

# The Living Church

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

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# The Question Box



• Assuming the truth of the usual dictionary definitions of heresy and schism, is not the so-called Federal Council of Churches an association of heretics and schismatics, and how is one to reconcile our Presiding Bishop being the President of such an association, and how can one reconcile the same with the petition in the Litany for deliverance ". . . from all false doctrine, heresy, and schism, from hardness of heart," etc.?

The petition in the Litany asks God to keep us from falling ourselves into the sins of "false doctrine, heresy, and schism, hardness of heart," etc. It does not ask Him to shield us from contact with heretics and schismatics, or the hard-hearted. If those who believe they have the truth never come in contact with those who do not have it, how can that truth be spread? If Catholics never join with non-Catholics in the discussion of general problems, how can we hope to bring those problems to anything like a Catholic solution?

The Federal Council of Churches is not organized to spread the opinions of its constituent members, nor of all of them. Its purpose is to furnish a place where problems which affect all who claim in any way to be followers of Christ can deal with those problems with all the force of any agreement they can reach affecting their solution.

So much for its heresy. As to schism, it is one way in which the constituent members all show their recognition of schism as an evil, and work together to mitigate in some measure the consequences of that evil.

• (1) What is the tradition which allows or sanctions the combining of ecclesiastical vestments (cassock, surplice, and stole), with academic robes (the academic hood)? (2) Am I right in assuming that the black tippet worn by the clergy does not have the same symbolic significance as the stole? If so why is the tippet worn, and by whom, and when?

(1) The hood, like the cassock, is not a vestment, but a part of the street-dress of the clergy. It was originally retained in Church for the practical purpose of keeping warm. The use of different colors and shapes by clerks of different degrees was enforced on the street as well as in the classroom or Church.

The First Prayer Book (1549) commended the retention of the hood by the clergy of cathedral and collegiate churches when officiating or present in the choir, and by all clergymen when preaching. The canons of 1604 made the use of surplice, hood, and tippet obligatory for all clergymen officiating at Morning or Evening Prayer, or when preaching.

It has always been a tradition of the

English Church to value an educated ministry, and therefore to encourage the use in Church of those parts of the ecclesiastical costume which were granted to the clergy and others as rewards for scholarly attainment.

(2) The black tippet is also part of the clerical street dress, commanded to be used, or rather retained in use, as it had been for generations, by the canons of 1604. These canons require its use over the surplice by all clergy in church, but on the street, or in any other use over the gown, by masters and doctors.

It has no symbolism, but merely indicates that the wearer is an ordained man, and is worn over both shoulders by all orders.

The stole, which comes from the Eucharistic vesture, is different in origin, construction, and use. Its substitution for the tippet at non-sacramental ministrations was one of the blunders, due to imperfect knowledge, of the early "ritualists."

There is no room at this time to discuss how far these English rules are obligatory in America, if at all. There is not even agreement among English liturgiologists as to their present-day authority in England.

• In those regions south of the Equator, where Christmas comes at the summer solstice, and Easter at the beginning of autumn instead of spring, how does an Episcopalian explain or draw a parallel between the Resurrection of Christ and the falling asleep and waking of nature?

The parallel between the Resurrection of Christ and the resurrection of nature is just as valid in those places where the celebration of that event falls historically in the inappropriate time of the year as it is in the northern regions.

The reversal of the seasons in the southern hemisphere does deprive the preacher of a certain force in drawing this analogy. Also he has even greater difficulty in those regions where there is no cessation of vegetable life at all, no spring and fall in the sense used in the temperate zones. However, most people are aware of the existence of those seasonal changes in other places, either from their reading or by the experience of travel. It must, though, make difficult the use of many Christmas and Easter carols.

By the way, Christmas occurs at the winter solstice, no matter where it is observed. The solstices are definite points on the ecliptic, and the winter one is the point at which the earth's south pole is most nearly pointed toward the sun. Astronomically the southern hemisphere does not have summer at December, but it has a hot winter.

## LETTERS

### Pacifists

**T**O THE EDITOR: In my report "Five Years of the Episcopal Pacifist Fellowship" [L. C., November 2d] there was one sentence that might be misconstrued. Bishop Peabody was one of the signers of the letter calling the first meeting, but he is not a pacifist and has never been a member of the Episcopal Pacifist Fellowship, although he is a believer in freedom of conscience of which his signature to the original letter is evidence.

(Mrs.) HENRY HILL PIERCE.

New York City.

### Letters of Transfer

**T**O THE EDITOR: In a former communication I pointed out that the form for Letters of Transfer for communicants in general use for a long time contains a statement that the communicant is in "good standing," whereas Canon XV only requires that the clergyman certify that the communicant is "duly registered or enrolled" in his parish, and I suggested that as it was often impossible for the clergyman to make a statement which would seem to vouch for the character of persons quite unknown to him, they having left his parish long before, now forms should be put out in accordance with the present canon. I have since learned how the form now in use came to be printed and used. According to White, page 471 and 2, it was not until 1853 that there was any canon providing for the transfer of communicants, and in that canon the certificate did certify that the communicant was "a communicant in good standing." But in 1910 the Convention removed those words from the certificate and substituted the above provision. Publishers of blank Letters of Transfer please take notice!

The making of the change is quite significant and indicates that it was because difficulties such as I pointed out in my letter had arisen, and that clergymen had gotten the idea that, in transferring a communicant they must certify to his or her character as a communicant, a difficult and invidious duty, making it better to take the words out and make the certificate simply recite a fact of record.

True, as I pointed out in my letter, the canon provides that the communicant entitled to such a certificate must be "in good standing." I suggested that those words could be safely disregarded in ordinary cases because they probably were simply meant to prevent an excommunicated person from demanding to be transferred to another parish and/or diocese, something, of course, he should not be able to do. But because I did not take space to give reasons to support this quite obvious interpretation, your recent correspondent, George R. Baird, opines that I have "fallen into an error," and cautions others not to be so influenced by my remarks as to fall into a similar error!

The phrase "in good standing" is a technical one that should be technically understood. It occurs elsewhere in the canons, and always has reference to *facts of record* and *never* to opinions or estimates of worth or character. Thus, in the canon providing for a Letter Dimissory to be given to a clergyman leaving one diocese to enter another, the dismissing bishop is directed to certify that he is "in good standing," that is, he has not been deposed or suspended from the ministry. That it has no reference to his character of ability is clear from the words which follow, "and has not, so far as I



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know or believe, been justly liable to evil report, for error in religion or for viciousness of life for three years last past."

Again, in the canon on Postulants, the standing committee is called upon to testify, from personal knowledge or evidence laid before them, that the postulant is "sober, honest, and godly; and that he is a communicant of this church in good standing." And what does that last mean? Simply that he is registered as a communicant in one of our churches and that there is nothing on that register to indicate that he has been suspended or repelled from the Holy Communion. The words which precede apply to his character and reputation. And the words "in good standing" mean exactly the same on the Canon on Letters of Transfer. Any communicant who is not suspended or repelled is entitled to the certificate.

Mr. Baird complains because the Church has not defined "good standing." That is because he has "fallen into the error" of thinking that "communicant in good standing" is the same as "a good communicant." If the latter were then the words it would of course be necessary to define "good." But "good standing" is in no need of definition because it has nothing to do with reputation or anyone's opinion and has to do wholly with facts on the record. He is in good standing unless facts on the record or register prove him to be in bad standing, *i.e.*, tem-

porarily or permanently excommunicated. Mr. Baird says that the canon, as it stands, puts the burden on the priest to determine whether the communicant is or is not in "good standing." I entirely agree. But while the burden Mr. Baird would so cheerfully lay upon the shoulders of the luckless priest would be heavy and grievous to be borne, the one I would lay upon his is of feather-weight; just look at the register, and if there is no record of excommunication, his standing is good; and he is entitled to his certificate.

If the above reasoning seems technical, let it be realized that Canon XV has no *spiritual purpose* whatever, but just provides forms by use of which a communicant gets his name off one parish register and onto another. He is sent off, "as is," and is received, "sight unseen."

(Rev.) F. C. HARTSHORNE.

Bala-Cynwyd, Pa.

#### Archbishop William Temple

TO THE EDITOR: I am indebted to the Rev. W. Norman Pittenger writing in another journal, for the singularly happy statement that "the Church is not to be conceived as an institution adjectival to the American way of life, to our democracy or our tradition, but rather as a substantive, divine institution, existing in its own right."

## STRICTLY BUSINESS

IF YOU'VE SEEN Savannah, you know why I'm so elated over the prospects of our Georgia issue—to come January 21st. This part of the country is so rich in historical lore and human interest that the issue should thrill every Churchman.

Take the chimes at St. John's, Savannah. During "the war between the states" they were to be melted down for metal, and only President Lincoln's interference saved them for Savannahians. Or take John Wesley. He preached his first sermon in America on what is now a downtown Savannah street corner. He started Christ Church, mother parish of the diocese. The first Sunday school in America is believed to have assembled in Savannah. St. John's rectory and parish house were the headquarters of Sherman and his officers when that "dam-yankee" marched "from Atlanta to the sea." The priest in Americus. Dr. J. B. Lawrence, has a mission for every day in the week—actually seven of them that he started himself.

Even Bishop Barnwell's office turns up human interest. It's located on the first floor of Christ Church. On the door is a picture of all the Colored bishops of our communion.

The present secretary is Miss Zöe Coburn, niece of Charles Coburn, Hollywood's famous character actor, who last year won an "Oscar" for his work in "The More the Merrier." Miss Coburn used to be with him, playing in New York and on the road.

The previous secretary, Mrs. Conrad Kinyoun—Mary to Savannahians—left after fifteen years to join the Wacs. She was one of 700

selected for special training, finishing fourth in the group. A granddaughter of Bishop Reese, she now serves at the army's general headquarters in Normandy. Ask Lewis Franklin of 281 about her. He wanted Bishop Barnwell to arrange a golf game. All the other men were away, but Bishop Barnwell said, "All right, I guess I can get you a partner," and he got little Mary. Mr. Franklin didn't learn until after he'd lost the game that Mary was city champion of Savannah.

Bishop Barnwell is appropriately typical of his diocese; very capable, of course, but never hurried, never excited. He's more interested in right living, in what my Milwaukee friends call *gemütlichkeit*, than in astronomical statistics which can easily become an end in themselves—and a silly end.

One day his Colored maid returned from Service at a local Negro church. A Colored priest from a down state parish—apparently "the highest of the high"—had celebrated. The maid came home unable to contain herself. "Oh, Bishop Barnwell," she exulted. "He was so wonderful, so sanctimonious! You all should see how beautiful he was dressed. Pure crochet from the knees down!"

I could go on and on. But there isn't room, and this is only a sample of what the issue will bring under the editorship of the Rev. William H. Brady of St. Paul's, Savannah, and Kenneth Palmer, a reporter on the Savannah *Evening Press*. I'll guarantee they'll do a fine job.

Leon McConkey

Director of Advertising and Promotion

From the days of Thomas Jefferson, who for all the credit due him as the author of the Virginia statute guaranteeing religious liberty, was yet in the habit of using the clergy and the Church when it suited his political purpose but was often hostile to both when it did not, until the present time, there has been a tendency on the part of the secular-minded to look upon the Church in an adjectival light. Today responsible men of affairs, admirals, generals, and others, often realize that there is a spiritual content in men's courage and steadfastness, and that religion does in some way mightily help morale.

