

The WITNESS

September 27, 1951

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A COPY



PRESENTS RAILROAD BELL
To St. Simon's, San Fernando, California
(Story on Page Five)

A PARISH PROGRAM FOR EDUCATION

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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Thurs., and Holy Days, H.C. - 11:45
Fri., Organ Recital - 12:30.

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11 a.m. Morning Service and Sermon
Weekdays: Holy Communion Tuesdays at 12:10 p.m.; Wednesdays at 8 a.m.; Thursdays at 10:30 a.m.
The Church is open daily for prayer.

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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.
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The Rev. James A. Paul, Rector
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23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Rev. Leslie D. Hallett;
Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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H. Alexander Matthews, Mus. D., Organist
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Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
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Two hundred hearing aids available for every service.

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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
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CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH

MIAMI
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Sunday Services: 8, 9:30 and 11 a.m.

CHRIST CHURCH INDIANAPOLIS, IND.

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Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Sei. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

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Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m. - High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH

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Rev. Eugene M. Chapman,
Rev. E. Lawrence Baxter
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HC: Mon., Tues., Thurs., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH

Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
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Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

—STORY OF THE WEEK—

New Social Action Group Seeks To Steer Middle Course

Group Organized At Washington Conference Dominated By Seminary Professors

★ A new Protestant social action group to be known as Christian Action was formed at a meeting in Washington, attended by more than 200 delegates from 20 denominations. The organizers were mostly theologians and seminary students, although some laymen, including several labor leaders, were present. The group will attempt to furnish Protestantism with a "solidly oriented middle ground" to help offset the influence of both leftists and rightists in the Church and society.

Emphasizing the group's concern with social evils of all types, a statement of purpose said: "Chief among the evils confronting the Church are wide economic inequalities, racialism, tension and conflict in a divided world, and growing insecurity, disillusionment, and fear which have placed millions under the jeopardy of totalitarian enslavement. We recognize that our failures and shortcomings have contributed to this disorder, and that the menace of international Communism reveals in a special way the failure of the Church to be true to its Lord."

Positive Program

The delegates stressed that the new organization must not merely oppose the present evils of society, but must affirm a positive political, social and eco-

nomie program. An adopted resolution supporting this sentiment stated: "We affirm that the gospel impels us to work together for a responsible society—local, national, and world-wide—which will give each person or group a fair and equal opportunity to develop his full potentialities. This involves judgment on the political, economic, and social policies of our country. It also involves responsibility to seek constructive policy, consensus, and common action. We declare that church members have a responsibility as Christians to work in the power structures and centers of influence in society. As a group we intend to speak and act on concrete issues as they arise."

Foreign Policy

The conference endorsed an American foreign policy based on cooperation with the United Nations and urged that the natural resources of the free world be shared with other friendly nations in the fight against totalitarianism.

A resolution praising capitalism for providing the highest standard of living in the world provoked heated discussion. An original committee proposal to the conference had stated, "We reject the identification of 'free enterprise' with the will of God."

Prof. Kenneth Underwood of Yale Divinity School, told the conference that no economic system could be identified with the will of God and urged elimination of the specific reference to capitalism. His suggestion was adopted and the final conference draft read: "We reject the identification of capitalism, socialism or any economic and political system with the will of God, since judgments about the political economy must be made as a response to the dynamic activity of God in concrete, specific situations related to national policies."

In another move, the conference voted down a resolution proposed by the Rev. Joseph Merchant, executive director of the Religion and Labor Foundation, which would have put the conference on record as condemning "monopolistic capitalism" as an evil equally as great as Communism and Fascism.

A motion to place more emphasis on the sin of the individual as the basis for the reformation of society was defeated. The motion was made by Prof. E. Ahmad Sheh of Lucknow University in India, now teaching at Emory University.

Who Can Belong

After a heated debate on membership in the new organization, the way was left open for Christian pacifists to join. Prof. A. T. Mollegen of Virginia Seminary, declared that there was no place in the organization for "watered down Quaker Unitarianism." Will Herberg, research director of Local 22, International Ladies Garment Workers Union, New York, sup-

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ported Dr. Mollegen and called for a ban on pacifists as well as Communists from Christian Action. The delegates, however, acting on the advice of several study groups, decided to revise their original statement of aims which would have barred pacifists by saying: "Though the majority of us agree that military power is necessary to withstand political tyranny, none of us places major reliance upon military power or accepts uncritically the decisions of the military."

Dr. Niebuhr

Prof. Reinhold Niebuhr of Union Seminary, generally recognized as the one setting policy for the new group, told the delegates that they faced four major problems. First is "a recrudescence of a type of conservatism in which Christian pietism becomes the screen for an un-Christian economic order." The second, according to Niebuhr, is "the group of rather pathetic fellow travelers who have debased Christian radicalism by subservience to Stalinism." The third is the "sheer irrelevance of a great deal of present Christian testimony on social issues to actual problems" and the fourth is that churchmen who have both the courage and wisdom to deal efficiently with social issues lack organization.

The new organization is out to supply it and starts with a yearly budget of \$20,000. There is an 18-man executive board, which includes Prof. John Bennett and Prof. Niebuhr of Union, Dean Liston Pope and Prof. Kenneth Underwood of Yale Divinity School, Ray Gibbons, director of social action of the Congregational Church, Ernest Johnson, on the staff of the National Council of Churches, with which the new group will cooperate closely.

PROGRAM SUGGESTIONS FOR UN WEEK

★ United Nations Week, 1951 is an eight-page leaflet published by the Church Peace Union. As an aid to churches, synagogues and other religious organizations in making plans for the celebration of UN day and UN week, the leaflet has been issued early so as to allow communities ample time to use it in making advance preparations for the observance.

The folder contains concrete suggestions for programs to celebrate the sixth anniversary of the United Nations. It also gives ideas for worship services, themes for sermons and talks, suggestions for UN projects and sources of materials for programs such as pamphlets, films, posters, etc. Copies of the leaflet may be obtained from the Church Peace Union, 170 East 64th Street, New York 21. Single copy, free. Special rates for quantity orders.

October 24, has, by resolution of the UN General Assembly,

been designated as UN day. This day is observed on a world-wide basis. UN week—this year, October 21 to 27—is a period set in the United States by a large number of national organizations. The world-wide observance of UN day offers an important opportunity for all community organizations to make a concerted effort to stir wider interest in and deeper concern for the United Nations as the world's best hope for peace.

DEACONESSSES MEET IN WASHINGTON

★ The College of Preachers on the close of Washington Cathedral buzzed with a new and different activity last week. The college, which ordinarily is host to groups of Episcopalian ministers for week-long conferences and post-ordination training, was the scene of the national conference of Deaconesses, with nineteen women from parishes as far away as Texas and Kansas attending the first conference for women ever held there.



JOHN S. PIPER, in charge of a recently organized mission at Hazard, Kentucky, with three postulants of the diocese: Magar Bdrosian, Marion H. Rambo, Harold Emery Jr.

LAYMEN STAGE SERVICES EFFECTIVELY

★ This Is Our Business," is the title of the series of laymen's services conducted at St. George's Church, St. Louis Park, Minn., the last three Sundays in September. Two laymen of the congregation, Ben Ciscel and Charles Emery, developed the series to answer the question, "What does it really mean to be a Christian and a Churchman?"

The technique used is unusual and effective. Two average church-going business men, Ciscel and John Broughton, enter the church with the rest of the congregation and at service start a conversation loud enough for the entire audience to hear. Mr. Broughton asks many of the questions which so frequently puzzle Christians. Mr. Ciscel gives the answers. Then, during the service of holy communion, Ciscel explains the significance of the parts of the service audibly.

The first of the series takes up the church's job; second, the parish's job, and last, the individual's job.

The series leads up to the appearance at two October meetings of Bob DeHaven, northwest radio personality. Dr. DeHaven, with his gang of entertainers, has been appearing in small towns throughout Minnesota for some months in a program of personal evangelism as a layman. His appearance at St. George's will be his first meeting in the Twin Cities and suburbs. He will meet with the men of St. George on Oct. 9 and the Woman's Auxiliary Oct. 16.

WESTERN NEW YORK DISCUSSES SCHOOLS

★ With the opening discussion by the clergy panel on the faith of the church, the Episcopal Church School leaders' group of Western New York began its nineteenth year September 17th at 8 o'clock, at St. Simon's, Buffalo. The panel was composed of the Very Rev. Samuel N. Baxter, archdeacon of the diocese;

the Rev. Leslie D. R. Hallett, canon of St. Paul's Cathedral; the Rev. Richard B. Townsend, rector of St. Mark's, and the Rev. H. Russell Barker, rector of St. Simon's. The Moderator was Mrs. R. Howard Smith of the Good Shepherd.

Originally designed to help the kindergarten and primary teachers, the group branched out into all age groups, and this year presented its broadcast program in endeavoring to help teachers with their specific lessons. During the summer the program committee, with their leader, Mrs. Eldon F. French, mapped out a suggested curriculum which many of the clergy approved. This will make it possible for teachers of each age group from nursery through Bible classes to receive such help as they wish from selected leaders of the diocese.

THE PICTURE ON THE COVER

★ A big brass bell that has traveled many thousands of miles atop the outmoded "iron horses" of the Union Pacific railroad, now completely replaced with Diesels, found a permanent home when the last of the old steam engines of the railroad was dismantled and retired in Los Angeles.

