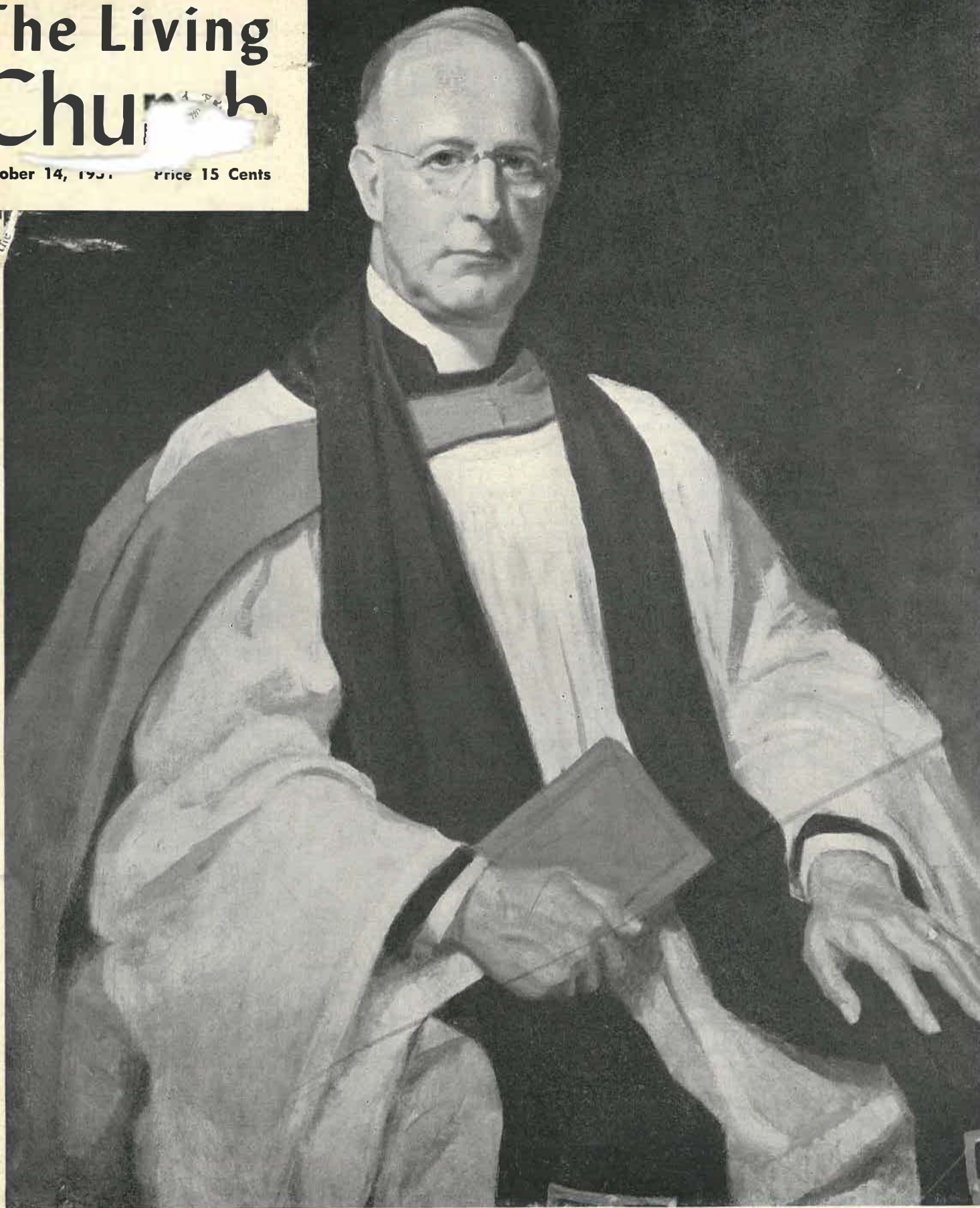


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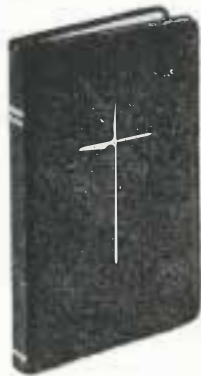
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## LETTERS

### Tuning In

PLEASE continue the "Tuning In" foot-note. . . theological experts do not realize that it is for laymen to understand conclusions and abstract terms often used in publication.

Rockport, Mass.

### The Christian and War

TUNING in [L. C., August 26th] contains the statement that one of the things in any war when ordered by lawful Christian attitudes towards war is "fight-authority."

Such a blanket statement must cause surprise to many who look to THE LIVING CHURCH for accurate and definite information. Yet such a statement as quoted must seem, to more than one, to be ambiguous in the extreme.

Is the Christian to fight in "any" war ordered by lawful authority? What is this "lawful" authority? Does the Christian not still distinguish between a just and an unjust war? What of an unjust war, ordered by a lawful but unjust authority; for just as most wars are unjust so, too, many authorities are lawful but not necessarily just. Yet your statement implies that all lawful authorities are just.

Is it the Christian duty to fight in a war of pure aggression even if ordered by a lawful authority? Your statement falls perilously close to the common misconception of the age, that lawfulness is justice. Yet is it not the Christian's duty to refer all matters of justice to the standard of God, who has decreed what is just and unjust for any "lawful authority"?

Have we come so far that, even in your columns, sensible beyond the norm of the Christian imperative, the State's law now supercedes the law of God?

Might your statement not better read that a Christian view of war may be "fighting in a just war when ordered by a just and Christian authority?"

There is too much ambiguity today. The Church can ill afford any confusion on so vital a matter.

Congratulations on the general tone of "Tuning In." It is timely and to the point.

(Rev.) CLINTON H. BLAKE, JR.  
St. Paul's School  
Concord, N. H.

### Dog Tags

AS AN Army officer of almost a quarter of a century and as a priest of the Church, I find the problem of adequately designating religious affiliation on dog tags [L. C., September 16th] to be most irritating.

To have a change made by the Department of Defense takes the power of the Presiding Bishop and the National Council. We "missed the bus" by not putting the pressure on while one of our priests was chief of chaplains. But pressure can still be applied, if we desire a change.

In the meantime, Morehouse-Gorham Co., has the answer in a small inexpensive



disk on which is the embossed head of the Master and on the reverse side the words, "I am an Episcopalian." Here is the interim answer; instead of the unattractive Church war cross, which is official for the Church and is issued on a "fit and miss" basis to Churchmen in the service.

When I saw the "I am an Episcopalian" medal at the McCormick, Chicago, recently I suggested it have another line: "Please call a priest." When this is done I shall purchase a lot of them for my own men and officers, of which I always manage to get a good share in my command.

It is small, attractive, and inexpensive and will do much to achieve the goal we seek.

(Rev.) PAUL H. BAKER

Lt. Col., Ordnance Corps,  
Post Ordnance Officer,  
Camp Breckinridge, Ky.

**Greece Looks Forward**

I WOULD like to take this opportunity to express my sincere appreciation and gratitude to Clifford P. Morehouse for his

most excellent and inspiring editorial, "Greece Looks Forward" [L. C., August 19th].

This editorial presented an accurate description of the role that the Greek Orthodox Church is playing today in Greece. Very few non-Orthodox have been able to capture such an accurate picture.

MILTON KALLOS.

Greek Orthodox Seminary,  
Brookline, Mass.

**Non-Papal Catholics**

SINCE I read the article by the Rev. Frank L. Carruthers and Bishop Littell on "Non-Papal Catholicism" [L. C., June 24th], I had been waiting for some one more informed who may care to express himself on the figures of non-Papal Catholics in the world today.

According to the writers of the article the Eastern Orthodox Church has 150,398,000 members. I remember that, at the time of enthronement of the present Ecumenical Patriarch, a local morning daily in San Francisco printed a dispatch from

**Vestments for the Layman \***

By W. G. RADSFORD

I CONSIDER myself a "run of the mine" Episcopalian. One of a large family, I was baptized, confirmed, and married in the Church, and have engaged in many of its activities.

Our family was a happy family. Parishioners said (and said truly) that it was inspiring to see so many of one family at the communion table together. Nevertheless, as time went by, my interest waned; and then, after three years of army life, I abandoned my Church association almost entirely.

This withdrawal was eventually followed by a return, and on a certain Easter Day I again accompanied my wife to Church. I was particularly alert and attentive and thereupon commenced the discovery of the great secret; for I at last realized that during my years of Church attendance I had missed the full significance of Easter and the objectives of the communion service. For I, like the man in the Gospel, had never put on the wedding garment; I had attended the Lord's supper these many times without sufficient heed to the terms of the invitation.

It suddenly became plain to me. I should have been dressed appropriately because the welcome is to:

"Ye who do truly and earnestly repent."

"Ye who are in love and charity with your neighbors,"

"Ye who intend to lead a New Life," having presented yourselves, souls and bodies to God.

Just as clear and plain as that. Unmistakable. Unequivocal. I had never qualified.

I am not going to dwell on the causes, but want to suggest to others that they may obtain greater joy, and be of greater usefulness, if they will come to the feast arrayed in the prescribed garment. The garment consists of the four parts. Considerable adjustment was necessary in me to get them fitted at all.

First. Repentance of specific sins up to the moment of communion, and then acceptance of full forgiveness.

Second. Love for all mankind; and in these days of tension and conflict full availability to God's power is necessary to preserve inward calm.

Third. Leading the new life demands a continual reaching toward a higher and higher level of living and thinking. No complacency may be permitted at this point.

Fourth. The continual presentation of the body to God for cleansing and the mind for His direction.

I do not pretend to have all the answers; but I do know that by facing up to the requirements set forth in the invitation, and by becoming willing to conform thereto, my attitude toward this sacrament of our Church has been revolutionized. My hope is that some who may be aware of a like need may be willing to experiment along similar lines.

\*Reprinted from *Washington Diocese*, January 1951.

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## LETTERS

Istanbul, giving the number of church members of the patriarchate as 182,000,000. The Russian Orthodox Church, having 140,000,000 members, is the second largest branch of this sister communion of ours.

The total membership of these two patriarchates, according to the report, would be 322,000,000.

Which figure is correct?

(Rev.) CLARENCE LEE,

True Sunshine Mission,  
San Francisco, Calif.

### Editor's Comment:

The figures given for the ecumenical patriarchate must have included the Russian and other Orthodox patriarchates as well as the Christians directly under the jurisdiction of the Patriarch of Constantinople, since he is the spiritual head of the entire Orthodox communion. A difference of 30,000,000 members remains to be explained, but THE LIVING CHURCH article gave the more conservative estimate. The estimate of 140,000,000 members of the Russian Orthodox Church must date from the pre-Soviet period.

### We Offer Ourselves

THERE is of course no "fee" for the service of Holy Communion, at home, in a church building, or wherever the service is held [L. C., August 12th]. However, an offering should be taken (given) whenever the service is held, even if only a penny is presented or, at a house Communion, a bouquet of home-grown flowers is offered. In any case, the worshipper presents something of himself. "And here we offer and present unto thee; O Lord, ourselves, our souls and bodies. . ."

It seems to me that this holds true even in sick-room Communion where the Blessed Sacrament is taken directly from the Tabernacle to the bedside and no actual Consecration takes place in the sick room. The person still presents something of himself. Certainly sick Communion offerings should increase.

(Rev.) Charles E. Fritz.

Pasadena, Calif.

### Condescending Insolence

IN ANY revision of the Prayer Book, I urge omission of that untrue and insulting phrase in the prayer for all poor, homeless, and neglected folk, on page 599 of the Prayer Book: "By thy heavenly grace preserve from falling those whose penury tempteth them to sin."

It is the wealthy who are disgracing our nation by their conspiracies to rob, deceive, and murder. Poverty is not the cause of sin; rather it is greed. The nation of the poor is surprisingly forbearing and honorable. It is not the poor of whom Jesus said: "How hardly shall they enter the kingdom of God."