A man has just gone to his glorious reward as the providential head of the Church of England who had a firm hold upon the authority and mission of the Christian Church in her own right. No one who read Archbishop Temple's masterful book, *Nature, Man and God*, could miss the fact that for him the Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, is a supernatural organism, international and supranational, given to the world to inspire, guide, vitalize and keep in being the eternal principles of a divine order. For Archbishop Temple the Church was never an end in itself. Even when he had mounted the steps successively of two of its greatest thrones of ecclesiastical influence, he was acutely conscious of the mission of the Church to serve humanity amid actual mundane conditions. I have watched the tears roll down the cheeks of his rugged father, Frederick Temple, as in his day he pleaded the cause of missions in a London church. No wonder the son of so great and true an apostle should have achieved a place of influence probably without rival in English-speaking Christendom at the time his stewardship was accomplished.

I have often noticed how English youths have been inspired by having kept before them the lives and services of really great men. In this country we have suffered from a withering debunking of some of our noblest citizens, and from a narrowing bigotry which prevents us from evaluating certain religious leaders for the positive contribution they made to Christian history. I need cite only J. H. Newman and F. D. Maurice. In old England, it often seems to me, the positive worth of a great man, or a religious leader, is more generously estimated and becomes more of an asset as an inspiration to youth than in our own land. Party spirit and blinding bigotry too often narrow and dim our vision. "One star differeth from another star in glory." How these words rang out when Bishop H. C. Potter read them from St. Paul's great chapter at the funeral service of Bishop Phillips Brooks! And how they must have sounded in Canterbury Cathedral when Archbishop Temple, so brave, faithful, and true, was laid to rest!

(Rev.) ARTHUR B. KINSOLVING.

Baltimore, Md.

#### Information Please

TO THE EDITOR: Would you be so kind as to assist us in locating any members of the families of these former Episcopalian post chaplains of Fort Monroe, Va.? Their names are: GEORGE W. DUNBAR, THOMAS W. BARRY, OSGOOD E. HERRICK. Persons having this information may communicate with Chaplain Brock.

(Rev.) RAYMOND E. BROCK,  
Post Chaplain.

Army Service Forces,  
Third Service Command,  
Headquarters, Fort Monroe, Va.

SUNDAY NEXT BEFORE ADVENT

## GENERAL

### ANGLICAN RELATIONS

#### Reach Agreement on Missions

Although the death of Dr. William Temple, Archbishop of Canterbury, restricted questions which Bishop Oldham of Albany discussed with Church of England leaders, tentative conclusions were reached on administration of mission fields where both Churches operate, especially in the West Indies and China.

Bishop Oldham expressed to Religious News Service the opinion that the mutual agreement arrived at in the discussions should increase efficiency in mission activities, prove more economical, and tie the two Churches more closely together.

Bishop Oldham said that his visit and that of Bishop Hobson of Southern Ohio had proved "far more significant than originally hoped," reaching beyond their own Church circles. Apart from the many Church leaders, they met members of Parliament and Prime Minister Winston Churchill.

During his tour of Scotland, Bishop Oldham blessed a flag previously given to Aberdeen Cathedral by General Dwight Eisenhower. American troops participated in the ceremony.

### FEDERAL COUNCIL

#### Peace Commission to Ask

#### Endorsement of Dumbarton Oaks

The Federal Council of Churches will be asked to endorse the purpose of the Dumbarton Oaks security proposals at its biennial meeting in Pittsburgh, Pa., No-

vember 28th to 30th, by a special committee of the Commission on a Just and Durable Peace.

The committee, headed by John Foster Dulles, and including Dr. John C. Bennett, Dr. Kenneth Scott Latourette, Dr. Edwin E. Aubrey, Bishop G. Bromley Oxnam, Dr. Walter Van Kirk, and Dr. Luman J. Shafer, had made a study of the Oaks conference and will report its findings to the Council.

Another significant report will be that of the Commission of the Relation of the Church to the War in the Light of the Christian Faith, a 20,000-word document which has been drawn up during the past two years by 25 Christian scholars under the chairmanship of Prof. Robert I. Calhoun of Yale.

A special feature of the meeting will be a panel discussion on the constructive steps being taken by the churches in achieving better race relations. A session will also be devoted to reports on new developments and trends in radio of interest to the churches.

Speakers at the convention will include John Foster Dulles, chairman of the Commission on a Just and Durable Peace, who will discuss "How the Churches Can Influence the Peace"; Prof. O. Frederick Nolde of Lutheran Theological Seminary who will report for the Joint Committee on Religious Liberty; and Dr. Ernest H. Cherrington, general secretary of the Methodist Board of Education, who will present "A New Approach to the Liquor Problem."

John G. Ramsey, public relations representative of the United Steel Workers of America, will speak on "Interpreting the Church to Organized Labor"; Dr. Roy A. Burkhardt, pastor of First Community Church at Columbus, Ohio, on "Ministering to Returning Service Men and Women"; Bishop Ivan Lee Holt of St. Louis, Mo., on "The Place of Protestantism in the Community Pattern"; and Mrs. Evelyn Millis Duvall, director for the Association for Family Living of Chicago, on "The Ministry of the Church to the Family in Wartime and After."

Election of officers will include a successor to the Most Rev. Henry St. George Tucker as president of the Council.

Council of Churches. In other countries, it is sponsored at the same time by the World's Evangelical Alliance with headquarters in London.

The prayer topics for 1945 have been written by the Rev. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis. The general theme for the week is "Pray—Thy Kingdom Come."

### FINANCE

#### Income Tax Regulations and Charitable Contributions

In an effort to clarify the income tax regulations as they affect charitable contributions, the Federal Council of Churches has published *A Primer on the Churches and the Income Tax*.

Prepared by Dr. Benson Y. Landis, associate secretary of the Department of Research and Education of the Federal Council, the *Primer* provides the following information for ministers, lay officials, and church members:

The individual income tax act of 1944 made important changes in procedure, effective in 1945. One of the main purposes of the act was "to relieve the great majority of taxpayers from the necessity of computing their income tax." It modifies provisions with respect to contributions which have stood since 1917, and actually will make it possible for many individuals to receive a deduction for contributions whether made or not. The bill passed both Houses of Congress unanimously, in spite of numerous protests by church officials, denominational boards

## The Living Church

Established 1878

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

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

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and agencies, and interdenominational organizations. The executive committee of the Federal Council has passed unanimously three resolutions opposing the procedure adopted with respect to contributions.

Under the new provisions, approximately 30,000,000 taxpayers may thus use the new short form and have their tax computed by the Collector of Internal Revenue, who then renders a bill if additional tax is due, or makes a refund if the advance payment exceeds tax due.

#### QUESTIONS AND ANSWERS

The *Primer* includes the following questions and answers:

*Who may use the short form?* Those who meet the following test:

(1) If you had total income of less than \$5,000; and

(2) If you had included in your total income not over \$100 in interest and dividends, and in wages and salaries from which no tax was withheld; and

(3) If you had no income other than in the form of wages, salaries, interest and dividends.

If you do *not* meet this test, you must make your return on Form 1040, which is to be more simple for use in 1945 than it was in 1944.

*What is the nature of the new short form for making the return?* It is simply one of two copies of the receipt that your employer must give you, telling you what compensation you have received and how much tax has been withheld by him and paid for you in advance. The employer must also send a third copy to the Collector of Internal Revenue in your district. You fill out one of your copies by answering a few questions and hold the other for your own records.

*Do I have to use the short form?* It is an optional form. You may use Form 1040.

*What standard deductions are made in computing tax on the short form?* The Collector will figure your tax from a table which allows about 10% of your total income for charitable contributions, interest, taxes, casualty losses, medical expenses and miscellaneous items. In order to claim deductions of more than 10%, you must file your return on Form 1040.

*When must the return be filed?* Any time between January 1, 1945, and March 15, 1945.

*What if the total income was less than \$500?* File a return for the purpose of securing a refund of any tax withheld.

*Must everyone with an income of \$500 or over file a return?* Yes, you must file a return, whether you owe a tax or not.

*What if I have more than one withholding receipt from different employers?* You simply add the totals on your short form in a space provided.

*What is meant by "charitable contributions," as stated on the short form?* The term includes gifts to religious, educational, scientific, literary and charitable organizations.

*What is the maximum deduction permitted for contributions?* The 1944 law permits you to deduct up to 15% of "ad-

justed gross income," for gifts you have made in 1944, by using Form 1040. The term adjusted gross income means generally "gross income less business deductions." The recent act thus increases the deduction allowed for contributions. Previous law permitted a deduction of only 15% of the taxpayers' *net taxable income*, computed before taking the credit for contributions.

*What other procedures are authorized?*

A taxpayer with an adjusted gross income of less than \$5,000, regardless of the source of income, may, at his option, use a simplified table in computing his tax on Form 1040. This table also allows a standard deduction of 10% of gross income for taxes, interest, contributions, medical expenses, casualty losses and miscellaneous items.

A tax payer with an adjusted gross income of over \$5,000 may make a flat deduction of \$500 for the items listed in the preceding sentence.

The Victory Tax is repealed. A normal tax of 3% is imposed on all persons with incomes of over \$500. The surtax begins at the rate of 20% on the first \$2,000 of taxable income. Personal exemptions of \$500 for self, \$500 for spouse, and \$500 for each dependent, apply against both surtax and normal tax.

*Why is concern being expressed about the provisions?* Many church officials, and other persons, are much concerned about the modification of the long-standing provisions with respect to contributions, which had allowed deductions only for contributions actually made. They are generally opposed to the blanket provision of deduction for presumptive contributions, believing that it discourages voluntary contributions.

It is certain that large numbers of taxpayers will not be entitled to the standard deduction of 10% for various items, now to be allowed at the option of the taxpayer. It is believed that many *new* taxpayers, who know nothing about the law permitting deductions up to 15% of adjusted gross income for contributions, will not be encouraged to give.

Other expressions are even more far-reaching. Some believe that the changes mark a shift in emphasis from encouragement of giving to voluntary agencies to an increasing dependence upon tax-supported institutions, to an extent that they deem undesirable, and not in accord with our traditions of public policy.

*What is the effect of contributions on individual income tax rates?* The following information published by the National War Fund, Inc., gives the effect of a contribution of 15% of adjusted gross income, effective in 1945 when making the final return of 1944 income:

Persons with taxable incomes of less than \$5,000, giving 15% of their adjusted gross incomes, would have tax savings ranging from 23% to 29% of the amount of the gifts.

Persons with taxable incomes of \$10,000, giving gifts of 15% of their adjusted gross incomes, would have tax savings of 37% of the amount of the gifts.

And so on upward. A person with tax-

able income of \$250,000, giving 15% of adjusted gross income, would have a tax saving of 94% of the amount of the gifts.

From *Your Taxes and Your Contributions*, a booklet published in 1944, by the National War Fund, Inc., 46 Cedar Street, New York 5, N. Y.)

*What should be done?* Every local church should educate people to give, and explain the relation of giving to income tax procedures.

It should become a center of information, informing its members and all whom it can reach, about the extent of the deductions permitted for contributions—15% of adjusted gross income. Since the average deduction claimed in the past has been only about 2% of net taxable income, there is "room for improvement."

There are those who feel that the law should be modified so as to eliminate the blanket deductions for presumptive gifts; perhaps permitting a standard deduction of 8% for all other items, but requiring that deductions for voluntary contributions must be listed and given only to those actually entitled to them.

Copies of the *Primer* are available at 297 Fourth Avenue, New York 10, N. Y. Single copies are 5c each, with rates on quantities for mailing to church members.