The bell, 3000 pounds of brass and silver, was presented to the new St. Simon's church, San Fernando. It hangs in the church tower and rings out over the valley to call the congregation to worship in the church built, literally from the "ground up," by the members of the little mission. The adobe bricks which form the main structural part of the new church, 21,000 of them, were actually made by hand by the men of the mission during the past year.

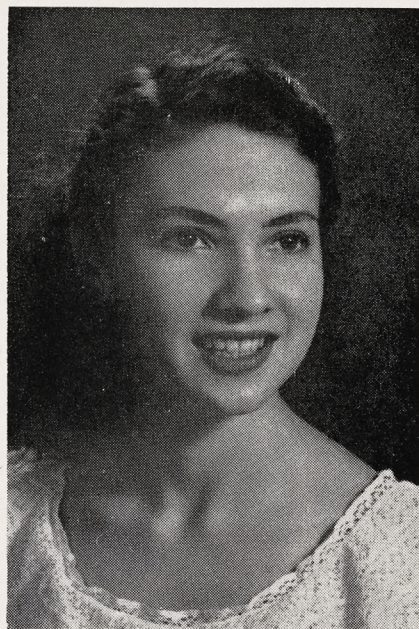
In the picture above John W. Padden, western division traffic manager of the Union Pacific (left) presents the bell to Bishop Donald Campbell, suffragan of Los Angeles, center, and the Rev. Elvin W. Smith, vicar of St. Simon's.

TELLS OF WORK WITH AGED

★ The Rev. Beverley M. Boyd, who is leaving a job with the National Council of Churches to accept a parish in Texas, told an international congress of gerontologists, meeting in St. Louis, that churches are giving increased attention to improving the welfare of older people. He told the delegates, however, that the history of the Church in dealing with the aged was not "a record of unbroken progress."

"In fact," he said, "at one period early release from this miserable earthly pilgrimage was stressed as is evidenced by the grim dolefulness of many hymns that still find a place in Church hymnals."

Turning to the role of Protestant churches in caring for older people, Boyd said: "Protestant churches are more aware today than ever before of their responsibility to the older person, within their respective groups and in the community." As a result of this awareness, he said, there are today approximately 350 to 375 Protestant homes for older people in this country. The majority of these



LOUISE GARDNER is one of the leaders of Episcopal students at the College of the Pacific

are under direct church or ecclesiastical control.

While paying high tribute to the Protestant Church's concern for the aged, Boyd warned against permitting a "sudden emphasis on youth" to lessen the Church's interest in older people. "This is not to decry the place of youth in either church or community," he said, adding: "Young and old alike are of inestimable value in the total program of the churches."

Dr. Boyd called upon Christians and Jews "as religiously minded persons" to cooperate and learn from one another in the field of care for the aged. He said church and synagogue should watch carefully what government agencies are doing in this field and should see that legislation affecting older people is properly administered. He also urged religious groups to cooperate with voluntary secular agencies concerned with the aged and to keep abreast of trends in the medical profession dealing with problems of old people.

Asserting that secular agencies have developed case work and group techniques that have proved valuable, he added, "Frankly, too many religious institutions are operated solely on the principle of custodial care as being the goal."

BISHOP KENNEDY VISITS OHIO

★ Bishop Harry S. Kennedy of Honolulu is addressing vestries in the diocese of Ohio, Sept. 24-Oct. 5, on the national work of the Church.

OLD RIVER BOAT BELL CALLS TO CHURCH

★ St. George's Church, Bismark, S. D., is again ringing its bell—formerly a pioneer river boat bell on the old Red Cloud, a 355-ton stern wheeler that operated from Bismark on both the Missouri and Yellowstone rivers in the early days.

The Red Cloud sank on July 11, 1882, near Ft. Peck, Mont. The bell was salvaged by an in-

surance company and was sold to the ship's owner, Capt. I. P. Baker. Later Capt. Baker presented the bell to the Episcopal Church, in those days "The Church of the Bread of Life," changed to St. George's in 1890.

Improper installation in the church tower gave the bell a tone that was objectionable. Recently it was taken down and installed properly with resulting improvement in tone. Through an electric timing device it will ring 15 minutes before church services, and at the time of the beginning of services, also at noon and 6 p.m. on weekdays and Sundays.

CLERGY MEETING AT TOLEDO

★ Clergy of the fifth province, Ohio, Michigan, Indiana, Illinois and Wisconsin, met for a conference on education at Toledo, September 17-21. The leaders were the heads of the department of the National Council: the Rev. John Heuss, Canon Ward, Canon Wedel, the Rev. Reuel Howe, Mrs. Dora Chaplin, Charlotte Tompkins.

IOWA PARISH GETS RADIO AWARD

★ St. John's, Mason City, Iowa, and the First Presbyterian Church of that city, received awards from the radio workshop of the National Council of Churches. The citation was "for a youth program beamed to youth and produced by youth." The two churches had combined their youth groups for 1950-51 and produced the play "Ideas Unlimited" which was tape recorded and broadcast over a local station.

NOTRE DAME ACCEPTS FIRED CADETS

★ As a follow-up of our editorial of last week, it is now announced that Notre Dame has accepted twenty-one of the students fired from West Point for cribbing. An anonymous benefactor, presumably interested in football, is paying their board, room and tuition.

RESTORE PULPIT AT ST. JOHN'S

★ The large, carved-stone pulpit at the Cathedral of St. John the Divine went back into service on September 16, after having been set aside for ten years. It was presented in 1916 by the late Mrs. Russell Sage in memory of Bishop Potter.

Since the time of its installation the pulpit had stood on the south of the crossing, according to Canon Thomas A. Sparks. Although the pulpit remained in place, its use was discontinued shortly after the cathedral's great nave was finished because its position prevented many in the congregation from seeing the preacher. A temporary wooden pulpit, placed at the end of the choir benches on the north side of the crossing, was used. It has been removed.

This summer, workmen took the many-sectioned pulpit apart, cleaned it, and reassembled it in its present location on the north side of the crossing after reinforcing the foundation in the crypt under it.

The massive structure was built of non-crystalline limestone marble, quarried in Knoxville, Tenn., at a cost of \$25,000, Canon Sparks said. He estimated that the cost of replacing it at today's prices would be \$150,000 to \$200,000.

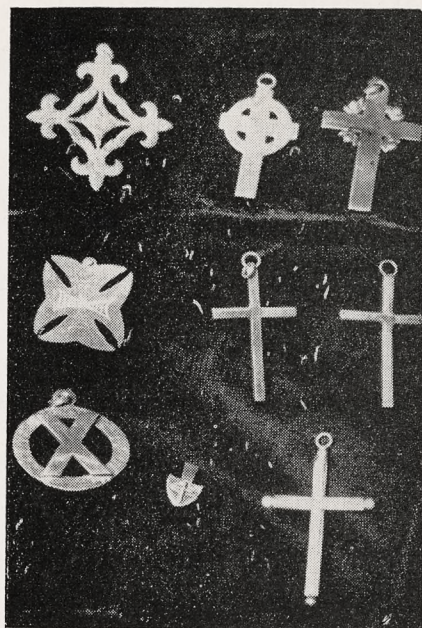
Bishop Donegan was the preacher at the service, speaking on the accomplishments of the present-day Church.

"It's time we revised our thinking and studied what contributions the Christian Church has made to the life of the world," he said.

He pointed to four points of accomplishment: The Church has kept alive the whole concept of God; held up before the world the figure of the Saviour of mankind; held up before men the moral order, and provided the means of grace, worship and the sacraments by which Christ is made available to man.



Ardent members of work shop at St. Joseph's, Detroit, create religious art objects of silver, ceramics, wood and plastics



Products of Detroit Work Shop Used By Church Overseas

★ Three years ago Bishop Emrich suggested to the Detroit clericus that every church have a special interest outside of its regular work. Among his suggestions was a craft shop for making religious objects. The rector of St. Joseph's Church, the Rev. William C. Hamm, liked the idea well enough to take on this particular project.

Soon a group of enthusiastic adults was launched on this new project. Since that time they have made special religious art objects of sterling silver, ceramics, wood, and plastics. The group meets every Wednesday evening in the studio rooms at St. Joseph's.

Mrs. Roger Williams, a teacher of silver work at Redford high school, is the directress of the studio. Among other things, the studio supplies silver crosses and ceramic plaques to Bishop Emrich for his awards to members of the diocese who have done outstanding work for the Church. These are always awarded at the annual diocesan dinner. Special crosses also have

been made for missionary churches in the Philippines and Liberia. A pectoral cross was made for Bishop Tsu of China and a silver baptismal shell was made for St. Paul's Church, Jackson, Mich.

Many occupations and skills are represented in the group. Among the members are a research engineer, a sales promoter, college students, a sales executive, a real estate broker, laboratory technician, clerical workers, housewives, school teachers, and clergymen. One evening Bishop Hubbard joined the activities to make a sterling silver clasp for his cape.

This project is entirely voluntary. The time of the workers and the sales money is given to the church. The studio provided a new floor for the dining room of the parish house, and made more than three hundred oak card holders for the pews.

This enthusiastic group welcomes people who not only will work for the fun of it, but also are conscious that making silver crosses, reminders of the

sacrifice of our Lord, is to the glory of God. It is interesting to note that the work shop bears the name of the patron saint of craftsmen, St. Joseph.

TUSCALOOSA CHURCHES UNITED FOR SCHOOL

★ The fiftieth anniversary of the first vacation church school was observed in Tuscaloosa, Ala., by four of the downtown churches uniting for the project: Presbyterian, Methodist, Christian and Episcopal. A steering committee set up committees on various phases of the school, selected leaders, ran a training institute. Each age group met in one of the churches. The enrollment reached 173 children with 62 teachers with the entire affair so successful that a similar school is planned for next summer.

