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## LETTERS

### Teaching, a Job of the Priest

**TO THE EDITOR:** I was very glad to see that, in your editorial, "The Bright and the Dark Side" [L. C., June 3d], you point out that "there is close at hand in every parish and mission a medium that, put into fuller use, could in the course of the years build up a body of well instructed Churchmen — and that is the confirmation class."

However I cannot agree that "for children brought up in the Church, whose Sunday school curriculum has been oriented toward communicant status as a goal, five or six weeks may be sufficient for immediate preparation for Confirmation." The Church school curriculum ought, to be sure, to be oriented to communicant status, and it is a pity that we cannot now have available materials more satisfactory for that purpose. Nevertheless even that would not excuse the priest from doing the job he was ordained to do.

In my own experience I have found it most worthwhile to have confirmation classes for children that last over the better part of a year. I have found it possible and workable to take seventh grade children, after they have completed six regular years of Church school (in addition to kindergarten), and to prepare them during the Church school lesson period for the eight or nine months the school is in session.

Every new gift carries with it new responsibilities, and confirmation is certainly no exception. During such a confirmation class children can be taught the relevance of the Church to their daily lives because they are old enough to understand man's need for God's grace and the effort he must put forth to receive that grace.

Before receiving the gift conveyed through confirmation, the candidate must renew the promises and vows that he made, or that his sponsors made for him, at baptism. Yet how many children are confirmed without having been told anything of what they are expected to do, much less with an adequate understanding of what the Christian faith is, as this Church understands it.

It is to be hoped that the time is not far off when the Episcopal Church begins to take its teachings seriously, prepare its youth for confirmation, and teach the faith with boldness, as the Apostles taught. Perhaps our bishops could do much by insisting that their clergy do this.

(Rev.) C. ROBERT SUTTON.

Denton, Maryland

### Ghost or Spirit

**TO THE EDITOR:** The proposed revision of the Confirmation service in *Prayer Book Studies* (issued by the Standing Liturgical Commission) presents us with a curious attempt to change our name for God. The term Holy Spirit is substituted for Holy Ghost in two cases; in four other places Holy Spirit is introduced into the service. In all, Holy Spirit is used nine times in a five page service.

Why this emphasis on the word spirit? There is of course no question of theology, but merely one of propriety, of style, and vigor of language. We cannot accuse the Commission of Romanizing because they

prefer the Latin Spirit (always used in the Roman liturgy) or of Calvinist infiltration because Holy Spirit is the consistent usage of the Presbyterian *Book of Common Worship*. Presumably the motive is an aversion to the word Ghost. I have heard that it frightens children, being chiefly connected with white-clad Hallowe'en merrymakers. But a good deal can be said for the word Ghost. It is a forceful Anglo-Saxon word, and it always means a person. Ever since there has been an English language it has been the name of God in the Creed, the *Gloria Patri*, and the Baptismal sentence. It has pretty much dropped out of common speech except for this definite theological and liturgical usage. In this respect it is like such useful words as God, Lord, worship, and many others. It is interesting that the Commission does not care to root the term out of the Creed, the *Gloria*, the Baptismal formula, or the Blessing. That means that every child is going to hear it a lot, and will have to learn its meaning and get used to it anyway, whether he fears Hallowe'en ghosts or not.

What then shall we say about the word Spirit? It has become one of the most vapid, abused words in the language. Most often it means an atmosphere, an attitude; sometimes, an alcoholic beverage. It is a favorite fuzzy word of advertising and propaganda. We hear of "college spirit," the "Spirit of ranch-style houses," and the spirit of a race horse. How would you like the job of explaining to a child or an adult that it is also our preferred word for God, though we had a plainer one until the Liturgical Commission improved us?

The Commission has let its preference for Spirit get it into some uncommonly awkward phraseology. The blessing in the Confirmation office (the only blessing *tout court* in our present Prayer Book) is to be burdened with an embryonic sermon by the bishop; in this combination the terms Holy Spirit and Holy Ghost are both used in one sentence. The worshipping layman may well wonder "Which is which?" An even more unhappy alteration is made in the Bishop's prayer before the laying on of hands: the Holy Spirit with a capital S is twice contrasted with seven little spirits with a small s. The revisers should read this aloud to see what little difference their capitalization will make when the service is actually used. The effect is monotony and confusion. (Rev.) R. J. BUNDAY.

Kalamazoo, Michigan

### Right Outcome, Wrong People

**TO THE EDITOR:** In the article "The Power of the Laity," by C. L. Terry [L. C., May 20th] a biblical mistake crept in inadvertently, and I hasten to correct it. Israel did not defeat the Midianites when Moses supported by Aaron and Hur held up his hands in prayer. It was the Amalekites, a roving, predatory band, who robbed and killed the Jewish stragglers, who were defeated.

The writer confuses the victory of Gideon with the successful outcome of the prayer of Moses in the battle with the Amalekites. BEN MARCUS.

Riverside, Calif.



# The Living Church

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and the Thought of the Episcopal Church.

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## Things to Come

AUGUST						
S	M	T	W	T	F	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
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26	27	28	29	30	31	

SEPTEMBER						
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16	17	18	19	20	21	22
23	24	25	26	27	28	29

### August

26. 14th Sunday after Trinity.

### September

2. 15th Sunday after Trinity. NCC International Workshop in Audio-Visual Education, at Green Lake, Wis. (to 8th).
7. Laymen's Instructors Training Conference, at Seabury House (to 9th).
9. 16th Sunday after Trinity.
14. National Convention, Brotherhood of St. Andrew, at Romney, West Va. (through 16th).
16. 17th Sunday after Trinity.
18. Province of Midwest synod, at Ann Arbor, Mich. (to 20th).
19. NCC General Board, at New York City.
21. St. Matthew's Day. Consecration of Rev. M. J. Bram as suffragan of South Florida.
23. 18th Sunday after Trinity.
29. St. Michael and All Angels.
30. 19th Sunday after Trinity.

## ACU CYCLE OF PRAYER

### August

27. Deaconess Eleanor P. Smith, Elgin, Texas.
28. Society of the Catholic Commonwealth, Cambridge, Mass.
29. All Saints, San Diego, Calif.
30. Good Shepherd, Rosemont, Pa.
31. St. Peter's, Westchester, N. Y.

### September

1. Trinity Mission, Elmont, L. I., N. Y.
2. St. Philip's, Richmond, Va.

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

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## SORTS & CONDITIONS

**GERIATRICS**, according to a statement recently made by one doctor, is the only medical specialty at which a doctor can't earn a living. It seems nobody wants to admit he suffers from old age so much that he needs to consult a specialist. Nevertheless, the problems of old age—medical, economic, social, and spiritual—represent one of the great unmet needs of American life, and most people who haven't attained financial independence by age 65 are in for a rough time.

**SOUTH FLORIDA**, a diocese which has its share of elderly communicants, is taking a step to strengthen its resources for the aged. The diocese has bought a hotel property with accommodation for 25 old people, and will be able to take care of six with a \$150,000 endowment administered by the board of trustees of the former St. Luke's Hospital. Others will have to pay their own way.

**THERE ARE 66** institutions for care of the aged listed in The Living Church Annual—a fairly impressive number. Difficulty is that in many cases both good health and money are necessary; and that institutional care is not the answer to every social problem. Of the 66 institutions 65 are homes and only one an "out-patient" proposition.

**A RIPE AGE** indeed was attained by the Rev. Dr. Arthur B. Kinsolving, 90-year-old retired rector of St. Paul's, Baltimore, and founder of St. Paul's School for boys. One of the great priests of his generation, Dr. Kinsolving was many times a deputy to General Convention and often expressed his views on current issues from the standpoint of staunch conservative Churchmanship in the correspondence columns of The Living Church. His death at his summer home in Fishers Island, N. Y., August 15th, reduces the number of living Kinsolvings in the ministry from six to five, including one bishop. May God grant him a well-earned rest from his labors and raise up many more Kinsolvings like him!

**LOTS OF FOREIGN** news this week, most of it bad. Fred Sontag, our correspondent for Central New York and the world in general, wires that Reuters (British news agency) reports serious damage to Anglican churches in Jamaica from the violent hurricane that killed 100 persons on the island and did 56-million-dollars-worth of damage there. Vatican radio says all priests of the Uniat Church in Czechoslovakia have been arrested.