## NATIONAL COUNCIL

### Field Officers Are Studying Every Department and Division

National Council's three field officers are spending the month of November at the Church Missions House. The Rev. Messrs. James W. F. Carman (third province), Clarence W. Jones (first and second provinces), and A. Ronald Merrix (eighth province), will spend time in every department and division, studying at first hand precisely what is being done, how and by whom, so that they will be able to present accurately the various cooperative services the Council can render to provinces, dioceses and parishes in carrying out their programs as well as the program of the general Church.

## EASTERN CHURCHES

### Assyrian Patriarch Expresses Sympathy for Dr. Temple's Death

An exchange of telegrams between the Archbishop of York and Mar Shimun XXIII, Catholicos Patriarch of the Church of the East and of Assyrians, has taken place recently. The Archbishop had asked for the prayers of the Assyrian Church for the late Archbishop of Canterbury, to which Mar Shimun replied: "On behalf of the Church of the East and the Assyrian nation I wish to express the deepest sympathy with the English Church and nation for the loss suffered through the death of William Temple, Archbishop of Canterbury, and we join you in prayer for the repose of his soul."

The Patriarch, in commenting on the friendly relations existing between the Church of the East and the Anglican

Church, stated: "The Assyrians as a race and a Christian Church now form an integral part of all that makes the American nation. Like all other Americans they are playing their part in the life of the nation, and are looking forward to the great day of final victory and postwar world reconstruction in which this nation has taken the lead.

"Assyrians all over the world have fought for the Allied cause, and particularly so the Assyrian army in the Middle East, who as troops under British command have fought with great distinction, and rendered invaluable service to the common cause. Besides Iraq and Syria, Assyrian troops are now stationed in Palestine, Egypt, and on the island of Cyprus. As a nation they suffered greatly after the last war, but they now look forward to a brighter future, which as a consequence of the Atlantic Charter has been promised to all nations, big and small, alike. . . ."

### Bishop Arrives in U. S. To Head Armenian Church

The Rt. Rev. Tiras Nersoyan has arrived from London, to become head of the Church of Armenia (Separated Eastern) in the United States, it was announced at archiepiscopal headquarters in New York. He succeeds 75-year-old Archbishop Garigin Hovsepian, who has been elected Catholicos of Cilicia, Asia Minor, and who will leave shortly to assume his new office.

Bishop Nersoyan, 42 years old, served as Armenian prelate in London during the past four years. A native of Syria, he was graduated from the Armenian Seminary in Jerusalem, and completed his education at Oxford University, England. He will have jurisdiction over more than 100,000 members of the Armenian Church in this country.

## THE PEACE

### Roman Catholic Bishops' Plan For International Coöperation

The administrative board of the National Catholic Welfare Conference, speaking on behalf of the Roman Catholic hierarchy in the United States, has issued a statement defining the tenets for achieving international coöperation under justice and freedom from hate.

To obtain this the statement from the Catholic bishops recommends "repudiation of the fallacies of power politics, with its balance of power, spheres of influence in a system of puppet governments, and the resort to war as a means of settling international disputes."

Included in the recommendations are:

1. Uprooting of ideologies which violate the rights of man.
2. A universal institution with a democratic constitution before which every nation stands on its rights and not on its power.
3. A world court the authority of which should be not merely advisory but strictly judicial.

4. The world organization must not allow any nation to sit in judgment in its own case.

5. Assistance for prostrate nations and means for revising treaties.

The bishops have suggested that the international organization should demand as a condition of membership the guarantee that every nation shall respect the innate rights of men, families, and minority groups in their civil and religious life. A nation which refuses this, it is contended, cannot be trusted to coöperate in the international community.

The signers of the statement are: Archbishop Edward Mooney, of Detroit, chairman; Archbishop Samuel A. Stritch, Chicago, vice-chairman; Archbishop Francis J. Spellman, New York, secretary; Archbishop John T. McNicholas, Cincinnati; Archbishop John Gregory Murray, St. Paul; Archbishop John J. Mitty, San Francisco; Archbishop Joseph F. Rummel, New Orleans; Bishop John F. Noll, Fort Wayne, Ind.; Bishop Karl J. Alter, Toledo; and Bishop James H. Ryan, of Omaha.

### Six Organizations Ask Endorsement of Dumbarton Oaks

By ELIZABETH McCracken

More than 800 men and women devoted the entire day to a consideration of the Dumbarton Oaks Proposals on November 10th, in the Biltmore Hotel, New York City. The conference was sponsored by six notable organizations concerned with international coöperation, namely: the World Alliance for International Friendship through the Churches, the Commission to Study the Organization of Peace, the Church Peace Union, the National Peace Conference, the League of Nations Association, and the Carnegie Endowment for International Peace. The occasion was also the annual meeting of the World Alliance for International Friendship through the Churches, of which Bishop Oldham of Albany is president. The Rev. Dr. William P. Merrill presided at that session in Bishop Oldham's place.

Counting the address of the presiding officer at the opening session, Clark M. Eichelberger, there were eight speeches at that meeting, which began at 10 A.M., and ended at 1:15 P.M. All the speakers were persons of national distinction. Maj. George Fielding Eliot spoke on "The Security Provisions of the Proposals"; James T. Shotwell on "The Settlement of Disputes"; Huntington Gilchrist on "Strategic Bases and Dependent Peoples"; Col. Henry Breckinridge on "The Constitutionality of the Proposals"; Frederick C. McKee on "The Political Aspects"; and Miss Emily Hickman on "The Educational Campaign." The members of the audience had been provided with printed copies of the proposals, and were able to follow the references to sections and paragraphs.

At the end of the session, the director of the National Peace Conference, Miss Jane Evans, presented for the six coöperating organizations a resolution, two

pages in length, pledging support of the proposals. This resolution covered the three most important points of the speeches of the morning. The first was to the effect that "the churches, synagogues, and all their members join in helping to create a mass of public opinion in support of the Dumbarton Oaks proposals as the next concrete step toward the establishment of a more perfect system of world organization." The second was political, and urged that "at the earliest possible date our government give its formal assent and, by vote of Congress, agree that the member representing the United States on the Security Council will be able to pledge our nation's quota of the armed force, or forces, necessary for the prevention of aggression." The third important point had to do with the education of the public, not only in regard to the Dumbarton Oaks proposals but also in history and in political theory and in practice. This was to be done in many ways, chief among them being an "International Bureau of Education, to serve as a clearing house for all questions pertaining to education, information, and cultural relations of all the coöperating nations." The resolution was unanimously adopted, after a very brief discussion.

At the luncheon meeting, which immediately followed, there were two speakers, in addition to the Rev. John Paul Jones, who presided. Benjamin Gerig, from the Division of International Security and Organization of the U. S. Department of State, spoke on the proposals. Mr. Gerig emphasized the fact that they are brief and simple, easily to be understood by any reader. He declared that the present war is the result of the neglect of human rights and freedoms, for which the Church must assume a large share of the blame, since it is one of the principal functions of the Church to uphold such rights and freedoms. The second speaker was William Mather Lewis, president of Lafayette College. After paying tribute to the memory of President Woodrow Wilson, who gave Americans the first chance to win a peace, Dr. Lewis said:

### "ANOTHER CHANCE"

"We have another chance. There are plenty of postwar plans suggested. It will take a long time even to begin to build the postwar world. We shall never get peace if we wait for a perfect plan. The Church can only point the way. The duty of the Church is to state Christian principles. What are they? Where may they be found? They are all in the New Testament. The Church knows them; but knowledge is not enough. There is plenty of knowledge at the mine-pit, so to speak; but the transportation is poor. How shall we get Christian principles to the consumers? The Church is only 20% active in this matter of transportation. Without the Church at the Peace Table, the peace will fail. We must follow the life and the philosophy of Christ, the greatest citizen the world has ever known, if we are ever to have a world of good citizens."

At the afternoon session, which lasted until 5:30, there were seven speakers, counting Dr. Merrill. Among them was

the Rev. Dr. C. Irving Benson of Australia, who brought greetings from "Down Under"; and the Rev. Dr. Daniel Poling, just home from the Pacific area, who gave a first-hand report.

**Plan Reestablishment of World Alliance in European Countries**

Steps will be taken shortly by the American Council of the World Alliance for International Friendship Through the Churches to assist the reestablishment of branches in European countries, Dr. Henry A. Atkinson, general secretary of the American Council, told the 29th annual meeting of the body in New York. Bishop Oldham of Albany was reelected executive secretary of the American Council.

During the coming year, according to Richard M. Fagley, educational secretary, the Alliance will seek to formulate and publicize religious goals of world order, help churches direct political action of their members toward these goals, deepen the faith of Church members in the possibility of a better world, and strengthen international fellowship of religious groups by maintaining close working contact with Church leaders throughout the world.

The World Alliance will support the Dumbarton Oaks security proposals as a "constructive step forward" toward realizing the principles embodied in the Interfaith Pattern for Peace issued last year by Protestant, Catholic, and Jewish leaders.

Dr. Carl Hermann Voss, extension secretary, said the Alliance will continue to direct its interfaith efforts toward creation of a public mind opposed to all kinds of discrimination against Jews, Negroes, and other racial and religious minorities.

**INTERCHURCH**

**Mrs. Sibley Elected President of United Council of Church Women**

Mrs. Harper Sibley of Rochester, N. Y., was elected president of the United Council of Church Women at its second biennial assembly on November 16th. Mrs. Sibley has been a member of the national executive board of the Woman's Auxiliary for six years.

**Form American Committee on Christian Approach to Jews**

An American Section of the International Missionary Council's Committee on the Christian Approach to the Jews was organized at a meeting of Christian Church leaders in New York. British and Continental European sections are already in existence, and the committee also includes members at large from the Near East and other parts of the world.

Dr. Walter Horton of Oberlin College was elected chairman of the new group. Other members are Dr. E. Graham Wilson and Dr. Charles E. Leber, Presbyterian Church, USA; Dr. Clifford L. Samuelson, Episcopal Church; Dr. J.

W. Thomas, Northern Baptist Convention; and Dr. Samuel McCrea Cavert, Federal Council of Churches.

The American Section will aid in reestablishing European mission projects among Jews which have been disrupted by the arrest and internment of committee leaders. It will work in collaboration with the refugee relief committee of the World Council of Churches, and with the American Christian Committee for Refugees.

It is hoped to summon an interdenominational conference in North America on the Christian Approach to the Jews and to promote organization of regional conferences. A second meeting of the American Section will take place in January.

**Commercialization of Funerals**

Noting widespread concern among clergy and laity over funeral costs and the commercialization of funeral practices, the Department of Research and Education of the Federal Council of Churches has devoted an issue of its weekly Information Service bulletin to a study of efforts being made to change the current situation.

Department of Commerce figures for 1942, according to Information Service, placed the total deaths for the year at 1,385,187, with total costs for funerals and burial services, cemeteries and crematories, and monuments and tombstones amounting to \$560,900,000, or \$405 per death. Other authoritative sources are also quoted to indicate that funerals are expensive, particularly in relation to the assets and income of the average American family.

Practices in the funeral industry which are considered responsible for elaborate

and expensive funerals, along with the testimony of ministers on questionable practices of undertakers, embalmers, and cemeteries, are reported. Evidence is given to show that while cremation has been recommended to effect savings in burial costs, the expense "runs about the same" for cremation and burial.