CENTRAL NEW YORK CLERGY MEET

★ Clergy of the diocese of Central New York met at St. Peter's, Cazenovia, September 18-19, with Bishop Sherman, suffragan of Long Island, the leading speaker on the subject of stewardship. Other leaders were the Rev. Robert Fay, rector at Columbus, O., and Bishop Higley.

PASTORAL INTERNESHIP FOR DIOCESE

★ For a 12 week period this summer candidates for the ministry in Western Mass., are receiving a "pastoral internship" under the direction of clergymen experienced in all phases of the ministry.

The need for clergy specially trained in pastoral techniques has become increasingly recognized in recent years by the development of clinical training programs in general hospitals, mental hospitals and other institutions for the care of people. This type of institutional training is offered by most of the seminaries of the Episcopal Church and is a required course in several. The program being instituted by Western Massachusetts is a departure from the traditional institutionally centered programs in that the centers of experience will be in the normal and natural setting of parishes and missions.

The students will be assigned to key parishes and missions as curates and will be given a maximum of responsibility in all of the pastoral aspects of the church's life. Under the guidance of the resident clergy the "pastoral interneers" will have opportunities to develop insights and abilities in dealing with pastoral situations by actually meeting and handling those situations as they arise. Pre-marital and post marital counseling; ministering to the sick and the bereaved; counseling of parishioners with personal problems; instructing children and young people; overseeing the operation of parish organizations and experiences in handling the business aspects of the parish are among the aims of the new program.

CHURCH SHOWS GROWTH IN PHILIPPINES

★ Statistics from the Philippine Episcopal Church include the following: Missions, 70; clergy, native 14; foreign, 18.

While a few new outstations have not yet reached the report-

ing stage in statistics, thirty missions have up to 400 members each. Nineteen missions have 400 to 1,000. Six have more than 1,000. At St. Mary's, Sagada, the central station alone has 5,075 baptized persons; its ten outstations have an additional 9,908. The priest in charge at Sagada thus has oversight of more Church members than any one of about fifty bishops has in his diocese or district.

The total number of baptized Church members in the Philippine Episcopal Church is 30,914. Of these, 11,275 or more than one-third are communicants. In the Episcopal Church as a whole, 56 dioceses and districts report fewer communicants; 75 dioceses and districts report fewer members.

BRYAN GREEN MISSION IN PHILADELPHIA

★ The Rev. Bryan Green is to conduct a preaching mission in Philadelphia, December 2-11. Services will be in Convention Hall, transformed into a church. He has previously held missions in New York, Washington, Boston, Houston, Los Angeles and San Francisco.

BARD COLLEGE GIVES SCHOLARSHIPS

★ Emmett O'Brien Jr. of Newington, Conn., and Peter F. Watterson of Upper Darby, Pa., have been awarded scholarships at Bard College. The scholarships, made possible by alumni, go to men who are preparing for the ministry of the Episcopal Church.

BISHOP BAYNE HITS PROTESTANTISM

★ Criticism of what he called a "painless Protestantism" now growing in America was made by Bishop Stephen Bayne of Olympia at a mass meeting held at Victoria, Canada. He said it is professed by people who feel that they don't have to believe anything much, or even go to church, "but they are to vote against the Roman Catholics." Also as part of this trend, he

said, is a tendency to use religion as a sort of defense for the status quo.

The service, attended by 7000, was the largest of its kind ever held in Victoria.

QUESTIONNAIRE ON YOUTH

★ The 1,200 parishes and missions of the Second Province will shortly be receiving a "questionnaire on youth work" as a result of a decision reached at a recent meeting of the provincial youth commission held at Grace Church, Utica, New York. Prepared with the help of a statistical expert, this questionnaire will attempt to secure an overall set of figures for the evaluation of the status of youth work in the province.

Since "youth work" is to be the principal topic of consideration at the next meeting of the synod to be held in Buffalo in October of 1951, the members of the commission are anxious to secure statistical evidence which will help in answering such questions as "How many persons between the ages of 12 and 25 are affiliated with the Episcopal Church in the second province?" "What activities do they engage in?" "How many persons are involved in these various activities?" "How much of the program of the united movement of the Church's youth is used in parish youth programs in the province?" and, "How is youth work financed in the parishes and missions?" Answers to these questions will help in presenting to the synod a true picture of the youth work of the eight Dioceses of New York and New Jersey, and in making plans for the future.

Alice Brown of Hudson, N. Y., is chairman of the commission and the Rev. Robert R. Spears Jr. of Auburn, N. Y., is provincial youth adviser. The commission meeting was attended by 28 clergy and young people representing the dioceses of New York, Long Island, New York, Albany, Central New York, and Rochester.

EDITORIALS

Whence Cometh Our Help?

WE realize that the wicked world of politics is no place for the simple-hearted Christian or for anyone with ideals—yet the propagandists tell him often enough that the billions of dollars which the North Atlantic treaty nations are now spending on defense projects are to defend a free world, a democratic world of freedom of speech, freedom of religion, freedom of assembly, freedom from want and hunger. The Christian is led to believe that it does matter what he does—that what he does reflects his belief. Then he is suddenly confronted with the ethics of an American-Franco deal.

Since the British, French and American governments could find no common ground for an agreement with Franco-Spain, the USA has come to a unilateral understanding with Generalissimo Franco for “purely military” reasons. The USA has secured the use of air and naval bases in Spain; high Spanish officers are to be trained in American military schools of strategy and tactics; and a yet undisclosed amount of American military equipment and economic aid is to be sent to Spain. But, as many critics and commentators in both Europe and the USA have openly asserted, military strategy cannot be disassociated from political decisions and political realities. Dorothy Thompson even goes so far as to say that “when political policy accommodates itself to strategical considerations a country has adopted militarism”—and she was speaking of her own country!

This latest international ‘deal’ certainly seems

“Quotes”

THAT the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it . . . I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it.

—ABRAHAM LINCOLN

to encourage the cynical philosophy that anything is right so long as it pays—one can do anything so long as one makes sure of winning. It is exactly the same philosophy that has dominated inter-collegiate sports below the border and is rearing its ugly head in Canada—the coach must produce a winning team. And very soon one gets to the point where one believes that any means justifies any end we have in view—we begin to do what we so glibly accuse the despised communists of doing, anything to win. The pre-war proposed Hoare-Laval ‘deal’ that caused the resignation of men of principle from the British government has

been forgotten. A leading Canadian editorial writer puts it with brutal frankness when he can write: “It is therefore clear that, when the crisis is big enough, the situation dangerous enough, abstract ideology counts for less than concrete military help.” The means by which we are to achieve our ends become all-demanding.

This kind of thinking and this kind of action make nonsense of all our prating about an ideological war, or the righteousness of our cause, or the saving of Western Christendom. We here frankly admit that we have no guiding principles, except to win—any more than most intercollegiate football teams in the USA have had of late years. But why blame college basketball or football players for

adopting standards in their struggle for existence that we openly follow in our national and international ‘deals’? Why blame the youth of this North American continent for not following principles that we have no intention of following on a national scale?

It is deals such as the USA-Franco one that shatter what little idealism is left for the average western democrat, socialist or conservative. It is deals such as this that do more to sap the morale of western Europe in France, Germany, Italy and Britain than any Berlin blockade or any threats of Russian propaganda. It is deals such as this that shake the faith of the precarious govern-

EDITOR'S NOTE: It is helpful occasionally to see ourselves as others see us. We present therefore as our editorial this week one that appeared in the September number of the Anglican Outlook, the very excellent magazine of the Church of England in Canada. We would add that the same critical appraisal of the US foreign policy has been voiced several times in recent months by the conservative weekly, the Church of England Newspaper.

ments in France, Italy, Germany and Britain that the USA means actively to defend Western Europe and not merely to use it in the global defense of the American hemisphere. The Franco 'deal', coupled with the offer of further millions of military aid to Chiang Kai-shek, cannot but react against the continued American leadership of the western European nations. It can only breed further cynicism and moral disintegration.

The trial balloons of 1948, consisting of statements from Senator Chan Gurney, Coca-Cola's Jim Farley and the motion picture industry's Eric Johnson—warnings assessed correctly by our contemporary of the Protestant Episcopal Church in the USA, *The Witness*—have all been followed by the fait accompli. What *The Witness* then prophesied would be "the greatest moral delinquency

that the USA has yet fallen into" has happened. However, it is publicly condoned as being 'functional'—the highest test in a crudely utilitarian and materialistic world. Britain managed to defy a whole continent without Generalissimo Franco's active help, or even Spanish bases, in 1940-41. One wonders what the Clement Attlee Brigade of the late Spanish civil war has to say on this latest deal in the interests of western democracy. And one wonders, too, where the Christian idealist can now stand who once was wont to repeat and sing the one hundred and twenty-first psalm—"from whence cometh my help?"

Maybe we should remind ourselves of the bitter consequences of Israel's experiences in seeking alliances with the great powers of her day, Egypt and Assyria.