**REMEMBER** the paragraph pointing out that Patriarch Alexei of Antioch (Syria) was attending meetings with Orthodox groups on both sides of the Iron Curtain? Religious News Service now reports that unidentified "officials" back home in Damascus have repudiated the Patriarch's action in signing a Moscow-sponsored peace appeal. They said the Holy Synod of Antioch was not previously consulted in the matter. Peter Day.

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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### Impact and Counter-Impact

THE Bishop of Peterborough, the Rt. Rev. Spencer Leeson, was from 1946 to 1949 rector of St. Mary's, Southampton, England.

In *The Parish Priest in Dockland*, Bishop Leeson presents St. Mary's and its community as a microcosm of the impact of secularism upon the Church and of the form the Church's counter-impact may be expected to take—although he is careful to point out that others will have to judge how far the conditions that he describes obtain elsewhere (Longmans. Pp. 87. Paper, 75 cents).

The booklet falls roughly into two divisions. In the first the Bishop describes the community, the type of people, the dock workers, their peculiar trials, temptations, and pleasures, the housing situation, and the squalid conditions under which many of them live.

In the second part, he discusses the role of the Church at work in an environment of this sort. Believing definitely that these people must be met where they are, he pleads for constant and vigilant pastoral calling, the seizing of every opportunity to minister by way of either spiritual or material relief, and a more careful and meaningful use of the occasional offices of baptism, "churching," confirmation, matrimony, burial—"they will bite when matins and evensong have no appeal."

### Of Interest

WERE oriental or Roman factors dominant in the origins of Christian art? Oriental, many scholars of the last half century have said; Roman says Emerson Swift, Professor of Fine Arts, Columbia University, in *Roman Sources of Christian Art* (Columbia University Press. Pp. xx, 248. \$10). This highly documented work, with 10 pages of bibliography and 12 of index, will be of interest to specialists; but the general reader, too, will have a feast for the eyes as he pours over the 66 line drawings scattered throughout the text and the 50 or more pages of plates at the end of this exquisitely produced volume.

One of the best known devotional classics is *The Practice of the Presence of God*, by "Brother Lawrence." Many editions, however, are too small for practicality. Revell Co., however, has just put out an edition in 5" x 7½" page-size, with clear type, that one can really get a grip on. Introduction by Hannah Whitall Smith (Pp. 63. \$1.00).

T. Ralph Morton is Acting Deputy Leader of the Iona Community, Scotland, and author of *The Household of Faith*. Subtitled "An Essay on the Changing Pattern of the Church's Life," this is largely the outcome of discussion with members of the Community (Iona Community, 214 Clyde St., Glasgow, C 1. Pp. 131. 6/6).

Originally published in 1932, *Books and Readers in Ancient Greece and Rome*, by Frederic G. Kenyon, former director and principal librarian of the British Museum, has been put out in a second and revised edition (Oxford Press. Pp. vii, 136. \$1.75). "The methods of bookmaking from the date of Homer (whenever that may have been) until the supersession of papyrus by vellum in the fourth century of our era."

The plates, the line drawings, and the typography combine to make an attractively produced volume.

"Prepared to meet the needs of the Bible readers for whom the more exhaustive and costly works are unsuited," *The Universal Bible Dictionary*, edited by the Rev. A. R. Buckland and the Rev. A. Lukyn Williams, first published in 1914, was revised in 1929, reprinted in 1935 and 1939, and is now again reprinted, 1951 (Revell. Pp. vii, 511. \$3.00).

Subtitled "Through the Holy Land With the Master," *Where Jesus Walked*, by Frank McCoy Field, is based largely, but not entirely, upon "a summer's study in the American School of Oriental Research [in Jerusalem], with field trips to places of Biblical interest" (Exposition Press. Pp. 243. \$3).

Eleanor Farjeon's *Ten Saints*,\* originally published some 15 years ago, is now available in a reissue (Oxford Press. Pp. 124. \$5).

The rich and bold full-page color illustrations by Helen Sewell would alone make this exquisitely produced volume a first-rate gift for any child.

Elsie Anna Wood is noted for her color illustrations of scriptural subjects. In *Flannel Board Cut-Outs*, however, she has drawn the outlines, to be colored by the children themselves. Book I (Gospel Stories) and Book III (Christmas and Easter) are now available (Macmillan. Pp. 32. Paper, 50 cents each).

\*Stories of Sts. Christopher, Martin, Dorothea, Bridget, Patrick, Hubert, Giles, Simeon Stylites, Nicholas, and Francis.



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## GENERAL

## EPISCOPATE

## Bishop Aldrich Is Ill

Bishop Aldrich was taken to Cape Cod Hospital on July 20th, suffering from a serious illness. Although he may not yet receive visitors he is progressing well. It is expected that he will be able to return to his duties at Princeton after a period of convalescence. When Bishop Aldrich retired as coadjutor of Michigan in 1945 he was suffering from a similar illness.

## WORLD COUNCIL

## No Deadlock at Rolle

By CLIFFORD P. MOREHOUSE

In a time when deadlocks among conferences of secular statesmen seem increasingly to be the rule, a remarkable degree of agreement in international and interchurch matters characterized the meeting at Rolle, Switzerland, of the Central Committee of the World Council of Churches. For six days, August 4th to 10th, some 120 representatives of member Churches in every continent met to evaluate the current situation in ecumenical affairs, and to plan for the second world-wide Assembly, to be held at Evanston, Ill., in August 1954.

There were those who thought that the Assembly should be transferred elsewhere, in view of the fact that delegates from the "Iron Curtain" countries might find it difficult or impossible to attend, or that such a meeting in a nation that is the center of one of the two opposing groups of world powers might seem to imply commitment of the Churches to participation in the struggle between political ideologies. After thorough study by a committee headed by Bishop Dun of Washington, however, it was felt that this argument was outweighed by other considerations, and the intention to hold the next Assembly in the United States was affirmed without contrary vote.

As a matter of fact, only one representative of an "Iron Curtain" country was present—Bishop Albert Beretzky,



FIRST WOMAN elected a president of the World Council, Miss Sarah Chakko, and the other newly elected president, Archbishop Athenagoras Cavadas.

of the Hungarian Reformed Church. For the first time, there was no direct representative from any of the Churches in China. Dr. Hromadka of Czechoslovakia, whose presence was anticipated, sent word that he was unable to come for family reasons. Bishop Beretzky, indeed, in a protest against last year's action at Toronto, approving the United Nations stand in the Korean crisis, and opposing the Stockholm "peace petition," resigned as a delegate, but remained throughout the sessions as an observer. No action was taken in respect to his tendered resignation.

Another resignation, which was accepted, was that of Professor T. C. Chao (Anglican) of China, as one of the presidents of the World Council. In his place, Miss Sarah Chakko of India was elected to the presidium. Although she was not present, she accepted the election by cable. Archbishop Athenagoras, Exarch of the Ecumenical Patriarch for western Europe, was also elected a presi-

dent, to succeed the late Metropolitan Germanos.

In his opening address as chairman, the Bishop of Chichester noted the anxiety of all Christians over the grave threat to world peace, which has deepened in various ways during the past year. He referred to a letter sent by the executive committee on this subject to member Churches last January, urging the responsibility of Church people for constant vigilance and "the duty (where possible) of influencing government policies toward peace with justice." The executive committee, he said, had considered proposals that the World Council should seek the support of great Churches outside its membership—meaning primarily the Roman Catholic Church, presumably—in issuing a general appeal for peace. They had decided, however, that such a move now "is not a practicable policy and its pursuit would not help the general situation."

The report that occasioned the hottest

**TUNING IN:** ¶ The Churches in ancient times meant different geographical units of the one Church. Use of the phrase today to mean different sects is not theologically accurate since Christ founded only one Church with one Gospel and it settled on one

Bible, one ministry, and one Creed. Reference to "Churches" rather than to "heretical sects," however, reflects the desire of many modern Christians to give full weight to the Christian beliefs of others in the hope of eventually restoring unity.



debate, and perhaps the greatest division of opinion, was one on conscientious objectors. The original report was intended to carry out a mandate of last year's Toronto meeting, which authorized a committee to draft a statement of desirable principles to be incorporated in national legislation, wherever possible. The report of this committee was vigorously opposed on the floor by Dr. Marc Boegner of France and others, on the ground that it dealt entirely with rights of objectors and did not mention any obligations, thus tending to give them actually a preferred status.