In a section on "attempts at funeral reform," the Federal Council's study discusses the progress of cooperative burial associations, which one authority claims "offer a way through sound business organization to lower prices to the public and to eliminate the flagrant abuses which now exist in the funeral industry." Cooperatives reporting to the Bureau of Labor Statistics, it is pointed out, cited the average cost of the funerals held in 1939 at \$165, with some as low as \$84.

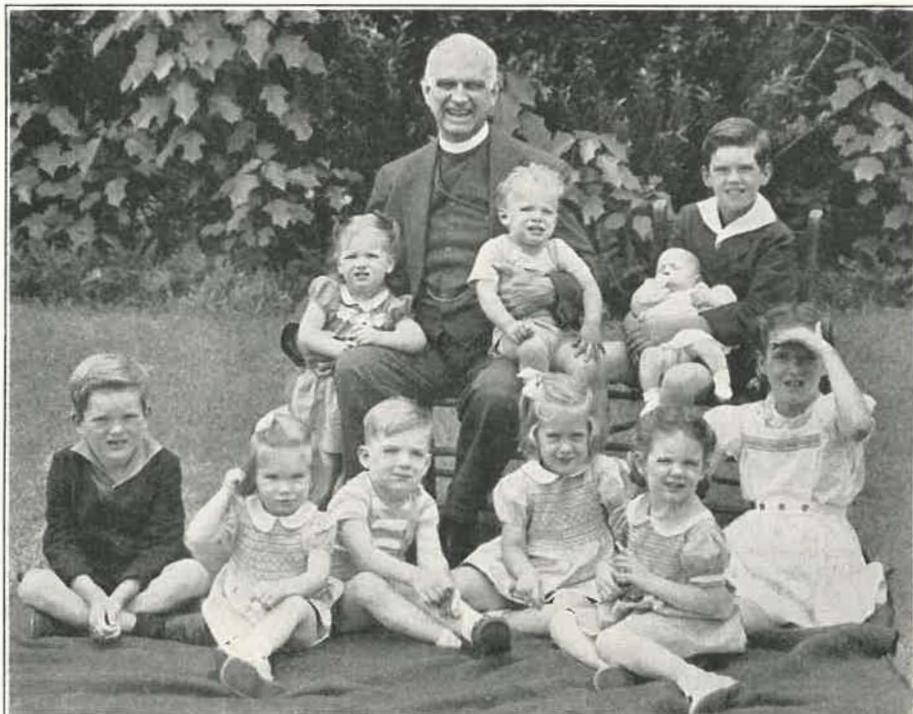
**MISSIONARIES**

**Rev. E. L. Souder Will Go To Honolulu**

New work in Honolulu awaits the Rev. Edmund L. Souder, rector of St. Michael and All Angels', Avondale, Cincinnati, who has resigned to become priest in charge of St. Mary's and St. Mark's Churches, and chaplain to the Sisters of the Transfiguration, Honolulu.

Having 25 years' experience in missionary work in China and the Philippines, Fr. Souder was asked by Bishop Kennedy to come to Honolulu. Although Fr. Souder had planned to return to China, he was prevented from doing so by the war.

His son, Edmund Souder, will leave soon for Chungking, where he will serve as a radio network's correspondent.



*Noel.*  
BISHOP STEVENS AND GRANDCHILDREN: The Bishop of Los Angeles was photographed recently with a handsome group of grandchildren—four boys and six girls.

## ENGLAND

### New Bishop for St. Albans

The Rt. Rev. Philip Henry Loyd, Bishop of Nasik for 15 years until he resigned June 30th, has been nominated as the new Bishop for St. Albans.

Bishop Loyd was educated at Eton and King's College, Cambridge, taking a first in the Classical Tripos. He attended Cuddesdon Theological College, and was ordained in 1910. From 1912 to 1915 he was vice-principal of Cuddesdon, afterwards offering himself as an SPG missionary for India.

After work as a chaplain, he became Assistant Bishop of Bombay in 1925, and later Bishop of Nasik.

The *Church Times* of London says, "He has gained in India the devoted regard of his people, both Indian and English. He is a man of great pastoral ability; and his work first among the outcaste, later among the caste people, made him a trusted Father-in-God throughout his Indian diocese. He is a staunch Catholic."

### SPG Post Filled

The vacant post of secretary of the Society for the Propagation of the Gospel has been filled with the appointment of the Rt. Rev. B. C. Roberts, Assistant Bishop of the diocese of Canterbury, as the new secretary.

According to the *London Church Times*, "the selection of a bishop with experience overseas for this important post has more than ample precedent, though some

friends of the society who were hoping for the appointment of a layman will be disappointed. The new secretary's experience in Malaya gives him a useful background for his work, and his status as a bishop may add weight to his negotiations with other bishops. Although 57 years old, he has lately renewed touch with young men preparing for the mission field in his position as warden of St. Augustine's, Canterbury. He is in at least as good a position as anyone else to appreciate the immense task of reconstruction which is facing the society. The planning of this postwar policy and the drafting of the right men to the right posts, will call for a great expenditure of energy and the flexible use of a vigorous imagination."

### British Religion and Life Weeks Reported "Highly Successful"

Religion and Life Weeks in Britain this year have proved "highly successful" despite robot bombings, it was reported at the semi-annual meeting in London of the British Council of Churches. About 43 weeks will have been held up to the end of October.

The Council was informed that at meetings in Streatham, a suburb of London, it was urged that the churches make representations to the government regarding principles they would like to see embodied in peace treaties. Stress was laid on safeguarding religious liberty throughout the world.

Hope was expressed that the Roman Catholic Church might be associated in this common approach, but, failing this,

it was urged that the British Council of Churches take independent action, inviting coöperation by heads of member Churches.

The Streatham meetings, according to the report, were held to the accompaniment of flying bombs, one meeting place being destroyed.

### Dr. Warnshuis Arrives In London

A cable just received from London announces the arrival of Dr. A. L. Warnshuis of Bronxville, foreign counsellor for the Church Committee on Overseas Relief and Reconstruction.

Dr. Warnshuis is in London to consult with Dr. Visser 't Hooft, secretary of the World Council of Churches at Geneva, and with other continental and British Churchmen, as to what will be most needed by the European churches to enable them to reconstruct their evangelical and service programs. If possible he will also visit France and Switzerland.

### London Church Commission Studies Problems of Restoration

Proposal to erect three Church institutes for social work on the site of war-damaged Anglican churches was made in the interim report of the Bishop of London's Commission on City Churches. Work of the institutes would deal principally with young people's needs.

Other recommendations called for preservation of damaged churches and amalgamation of some City parishes.

The commission urged that no London church designed by Sir Christopher Wren, famous church architect, not already destroyed or damaged beyond possibility of satisfactory restoration, be removed, "except in the case of the most urgent necessity, and after all schemes for entire or partial preservation have been fully considered."

It proposed, also, that, in view of the scarcity and historic value of churches which survived the Great Fire of 1666, all such churches be retained as far as possible. Of the 45 churches, 28 are so far untouched or have escaped serious damage, leaving 17 churches which are more or less seriously damaged.

## GERMANY

### Reveals Churchmen Executed After Plot on Hitler's Life

A number of active Church laymen were executed in Germany after the July attempt on Hitler's life, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, revealed in an address before the British Council of Churches in London.

He indicated that the German Confessional Church is playing an active part in resistance to the Nazis, but said the full



Acme.

**PATRIOT PRIEST:** The Orthodox chaplain to a Greek guerilla group traveled about his unusual parish on a tough little pony.



Sig Photo.

CONFIRMATION AT GUADALCANAL: Bishop Baddeley of Melanesia, who is now visiting in the United States, confirmed a group of American soldiers on Guadalcanal. With him were Chaplains F. H. Board of the diocese of North Carolina and A. B. Muschamp of the New Zealand Air Force.

story of this activity cannot, "for security reasons," be told at present.

"The Confessional Church," he added, "is stronger than it was a few years ago. There is much greater unity within the Church than formerly, and it has great evangelistic possibilities. Great missions have recently been held which brought a response comparable to that in the best days of the Church. There has been a great revival of Bible study, especially by laymen. Many local churches deprived of clerical leadership have experienced a revival of lay leadership."

Collaboration of the Churches should be sought by Allied commanders in their choice of German officials to carry on administrative work when Germany is defeated, Dr. Visser 't Hooft, suggested in an address at Edinburgh.

He also urged the victorious Allies to "extend a measure of trust in the work of moral regeneration" to the representatives of the Protestant and Roman Catholic Churches in the Reich, adding that by the time the final German collapse comes they will have been purged of Nazi sympathizers.

He said that these Churches will represent the "only element of stability," and will be found to contain many adherents who have in their own way resisted the Nazi creed.

## CHINA

### Medicines Finally Arrive

A cable from Arthur Allen in China told the National Council tells of the final arrival of the medicines which were gath-

ered by Fr. Morse when in the United States, and which have been traveling via India at an extraordinarily slow rate of speed.

Other information transmitted is that Mrs. Walter Allen, Mrs. Edward Taylor, and Miss Margaret Montiero expected to fly from Kunming October 28th. The Overseas Department interprets this to mean that they flew from Kunming to Calcutta on their way home to the United States.

Bishop Norris, formerly in charge of the British North China diocese, had been interned, then on account of illness was given permission to go to a nursing home. Mr. Allen advises that in June he was returned to internment, and that Deaconess Maud Henderson is also interned.

Fred C. Brown, former Hankow treasurer, is reported to be ill.

The Rev. Newton Y. C. Liu who had been in charge of the work at Changsha, is reported safe in Kwangsi, and the other Changsha workers are now in Yuanling and vicinity.

## SOUTHERN BRAZIL

### Tour Requires 88 Conveyances

Travel by four planes, seven omnibuses, four trucks, 23 trains, 48 automobiles, and two carts was necessary in Bishop Thomas' 5,000 mile tour through Rio and Sao Paulo, which form the upper part of the district of Southern Brazil. Concerning this tour during the months of July, August, and September, Bishop Thomas writes:

"To embark in 88 conveyances, from

carts to airplanes, one has to repack vestments and bags as many times. At one country station the train was three hours late; we sat on a log under a eucalyptus tree, conversed, read, or whittled sticks, and ate oranges, giving peels to the wandering goats. At times I try to save time by flying; but time is often lost this way, as when we were informed that our plane was 24 hours late. Another time my wife and I got to the airport at 5 A.M., to go from Rio to Sao Paulo, a trip of an hour and a half. It takes time to have your documents examined, your bags and person inspected, ticket and baggage checks verified, and we waited until after 9 o'clock for the clouds to break. This was Sunday morning, September 24th, and ten of the clergy were at St. John's Chapel, filled with a congregation of Japanese. The Rev. Mr. Deslandes was preaching when I entered after 11 A.M., just in time to confirm a class of six.

"When I say that we travelled in so many trucks it is impossible to describe what each trip was like. I recall how Archdeacon Ito and I walked from the station about a mile to the top of a hill, to wait there for a passing truck to take us 20 miles to our destination. We did this because in the small town only buses are allowed to receive passengers, and by the time we got near it, the daily bus was filled.

"Of our 12 clergy in this section, six are Japanese. Many ask me, 'What of your work among the Japanese?' I can always reply that all our missions have regular services in Portuguese and that Church members are giving good testimony of their faith in the Kingdom of the Prince of Peace. In groups of six to 100 or more I gave instruction to over 1,500 Japanese.

