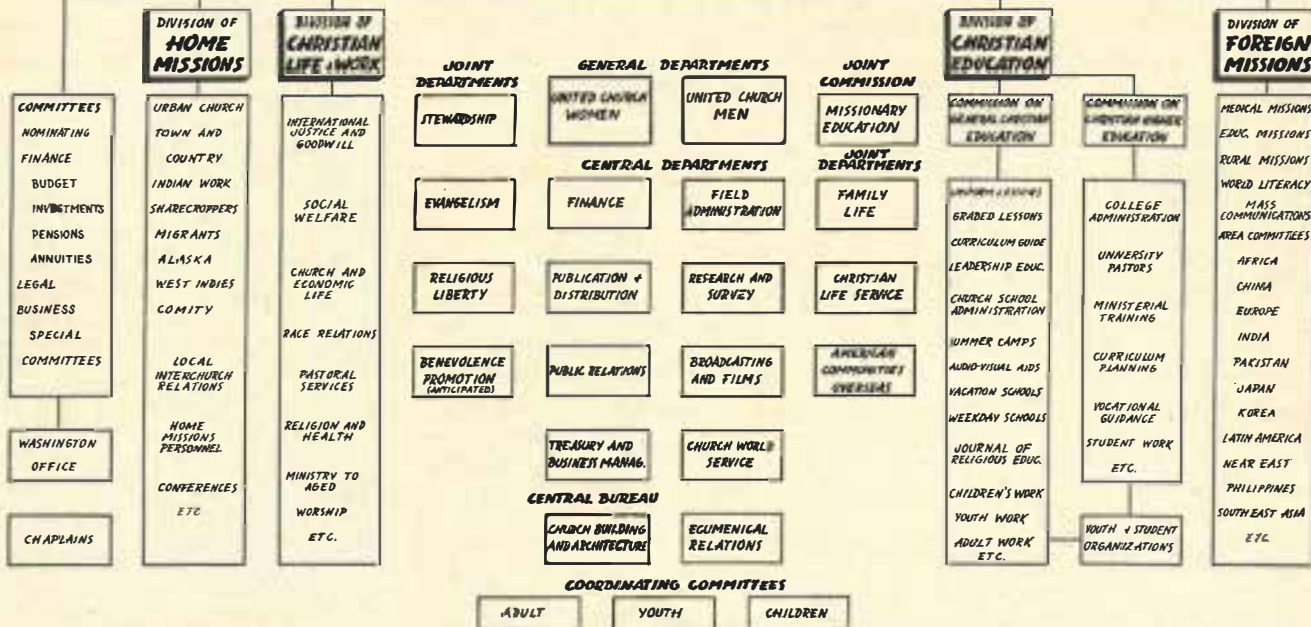
The Council will start operations January 1, 1951, as the single instrument of the cooperative work of 29 major Protestant and Eastern Orthodox denominations.  
(Approved by the Planning Committee, October, 1950.)

### CO-OPERATING DENOMINATIONS

ETC. LUTHERAN DISCIPLES BAPTIST METHODIST EPISCOPAL PRESBYTERIAN CONGREGATIONAL REFORMED ORTHODOX ETC.

## NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

### GENERAL BOARD



sions were adopted with only minor changes. The constitutions as submitted to Churches in 1944 (and passed unanimously by both Houses of General Convention in 1946) was, however, changed significantly in order to remove objections of Lutheran Churches which had in past years refused to join the Federal Council.

#### KEYSTONE

Keystone of the constitution as adopted is the brief Preamble. It reads:

"In the Providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour by the creation of an inclusive coöperative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions."\*

The 1944 draft was worded "... more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their Divine Lord and Saviour by the creation of an inclusive coöperative agency to continue," etc. The phrase "the essential oneness of the Christian churches" was deleted because it seemed to invest the Council with a theological character.

This Preamble excludes certain Churches which do not hold the trinitarian faith. Provisions elsewhere in the constitution and by-laws for representation of non-member Churches in subsidiary agencies of the Council are invariably restricted to Churches "which are in agreement with the Preamble," and generally such memberships are subject to review by the General Board of the Council.

#### SIGNIFICANT CHANGES

Another significant change was in article II — Objects: "To manifest the essential oneness of the coöperating Churches in spirit and purpose for the furtherance of their common mission in the world" was changed to read: "To manifest the common spirit and purpose of the coöperating Churches in carrying out their mission in the world." Both in the 1944 draft and in the adopted constitution, article VII, section 2 reads: "The Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, or form of Church government, or form of worship, or to limit

\* The International Council of Religious Education, the Foreign Missions Conference of North America, the Missionary Education Movement, the Federal Council of the Churches of Christ in America, the Home Missions Council, the Protestant Council on Higher Education, the United Stewardship Council, and the United Council of Church Women.

the autonomy of the Churches coöperating in it."

The complicated character of the by-laws is in part due to the separate historical development and purpose of the several agencies. The divisions of home and foreign missions, for example, conduct their projects with special budgets and funds contributed or granted by individual Church mission boards for the purpose, so that no general funds contributed by a Church are used for a project it does not approve.

The division of Christian life and work, on the other hand, is tightly linked to the central administration of the Council. Its budget is a part of the general budget and it may not make any policy pronouncements without the approval of the General Board.

The United Council of Church Women, a free-wheeling voluntary organization in the past, is restricted in its new role as the "general department of United Church Women" by a constitutional provision that "the basic philosophy and program of a general department shall be developed as an integral part of the total philosophy and program of the Council."

A new "General Department of United Church Men" is created to "interpret the work of the Council to Church men and serve those agencies of the Church and state and local councils which are concerned with the special interest and needs of men.

Control of important personnel, funds, and opinions is centered to the maximum possible extent in the General Board, an agency most nearly comparable to the former executive committee of the Federal Council of Churches. It includes one seventh of the representatives of each Communion to the General Assembly of the Council, plus representatives of the divisions, and representatives of state and local councils of churches. In every case, however, the individual appointed must be a member in good standing of a communion which is a constituent member of the Council.

#### GOVERNING BODY

The General Assembly is the governing body. Meeting biennially it consists of five representatives and one additional representative per hundred thousand communicants from each member Church, plus an additional one third of this number "equally divided as far as possible among lay men, lay women, and young people." This provision is part of a concerted effort reflected in many by-laws to secure adequate representation of these groups.

Representatives from state and local councils of churches are provided for but such councils must be "in agreement with the Preamble" and "constituted by the

communions" in the area of their operation.

There can be one representative for each state council which qualifies, but the representation of city councils is restricted to ten persons in all. Each council representative must be a member of a member communion, and when voting in the assembly is by communions, he votes with the communion of which he is a member.

The organization chart (see cut) shows the field of interest of several divisions, departments, etc. General departments and joint bodies have representation from two or more divisions, and are administratively related to the division with which their work is most closely connected. In general the functions of the merging organizations do not simply fit into one agency, but have been distributed over two or more.

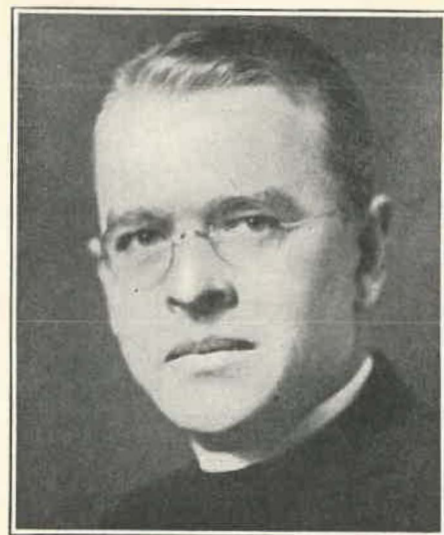
Most of the numerous subsidiary agencies already have a going program inherited from one or more of the merging agencies. The scope and variety of coöperative Christian effort in "this nation under God" is graphically illustrated by the complexity of the organization.

#### PERSONNEL

##### Churchpeople In NCCCUSA

Some of the Churchpeople among the staff of the new National Council are Donald Bolles, public relations director; Dr. Fleming James, executive secretary of the Old Testament section of the Standard Bible committee of the commission on General Christian Education; Miss Esther C. Stamats, director of Christian Social Relations, General Department of United Church Women; the Rev. Otis R. Rice, part time director of the Department of Pastoral services.

Churchpeople will also be active on



FR. PEPPER: One of several Churchpeople on N.C.C. staff.

the committees that will guide the policies of the new organization. In addition to the Most Rev. Henry Knox Sherrill being the Council's new president, Harvey Firestone, Jr., will be chairman of the business and finance committee, and the Hon. Charles H. Tuttle, chairman of the legal committee, on which Thomas B. K. Ringe will also serve. Charles P. Taft will serve on the budget committee. Bishop Peabody of Central New York will be chairman of the joint department of religious liberty, while Mr. Joseph E. Boyle, former promotion director of the Episcopal Church and now public relations vice president of J. Walter Thompson advertising agency, will head the central department of public relations. Bishop Dun of Washington is chairman of the Ecumenical Relations department. Mrs. Arthur M. Sherman served on the planning and personnel committee.

Communicants active on convention committees include: Charles P. Taft, business; Mrs. Harper Sibley, registration and credentials; Bishop Sturtevant of Fond du Lac, resolutions.

Church leaders who will head divisions of the National Council include, the Rev. Almon R. Pepper, recording secretary of the Christian Work and Life division; Bishop Scarlett of Missouri, chairman of the International Justice and Good Will department; Mr. Taft, chairman of the Church and Economic Life department; the Rev. E. Felix Kloman, vice chairman of the Social Welfare Department, and the Rev. W. Russell Bowie, vice chairman of the Worship and Fine Arts department.