After conference with opponents of the resolution, it was brought to a later session in revised form. As ultimately passed by a majority vote, with a number of the members abstaining and several voting in the negative, it defined legitimate conscientious objection as "objection to performing military training or service, and to performing combatant duties or activities in support of war, with the understanding that every conscientious objector has the duty to render equivalent service toward the safeguarding and well-being of the community."

Another document arousing a considerable amount of discussion was one introduced by Bishop Newbigin of South India, in which it was suggested that steps be taken toward the greater integration and perhaps ultimate merger of the World Council of Churches and the International Missionary Council. A statement on this subject is to be sent to the member Churches, with a further note on "implications" to a joint committee of the two world ecumenical organizations.

Dr. Rajah Manikam, newly appointed secretary for East Asia, described the contemporary setting of Christian Churches in India, Pakistan, Ceylon, Burma, Indonesia, Malaya, and Thailand, which he has recently visited; and a supplementary report was given on the situation in China. Dr. Manikam pointed out that a religious as well as a political and economic revolution was taking place in Asia, and that Christianity was faced at once with new problems and with new opportunities in those countries.

In the light of Dr. Manikam's report, special significance attaches to two ecumenical meetings to be held in India next year. One of these is a world Christian Youth Conference, intended to bring together 300 young men and women (about 40 of them from the U. S.) between 18 and 33 years of age, in December, 1952; the other is the next meeting of the Central Committee it-

self, scheduled to be held in Travancore December 31, 1952, to January 11, 1953.

Just before the meeting of the Central Committee, a special commission of theologians known as the "Commission of 25" had met in Rolle. The group included such well-known theologians as Drs. Karl Barth, Emil Brunner, Robert L. Calhoun, Reinhold Niebuhr, and G. F. Thomas, under the chairmanship of Bishop Lesslie Newbigin of the Church of South India. The statement of a theological basis for the next Assembly created widespread discussion, as many members of the Central Committee felt that it overemphasized the second coming of Christ at the expense of the past and present experience of Christians. Consequently a "covering letter" was attached to the document, explaining that it is tentative in nature and disavowing commitment of the World Council to its contents. With this modification, publication of the statement was authorized. A second meeting of the commission next year was approved.

There was also some debate about the subject of the next Assembly, which had been tentatively approved last year as "The Crucified Lord, the Hope of the World." Owing to the insistence of a considerable number of members of the Central Committee, the alternative title "The Crucified and Risen Lord, the Hope of the World" was also tentatively approved, the final decision to be made at the meeting in India next year.

Other reports and actions were numerous. Some of these will be covered in next week's issue.

## PARISH LIFE

### No Summer Slumps

A Central New York parish has found a way to eliminate the summer slump in Christian education for its children, even while giving Sunday school teachers a vacation. All Saints' Church, Johnson City, discontinues Sunday school classes and in their place shows motion pictures, film strips, or slides, or presents a sermonette for the whole school. While the rector is on vacation lay readers take over.

## AWARDS

### Spingarn Medal to Churchwoman

Winner of the 1951 Spingarn medal is Churchwoman Mabel Keaton Staupers of New York.

The award was instituted in 1914 by

the late Joel E. Spingarn. It is given annually for the highest achievement of an American Negro. Mrs. Staupers received the award for her success, after many years of work, in integrating the professional work of Negro and white nurses.

## BSA

### New Japan Committee Officers

Elected to succeed Courtenay Barber, who died on May 4th, as treasurer of the American Committee for the Brotherhood of St. Andrew in Japan is Stuart E. Ullmann. Mr. Ullmann was formerly vice president. Courtenay Barber, Jr., was elected to succeed his father as a member of the board of directors.

## TELEVISION

### Cathedral Films Enters Field

Cathedral Films, Hollywood, is going into television. In a sudden reversal of previous policy, the Company announced that it would make available its entire backlog of pictures, which has an estimated value of \$1,200,000. Forty productions are ready for sale. The company is also producing an entire new film series for use in churches and Sunday schools, but adaptable to television. According to its president, the Rev. James K. Friedrich (a Churchman), pictures made by Cathedral Films, the oldest and largest producer of religious films in the world, now reach 700,000 people in churches every week.

## PRESS

### Hearst Funeral at Grace Cathedral

Funeral services for William Randolph Hearst were held on August 17th in Grace Cathedral, San Francisco. Bishop Block of California and the Very Rev. Bernard N. Lovgren, dean of the Cathedral officiated.

Mr. Hearst, who was born in San Francisco, was baptized and confirmed there. And it was in San Francisco that he began his celebrated newspaper career.

His wife, Millicent Willson Hearst, requested that his funeral be held at the Cathedral, where the funeral of his mother, a devout communicant, was held in 1919.

Mr. Hearst's twin sons were baptized by the former dean of the cathedral, the Very Rev. James Wilmer Gresham.

Mr. Hearst died peacefully on August 14th at his home in Beverly Hills. He was 88 years old.

**TUNING IN:** ¶ Best known early conscientious objector was St. Martin of Tours, a Roman army officer who decided to forswear war on the eve of a battle. His general accused him of being a coward, but Martin offered to march in front of the

troops without weapons. The enemy sued for peace instead of fighting. ¶ Three views on war are recognized as Christian: pacifism, fighting for a just cause, and fighting in any war when ordered by lawful authority.

## OKINAWA

### Beggars for the Gospel

Okinawa is no place for a half-hearted missionary program, warns Bishop Kennedy of Honolulu after his recent two-week visit to the island.

"Either we go in and give liberally for the support of this work," he says, "or stay out. It is too important an opportunity and responsibility to take lightly. There are souls to be won for Christ, there are people literally begging for the Gospel. If we are only going to do a

a church. The property, in Mawashi (near Naha City, seaport in southwest Okinawa), is on a hill overlooking several villages. A 14-foot wooden cross has been erected on the hill. And a large sign near it lettered in English and Japanese announces that this will be the location for the Seikokwai (Holy Catholic Church) in Okinawa.

Near Okinawa is the island of Izena Shima with 7000 inhabitants. Until the Rev. Messrs. Godfrey and Heffner visited it last spring, no Christian workers had ever set foot on the island.

On the Bishop's visit to Izena Shima

being brave enough to come to us, and we thank you for loving us enough to come."

"Aoki San," says the Bishop, "is a saint of God. The ravages of the disease have left telling marks on him, but daily he hobbles to a cave by the sea where he meditates and writes as best he can. He has written in Japanese a story of the colony which is fascinating reading and we hope to have it translated into English. The patients all turn to Aoki San for spiritual help."

July 22d, says Bishop Kennedy, was a red letter day at the mission in Mawashi. It was the day of the installation of the first native layreader, Luke Kabira. And after the installation there was a Church school service. The Bishop spoke to 277 children who sat on the floor of a village building loaned to the missionaries for their services. After Church school, the adult congregation of about 300 gathered to witness the confirmation of five natives, one soldier, and one American civilian. This was the first confirmation since the Bishop visited Okinawa in 1945. That same day the Bishop dedicated a small organ given to the mission by friends. The governor of Okinawa came to this service and remained for an outdoor service for which everyone marched to the foot of the big wooden cross on the hill. There the bishop blessed another gift, a church bell.

"The door for missionary work in Okinawa," says Bishop Kennedy, "is wide open. Even if all the Churches claiming to be interested in Okinawa were working at top speed, which they are not, there would still be a great need for more help, since the opportunity cannot be met by a few half-hearted efforts."

This, says Bishop Kennedy, is what the missionaries on Okinawa need:

(1) A place to live. The three priests are occupying temporary Army quarters, since they do some Army pastoral work. A typhoon-proof house will cost \$7000.

(2) A church and parish hall for services and meetings. This will cost between \$15,000 and \$20,000.

(3) Another Japanese speaking priest. This is essential.

(4) A truck or station wagon. The three missionaries have one car between them. Distances are great in Okinawa and transportation is impossible without a car.

(5) A woman worker, preferably an Okinawan. A young college girl is interested, but the Church must give her the proper training.



FIRST CONFIRMATION CLASS of the new Okinawa mission marched in the procession to the wooden cross on the hill.\*

mediocre job, then let us put our efforts elsewhere."

Bishop Kennedy found serious needs in Okinawa, but he also found progress.

He went over the entire field with the Church's three missionaries there.