The condescending insolence of that prayer is an offense against good sense.

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Role Playing

YEARS ago I saw it tried successfully, although then no one had a name for it. One morning in a high school class the teacher, who had long been driven to despair by the rude conduct of one boy in the class, called him to the desk, and asked him to sit down in her chair. Mystified, he did so, while the teacher took the boy's usual seat.

"We'll just trade places for a little while—you and I," explained the teacher. "Go ahead. You are teacher. Just call the class to order." She proceeded to stick her feet in the aisle, chew gum, drop books, and talk to pupils near.

The boy at the desk tried to brazen it out, but found the class had caught the spirit. They were not easy to quiet. After a while the two took their own places, and the class went on, but with a changed boy. He had a new notion of the teacher's problem, and also of the opinion of the class. It may not have changed his whole life, but it was practical role playing.

You'll run into it everywhere today. All sorts of places where good meetings are essential are using it—labor unions, training groups for clerks and salesmen, Grange and lodge meetings. In the Church it has even appeared in Woman's Auxiliary meetings. You will hear of the new term "group dynamics," and may wonder what it means.

Its center seems to be the little college at Bethel, Maine, where, under psychological observers, groups of willing guinea pigs talk hour after hour, for weeks at a time, just to discover how people when thrown together, react.

One of the devices discovered is role playing. When a point cannot be made clear, or someone seems unable to comprehend another's point of view, they say, "Let's act that out. You be the lobbyist and you be the senator."

The latest thing is to use this in the Sunday school class. It's not the old "informal dramatics" we have often tried as the expression of some Bible story. Even without costumes or lines, this was often too pretentious. Role playing is much simpler, can be used by any teacher without much advance planning.

The most frequent use is to help interpret the characters in a story. You do not merely *tell* how the person felt; you ask a pupil to *be* the character. "George, you are the servant who filled

the water-pots. Tell the story as you saw it . . . How did you feel?" If he does not do it quite well, other pupils suggest improvements. "Servant, how did you describe it to your family that night?"

"How would one of the shepherds tell the story? You are a shepherd. It is late Christmas eve. You rush into the hut where your family lives. . . ."

One teacher assigns a character to each pupil, asks him to come back next week and tell about "himself." The boy walks stiffly into class next Sunday, declares, "I am Pontius Pilate. I was the Roman Governor when. . . . I believe in something . . . my wife is superstitious. . . ." He has been doing some reading, and his whole family have been involved.

One way is to continue being a character over a period, to act that part in class steadily. The teacher addresses a boy, "Barnabas, pass the pencils. Peter, you may recite." But in a few weeks they get the full idea.

Thomas says, "You got to show me!" The whole class is in it, and they are using their imaginations as never before.



Fun. But it gets under the skin. Bible people must have had feelings. What kind of homes did they come from? One class took the parts of people around the parish. For several weeks they were addressed as Fr. Smith (the rector), Mr. Kelley (the sexton), Miss Winters (the secretary), and so on. Living up to the name, each had to discover some of the expressions, and then the interests and problems of his counterpart.

Make it short. Cut in on a scene before it gets into clowning, or is off the beam. Often you can drive home a problem in conduct better by role playing than by moralizing. Not: "Therefore, my children, we ought . . ." But: "Now, *you* be the mother; *you* come in late for supper; *you* are the father. What does each of you say?"

Role playing won't solve everything, but it will give reality, and stir imaginative insights. Read Stuart Chase's new book *Roads to Agreement* and you'll get the idea, and some ways.



TWENTY-FIRST SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Atlanta to Elect

A special diocesan council is being held by Atlanta beginning on October 9th for the purpose of electing a new bishop. The man elected will succeed John Moore Walker, who died last July 16th, while he was Bishop of Atlanta. The special council meeting is in Trinity Church, Columbus, Ga.

## Minnesota to Elect

The diocese of Minnesota is going to elect a coadjutor. A special diocesan convention on October 1st voted in favor of the election in response to a request from Bishop Keeler, the diocesan. The need for a coadjutor, according to a report from the convention, arises from extension of the work and administration of Church life within the diocese.

Bishop Keeler requested a coadjutor after the Rev. Vernon Johnson resigned as archdeacon in August to accept the rectorship of St. Paul's Church, Minneapolis. He had been in charge of white missions in the diocese for a year. Before he took over that job the diocese had had only one archdeacon, who was in charge of Indian work. The two-archdeacon system was set up after the Rev. James P. Clements declined election as suffragan of Minnesota.

The special convention on October 1st set up a committee of 15 clergy and 15 laymen to receive nominations. The Rev. B. W. Hummel of Edina, Minn., is chairman, diocesan chancellor David B. Bronson is vice chairman, and the Very Rev. Frederick M. Morris, dean of St. Mark's Cathedral, Minneapolis, secretary.

## VISITORS

## The Common Obligation

By ELIZABETH McCracken

His visit to the United States is a kind of triumphant reminding, said the Bishop of Newcastle, of the abundance with which God has blessed the sowing of a seed in the American colonies 250 years ago. It was the seed of the Gospel



Carlson, Cincinnati.

DR. HUDSON: *Adventure and authority.*

that the Bishop, Dr. Hudson, was talking about. And it was planted by the Society for the Propagation of the Gospel.

SPG missionaries arrived in America in their ship, "Centurion," from England in 1702, the year after King William III had approved the charter of the Society and had the Great Seal of England affixed to it.

"The ship Centurion stands for the spirit of adventure," said Dr. Hudson. "The charter stands for authority . . . First, we should manifest the spirit of adventure with the spirit of zeal, as shown by those good men years ago; and second, the S.P.G. should always be, as it always has been, unshakably faithful to authority. It is not, and it never has been, a free lance society; it goes out with the official commission and authority of the Church to preach the Christian religion."

And the S.P.G., said the bishop, covers the whole world, not merely the British Commonwealth of Nations. "S.P.G. always has tried to look after British nationals overseas, as well to do the work of evangelization."

In commemoration of SPG's 250th anniversary, Dr. Hudson is one of six

envoys commissioned by the Bishop of London to visit the countries where SPG first carried the Gospel. The five other envoys are visiting Africa, Australia, Canada, India, and the West Indies.

Dr. Hudson emphatically explained that he is not here this time to seek financial support for the SPG.

He visited the United States in 1940, and then American Churchpeople responded to a request for aid for English missions by trebling the amount asked.

Current special needs of the SPG are funds for supplementing inadequate salaries of missionaries and ministers in needy areas, for building more churches, schools, and hospitals, for enlarging the supply of Christian literature, and for assisting rural missions with agricultural development.

Bishop Hudson's visit to the United States covers 10 dioceses including 19 parishes founded by the Society or nurtured by it in their infancy. His schedule is:

September: 23d, Christ Church Cathedral, Hartford, Conn.\*; Holy Trinity Church, Middletown, Conn.\*; Christ Church, Stratford, Conn.\* 24th, St. Paul's Church, Wickford, R. I.\* 25th, St. John's Cathedral, Providence, R. I.\* 26th, St. Luke's Church, Hudson, Mass. 27th, Christ Church, Middletown, N. J.\* 30th, St. John's Church, Elizabeth, N. J.\* St. Mary's Church, Burlington, N. J.\*

October: 1st, N. Y. Churchmen's Clericus. 3d, National Council staff. 7th, St. George's Church, Flushing, Long Island, N. Y.\*; Trinity Church, New York, British Harvest Festival Service. 9th, Address to students of General Theological Seminary. 10th, Luncheon with National Council, Seabury House; Address to National Council. 11th, St. James' Church, Lancaster, Pa.\* 12th, St. John's Church, Carlisle, Pa.\* 14th, Trinity Cathedral, Newark, N. J.\*; Grace Church, Jamaica, Long Island, N. Y.\* 16th, St. George's, Flushing, L. I.\*; St. George's, Hempstead, L. I.\*; St. James', Elmhurst, L. I.\*; Brooklyn Evening Branches, Woman's Auxiliary, Grace Church, Brooklyn. 17th, Philadelphia Divinity School. 21st, St. Thomas' Church, Whitmarsh, Pa.\*; St. Peter's Church, Great Valley, Pa.\*; Immanuel Church, New Castle, Delaware.\* 23d,

\*S.P.G. churches.

**TUNING IN:** (Background information for new L. C. readers): ¶The diocesan is the bishop in charge, in a diocese which may have one or more assistant bishops (but the term "bishop in charge" is also used of a bishop who has oversight of a district

too small to maintain a bishop or temporarily without one). ¶Diocesan chancellor is the legal advisor to the bishop. He should be learned not only in the civil law but in the law of the Church as well.

New York Catholic Club. 27th, Sails on S. S. Caronia.

Bishop Hudson said that the whole purpose of the SPG envoys is to "bind us closer together in our common obligation for world evangelism."

## ADVERTISING

### "Take Someone to Church"

American business and advertising represented by the Advertising Council, a national public service organization, decided two years ago that religion needed promoting in the United States. This year, during November, the council, backed by 20 American Churches, including the Episcopal Church, will conduct its third annual campaign advertising religion. The campaign is named Religion in American Life.

All over the nation, billboards, radio, television, newspapers, and car cards will urge, "Take someone to church this week. You'll both be richer for it!"

Members of the Advertising Council contribute time and space in the various media. And the J. Walter Thompson Company of New York contributes all art work and creative work on copy.

In addition communities all over the country (numbering 2000 last year) arrange local campaigns suited to needs of the particular community and taking advantage of heightened community interest in religion stimulated by the Council's advertising.

The campaign's 20 supporting Churches contribute funds for costs of the physical production of ads, printing, mailing, administration, and general promotion. These amount to a small part of the estimated value (over \$4,000,000) of the advertising contributed. The Episcopal Church, for instance, has been giving \$1900 a year to RIAL.

A national laymen's committee, headed by Charles E. Wilson, director of Defense Mobilization, sponsors RIAL. Robert D. Jordan, director of National Council's department of promotion, is a member of a RIAL committee for developing the program among sponsoring bodies.

## RELIGIOUS ORDERS

### Possible Evacuation Center

Part of the property owned by the Community of St. John Baptist in Mendham, N. J., may become an evacuation center for key personnel of Esso Standard Oil in the event that the company's New York offices would be bombed or suffer other military destruc-

tion, according to the New York Times. The company has contracted for purchase of the property from the Community, but before the sale can be completed Mendham township authorities must give permission for establishing such emergency headquarters. The Community operates St. John Baptist School for girls in Mendham and also does parish work at St. Mark's mission there.

## WORLD COUNCIL

### "The Voice of Wall Street"

Professor Tsu-Chen Chao's resignation as a president of the World Council of Churches has evoked a letter of approval and blessing from the president of the general convention of the Hungarian Reformed Church, Bishop Albert Bereczky, according to Ecumenical Press Service.

Bishop Bereczky attended the meeting of the Central Committee of the World Council of Churches in Switzer-

land last summer at which Dr. Chao's resignation was accepted [L. C., August 19th].

The bishop noted in his letter that he attended the Switzerland meeting as a representative of the Hungarian Protestant Churches, but came to the conclusion during the meeting that he could attend only as an observer. "You probably know," he said, "the stand I have taken against the unfortunate and unjust statement adopted by the Central Committee in Toronto. . . ."

The Toronto statement, which was the grounds for Dr. Chao's resignation, warned World Council member Churches against Christians associating themselves with the Stockholm Peace Appeal on the grounds that the appeal was being used by Communists to further their own ends [L. C., July 16, 1950].

Bishop Bereczky said:

"The present meeting of the World Council of Churches was unable to make

## He Cared So Greatly

IN the death of Russell E. Dill [L. C., October 7th] the Church has suffered a great loss. Although treasurer of the National Council for three years he had already in this short period made a significant contribution to our common task.