Episcopal representatives seem to be strategically located on all major committees, and in most cases in positions of leading responsibility.

## WORLD ORDER

### Prepare for the Worst

The free world must "prepare for the worst," said Secretary of State Acheson in an address radioed from his office to the National Council of Churches of Christ constituting convention in Cleveland and also broadcast by major radio networks.

"No one can guarantee that war will not come," the Secretary warned. He pointed out the threat of Soviet military power with its great capabilities for conquest and destruction. He said that the intentions of free men are to preserve their institutions by peaceful means but that history has proved that "if we must, we will fight for them."

Secretary Acheson called for a speeded-up arms program. He said that the only test of defense preparations is their adequacy to meet the dangers the free

world faces. "So measured," he said, "the defense efforts of the United States and other free nations are inadequate. A greatly increased scale and tempo of effort is required on the part of all free nations to enable them to overcome this inadequacy at the earliest possible moment."

The Chinese Communists, Secretary Acheson said, are at their hour of decision. "They stand now," he said, "before the judgment of mankind." He emphasized strongly that the U.S. door is open for reasonable negotiations with the Russians or the Chinese. He asked whether the Red Chinese leaders will represent their own interests, "or will they let themselves be the dupes of others?"

## SIDELIGHTS

### "Great Guys"

Cleveland blizzard weather conditions found a noted Baptist laywoman at the railroad station with four heavy bags and no one to help her to the hotel. No taxi or porters were available. Two men in clerical garb each took two bags apiece and marched the lady to her hotel some 10 blocks away. At the door she politely asked one where his church was — to which he replied with a smile that he was a bishop of the Episcopal Church and his friend was a priest of the same church. The good lady told all who would listen, "What great guys those Episcopalians are."

Bishop Sherrill as usual carried his heavy luggage without assistance.

When the Episcopal delegates came to find out their committee assignments nearly all asked for the "Episcopal" list. But there was none, and the ushers and delegates searched together each time until they found a "Protestant Episcopal" list far down the alphabet. The Episcopal delegation was the only one that had a communion service and met together for worship with its spiritual head. A devout Methodist leader said publicly in the press room that this certainly reflects great credit on the Episcopal delegation which really wanted to worship with its Presiding Bishop.

Episcopalian Don Bolles, NCC public relations director, did a fine press relations job under terribly difficult conditions caused by weather. His girl Friday, Betty Hillman, also made a real contribution to the effective teaching job that was done through the press.

The word "Protestant" came in for discussion at Don Bolles' first press conference. He appealed to the press not to use this word alone to describe the religious groups meeting in Cleveland, but to be sure to use the word "Orthodox." The Orthodox leaders were very pleased by this. They also made no secret of the

fact that they wanted Bishop Sherrill as the Council's first president and were very grateful that an Episcopalian would head the new National Council.

THE LIVING CHURCH was the only Episcopal weekly represented by a full-time reporter.

The tip-off to any searching reader that Bishop Sherrill would head the new Council came when the official *National Council News* published a signed, lead editorial by the Presiding Bishop in its first issue Tuesday morning.

The Synagogue Council of America extended congratulations and good wishes to the new National Council.

A Cleveland drug store spoon became a matter of church honor when a container of ice cream was being purchased by your reporter for Don Bolles, press room executive. The drug store clerk refused to let the spoon out of the store without a dollar deposit. The spoon was later returned, the dollar refunded, and your reporter said quietly "Oh, ye of little faith."

Radio played a terrific part in letting America know of the Churches' work in Cleveland. The Protestant Radio Commission, of which the Episcopal Church is a member, had over a hundred local and national radio and TV broadcasts. Many Church leaders congratulated the PRC officials on a real job well done. One of those who praised the PRC was the Rev. John Higgins of Rhode Island, who had questioned the PRC at one time at our National Council meeting.

Churchmen in the press and radio room did a good teaching job for their Church in writing radio and press news stories. Lynn Schwarz, D.P. director for the diocese of Michigan and director of radio and television for the Detroit Council of Churches, produced a half hour documentary on the convention for CBS's powerful Detroit outlet WJR, having learned this technique at Protestant Radio Commission radio and TV workshops.

THE LIVING CHURCH was chosen to represent the religious press in a Mutual Broadcasting "Press Club," a 25-minute round-up on the convention. Your reporter substituted for Clifford P. Morehouse, editor, who was unable to be present due to bad weather conditions. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Dr. Franklin Clark Fry, president of the United Lutheran Church of America, answered questions from reporters of five newspapers and magazines. The Rev. Charles W. Schmitz and Harold Quigley of the Protestant Radio Commission told the newsmen that this broadcast was "the best convention radio presentation." Several Episcopal delegates appeared on national and local programs.

ONE of the most impressive mental pictures that I have stored away in a chamber of my mind, the door of which I open very often when confusion overwhelms me, is a picture left there by Henry Van Dyke's story "Mansions." I can see again the easy gentleman, lately arrived in heaven, whose spirit was soft with the riches and leisure of this world, as he turned his bewildered stare on the angel who was forced to tell him that his "mansion in the skies" was fashioned of a hit-or-miss lot of material and far out on the edges of the Beautiful City. I can see his look of consternation. He who had given heaven so little thought. He who had been so used to the best of everything, could not comprehend readily that he had not deserved many of the blessings that had come to him in stewardship. He could not comprehend readily that his wealth was not his, but loaned to him for a purpose. I can see the sorrow on the face of the angel who told him with regret that he was sorry, but they had used every bit of material that he had sent them.

Of course, that story is another way of saying, "How hard is it for the rich man to enter into the Kingdom of Heaven." You remember, of course, when Jesus said this. It was right after the rich young ruler had walked away, sorrowing, after the Master had asked him to give up his wealth and follow Him. The rich young ruler did not refuse lightly. He refused not because he was not interested. He refused in spite of the fact that his whole soul cried out to follow this great Teacher. He wanted to know how He did His wonderful work. How He knew so much about the kingdom of God. The rich young ruler longed sincerely for knowledge and salvation. He believed that Jesus could give it to him. From his youth up he had done all that was right and proper and according to the minutest law. "What lack I yet?" he had questioned the Master. Jesus, with unerring judgment, put His finger on the pulse of the young man's mind, and answered, "Sell all thou hast, and follow Me."

Both young men, Jesus of Nazareth, and the rich young ruler, recognized the mountain of gold that stood between them. The mount of temptation. Jesus had once stood on the mount of temptation and had overcome it. The kingdoms of the world had once been offered to Him, and He had refused them.

Jesus had seen the young man approaching from afar, and loved him. He was young and strong and upright, he was a man of influence and personality, a man of wide friendships. What a com-

panion he would have been for the young Jesus. What a disciple he would have made.

As the rich young ruler, whose name we never knew, approached Jesus, he too, felt the charm of personality and the companionship of minds, and the strength of something higher than himself. And so the young man stood before the Master, weighing the gold in one side of the balance, and his immortal soul in the other. Jesus watched him, hoping.

The young ruler must have looked about him at the other disciples, simple in dress and manner. There came to him visions of cold nights wrapped in a blanket on a hillside, of long walks under the blistering sun, of weary hours of work with the sick and the poor, the crowds and the smells of humanity. All this added its weight to the gold in the

murmured to himself, "This Great Teacher from Galilee is a dreamer. What harm would it have done to keep my wealth, I could have done much with it. I would gladly have followed Him if He would have taken me as I was. Too bad!" He may have gone on being an orthodox Jew all his life, taking out his desire for salvation in the myriad of little laws and regulations which made up the life of the Pharisees.

But the great day came to him, as it comes to all of the race of men. One day he faced his Maker. Stripped naked of all of his wealth, shorn of all the little laws of earth that meant nothing, he stood again looking into the eyes of his Lord.

What was this meeting like? Did the rich young ruler fall at the feet of Jesus

*(Continued on page 19)*

## Cathedrals in the Sky

By Eva Skerry-Olsen

balance. The eyes of Jesus, as He looked deep into his soul, disturbed him. If he could keep his gold what a fine disciple he would be. He had everything to recommend him. "But one thing thou lackest! Nothing must stand between us. Sell all thou hast and follow me."

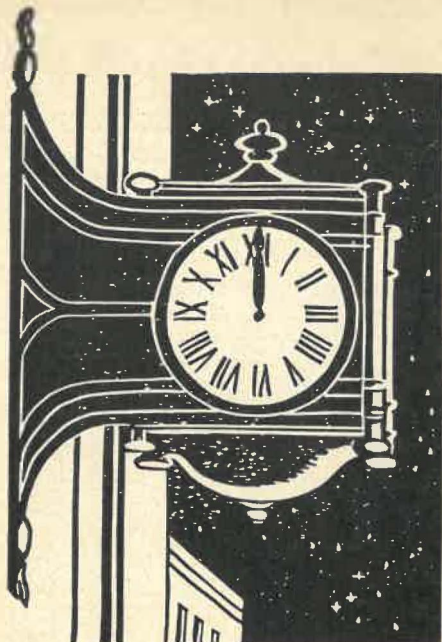
The gold got heavier and heavier on the scales, and slowly outweighed all else, it even blotted out the face of the Master. Truly it is hard for the rich man to enter the kingdom of heaven. Slowly, and sadly, and reluctantly, the rich young ruler turned away from the greatest invitation any man was ever to receive. He had chosen the few years of wealth to immortality among the twelve.