"Among the outstanding events of this journey were the consecration of St. Peter's Church at Sete Barras, the inauguration of a small, but adequate parish house at Pereira, Barreto, and the confirmation of what is perhaps the first class of Americans in South America. In the class of nine there were a father and son, and also a Chinese girl. They were presented by the Rev. F. T. Osborn, in the new parish of Christ Anglican Church at Rio. Christ Church at Rio was built over 100 years ago, and has been sold to make way for the skyscraper buildings. It was in this church that Dr. Brown, afterwards Bishop of Virginia, first held services in Portuguese 36 years ago. The dozen members of 1908 have grown to over 1000, of whom 600 are communicants. With the sale proceeds, a fine piece of property was secured, and a new church, commodious parish house, and vicarage are being erected."

## RUSSIA

### Unearth Tomb of St. Vladimir

Fragments of the marble sarcophagus of St. Vladimir, Grand Prince of Kiev, who introduced Orthodox Christianity into Russia nearly 1000 years ago, have been unearthed by the Soviet archeologist, Professor Karger, during excavations in Kiev, the one-time Russian capital.

## ARMED FORCES

### 477 Episcopal Chaplains In Army, Navy Service Now

The latest Army and Navy Commission *Bulletin* brings the information that there are 477 Episcopal Church chaplains in service in the Army and Navy. The Army has 308, the Navy 169. The *Bulletin* states that both Army and Navy have apparently dropped the quota system. However, no one who has passed his 45th birthday should apply for a chaplaincy in the Navy, and no one who has passed his 50th birthday should apply for a chaplaincy in the Army. Both Army and Navy are stressing the urgent and immediate need for more chaplains.

The *Bulletin* calls attention to the new National Council Committee on Postwar Ministry, and suggests that chaplains work with that group in finding men in their units who may consider the claims of the ministry after the war.

### Chaplain Witmer Organizes 24 Churchmen Into Brotherhood

Somewhere in the Aleutian Islands, Chaplain Frederic Witmer of Bethel, Conn., has "discovered" 24 Episcopal Church members from 21 dioceses and missionary districts. Recently he gathered them together and over sandwiches and coffee told them about the work of the Army and Navy Commission, distributed Prayer Books and War Crosses, talked about Church manners, and told of the probable coming of Bishop Bentley of Alaska to confirm a number of candidates.

Commenting on the fellowship among these Churchmen, the chaplain said, "Let a man mention 'I am an Episcopalian' and let the one who hears him say it, disclose also 'I am an Episcopalian,' and you have the magic starting point for that superlative friendship and fellowship which our communion peculiarly cultivates."

Chaplain Witmer tells of the faithfulness of the men in attending services, particularly Holy Communion, and of the offerings received, which he sends for the discretionary fund of the Bishop of Alaska.

"In response to the Presiding Bishop's call and the concern of the whole leadership of the Church, I am recruiting men for the ministry." Already two men have decided to study for Orders. The chaplain has organized all the men into "The Aleutian-North Pacific Chapter of the Brotherhood of St. Andrew."

### U. S. Army Fliers Restore Historic Chapel

A group of United States Army fliers has restored the 14th century Chapel of St. Mary the Virgin, which forms part of the small 12th century Church of St. Andrew, Quidenham, Norfolk.

Cost of restoring the Anglican chapel and installing a memorial window to American war dead was met by a voluntary gift of over £600 from officers and



**BISHOP'S SON HONORED:** *General Mark Clark recently pinned the air medal with six oak leaf clusters on Lt. Frederick H. Ziegler, son of the Bishop of Wyoming; it represents 245 air missions.*

men of the bomber force. A memorial book containing the names of dead and missing has been placed inside the chapel.

The Rev. William-Harper Mitchell, rector of the parish, has frequently invited the Americans to attend services at St. Andrew's and has conducted services and informal discussions at their air base. He has also officiated at marriages of United States airmen.

### From Somewhere in France

From somewhere in France Chaplain Morris F. Arnold, formerly rector of St. John's Church, Saugus, Mass., has written the Army and Navy Commission expressing his appreciation "for all the Commission is doing for us in the service." He assures Bishop Sherrill, Commission chairman, that "we are doing our best to live up to what you expect of us and to be worthy of your help."

Chaplain Arnold tells of his arrival in France with a unit engaged in building airfields. His letter continues:

"The people everywhere have welcomed us, sincerely, deeply, and from their hearts. It is a pathetic sight to see the French standing smiling in front of their ruined homes, waving and wishing us well. Some of the youngsters even toss flowers as we pass. There were others who sympathized with the Germans, particularly wives and girls friends in their teens and twenties, but most of these moved out with the Germans.

"Sunday I had four services, one in a field with the hood of my jeep for an altar, one in a forest in which severe fighting had taken place, one in a tent along the front lines where I had to shout parts of the service in order to be heard above the roar, and where big men came out from the Communion with tears in their eyes, and the final service in the evening in a big stable, with my altar set up in a stall. The place reminded me constantly of the manger Our Lord was born in, for even the ducks and pigs and chickens were there, though the horses and cows were out in the pasture.

"So life goes on. There is little in the way of what might be called spectacular. For those deeds performed by ordinary human beings, which, if lifted out of the mud and romanticized considerably, would be heroic, pass as everyday occurrences. The common attitude is still one of buckling down to do a dirty job as well as possible, and few seek glory, or even see glory about them. Newspaper stories of 'feats' performed always seem hollow and trumped up to the men who are actually involved in such things. Few who deserve real credit ever get it, nor do they mind not getting it, as long as the war is speeded up by their efforts. It's a healthy spirit in a way, for it is almost complete humility. But in another way it seems from an attitude of resignation which bodes no good for the future, unless these men can have some new, real stimulation when they get home. I'm afraid that their long term of service is going to influence most of them to sit down and let the rest of the world go by.

"So there is a tremendous challenge for a Church with a vital message and a vital job to be done."

### Bronze Plaque Presented to Chaplain E. L. Pennington

The Navy Department is authority for the news that a bronze plaque engraved with the head of Bishop Selwyn, said to be the first English Bishop to visit the United States, has been presented to Lt. Comdr. Edgar L. Pennington, Navy chaplain, just before he left New Zealand. The presentation, on behalf of members of the Auckland Clergy Association, was made by Bishop Simkin of Auckland.

"We are grateful to the United States for the protection and assistance we received when our danger was great," the Bishop said. "When the war is over, we must go forward together to carry to our defeated enemies the Gospel of Jesus Christ."

The Rev. R. Godfrey, president of the association, thanked the chaplain for "the generous help given to the clergy of Auckland at a time when help was much needed."

"We have found in him an earnest preacher," Mr. Godfrey said, "a profound scholar, a charming personality, and a humble Christian man—all qualities in a priest which make his Church great."

Chaplain Pennington was in charge of Holy Cross Church, Miami, Fla., before he entered the Navy. He served in Florida, then with a hospital unit at Auckland, and is now stationed at Camp Lejeune, N. C.

## HOME FRONT

### Pamphlet Aids in Advising Service Men

The third in a series of pamphlets for pastors and Church leaders on the Church and Returning Service Personnel is being

published by the Federal Council of Churches. The latest publication, entitled "Counselling to Meet the Needs," was written by Dr. John A. P. Millet, chairman of the Emergency Committee of the Neuro-Psychiatric Societies of New York.

Coöperating with the Federal Council in the project are the Christian Commission for Camp and Defense Communities, the General Commission on Army and Navy Chaplains, and the National Council of Servicemen's Clubs League.

### West Virginia Entertains The Servicemen

By JOHN G. SHIRLEY

★ The story begins over a year ago when the community of Weston and the citizens of Lewis County, W. Va., observed that the men of the Naval Aviation Cadet Station located nearby were standing about on Sunday evenings, looking intently for something to do and, perhaps above all, someone to talk to.

A little later an Army official came to Weston from Elkins to examine minutely the entertainment facilities for the portions of the 10,000 men at Elkins Military Reservation who might be sent to pass the week-end. In Weston there is a splendid Masonic temple, equipped with bowling alleys, a fine dining hall, spacious parlors, a radio room, a writing room, a fine dance floor, pool tables and card rooms. These facilities were offered immediately by the board of governors.

#### USO OPENED

One Sunday evening, about a year ago, the first of the USO Entertainment Centers was opened. Two weeks later a second opened in Clarksburg and a third in Elkins.

An executive officer visited Weston and attended the vestry meeting of St. Paul's Church. As a result of this conference, an almost state-wide committee was set up, with the Rev. J. Perry Cox, rector of St. Paul's, as chairman. In each community the local committee was composed of two representatives from each service organization such as Rotary, Lions, Kiwanis, Exchange Clubs, and others. Each church was represented by two persons; each patriotic organization by two, as also the educational field organizations. The USO Entertainment Unit was purposely made as representative as possible.

On each subsequent Sunday evening, a dance with hostesses chosen from qualified families, according to nation-wide USO rules of order, has been provided. Refreshments are provided free of cost. Chaperons from the above organizations are in attendance. Professional talent has been used from time to time for entertainment. These affairs have been held on Sunday evenings because that is the only time the men had off.

#### EIGHT-COUNTY AREA

The budget was provided by the rules of the 1943 USO campaign that allowed 10% to be held in the locality for such entertainment of the armed forces. In estimate some \$7,500 to \$10,000 was avail-

able and the entertainment covered eight counties of central West Virginia.

Upon written invitation of Fr. Cox, Mrs. Roosevelt has visited the area to inspect installations of the armed forces and the entertainment facilities. Governor Neely, with his cabinet, also attended and the speeches were broadcast over the West Virginia network. Some 6,000 persons gathered in Weston to hear Mrs. Roosevelt's address.

After this Fr. Cox flew to Pittsburgh with Mrs. Roosevelt to inspect the Deshon Hospital for those men in the armed forces whose hearing has been affected by battle on land, sea, and air. While there the Ferry Command was inspected and the group bade *bon voyage* to 61 pilots who were leaving with their full crews for England.

Fr. Cox has recently visited the White House as Mrs. Roosevelt's guest.

### PACIFISTS

#### Friends to Continue

#### Administration of C.O. Camps

The American Friends Service Committee will continue official administration of its Civilian Public Service camps and units, it was decided in Philadelphia by the committee's board of directors, which concluded that support of the CPS program "in the main does represent the clear testimony of the Society of Friends against war."

The board agreed, however, that conditions developing during 1945 might lead to reconsideration of the question of Quaker participation in CPS. The board's action commits the Friends to continued financial maintenance of C.O.'s and official control of their activities on behalf of Selective Service.

#### Churchmen Plan Program Of Visitation

A program of visitation to civilian public service camps and special units to "provide a continuing ministry of counselling and fellowship" to conscientious objectors is being undertaken by 98 non-Roman ministers and laymen from 14 denominations.

The project, sponsored by the Committee on the Conscientious Objector of the Federal Council of Churches, was inaugurated to reach the 7,300 men carrying on civilian wartime service in 120 projects in all parts of the country, in Puerto Rico, and the Virgin Islands. It is expected, according to Dr. Walter W. Van Kirk, secretary of the committee, that the closer fellowship fostered by the visitation program will facilitate the assimilation of demobilized C.O.'s into the life and service of the communions of which they are members.

Dr. Van Kirk said the emphasis was not on preaching but on living and working with the men and understanding their basic problems. Visitors work with the men on projects, lead informal group discussions, counsel with individuals, and occasionally address the entire group in a

formal session. Visits vary in length from one to four days. The visitors travel at their own expense or with the aid of denominational funds. Local and regional denominational organizations, councils of Churches, and ministerial associations are coöperating, Dr. Van Kirk said.