A long and varied business career caused him to bring great experience to his work. As time passed, his knowledge increased and his interest deepened. He was greatly inspired by his visits to Hawaii and the West Indies, and was eagerly looking forward to further contact with the missionaries in the field.

Russell Dill was an intense man because he cared so greatly that the Church should be efficient in meeting the great opportunities of today. Indeed he cared so greatly that he thereby shortened his life; but the only way that he could work was to give himself completely.

Many will recall his magnificent presentation of the Church's financial condition at the last General Convention. But few realized that the result was due to days of painstaking work and preparation.

Mr. Dill had many gifts and was an accomplished musician. It was



through his interest that the new organ was acquired for Church Missions House.

He was a devoted Churchman, a loyal and affectionate friend who will be greatly missed.

We thank God for his life and service.

*Wm. K. Shurell*  
PRESIDING BISHOP

**TUNING IN:** ¶ Community of St. John Baptist is a religious order for women. Its original English branch will keep its centenary next year. ¶ There is only one Presiding Bishop in the Episcopal Church, who "presides" chiefly at meetings

of the House of Bishops and at consecrations of other bishops. A diocesan bishop is not properly the "presiding bishop" of —, but simply "the bishop of," though he may be referred to as the bishop presiding at this or that occasion.



good the mistakes of the past. But I could see and I experienced in personal talks that in the . . . Committee there are many Christians belonging to all kinds of nations . . . who agree with us or at least understand us. . . . I wish God's blessing for you, for the Chinese Christians and for the whole Chinese people in the new venture in which they are engaged."

Dr. Chao had said in his statement of resignation:

"As a patriotic Chinese I must protest against the Toronto message, which sounds so much like the voice of Wall Street . . . In (resigning) I want to say that I have complete freedom to affirm my faith in and my loyalty to Jesus Christ, my Lord and Saviour."

## LAYMEN

### New Job for Benson Ford

Churchman Benson Ford, vice president and general manager of the Lincoln-Mercury division of the Ford Motor company, is a new co-chairman in the National Conference of Christians and Jews. His title is Protestant national co-chairman. He succeeds Charles E. Wilson, director of the Office of Defense Mobilization.

## ROMAN CATHOLICS

### Dr. Stokes in Lecture Series

A lecture series honoring a Roman Catholic archbishop will include the Rev. Dr. Anson Phelps Stokes as one of the speakers, Religious News Service reports.

Dr. Stokes, author of *Church and State in the United States*, will speak on the history of Church-State Relations in the United States. General theme of the series will be the Church and State in our times.

The lecture series, second annual event of its kind, will honor the late John Ireland, who was archbishop of St. Paul from 1884 to 1917. The series will be presented at St. Thomas College in St. Paul, Minn.

## INTERCHURCH

### Where the Strength Rests

"The strength of wider Christian fellowship," said the Presiding Bishop "will not rest in budgets, in organizations, in activities, however good, in constitutions and bylaws, but in the quality of Christian life, in self sacrifice, in loving kindness."

Bishop Sherrill was addressing the General Assembly of the Presbyterian Church in the U.S.A., which met in Cin-

cinnati recently. Ecumenical Press Service reports that he asked for greater inter-church coöperation, and said that no single Church body can cope successfully with the "disorder, chaos, and confusion" of modern times. He praised the World Council for breaking down "inner walls of partition between races and nations."

"But," he reminded his audience, "the World Council and the National Council of Churches [of which Bishop Sherrill is president] are bodies without control over the faith and doctrine of member Churches. Their purpose is to promote coöperative effort without compromise of principles or conviction."

## WORLD RELIEF

### Parcel Action

The World Council of Churches reports that deaconesses suffering from tuberculosis and undernourishment, and near-destitute catechists, church workers, and needy families in East Germany are scheduled to receive 4,000 specially prepared packages of food this fall, as a result of an "Ecumenical Parcel Action" made possible by the Christian Overseas Program.

Nine Churches are responsible for this special gift. Seven of them are in the United States, one in Canada and one in Sweden. The Episcopal Church is one of the seven in this country.

Most East Germany food items are still rationed and are not yet sufficiently plentiful to supply everyone, even those who can afford to buy their daily needs. Butter costs about four days' wages per pound. A pound of sugar costs slightly more than one day's salary.

## ARMED FORCES

### New CO Classification

Selective Service has set up 1-O as a new classification for conscientious objectors to military service, Religious News Service reports. Men in this classification will be called to do civilian work. Objectors with dependents, or with agricultural or occupational deferments, will be classified the same as other registrants. And objectors who do not pass physical examinations will be classified 4-F.

## CANADA

### A Lag

A number of leading Anglicans in Canada are concerned because action which would provide religious education for children in Canadian public schools

is lagging. Religious News Service reports that speakers at sessions of the Executive Council of the Church of England in Canada said Canada's provincial governments are using "delaying tactics" in introducing religion in schools. The Ontario government was specifically accused by delegates of failing to implement recommendations for religious training made by the Hope Commission on Education early this year. One Council member suggested that Churchmen themselves were doing some lagging.

## STATISTICS

### More and More Students

There will be so many school children by 1959 that one half million more school rooms than those now in existence in public and private schools will be needed to accommodate them.

The U. S. Office of Education estimates that the enrollment during the 1951-52 academic year will be the highest ever, with more than one fifth of the nation's total population enrolled in public and private (including parochial) schools and colleges. OEF estimated enrollment in public and private schools for 1951-52 is 30,636,000. But this record breaking figure shrinks in comparison with OEF's estimated enrollment for the same type of schools in the academic year 1959-60 which is 37,138,000, an increase of six and a half million.

The rise in enrollment for 1951-52 alone calls for 25,000 new classrooms, plus 18,000 to replace obsolete facilities. U.S. Commissioner of Education, Earl James McGrath, says "99,000 new teachers will be needed to fill positions left vacant by retirement, resignation, or death during 1951-52. Additional numbers of children enrolled will require 21,600 teachers who did not teach last year."

Greatest increase in 1951-52 will be in elementary schools. Their enrollment last year was 23,686,000. This year's estimate is 24,468,000.

The number of pupils in all types of high schools during the past year was 6,142,000. This year's figure is estimated at 6,168,000.

The OEF estimates that there will be a drop in college and university enrollments, from 2,500,000 during 1950-51 to 2,225,000 during 1951-52. Such a decrease would result from the diminishing number of veterans and also from the drafting of college men. However, during 1951-52 many reservists and servicemen returning to civilian life may be expected to enroll in universities and colleges.

**TUNING IN:** †Layman is from Greek "laos" (people), applied in the Greek Bible first to the Jews, then to Christians, as the people chosen by God to bear witness before the rest of the world. Originally implying privilege and honor, it

later came to mean the people as distinct from the clergy. Though custom and convenience still give to it this sense, present day emphasis in the Church upon laymen's work is helping to put back into the term something of its earlier content.

## ETHIOPIA

### Five New Bishops

Five new Ethiopian bishops were consecrated on September 2d. Three of them had been made bishops during the Italian occupation and consecrated by Abuna Abraham, who had become archbishop at the bidding of the Italians.

These previous consecrations took place while the Ethiopian Church was under the ban of excommunication for breaking away from the Coptic Church of Egypt, and one of the conditions for healing the breach between the Coptic Church and the Church of Ethiopia was that these consecrations should be considered null and void.

The five bishops concerned are: Marqos who continues to be Bishop of Eritrea, Filipos who is to be Bishop over the Jerusalem Monasteries, Gorgorios to be Bishop of Jimma, Tadeos to be Bishop of Ilu Babor; and Gabriel to be Bishop of Wallo.

This means that only three provinces in Ethiopia still remain without bishops.

## JAMAICA

### And Not Evil?

The West Indian islands have their full share of major disasters. In 1902 St. Pierre, the capital of the French island of Martinique, was overwhelmed by the eruption of Mt. Pelée. On January 14, 1907, an earthquake (following in the wake of the shock which destroyed San Francisco) overthrew a large part of Kingston, Jamaica, resulting in the loss of 800 lives and in damage amounting to two million pounds. Though hurricanes occur in Jamaica on the average of one every seven years, never within living memory has such a violent storm fallen on the islands as that of August 17, 1951.

The hurricane lasted from 9:30 PM til 2:30 AM. It was at its height at 11 PM, when it has been estimated that the wind reached a velocity of 130 miles per hour. It left 154 people dead and sixteen million pounds' worth (almost \$44,000,000) of damage. In Kingston alone there were 54 dead and property damage to the extent of twelve million pounds; 25,000 were left homeless and destitute.

Agriculture, on which the island depends largely for its livelihood, suffered severely. The banana industry, which promised a post-war production peak this year, was devastated, several estates experiencing a 100% damage. Bread-

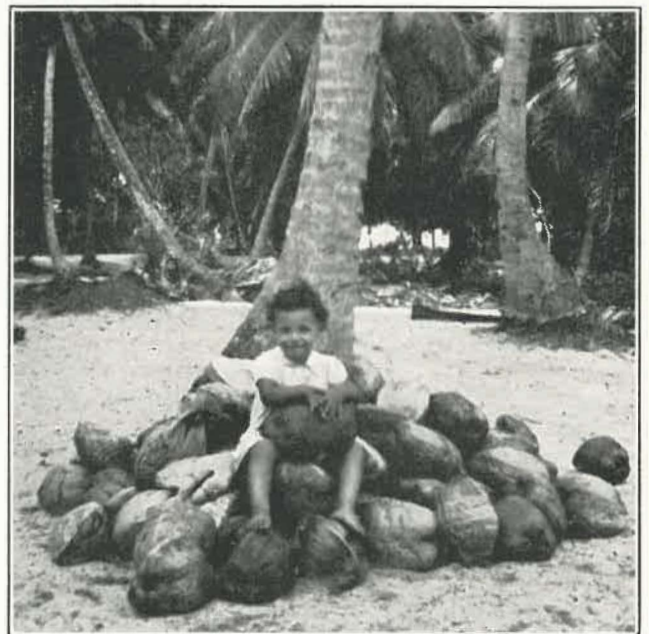
fruit, one of the island's staple cheap market foods, was hard hit. Coconuts did not fare so badly, the total loss being about 25%. The parish of St. Thomas, however, which produces about half the island's supply, lost about 70%. It takes from five to seven years for a coconut to become productive.

A heavy burden has been laid on the Anglican Church. St. Michael's Church, Kingston, may be regarded as typical. The large mother church of St. Michael's lost a quarter of its roof, the remainder of the roof being badly damaged. Three doors were blown in. It will take over \$8400 to repair it. Rain poured in on the organ and caused damage to the extent of \$1500. The modern mission of Christ Church had serious injuries to its roof, resulting in the rain drenching the inner walls. Restoration will cost more than \$1400. Unexpectedly, the little wooden church of St. Patrick's stood up remarkably well. Only the zinc covering to the sanctuary was ripped off, the woodwork below remaining intact. A large hall, the center of various parochial activities, is open to the sky and at present is useless. Yet, in spite of the widespread devastation, none of the church members of the cure lost their lives. The three large government schools in the area, each of them presided over by two communicants, were thrown open to house the homeless, and, after five weeks on September 21st were still used for this purpose.

The Churchpeople of the island have taken the disaster bravely. They have a

wonderful sense of the divine ordering of their lives, according to one of their priests, the Rev. J. C. Wippell. When he was sympathizing with two members on their loss, each replied with a quotation from the book of Job. One said: "The Lord gave, the Lord hath taken away: blessed be the Name of the Lord." The other replied: "What? Shall we receive good at the hand of God, and shall we not receive evil?" An old lady, whose hut had been wrecked, and who was housed in the hovel of a neighbor, instead of complaining, greeted Canon Wippell with a smile. Another, before he had time to inquire of her loss, forgetful of herself, said, "And how did you get on?" A crippled elderly person, on being given two shillings relief, insisted on returning a quarter of this amount for charity.