Whatever, I wonder, happened to the rich young ruler? I have thought many times. Perhaps, when he heard of the death of Jesus, he may have been filled with remorse, and, too late for companionship, but not too late for service, he may have become an ardent follower of the Son of Man.

Perhaps he became hard in his riches, and put all of his questing into the accumulation of gold, and then during his last illness, when he realized how little gold means in the fundamental things of life, birth, love, and death, he may have turned his weary mind backward, and again through the mist of years have seen the face of the Master and heard again that invitation. He may have cried out "Oh, Jesus of Nazareth, would to God I had followed Thee! My gold that stood between us never brought me happiness! How could I have been so blind!"

Again, the rich young ruler may have gone on his way after leaving Jesus, and





# The FOUR LAST THINGS

By the Rev. James Harry Price

## III. Hell

scribes the condition of the soul that is cut off from God; the soul that is not reconciled with God; the soul that is in mortal sin, that by an act of will is (like Satan) in revolt against God.

The soul in hell is the soul in disorder, in chaos, in confusion, fire, burning with desires that conflict. It is the soul dedicated to what it wants to do, and revolting against what it ought to do. A soul therefore can be in hell here and now in this mortal life, and if it departs the body in that state it is condemned or damned to be lost from God, not directly because of what God does to it, but because of its own decision and determination.

Dante describes the souls in paradise as those who no longer know desire and have all hope fulfilled. The souls in purgatory know desire but are filled with hope that they may fulfill what they desire. But the souls in hell are those that are filled with desire, and must despair, because they rejected hope (which is the sin against the Holy Ghost).

No man can tell in this life who will go to hell hereafter, but we are surrounded on every side by demonic and satanic forces that, in principle, are trying to get us into hell. God in His infinite wisdom will deal with these forces in His way. But every one of us, by the grace of God, has the power to deal with them and must deal with them right now. We praise God that in our time we have outgrown the simple materialism of the 19th century. But the awful and awesome thing that surrounds us now is the modern belief in hell (as set forth by the Existentialists) with no possibility or hope of heaven.

It starts with individualism and ends up with loneliness, which is cut-off-ness here and now, and in the hereafter. And it is loneliness, in principle, that is saying that to achieve most out of life everyone should seek what will make him "happy" or what he "wants" or what he

"desires" or what he "feels" is right.

The whole concept of the church triumphant in heaven, expectant in paradise, working and praying with the church militant here in earth, is destroyed by individualism. Commonality and generality of man's purpose is destroyed. The common destiny of man is denied. The terrible glacier-like quiet and loneliness and cold set in. The world is filled with people in anxiety and fear and doubt. *It is the pathway to despair and to hell.* Men's hearts are heavy with thoughts of death, judgment, heaven, and hell, and every agency around us (except the Church) is saying, "Read this book, hear this sophist, take this pill, drink this tonic, see this play — it will take your mind off it all. It's not important anyway. Forget it." But then and still man has to deal with Kafka's great dread, and Sartre's "No Exit."

There is "a place in hell called Malebolge" and a lot of souls, whether they believe in it or not, are there and going there. For to disbelieve in hell is a part of already being there.

There is a wrath to come, and he who says, "tut, tut, no such thing" is whistling to keep up his courage and is striding against the blast, for to say "tut, tut" is already to begin to suffer the wrath. We all have a lot to answer for, but not to him who says: "Thou fool, this is all foolishness," for at that point the flames of hell come close. But the man in Christ is not alone. In the Church we are in the Body of Christ. He is our Saviour and Redeemer. He is our Redeemer with God. He came. He comes. It is Advent maybe this day for any man. He came to deliver us from sin, Satan, and death, to lead captivity captive and to exalt us, if we trust in Him, to a realm far above this where, with the blessed who have gone before, we shall be granted the beatific vision, where we shall see heaven opened, where we shall know the peace which passeth understanding.

**I**N spite of all the distractions of modern times every man knows he must deal with the Four Last Things. The Lord *is* and He *is* eternal.

We are confronted with Christ and a man must make his decision about Him, "now in the time of this mortal life when He comes in great humility," or at death, "that last great day when He shall come again in His glorious majesty" — in other words, when a man comes into the presence of the living God.

The subject of hell has not been popular in the modern pulpit. The wrath of God has become almost taboo. A whole generation of Christians has grown up with the impression that the creator and supreme ruler of the universe is a vague sort of force or power, who has no fixed rules, and who under no circumstances should be regarded as a severe judge who will deal justly with mature souls — who are absolutely responsible to Him.

Yet natural reason, below the level of revelation, the human reason of nature and nature's God, because of the kind of being man *is*, leads to the necessity of divine justice. In other words, even old pagans, like the Greek dramatists, knew that justice is demanded by nature. The neo-pagan, modern unbeliever cannot avoid this. The Church does not say "This is true *because* the Bible says so." The Church, at this point, relying upon natural reason, says: "This is true, *therefore*, it is in the Bible."

The Book of Common Prayer is replete with teaching about judgment and hell, and it is found on almost every page of the Holy Bible. There are technical definitions of the word hell, but the main thing to remember is the concept that lies behind the word. In summary it de-

## Welcome to the NCCCUSA



THE inauguration of the National Council of the Churches of Christ in the USA is news of first importance to American Christians. And the election of our own Presiding Bishop, the Most Rev. Henry Knox Sherrill, as its first president, is a signal honor to our own Church, as well as a recognition of Bishop Sherrill's personal leadership and ability. We congratulate him, and we feel that the NCCCUSA is also to be congratulated on its choice of a leader.

We hope that our churches generally will give thanks for the formation of the NCCCUSA. It would also be well if the rector of each parish would explain to his congregation just what this new organization is, and the relationship of our own Church to it.

First, it would be well to clear away some misunderstandings that may arise, and to set forth plainly what the NCCCUSA is not. It is not a super-Church, a United Church, or any kind of Church at all. It has no power to deal with doctrinal questions and no governing authority over its constituent bodies. It cannot dictate to the Episcopal Church, or to any other communion, in any way whatever. It has no control over the General Convention or the National Council of our own Church, or over similar organs of other members.

Moreover, membership in the NCCCUSA does not in any respect alter the ecclesiastical position of the Episcopal Church, or affect its doctrine, discipline, or worship. It does not commit this Church to recognition of the orders, sacraments, or practices of any other religious body, Orthodox or Protestant, nor does it commit them to recognition of ours. It does not involve us in any form of intercommunion, open communion, or other sacramental relationship. It does not mean abandonment or modification of any doctrine of the Church, nor the undermining of the authority of the Book of Common Prayer. It does not commit us to the determination of our missionary policies by a super-agency, nor does it restrict us in any of our parochial, diocesan, or Church-wide policies and programs.

The constitution of the NCCCUSA specifically provides that the Council shall have no authority or administrative control over the Churches which constitute its membership. Specifically, it is declared that it shall have no authority to prescribe a common creed, or form of church government, or form of worship, or to limit the autonomy of the Churches cooperating in it.

So much for the negative side. What, then, is the

National Council of Churches, and what is the relationship of the Episcopal Church to it?

The purpose of the National Council of Churches is to create a representative cooperating agency where in the member bodies may consult and make plans for coordinated activities in the areas of home and foreign missions, of the Christian education, and of Christian life and work. It will unite, continue, and extend the activities formerly sponsored by eight interdenominational agencies, in most of which the Episcopal Church has long played an important part. These agencies, which have now ceased to have separate existence, were the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the Missionary Education Movement, the National Protestant Council on Higher Education, the United Council of Church Women, and the United Stewardship Council.

THE National Council of Churches is set up on a thoroughly representative basis, with its members and even its executive committee composed of officially appointed representatives of the member communions, roughly in proportion to their respective sizes. Between sessions of its General Assembly, which will presumably meet biennially, its work will be carried on through four divisions under the supervision of the General Board. This body alone is authorized to make "pronouncements," and those only in the form of recommendations.

There are some things about the NCCCUSA that we do not like, but we hope that the membership of the Episcopal Church will exercise an ameliorating influence as the new organization "shakes down." We frankly disapprove the tendency of many of its officials to refer to the NCCCUSA as a federation of "Protestant and Orthodox denominations." The Episcopal Church is both protestant and orthodox; but it is also and primarily Catholic, and is not a "denomination." We are not willing to abandon the term "Catholic" to the Church of Rome, which in fact has almost ceased to merit it by its unscriptural additions to the Catholic faith. We do vigorously protest to the NCCCUSA against this loose terminology; we trust that our representatives in the General Board will bring the matter up at its next session, and insist that the Council's publicity representatives find some more accurate descriptive phrase. We have ourselves suggested "cooperating Christian Churches," leaving those who do not cooperate to describe themselves in any way they see fit. The NCCCUSA will be weakened, not

strengthened, if it seems to acquiesce in being considered as merely a super-Protestant agency.

And we also want to take this opportunity, at the outset of the NCCCUSA, to caution it against invading the rights of its member Churches to exercise missionary jurisdiction and control, at home or abroad. One of the things that caused the Episcopal Church to hesitate so long about joining the Federal Council of Churches was its sponsorship of a "United Church" in the Panama Canal Zone, in direct rivalry to the long-established work of the Episcopal Church in its missionary district of the Canal Zone. The Episcopal Church cannot permit the funds that it contributes to this coöperative agency to be used to undermine its own work, or to set up a rival jurisdiction. If that were done, the NCCCUSA would instantly forfeit the support of a considerable body of Churchmen. We know that Lutherans and members of other centrally-organized communions share our convictions in this respect.