### RELIEF

#### Christmas Gifts

#### For Russian Children

A plan to provide Christmas gifts for the children of Russia has met with the approval of the Woman's Auxiliary, the National Council's Division of Youth, and other agencies at Church headquarters. The first inference might be that it is too late, but the plan seems to have covered that point. Although the gifts may not arrive in time for even the Russian Christmas, they will carry Christmas greetings and will be most acceptable whenever they arrive.

The Russian War Relief, taking cognizance of the growing tide of interest, explored the possibilities. Toys seemed out of the question, with shipping space so precious, and some gifts that might be very welcome in Russia are scarce or rationed here. Finally the solution was found: Warm clothing, *new* clothing, for babies and children up to 16.

It is suggested that fortunate American parents, shopping for their own children, can well afford to buy one extra article for a Russian child.

Detailed information can be obtained from local Russian War Relief Committees, or from the national office of Russian War Relief, Inc., at 5 Cedar Street, New York 5, N. Y. There will be, in addition to the local committee rooms, two main receiving stations, one on the east coast and one on the west. Cash gifts for the purchase of clothing will not be accepted.

#### Leaflet Tells of

#### Presiding Bishop's Fund

A new leaflet for free distribution, *Now We Must Help*, tells of the Presiding Bishop's Fund for World Relief. "In days of war," its introduction says, "as the intensity of battle rises and plans for a lasting peace slowly take shape, Churchmen, through the Presiding Bishop's Fund for World Relief, have an opportunity to give tangible expression to their compassion and understanding for men of all races and nations."

The leaflet, to be ordered from the Fund, 281 Fourth Ave., New York 10, N. Y., lists some of the situations in which the Fund has been able to help: "The Christian Church in China has been sustained. Refugees from racial and religious persecution have been rescued. Prisoners of war have been provided with the pastoral ministry and sacraments of their Church. Missionaries cut off from their home churches have been supported and their work continued. Bibles and other Christian literature produced in this country have filled the gap left by the silent presses of Europe."

# The Lost Loot'nant

By the Rev. William G. Peck, S.T.D.

I HAD risen in the dark of a Sunday morning in December, in a vicarage set in the heart of Wiltshire, between the Marlborough Downs and Savernake Forest. I had groped my way to the village church, and back to a hurried breakfast. And now, after a journey consisting of two car rides and a long walk, I waited at Bedwyn Station for a train that would take me to the old town of Devizes where, that afternoon, I was to speak in the local cinema on the sociology of Christmas. It was cold, windy and showery, and the train was late. A little more Christmas cheer would have pleased me better than this chilly adventure.

The train came puffing in, at length, and I clambered into a compartment. I saw at a glance that the only other occupants were three American soldiers, a lieutenant and two sergeants. The sergeants were good-looking boys, very large and of aggressively healthy appearance. They wished me a hearty good-morning, and went on with their conversation—just gossip about their everyday life in camp. The lieutenant joined in occasionally. He had nodded his greeting to me as I entered, and at once I had been interested in him. He was, I thought, what Americans would call "a person." His face attracted me: it might have been the face of a poet. His voice and speech were those of a cultured man. The pale cast of thought was upon him, and there were dreams in his eyes.

"Presently," I said to myself, "I shall talk to you." And I composed myself to read my book, now and again taking a surreptitious glance at the lieutenant. I should have liked to learn what he thought of God and the soul of man, but, although we did fall into conversation, the course of our speech was otherwise.

Before long, the sergeants fell to discussing how far it might be to their journey's end at Trowbridge, and whether there would be anything to eat when they arrived. At this point I intervened. I was able to tell them that Trowbridge was the next stop after Devizes; but as for lunch, I was as uncertain about theirs as I was about my own. The lieutenant gave me a smile which welcomed me into their company; and he and I began to talk.

He said that what chiefly impressed him in England was the sense of tradition, of stability and long civilization, in our villages. Medieval churches and Elizabethan manor houses had fascinated him. But I had regretfully to tell him that the old English community was broken long ago, by the Enclosure Acts and the industrial revolution; and that what was left of it was now being submerged by the ethos of modern urbanism; that in all the lovely South of England there was now little that was not in some degree affected by the encroaching spirit of London, while the sprawling body of London had devoured scores of villages and hundreds of square miles of fruitful fields.

The thought of London brought him to the subject of London transport, and especially the underground railways. He seemed to regard these with respectful awe, as well he might. For he had spent a large part of one day, entirely lost in that mechanical fairy land, conveyed hither and thither in the bowels of the metropolis, in search of his destination. I agreed that for one not acquainted with the system such misadventures were easy to find. And to restore his self-respect I told him of how long, long since, I, a Londoner born and bred, returning home after months of absence, was ignorant of the fact that the authorities had recently adopted a new plan, and that no longer did every train stop at every station. These Americans laughed with glee as I described how I had been whizzed to and fro past the station at which I desired to alight, always boarding a train which was not scheduled to stop there, until I began to suspect that my mind was failing.

## STRANGE JOURNEY

The lieutenant said he felt better after hearing that. Then again he smiled, a happy, homely smile. "Sir," he said, "let me tell you of a thing that happened to me when I was a young boy, in my home town." I settled down to listen.

Late one afternoon his mother had sent him to collect a cake from a downtown store. It was a highly important cake, for that evening she was giving an especially important party. She had telephoned the store, and had been informed that the cake would be ready at five o'clock. So the boy had set forth. He made a careful mental note of the name of the store, and he believed he knew the street in which it was located. He knew also that he must make two changes on the tram route.

He made his first change, but into the wrong tram. He failed to see any sign of the place where he should have changed again. The tram sped on its way, and he was carried, full of apprehension, to a strange terminus. There he explained his plight, and was directed to another tram. Again he failed to find his bearings, and eventually arrived at another terminus. It was growing late, and he began to wonder fearfully how he was to find that cake and carry it home in time for the party. But now a friendly tram-driver whom he consulted assured him that his tram would infallibly take him very near to the store he was seeking. He invited the boy to sit close by him, so that he would not forget. But he did forget, and the miserable boy found himself at yet another terminus,

where a clock visible recorded that the hour was long past five. The driver was apologetic, and told the boy to stay in his seat. All would be put right on the return journey.

This time the driver remembered, and stopped the car at what he said was the right place. The boy alighted, walked along a street, and found a store bearing the right name. But, alas! there was no cake. The manager and his assistant unanimously disclaimed all knowledge of the cake, and the boy stood before them, bewildered and despairing. At that moment of inspissated gloom, however, the manager was granted a brain wave. He explained that there was a considerable chain of these stores, all bearing the same name. Possibly the cake had been ordered from another branch. He would telephone a few of the branches. His energy was rewarded. At another branch, not far away, the boy found the cake, and his young heart became a nest of singing birds.

He tucked the cake under his arm, and boarded a tram. He made his first change correctly. He made his second change again correctly. All was now set fair for home. Conscious of profound relief, and reckoning that after all his wanderings and adventures he would yet reach home before the party was ready for the cake, he placed the precious parcel on the seat by his side, and relaxed. And who shall blame the long-suffering boy for that? The tram ran into his familiar neighborhood. It reached his own stopping place. He leaped up, and leaving the vehicle with a surge of triumphant joy, dashed for home. As he entered the house, a great shock of horror smote him. He had left the cake on the seat of the last tram. . . .

Our train ran into Devizes, and laughing immoderately I tumbled out, waving farewell to the soldiers of America, while they shouted kindly wishes that I might find a lunch. I did. A gentleman was awaiting me with his car, and he took me home to a most satisfying war-time meal. But I fear that I had little to say over that lunch table. I was somewhat distracted. I was thinking of that American boy's search for the cake, in the gathering twilight, years ago, in a town the name of which I had found no time to ask. I was reflecting that, all unknowing, he had acted a parable of the life of modern man, who has followed many strange roads to unsatisfying goals, and has finished, after all, without the cake. But the boy had at last himself won home, which is more than modern man has yet done.

And here was that boy, now an officer of his nation's army, once again essaying strange journeys. There were, I saw, dreams in his eyes. May God preserve him, and bring him again safely home to his own land, and perhaps to the fulfilment of his dreams; but I think his dreams, perchance, were not of the kind that can be fulfilled in this world.

## LIVING CHURCH RELIEF FUND

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# The Faith and Modern Criticism

## IV. Christology

By the Rev. Felix L. Cirlot, Th.D.

IT IS at first sight paradoxical that the point of the Catholic Faith against which modern Biblical criticism has scored most threateningly is the one on which there is the least of consensus in favor of the historical conclusions that might be alleged to overthrow the traditional citadel of all forms of "orthodox" Christianity, both Catholic and Protestant. That point is Christology, the doctrine of the Incarnation or of the person of Christ. But this seemingly paradoxical fact is less surprising when one recalls what was said in Part I of this series about the influence of theological tenets and presuppositions on the historical and philosophical conclusions of scholars, despite their best and most sincere efforts to be objective. For on the subject of the Person of Christ, the Catholic doctrine of the Incarnation, at least in all (or nearly all) of its *essential* points, has been the official teaching of all the major sectarian bodies, and of most of the minor bodies as well. Hence even moderately conservative scholars of all Catholic Churches, and also of nearly all Protestant sects, have had this strong incitement to find the supposed historical premises of the doctrine of the Incarnation unshaken; and in many cases it has sufficed.

Thus it is still true that Roman Catholic, Eastern Orthodox, Fundamentalist, and other ultra-conservative scholars would dissent in chorus, and almost as a solid unit, from the historical conclusions about to be listed, and would perhaps be able to claim the support of an occasional scholar of less conservative leanings. Nevertheless, despite this imposing array of conservative dissent, it is very hard for the present writer to resist the conclusion that the following historical results are nearly enough established that we had better come to terms with them, and see where they leave us. There is a very large majority of the best and most unfettered critics in favor of these conclusions, including many of our best Anglo-Catholic scholars. And while no prominent "liberal" critic can, as far as I know, be found to dissent from them, there are leading scholars both from Anglo-Catholicism and from "orthodox" Protestant circles who assent to them as established results. In the judgment of the present writer, this conclusion cannot be resisted without making the same demand for preferential treatment from the science of objective history which we saw in Part I of this series to be an exceedingly damaging confession of weakness on the part of those forced to ask for it; and without resorting to the same unfair and uncritical methods of getting rid of evidence we do not like which we so rightly resent when used by anti-Catholic critics to get rid of the evidence favoring Catholicism. The historical conclusions referred to are these:

1. The historical Jesus was not aware of being personally divine, of having pre-existed in heaven before the life He was then living on earth, or of having a second and divine nature in addition to the human nature in which He lived and moved and did all things reliably recorded in our Gospels. The claims along these lines attributed to Him in the Fourth Gospel are not to be trusted; and any claims in the synoptics which might admit of so high an interpretation should in reality receive a lower interpretation.

2. The historical Jesus was strictly limited in His human knowledge (that is, in the knowledge in His human mind), and His human mind did not have access to the infinite knowledge of an omniscient divine mind to supplement this limited human knowledge. Consequently, He could and did harbor erroneous opinions or expectations on many matters. Among these were the authorship of certain books of the Old Testament, and of certain psalms; the historicity of certain Old Testament narratives; and the probable date of His own Second Coming to judge the world. His human knowledge of such matters as science, history, and such like does not seem to have exceeded that of His contemporaries.