Future of Free Catholicism

BY

CHAD WALSH

Professor at Beloit and *Witness* Contributing Editor

ROME is headed toward an increasing admixture of fable and superstition with the original deposit of faith. There are several roots of the evil. One is the tendency to equate the Kingdom of God with the Church. This raises the Church above criticism and makes it into a brazen idol. Another is the unscriptural and historically frail doctrine of papal infallibility. These two developments prepared the way for the baroque growth of Roman doctrine. Last century it was the Immaculate Conception, this century it is the Bodily Assumption of the Blessed Virgin. Here and there I come on trial balloons indicating that when the time is ripe—perhaps a century from now—an additional doctrine will be made essential to salvation: nisi per Mariam nulla salus.

If you think of primitive Christianity as a beautiful statue, you can say that Romanism preserves that statue but has covered it with so many layers of paint, hung so many strings of beads around the neck, fastened on so many earrings, and wrapped so many garments around the torso, that the general outlines of the statue are difficult to discern at first glance.

Meanwhile, Rome seems to be becoming more rigid all the time in its attitude toward other communions. Unconditional surrender is the only terms offered. I cannot imagine that in the fore-

seeable future there will be any change in this regard. But something else can happen—indeed it is already happening here and there on a small scale. The tensions within the Roman Church are probably much greater than most of us realize. Some of these are theological. Not every Roman scholar is inwardly happy at the free-and-easy attitude toward scriptural authority and the willingness to sprinkle holy water over every superstition that acquires enough popular backing. Other tensions are political, and arise from the unfortunate fact that Rome has formed embarrassing alliances with various reactionary political groups. Things explode occasionally. We all know of the groups that have broken away—the Old Catholics in Europe, the Polish National Church in America, the Philippine Independent Church. A few years ago a Roman Catholic bishop in Brazil started an independent catholic Church there. This sort of thing is likely to happen increasingly as Rome becomes more baroque, more involved in the affairs of this world, and more rigid and authoritarian. On such occasions, I think we should be on hand to establish friendly relations with these free catholic Churches. Experience shows that once the centralized control of Rome is shaken off, it is easy enough for the Anglican Church to enter into intercommunion with the

new Churches. In this way, a federation of free catholic Churches, united by agreement on basic theology and by the bond of charity, may gradually evolve.

Eastern Orthodox

WHAT of the Eastern Orthodox Churches? It is difficult to say anything that the events of the next ten years may not negate. Politics is thoroughly mixed up with religion so far as these relationships are concerned. But several things are certain. The Eastern Churches have retained far more of the evangelical spirit than has Rome; there has been much less rigidity of structure, much less of a tendency to elevate legends and folklore to the status of essential doctrines. Considerable progress has already been made toward intercommunion with some branches of the Eastern Church. For the time being, the cold war seems to have slowed this natural development down. But the struggle between Russia and America cannot go on forever, and meanwhile we need to maintain and cultivate whatever friendly contacts with the Christian East we find possible. In time, as political conditions change, we may see the Eastern Churches joining with the Anglican communion and the offshoots of Rome to form a world-wide federation of intercommunion.

Meanwhile, in America I think we should seek the closest possible relations with the 600,000 members of the Orthodox Churches. There are several factors in our favor. For one thing, most of these people are anti-Communist, and inclined to fight off any attempt of the Kremlin to exert control over their ecclesiastical affairs. Another factor is that as the second and third generation members of American Orthodox Churches lose contact with the old world and forget their native languages, it is going to be harder and harder for their Churches to hold them without sweeping changes, which might involve conducting the services in English. We all know how readily a good many second-generation Greeks become Episcopalians when a Greek Church is not available. In time, we may be able to establish formal intercommunion with some or all of the Orthodox Churches in America; perhaps eventually an actual merger will become feasible. For the time being, at the very least we can make friends with individuals and learn all we can about their religious traditions.

World Council

I COME now to Geneva, and to the area of main controversy. What should be our attitude toward the Protestants? I know what many of the more catholic-minded Anglicans would say—"Give

them a wide berth." I have observed more than one Episcopal priest who almost visibly drew back in the presence of a Congregational minister, as though fearful that the latter's necktie might brush against his rabat.

A good deal of this standoffishness comes from confusing Church union with Church cooperation. So far as the actual organic merger of the Episcopal Church with any other denomination is concerned, I think in all honesty we should make it clear that we could not do anything on a "vague common denominator" basis. If other Churches, less theologically minded, can unite organically without taking any clear-cut stand on the Incarnation, the Atonement, or the nature of the sacraments and the ministry—fine, let them go ahead. But it is dishonest for the Episcopal Church to enter into negotiations for union without laying the cards on the table. We are a catholic Church, and intend to remain one.

However, organic merger is very different from brotherly cooperation. We cannot merge on the bare basis of belief in "Jesus Christ as divine Lord and Saviour," but we can easily cooperate with other Churches on that basis. I do not share the apprehensions of some Episcopalians who wanted to keep our Church out of the newly founded National Council of Churches of Christ. There are vast areas of common concern that we share with the Protestants and all Christians; many problems that we can handle cooperatively without any compromise of our catholicity. I for one am proud that our Presiding Bishop was selected to head the National Council, and I hope that all the Episcopal clergy will give him moral support in his difficult task.

But there is much more to the question of cooperation with Protestants than I have so far indicated. Sometimes we fall into the error of talking as though Protestantism is one vast hotbed of heresy, whereas the Roman Church, for all its willfulness and arrogance, is simon pure. I don't think this is a correct way of viewing the actual situation. If heresy means divergence from the basic faith as stated in the Bible and given precise formulation by historic creeds and early ecumenical councils, then Geneva falls into heresy mostly through subtraction and Rome through addition. Geneva chips away at the statue. Rome adds unscriptural and unecumenical adornments and then insists that they be regarded as part of the original statue. I raise this question and raise it seriously: is such a Protestant Church as the Lutheran actually more heretical than the Roman Church? True, most branches of Lutheranism have lost the apostolic succession, but on the other hand Rome has burdened the conscience of

its communicants with the Immaculate Conception, the Bodily Assumption of the blessed Virgin, and that hotbed of error the Infallibility of the Pope.

Let me tell you what I think. I believe that the Holy Ghost is at work to lead Christians to a purified catholicism—a catholicism which, because pure, would also be strongly evangelical. If he finds the Roman Church resistant to his plans, he will not be frustrated. He will take the Protestants and recatholicize them.

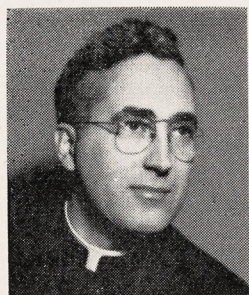
(Concluded Next Week)

Religion and the Mind

BY
CLINTON J. KEW

ANXIETY

IN the past month many letters have asked these questions over and over again: "How can I overcome anxiety? What causes it? Can religion really help?"



Anxiety is one of the commonest emotions of our modern life. It is one of the most distressing states in the lives of hundreds of thousands of people in all walks of life. Amid the hurry and strain of our present-day living, anxiety haunts both the rich and the poor, the scholar and the uneducated, the religious and the agnostic. It stalks people everywhere; it attaches itself to all kinds of objects; and it is one of the most disrupting factors in the lives of the young as well as the aged.

Fear and anxiety have much in common in that both are responses to danger. Fear, however, is immediate while anxiety is anticipated. Fear is intense, while anxiety is diffuse. Fear is momentary, but anxiety is persistent. When we experience fear, we can do something about it. But when we experience anxiety we feel helpless. The feeling tone in anxiety and fear, however, are the same.

There are two kinds of anxiety: normal and neurotic. Normal anxiety is concerned with outer dangers, neurotic anxiety is concerned with inner dangers. Normal anxiety is intelligible, neurotic anxiety is purposeless and unintelligible. Normal

anxiety, like fear, is aroused by known dangers; neurotic anxiety is aroused by unknown dangers.

Anxiety is expressed in dozens of ways; such as, headaches, nausea, dizziness, homesickness, palpitations of the heart, sleepless nights, and respiratory disturbances. It varies all the way from the screaming of a young child to the anxiety attacks of adults. Any threat to one's love life, any fear of failure, or the possible loss of a job will cause anxiety. In fact, a large part of the adjustments we make as human beings is devoted to the avoidance of anxiety. Anxiety comes as a result of frustration. Any incident may become a setting for it. Specifically, anxiety is mental distress to some anticipated danger. It ranges from the most acute state of terror to the vague feeling of being ill at ease.

Anxiety, however, has a positive side in that it is the basis of much of our creative efforts. It spurs progress. It causes men to seek security and to work for the future. It has played a large part in laying a basis for the constructive efforts of society. For instance, the fear of air raids has caused people to organize classes for first aid care and protection.

What can we do to alleviate anxiety? Will religion help? It may appear strange to affirm that anxiety is not a natural response to danger. Anxiety is learned. Anxious parents pass it along to their children. It is not only what the parents say that counts in the lives of children, but how they feel and think. The children feel what their parents feel. They absorb anxiety from their parents. They may not understand what their parents say, but they can feel the tensions of worry about them. Even a little puppy will sense the worries and fears of adults.

Many books have been written recently on how to rid oneself of anxiety. One method is to become informed about the causes of anxiety. When one understands why one becomes a prey to vague fears, he becomes less anxious. Being informed about cancer, for instance, will reduce the terror of the disease. Another method is to do our work well and to surmount all the obstacles. Suspense and uncertainty are the greatest causes of anxiety. By keeping busy with our jobs, we shall eliminate many stimulants of anxiety. Still another method is to get ready for the emergency. One insures his automobile so as to avoid the possibilities of worry about accidents.