These, however, are words of caution spoken from within the fellowship, not criticisms from without.

We rejoice in the formation of the National Council of the Churches of Christ in the USA. We are glad that our own Church is one of the charter members of it, and we rejoice that our Presiding Bishop has been elected its first president. We hope and pray that it will justify the high hopes that are placed in it by the millions of members of its constituent bodies, and we wish it long life and the blessings of the Lord and Saviour in whose Name it is set up, and to whose service it is dedicated.

### *Uphill Work*

THE American charge that Communist China is guilty of open aggression in Korea brings the United Nations face to face with a vital and difficult decision. If that charge is upheld, and if General MacArthur is authorized by the UN to bomb supply lines above the Manchurian border, it may mean that a third World War is upon us. If the UN backs down, and yields to Communist aggression, it may mean the end of international coöperation for peace. And there is the further danger, mentioned by Mr. Acheson, that the Red Chinese invasion of Korea may be a screen to aggression by Soviet Russia in Europe.

It is easy to accuse the United Nations of talking ceaselessly while American and Allied troops are fighting and dying in Korea. But so long as there is any hope of localizing the conflict, by reassuring the Chinese that our objective is not war but peace, those words are not wasted. Hasty words or ill-considered action at this point might very easily precipitate the war we are trying to avoid. We hope therefore that neither the United States nor the United Nations will yield to the voices that are beginning to shout that we should use the atom bomb and get it over with, or that we should serve an ultimatum on Soviet Russia

and follow it with war if we don't receive prompt satisfaction. Such irresponsible statements are gravely imperilling the slim hope that still remains.

But we must not countenance a new "Munich." Appeasement, whether of Communist China or of Soviet Russia, can only delay the evil hour and give aid and comfort to the aggressors. There is a time in world relations for the expression of moral indignation, and the UN is the proper place to register it. No settlement based on the untenable theory that right and wrong are equally entitled to consideration can possibly lead to justice or world peace. We agree with the hope, expressed by a member of the U.S. Senate, that Mr. Attlee has not come to Washington bearing Mr. Chamberlain's umbrella.

President Truman has said that this country will take every honorable step to avoid the extension of the Korean conflict into China proper, or any other part of the Far East. Responsible leaders of both parties support him in this determination. But "honorable means" cannot be interpreted as yielding to aggression or surrendering the gains that have already been made in Korea. There must be concessions on both sides if peace is to be restored.

"Peace is uphill work," said Secretary-General Trygve Lie last June, adding: "These are discouraging and dangerous times for all those who believe in peace. But the world can never accept the thesis of despair — the thesis of final and irreconcilable conflict."

This is not a time for despair, nor for the playing of international politics. It is a time when the prayers of Christian men and women everywhere should uphold the efforts of those in positions of leadership in all countries, and particularly in the United Nations, who are trying to do the uphill work of bringing peace out of a sadly disordered world.

### *"Newspeak" in the UN*

WITH the arrival of the Communist Chinese delegation at Lake Success, "Newspeak" became the language of the day in the UN Security Council. "Newspeak," it will be remembered, was the topsyturvy language in which the followers of Big Brother in George Orwell's *Nineteen Eighty-Four* managed to invert the truth. General Wu has proved to be as apt a pupil as Messrs. Vishinsky and Malik in the use of this linguistic perversion.

Thus while 200,000 Red Chinese troops, supported by jet planes and supplied from Manchuria by a well-organized logistic organization, are attacking UN sources in Korea, the Chinese Communist delegation blandly asserts that there are only a few volunteers from his country assisting the North Koreans in repelling an American "aggression." In spite of the fact that there are no American troops in Formosa, he charges the United States with invasion of that island.

Anne O'Hare McCormick, in the New York

*Times*, comments: "Since the arrival of the delegates from Peiping the UN headquarters has been like a colony in some never-never land where everything is upside down. You sit in windowless, uneasy rooms and grow dizzy listening to aggressors accuse the victim and the United Nations of their own acts of aggression. You hear words so twisted out of their true meaning that all sense is wrung out of them. . . . It cannot be said any more that the methods and habits of totalitarian states are unknown to us. Moscow brings to Lake Success the most powerful weapons in the home arsenal — hate and lies, inverted logic, a violence of language that is meant to sound like a cannonade. China is another weapon. Mr. Vishinsky and Mr. Malik are fighting a war here as purposefully as the Chinese Communists are battling in Korea. . . ."

Just as it is difficult to combat fantasy with fact, in the case of a diseased mind, so it is almost impossible to refute the Communist Newspeak with logic, in the case of minds poisoned by indoctrination in the technique of the Big Lie. Particularly is this true when it is apparent that the Russians and the Communist Chinese are not using language to express ideas, but as an instrument of national policy — indeed, as a weapon of ideological warfare. The "debate" at Lake Success can really hardly be dignified by that term; but at least the Western world is given a plain example of the Communist technique of using words as weapons, and the United Nations will be in a position to act accordingly.

### *Churchmen and the Bible*

**C**HURCHMEN are funny about the Bible. On the one hand, they use it constantly in their services of public worship, for the Prayer Book services draw heavily upon both the New Testament and the Old, including the Apocrypha. On the other hand, despite the beneficial influence of *Forward Day-by-Day*, we suspect that Episcopalians do less Bible reading privately, or in family groups, than do the members of many other Christian bodies. Why is this?

Perhaps it is because the term "Bible Christians" has fallen into disrepute, as being a term applied to some of the more esoteric evangelistic sects. Perhaps it is because we absorb a certain amount of Biblical knowledge from Morning and Evening Prayer, and from the Holy Communion. Perhaps it is because it is somehow not considered "proper" to be seen reading the Bible.

Whatever the reason, the fact is to be deplored. For if we not only hear the words of Holy Scripture in the public services of the Church, but also "read, mark, learn, and inwardly digest them," then do they become truly a part of our inner being. And if we are to derive the "patience and comfort" of God's holy Word — "steadfastness and encouragement" are the contemporary meanings given by Massey Shepherd to these archaic words — if we are to find in them

"the blessed hope of everlasting life," then we must make them our own by frequent reading and meditation.

Let's resolve this Advent to make regular Bible reading and meditation a part of our daily life.



**N**OVEMBER was a rugged month in most parts of the country. Floods in the Far West, bitter cold in the Rocky Mountain area, heavy snow in the Middle West, hurricanes in the East and Southeast, all took their toll. But any of these things, or all of them together, are preferable to the bitter warfare in which our troops are engaged in Korea.

DECEMBER is getting off to a busy start in New York. There may be wars and rumors of wars, and the stock market has had a bad case of the jitters, but the stores are crowded with Christmas shoppers and there is no sign that the average man is curtailing his standard of living.

THE 1951 *Living Church Annual* has gone to press, but it will not be ready for general distribution until December 27th. Now is the time for all good parsons to maintain their status quo, if they want to be listed properly in the *Annual*.

HERE'S a sneak preview of some statistics to be reported in the new *Annual*. The numbers of the clergy, and ordinations both to the diaconate and the priesthood, are at a new high. There are more postulants and more lay readers than ever before; also more confirmations, and an increase in baptisms, though the latter figure is not as high as it was two years ago.

TOTAL COMMUNICANTS, 1,688,611; total baptized persons, 2,540,548; both new highs. And for the first time since 1935 there are more than half a million scholars in the Church (Sunday) schools.

MAYBE you think Thanksgiving Day was early this year; but it will be earlier next year — November 22d instead of 23d. That's the earliest it can come, as November will begin on a Thursday. Incidentally, the Prayer Book still says that the first Thursday in November shall be observed as Thanksgiving Day, unless some other day be appointed by the Civil Authority; so if the President ever neglected to proclaim the day, and the Governor also failed to do so, Thanksgiving, for Churchmen, would automatically move up three weeks (which would mean All Saints' Day in a year like 1951!).

IT'S LATE for this story, but it's too good to keep for another year. A Middle Western priest and his wife were shopping in New York, and ran into a crowd as they went up Fifth Avenue toward Best's. When they came to a police barrier, they tried to detour around it; but a policeman spied the clergyman and motioned him inside the barrier. He followed up some steps, and looked back to see what had become of his wife. She was being held back by another policeman, and was making frantic signs to her husband. He began to take note of his surroundings, and found himself next to an imposing clerical figure in a brilliant cassock. To his horror, he realized that he was standing on the steps of St. Patrick's Cathedral, reviewing the Columbus Day parade alongside Cardinal Spellman!

*Clifford P. Morehouse*



## A Commentary on American Life

**J**UST published for the Swedish Pioneer Historical Society by the University of Minnesota Press, at Minneapolis, is *A Pioneer in Northwest America 1841-1858*, The Memoirs of Gustaf Unonius (Vol. I), translated from the Swedish by Jonas O. Backlund, edited by Nils W. Olsson, with an introduction by George M. Stephenson.

This volume, covering the first year or so of the period named, is not only a fascinating account of the four months' trip of Unonius and his bride from Uppsala, Sweden, to Milwaukee, U.S.A. (near which the young couple established a home at Pine Lake, Wis.), but is also a charming commentary on American life at that time. The introduction and notes make it worthy of the serious student of history, while the general reader will enjoy it as he would a novel. Both will look forward to the appearance of Vol. II, promised for the early future.