"The accomplishment of these three men in such a short time," says the Bishop, "is remarkable." The Rev. Messrs. Godfrey and Heffner arrived in Okinawa in Holy Week this year. The Rev. Mr. Nakayama, a Japanese priest from the Church of England in Canada, arrived only a few weeks ago.

One of the most important steps taken so far in Okinawa was buying a site for

\*At left: Fr. Godfrey, Mr. Heffner. At right: the Bishop and Mr. Nakayama.

there was a service at night, after the natives had finished working in the rice harvest. About 500 attended. They quickly learned some hymns which Mr. Nakayama taught them.

Because food and drinking water are a problem on Izena Shima, the missionaries carry a supply with them.

Bishop Kennedy also visited the leper colony off Okinawa. The patients begged for regular services. About 300 of the 900 lepers attended a service at which the Bishop preached.

This was the first time a bishop had ever visited the leper island.

Aoki San, a former layreader of the Seikokwai who came to the leper colony 24 years ago said, "We thank you for

**TUNING IN:** Okinawa, in the Ryukyu islands between Japan and Formosa, was added to the Church's Foreign missions program by General Convention in 1949, with a budget of \$30,100. The area was once under the jurisdiction of the Japanese

Church, but had not been actively developed as a mission field. Bishop Kennedy visited the island during World War II to counsel with chaplains and minister to service personnel. In the battle for the island 11,260 American soldiers were killed.





a smart academic fad and becomes a rigorous fanaticism. It not only denies God, whom men, in their egotism, would like to defy anyway, but also life immortal, which men might want in the end.

*A Humanist Funeral Service* by Corliss Lamont, is an illuminating piece of liturgy in this regard, being designed to meet what the author terms "a widely felt need for a funeral service centering around a non-supernatural, humanist philosophy of existence," in which death is interpreted "as the final end of the

**S**ECTARIANISM is taboo in American public education. It has been made so by many state laws, fundamental and statutory, and by the now famous Champaign Decision of March 8, 1948. The decision was given by the Supreme Court of the State of Illinois. The case involved Vashti McCollum and the board of education of school district 71, Champaign County.

This, in brief, is what the court decided: Neither a state nor the federal government can set up a church, nor can either pass laws which aid one religion or all religions or prefer one religion over another. A state cannot utilize its public school system to aid any or all religious faiths or sects in the dissemination of their doctrines and ideals. The program whereby pupils were released temporarily from secular study on condition that they attend religious classes conducted in the public school building involved a utilization of a tax-established and tax-supported public school system to aid religious groups to spread their faith and violated the establishment of religious clause of the First Amendment of the Federal Constitution, made applicable to the states by the Fourteenth Amendment. In other words, the state was helping to provide pupils for religious classes through use of the state's compulsory public school machinery. This is not separation of Church and State.

The fact that sectarianism has been officially proclaimed unconstitutional, however, does not mean that it has been erased from the human mind or that it is always recognized as such in the educational world. As far as education and the academic world are concerned,

the most notable sectarian movement which has arisen in recent years is humanism.

Humanism is strictly this-worldly in its view of reality. The Humanist Manifesto issued in May, 1933, asserts "that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values," and defines religion as consisting "of those actions, purposes, and experiences which are humanly significant." Humanism of this religious variety, as contrasted to classical or Renaissance Humanism, is closely akin to Comte's Positivism, Russian Materialism, current French Existentialism, and possibly to primitive Buddhism.

#### A SELF-EXISTING UNIVERSE

Humanists regard "the universe as self-existing and not created" and believe "the complete realization of human personality to be the end of man's life."

Once when I insisted that the universe is more ultimate than any system of human ideals, someone intimated that I did not understand the meaning of the term "ultimate." He may have been right. After all, what is more ultimate than anything else in a monistic order of reality?

A few humanists, however, are beginning to get mystical. Wendell Thomas, for example, writing in the winter, 1947, issue of the *Humanist*, insists that Einstein's space is "the universe's active natural creator," that human values are supported through evolution, and that "active nature" itself is the final end of man's life. The development of a natural mysticism among humanists would mean the end of humanism.

In its consciously developed forms, humanism is very austere. It ceases to be

## The New S

individual conscious personality." By means of music, poetry, and philosophizing, it endeavors to bring to the living a sense of resignation and courage in face of what it terms "the stark fact of mortality."

At present the popularity of humanism in one form or another in academic circles is quite obvious. Many departments of philosophy in colleges and universities might be significantly if illogically renamed departments of humanist theology. It is not too much to say that humanism is accepted in the secular educational world, either as the real maximum of religion or as the maximum of generally accepted or useable religion. Humanism is rapidly becoming the only religion millions of school children know or have any chance of learning.

This raises the question as to whether or not humanism is really a religion. Humanists generally claim that it is. In numerous volumes of great learning, humanist writers have devised almost numberless definitions of religion broad enough to embrace humanism. Even the brochure *The Relation of Religion to Public Education*, published by the American Council on Education Studies in April, 1947, in spite of its thoroughgoing criticism of secularism in education, defines religion in terms wide enough to include humanism. It says, "religion implies an ultimate reality to which supreme allegiance must be given. To this ultimate reality men have from time immemorial given a name — God." The report hastens to add, however, that "there is a wide difference in the ways in which men define this concept of God, ranging from highly personal to abstract philosophical terms."

The report of the President's Commission on Higher Education, entitled,

**By the Very Rev. James M. Malloch, D.D.**

**Dean of St. James' Cathedral, Fresno, Calif.  
and Vice President of the Fresno City Board of Education**

**TUNING IN:** ¶ Religious Classes conducted in public schools during school hours have been ruled unconstitutional by the Supreme Court. Still under review is the question whether pupils may be released during school hours for classes in reli-

gion on other premises. The New York Court of Appeals has upheld the constitutionality of this practice. In Europe, religious classes have traditionally been part of the school program. Communist governments are seeking to uproot them.



*Higher Education for American Democracy*, affirms that the first objective of general education is "to develop for the regulation of one's personal and civic life a code of behavior based on ethical principles consistent with democratic ideals," and adds: "Ethical principles that will induce the faith need not be based on any single sanction or be authoritarian in origin, nor need finality be claimed for them. Some persons will find the satisfactory basis for a moral code in the democratic creed itself, some in philosophy, some in religion." (Page 50, Vol. I.) Obviously the term religion is used

the Communists have a dogma, a creed, a faith, a pseudo-mysticism, "a religion in the sense that it gives the people a faith and a loyalty around which they can rally."

The prestige and influence of humanism is found unmistakably in *The American College Dictionary*, a Random House book. It defines *religion* first of all as "the quest for the values of the ideal life, involving three phases: the ideal, the practices for attaining the values of the ideal, and the theology or world view relating the quest to the environing universe." For the first time, I think, in the long history of dictionaries, religion is defined primarily in value terms rather than in theistic and supernatural terms.

Humanism raises the problem of defining religion broadly in the law, a problem which the courts and consequently the legal dictionaries are only beginning to face. If humanism were not a religion, the property of all churches and societies teaching humanistic naturalism or naturalistic humanism might be subject to taxation under the law as non-religious institutions.

#### THE SOVIET PRIESTHOOD

When humanism seeks an advantage over all other religions, it claims that it is not a religion and contrasts itself to all religion. This is done, as the world knows, in Article 124 of the Constitution of the U.S.S.R., which reads: "In order to ensure its citizens freedom of conscience, the church in the U.S.S.R., is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens." Actually the "anti-religious propaganda" is the religion of the ruling Communist minority, "the Soviet priesthood," as one book on Russia terms it. Roy Wood Sellars in his chapter on "Naturalistic Humanism" in the recent book *Religion in the Twentieth Century*, writes frankly and correctly: "Perhaps, the primary thing to remember about humanism is that it is a term for a cultural watershed which contains many streams and rivers. . . . It would be foolish to ignore the fact that Marxism, in all its variations, belongs to the same cultural watershed."

From the standpoint of school administration, it is important to recognize the sectarian character of humanism, and to see to it that humanism does not become the religion of the public schoolroom by default. If Christianity and Judaism cannot be taught in public school classrooms in America, neither can humanism.

It isn't any more legitimate to teach that God is impersonal than it is to teach

that He is personal. It isn't any more legitimate to teach atheism or agnosticism than it is to teach theism or pantheism.

Many educators, in an effort to do something about a grave problem, advocate the teaching of ethics without religion. They discover or will discover that a society which cannot agree on religion cannot agree on ethics either. More significant still, the assumption that ethics can stand alone without religion is in itself a religious assumption.