And lastly, we can believe that our minds belong to God as much as our bodies. If we are able to endure pain by offering our bodies to God, surely we can offer him our anxieties. We can make friends with our anxieties and accept them as they are. We can let the sense of God's pres-

ence and his love enter our minds. If we can develop the habit of submitting to God in worship; if we can practice our religion day in and day out; if we can practice the presence of God, then we shall feel better and anxiety will never attack us again. This is one of the most important preventatives for anxiety and fear.

Psychotherapy is nothing more than working through the experiences which should have been accomplished normally many years before. Religion teaches us to understand ourselves and to live each experience in a straightforward normal way. By living as Christ wants us to live, consciously and unconsciously, we shall experience the love which casts out fear.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

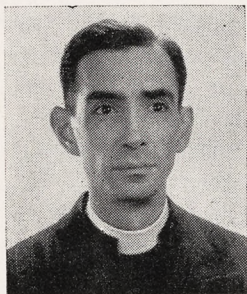
The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

OUR INCOMPARABLE ALMANAC

ONE of the things that puts newcomers to the Prayer Book off their guard is the first fifty pages or so of the book. For this sizable preface to the liturgy is nothing more nor less than an almanac, full of calendar notes, time tables and schedules, full moons, Golden numbers, and Sunday letters. This is not all. In the heart of the book are the specific prayers and lessons to be read on specific Sundays and holy days throughout the year. Closer scrutiny of the Prayer Book shows that the



whole liturgy is laid out in an ordered time-sequence of rites and observances, day by day, week by week, year by year, from birth to death. It is almost as though time insisted on imposing its tyranny even upon those moments when man lifts his heart and mind above the things that are temporal to commune with the things that are eternal.

Yet time does not control the liturgy. Rather the liturgy orders time, and thereby helps us to redeem it, by making the things that are temporal true sacraments of the things eternal. Our ordinary tasks and activities could not be carried on, at least in any social or community sense, unless we regulated them by clocks and calendars.

Is it so strange then that our spiritual life should be ordered by 'times and seasons'? Whatever time is, let philosophers, scientists and mathematicians debate. Yet none of their definitions can ever enable us to escape time. It is one of the given conditions of our creatureliness. God has set up within the mysterious ordering of time that we may grow with it in his grace and spend it to his glory.

The liturgy takes time seriously because the Christian faith takes time seriously. We worship and believe in a God who reveals himself in history, in the concrete events of time and the prophetic insights of individual persons. To Christian faith the drama of history has meaning because each single event, each individual person has a unique, once-for-all significance. At the very center of our faith is an historical person, Jesus of Nazareth, who was crucified under Pontius Pilate and rose from the dead on the third day. On his particular cross and on none other was made the 'one oblation of himself once offered' for all time and for every place. The Prayer Book gives much space to the tables for finding the date of Easter because Easter is the supreme, concrete fact of history, the center of our faith, the center of our liturgy. Every Sunday and saints' day is a commemoration of Easter, a reliving of it here and now. Easter is the climax of history and the foretaste of history's fulfillment in the Age to Come.

God's gift of time is priceless. Time lost, wasted, or misused can never be recovered; it can only be redeemed by repentance and a resolute change of our wills and affections. God's forgiveness wipes out the shame and guilt but not the painful consequences of a misspent past. 'Remember not, Lord, our offenses, nor the offenses of our forefathers,' cries the Litany. Yet time need never be lost; it can always be improved and won. Each moment of the living present is the time of decision. And each decision has lasting consequences and opens new possibilities for growth in God's love and service. Day by day the Absolution of the Daily Offices prays 'that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy.'

The time pattern of the liturgy is not, any more than history itself, a cycle of vain and meaningless repetitions. It continually confronts us with ever new moments of decision. In every Eucharist we ask him to 'forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life.' Every season calls like Advent: 'knowing the time, that now it is high time to awake out of sleep.' In Holy Bap-

tism we make a once-for-all renunciation of evil and profession of allegiance and promise of obedience. In Confirmation a definite acceptance of Jesus Christ as Lord and Saviour is promised, and a once-for-all gift of the Spirit is imparted for our daily increase in his gifts of grace. A life-long pledge of fidelity and love is exchanged by the

parties to Holy Matrimony, a decision that is binding until death. Unless we make a mockery of our liturgy, our lives must be different after every act of participation in its rites. 'For now is our salvation nearer than when we believed.' The Kingdom of God is always nigh at hand. Repent, believe, watch!

Program of Education

BY

HELEN WEBB

St. John's Church, Franklin, Pa.

IN the early 19th century, Horace Bushnell, the great religious educator of that day, expressed the vision of the world-wide Christian Church in these words: "A child is to grow up a Christian and never know himself as being otherwise." This is a vision which the Christian Church has held these many centuries. It is a vision which is a tremendous task for the Christian Church to put into effect. It is a vision which requires for accomplishment a definite program in Christian education and a definite plan of action. So we ask these questions. Does the world-wide Christian Church today have such a program and if so, how is it put into action?

We must answer these questions this way. The world-wide Christian Church is now represented by many denominations upon which it depends for action. Therefore each Christian body must develop its own program of Christian education and its own plans for putting that program into action. But to be effective such plans of action should be developed around two basic groups: the home and the church. This means that the program should be put into action first by the Christian home, with the parents as teachers, through the help of the church, and second, by the church through its formal educational program with parents and teachers working together, and with the teachers trained for their special tasks.

Why do we say the home and then the church? For this reason. The child's first contact is his home. His first teachers are his parents. It is in

the home that his attitudes and feelings toward life in general are moulded. Just so are his attitudes and feelings toward the Christian Church moulded. From his home, then, the child one day becomes an active part of the Christian Church which continues the Christian teachings begun in his home and adds to them as the child grows from one level of understanding to another. But this does not mean that Christian education leaves the home at this point. It is always a cooperative business between the home and the church, for at baptism parents promise to see that their children are brought up in the Christian faith. Our Prayer Book requests our parents at our baptism to promise that "they will take heed that the child learn all things a Christian should know."

In order to carry out this cooperative responsibility parents should take an active part in the whole life of the church and should be regular attendants at church. In our own church our parents, at the time of their confirmation, took a vow to be in church every Sunday. (And so will all of us at our confirmation). The same holds true for our teachers in the church school.

Plan of Action

WE then ask these questions. Does our own St. John's Church have a definite program of Christian education and does it have a definite plan of action for carrying out the program? The answer, of course, is yes, to each question. But let me elaborate briefly upon our program and plan of action by picturing for you first, our home program, and second, our formal church school program, as they serve our groups from the cradle through the ninth grade. (The role of our

The author is the wife of the rector of St. John's, Franklin, Pa., and the paper was read at a service, in place of a sermon, by Joyce Andre, age twelve.

church in the lives of those beyond these age groups is another story).

First, as to the home. We have a home cradle roll which includes babies from the day of birth to their third birthday. Into each home where there are babies of these ages, we send a printed leaflet every month which guide the parents in the Christian nurture of their children and which suggests helpful readings on understanding children. In the homes of the children from three years of age through the ninth grade we place a reading book each quarter related to the subject of study for that quarter. Three times a year our parents and teachers meet for the distribution of these reading books and for explanation of plans for their use, and for the distribution and use of other home materials for the kindergarten, primary, and junior groups. Other books for reading are available through our church school library. Monthly reports from our parents are sent to our teachers on our progress in our home projects, and reports are sent to the parents from the teachers twice a year.

Second, as to our Sunday Church School. The child at age three moves from his home into our church school where we help him become a part of the Christian life outside his own home. He then continues in the church school through the various grades.

Our studies are child-centered. We mean by that, that they are built around the experience and understanding of the children at successive age levels. Our studies are Bible-centered. We mean by that, that the Bible is the basic textbook for each year of our school curriculum. Our studies are missions-centered. We mean by that, that they stress the missionary task of the Church. Our studies are educationally sound. We mean by that, that they embody the best educational principles. Our studies are theologically sound. We mean by that, that they relate the whole person and the whole of life to God.

Our studies are developed on a three-year cycle plan. By this plan, when we have gone through twelve years of church school, beginning at age three, we will have completed four cycles of three years each. The main themes for our studies are, Jesus Christ, the Holy Bible, and the Christian Church with adaptations of these themes on the various age levels. This year our subject was the history of the Christian Church.

Our church school is developed upon the educational principles that we learn by doing. Therefore, we engage in discussion, creative handwork, weekly homework, home reading, dramatic activity, play activity, and memory work based upon association of ideas.

Function of the Plan

THE Sunday morning session is one hour long. During this hour a variety of activity goes on. The pre-school class, (three-year-olds), the kindergarten, and the primary classes, in their separate class rooms, enter into informal worship suitable for them. They listen to stories, and sing songs and say little prayers. They work at their tables with crayons, scissors, paper and paste to make the stories of the day come alive. They look at pictures, make original drawings, or scrap books, carry on conversation, or study nature to learn of the orderliness of the universe and the wonders of God's world. They enter into physical activity for learning to play together, for expressing ideas, and for learning to share.

These groups are informal for the most part yet orderly. Their programs give direction to the child in his spiritual, physical and social growth.

The junior and junior high groups participate in a brief worship service in the church under the leadership of the rector with opportunity for individual leadership. In their class rooms they discuss the lesson of the day with much freedom, make posters, maps, villages, a model church, and other things of interest to them but always related to the topic at hand. Among the number of projects of interest to these groups are two that appealed greatly: a time line, made by the lower junior group, and a wall map made by the junior high girls. The time line depicts, through pictures and drawings, great events in Church history from the beginning of the Christian Church to the present day, these events appearing under their proper centuries. The wall map shows the spread of the Bible in its many languages throughout the world and the persons who made this possible.