I do not in the least doubt that these conclusions will seem to many good people utterly devastating and subversive of belief in the Chalcedonian doctrine of the Person of Christ. I must be perfectly frank and admit that at one time I myself would have thought so. I imagine that it is for these reasons that these conclusions have not been able to attain quite a consensus of scholars, even outside Roman Catholic, Orthodox, Fundamentalist, and other ultra-conservative circles. But I am so convinced that they must be admitted that it is necessary to inquire what bearing they have on the truth of Catholic Christology.

### THE PROBLEMS THEY RAISE

There can be no doubt that, at least *prima facie*, these conclusions do raise some serious problems. For one thing, they completely undermine that simple, popular, and widely used "short-cut" apologetic for the Deity of Christ which argued, "He claimed to be God. His moral perfection excludes the possibility of His having been an imposter. Nor could any sane person (and Jesus was preëminently sane) be mistaken as to whether or not He is God. Therefore, He must have been God." Then, secondly, they raise grave problems as to His authority as a teacher. For, if we have to admit that He was fallible, how can we be certain when He was right and when He was wrong? Finally, some critics hold that the fact that He expected to return to judge the world within at most 40 or 50 years, and

possibly sooner, seriously undermines the belief that He founded the Church, and instituted the apostolic ministry and the sacraments. For why should He make such detailed and extensive plans for the future if He expected to return so soon?

Over and above these specific difficulties, it might seem that these conclusions reduce the historical Jesus so completely to the level and limits of a purely human being as to remove all justification, or at least sufficient justification, for believing that the historical Jesus was a supernatural being at all, let alone the supremely supernatural being that the Creeds assert and that the doctrine of the Incarnation involves.

### SCOPE OF THE PRESENT ARTICLE

It is obviously impossible, in the remaining portion of this article, which is the concluding article of the present series, to attempt to deal adequately, even in summary, with all of these supremely grave issues. The most that I can hope to do in the space at my disposal is to say at once, with all possible clarity and emphasis, that I would not be buttoning my collar behind, and standing at the altar daily, if I were not absolutely convinced that every one of these problems or difficulties admits of at least a sufficient solution, even if not always a completely satisfactory solution; and to adumbrate, at least briefly and in summary, in what direction those solutions lie.

### A NEW APOLOGETIC NEEDED

It is true that the historical conclusions listed above, if justified, do quite completely undermine the old, familiar "short-cut" apologetic embodied in the famous antithesis, "*Aut Deus, aut homo non bonus.*" But it is an egregious mistake to imagine that that apologetic is the only one that has ever been available to upholders of the Incarnation in the past. And only if it were the only apologetic hitherto available would there be any justification, even *prima facie*, for jumping to the conclusion that because we can no longer rely on it that therefore we are left without an adequate apologetic for the truth of the Incarnation. Moreover, even if it had in the past been the only apologetic available, we would still, before coming to any subversive negative conclusions, have to inquire whether we might not be able to replace the old and now invalidated apologetic with another suggested by our more adequate historical approach to the origins of Christianity, which would be at least adequate, and perhaps superior to the one now discarded.

It is important to emphasize at this point that, while Catholicism makes a definite claim of substantial and essential immutability for all that is truly *de fide* in Catholic dogma, just precisely because it claims

to be divinely revealed truth, and truth can never change, Catholicism makes no similar claim either for the human part of systematic theology, or for her apologetic. It is freely admitted that both of these can change, and in fact have frequently changed already, because they both involve a human element, which is essentially fallible and so of course alterable.

Hence it is in no sense a damaging admission to concede that another change at this time must be added to the many that have already taken place in the past. Apologetics is essentially an effort to show that what claims to be divinely revealed truth (1) has adequate reasons to assign in behalf of its tremendous claims; and (2) is not incompatible with any other really established truth in any secure sphere of human knowledge. This last point is vital, for all truth, human and divine, is essentially one, and so can never be in real conflict within itself. So if such a conflict could be made good, it would at least raise serious doubts as to the truth of the claims made for Catholic dogma; and would overthrow that claim if the incompatibility alleged were found to stand up under criticism, and if the case for the truth found incompatible with Catholic dogma were stronger than our case for believing Catholic dogma to be divinely revealed truth.

But just because this is the nature and function of Catholic apologetics, it inevitably follows that every *material* and *relevant* increase in ordinary, natural human knowledge stands a chance of raising some new problem for Catholic apologetics, or of rendering no longer adequate the solution to some old problem which was adequate until the new human knowledge became available. Thus change in our apologetic is not only no sign of weakness; it is, on the contrary, inevitable, and to be expected *a priori*, and a sign of its vitality and sincerity.

#### THE TEACHING AUTHORITY OF CHRIST

The authority of Christ as a teacher is not in the least undermined by the fact that we are no longer able to claim for Him complete personal infallibility in all matters of human knowledge whatsoever. For when "He taught with authority, and not as their scribes" He was speaking not as an ordinary human being pure and simple, but as God's Messiah, who knew Himself to be plenarily inspired of God, so that what He taught was not revealed to Him "by flesh and blood, but by (His) Father which is in heaven." It by no means follows that, because He was fallible when He spoke on matters dependent exclusively on His ordinary human knowledge, or opinion, or anticipation, He was also fallible when He taught what He believed God had revealed to Him, whatever might be the means whereby He believed Himself to have received this revelation. The question *whether* He really was inspired or guided into the truth by God, and the question as to *just what means* God used in so inspiring and leading Him (if God really did so at all) are essentially independent questions and we could come to sufficiently grounded conclusions on the former question without having to arrive at any definite conclusions on the latter.

Thus not only should we make, but we have good reason to think that He Himself quite consciously made, a perfectly clear and definite distinction, even in His human mind, between the things which only "flesh and blood" had revealed to Him, and the things revealed to Him by His "Father which is in heaven." God could easily make Him infallible as a teacher without making Him infallible in all matters whatsoever; and He would have far and away stronger and graver reasons for doing the former than for doing the latter.

*A priori*, of course, we could not be sure whether God, if He were going to send the Eternal Son to become Incarnate, would make Him infallible without qualification or only within the narrowest limits sufficient to enable Him to accomplish His mission as the supreme teacher of the ages, which the Messiah, by definition, was expected to be. But at least the one supposition is not *a priori* less likely than the other. And we have overwhelming *a priori* reasons for concluding that God would have chosen one or the other of these alternatives, if Jesus was truly the Messiah at all.

There is still, as far as I am aware, no really convincing historical evidence that our Lord intended to give *authoritative teaching* on any of the points on which He seems to have been fallible. It seems most reasonable to suppose that He believed that Moses wrote the Pentateuch, and that David wrote the psalms, and that the Jonah narrative was historical, and such points, for exactly the same reasons for which John the Baptist and His other contemporaries believed the same things, and for *no additional* reasons, such as a belief that God had vouchsafed to Him any special revelation *on these points*.

As to His expectation that the *Parousia* (Second Coming) would take place before the death of some then alive, the case is far more difficult. But at least there is no sufficient proof that Jesus would have included this expectation among the points which He intended to teach "with authority" because He believed Himself to know it from God. Rather it belongs among the inferences which He Himself drew, as merely human opinions, from what He knew from God, plus His own reading of "the signs of the times."

As I reconstruct His historical mind on this point, He believed Himself to "know from God" and consequently He "taught with authority" that He was the Messiah, that He was sent to usher in the Kingdom of God, and that this Kingdom was not only "at hand" but actually already "in the midst" of His contemporaries, at least proleptically and in a foretaste, so to speak. From these facts, which were as clear to Him as the noonday sun, He drew certain purely human inferences as to how long it would be before the Kingdom would come in its completeness, and perhaps certain further inferences as to the stages by which it would come, and the signs by which it would be preceded, and other similar matters. But I think we have good reason to suppose that, in His human mind, He classed these anticipations not with the things He knew from God, but rather with the date of the Day of Judgment, about which He knew per-

fectly well that He had no *secure knowledge*, but about which He did have certain unauthoritative and purely human anticipations or opinions, to which upon occasion He gave expression. It was the failure to distinguish between these and His authoritative teaching which misled the early Church into a confident expectation of His early *Parousia*. This is more likely than that He was completely misunderstood as to whether He ever said anything of the sort at all.

Of course, what has been said so far does not prove that Jesus *actually was* infallible even as a teacher. It proves only that we have no evidence to oppose the belief that He was, if we can find sufficient positive reasons to justify the conclusion that He was. Whether He was or not seems to depend on two questions: (1) Was He God's Messiah? and (2) Is it at all credible, *a priori*, that God should allow His Messiah to err in His *ex cathedra* teaching? To the first question, we have overwhelming reasons to return an affirmative answer, though we lack space to develop those reasons in this article. To the second question, the answer must be emphatically in the negative. This constitutes in a nutshell the positive case for the *complete reliability* of Jesus as a teacher, which is all we really mean by "infallibility."

No doubt a myriad of objections can be raised against it. But they can all be answered successfully. For example, it will do no good to object that this case is purely *a priori*. For we can make out a completely adequate case in philosophy for the legitimacy and validity of *a priori* reasoning, if it is cautiously used according to the proper laws. Nor are we in any worse situation in this respect than our ancestors were; for their reasons for believing in the unqualified infallibility of Jesus were likewise purely *a priori*.

Nor will it undermine our case to urge that since their *a priori* reasoning has now been found erroneous, so may *ours* be some day. For one thing, to prove that we *may* some day be proved wrong falls far short of justifying the conclusion that we *are actually* wrong. Many of our conclusions both *a priori* and *a posteriori*, may some day be proved wrong, yet probably never will be. For another thing, the *a priori* case in favor of the position that God would not allow His Messiah to fall into error in His *authoritative teaching* is far stronger than was the *a priori* case in favor of the thesis that the Messiah, or even Incarnate God, must be infallible *sans phrase*, in all matters whatsoever. The great medieval scholastics, who were masters of the *a priori* method, found the latter case quite unconvincing, while they found the former case completely decisive. And we must remember that in saying this they did not believe themselves to be under any pressure from the actual historical facts, however hard we today may find it to understand their free and easy way with the historical evidence that proves to our satisfaction, that He did harbor and express erroneous opinions on some points. In fact they held that He had actually been infallible in all matters, while many of the best of them conceded that, even though He was God-Incarnate, He could perfectly well have been wrong on some matters,

as long as His *teaching* was infallible.

Thus the positive case for the teaching authority of Jesus seems quite adequate, and no objections can be raised against it which cannot be successfully countered.

#### SOME OTHER ANGLES OF THE ESCHATOLOGICAL TEACHING OF JESUS

The eschatological views of our Lord have been used as a springboard from which to attack His infallibility in general. As said just above, this attack seems to be valid as against a claim that He was completely infallible in all points of all spheres of His knowledge or opinions. On the other hand, it does not seem valid as against a claim that He was infallible *as a teacher*. In addition His eschatological views have been alleged as more directly undermining His teaching on certain points, and as a reason why on other points His teaching could not have been as the Catholic Church claims it was.

The outstanding illustration of the former type of objection is the assertion that His ethical teaching was an *interim-ethik* (that is, an ethic which would be valid only on the assumption that it would not have to be lived up to for long, due to the proximity of the end of the world), which was so strict that men could not possibly be expected to live up to it for any protracted period. Against this objection, our chief answer has already been given. If God allowed the Incarnation to take place under conditions making it possible for the Incarnate Son to entertain mistaken anticipations as to the proximity of His own Second Coming to judge the world, at least He could and would find ways and means to keep this from vitiating His authoritative teaching. This point has already been sufficiently argued above.