On September 4th it was officially announced that at midday there would be a second storm of greater magnitude than the first. Business closed at 9:30 AM and each one made his own home as secure as possible. But when midday came, the radio reported that the storm had unexpectedly turned south and was breaking up. The people ascribed the escape to the Providence of God. They thought of the prayer in the Collect for the Sunday, two days before, "Keep us from all things that may hurt us," and of that Sunday's Gospel, "Be not anxious for the morrow." On the next Sunday thanksgivings were offered, and collections taken for the Bishop's Church Restoration Fund.



COCONUTS: given in five years, taken away in five hours.

**TUNING IN:** ¶ Jamaica and Barbados are the two oldest dioceses in the Province of the (British) West Indies, both founded in 1824. ¶ In places with clearly defined parish boundaries, the word parish is also used in a civil sense—something like "dis-

trict" or "county." ¶ Cure, as a Church term, means the parishioners as the responsibility of the curate (older name for rector), who sometimes had an "assistant curate," now simply called "curate," since we have adopted the term rector.





# LIFE MORE ABUNDANT

By Gladys Falshaw

¶ Miss Falshaw is recognized as having a definite talent for spiritual healing, and has exercised that talent in many places in the United States. Formerly an English Free Churchman, she is now an Anglican. ¶ At present on a tour in Canada, Miss Falshaw is associated with an Indian "Boys Town" — an inter-church project in which the Mar Thoma Christians cooperate.

Lord, Thy glory fills the heaven,  
Earth is with its fullness stored;  
Unto Thee be glory given,  
Holy, holy, holy Lord.

RICHARD MANT,  
(*The Hymnal 1940, 269*).

IN India, where the temperature was about 116, a bowl of water was placed at the foot of a tree. In it, flocks of beautifully plumaged birds bathed their dusty feathers and refreshed their parched tongues. One little purple, honeysucking bird sat on the edge of the bowl panting, yet afraid to drink or bathe. Spontaneously a prayer arose from my lips, "O God, give that bird courage to jump in."

At once one thinks of the words of Jesus to the Samaritan woman, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him; and he would have given thee living water." Indeed, in the clear waters of His love, there is healing for men's bodies as well as for their souls.

Abraham, the brother of a poor Indian washerman, was discharged from an overflowing hospital, dying of tubercu-

losis. Accompanied by the priest from our Ashram I entered a little hut and found the family, including six children, half starved. Abraham was propped up on a string cot. He said that he had a Bible and could read. I asked him to read Psalms 23, 91, and 103 daily. He also learned the little prayer,

Jesus! Jesus! Jesus!  
Jesus! Jesus! Jesus!  
Jesus! Jesus  
Jesus! Jesus  
I love thee  
Have mercy upon me.

Abraham's brother was asked to put the bed out in the garden under an open shed, and a promise was made to send all that was available — a cup of milk and a little porridge daily. Prayer was made in the name of Jesus for his healing. During the weeks that followed there were visits for prayer and encouragement. Abraham grew radiant in the joy of the Lord. He literally praised his way into the presence of God!

Three months later a radiant young man visited the Ashram chapel. It was Abraham, glowing with health. He enlisted as a war recruit, and after being passed as physically fit, was posted as a nurse on a hospital ship outside Bombay to help with the wounded coming from Burma. He wrote a short letter: "Dear Madam, I am giving my patients the love of Jesus you gave to me. Abraham."

Love was the force in the healings of Jesus. And it was His instruction to His disciples that they also become channels

for God's love. When John the Baptist sent two men to inquire whether Jesus was the long expected Messiah, His reply was: "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear; the dead are raised up, and the poor have the gospel preached to them" (St. Matthew 11:5—St. Luke 7:22). Jesus declared that He was come that men might have life and have it more abundantly. And He sent forth His disciples to preach and to heal.

In 1939 I visited Milton Abbey, Blandford, Dorset, England, the only pre-Reformation Abbey not in ruins. It came into the ownership of the Ecclesiastical Commissioners and was purchased by Rev. John Maillard in 1932. Adjoining the beautiful Abbey Church is a guest house incorporating part of the former monastery. This is sponsored by several Bishops of the Church of England as a center for the healing ministry. There the love of Jesus pervades the very atmosphere and His power is indeed present to heal. And there radiates continuing proof that the disciples of Jesus *can* become channels for His healing love.

When we enlist medical aid and pray for the sick, we are cooperating with our heavenly Father who wills perfection and beauty for His children. Fr. Maillard's transcendent faith and spiritual wisdom taught me much when, upon my return to India, I encountered victims of famine and illness.

Sin may hinder the flow of God's healing love, and therefore may sometimes be the cause of sickness. Jesus said

**TUNING IN:** ¶ The equation St. Matthew 11:5 = St. Luke 7:22 indicates passages substantially the same in two or more Gospels. ¶ Ecclesiastical Commissioners were set up in 1836 to administer certain revenues of the Church of England. In

1948 they were amalgamated with Queen Anne's Bounty to form the present "Church Commissioners," who hold and administer about four-fifths of the Church of England's income earning property.

to the sick of the palsy, "Thy sins be forgiven thee." On the other hand it should not be concluded that disease always signifies the presence of sin. Jesus also said of the man born blind, "Neither hath this man sinned nor his parents." It was found in India, however, that sins of resentment and fear were very often the cause of delay in healing.

An Indian priest called on me late one night saying that the doctor had taken a serious view of his wife's heart condition. Would I come early next morning and pray for her? Concluding our talk with the remark, "Please ask her to be sure she has no resentments," we parted. On arriving at the priest's house the next day the patient was found to be completely healed. During the night she had confessed to God 10 years of hatred of personal enemies, and had asked forgiveness—and with the forgiveness came a glorious healing that has lasted through the years.

On another occasion a government doctor sent urgently for help saying that his wife was on the point of death from heart trouble. When I arrived I found her in a state of great fear. I got her to relax and rest in the love of God like a little child in its mother's arms. The 23d Psalm was repeated slowly and one of Fr. Maillard's prayers said softly:

"Love of Jesus, burn and glow;  
Flame and flare where'er I go.  
Forgive my sin, heal my disease,  
Fill me with love, I ask Thee, please."

Perfect love did cast out fear and healing followed.

#### SACRAMENTAL CONFESSION

The Epistle of St. James says, "confess your faults one to another, and pray one for another that ye may be healed." The sacrament of absolution has brought healing both of soul and body to many of God's children in the east and west. Jesus prayed for forgiveness for His enemies because they knew not what they did. Very often, until a confession is made before a representative of God, we do not realize the seriousness of sin. Not only does the priest pronounce absolution, but also, under the guidance of the Holy Spirit, he suggests a rule for spiritual health.

To receive temporary relief by "getting something off one's chest" to a lay person is not sufficient or permanent in its effects. We need help for victorious living. May those who fear confession and criticize it have the courage to use it toward attaining a deeper realization of the cleansing power of Jesus Christ for both body and soul.

Of course those who minister to the sick should be clear channels for the love

of God. A priest who had been unable to help the sick in prayer made his first sacramental confession last Lent. Shortly after, while praying for a woman who had been ill three months, the phone rang saying she had been wonderfully healed.

We must be empty to be filled. In India, however ill a patient may be himself, he is told of the needs of others and asked to pray for them. It is said that at Lourdes a patient, moved with pity at the sufferings of another, was herself healed in the act of praying for her. A missionary, seeing the needs of some shivering, starved Indian women, gave away her entire stock of sheets and towels to serve as clothing and was immediately filled with an overwhelming abundance of love and power that was utilized for healing a serious quarrel among some clergy.

The gift of a flower to a sick person, a smile to a little child, of outgoing love to birds and animals in time of need—above all, the sacrificial giving of money, time, and prayer—all these will help to empty us of self, so that we may be filled with the fullness of God's love and healing.

Faith is an essential element. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." A former chief medical officer of the state, who had seen her sister-in-law healed through prayer, sent her estate manager with his wife and daughter to the Ashram chapel. The daughter had been born mentally deficient and was unable

to speak. She was prayed for and rose up evidently healed. After three months' teaching in speech and other subjects, she learned to pray and was able to take complete charge of the home in her mother's absence.

I once visited an Indian house where groans were heard from an inner room. Ori inquiry it was discovered that the government doctor had pronounced the grandmother of the home to have incurable cancer. The visitors entered the room, and prayer was made for the woman with the laying on of hands. Immediately the pain ceased and healing followed. This happened four years ago and the old lady is still enjoying good health. We must have faith.

Adoration has been found to be one of the great forces in healing. A woman, according to St. Matthew 15:21-28, came to Jesus and *cried*, but He answered her "not a word." Then she came and *worshipped* and her daughter was made whole. Jesus desired not only to bestow the gift of healing but also the gift of Himself. The Indian boy who had tuberculosis gave over his entire being to adoration and received not only wholeness of body, but His indwelling presence.

Yet sometimes, there still comes today "not a word" in answer to our prayers. Then, as with St. Paul, our strength is made perfect in weakness and we trust where we cannot see. We also learn surrender—that is, to cast our care on the Lord.

Sundara Raj, a little Indian boy, had lain unconscious for two weeks in the

#### BELL FROM PALESTINE

THIS clear-toned bell was made in Palestine  
By one belonging to the chosen race,  
Perhaps the workshop in the very place  
Where at a wedding water changed to wine  
Or unclean spirits entered into swine.  
Smooth and rounded as a wave-washed stone  
Was this bell nigh where Mary wept alone  
Desolate without an empty space  
Until she turned . . . and met Him face to face?  
This sweet toned bell has come from Palestine  
Making our hearts within us burn and shine.

LUCY A. K. ADEE.

TUNING IN ¶ Adoration (column 2), in which God is praised for what He is in Himself, is one of the five elements of a well balanced prayer life, which includes also thanksgiving, confession of sin, intercession (prayer for others), and petition

(prayer for oneself). ¶ Sacramental confession (column 1) is confession to God before a priest, who has been empowered to apply God's forgiveness to the person who is sorry for his sins. Such confession is provided for in the Prayer Book (p. 313).



hospital after an attack of cholera. His father walked in from the village, 20 miles along a hot, dusty road. Standing at the foot of the bed he removed his sandals and prayed: "Lord, here lies Thy child, Sundara Raj from the village of —. If it is your will, please give him back to me, but if You want to take him, I give him back to You. Amen." A watch was made with prayer by Sundara's bed that night. At dawn consciousness returned — and with it healing.

Although surrender to God often brings healing, even if it does not, God always honors the prayer, "I will not let thee go till thou bless me." We learn to *hold on*. In New York a watch in prayer was made for five weeks beside the bed of a little Jewish boy whose head had been crushed in an automobile accident. Brain tissue was destroyed and doctors held little hope for life, nor any for his being restored to normal mind or body. Many of God's servants helped as channels for His love in this case, and first consciousness, then restoration and healing came to Johnny.

#### EXORCISM

Sometimes the need is for exorcism. It has been found in the west as in the east that some forms of mental sickness and alcoholism are due to spirit possession. The following method of exorcism has been found effective. The priest stands before the altar and the patient kneels at the communion rail. The priest, holding a blessed crucifix, says, "Evil spirit in —, in the name of Jesus go out of him (or her) and go where you belong." This is followed by Holy Unction. This form of exorcism has been used not only in the presence, but in the absence, of the patient, and mental patients have been healed instantaneously, the spirit speaking in one before departing. In another, the spirit was asked to declare its name, and on so doing was exorcised and the patient immediately and permanently healed.

St. James says, "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." The church is increasingly using the service of anointing, not only on the approach of death, but in normal sickness.