#### A DILEMMA

This brings us face to face with the current religious dilemma in public education. We have arrived at an absurdity. It is illegal to teach religion and it is impossible not to teach it. "The attempt of the school system to ban religion is illusory and abortive," as Charles Clayton Morrison points out in his article on the McCollum Case in the *Christian Century* for June 8, 1949, "for the vacuum has been occupied by secularism which breeds a religion of its own, whose gods are idols in the form of nationalism, democracy, science, humanism."

What can be done about the dilemma? I suggest this practical program for the public schools of America:

(1) Teach more effectually the vocabulary of religion. That is obviously a language requirement which cannot be dodged in any adequate educational system.

(2) Teach the value of churches as community institutions. This can be done specifically in courses on social science. Most textbooks in the sociological fields do this, although many of them, in the interest of truth, point out that the influence and prestige of organized religion is declining in the world. The same books, however, recognize that religion, being an interest of social beings, will always be institutionalized in some fashion.

(3) Teach the history and arts of religion, particularly in higher education. They are parts of the culture of the human race which the schools must transmit.

(4) Continue to use carols and other notable selections of religious music in school celebrations. They are tested pigments in the color of our culture.

(5) Continue baccalaureate services and invocations on proper occasions. They are established and safe practices.

(6) Let education itself sit tight with respect to the demands of sectarian humanism. The sensible concepts of God and eternal life which the human race has held throughout its history must not be discarded by our public schools in favor of the cold naturalism and bleak idealism of the new sectarianism.

## ctarianism

in too restricted a sense here. The statement raises both "the democratic creed" and "philosophy" to the dignity and power of religion.

Even Roman Catholic writers are finding it necessary to define religion comprehensively these days. For example, the Rev. John J. Dougherty, professor of Sacred Scripture at the Immaculate Conception Seminary in Darlington, N. J., in a sermon on "The Nature of



Religion," published in the 1947-48 edition of Harper's *Best Sermons*, attempts to get a definition which will include false as well as true religions by saying that "religion is the expression of man's reaction to the world in which he wakes up to find himself."

In his book *Philosophies at War*, Monsignor Fulton J. Sheen points out that

**TUNING IN:** ¶ Secularism, though unorganized and undefined, is akin to humanism in regarding material values as the only important ones. ¶ Belief that God is personal does not mean that He is limited like a human person. It means that His

limitless activity and power are not mere blind forces but the working out of a conscious purpose. The sun is physically greater than man, but man is mentally greater than the sun. God is the source of both the sun's power and man's mind.



**WESTERN N. Y. — Two recent converts** from other Churches were ordained by Bishop Scaife of Western New York on the Feast of the Transfiguration at St. Paul's Cathedral, Buffalo.

The Rev. Irvin Frederick August Kracke was a pastor of the Evangelical and Reformed Church in Buffalo until he resigned a year ago. He was ordained deacon, and will be assistant to the rector of St. John's Church, Buffalo.

The Rev. John Baker Hanna, D.D., was a Congregationalist. Ordained priest, he will be rector of St. Mary's Church, Gowanda, N. Y.

**MASSACHUSETTS—They didn't crack it this time**, but parishioners of St. Michael's, Marblehead, Mass., used the same bell to announce the opening of the Church's recent fair that other Marblehead townfolk had wildly rung—and cracked—to proclaim the signing of the Declaration of Independence.\*

The fair achieved its aim. It netted \$1000 to help buy the estate at the rear of the church property. The first major expansion since 1873, this will double present parish house facilities and give ample room for parish organizations and the prospering Church school. Parishioners, dressed in Colonial costumes, raised money at their fair at sales tables labeled "flotsam and jetsom" (the fair took place during Race Week, an annual yachting event at seaside Marblehead), served the adults ham, baked beans, and brown bread, and provided a Small Fry luncheon for the children. They also conducted over 300 people through the church, which is the oldest in New England and perhaps the oldest church maintaining active parish life in the country. Built in 1714, its timbers, reredos, brass chandelier, and wineglass-shaped pulpit came from England. Listed among its founders are Samuel R. Trevett, leader of the Marblehead company at Bunker Hill, a Mr. Blaelker who commanded the ferry which carried Washington across the Delaware, and Joshua Orne, Minute Men organizer. St. Michael's is one of the 11 active parishes founded by the English Society for the Propagation of the Gospel, which is observing its 250th anniversary.

**NORTH CAROLINA—Generous producer of bishops and new parishes**, St. Peter's, Charlotte, N. C., has completed its first major renovation program in the 60 year history of the present church.

Most dramatic innovation is the rere-

\*Paul Revere recast the bell in 1813, and, it is reported, thereby made its tones even sweeter.

dos of Italian Bottichino marble. It is in triptych (three sections side by side) form with mosaic insets in the panels. A figure of Christ in the garden after His Resurrection stands in the center panel. His outstretched hands show the stigmata, but there is no suggestion of suffering in His face. Soft blues and greens grow from the base of the mosaic up into the more brilliant blues and reds above.

St. Peter's is the mother church of

Charlotte, and has been responsible for establishment of five parishes, a parochial mission, St. Peter's Hospital (which merged a decade ago with a municipal medical center), and the Good Samaritan Hospital, oldest private hospital for Negroes in America. Three of St. Peter's rectors have elected to the episcopate: the late Bishop Cheshire of North Carolina; his successor, Bishop Penick; and the late bishop Walker of Atlanta.



A FIGURE OF THE RISEN CHRIST stands in the center of the marble reredos.



## From Greece to Yugoslavia

*Editorial Correspondence from Belgrade, Yugoslavia.*

**O**UR last full day in Greece was Sunday, July 22d. In the morning we attended the Divine Liturgy in the Orthodox Cathedral at Salonicca, where our good friend Bishop Timotheus was the celebrant and preacher. At the end of the service each of us was given a blessed loaf of bread, in order that we might share in the *agape*, or love feast, with which the Liturgy traditionally concludes.

Next morning we had the rare privilege of an Anglican celebration of the Holy Communion, held by the Bishop's permission in the little Orthodox chapel of the American Farm School, and using the bread of the Orthodox *agape* for our consecration.

Immediately after breakfast we were driven to the airfield, where our chartered KLM plane was awaiting us. I should like here to record a tribute to our plane captain, Commander J. A. Deknatel, and his crew, including our thoughtful and efficient stewardess, Miss Coby Schoelink.

We landed about noon at Titograd (formerly Podgorica), the new capital of Montenegro. This is now one of the six "people's republics" that make up Communist Yugoslavia. Our plane was met by several government officials, including the president of the Commission for Religious Affairs for Montenegro, a representative of the federal Commission for Religious Affairs from Belgrade, and an interpreter borrowed from the Yugoslav Red Cross. From that time on, our party is never without the tender care, watchful eye, and listening ear of the government which, as in all totalitarian countries, never lets a visiting delegation get away from its all-pervading presence. As a group, we are always conscious of the presence of Tito's plain clothes men; as individuals, however, we find that no obstacle is put in the way of our freedom of movement without surveillance and our liberty to talk to anyone and to take pictures at will. This fact must be recorded in the interest of truth.

Titograd is situated in a fertile plateau just east of the rugged mountain range in which the equally rugged Montenegrins held out against the Turkish invaders for 500 years, and only a few miles from the hermetically sealed Albanian border.

Titograd is really a new city, arising from the ruins of old Podgorica. As it was the Nazi-Italian headquarters for that area during the War, it was a prime target for British and American bombers, which virtually reduced the old city to rubble. From that rubble is being constructed a new capital city, with an airport

that brings it into close communication with Belgrade; and thither the provincial government is being transferred from ancient Cetinje.

From Titograd we went by bus over a winding mountain road to Cetinje, a sleepy millenium-old town nestled incredibly in the wild mountain fastness and almost entirely cut off from contact with the rest of the world. Despite its long history as the seat of an ancient dynasty of prince-bishops and kings, this is one of the most primitive cities in Europe today. The buildings are ancient and its few unpaved streets are innocent of traffic, except for an occasional mule- or horse-drawn wagon, and a few American jeeps and cars owned by the local commissars.

At Cetinje we had our first contact with the Serbian Orthodox Church, and also with the overwhelming hospitality which was to meet us everywhere we went. We were given a dinner by the Metropolitan Arsenije which was literally out of this world. It included fish, flesh, and fowl, and a wide and confusing array of native wines and liquors that demanded utmost caution in responding to the many toasts.