Such projects give these age groups an opportunity to express themselves, to show that they are responsible individuals, and to lead them to a decision for Christ.

During Lent the lower age groups meet once a week on a weekday, for study of some area of work carried on by our National Church at home or abroad. Our methods are the same as for our Sunday sessions. We close the workshops with original dramatizations based on the life, customs, and events of the people and countries we study.

Each teacher in our church school receives individual coaching in our program, plan of action, and methods for a period of one school year. Other meetings are held for group instruction, reports, and discussion and exchange of ideas. By such means we develop leaders who are able to

use our materials to lead our children to a commitment to Christ.

Such is our program of Christian education and our plan of action for our children from birth through the ninth grade which is helping each child to "grow up a Christian and never know himself as being otherwise."

Nurture

BY

ANSON PHELPS STOKES JR.

Rector of St. Bartholomew's, New York

FIFTY years ago there was great emphasis on increasing the size of the Christian Church. Today, in the opinion of many, it is more important to increase the devotion of those who are its members.

Our nation is arming itself not only in terms of numbers of men but also in terms of the equipment and training of men and the spirit and purpose of our national policy. We are having—and they are probably necessary despite the obvious dangers involved—patriotic "loyalty checks." Perhaps we need a spiritual "loyalty check" to see if Christians are ready to stand and be counted in a critical time. We would not send men unarmed into modern warfare. Spiritually we require armaments also. We must "put on the whole armour of God."

First of all, we need facts. To be sure, religion is a matter of faith, but faith is founded on fact. Why should we love our neighbor? Why should we be decent? Why should we believe in God? We do not hold these as goals simply because they are "nice," but rather because of certain events which once happened in history in the life of the people of Israel, in the life of one called Jesus of Nazareth, and in the life of the community which he founded, known as the Christian Church.

Too often we expect people to hold Christian attitudes without a knowledge of the facts on which they are based. Science gives men a body of definite facts; and religion, if it is to hold its place, cannot consist merely of vague emotion. The Church is realizing this. Preaching is not so frequently of the old fashioned hortatory type, but is more and more stressing its teaching function. The Episcopal Church is producing books on its faith.

Of course, while we start with facts, our religion does not end there. We do not read the

Bible just out of curiosity or because it is good literature, but that we may be deeply influenced by it. The whole purpose of worship is to change our attitudes. We do not pray in order to change God's mind and get him to do our will, but in order to put ourselves ever more fully at his disposal and let him change us. The Church is a family in which, by regular worship, we seek gradually to change our attitudes so that they may be in harmony with the spirit of Christ, that we may be more understanding, more forgiving, more convinced and more courageous.

Last of all, attitudes are not sufficient unless they become rooted in the habit pattern of our lives. Dr. Moffat once preached a sermon on the text, "And he entered, as his custom was, into the synagogue on the Sabbath day." If our Lord needed habits of worship, how much more must we need them! A soldier drills long after he has mastered the theory of an action, in order that it may become so much a part of his habit pattern that in an emergency he will instinctively do the right thing. So it is with our Christian life. Having faced the facts of the faith, we seek to develop a Christian attitude and to make it part of our every-day pattern of behavior.

The Church is not a society of those who are already fully Christian. We have compared it to an army in which men are trained. It might be compared likewise to a school in which we are ever learning to live the Christian life. But perhaps it is best described as a family, into which we are born and in the life of which we are nurtured, so that we may understand the facts of Christianity, hold Christian attitudes, and exhibit them in the habit pattern of our lives.

The Bible has a note of urgency which is closely akin to the urgency of the times in which we live. We cannot rely on casual citizens and no longer can we count on casual Christians. Rather we must be a group of persons spiritually equipped and trained so that we know and show our faith in a time of testing.

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Rector of Trinity, Washington, D. C.

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BISHOP DUN PRESENTS SEMINARIES

★ Bishop Angus Dun of Washington is to speak on theological education at the synod of the fourth province, meeting at the Advent, Birmingham, Ala., October 23rd. Delegates will be divided into workshops to consider various phases of the work of the province. The Auxiliary will meet concurrently.

BUILD NEW CHURCH IN YONKERS

★ Bishop Donegan of New York broke ground Sept. 9 for the new \$40,000 Church of St. Augustine's, Yonkers. The Rev. Alger Adams, vicar and a Witness editor, stated that they hope to have the brick and stone church completed in time for Christmas.

ANGLO-CATHOLICS MEET IN ENGLAND

★ The Rev. Albert J. duBois, director of the American Church Union, leaves for England October 11 to participate in the "Anglo-Catholic Progress" series of services and meetings. Over 200 clergymen and laymen of the Church of England are being organized into teams that will visit sixty cities of the country.

BETTER ATTENDANCE IN ENGLAND

★ "A return to church life among the intellectual and professional people in England since the end of World War II is a hopeful sign," commented Bishop Eastaugh of Kensington, London, who spent three weeks in Southern California en route home from an official Church visit to New Zealand and Australia.

Bishop Eastaugh preached at St. Edmund's, San Marino; at the Ascension in Sierra Madre, and at St. Paul's Cathedral, Los Angeles.

Bishop Eastaugh was one of six British bishops commissioned as envoys to carry the 250th birthday greetings from the Society for the Propagation of the Gospel in Foreign Parts

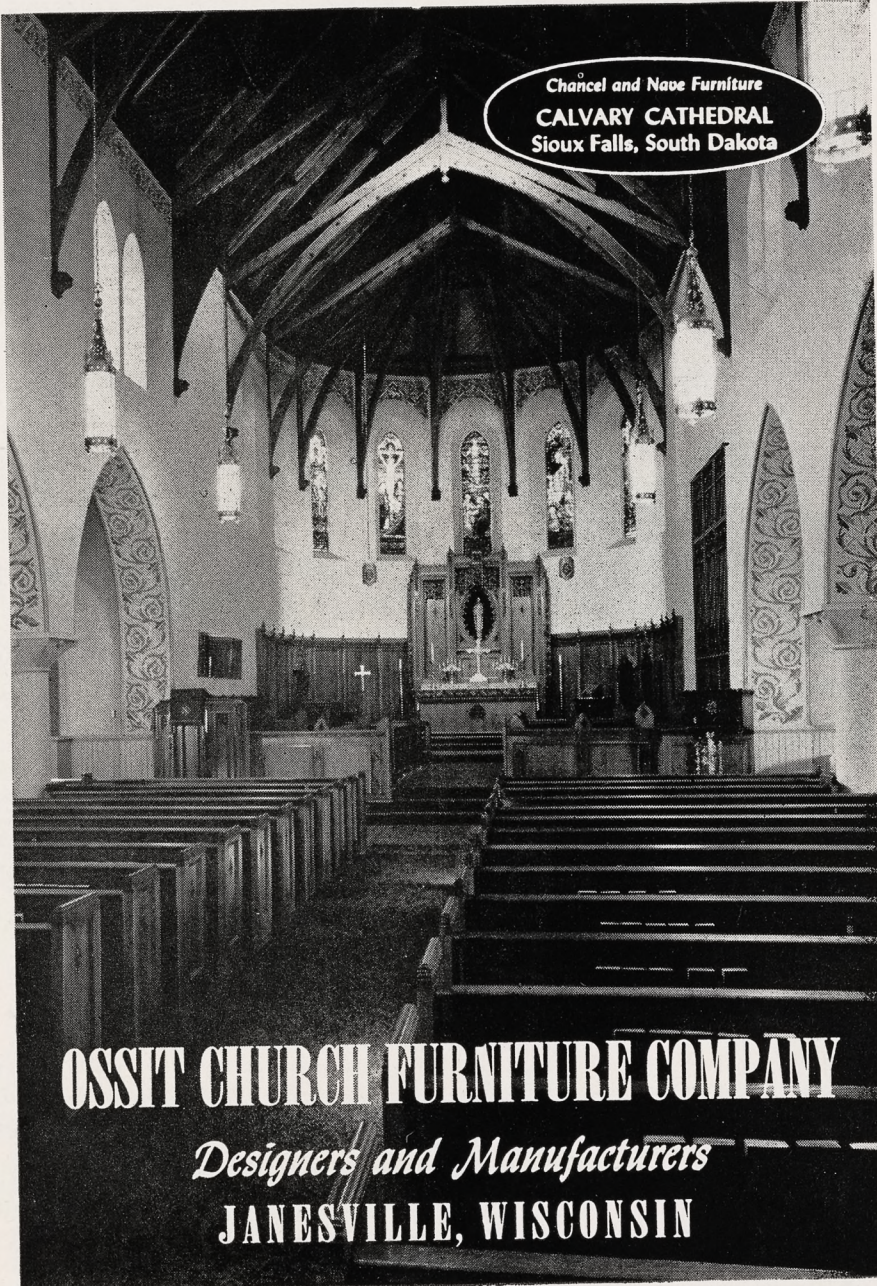
to areas where the Church of England maintains activities.

The visiting Anglican dignitary left Sept. 17 for New York where he was the guest of the Presiding Bishop before returning to England Sept. 22.

At his press interview, Bishop Eastaugh further stated that a spiritual resurgence in Great Britain is particularly noticeable among the best type of students at Oxford and Cambridge but a great deal of work is ahead for the Church in awakening the industrial populace to a religious life. The bishop's area in Lon-

don includes the city of Westminster with 204 parishes serving a population of two million people.