Many have found the service of Holy Communion to be the most helpful of all healing services. In the Prayer of Humble Access, the priest prays: "Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood *that our sinful bodies may be made clean by His Body*, and our souls washed through His most precious

blood." As we receive our Lord, our bodies as well as our souls are preserved unto everlasting life. In the laying on of hands by the priest after a service of Holy Communion, a woman was recently healed instantaneously of a tumor. Intercession was also made for an absent person who was seriously ill, and she came out of her room instantaneously healed.

Spiritual healing should not become cheap. An attempt should be made to bring the sufferer into touch with the love of our Lord and into a deeper surrender to Him as Lord. In anticipation of Holy Communion, if a sacramental confession has not been made, the patient should prepare himself for the General Confession, acknowledging all sins and receiving the Absolution with joy and gratitude. Nor only immediately after the service, but also in the near

future, the use of prayers and acts of thanksgiving and adoration should be encouraged.

Care must be taken not to weary or worry a tired and sick patient. Sometimes the friend, like the friends of the man with the palsy, without the conscious coöperation of the patient, bears him to Jesus and healing comes. Thereafter the patient should be made to realize his debt to the love of God.

Let us pray this prayer with the Rev. John Maillard:

"Blessed Jesus, we thank Thee for Thy ministry of Love, and for the Holy and Heavenly Healing which is everywhere present in divine abundance. Grant, that the whole world, and every body and soul within it, may become radiant with the beauty of holiness and health, according to the Father's Will for His Creation."

## New Life

# *in an old Church*

By the Rev. Peter J. Chandler

Curate of Aylestone, Leicester, England

THE Old Catholic Church in Holland dates from the year 696, when the English missionary Willibrord was consecrated Archbishop of the Frisians. Its checkered history is now becoming familiar to Anglicans the world over, since the provinces of Canterbury and York led the way in Anglican intercommunion with the Old Catholics, nearly twenty years ago.

The high antiquity of this Church, and the great importance of its doctrinal position (that it is possible to be fully "Catholic," even on the continent of Europe, without submission to the Bishop of Rome), are unfortunately not matched by numerical size today. In Holland, there are only 11,000 Old Catholics in a population of some 10 million, and although there has recently been a slight increase in numbers, this has barely kept pace proportionately with the increase of the population of the country.

Until the turn of the century; the Old Catholic Church made virtually no

attempt to win converts to its faith, either from Rome or from the various Dutch Reformed Churches. More recently, the Old Catholics have grown alive to the relentless pressure from either side and to the increase of agnosticism and atheism, and are now prepared to press their claims upon their fellow countrymen.

But how is this to be done in a country where the organs of publicity are not favorable to them, and where it is not even possible for an inquirer to obtain from an ordinary secular publisher any book on Old Catholic faith and practice? Clearly the task is not easy, and Old Catholics would not claim that they have yet found the answer. But there are signs that some of them, at any rate, are alive to the opportunities now presented. Their efforts may be summarized under the headings of internal and external.

Internally there are signs of attempts to bring the people more into the life and

*(Continued on page 18)*

TUNING IN: † Canon (p. 18) is from the Greek word for measuring rod or rule. "Canon of the Mass" is another name for the "Prayer of Consecration" (Prayer Book, pp. 80-82), and for its corresponding forms in other western liturgies

(because this prayer contains the rule of words and actions by which the bread and the wine are consecrated). Prayer Book makes our "Canon of the Mass" begin after the Sanctus, in accord with medieval usage.

## How Do You Feel?

[Sometimes an editor finds something in another periodical that expresses a thought so much better than he could do himself, that he wants to share it with his readers. Such is the following by Bishop Conkling of Chicago, published in his diocesan paper, "Advance." With the Bishop's permission, we are taking it over verbatim in as a guest editorial this week.]

EACH morning we greet others and are greeted by "How do you do?" "How are you?," and "How do you feel today?" So throughout the day we shall be emphasizing "feeling." Watch yourself and others and note how much you say about your reactions: "I *feel* thus and so," not "I *think*."

In public meetings we find, as with ourselves, that the verb to *feel* has largely displaced in use the verb to *think*. This emphasis upon feeling is great in present-day religious practice. People go to Church when they *feel* like it and do not go when they don't feel like it. They value a religious service when it makes them "feel good." If a sermon or anthem gives them a thrill or a pleasing emotional return, they "like it." They like soft music while they pray. Someone has rightly called this "chiropractic religion," giving the spine a thrill.

The story is told of a boy who was rude to his teacher. The principal urged him to apologize to the teacher, but the boy refused on the ground that it would not be honest since he did not feel sorry.

"You have been rude" said the principal.

The boy replied "Yes, sir."

"Then you *know* you have done wrong" added the principal and the boy again replied in the affirmative.

"Then," said the principal, "go and tell the teacher so, and do not bother about your feelings. You are only wanting to delay your apology until you *feel* you wish to make it; in other words, until you can please yourself by apologizing. It will be a much better thing for you to make your apology now and compel your will to master your inclinations."

We can easily see the close application of this story to our prayers. Too often we praise when we cannot help doing it, pray only when we want to; ask forgiveness when we feel like it. We have an emotional religion without the solid basis of principle and will. There is too much in it of *making use of God for our own ends!*

The greatest example which Jesus gives us is in the complete offering of His will to God the Father. The great theme of His life, from His coming to His

death upon the Cross, was "Lo, I come to do thy will, O God." This is not a passive abject submission but an *active* offering of ourselves to God, a sharing in His purpose for us in the building of His Kingdom here, where, as in Heaven, His will is to be done.

Learn to pray; be faithful in worship with the brethren together; obey His commands and precepts. Do all this whether you *feel* like it or not. Do it because you know that this is *right*, is in accordance with God's *will* for you. The more it goes against your personal feelings and inclination, the more it shows your need to strive harder to be the master of them.

To pray and worship and serve when we do not feel like it may not please us in the doing but it certainly is most pleasing before God, not just because it is unpleasant for us but because it is right.

### *A New Mass Subscription Plan*

TWO HUNDRED families in one parish are LIVING CHURCH subscribers. The parish is St. Mark's, New Canaan, Conn., and the subscriptions are the gift of a generous layman who believes that it is important for all Churchpeople to know what is going on in the Church on a national and international scale. We are happy to welcome this new group of subscribers, and we hope that the magazine through the coming year will be of real service to them.

Perhaps other parishes will be interested in the plan worked out for St. Mark's, New Canaan. For 100 subscriptions or more ordered and paid for as a unit (or for the entire parish list in smaller places) we offer a special rate of \$4.00 per year. This low rate (more than 40% reduction from the regular rate) can be applied only to subscriptions handled in large groups. The magazines are mailed individually to the names and addresses furnished by the parish.

THE LIVING CHURCH of today is steadily carrying out its objective of making sense to the man-in-the-pew. We place a rather high estimate upon the religious conviction and willingness to think and learn of that same man-in-the-pew. Whether he is 18 or 80, he knows that religion is a matter of deep convictions and strong preferences, and that today, as in New Testament times, controversies are a normal part of Church life. However, they are only a small element of the total picture reflected in THE LIVING CHURCH—a picture of a body of men and women dedicated to God and empowered by Him to carry out His will in the world.

We hope that many more laymen and vestries will agree that such an investment in Church information



will pay for itself many times over. In these times, when the whole world hangs in the balance, thinking people realize more and more that the Church means very little if its sphere of action is confined to the local parish. The parish which is not just a comfortable and respectable extra of American life, but a unit in a great world-wide enterprise, is the parish that will grow in membership and be able to stop worrying about money.

Such a parish is St. Mark's, New Canaan. We hope there will be many more like it.

*Russell Dill*

TO SAY that the Episcopal Church has lost one of its most distinguished laymen in the death of Russell Dill would be an understatement. For the word "distinguished" too often connotes a sort of honorary status, and Mr. Dill's Churchmanship was of the most active kind.

Only a few months before his death, he told a friend that his doctor and his wife had both urged him to curtail his work as treasurer of the Church's National Council, lest it shorten his life; but he chose rather to take that risk than to retire into the life of ease and comfort that might have been his for the asking.

The Presiding Bishop, in his simple and heartfelt tribute to Russell Dill, indicates something of the intensity of Mr. Dill's devotion to the work of the Church at its national headquarters. The full extent of that work is known to few, even at "281," for much of his work was behind the scenes, and his personal benefactions were anonymous.

For the first time, Bishop Sherrill indicates that the organ at Church Missions House was largely the gift of Mr. Dill, who would not permit that fact to be published in his lifetime. Workers in the mission fields that he visited know other instances of his anonymous generosity. But his principal gift to the Church was that of his financial and executive ability, gained in the business world and freely poured out in service to his Church.

For Russell Dill, the Prayer Book and the sacraments of the Church were the center and inspiration of his life. The beautiful requiem Eucharist at his funeral, rich with colored vestments, joyous music, and savory incense, taken entirely from the Book of Common Prayer and concluding with the litany and commendation from the office for Visitation of the Sick, was an appropriate introduction for him "into the blessed rest of everlasting peace, and into the glorious company of the saints in light."

Those who were privileged to share in that magnificent service came away with no feeling of grief, but with the joyous words of the Easter hymn ringing in their ears and echoing in their hearts:

"Lord! by the stripes which wounded thee,  
From death's dread sting thy servants free,  
That we may live and sing to thee,  
Alleluia!"

*Vacation Postscript*

ALTHOUGH the summer vacation season is over, we cannot refrain from making a favorable comment on the clever way in which the Milwaukee diocesan *Church Times* encouraged its readers to attend church on their vacations.

Using the slogan, "Your Church is along your route," this periodical listed churches and hours of services throughout Wisconsin and upper Michigan, grouping them by highways. Thus the motorist could tell at a glance what towns he was passing through had Episcopal churches, and the hours of Sunday and weekday services.

A similar function is performed by the advertising of church services in THE LIVING CHURCH each week, and by the reference tables in the *Living Church Annual*. Many readers have written to tell us how useful these are to the Churchman away from home; particularly as it is often difficult for the stranger to obtain this information in any other way.

Hotel desk clerks are notoriously vague on the subject, and telephone classified directories rarely indicate which churches are of what faith. Moreover, without some such guide, the traveling Churchman who wants to make his communion or to worship with his fellow-Churchmen is at a loss to know at what hours he can do so, even if he knows the name and location of the nearest Episcopal church.

So these guides are useful, not only to the vacationer but to the traveler at any time of year. And if your church is one that believes in ministering to the stranger within the gates of your community (as every Christian church must), it will naturally want to have its hours of services listed in such directories, and also in the lobbies of hotels and in the local newspapers.

The parish that is really trying to reach all sorts and conditions of men should make its name, location, and hours of services known to all, residents and visitors alike.

**"YE HAVE HEARD . . . BUT  
I SAY UNTO YOU . . ."**

THE prayer of the self-satisfied  
dies; hollowed by the worm of pride;  
But as health-giving light and air  
Is the love-motivated prayer.

The second mile, the cloak flung after  
The first, disarm like generous laughter.  
Pray — and with Love's largess dismiss  
The mean and narrow with a kiss.

LOUISA BOYD GILE.

## A Mammoth Tool

A THREEFOLD service to a threefold reading public will be provided by the \$1,000,000, 12-volume project, *The Interpreter's Bible*, first volume of which to appear (Volume VII) has just been published (Abingdon-Cokesbury. Pp. xxiv, 917. \$8.75).

The mammoth tool to Biblical study

the historical situation in which they lived. Below the exegesis, in two column format, is the exposition—the application of the passage to the life of the Christian today.

Thus Sherman E. Johnson, dean of Church Divinity School of the Pacific and onetime professor of New Testament at Episcopal Theological School,

Testament sacrifices “were made to the accompaniment of trumpets.”\*

A critical appraisal of Volume VII, by A. G. Hebert, SSM, who is perhaps the leading Anglican exponent of “biblical theology,” is expected in time for the Christmas Book Number (*THE LIVING CHURCH* of December 2d). The present factual account of the undertaking as a whole is given for its news value and to clear the decks of some of the more obvious matters of interest in anticipation of Fr. Hebert's review.