Both the Metropolitan and the Commissioner for Religious Affairs welcomed us with flowery speeches, to which our leader, the Rev. Robert Tobias, and others made appropriate replies. At one point there was a brief and vigorous debate between our government and Church hosts, the purport of which was not translated to us; but the Commissioner explained to us with a bland smile that it was evidence of the separation of Church and State in this happy people's democracy. After the dinner, we were shown the rather plain but attractive chapel of the Metropolitan, and then were taken for a tour of the ancient palace of the prince-bishops and kings, now converted into a museum of Montenegrin history.

**N**EXT day our party traveled over the beautiful serpentine drive to the lower Dalmatian coast, visiting Kotor, Budva, and Petrovac. Enroute visits were paid to a children's home, founded by the Church but now run by the government (which operates all social welfare activities), to an ancient monastery, and to various churches. At Budva the government tendered a reception to our party, and several members went for a refreshing swim in the Adriatic.\*

Early Wednesday morning we said goodbye to Cetinje, drove back to Titograd, and flew to Belgrade;

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\*As I did not accompany the party on this excursion, I have asked another member of the group to write about it for a later issue of THE LIVING CHURCH.



here we entered upon a heavy four-day program that included receptions, banquets, and visits virtually every hour on the hour. As nearly every visit included two cups of coffee—one for arrival and one for the road—interspersed with assorted foods and drinks, it was a severe strain on the human mechanism, to say the least. But we could not refuse the hospitality of these good people, all of whom seemed eager to greet and entertain us abundantly out of their limited resources.

To digress for a moment, CARE, in conjunction with the U. S. Department

of Agriculture, has recently worked out an arrangement whereby individuals or groups in America may send 300-pound packages of powdered eggs and milk from our own surplus stocks to improve the diet of drought and famine-stricken areas in Yugoslavia.

These packages, sufficient to supplement the diet of 100 people for a month, may be sent for only \$5.35—a fraction of the real value. Unlike other CARE packages, they may not be addressed to individuals, but go to particularly needy villages or rural areas, selected by CARE in consultation with the U. S. Embassy in Belgrade. Anyone interested may obtain further particulars directly from CARE, 20 Broad St., New York 5, N.Y.

OUR first reception in Belgrade was by Mr. Cukovic, president of the Commission for Religious Affairs for all Yugoslavia, and Fr. Smiljanic, president of the Serbian commission. (It should be explained that these are government commissions, one for the whole country and one for each of the six constituent "people's republics.")

Mr. Cukovic said that all men of good will are welcome in this country, and that this was the greatest delegation under religious auspices that had visited Yugoslavia since the war. Here, he said, the Church and State are separate; the task of the commissions is to regulate relations between them. Today there were satisfactory relations between the government and all the Churches except one, the Roman Catholic, because the rule of that Church lies outside the country.

The Holy See, he said, makes difficulties, despite the fact that the Roman Catholic population (which is in the majority in Croatia) wants good relations. He referred to the arrest and conviction of Archbishop Stepinac, saying that he was sentenced for his part in forcible conversions of the Orthodox to Roman Catholicism, and his connivance in mass killings during the time that Croatia was an independent state under the notorious Anton Pavelic (now a refugee in Argentina) and the protection of the Vatican.

He cited as an example that 5,000 Orthodox were compelled to come to the church in Glyná (which we are later to visit) to be converted, and there were put to death. Archbishop Stepinac, he said, was convicted for his connivance in these atrocities; nevertheless the government is ready to release him if he will leave the country and not interfere in Yugoslav affairs.

The Vatican, he added, is fostering world-wide propaganda to the effect that there is no religious freedom; but any visitor could, he added, observe that people go freely to all churches, Roman

Catholic, Orthodox, and Protestant, with no representatives of the government to check up on them.

Our next visit was to His Holiness, Patriarch Vicentije, Primate of the Serbian Orthodox Church, who received us in his very beautiful and well-furnished patriarchal palace. He spoke with the utmost cordiality, saying that recently contacts between the Serbian Orthodox and other Churches are much closer, and that this must be God's will. They have also received much material support from the Churches of the West, and for this they are truly grateful. He hoped that something more definite would come of these contacts in the near future. Before the war, he said, the Orthodox Churches, and particularly the Serbian Orthodox, had taken a great part in the Faith and Order and Life and Work movements, from which the World Council of Churches had grown. Many of those who had participated were now unable to do so, either because of age or for other reasons. He assured us, however, that new persons would soon take up their activities.

If ever there was a time for the united action of Christians, continued the Patriarch, it was now, in this time that is marked by so many anti-Christian tendencies. He hoped we would observe the work of the Serbian Church, and note that its Christian spirit was stronger than ever. It will be even more so, he said, when the Orthodox are united with the Christians of the West. We need one another, he said.

After our general interview, I had a private audience with the Patriarch, in which I presented him with a letter of introduction and greeting from our Presiding Bishop. In reply, he spoke highly of the friendship of the Episcopal Church for the Orthodox, and of the material relief we had sent (some \$10,000 in money, plus books and supplies, in 1950 and again in 1951), and also expressed his appreciation of our help to Serbian Orthodox displaced persons in the United States and in Germany. He seemed quite familiar with what we were doing in these fields, and genuinely grateful for it.

After a short visit to the American Ambassador, by the American members of our party, we went to a mountain resort at Avalla, where we were the guests of the government at a banquet. Here the president of the religious affairs commission and others again assured us that there was hardly greater freedom anywhere in the world than in Yugoslavia. This we took with a grain or two of salt, but with appreciation for the hospitality of our hosts and for their extension of an invitation to look around and see for ourselves.

CLIFFORD P. MOREHOUSE.

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## CHANGES

### Appointments Accepted

The Rev. Kenneth Allen, Jr., formerly curate at Emmanuel Church, Rockford, Ill., is now curate at St. Stephen's Church, Seattle. Address: 4805 E. Forty-Fifth St., Seattle 5, Wash.

The Rev. Dr. Beverly M. Boyd, formerly executive secretary of the department of social welfare of the National Council of Churches of Christ in the USA, will be rector of St. Phillip's Church, Uvalde, Tex., and Ascension Church, Montell. Address: 339 N. Getty St., Uvalde.

The Rev. Robert M. Collins, formerly in charge of St. Matthew's Mission, Comanche, Tex., and Trinity, Dublin, will become rector of the Church of Our Saviour, Camden, N. J., on September 1st. Address: 1900 Broadway.

The Rev. Richard W. Day, who is on leave of absence from Hobart College, will be locum tenens of Trinity Church, N. Broad and Chestnut Sts., Elizabeth, N. J., for one year beginning September 1st. He has been in charge of St. Paul's Church, Alexandria, Va., since June 18th.

The Rev. Alexander H. Easley, formerly rector of Trinity Church, Charlottesville, Va.; St. Paul's, Gordonsville; and St. Mary's, Somerset, will become chaplain of St. Paul's Polytechnic Institute, Lawrenceville, Va., on September 1st.

The Rev. Charles E. Edinger, for the past 14 years in charge of St. Luke's Church, Ferndale, Mich., is now rector of St. James' Church, Cheboygan, Mich. He will also be in charge of St. Luke's, Rogers City, and a new mission at Gaylord.

The Rev. R. G. Flagg, formerly associate rector of St. Martin's Church, Metairie, La., is now rector of the Church of the Good Shepherd, Terrell, Tex. Address: Box 197.

The Rev. Edward R. A. Green, formerly canon pastor of St. Paul's Cathedral, Detroit, will become rector of Christ Church, Dearborn, Mich., on September 1st. Address: 22300 Cherry Hill Rd., Dearborn 7.

The Rev. Richard H. Gurley, formerly rector of St. Martin's Church, Radnor, Pa., will become vicar of the Chapel of All Saints, Whalom, Fitchburg, Mass., on September 30th.

The Rev. James A. Gusweller, formerly curate of Holy Trinity Church, Collingswood, N. J., is now rector of St. Mary's Church, Keyport, N. J. Address: 39 Second St.

The Rev. Cyril P. Hanney, formerly in charge of St. Thomas' Mission, Dallas, Ore., is now rector of Trinity Church, Anoka, Minn. Address: 2112 Fourth Ave. N.