But what will captivate Churchpeople are the allusions to James Lloyd Breck, missionary and founder of Nashotah House, and to customs of the Episcopal Church in the early 40's, to be found in this volume published almost a century ago after the author's return to Sweden, and now for the first time made available in an English translation by the editor of the Swedish Language newspaper, *Svenska Amerikanaren Trinunen*, Chicago.

In 1845 — four years after coming to America — Gustaf Unonius was ordained deacon and priest by Bishop Kemper, serving from 1849-58 as rector of St. Ansgarius' Church, Chicago. He died in Sweden in 1902 at the age of 92.

**T**HE present pastor of the downtown (R.C.) St. Peter's Church, New York city, was asked by so many what priests did with themselves, that he had some of the answers printed in leaflet form to hand out to such questioners.

These answers eventually grew into a book, just published: *Roman Collar* (Macmillan. Pp. xii, 251. \$3), which tells the story of the priestly life in terms of Fr. Moore's experience of this, first as assistant at St. Peter's, New York, then as director for nearly two decades of the "division of social action of the Catholic charities of the archdiocese of New York" (which involved him in nationwide movements toward social betterment), and finally "back home" as pastor of St. Peter's.

The book is an interesting account, well written, of the work of an obviously devoted priest and true pastor of

souls who, because of his love of souls, let his priesthood permeate into the wider areas of social work, scouting, and slum clearance. The treatment is characterized by a breadth and charitableness of outlook — and throughout, by a genuine sense of humor.

**A** SHORT HISTORY OF THE ENGLISH REFORMATION, by Gordon Crosse (Mowbray. Pp. 125. Paper, \$1.05) provides excellent ammunition in the "cold war," at present waged with considerable vigor, to gain converts from Anglicanism to Rome. Anglicans who read and study such a presentation as this will be strengthened in our Church's position; and one cannot help wondering at the miraculous effect if Roman clergy and laity could be brought to read it!

There is balance and fairness in the author's treatment of his subject, as well as candidness in stating weaknesses, inconsistencies and even injustices on the Church's part, as under the domination of successive sovereigns she moved forward under God into that position which is hers, as "retaining the essentials of Catholicism in doctrine, the Apostolic Ministry, the Creeds and Sacraments, together with certain Puritan ideals in morals and self-discipline."

The opening chapters, which give the setting of the Reformation, are particularly interesting and valuable. The occasion of the breach with Rome is as clearly and succinctly put as this reviewer has seen anywhere. Rapaciousness on the part of Henry and his ministers is not minimized, nor the comparative helplessness of the Church, during the regency in the next reign, with the carrying out of so much that the extreme reformers desired. The return to the Papacy under Mary is shown as, in a sense, a necessary step leading to the settlement under Elizabeth, the true Elizabethan settlement being defined as that process whereby the Church "was well on its way to becoming established not only by law but in the hearts of the people. . . ."

The author's tribute to Archbishop Parker — "wise in his administration, tolerant but firm, divining the true character of the English Church" — is that he may be justly saluted as "the father of modern Anglicanism." Appreciative reference must be made to the final chap-

ter, and to the helpful footnotes throughout the book.

**T**WO classes of readers will enjoy Margaret Scherf's ecclesiastically motivated detective novel, *The Curious Custard Pie* (Doubleday. Pp. 218. \$2.25): (1) those who have read her *Always Murder a Friend* and *Gilbert's Last Toothache*, and (2) those who haven't.

In *The Curious Custard Pie* the Rev. Martin Buel, rector of Christ Church, Farrington, Mont., appears again in his familiar role of amateur sleuth. One meets many old friends: Clyde Hunnicut, Dr. and Mrs. Cole, Mrs. McCoy and Helen, Bishop Kingsley (meek and mild), Archdeacon Bailey (and of course Beekie and "Bascomb"), as well as several new ones (including a visiting English vicar)—all of them real characters. Need a reviewer say more?

### Of Interest

**T**HE CONCEPT OF ETHICS IN THE HISTORY OF ECONOMICS, by Joseph F. Flurbacher (New York: Vantage Press, Inc. Pp. ix, 460. \$5). A documented study of the extent to which scientific economics has admitted considerations of ethics to its purview.

*From Luther to Kierkegaard*, by Jaroslav Pelikan (Concordia Publishing House. Pp. VII, 171. \$2.75). An analysis of the interrelations between philosophical thought and Lutheran theology.

*Newman at Oxford*, by R. D. Middleton (Oxford Press. Pp. 283. \$5). A carefully documented study, enlivened by charming illustrations from prints, portraits, and pencil drawings of the period. Attractive paper, typography, and binding. To be reviewed at greater length later.

*The Clue to Christian Education*, by Randolph Crump Miller (Scribner's Sons. Pp. 202. \$2.75). "An attempt to state in turn each of the great Christian doctrines in popular adult terms, and then to enquire how the doctrine may be presented to children of different ages." To be more fully reviewed later (but see also page 6 of this issue).

*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XIII, Index* (Grand Rapids: Baker Book House. Pp. 237. \$4.50). Contains also a conspectus of contributors.



## NEW YORK

### ECF Committee

Mr. Harry M. Addinsell, chairman of the board of the First Boston Corporation, has accepted the chairmanship of a New York city committee which will seek gifts and bequests for the Episcopal Church Foundation. The New York city committee is in the process of formation. Mr. Addinsell is a director of the Foundation and a member of the National Council.

## NEWARK

### House of Prayer Is 100

The House of Prayer, Newark, N. J., (with the cross on the steeple set on a slant to make it more visible down Broad Street) on November 5th opened a week of special services commemorating the 100th anniversary of its consecration.

The 77-year-old rector, the Rev. William F. Venables, marked his 30th year as pastor of the Church on October 14th.

The cornerstone of the House of Prayer was laid in 1847, and the Church building consecrated in 1850. Included in the purchase of the site was the old Dutch farmhouse built by John Plume about 1709, where the first services were held while the Church was being built. The church was consecrated by George Washington Doane. While other churches were commonly closed through the week in those days, the House of Prayer was kept open week-days for prayer and meditation. It served a real need in north Newark, because Grace Church and Trinity Cathedral were quite a distance from the neighborhood ministered to.

The brownstone Plume farmhouse, now the rectory, is the very one in which the Rev. Hannibal Goodwin invented photographic film in a third-floor laboratory in 1887. Lincoln visited the rectory in 1861, and Washington is believed to have slept there in 1777. During the Revolution, Ann Van Wageningen Plume drove Hessian soldiers from the parlor when she found them chopping wood there, and later locked an unwary soldier in the ice house.

Both church and rectory escaped demolition in 1948 when engineers agreed to change proposed plans for the approach to the Stickel Bridge.

Fr. Venables has been in the ministry 50 years, and is assisted at the House of Prayer by the Rev. Walter G. Griggs.

The anniversary services began with a corporate Communion and Communion breakfast on November 5th. At 10:30 there was a Mass with procession at which the sermon was preached by the

Rev. Henry Charlton Beck of Pennington, author of *The Jersey Genesis* and other historical books.

The Rev. Dr. Gregory Mabry, rector of St. Paul's, Brooklyn, who was assistant at the House of Prayer before World War I, was preacher at the evening service that day.

## WESTERN MICHIGAN

### Diamond Jubilee

The Presiding Bishop preached the sermon at the great service of thanksgiving which was held in the Cathedral Church of St. Mark, Grand Rapids, on October 27th, bringing to a climax the Diamond Jubilee festival which had been held for two days in observance of the 75th anniversary of the diocese of Western Michigan. For 39 years prior to 1875, Western Michigan had been a part of the diocese of Michigan.

The Diamond Jubilee opened with a luncheon in Grace Church with Bishop Whittemore, the diocesan, giving the keynote address. During the afternoon a memorial service was held for Western Michigan's second diocesan, Bishop McCormick, and at the same time, a service was held in Ann Arbor, Mich., for the first diocesan, Bishop Gillespie, who served the diocese for 33 years after its organization in 1875.

The Rev. Joseph G. Moore of Seabury-Western, who is making a survey of the diocese, was the speaker at the banquet which was attended by more than 300 persons from every parish and mission in the diocese. Bishop Hubbard, suffragan of Michigan, and Bishop Page of Northern Michigan represented the other dioceses in the state. St. Gregory's Priory in Three Rivers was represented by Dom Francis H. Bacon and Fr. Leo Patterson.

After a celebration of the Holy Communion in St. Mark's Cathedral on Friday morning, several workshops were held. The Rev. Arnold M. Lewis was the leader for the men, Mrs. Theodore O. Wedel of Washington led the women, the Rev. E. Dargan Butt spoke to the clergy, and the Rev. James A. Pike of Columbia University conducted a session for young people.

A reception was held for the Presiding Bishop on Friday afternoon and a program of organ music was presented by Frank K. Owen, organist-choirmaster of St. Luke's Church, Kalamazoo, preceding the service in the Cathedral where the attendance was around 700. The Very Rev. William T. Reeves, Jr., was instituted as dean during the service.

The Churchman's Association of Western Michigan held its annual meet-

ing on Friday and elected F. W. Richter, president; M. E. Burr, vice president; W. W. Atwell, secretary; and F. Holland, treasurer.

## LIBERIA

### Ground-Breaking

Students and teachers of the interior village schools of Cape Mount—Diaa, Mambo, Bendajai and Balomah—gathered together at Balomah for the observance of United Nations Day, reports the Rev. E. Bolling Robertson of Monrovia. Ground was broken for the beginning of the semi-permanent building program at the village schools. The money from this year's Birthday Thank Offering will be given for this project.

On the Feast of St. Simon and St. Jude, St. Andrew's Chapel in Balomah was set apart.