Besides the text, exegesis and exposition of the several books of the Bible, each volume of the projected 12 will contain articles introductory to the various books, and to the types of literature and history of the period under consideration. And, just as Volume VII (the first of the New Testament series) contains material introductory to New Testament history and literature in general, so will Volume I contain general articles on the Bible, as well as those on the Old Testament and on Genesis and Exodus.

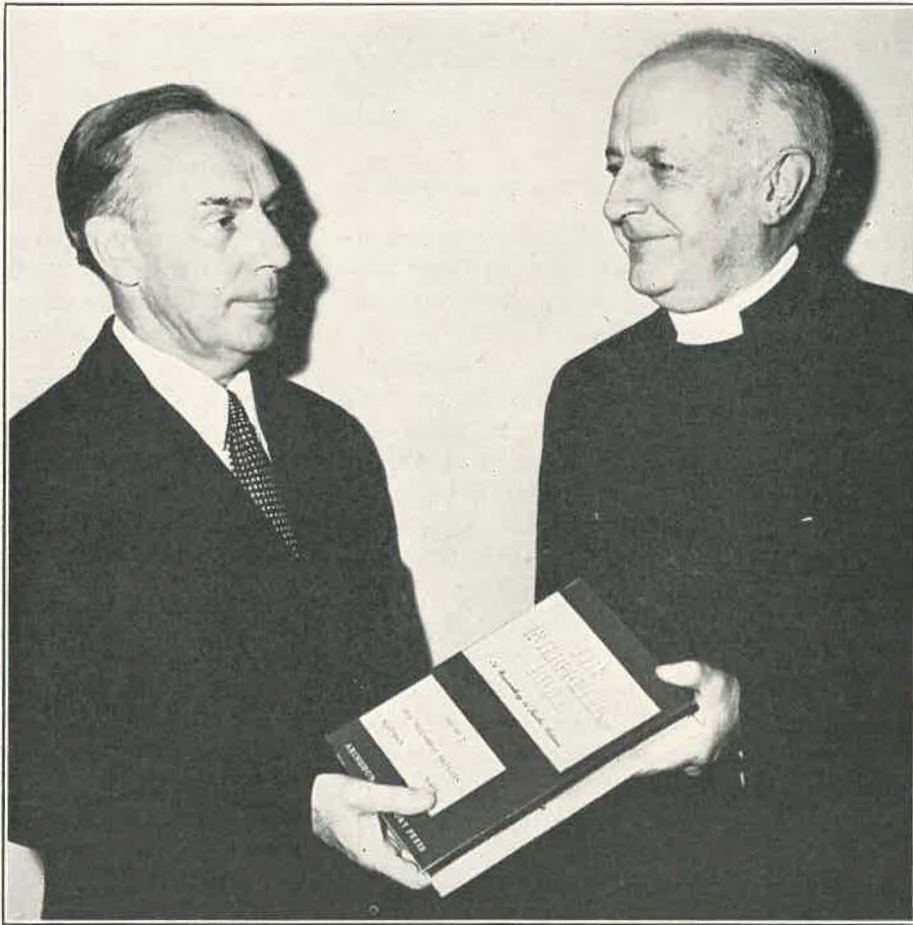
The entire work, under preparation for the past six years, will take six more years to complete. The plan calls for publication each year of two of the 12 volumes—one in the fall and one in the spring. Spring 1952 will see the appearance of volume VIII (Luke and John), with Volume I (Genesis and Exodus) to follow next fall. The project will be completed with the publication in spring of 1957 of Volume XII (James, Peter, John, Jude, Revelation, and Index).

In its entirety the work will contain over 10,000 pages—more than 8 million words. It will include many outline place maps, and each volume will contain full-color end-sheet topographical maps. Volume XII will carry indexes of subjects, scriptures out of context, and illustrations.

Size of each volume is 6 $\frac{7}{8}$  x 10 inches, “printed on a fine opaque paper espe-

\*The 12-volume project enlists 146 editors and contributors, headed by Dr. Buttrick and including these Anglicans (of whom those in italics contribute to Volume VII): F. R. Barry; T. D. Winton (in England); *W. R. Bowlic*, R. C. Dentan, Angus Dun, B. S. Easton (deceased), T. P. Ferris, H. E. W. Fosbroke, *F. C. Grant*, R. M. Grant, *W. H. P. Hatch*, S. E. Johnson, A. C. Lichtenberger, Pierson Parker, William Scarlett, *M. H. Shepherd, Jr.*, H. H. Shires, C. A. Simpson, C. L. Taylor, T. O. Wedel.

Non-Anglican contributors to Volume VII are: G. A. Buttrick, H. J. Cadbury, E. C. Colwell, C. T. Craig, M. S. Enslin, E. J. Goodspeed, H. E. Luccock, S. V. McCasland, B. M. Metzger, P. S. Minear, A. M. Perry, E. F. Scott, R. H. Strachan, Vincent Taylor, A. N. Wilder.



RNS

BISHOP SHERRILL receives from Dr. Buttrick a copy of Volume VII of *The Interpreter's Bible* . . .

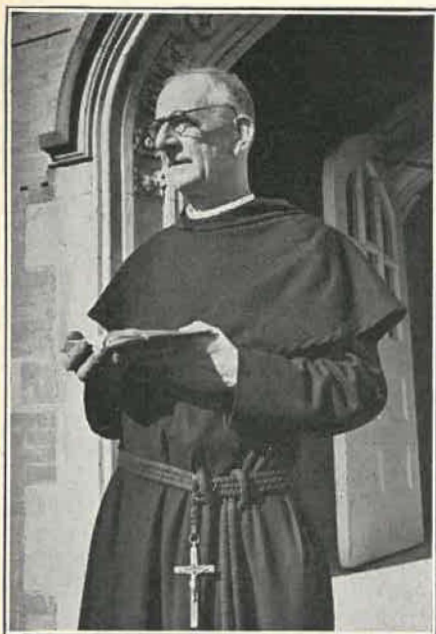
will give on the same page text, exegesis, and exposition, so that students, preachers, and the general reader will have at their finger tips the fruit of painstaking scholarship and devout pondering of the sacred message.

For example, page 375 of Volume VII (New Testament Articles; Matthew; Mark) contains at the top, in two parallel columns, King James Version and Revised Standard Version of St. Matthew 10:38-39. Below this, in one column across the page, is the exegesis of these two verses—the meaning they had for the writer and were intended to have for the original readers, in the light of

Cambridge, Mass., writing the exegesis of Matthew 10:38 (“He that taketh not his cross, and followeth after me, is not worthy of me”), explains that, in Roman criminal procedure, “a condemned man had to *take his cross* and carry it . . . not the entire cross, but the cross-beam which would later be fixed to the stake.”

In the exposition of the same passage, George Arthur Buttrick, Minister, Madison Avenue Presbyterian Church, New York, draws the reader's attention to W. M. Clow's distinction between burden, thorn, and cross, and to Phillips' Brooks' reminder that the Old





FR. HEBERT has been sent Living Church review copy of Interpreter's Bible, Volume VII. . . .

best edition of the *Divine Liturgy of St. John Chrysostom*, according to Fr. Brandreth, is Faith Press' *The Divine Liturgy of St. John Chrysostom: The Greek Text with a Rendering in English* (5/-).

### Of Interest

**D**EALING "with the Eucharist in those aspects and elements that reflect the faith and life of the Church conceived as the living Body of Christ," *The Christian Sacrifice*, by W. Norman Pittenger, is an important work that will be fully reviewed later (Oxford Press. Pp. xi, 205. \$3.50).†

A well known Anglican *cause célèbre* is the famous Gorham case (1846-50), which involved as chief disputants the Bishop of Exeter (Dr. Phillpotts) and the Rev. George Cornelius Gorham, vicar of St. Just-in-Penwith in Cornwall, whom the bishop refused to institute to the vicarage of Brampford Speke near Exeter, charging that Mr. Gorham held unorthodox views on Baptismal regeneration.

The whole episode has been freshly evaluated in *Gorham and the Bishop of Exeter*, by J. C. S. Nias, OGS (SPCK. Pp. 195. 17/6).

This careful historical essay, that brings the controversy down to its practical bearing on the work of the parish priest today, is a candidate for possible review in the Christmas Book Number.

†Chapters: The Mystical Body of Christ, The Eucharist in the New Testament, the Eucharist in the Early Church, The Eucharist as Action, The Eucharist as Sacrifice, The Eucharist as Communion, The Eucharist as Presence, The Celebration of the Eucharist, The Eucharist in the World, The Eucharist in the Life of the Body of Christ.

A book for the parish library, though it presupposes the English scene, is *Cathedrals and How They Were Built*, by D. H. S. Cranage, formerly dean of Norwich (Cambridge University Press. Pp. vii, 41. \$2.50). A reprint of a 1948 publication. Attractively produced, with 20 plates and 19 drawings.

Francois Mauriac's *Men I Hold Great* consists of "literary essays on men ranging from the 17th century . . . down to living authors. . . ." § (Philosophical Library. Pp. 130. \$3).

A splendid American edition of an English book for the "picture book age" is *If Jesus Came to My House*, by John Gale Thomas (Lathrop, Lee, & Shephard. Pp. 18. \$1).

A child imagines what it would be like "if Jesus came to my house," and then makes the application: "But I can go to His house and kneel and say a prayer, and I can sing and worship Him and talk with Him in there. . . . And I can make Him welcome. . . . by doing all I would for Him for other folk instead."

Well written and of interest to teenagers is *Roman Eagle*, by Stephani and Edward Godwin (Oxford Press. Pp. 211. \$3).

The book is the story of Marcus, a Roman boy, and Damaris, a Jewish girl, in early Christian times. The action moves from Palestine to Rome, then to Gaul, and finally back to Palestine, where Marcus works in his uncle's shipyard and meets St. Peter.

§Pascal, Molière, Voltaire, Chateaubriand, Maurice and Eugénie de Guérin, Balzac, Gustave Flaubert, Loti, Barrès, André Gide, Radiguet, Graham Greene.

cially made for this commentary. Both paper and type were selected for easy reading. . . . All volumes are bound in rugged, durable dark blue cloth handsomely stamped in black, red, and genuine gold. The binding is pyroxylin impregnated to make it vermin proof and water repellent, and may be cleaned quickly and safely with a damp cloth."

**HENRY R. P. BRANDRETH**, OGS, has prepared *An Outline Guide to the Study of Eastern Christendom* (SPCK. Pp. 34. Paper 1/3).

Offered simply as a short guide for the inquiring priest or layman, this is really a very full and rich bibliography of works (mostly in English) on Eastern Orthodox Christianity.

Probably the best book with which to begin the study of Eastern Christendom, according to the Guide, is N. Zernov's *The Church of the Eastern Christians* (SPCK, 1942, 4/6 & 3/-). But, since this was written with the Russian Church primarily in mind, it should be balanced by a study by a member of the Greek Church. Probably the most useful and elementary work of this sort, says Fr. Brandreth, is *The Church of the Greek People, Past and Present*, by E. Kephala (out of print, but obtainable second hand). "Every aspect of the life of the Greek Church is here dealt with in less than 130 pages."

The Guide lists as the best book for more advanced reading R. M. French's recently published *The Eastern Orthodox Church* (Hutchinson's Universal Library. In America: Longmans. Pp. 186. \$2; text ed. \$1.60).

For those attending a Greek service,

## In the Patriarch's Library

**I**N the library of the Ecumenical Patriarch, Athenagoras, in Istanbul, Turkey, will soon be a set of copies of all the issues of *THE LIVING CHURCH* published between 1930 and 1950.