In discussing the rebuilding program in Great Britain, he commented that the Anglican Church is reorganizing the London diocese by combining parishes and abandoning some of the churches which were badly damaged during the blitz. As the ministry of works restricts building costing more than 100 pounds it is impossible to do much reconstruction of the damaged churches.



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ST. JAMES CHURCH STAGES PLAY

★ A popular English playwright's latest drama will be given for a limited run at St. James Church, New York. It is believed the presentation will mark the first time that an American church has housed a professional play.

Luther Greene, New York theatrical producer, has arranged to transport in its entirety from St. Thomas' Church in London, Christopher Fry's latest play, "A Sleep for Prisoners." The production was named as the most distinguished play brought forth by the Festival of Britain.

One of Mr. Fry's verse dramas, the play concerns four prisoners of war who are confined together for one night in a church in a foreign country. The time is indeterminate.

The church setting, although unique in this country, has been used before by Mr. Fry in England. "A Sleep for Prisoners"

had its first performances in the University Church of St. Mary the Virgin in Oxford. Between engagements at St. Thomas' it was played in churches in Blackpool, Lancaster, Bournemouth, Brighton and Birmingham.

Mr. Fry is said to have chosen a church setting for his play as a "newer experiment in dramatic illusion."

The rights for the American engagements of "A Sleep for Prisoners" are controlled by Francitas Film Foundation, a non-sectarian and non-profit organization. Arrangements have been made for the disposition of its profits to educational and religious groups.

Mr. Greene has assigned the usual producer's profits to a group to establish a fund for financing future plays and films of an educational and religious nature.

The Rev. Arthur Lee Kinsolving, rector of St. James', has assigned the church's share of

the receipts to Bishop Donegan to create a fund to improve conditions for underpaid missionaries.

BISHOP OF NEW GUINEA TO VISIT STATES

★ Bishop Strong of New Guinea is to visit the United States for missionary talks, sponsored from October 26 to December 3 by the American Church Union. His tour will begin on the east coast and end on the Pacific when he will leave for his diocese to greet the Archbishop of York who plans to spend the Christmas holidays there.

LAKE SUCCESS HAS NEW CHURCH

★ The Church of St. Philip and St. James, Lake Success, N. Y., was opened this month. The congregation was organized about a year ago and has been worshipping in a home. The Rev. James N. Dennison is rector.

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* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

CHURCHES OVERSEAS

CANADIAN ANGLICANS WANT RELIGION IN SCHOOLS

Canada's provincial governments are using "delaying tactics" in introducing religion in the schools, speakers declared at sessions of the executive council of the Church of England in Canada, meeting at Victoria. 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.

Several delegates said they felt that religious education in public schools, not merely the reading of excerpts from the Bible, is "a paramount need today." Among them was Bishop Philip S. Abraham of Newfoundland, who said that "there must be interpretation of the Bible for the children." Canon Kenneth Naylor of Montreal said that "the real problem is a battle between secularism and Christianity in our schools." He charged that the secularists were bent on promoting their ideas through the schools.

Some members of the Council claimed that the Church itself was at fault in regard to religious education in the schools. "There is a general lack of interest on the part of the clergy," one member said. "We can't expect to gain further regulations until the provincial governments see us taking advantage of those already open to us."

CALCUTTA BISHOPS ARE NAMED

Two assistant bishops in the diocese of Calcutta have been announced by Arabindo Nath Mukerjee, bishop of the diocese and metropolitan of the Church in India, Pakistan, Burma and Ceylon. They are Archdeacon R. W. Bryan, who will have charge of West Bengal, and the Rev. J. D. Blair of the Oxford Mission Brethren who will have charge of the part of the diocese lying in East Pakistan. Consecration service will be in St. Paul's Cathedral, Calcutta, Oct. 14.

CANADIANS ANSWER POPE'S CHRISTIAN UNITY PLEA

A recent appeal by Pope Pius XII for Christian unity to oppose the enemies of religion was answered by the executive council of the Church of England in Canada.

"In reply to the appeal of the Pope that all Christians should unite in opposition to the foes of spiritual values in the world today," an adopted

resolution stated, "members of the Anglican communion are bound to point out that cooperation among all Christian communions is possible through the World Council of Churches. The Pope has been invited to lead his followers into the fellowship and so strengthen spiritual unity against the onslaught of the common enemy. Unfortunately, he has so far refused this cooperation with other Christian people."

The resolution was drafted by a special committee named by Archbishop Walter F. Barfoot of Edmonton, primate of the Church, after another resolution was considered unsatisfactory. The first resolution said there could be no favorable reply to the Pope's appeal unless the papacy "changed its attitude in regard to its exclusiveness and totalitarianism."

METHODIST CENTER AT OXFORD

The Methodist Church is planning a world Methodist center at Oxford, England. An appeal for \$420,000 is made to acquire and endow premises capable of housing forty and providing a chapel, library, common room and warden's quarters.

MACKAY SURVEYING PROTESTANT WORK

President John A. Mackay of Princeton Seminary returned to New York yesterday after making an extensive survey of Protestant work in Spain, Portugal and Italy. He is a recognized authority on the difficulties Protestants have in carrying on their work in countries dominated by the Roman Church. He will report to the board of missions of the Presbyterian Church, of which he is president.

DANISH CATHEDRAL MARKS 750th ANNIVERSARY

The king and queen of Denmark were among those attending a service commemorating the 750th anniversary of the cathedral at Aarhus, Denmark. Built in 1201 when Aarhus had a population of 500, it is now a landmark in a city of 100,000.

METHODISTS ORGANIZE WORLD COUNCIL

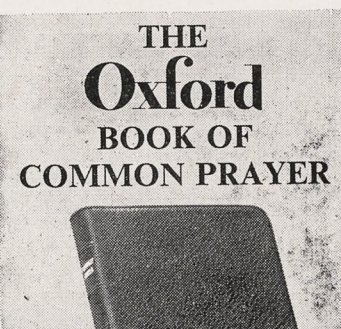
The world conference of the Methodist Church, meeting at Oxford, England, has set up a permanent secretariat to be known as the World

Methodist Council, which will deal with evangelism, faith and order, women's work, education, exchange of preachers, youth work. It will have offices in the U. S. and England.

JAPANESE CHURCH HEAD TOURING GERMANY

Moderator Michio Kozaki of the United Church in Japan is now on a speaking tour in Germany at the invitation of the German Evangelical Missionary Council. Discussing the development of Christianity in his country, he said that before the war it was considered a "western thing" but that today, with mistrust and prejudices having vanished, Christianity has found a wide response. To many of the Japanese, he said, "it is a matter of understanding that Christianity is the only hope for Japan."

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

The Christian in Politics. By Jerry Voorhis. Associated Press. \$1.75.

This book must surely be unique. It is a simple and practical statement, written by a Churchman after many years of personal experience in politics, telling how serious Christians can apply their Christian convictions to political life.

The book can be used by readers of any political belief except the absolute fanatics at either hand. Moreover it is so courteously written that Jews or other non-Christians can read it to their advantage, although its roots lie deep in Christian doctrine. If all high school and college students would study and discuss and apply the contents of this small book, the coming generation of political life would almost certainly be transformed.—Gladys Barnes

The High Calling. By James Street. Doubleday. \$3.00.

The story of a Baptist minister who comes back from a prominent post in a big city to give himself to building up a little church in the mill village where his ministry had begun. It is a wholesome picture of religious spirit among the "Plain People"; and if one is not too much disturbed by a clumsy style and unconvincing characterization, it will seem worth reading.—W. R. Bowie

You Can Preach. By G. Ray Jordan. Revell. \$2.50.

A book on building and delivering the sermon. The title, "You Can Preach," is hopefully inviting. The reader will need its encouragement to persuade him to read through nearly a hundred commonplace first pages. After that, when he comes to the chapter on "Making the Sermon," he will find there and in the chapters following material which is interesting and helpful.—W. R. Bowie

BOOKS RECEIVED

A Space of Life Between. By Frederick Ward Kates. Privately printed. 1951.
A collection of beautifully poems of youth.

A Method of Prayer. By Johannes Kelpius. Edited, with an Introduction by E. Gordon Alderfer. Harper. \$1.50.

A fascinating little book of devotion, first published in Philadelphia in 1761. It was written by an early American mystic—a German pietist who brought over a community to settle among the Quakers.

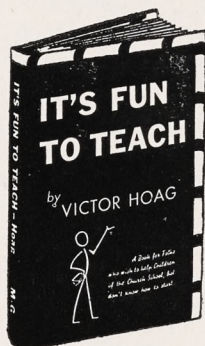
Great Catholic Festivals. By James L. Monks Schuman. \$2.50.

The latest volume in the Great Religious Festival Series is a well-illustrated explanation of the major Christian festivals, written by a learned Jesuit.