The Rev. Leslie C. Howell, formerly rector of St. John's Church, Egansville, Ont., Canada, is now vicar of St. Timothy's Church, Milwaukee. Address: 4053 N. Elmhurst St.

The Rev. Adolph W. Kahl, formerly assistant rector of St. Mark's Church, San Antonio, Tex., will become locum tenens at St. Luke's Church, Altoona, Pa., on October 1st. Address: 806 Thirtieth St.

The Rev. H. Raymond Kearby, formerly in charge of St. Luke's Church, Belton, Tex., St. Christopher's, Killeen, and Grace Church, Georgetown, will be rector of Christ Church, Nacogdoches, Tex. Address: Mound and Starr, Nacogdoches.

The Rev. Charles E. Kennedy, formerly rector of the Church of the Messiah, Glens Falls, N. Y., will become rector of St. John's Church, Havre de Grace, Md., on September 1st.

The Rev. M. Dennis Lee, formerly at Trinity Church, Seneca Falls, N. Y., is now rector of St. John's Church, Marcellus, N. Y.

The Rev. Manney C. Reid, formerly a student at the Virginia Theological Seminary, is now in charge of Trinity Mission, Edgefield, S. C. Address: 317 Simkins St.

The Rev. George Seavey, formerly rector of the Church of the Transfiguration, Derry, N. H., is now curate of All Saints' Parish, Meriden, Conn., and vicar of the Church of St. John the Evangelist, Yalesville, Conn. Address: Yalesville, Conn.

The Rev. Arthur M. Sherman, Jr., formerly head of the department of religion, Lehigh University, Bethlehem, is now rector of the Church of the Mediator, Allentown, Pa. Address: 1620 Turner St.

The Rev. Jon K. Smedberg, formerly at Nashotah House, is now in charge of St. Andrew's Mis-

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## CHANGES

sion, Grayslake, Ill. His address: 31 Park Ave.

The Rev. W. Eugene Snoxell, formerly headmaster of St. Michael's School, Newport, R. I., will become chaplain of Breck School, St. Paul, Minn., on September 4th. Address: 2477 Como Ave. W.

The Rev. Reese F. Thornton, rector of St. John's Church, Lafayette, Ind., for 21 years, and also chaplain to Episcopal students at Purdue University, is now rector of Christ Church, Madison, Ind., and executive secretary for Christian education in the diocese of Indianapolis. Address: 500 N. Mulberry St., Madison, Ind.

The Rev. Robert W. Wise, formerly rector of Christ Church, Brownsville, Pa., is now in charge of St. Andrew's Church, Valparaiso, Ind. Address: 104 E. Erie St.

The Rev. George A. Workman, formerly chaplain to Episcopal students at Duke University, Durham, N. C., is now rector of Trinity Church, Troy, Ohio. Address: 122 S. Walnut St.

### Armed Forces

Chaplain (Lieut. j.g.) Alex W. Boyer, formerly on general line duty at Newport, R. I., is now at the Naval Training Station, San Diego, Calif.

Chaplain (Capt.) Roswell G. Williams, who recently left St. Stephen's Church, New Hartford, N. Y., for a term of service with the National Guard, may now be addressed at St. Cornelius' Chapel, Governor's Island 4, N. Y.

### Resignations

The Rev. Augustus C. Roker, formerly in charge of St. Mary's Chapel, Hot Springs, Ark., has retired. Address: 565 N. Fifth St., Muskogee, Okla.

The Rev. Eric Gideon Ericson has resigned as rector of Christ Church, Redding Ridge, Conn., and has retired from the active ministry. Address: RFD 3, Brattleboro, Vt.

### Changes of Address

The Rt. Rev. Dr. S. Harrington Littell, Retired Missionary Bishop of Honolulu, is now a patient at St. Barnabas' Hospital, 183d St. and Third Ave., New York City. It is reported that his health is slowly improving.

The Rev. John R. Kittenger, who is in charge of Calvary and St. Andrew's Chapels, Burlington, N. C., has moved from 508 E. Davis St. to 710 Piedmont Way.

The Rev. Louis S. Luisa, rector of St. Peter's Church, Clifton, N. J., reports that because of city-wide changes in addresses, the number of the parish house has been changed from 366 to 386 Clifton Ave.; the rectory, from 370 to 390 Clifton Ave.

The Rev. Clifford E. Barry Nobes, who became rector of the Church of St. Augustine-by-the-Sea, 1227 Fourth St., Santa Monica, Calif., on August 1st, will reside at 342 Tenth St.

The Rev. Victor E. Pinkham, rector of All Saints' Church, Northfield, Minn., and chaplain and associate professor at Carleton College, has moved to 205 Elm St., Northfield.

### Ordinations

#### Priests

Mississippi: The Rev. Warwick Aiken, Jr., was ordained priest on July 27th by Bishop Gray of Mississippi at Epiphany Church, Tunica, Miss., where the ordinand has been in charge. Presenter, the Rev. E. L. Malone; preacher, the Rev. Warwick Aiken.

South Dakota: The Rev. Stephen Moccasin, assistant on the Rosebud Mission, and the Rev. Antoine Leonard Zepher, assistant on the Corn Creek Mission, were ordained to the priesthood on July 31st by Bishop Roberts of South Dakota at St. Katherine's Church, Martin, S. Dak. Presenter, the Rev. Dr. P. H. Barbour; preacher, the Rev. V. V. Deloria. Addresses of ordinands, respectively, Parmelee, and Wamblee, S. Dak.

South Florida: The Rev. Kee Hastings Harrison was ordained to the priesthood on July 25th by Bishop Louttit of South Florida at St. Bartholomew's Church, St. Petersburg. Presenter, the Rev. Arnold Sharnock; preacher, the Rev. R. M. Man. To be vicar of the Church of the Advent, St. Petersburg Beach, Fla. Address 353 Eightieth Ave.

Virginia: The Rev. Philip A. M. Rigg was ordained priest on July 18th by Bishop Gibson, Suffragan Bishop of Virginia, acting for the Bishop of Virginia, at Trinity Church, Foster, Mathews County, Va. Presenter, the Rev. W. F. Burke; preacher, the Rev. Thom Blair. To be rector of

Kingston Parish, Mathews, Va. Address: Mathews, Va.

Western New York: The Rev. Dr. John Baker Hanna, a former Congregationalist who has been serving as lay reader at St. Mary's Church, Gowanda, N. Y., was ordained priest on August 6th at St. Paul's Cathedral, Buffalo, by Bishop Scaife of Western New York. Presenter, the Very Rev. L. F. Chard; preacher, the Very Rev. E. T. Pancoast. To be rector of St. Mary's Church. Address: 75 Center St., Gowanda, N. Y.

#### Deacons

Albany: Richard Janke was ordained deacon on July 25th by Bishop Richards, Suffragan Bishop of Albany, at St. James' Chapel, Lake Delaware, N. Y. Presenter, the Rev. Dr. V. L. Dowdell; preacher, Bishop Barry of Albany. To be a student at Nashotah House. This was the first ordination performed by Bishop Richards.

California: Kenneth Charles Eade, William Merrill Fay, and Jerome Foute Politzer were ordained to the diaconate at Grace Cathedral, San Francisco, by Bishop Block of California on August 4th. Bishop Parsons, Retired Bishop of California, preached the sermon.

The Rev. Mr. Eade, presented by the Rev. R. C. Miller, will serve at Sunnyside, Calif. The Rev. Mr. Fay, presented by the Rev. F. A. Schilling, will be vicar of St. Stephen's Church, Orinda, Calif. The Rev. Mr. Politzer, presented by the Rev. K. W. Hill, will serve at Alisal, Calif.

Cuba: Jose Ramon Gutierrez Castillo and Anselmo Carral Solar were ordained to the diaconate on July 25th by Bishop Blankingship of Cuba at Trinity Church, Moron, Camaguey, Cuba. Presenters, respectively, the Rev. J. A. Gonzalez, the Rev. Manuel Chavez; preacher, the Ven. R. Gonzalez Agueros.

The Rev. Mr. Castillo will assist at St. Paul's, Bolodron, Matanzas. Address: Maceo 18; Bolodron, Matanzas, Cuba.

The Rev. Mr. Solar will assist at the Church of the Good Shepherd, Woodin, Camaguey. Address: Iglesia Episcopal, La Esmeralda, Camaguey, Cuba.