Last year at Christmas time *THE LIVING CHURCH* received a letter from the Patriarch's chief secretary asking, on behalf of the Patriarch, if it would be possible to have a series of *THE LIVING CHURCH* for the past 20 years. An editorial relaying this request to members of *THE LIVING CHURCH FAMILY* brought 23 replies, from all over the country, some offering a collection of a year or two, some containing careful lists of scat-

tered issues saved during the past 20 years, and two offering almost complete files.

The lady with whom arrangements were finally completed is Mrs. H. H. Wentz of Buffalo, N. Y. Her collection of *THE LIVING CHURCH* from 1937 to 1950 — a stack about three feet high — is now on its way to Istanbul.

The Patriarch was formerly head of the Greek Orthodox Church in the United States and was an American citizen. The letter from his secretary said that the Patriarch reads *THE LIVING CHURCH* with pleasure every week and "after reading it treasures it in the Patriarchal Library."



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**New Life in an Old Church**

(Continued from page 13)

work of the Church. The Dutch have had a vernacular Liturgy since 1909, and this assigns to the congregation a fair share in the singing of the Mass. (An Anglican would wish that they might also join in the Creed and in the Lord's Prayer in the Canon of the Mass.) And in a few churches, it is now becoming customary for the whole congregation at a Low Mass to say the responses, which are elsewhere said only by the server. It is to be hoped that this practice will become more general.

Reception of Holy Communion in both kinds is not yet the normal practice, but is the custom at some churches, including the cathedral church of St. Gertrude at Utrecht, except when many communicants are expected. In another direction, laymen have a small but significant voice in the election of the diocesan bishops of the Church. On the occasion of an election, two nominated laymen sit with all the priests of the diocese to form the electoral college.

Last year a Fraternity of St. Willibrord was founded to deepen and strengthen the spiritual lives of Old Catholics. At present it has less than fifty members, and some of the parish priests view it with misgivings, for they think it may be trying to do just what the Church as a whole exists to do.

**SIMPLE ARCHITECTURE**

What may be called external efforts include the rebuilding of some of the parish churches. This is a necessity forced upon the Old Catholics by the events of the war. There is a delightful little Old Catholic Church at Arnhem, which was built in 1941 and is dedicated to St. Willibrord. Its simple, clean architecture contrasts forcibly with the ornate baroque style of most of the other Old Catholic churches. Rebuilding is now in progress at the church of St. James and St. Augustine at the Hague, which was damaged during the bombing of the city. (This is a building of special interest to Anglicans, for in it the Anglican services, including a confirmation by the Bishop of London, have been held since the destruction of the Church of England building during the war.)

At Rotterdam, where the church of St. Laurence and St. Mary Magdalen was completely destroyed and its parish priest killed, during one of the raids, the opportunity is being taken to rebuild the church on a new site further away from the other Old Catholic parish church, and therefore potentially able to serve a fresh section of the community.

The other external work of the Church (and this is one of its most hopeful signs) is its keen interest in the ecumenical movement. It is too small to engage in overseas missions, but its mem-

bers are now endeavoring to fulfill their Christian vocation by taking a leading part in the ecumenical movement in Holland. It is of paramount importance that they should be present if that movement is not to develop into pan-Protestantism. And the contacts with other Dutch Christians are frequently proving the media through which inquirers are brought for the first time to know about the historic Church of Utrecht and what it has to offer.

Asked what the Old Catholics had to bring to the ecumenical movement, a keen young member of the Dutch Reformed Church replied: "A sense of the Church as a corporate body, and of the Sacraments within it." This, with the addition of the Apostolic Succession, is no unsatisfactory summary.

**TORCHBEARERS**

At the little church at Arnhem an ecumenical service is held every Wednesday evening. There is a printed form of service, which is rather like Anglican Evensong in some respects, but it is conducted, and the sermon preached, by ministers of the different persuasions in turn. Those who attend prefer always to come to the Old Catholic Church, because they like its atmosphere.

It is surely by personal contacts that the Old Catholics will be able to strengthen their position and draw more members into their fold. One could wish there were more priests to do the work—there are only about thirty of them all told, and they are necessarily overburdened with the administrative work of their small Church. But the laity are, in general, doing good work, and there is another hopeful sign of life in the work by and for the young people. There has for some time been a Federation of the Old Catholic Youth Groups, dealing with the age-group of 15 and over. But now this has embarked on a new organization, the Torchbearers, to bring in the children from 8 to 15 as well. So highly organized is this Federation that it claims to have a record of every child eligible to join the Torchbearers, and to send out investigators to find out why any young people have not joined them.

Meanwhile, the Federation maintains its work of publishing news and information in the weekly Church paper, and of organizing special programs.

These internal and external efforts of the Church of Utrecht constitute signs of hope for the renewed vitality of the ancient Church. There is as yet little sign of direct approach to Dutch society at large; but it may well be that, because of the smallness of the Old Catholic Church, this way of renewal in her own life is the best preparation for an advance on all fronts.



## DIOCESAN

**DALLAS**—Two Mexican Catholic congregations in the diocese of Dallas wanting to join the Episcopal Church have come under the care of Fr. José Vega. Through Fr. Vega's efforts one of the congregations, that of the Church of the Holy Family in McKinney, Texas, has been accepted by the Episcopal Church under Canon 15, which permits it to keep its own rite.\*

The other congregation, St. Mary of Guadalupe in Forth Worth, has written a letter of application to Bishop Mason of Dallas asking to be received under his jurisdiction. Bishop Mason came to meet the congregation in June,



Fort Worth Star.

VISIT TO ST. MARY'S: Bishop Mason, Fr. Vega, and son.

at a service of Evensong, Fr. Vega's two sons helped out on that occasion as acolytes. Fr. Vega expects that it will take about a year for that congregation to be received under Canon 15, since that it is the time it took for the McKinney church.

Fr. Vega explains that "we were accepted under Canon 15 especially for the purpose of avoiding the use of the word 'Protestant,' since we are 'Mexican Catholics' under the Bishop of Dallas."

Fr. Vega came to McKinney from Mexico in the spring of 1950. His year-old mission in one of the poorest sections of Mexico City had been closed by the Mexican state department after direct pressure was brought to bear on high government officials by Roman Catholics.

But Fr. Vega, who is a former Ro-

\*Section one of Canon 15 provides: "Whenever a congregation of Christian people, holding the Christian faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose diocese it is situated make application through the Bishop to the Presiding Bishop for status."

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struggled for  
religious freedom

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man Catholic priest, would not give up his work with Mexican Catholics. He built a new church in McKinney. Then he opened a school where the parish's children could learn to speak English (Fr. Vega says his people's biggest handicap is not knowing English) and receive care while their parents, most of whom are poor, worked.

Soon after the Church of the Holy Family was accepted by the Episcopal Church, the Mexican Catholic congregation in Fort Worth elected Fr. Vega its pastor. The church had a debt of \$1500, but Fr. Vega had high hopes that the Episcopal churches in Fort Worth would soon help wipe this out.

Fr. Vega is now caring for both congregations. In McKinney there are about 55 Mexican Catholic families. In Fort Worth, the Church of St. Mary of Guadalupe has 35 communicants.

The McKinney congregation has been helped on its way by other local churches, and by McKinney businessmen and other friends. Although still not completely self-sufficient themselves, members of the Church of the Holy Family have come to the aid of the Fort Worth congregation. Last summer Mexican children from McKinney put on a festival to raise money for the Fort Worth church.

Fr. Vega is tired after a hard, vacationless summer working at establishing two congregations. But he is not discouraged.

**WASHINGTON—The Bishop of the Burma Road**, the Rt. Rev. K. Y. Huang, has accepted a call to the Church of St. Stephen's and the Incarnation, Washington, D. C., Religious News Service reports. The Bishop arrived in the United States in March. His diocese is Yun-Kwei in the Burma Road area of southwest China.

**NEW YORK — Gifts of gold, silver, precious and semi-precious jewels** from many parishioners of St. Thomas Church, New York City, have made possible a processional cross dedicated to mark the 25th anniversary of the Rev. Roelif H. Brooks, D.D. as rector of their parish. Five bishops attended an 11 o'clock anniversary service on October 7th, at which the new cross was consecrated and first used.

Inscribed to Dr. Brooks on the occasion of his silver anniversary, the cross is made of hand-wrought sterling silver. The staff is of exotically grained olive wood cut from a live olive tree in Bethany.

An exquisite Siberian amethyst weighing 53 carats is set in the center of one side of the cross. It rests in a circular field of topaz, amethyst, and diamonds set *en pave* (so close together as to cover the metal completely). Both sides of

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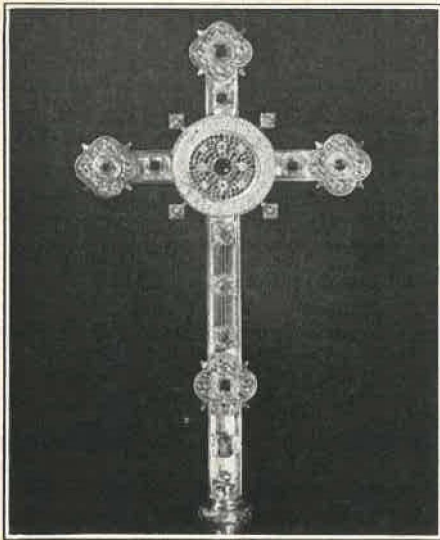
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A circle around the outside of the center of each side of the cross is hand chased gold in grape and leaf pattern symbolizing eternity.

The cross was designed by Louis Glasier.

Bishop Donegan of New York consecrated the cross and delivered the sermon. Also present were Bishop Barry of Albany, in whose diocese Dr. Brooks served for 20 years, Bishop McKinstry of Delaware, who succeeded Dr. Brooks, as rector of St. Paul's, his church in Albany, and Bishop Scaife of Western New York, who served as assistant to Dr. Brooks from 1938 to 1942. Bishop Dallas, retired, of New Hampshire and the Rev. Dr. E. Frank Salmon, who have been Lenten preachers at St. Thomas' for nearly 25 years, were there, and the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, who served as an assistant from 1933 to 1938, and the Rev. Paul C. Armstrong, vicar of St. Thomas Chapel. Acting as master of ceremonies at the service was Canon Edward N. West, D.D.

**CONNECTICUT — An interparochial healing mission** will be held for churches in the greater Bridgeport area in Connecticut in the week beginning October 22d. Conductor will be Dr. Albert E. Cliffe, prominent director of lessons in Living Bible Class at the Church of St. Columba, Montreal. Dr. Cliffe's teaching is based on putting Faith into practice and realizing that physical, mental, and spiritual problems have their basis in man's way of living.

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## DEATHS

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

### Archibald Campbell Knowles, Priest

A colorful — and, indeed, almost unique — character in the Catholic movement in the Episcopal Church, the Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Pa., died September 30th, at the age of 86 years.

Fr. Knowles had been in charge of St. Alban's congregation for over 50 years — indeed, it was the only charge he ever had, although he is said to have turned down many other calls. Active to the time of his death, he said his last private Mass on July 26th.

Archibald Campbell Knowles was born in Philadelphia July 11, 1865, the son of George Lambert Knowles and Matilda Josephine Knowles. His grandmother was a Lambert, after whom Lambertville, N. J., was named. He was educated at Rugby Academy and the University of Pennsylvania, and later in life did further study in England.

For over 10 years of his early manhood Mr. Knowles was active in business and in society. His business career included the directorship of a national bank.

In 1893 Mr. Knowles married Mary Clements Stocker, who died in 1947. Two daughters were born of the marriage — Margaretta Lewis, who married M. Thurston Tilton and lives in New England, and Mary Clements Stocker, who married Alan Maxwell Palmer, and whose untimely death occurred in 1933.