After that ceremony 20 school boys and a clan chief were baptized. On Sunday 29 were confirmed and five baptized.

## PUERTO RICO

### Religion in New Constitution

Bishop Boynton is one of the two non-Roman leaders of Puerto Rico who have announced their readiness to hold conversations with the Island's Roman Catholic bishops about the clauses on religion to be incorporated in the new constitution.

The other leader is Dr. Angel M. Mergal, president of the Association of



**BISHOP BOYNTON.** *Conversations with Roman Catholics.*

(Continued from page 12)

Evangelical Churches. They asked Roman Catholic Bishops James P. Davis of San Juan and James E. McManus of Ponce, who originally proposed such a consultation, to set a date for the meeting.

Although Bishop Boynton is now suffragan of New York [L. C., November 12th] he is still in charge of the Puerto Rico Church.

The Roman Catholic bishops previously had indicated that they would accept Dr. Mergal and Bishop Boynton as "two responsible leaders among non-Roman Catholics" with whom they would confer on the constitutional issue.

Bishops Davis and McManus declined, however, to participate in a round-table discussion on Church-State relations with two other local non-Roman clergymen, the Rev. J. R. Lebron Velazquez and the Rev. J. F. Rodriguez. These two ministers are leaders of the Puerto Rican League for the Separation of Church and State which, the Roman Catholics said, "is neither a religious organization nor a responsible group."

Congress voted to permit the holding of a referendum in Puerto Rico on June 4, 1951, to determine whether the Island population wants to draft its own constitution.

[RNS]

## ALABAMA

### Police Station Church School

The police department of Mountain Brook, Ala., has come to the rescue of the overcrowded Church school of St. Luke's Church, by permitting the use of the police station for classes for nearly 40 of the children. Previously classes were meeting in the rector's automobile, in station wagons, or any other spot where children could congregate. The enrollment of pupils and staff is 175.

## LOUISIANA

### Missions and Retreat

Autumn, 1950, saw three missions and the annual retreat of clergy conducted in the diocese of Louisiana.

The Rev. Daniel A. McGregor, former chairman of the National Council's Department of Christian Education and visiting professor of theology at the University of the South, conducted two missions.

Preaching first at the Church of the Holy Trinity, New Roads, Dr. McGregor led communicants of a wide area surrounding that town in thinking out their way to God. The field comprises churches in nearby Innis, Morganza, and Lakeland, which are under the care of the Rev. J. Philson Williamson.

After a week-long series in New Roads, Dr. McGregor journeyed to Pineville, La., where he preached a mission for another week in historic Mt. Olivet Church. The Rev. J. Rayford McLean is rector of this parish.

The annual retreat of the clergy of the diocese was held at Camp Hardtner, the diocesan camp and conference center near Alexandria, from October 23d through 26th. The Rev. William R. Turkington, OHC, headmaster at St. Andrew's School, Sewanee, Tenn., was the conductor.

Attendance each night during a three-day mission conducted by Bishop Hines, Coadjutor of Texas, at St. John's, Thibodaux, La., was well over 125. Not only members of St. John's, which is listed in the 1950 LIVING CHURCH ANNUAL, as having 48 communicants, but Churchmen and women from neighboring parishes attended. The rector, the Rev. George F. Wharton, considered the turn out "very fine" for a predominantly Roman Catholic community.

During the mission Bishop Hines received into St. John's two members by confirmation and three from the Roman Catholic Church. On the second day of the mission he spoke at morning assemblies of the local high school and of the Francis T. Nicholls Junior College, and at a noon meeting of the local Rotary Club.

Daily meetings of the mission included a celebration of the Holy Communion at 7 AM, a period of instruction for the women of the church at 4 PM, and an evening service with evening prayer, sermon, and question box.

## SOUTHWESTERN VA.

### Bishop's Plan

Several years ago Bishop Phillips of Southwestern Virginia thought that it would be an excellent scheme for the diocese to select each year one special advance work objective, to be financed chiefly by the woman's auxiliary, the laymen's league, the youth commission, and, corporately, by the men in churches that do not have chapters of the laymen's league. Congregations could "chip in," too.

Everybody liked the idea and the "Bishop's Plan" was organized in 1945 with a parish house for St. Mark's Church at Clifford as the first objective. The product of the Bishop's Plan that first year was about \$3,500.

For various reasons actual construction had to be postponed until 1950. Now the building has been completed. Interest had brought the amount of the "Bishop's Plan for Clifford" up to \$3,939.02 and the remainder of the cost was borne by the congregation.

and cry out for forgiveness? Or did he look into the face of Jesus and hand to Him the belated jewels of discipleship? Or did he again put his case before the Lord, "I have kept the law. I have been just?" Did Jesus again have to watch the rich young ruler of this world walk away from the throne with sorrow? I hope not. The rich young ruler would never be satisfied on the outskirts of the Beautiful City. His personality called for better things.

All that was a very long time ago. We say if we were the rich young ruler we would gladly have followed the Master. Would we? Then we are. Then there is nothing that stands between us and our Lord, not wealth, not self-seeking, not jealousy, not hate of our brothers, not unkindness, not the inordinate love of pleasure.

Can we say that? If we can, we are building a cathedral in the skies, a building not made with hands.

Then for us there will be no sorrowful turning away, no handing of belated jewels into His loving hands, but the sound of soft music of those who welcome us with joy, the light in the eyes of our Lord, for a disciple come home.

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# DEATHS

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

### William Treacey Weston, Priest

The Rev. William Treacey Weston, retired vicar of the Church of the Advent, Blomfield, N. J., died November 11th at his home in Upper Montclair, N. J., at the age of 69.

Born in New York city, Fr. Weston was graduated from St. Stephen's College in 1906, and was ordained in Albany Cathedral in 1909. His parishes included Greenville, N. Y., Troy, N. Y., and Brandon, Vt., before becoming general supervisor and secretary of the Seamen's Church Institute of America, which post he held for 20 years before going to Bloomfield in 1936. Ill health brought about his retirement in 1948.

Fr. Weston is survived by his wife, May Robinson Harris Weston; a daughter, Mrs. Barton F. Thompson of Maplewood, N. J.; a son, William Treacey Weston, Jr., Upper Montclair; a sister, Miss Carrie E. Weston of California; a brother, Alfred J. Weston of California; and three grandsons.

### Benjamin Fish Thompson, Priest

The Rev. Benjamin Fish Thompson, 93, honorary canon of the Cathedral Church of St. John in Wilmington, Del., and from 1910 to 1939 rector of Christ Church, Dover, Del., died November 5th after an illness of several months.

Fr. Thompson was born at Bordentown, N. J., son of Samuel Thompson and Mary Heyl. He was graduated from General Theological Seminary in 1884, was made deacon in June of that year and priest in 1885.

He served as deacon-in-charge of St. Mary's, Keyport, N. J., in 1884. Before going to Christ Church, Dover, he was curate of St. Mark's, Mauch Chunk, Pa.; rector of St. John's, Ashland, Pa.; rector of St. Michael's, Birdsboro, Pa.; general missionary, at Bethlehem, Pa. While in Dover he was also priest-in-charge of St. Paul's Chapel, Camden.

He served six times as a deputy to the General Convention, and was active in many diocesan departments and committees.

In 1886 he married Edith Chapman Stockett, whose death occurred a few months ago. Of four children, two sons survive him, John Stockett Thompson, and William Heyl Thompson, both of Philadelphia, Pa.

### Edmund True Simpson, Priest

The Rev. Edmund True Simpson died on October 10th, at the age of 84, in California.

The Rev. Mr. Simpson was born on May 2, 1866, in Ireland, the son of a clergyman. He attended Seabury Divinity School, Faribault, Minn., and was or-

dained deacon in 1892, and priest in 1894. He first served Grace Church, Hurley, S. D., in 1892 and 1893, then St. Paul's, Brookings, S. D., from 1894 to 1897.

In the latter year, he came to Portland, Ore., where he was priest-in-charge of St. Mark's parish missions, and All Saints' Chapel, Portland. He served the Church of the Good Samaritan, Corvallis, Ore., in 1905 and 1906, moving from there to Honolulu, where he was in charge of the Hawaiian congregation at St. Andrew's. In 1908 he was made a Canon of St. Andrew's Cathedral, Honolulu.

Returning to Oregon in 1910, he served St. Mark's, Hood River, St. Mary's, Eugene, and St. Stephen's, Newport. He was rector of the Church of the Good Samaritan, Corvallis from 1916 to 1925. In 1927 he became the rural missionary of the Salome district of the district of Arizona, serving there until his retirement in 1935.

After his retirement, the Rev. Mr. Simpson served as chaplain for St. Luke's Sanatorium, Phoenix, Ariz., from 1937 to 1944.

The Rev. Mr. Simpson was a deputy to General Convention in 1901, 1919, and 1922.

He is survived by his wife, and by two

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## DEATHS

sons, S. Douglas, and Roger, both of whom are commissioned officers in the United States Navy.

### Percy Foster Hall, Priest

The Rev. Dr. Percy Foster Hall, rector emeritus of St. Paul's Church, Alexandria, Va., died at his home October 31st.

He was born at Leeds, England, on August 23, 1863, the son of Thomas and Isabella Jane Foster Hall.

In 1879 the family moved to New York and, after some time in business, Dr. Hall assisted in missions at Fort Hamilton and Parkville, N. Y., while preparing to enter Columbia College. He was graduated from Columbia in 1888. He studied at General Seminary in 1890 and 1891.