Indianapolis: G. Edward Howlett was ordained deacon on June 4th by Bishop Kirchoffer of Indianapolis at St. Stephen's Church, Terre Haute, Ind. Presenter, the Rev. Thomas Mahley; preacher, the Rev. John Vruwink. To be in charge of St. John's Church, Crawfordsville, Ind., where he may be addressed after August 26th. During the past

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## CHANGES

summer the ordinand was in charge of St. Mark's, Tonopah, Nev.

**Long Island:** Perry Roberts Williams was ordained deacon on June 23d by Bishop De Wolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Presenter, the Very Rev. Dr. H. S. Wood; preacher, the Rev. H. R. Kupsh. The ordinand will work in the diocese of Erie.

**Louisiana:** James Monroe Barnett, Jr. and John Stone Jenkins were ordained to the diaconate on July 15th by Bishop Jones of Louisiana. Presenter, the Rev. Philip Werlein; preacher, the Ven. J. L. Womack. The Rev. Mr. Barnett will be curate of the Church of the Good Shepherd, Lake Charles, La. Address: Kirkman St., corner Division. The Rev. Mr. Jenkins will continue his studies at Union Theology Seminary.

**Minnesota:** James Howard Rees was ordained deacon on July 31st by Bishop Keeler of Minnesota at St. John's Church, Worthington, Minn., where the ordinand will continue his ministry. Presenter, the Rev. Robert Wright; preacher, the Bishop. Also will serve Trinity Church, Luverne.

**Olympia:** Bishop Bayne of Olympia ordained five deacons, the first post-war group of ordinands in the diocese, at St. Mark's Cathedral, Seattle, on June 29th. All but one are veterans whose seven-year training was interrupted by war service. The Rev. P. H. Olver was the preacher. Ordained were:

Chester Falby, presented by Canon C. E. Cotton; assigned to the mission at Sedro-Wooley, Wash.

Daniel Ferry, graduate of the Anglican Theological Seminary at Vancouver, also the University of Washington; presented by Fr. Olver; to assist at St. Paul's, Seattle.

Warren Frank, presented by the Rev. William Forbes; assigned to missions at Montesano and Elma, Wash.

Willis Løwergan, presented by Chaplain David

Cochran; assigned to mission work at Camas and Washougal, Wash.

Ivan Merrick, Jr., presented by the Rev. L. J. Bailey; to assist at St. Mark's Cathedral, Seattle.

Twenty other men of the diocese are training for the priesthood, including several older men who are leaving business life for the purpose.

**South Dakota:** William Beach Locke was ordained deacon on July 25th by Bishop Gesner, Bishop Coadjutor of South Dakota, at Calvary Cathedral, Sioux Falls, S. Dak. Presenter, the Rev. W. Y. Whitehead; preacher, the Bishop. To be in charge of the Church of the Redeemer and St. Mary's Chapel, Flandreau, S. Dak.

**South Florida:** James R. Brumby, III was ordained deacon on July 22d by Bishop Louttit of South Florida at the Church of the Ascension, Clearwater. Presenter, the Rev. R. M. Man; preacher, the Rev. J. T. De Forest, Jr.

Edward Henry Manning and Luther Wells Folsom were ordained deacon on July 29th by Bishop Louttit of South Florida at the House of Prayer, Tampa. Presenters, respectively, the Rev. C. E. Wood, the Rev. Morgan Ashley; preacher, the Rev. Father David, OSA.

**Southwestern Virginia:** Lewis Roper Shamhart was ordained deacon on May 1st by Bishop Phillips of Southwestern Virginia at the Robert E. Lee Memorial Church on the campus of Washington and Lee University, Lexington, Va. Presenter, the Rev. Dr. D. L. Gwathmey; preacher, the Rev. Dr. C. L. Stanley. To be in charge of St. Thomas' Church, Christiansburg, Va.

The ordinand's maternal grandfather was a minister of the Southern Baptist Church, and his paternal grandfather a minister of the Disciples of Christ. Although his parents now live on Long Island, the new deacon, a graduate of Washington and Lee University and Virginia Theological Seminary, plans to work in the South.

**Texas:** David S. Alkins was ordained deacon on July 25th by Bishop Quin of Texas at Trinity Church, Galveston. Presenter and preacher, the Rev. E. H. Gibson. To be in charge of Grace Church, Alvin, Tex.

**Western New York:** The Rev. Irvin Frederick Kracke, who was formerly a pastor in Buffalo for the Evangelical and Reformed Church, and George Rodebaugh Taylor were ordained to the diaconate on August 6th by Bishop Scaife of Western New York at St. Paul's Cathedral, Buffalo. The Rev. E. T. Pancoast preached the sermon.

The Rev. Mr. Kracke, presented by the Rev. R. B. Townsend, will be assistant at St. John's Church, Buffalo. Address: 51 Colonial Circle, Buffalo 22. The Rev. Mr. Taylor, presented by the Rev. J. J. Post, will be curate at St. John's Church, Dunkirk, N. Y.

### Degrees Conferred

The Rev. Clarence H. Parlour, rector of St. Mark's Church, Glendale, Calif., received the honorary degree of doctor of divinity on June 7th from the Philadelphia Divinity School.

The Rev. Glenn M. Sawdon, executive secretary for Christian education of the diocese of Dallas, has received the degree of master of arts in education from Yale University.

The Rev. Thomas L. Small, rector of Christ Church, Oil City, Pa., has received the honorary degree of doctor of sacred theology from General Theological Seminary.

### Lay Workers

Ilione C. Schadt, formerly assistant dean of Canterbury College, Danville, Ind., is now advisor in Christian education at St. David's Church, Austin, Tex. Home address: 2307 Longview, Austin.

### Marriages

The Rev. Howard W. Brummitt and Miss Marion Ellen Gage of St. Stephen, New Brunswick, were married on August 6th at Christ Church, St. Stephen. Fr. Brummitt, formerly rector of St. Anne's Church, Calais, Maine, in charge of St. Luke's, Woodland, will become vicar of St. John's Church, Henry, Ill., and St. Luke's, Wyoming, Ill., on September 1st.

The Rev. Robert H. Cochrane, who was ordained to the diaconate in March, was married on June 9th to Miss Theresa Marie Tripi of Brooklyn. The Rev. Mr. Cochrane is vicar of the Church of the Redeemer, Box 301, Delano, Calif.

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Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10;  
C Sat 4-5.

## OMAHA, NEBR.

**ST. BARNABAS'** Rev. Theodore Yardley  
40th & Davenport  
Sun Masses 7:30 & 10; Daily as anno

## ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &  
HD 10:30 HC

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

## RIDGEWOOD, (Newark) N. J.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP;  
Daily: HC 7:30, ex Fri 9:30

## FARMINGTON, N. MEX.

**SAN JUAN MISSION (Indian)**  
Ven George L. Packard, Supt.  
Sun HC 7, 10; Tues 7; Thurs 10; C Sat 4-5

## 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

## 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 Low Mass 8; Sung Mass & Ser 10; Daily Mass  
7 ex Thurs 10; C Sat 7:30

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),  
HC; 7:45 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr.  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 Morning Service & Ser;  
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;  
The Church is open daily for Prayer.

**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. Weatherly  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs  
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 15 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 MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

## SYRACUSE, N. Y.

**ALL SAINTS'** Rev. Frank L. Titus  
1800 S. Salina Street  
Sun 8, 10; Daily: 7:30, 5:30; HD 10

## TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9; Fri 7; Thurs 10 (Healing)

## UTICA, N. Y.

**GRACE** Genesee & Elizabeth Sts.  
Rev. S. P. Gasek, r; Rev. R. L. Somers, c  
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,  
Thurs 10; Int Tues 12:10

## 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, 15 HC; Fri 12 HC; Evening,  
Weekday, Special services as announced

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,  
D.D. assoc. r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## ALBANY, OREGON

**ST. PETER'S** Rev. E. James Kingsley, v  
W. Queen Ave. at Unatilla St., where U.S. 99E  
meets U.S. 20  
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

## PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs  
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves  
Rev. William W. Lumpkin, r; Rev. Eugene M.  
Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &  
Fri 7:15 & 10:30

## NEWPORT, R. I.

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

## HOUSTON, TEXAS

**CHRIST CHURCH CATHEDRAL** Texas & Fannin St.  
Very Rev. Hamilton H. Kellogg, S.T.D., dean;  
Canon Wm. B. L. Hutcheson; Rev. Harold O.  
Martin, Jr., assoc.  
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,  
Chapel

## 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 as anno