Books for Leaders and Teachers

IT'S FUN TO TEACH

By Victor Hoag



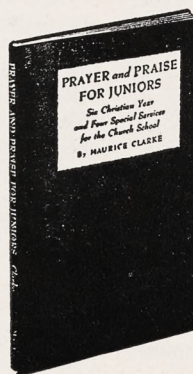
This practical book has been written to dignify teaching in the Church School as a hobby, and shows how teaching can be real fun. This is not theoretical pedagogy but practical common sense, a challenge and a duty for all who would practice the Christian faith and work at it. Dr. Hoag's book is the most provocative and readable one yet written for prospective, beginning and experienced Church School teachers. In addition to its excellent instructive content, *It's Fun to Teach* is fun to read.
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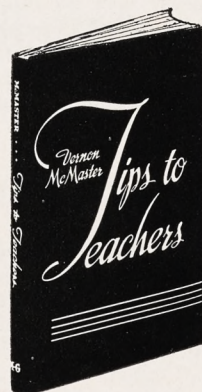
By Maurice Clarke

The same high caliber of material is found in this book as appears in *Little Children's Praise*. Six services complete the Christian year, and there are four additional services: Service of Dedication for Church School Teachers, Blessing of the Boxes, Service of Presentation of Lenten Offering and a Patriotic Service.
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TIPS TO TEACHERS

By Vernon McMaster

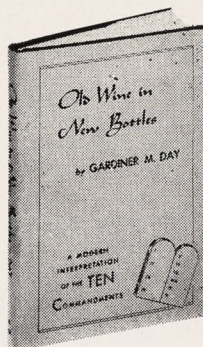
In easy-to-read form, this book discusses the purpose of teaching, the child's way of learning, the goals of a Church School teacher, the tools teachers can use, the value of a Church School library, with guides to some general techniques and principles. Created around nine lively, provocative discussions between a rector and his teacher-trainees, the book is both entertaining and instructive. **Randolph Crump Miller** says: "Every rector should have this book on hand to present to those who say they really should not teach."
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OLD WINE IN NEW BOTTLES

By Gardiner M. Day

Reveille Magazine says: "This book seems to get closer to the heart of the truth than any I have read on the Ten Commandments. In the text the author presents a brief historical background of each of the Ten Commandments together with a modern interpretation. A very valuable book. The Churchman says: "This is a first-rate little hand-book on the Ten Commandments. For brevity and clear thought this little volume is hard to beat."
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NEWS OF OTHER CHURCHES

STEPHEN FRITCHMAN UNDER FIRE

Stephen H. Fritchman, pastor of a Unitarian Church in Los Angeles, and formerly the editor of the national magazine of that Church, has been charged by a sub-committee of the House Committee on un-American Activities, as having "given aid and comfort to the Communist cause." In a press conference after the hearing Fritchman denounced the House committee as "seeking to invade the intimate confidence of the confessional" and striking a blow against "both American democracy and unfettered religion." He said he was profoundly shocked "at this first example to my knowledge of the committee's calling before it of a parish minister," and declared that every clergyman should be equally alarmed. Following the hearing the trustees of the church passed a resolution supporting the minister and stating that they "consider the committee's inquiry into speakers, meetings and activities of the church an attack upon our institution and upon all organized religion."

CHRISTIAN CITIZENSHIP BEING STRESSED

A Christian citizenship department has been set up by the Council for Social Action of the Congregational Church to replace its legislative department. Lobbying, main function of the latter, is to be minimized, with education through Washington seminars, publications that discuss the background of public problems, and the encouragement of local discussion groups, the new emphasis. The Council will however continue to testify before committees of Congress whenever legislation with which it has a particular moral concern is under discussion.

CHURCH MEMBERSHIP REACHES NEW HIGH

A new total membership of 87,548,621 in all religious bodies of this country is reported in the 1951 Yearbook of American Churches, which will be published this week under the auspices of the National Council of Churches. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish and other religious groups, according to the Yearbook, show that 285,834 congregations, parishes and similar local units now embrace 58.09 per cent of the

nation's population. These religious groups are reported to have a total of 281,251 ordained men and women clergy, of whom 166,891 are actively engaged in religious work.

The most unique features of the yearbook is its compilation of clergy statistics, which it says is the first made in about 20 years. It reveals that 3,763 of the 281,251 ordained clergy are women, of whom 2,437 are active in church work.

CONGREGATION HONORS ITS MINISTERS

The Lutheran Church of Decorah, Iowa, has sent 51 of its members into the ministry during its 100 years of history, with 33 living with all but four of them still active. They are being honored with a five-day homecoming and mission festival, Sept. 26-30. The present pastor is the Rev. R. A. Ofstedal who shepherds 1,841 baptized members in a town of about 5,000.

KLAN DENOUNCED FOLLOWING DYNAMITING OF CHURCH

The Ku Klux Klan was denounced from a pulpit at Walhalla, S. C., as proclaiming "the same bigotry, prejudice, and intolerance that Hitler vomited." The denunciation was made by the Rev. A. L. Tubbs, Presbyterian minister, who said: "Our troops have fought bloody wars to conquer dictators intolerant of the ideals and ideas of peoples, and this fight must be carried on the home front against the Ku Klux Klan."

Mr. Tubbs issued his attack follow-

ing the explosion of a dynamite charge at a Negro church in Swansea, S. C., where members of a white congregation were conducting a vacation Bible school. This incident was blamed on the Klan by the pastor of the white church (Swansea Baptist) who said that he and members of his congregation had received threatening communications from the Klan regarding the conduct of the classes.

R. C. SEMINARY IN WISCONSIN

A new Roman Catholic seminary has been dedicated at La Crosse, Wis., the ceremony being attended by about 12,000. It cost three million dollars with an estimated 95,000 making contributions. Attending was Francis P. Matthews, ambassador to Ireland and former secretary of the navy, who said that the American people "must continue to have faith in God" in facing the challenge of Communism.

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PEOPLE

DEATHS:

GEORGE T. LASCELLE, 66, rector
 emeritus of the Messiah, Glen Falls,
 N. Y., died Sept. 16. He had pre-
 viously been rector of St. John's, New
 York City.

ORDINATIONS:

ROBERT E. JUERGENS, vicar of
 St. John the Evangelist, Needles, Cal.,
 was ordained priest by Bishop Camp-
 bell, Sept. 8.

LAY WORKERS:

HILDA L. DIETERLY, deaconess,
 formerly supt. of the House of the
 Good Shepherd, Utica, N. Y., is now
 matron of the Home of the Aged,
 Shippensburg, Pa.

MIRIAM A. HIRHWOOD is now di-
 rector of youth work in the diocese
 of Alabama.

RITA WILKINS, Burlingame, Cal.,
 has been awarded a fellowship by
 Trinity parish, N. Y., to study social
 work, living at Windham House.

SARAH LEWIS, formerly director of
 education at the Good Shepherd, Cor-
 pus Christi, Texas, is now director of
 education in the diocese of West
 Texas.

LESTER C. YOUNGWHO, formerly
 director of Protero Hill Neighbor-
 hood House, San Francisco, is now
 director of the Good Shepherd Cen-
 ter, San Antonio, Texas.

YVONNE GREATWOOD is the new
 director of education at St. Paul's
 Cathedral, Buffalo.

CLERGY CHANGES:

JAMES W. MONTGOMERY, former-
 ly ass't at St. Luke's, Evanston,
 is now rector of St. John the Evan-
 gelist, Flossmoor, Ill.

ADOLPH W. KAHL, ass't at St.
 Mark's, San Antonio, Texas, becomes
 locum tenens of St. Luke's, Altoona,
 Pa., Oct. 7.

Z. A. JEFFERY, formerly rector of
 St. Andrew's, Methuen, Mass., is now
 rector of All Saints, Stoneham, Mass.

J. WILLARD YODER, formerly di-
 rector of education, New York, is now
 residing at Hawthorne, N. Y.

ROBERT STELLAR, recent gradu-
 ate of the Pacific, is now vicar of St.
 Timothy's, Compton, Cal.

FREDERICK W. RAPPA, formerly
 on the staff of St. Paul's Cathedral,
 Boston, is now rector of the Messiah,
 Auburndale, Mass.

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WARREN H. McKENNA, formerly rector of St. John's, Roxbury Cross, Mass., is now running a social service project on a farm at Epping, N. H.

GILBERT P. PRINCE, rector of St. Mark's, Van Nuys, Cal., is now dean of the Pasadena convocation and will have supervision of diocesan activities, particularly missions.

GERARD W. RUBINO, formerly in charge of St. Michael's, Bridgeport, Conn., is now rector of Christ Church, Warwick, N. Y.

LELAND B. HENRY, director of social service of New York, is rector of St. Mary's, Scarborough, N. Y.

NORMAN SPICER, formerly in charge of college work in New York, is now rector of All Saints, Leonia, N. J.

JOHN W. HERMAN, formerly ass't at St. Paul's, Waco, Texas, is now rector of Grace Church, Cuero, and in charge of the Holy Communion, Yoakum, Texas.

MELCHOR SAUCEDO, formerly rector of Templo de Jesus, Guadalajara, Mexico, is now in charge of Mission Santa Fe and the Chapel of the Good Samaritan, San Antonio, Texas.

WILBUR L. CASWELL, formerly rector of St. Paul's, Yonkers, N. Y., is now living at Patterson, Cal.

JOHN W. PYLE, formerly of the diocese of Los Angeles, is now vicar of the Redeemer, Yonkers, N. Y.

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GEORGE F. COLLARD, formerly of the diocese of N. Y., is now rector of St. Paul's, Columbia, Pa.

CYRUS L. HERON, formerly of Pennsylvania, is now rector of Holy Trinity, Inwood, N. Y.

JOUN C. FRANCIS, formerly of San Mateo, Cal., is now ass't at St. Thomas, New York.

THOMAS G. MUNDY, formerly vicar of St. Anne's, Tifton, Ga., is now rector of St. Andrew's, Darien, Ga.

GEORGE P. TIMBERLAKE, ass't at Harcourt parish, Gambier, O., is now rector of Trinity, Findlay, O.

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