In 1884 he was a lay reader at St. George's, Brooklyn, N. Y., and for three years at Emmanuel (now St. Martin's), Brooklyn. Then he was successively lay reader and Sunday School superintendent at Grace Chapel, New York city, and lay reader in charge of the church at Lake Ronkonkoma, L. I.

He was ordained deacon in 1889 and priest in 1893.

Dr. Hall was assistant secretary of the House of Bishops in 1913.

On May 15, 1921, he became rector of St. Paul's, Alexandria. He retired in August 1937.

Mrs. Hall, the former Frederika Parrott, of Arden, N. Y., died in 1947. Surviving are: three sons, Percy Arden Hall, of Guilford, Conn., Frederick Parrott Hall, of South Orange, N. J., and the Rev. Reginald Foster Hall, rector of St. Philip's Church, Laurel, Md.; a daughter, Miss Margery Arden Hall, of Alexandria, Va., two sisters, Miss Jessie Hall, of Harrogate, England, and Mrs. Louis B. Thacher, of Milton, Mass.; eight grandchildren; and four great grandchildren.

### Pierre McDonald Bleeker, Priest

The Rev. Pierre McDonald Bleeker was reportedly the oldest living graduate of General Theological Seminary. He died on September 25th at Cambridge, Mass.

Fr. Bleeker was graduated from General in 1879 and ordained deacon that same year. He was ordained priest in 1881 by Bishop Tuttle.

After the death of his first wife, Abigail Armstrong Lees, Fr. Bleeker married Phoebe Prout. She died some years ago.

From 1879 to 1882 Fr. Bleeker was assistant at the Church of the Good Shepherd, Ogden, Utah; From 1882 to 1887 he was missionary at St. John's, Logan, Utah; from 1887 to 1889, rector of St. James' Church, Upper Montclair, N. J. The remainder of his minis-

## ✦ Those Who Follow Bear Crosses, Too! ✦

It's easier to slide downward than to climb. It's easier to let go and follow our hungers than to climb upward and discipline them. Our climbings are NOT the comfortable traversing of the level, easy walkings of life. Climbing suggests ruggedness. Ruggedness in religion suggests CROSSES. Crosses suggest starkness, bleakness, anguish, PAIN. Following Christ is ALWAYS upward, and it CAN be rugged, and it CAN cause starkness and anguish, and THEY can well be some of the crosses which Christians may HAVE to carry if they would follow Christ, and bear His guerdon and live His life. Those who follow Him must carry a cross, as He did.

Do you know yours? Have you faced it squarely? Are you REALLY CARRYING it, or do you dodge it? Those who follow Jesus CARRY their crosses.

Let's ponder a bit together. Where in our lives are we unhappy? Where are we frustrated? Where have renunciations overtaken our lives? What apparently unfair burdens have been put upon us? Or unemployment? Or financial reverses? Or grief? THESE can well be crosses. Some of us too fatalistically accept our jolts, and make no effort to overcome or improve them. THAT is NOT religion. But, when after a day-by-day experience we learn our cross, maybe a long-term one, have we shouldered it and followed Christ as He continues to shoulder US, who will ALWAYS be HIS cross? Have we?

Then, as a lift, let's always remember that He'll come back and help us with our crosses, too, if we ask Him. Have we asked Him lately?

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## DEATHS

try he served in New York, at St. Margaret's, Staatsburgh; Christ Church, Schenectady; St. Paul's, Raymertown; St. Luke's, Mechanicsville. He retired in 1933 after serving Trinity Church, Ashland, N. Y., for 23 years.

### Sister Esther, CSM

Sister Esther, of the Community of St. Mary, died at St. Mary's Convent, Kenosha, Wis., October 14th.

Sister Esther (in civil life, Esther

Stowe Horne) was born at Fair Haven, Conn., February 13, 1859, the daughter of the Rev. James Wesley Horne, formerly of Jamaica, BWI, and Julia Stowe Tuzo, formerly of Pembroke, Bermuda.

Sister Esther's father was a Wesleyan Methodist minister. Not being a strong child, she spent the greater part of her childhood in Bermuda with an aunt, where she attended the Church of England. The story goes that the Episcopal Church in the Connecticut town where her father was stationed was directly opposite her father's church, but that he not only allowed her to take confirmation instruction, but was present at her confirmation. Sister Esther is reported to have said that the priest who presented her had required her to memorize the Thirty-Nine Articles!

Sister Esther was professed in the Community of St. Mary on October 8, 1887 at Peekskill, N. Y. From 1890 to 1902 she served as Superior of St. Gabriel's School, Peekskill. In 1902 she was sent to take charge of St. Katharine's School, Davenport, Ia., when Bishop Morrison and the trustees asked the Sisters of St. Mary to take over the management of the school.

In 1932 failing health made it necessary for Sister Esther to retire to the convent at Kenosha.

### Elsa L. Heilman

Elsa L. Heilman, wife of the Very Rev. William Charles Heilman, rector of St. Simeon's by-the-Sea, Wildwood, N. J., and dean of the Atlantic convocation, died October 11th in the Surf Hospital, Sea Isle City. Mrs. Heilman was taken to the hospital a week before for an emergency operation. She was injured in an automobile accident September 6th, and apparently was recovering, when complications developed.

Mrs. Heilman was born in New York city and attended the Convent School of the Holy Name, in Brooklyn. In addition to Fr. Heilman, she is survived by two brothers, Joseph C. Heller and Dr. James R. Heller; two sisters, Mrs. James Weres and Mrs. Daniel Grace; one daughter, Mrs. Bert Fischler; and two sons, James, rector of Emanuel Church, Olathe, Kans., and William, rector of Trinity Church, Fort Worth, Texas.

### Marion Bidwell Farrar

The wife of the Rev. Charles O. Farrar, Marion Bidwell Farrar, died November 8th at her home in Delray Beach, Fla.

Surviving, besides her husband, who is rector of St. Paul's Church, Delray, are a son, Charles; a daughter, Mrs. William Harrison Lattimer; a grandson, a sister, and a brother.

Mrs. Farrar was graduated from the

New England Conservatory of Music and was a member of the DAR. She was a member of a New England family which was among the first settlers of what is now Cambridge and Hartford, Conn., and was a descendant of three Colonial governors.

### Frances Westwood Jordan Morris

Mrs. Harold H. Morris, formerly Miss Frances Westwood Jordan, died on November 16th at Villanova, Pa., where she and her husband had been living since his retirement in April, 1949. After their marriage, the Morrises went to Shanghai where Dr. Morris was for 37 years on the staff of St. Luke's and St. Elizabeth's Hospital and St. John's Medical School. Mrs. Morris is survived by her husband and by four children.

### Charles S. Martin

Charles Stuart Martin, 88, warden emeritus of Christ Church parish, Nashville, Tenn., died at his home in that city November 18th.

Son of the Rev. Thomas Ferdinand and Cornelia Mayo Cabell Martin, he came as a youth to Nashville from his native Virginia when his father began a near quarter-century rectorship of St. Ann's parish.

Mr. Martin's church activities began as a tenor soloist in his father's church. He sang in that and other parish choirs in the city and was the organizer of the first vested choir in Christ Church. He served as Sunday School superintendent, at various times, of St. Ann's, Holy Trinity (of which his elder brother was rector), and Christ Church parishes; and as vestryman in all three of these and also of the Church of the Advent.

He organized, at Holy Trinity, the first chapter of the Brotherhood of St. Andrew in Nashville, fostered organization of five other chapters in the city, and was president of the local council into which they were formed. He was a member of the national B.S.A. council from 1883 to 1915.

In the work of the diocese Mr. Martin took for many years a leading part, serving as chairman of the department of finance and church property of the Bishop and Council, as vice chairman of the board of directors of the Episcopal Endowment Corporation (of which he was one of the original incorporators), as representative of the diocese on the board of trustees of the University of the South, and as lay deputy to five sessions of the General Convention.

Mr. Martin is survived by three daughters, with one of whom he had made his home of late years; and by three sisters, seven grandchildren, and four great-grandchildren.

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# CHANGES

## Appointments Accepted

The Rev. James Bennett Edwards, Jr., formerly vicar of St. Paul's Church, Montvale, N. J., will become vicar of St. Luke's Church, Dumont, N. J., on December 15th. Address: 144 Woodridge Pl., Leonia, N. J.

The Rev. John G. Forell, formerly assistant of the Warren County Mission in the diocese of Newark, will become rector of Holy Trinity Church, West Orange, N. J., on December 15th. Address: 315 Main St.

The Rev. Paul Edward Healy, formerly vicar of Christ Mission, Wortendyke, N. J., is now vicar of Christ Church, Totowa Borough, N. J. Address: 103 William Pl., Totowa Boro, Paterson 2, N. J.

The Rev. Herbert H. Hill, formerly rector of St. John's Church, Monticello, N. Y., is now interim priest in charge of St. John's Church, Far Rockaway, L. I., N. Y., during the absence of the rector in service.

The Rev. William L. Jacobs, formerly rector of St. Paul's Church, Newport, Ark., will become rector of Christ Church, Springfield, Ill., on January 1st. Address: 611 E. Jackson St.

The Rev. Willard I. Kile, formerly rector of St. Peter's Church, Pittsburg, Kans., is now priest in charge of St. John's Church, Center Moriches, N. Y. Address: Rectory, Red Bridge Rd. and Ocean Ave.

The Rev. John R. Kittenger, formerly rector of St. James' Church, St. Paul, Minn., is now curate of the Parish of the Holy Comforter, Burlington, N. C. Address: Box 165, Burlington.