In 1898 Archibald Campbell Knowles was made deacon, and in 1899 was advanced to the priesthood, by the late Bishop Nicholson of Milwaukee, acting for the Bishop of Pennsylvania.

Mr. Knowles immediately became deacon-in-charge and then, as Fr. Knowles, priest-in-charge, of St. Alban's, Olney, at that time a small mission, which under his leadership was made a parish in 1907, when Fr. Knowles was chosen rector.

In 1915 the old St. Alban's was torn down, and a new church built by Fr. Knowles as a memorial to his father, to which in 1921 he made subsequent additions in memory of his mother. The new church, the present St. Alban's, is in the style of 13th-century French Decorated Gothic. The parish has been known for its adherence to Catholic teaching in an Anglican setting.

Fr. Knowles is the author of many books, most of them now out of print. Titles include: *The Belief and Worship of the Anglican Church*, *Turning Points*, *Joscelyn Vernon*, *The Triumph*

*of the Cross*, *Come unto Me*, *The Holy Christ Child*, *The Life of Offering*, *Reminiscences of a Parish Priest*, *Franklin Delano Roosevelt*, *the Great Liberal*.

But one of Fr. Knowles' books is by no means out of print. Indeed, it has been reprinted many times, and is still a best seller. It is his well known communicant's manual, *The Practice of Religion*, of which over 100,000 copies are said to have been sold. His *Lights and Shadows of the Sacred Ministry* was published in 1947.

In 1937 Fr. Knowles received the degree of Doctor of Divinity, *honoris causa*, from Nashotah House. In 1949 he observed the golden jubilee of his priesthood and of his charge of St. Alban's. Fr. Knowles had traveled widely, having crossed the ocean many times.

His burial included a Solemn Mass of Requiem at St. Alban's, Olney, on October 3d, with Vespers of the Dead said in the chapel of the Blessed Sacrament the evening before.

### Allan W. Geddes, Priest

The Rev. Allan W. Geddes was one of the senior priests of the diocese of California in active service at the time of his death on July 24th. He was 61.

He was a native of Toronto and a graduate of Wycliffe College of the University of Toronto. The Rev. Mr. Geddes had spent 29 years in the ministry. Before his ordination, he served in the Canadian "Princess Pat" Light Infantry Regiment in World War I, and was wounded in action. He came to California in 1930 to be rector of All Saints' Parish, Watsonville, and was rector there at the time of his death.

His first wife was the late Teresa Blackie Geddes. Sometime after her death he married Miss Grace King, daughter of the Rev. C. Aaron King, executive secretary of the diocese of Sacramento. Mrs. Geddes survives her husband, as do four daughters and a son.

### Mary Savage Johnson, Deaconess

Deaconess Mary Savage Johnson died at St. Hilda's House, New Haven, Conn., on August 14th.

Mary Savage Johnson was born in Utica, N. Y., in 1866. She was the deaconess on the staff of Grace Church, Utica, from 1894-1899; and the deaconess on the staff of St. George's Church, Utica, from 1899-1909. Early in 1909 she went to Christ Church, New Haven, where she remained as head deaconess until her death, serving under



## DEATHS

four rectors, and longer in service than any rector in the history of the parish.

She was head of St. Hilda's House (situated next door to Christ Church) from 1911 until her death.

Deaconess Josephine Lyon, who died in 1939, began the work at St. Hilda's with Deaconess Johnson. The work is under the direction of Christ Church. Deaconess Ruby Helen Thomson, who was set apart in 1921, will continue the work of St. Hilda's House.

Deaconess Johnson was the head of the Sanctuary Chapter of the parish, secretary of the Confraternity of the Blessed Sacrament, and for many years conducted a notable adult Bible class. She was a member of the Society of the Companions of the Holy Cross and of the Society of St. Stephen, of which she was secretary.

Deaconess Johnson is survived by a brother, Montgomery Hunt Johnson, a niece, five nephews, and nine great-nieces and nephews.



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## CHANGES

### Appointments Accepted

The Rev. Donald H. Allen, formerly consultant in Christian education in the diocese of Southern Virginia, is now director of Christian education for the diocese. Address: 618 Stockley Gardens, Norfolk 7, Va. He was ordained priest on June 29th.

The Rev. Alfred Warren Burns, who formerly served Calvary Parish, Bridgeport, Conn., is now rector of Pinkney Memorial Church, Hyattsville, Md.

The Rev. Frank Coleman, formerly rector of Trinity Church, Arlington, N. J., will become rector of St. George's Church, Clinton and Beechwood Aves., Bridgeport, Conn., on November 1st.

The Rev. Ward F. DeBeck, formerly curate of the Church of St. James-by-the-Sea, La Jolla, Calif., is now rector of St. Mark's Church, Downey, Calif. Address: 10348 Paramount Blvd.

The Rev. Edward M. Green, formerly assistant of Trinity Church, Towson, Md., is now rector of Christ Church Parish, Redding, Conn. Address: Redding Ridge, Conn. (rather than Bethel, where the previous rector was addressed).

The Rev. Henry W. Havens, formerly assistant rector of Trinity Church, New Orleans, will become rector of St. Thomas' Church, Reidsville, N. C., on December 1st. Address: 310 Irvin St.

The Rev. Gilbert V. Hemsley, formerly rector of Emmanuel Church, Adams, N. Y., will be rector of Grace Church, Union City, N. J. Address: Park Ave. and Fortieth St.

The Rev. Frank Hipwell, formerly rector of Castleventry, County Cork, Ireland, will become assistant rector of St. James' Church, Alexandria, La., and will be in charge of St. John's Mission, Oakdale, after November 1st. Address: Bolton Ave. at Murray St., Alexandria, La.

The Rev. Paul C. Kintzing, Jr., formerly vicar of St. James' Church, Bedford, Pa., is now assistant rector of St. Mark's Church, 1625 Locust St., Philadelphia.

The Rev. Frederick N. Ludtke, formerly in charge of St. James' Mission, West Bend, Wis., is now in charge of the Church of the Holy Rood, St. Charles, Ill. Address: 998 N. Fifth Ave.

The Rev. Allen M. Miller, formerly rector of Christ Church, Warrensburg, Mo., is now vicar of St. Matthew's Church, Indianapolis. Address: 5536 University Ave.

The Rev. Edward O. Moore, formerly assistant at Rosebud Mission and curate of Trinity Church, Mission, S. Dak., is now assistant of Corn Creek Mission and is in charge of St. Katharine's Church, Martin, S. Dak.

The Rev. T. Gordon Ott, formerly associate rector of the Church of the Holy Trinity, Philadelphia, is now rector of the Church of the Resurrection. Address: 1408 Brighton St., Philadelphia 11.

The Rev. William Edward Rasche, who was ordained deacon in the diocese of Southern Virginia on June 29th, is now in charge of Emmanuel Church, Chatham, Va., and Dame Memorial Church, Dry Fork. Address: Chatham.

The Rev. Dr. Archibald W. Sidders, formerly rector of the Church of Our Saviour, Placerville, Calif., is now rector of the Church of the Good Shepherd, Venice, Calif. Address: 110 Rose St.

The Rev. A. B. Ward, formerly rector of St. James' Church, Dillon, Mont., is now rector of All Saints' Church, Appleton, Wis. Address: 116 N. Drew St.

The Rev. Perry R. Williams, who was ordained deacon in June in the diocese of Long Island, is now assistant at St. John's Church, Sharon, Pa. Address: 959 Pearl St.

The Rev. Spencer Williams, who formerly served St. James' Church, Boydton, Va., is now rector of Christ Church, Smithfield, Va., and St. Paul's, Surry. Address: Smithfield. He was ordained priest on June 29th.

### Armed Forces

Chaplain (Lieut. j.g.) Alex W. Boyer, formerly addressed at the Naval Training Station in San Diego, may now be addressed at 507 F St., Chula Vista, Calif.

Chaplain (Capt.) John R. Stewart, formerly at Eglin Air Force Base in Florida, should now be

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## CHANGES

addressed: 809th Engineer Aviation Battalion, APO 902, c/o P.M., San Francisco.

### Resignations

The Rev. George M. Brewin has resigned as rector of Grace Church, Toledo, Ohio and has moved to his home at 90 Weeks Ave., Cornwall-on-Hudson, N. Y. He will remain canonically a priest of the diocese of Ohio, but has been licensed to officiate in the diocese of New York.

The Rev. Francis T. Coe, who has been serving the Church of the Good Shepherd, St. Ignace, Mich., has given up work in the active ministry because of continued illness. Address: 8417 Beverly Dr., Toledo 14, Ohio.

The Rev. Ivor G. Hyndman, rector of Christ Church, Eastport, Maine, has retired from the active ministry. Address: 1218 S. Boots St., Marion, Ind.

### Changes of Address

The Rev. Lewis J. Bailey, retired priest of the diocese of Olympia, formerly addressed at 417 E. Eighteenth St., Olympia, Wash., may now be

addressed at Star Route 1, Box 147, Union, Wash.

The Rev. George L. Gibbs, retired priest of the diocese of Pennsylvania, formerly addressed on Stanwood St. in Philadelphia, may now be addressed at 603 W. Walnut Lane, Philadelphia 28. He has been doing supply work in various churches.

The Rev. Albert M. Holloway, rector of Trinity Church, Oxford Ave., Philadelphia, has moved from the old rectory at 411 Gilham St. to a new rectory at 831 Longshore Ave., Philadelphia 11.

The Rev. Charles R. Matlock, Jr., who has been on the staff of the Church of the Resurrection, Baguio, P. I., reports a change of address from St. Luke's Hospital, Manila, to 115 Scott Ave., Nashville 6, Tenn. On November 4th he will sail for the United States on regular furlough.

The Rev. Dr. Samuel A. B. Mercer, formerly professor of Old Testament at Trinity College, Toronto, Canada, now retired, may be addressed at 5 Massachusetts Ave., Worcester, Mass.

The Rev. Dr. John W. Suter, who is serving St. Andrew's Church, Hopkinton, N. H., formerly addressed there, should now be addressed: Route 1, Concord, N. H.

### Ordinations

#### Priests

Erie: The Rev. John Myron Prittie was ordained priest on September 21st by Bishop Sawyer of Erie at Holy Trinity Church, Brookville, Pa., where the ordinand will be in charge. Presenter, the Ven. G. E. Nichols; preacher, Canon W. G. James. Address: 162 Madison Ave.

Washington: The Rev. John H. Stipe was ordained priest on September 22d by Bishop Dun of Washington at Christ Church, Washington, where the ordinand will be rector. Preacher, Dean F. B. Sayre, Jr. The new priest had resigned a position as head of the national Veterans' Administration department of social service to study at General Theological Seminary and was able to complete his theological studies in a year and a half because of his background in social service.

#### Lay Workers

Mrs. Margaret B. Harris, formerly director of religious education of Grace Cathedral, Topeka, Kans., is now secretary of Good Shepherd Mission, Fort Defiance, Ariz.



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Rev. Edward M. Pennell, Jr.  
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### ATLANTIC CITY, N. J.

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North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &  
HD 10:30 HC

### 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, 11 MP, 1st Sun HC 11

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

### 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  
Sun 8, 9:30, 11

### 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 P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning  
Service & Ser, 4 Ev, Special Music; Weekdays:  
HC Tues 10:30; Wed & Saints' Days 8; Thurs  
12:10; Organ Recitals, Fri 12:10.  
The Church is open daily for prayer.

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

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11;  
Thurs & HD 12 HC; Wed 12 Healing Service

**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, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

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

### NEW YORK CITY

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;  
Thurs 11 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 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 Eu 7 ex Mon & Thurs 10; HD 7 & 10;  
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9, 11, Ch S 11

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

### COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,  
B.D., ass't  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,  
Weekday, Special services as announced

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &  
Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 &  
4 to 5

### NEWPORT, R. I.

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

### 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 St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8