The Rev. Knud A. Larsen, formerly rector of Grace Church, Rutherford, N. J., will become Director of Youth Work under the National Council on January 1st.

The Rev. S. George Parrigin, formerly rector of Holy Cross Church, Poplar Bluff, Mo., and priest in charge of St. Paul's Church, Sikeston, will become rector of St. Paul's Church, Houston, Tex., on January 1st.

The Rev. H. T. Rodman, formerly assistant rector of St. Paul's Church, Winston-Salem, N. C., will become priest in charge of St. Alban's Mission, Worland, Wyo., on January 1st. Address: Worland, Wyo.

The Rev. John Spear, formerly curate at St. Michael's Church, New York City, is now rector of St. Alban's Church, Brooklyn. Address: 9408 Farragut Rd., Brooklyn 36.

The Rev. William A. Thomas, formerly rector of St. Thomas' Church, Port Clinton, Ohio, is now rector of Holy Trinity Church, Thermopolis, Wyo., and priest in charge of St. Andrew's Church, Meeteetse. Address: Thermopolis.

The Rev. Royal K. Tucker, retired priest of the diocese of Georgia and a retired chaplain with the rank of colonel, is now locum tenens at St. Paul's Church, Macon, Ga., while the rector is on active duty. Address: 649 College St.

## Armed Forces

Chaplain (Lieut.) Kline d'A. Engle, formerly addressed at Camp Joseph Pendleton, Oceanside, Calif., should now be addressed c/o Division Chaplain, 1st Mar. Div., FMF Pac. FPO, San Francisco.

The Rev. A. W. Hillestad, assistant at Christ Church, LaCrosse, Wis., is one of the clergy who will be available for counseling to the men at Camp McCoy.

The Rev. T. Stewart Matthews, rector of St. Paul's Church, Macon, Ga., is on leave of absence. He will be on active military duty as an air force chaplain.

Chaplain Joseph W. Peoples, Jr., formerly addressed at APO 660, should now be addressed at 437th Troop Carrier Wing, APO 929, Unit 1, c/o P.M., San Francisco.

Chaplain (Lieut.) Edward M. Turner, on leave of absence from the Overseas Department of the National Council, is now on active duty with the Navy. Address: BOQ Room 111, Annex, USNTC, Great Lakes, Ill.

## Resignations

The Rev. W. Frank Allen has resigned as rector of Grace Church, Honesdale, Pa., and has retired from the active ministry. Address: 973 James Ave., South, St. Petersburg, Fla.

The Rev. Bradner J. Moore, formerly in charge of Rosehill Center (Church conference center) at Way, Miss., has retired. Address: 108 N. Murphy St., El Dorado, Ark.

The Rev. Canon Arthur G. W. Pfaffko has resigned as rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., and is taking a sabbatical year after 23 years at Blue Ridge Summit. He is living at Pi Alph House, Buena Vista Spring, and taking services on Sundays where they are required.

The Rev. Dr. Harry Lee Virden, who has been serving Trinity Church, Searcy, Ark., has retired from the active ministry. A priest of the diocese of Arkansas, he will continue to live at 404 N. First St., in Searcy.

## Changes of Address

The Rt. Rev. Dr. Charles F. Boynton, Suffragan Bishop of New York and Bishop in Charge of Puerto Rico and the Virgin Islands, may now be addressed at Synod House, Amsterdam Ave. and 110th St., New York 25.

The Rt. Rev. Dr. Robert E. Gribbin, Retired Bishop of Western North Carolina, formerly addressed at Winstboro, S. C., may now be addressed at Hobe Sound, Fla.

The Rev. Frederick H. Avery, rector of St. Luke's Church, Vancouver, Wash., formerly addressed at 515 E. Twenty-Eighth St., should now be addressed at 412 E. Twenty-Sixth St.

The Rev. Alex N. Keedwell, retired priest of the diocese of Pennsylvania, has returned from England and should be addressed at 6908 Anderson St., Mount Airy, Philadelphia 19.

The Rev. Frank L. Titus, who is serving All Saints' Church, Syracuse, N. Y., formerly ad-

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**LITTLE AMERICAN SHRINE** Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

## TRAVEL

**CATHOLIC CLERGY**, planning to visit England next Summer for the Festival of Britain, who would wish to stay at a spacious Vicarage in London rather than at a hotel, can get room and full board (4 meals including tea) for 4 guineas a week (less than \$12.00). Buses to any place in London. Please communicate with the Rev. Father P. W. Seymour, St. Peter's Vicarage, 208 Kennington Lane, Vauxhall, London, S. E. 11, England.

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# CLASSIFIED

## BOOKS

**NEW CATALOG** of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

**USED AND NEW BOOKS.** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, Eng.

## CHURCH ENVELOPES

**CHURCH** and Church School weekly collection envelopes — duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

## CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

## FOR SALE

**ORGAN**—The perfect Brand New Pipe Organ for only \$4000. Write us for details. Frazee Organ Company, South Natick, Massachusetts.

**MY RURAL HOME** in California twelve miles from Visalia. Large two story adobe house, walls eighteen inches thick. Completely modern, ample livingroom, 4 bedrooms, 3 baths, Sliding door cupboard, upright freezer. One acre oranges, grapefruit and lemons. One acre tree shaded grounds. Immediate possession. Terms. Price \$19,500. Address M. E. Webb, Route 2, Box 606, Visalia, Calif. Phone 4-4073.

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THE LIVING CHURCH

## CHANGES

dressed at 1800 S. Salina St., should now be addressed at 119 McLennan St.

The Rev. W. T. Waterhouse, who recently became rector of St. Peter's Church, Washington, N. C., may be addressed at 219 Isabella Ave.

The Rev. B. F. Williams, who is serving St. Thomas' Church, Pawhuska, Okla., formerly addressed at 817 N. Leahy, should now be addressed at Box 895, Pawhuska.

### Ordinations

#### Priests

**Central New York:** The Rev. R. Sherwood Van Atta was ordained priest on November 16th at Calvary Chapel, McDonough, N. Y., by Bishop Peabody of Central New York. Presenter, the Rev. Philip Pearson, whom he will assist as a missionary in Chenango County; preacher, the Rev. Clayton Melling. Address: Norwich, N. Y.

**Missouri:** The Rev. Russell V. Murphy was ordained priest on December 3d by Bishop Scarlett of Missouri at Christ Church Cathedral, where the ordinand will continue as junior canon. Presenter, the Very Rev. Dr. Sidney E. Sweet; preacher, Canon Early W. Poindexter. Address: 1210 Locust St., St. Louis 3, Mo.

#### Deacons

**Central New York:** The Rev. Robert E. Lengler, a former Methodist minister, was ordained deacon on November 18th by Bishop Higley, Suffragan Bishop of Central New York, at Trinity Church, Canastota, N. Y., where the ordinand will be deacon in charge. He will also serve Gethsemane Church, Sherrill. Presenter, the Rev. Condit Eddy; preacher, the Rev. John Waddicor. Address: 12 Main St., Geneva, N. Y.

**Missouri:** Edward Patterson Dentzer was ordained deacon on December 3d by Bishop Scarlett of Missouri at Grace Church, Kirkwood, Mo., where the new deacon will be assistant. Presenter, the Rev. Charles D. Kean; preacher, the Rev. Edward T. Adkins. Address: 530 N. Holmes Ave.

**Washington:** William John Coulter, director of Christian education at St. Alban's Church, Washington, was ordained to the diaconate by Bishop Dun of Washington on October 29th. Preacher, the Rev. Dr. E. Felix Kloman.

**Western Michigan:** John W. McPheeters, Jr. was ordained deacon in November by Bishop Whittemore of Western Michigan at St. Mark's Cathedral, Grand Rapids. Presenter, the Rev.

Francis J. Foley; preacher, the Very Rev. William T. Reeves, Jr. To be deacon in charge of Trinity Church, Three Rivers.

### Marriages

The Rev. Dudley J. Stroup, rector of the Church of the Epiphany and the Church of the Messiah, Rensselaer, N. Y., and director of public relations for the diocese of Albany, was married on November 11th to Miss Barabar George, daughter of Mr. and Mrs. Joseph W. George of Albany. Bishop Barry of Albany officiated; the Rev. David Richards was celebrant at the Nuptial Eucharist.

### Living Church Correspondents

The Rev. George E. De Mille, who formerly served the Church of the Cross, Ticonderoga, N. Y., and is now rector of Christ Church, Duquesburgh, N. Y., is the new correspondent of THE LIVING CHURCH for the diocese of Albany. Address: R. D. 2, Delanson, N. Y.

### Diocesan Positions

The Rev. Ward R. Smith, rector of St. Paul's Church, Monongahela, Pa., is now chairman of the youth commission of the diocese of Pittsburgh.



## CHURCH SERVICES

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



### OAKLAND, CALIF.

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

### SAN FRANCISCO, CALIF.

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

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

### DENVER, COLO.

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

### WASHINGTON, D. C.

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

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

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

### CHICAGO, ILL.

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

### DECATUR, ILL.

**ST. JOHN'S** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's  
Eu & Ch S; Daily 7:15 MP, 7:30 HC

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri  
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

### BALTIMORE, MD.

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

### DETROIT, MICH.

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

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

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

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

### BUFFALO, N. Y.

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

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

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

### NEW YORK CITY

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

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

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

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

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

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

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

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

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

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

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters.  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily: MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,  
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30  
C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

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

### NEWPORT, R. I.

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

### PROVIDENCE, R. I.

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

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

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