But on this particular point there is the added answer that none of His ethical teaching seems to be in any way predicated on the proximity of the Parousia. As Bishop Kirk expresses it, there does not seem to be any logical nexus between His ethical teaching and His expectation of an early end of the world. He taught the truth as God gave Him to see it, and does not seem *de facto* to have altered it in a single case by reason of His eschatological expectations, even though it seems *a priori* possible that He might have been misled by them. Apparently God could and did find ways and means to mediate the truth to Him by means of Scriptural passages and other ethical or doctrinal traditions which did not share those expectations, and to preserve Him from being misled by them.

Nor would the objection have much bearing anyway. For if He expected the world to last some 30 to 50 years, and to survive many then young among His disciples, an ethic too strict for *many* generations to live by for their whole lives would also be too strict for *one* generation to live by for 30 to 50 years, which would be for many of them the greater part of their lifetimes, and for some of them their whole lifetime. No matter how long the world lasts, no one person would have to live up to our Lord's ethical teaching for more than one lifetime. Only if Jesus expected the end of the world in a few *months*, or at the most in a *very few years*, would His expecta-

tion be likely *a priori* to make much difference in the strictness of His ethics. And there is little evidence in favor of such an expectation, and much that points *strongly* in the other direction.

As to the points on which it is alleged that His expectation of an early Parousia makes it unlikely that He said or did what the Catholic Church, supported by much New Testament evidence, claims that He said and did, I would make the following comments:

1. Such an expectation *might* make it unlikely that He would found an *entirely new* Church for the brief remaining period of the world's duration which He seems to have anticipated. But it would provide no reason at all why He should totally disregard the already existing Church of God (the Jewish Church); or why He should not look upon it as His own Church, since He was God's Messiah; or why, that being the case, He should not undertake to reform it or its teaching where it was amiss; or why He should not replace its old unfaithful stewards with new and faithful ones trained by Himself (*i.e.*, the 12 Apostles) after the old stewards had definitely forfeited their stewardship by overtly procuring His Crucifixion. The Church of God would still have had, in His eyes, a great function to perform during the brief remainder of the world's course; and the brevity of the time remaining would have been no good reason why it should not be reformed and "fulfilled" in any way the Messiah thought wise or expedient, and especially in any way "predicted" in the Scriptures, so that it could fulfill this great function more adequately in the brief time available.

2. For the reason last mentioned, the shortness of the time before the end of the world would be no reason at all why He should not have instituted, as a memorial of the sacrificial death of Himself, the True Passover Lamb of God, foretold in Isaiah 53, the sacrifice, the Pure Offering, foretold in Malachi 1:11. For, on the principles of exegesis then current, such a sacrifice was foretold, *and clearly for the period BEFORE the end of the world*, in a writing believed to be strictly inspired, and which placed the prophecy directly on the lips of God Himself. Is there any good reason why One who was so inflexibly bent on doing His Father's will in every particular should have, simply because the time was expected to be short, failed to do it on a point on which it was so clearly indicated?

3. Similarly, the expected shortness of the time would provide no reason why Jesus should not have adopted the same method of enrolling disciples in His Messianic movement which St. John the Baptist had already used for enrolling disciples in his movement to prepare the way for the Messiah, namely Baptism. Moreover, it is quite possible that this step might have been taken earlier in the ministry than the emergence of any definite anticipations as to how long the world would last, or even as to the course which the Messiah Himself had to follow, through apparent defeat and disaster, ending in death, on to Resurrection (?) and exaltation to the right hand of God, and culminating comparatively soon in His

triumphant vindication in that He would return, with glory, to judge the world. It is quite possible, if not definitely likely, that only the course of events, coupled with meditation and reflection on the "relevant" Scriptural passages, made clear to the human mind of the Messiah that it was God's foreordained will for Him to tread that path.

#### WAS JESUS A PURELY HUMAN PERSON?

Finally, we must deal with the objection that the historical conclusions accepted above as reasonably established results of modern criticism, and the resultant conception of the historical Jesus which we have been sketching, or which is implied in what we have said in defending His authority as a teacher, and in suggesting our answer to the eschatological problem, have so completely reduced our Lord to the level and limits of a purely human person as to undermine seriously, if not utterly, the case for believing Him to be what the Nicene Creed asserts Him to be.

It is true, of course, that these results do indeed foreclose for us the possibility of making our apologetic for the doctrine of the Incarnation rest directly and entirely (or even chiefly) on the contention that the purely historical Jesus (taking the term "the historical Jesus" in the narrow sense as meaning only what is reliably recorded of the sayings and doings of Jesus before His death) so definitely and decisively transcends the limits possible to human nature as to force us to the conclusion that He must have been nothing less than God Incarnate.

But it seems to some of us, from our present hard-won vantage point, that this is only what was to be expected if we take seriously the full Catholic doctrine of the Incarnation. For that doctrine requires us to acknowledge the full and complete humanity of God Incarnate quite as much as His divinity. It is true that Catholic theologians have not, at least for the most part, done full justice to this aspect of the truth in times past. But the fact that modern criticism has led us today to do so more adequately is surely nothing to undermine our belief in the other and even more important aspect of the doctrine of the Incarnation. It is quite consistent with the Catholic doctrine to admit that He did not have (and even to insist that *a priori* He could not have had) a single thought in His human mind which it would not have been possible for God to have found some way to mediate to a human mind not hypostatically united with a pre-existent person and through that ego with a divine mind; and that He did not work a single miracle which God could not have also empowered a mere man to work. So we never were right in trying to prove His divinity by a direct appeal exclusively to His humanity and to what He did and said in His human nature. It would be a subtle form of eutychianism if we insisted on finding within the limits of His humanity *indubitable* traces of His divinity.

But, in the broader sense of the term, "the historical Jesus" must include everything about that particular person that is or ever has been *true* of Him throughout eternity. Grant only that it is a *fact*, and it at once becomes a matter of "his-

tory," as least in this broader sense of the term. This forces us to consider such questions as whether the person (by which I mean "metaphysical ego," not "empirical ego") who did all the things reliably recorded in the Gospels was the same identical person who was believed by the early Church to have risen from the dead, and to have ascended into heaven; and to be seated in glory at the right hand of God; and to have promised to pour out God's Holy Spirit on His disciples; and to have fulfilled this promise duly; and to be, even while still in heaven, in immediate and constant and exceedingly potent religious contact with *His disciples*; and thus to be the center and source to them (and to them *only*) of a perfectly tremendous religious experience; and to be destined to come again with glory to judge them at the Last Day. We have further to consider the question whether the early Church was right in believing all these things; and whether they have not continued to be believed, and to be true, even unto this day.

We have still further to consider whether He actually claimed to be the Messiah; and if so in what sense; and whether He had in addition what is usually described as a "unique filial consciousness" which was distinct from His Messianic consciousness, even though it did not consist in a consciousness of personal preëxistence or of personal divinity or of possessing a divine nature in addition to His human nature; and whether He claimed to be able, and to be destined by God, to make atonement for the sins of the whole world by His death; and other similar points. We have further to consider whether He was right in claiming all these things, if He did historically claim them.

We have yet further to consider whether one of whom all these things was true, if they were true of anyone, could be a creature pure and simple; or whether some at least of these things could be true of no creature, but of God alone.

Finally, we have to consider whether the whole Judeo-Christian stream of religion was really "from God" or a purely human and natural phenomenon; whether the Messianic hope was an authentic and valid part of that stream; whether the historical Jesus was the true and real fulfillment of that hope; whether God, through His Holy Spirit, was at work in, and presided over, the tremendous creative development, both in thought and in practice, by which primitive Christianity is so unmistakably characterized; whether, if He was, and did, His activity therein

guaranteed (at least fundamentally) the soundness of that development; and whether it is at all possible to believe that God should have allowed the one true religion to have so totally miscarried, at its very climactic point, as it undeniably did *if* the Christological conclusions at which the early Church so speedily and so unanimously—and for such strict monotheists, so amazingly—arrived are not sound and true results of divine guidance and inspiration but the stark error of idolatry of the worst and most extreme sort; as they certainly are if they were the mistaken deification of a mere man, however great and admirable.

That is the crucial dilemma. In the New Testament Christology we have one of two things: either a correct because Spirit-guided reading of the significance of the historical Jesus in the light of the Church's experience of the exalted Christ who was identical with Him, or else a hopeless lapse into black idolatry by the strictest monotheists. So the question of the Incarnation, great as it is, does not stand or fall alone but stands or falls with the even broader and greater issue of the divinity of the whole Jewish-Christian religious development. For the validity and divinity of that development I believe the case to be quite overwhelming; though the question is too tremendous to be argued, or even summarized here. But at least we are safe in saying that nothing that modern Biblical criticism has discovered has *in the least* undermined *that* case.

I have not undertaken to supply the answer to all of these questions listed above. But I hope the intelligent reader will be able without difficulty to see what answer I would return at every point. If those answers are correct—and obviously it would take volumes to argue all of them adequately—then we have an adequate and sound and valid apologetic for the doctrine of the Incarnation. We have been forced to restate and modify that doctrine at points which have never been authoritatively ruled on by the Catholic Church. But on the points which are truly *de fide* (*i.e.*, on which the ecumenical Church has authoritatively ruled) we can stand as firmly as ever exactly where we have always stood.

We can and should believe as confidently as ever that "that lowly Babe was the bright and morning star," even though He Himself was providentially preserved from ever realizing this, lest it vitiate the full reality of His Incarnation, and of the truly human experience that was God's will for Him "who every grief hath borne that wrings the human breast." Conse-

quently, He had a divine nature distinct from His human nature, but united to that nature by having one and the same center or "metaphysical ego" in common, which ego was preëxistent and divine as truly as the divine nature just because it had been the ego of that divine nature long before it became, in time, the ego of the new and of course created human nature, the taking of which or the entrance into which, to be its ego, constituted the Incarnation. And such a view of the Incarnation, which may be called Neo-Chalcedonianism, not only leaves full room for the truth asserted at Nicea, but seems to many of us to do even fuller justice than did the view our fathers held to the truths asserted at I Constantinople and Chalcedon, and at least as great justice to the truth defined at Ephesus.

#### CONCLUSION

There are still some very fine scholars, both Catholic and Protestant, who think that the historical concessions made above near the beginning of Part IV are both unnecessary and unjustified. Perhaps they are right. If they are, of course all is well. What I have been at pains to show in Part IV is that, even if they are wrong, as I myself believe, we are still in a perfectly satisfactory position, apologetically speaking, in reference to Christology. There is, I am convinced along with many New Testament scholars of the highest rank, no justification at all for the position of those scholars who deny that Jesus even thought of Himself as Messiah; or claimed it, even if He thought it; or thought of Himself as the Son of Man type of Messiah; or claimed to be such, even if He so thought privately. Some very eminent names can be quoted in support of every one of these contentions. But for none of these positions can anything even faintly resembling a consensus be claimed, even on the Protestant side of the fence. If they had a good critico-historical case for these radical positions, it might be very serious indeed for Catholic apologetics in the realm of Christology. But the actual case they can make out for any one of these denials is almost incredibly weak.

Of course it has not been possible to examine, even briefly and dogmatically, all of the innumerable points at which some great names could be quoted as alleging that the results of modern Biblical criticism undermine the Catholic Faith. And of course no claim of a consensus in our favor has been made, even on the few chief points which it has been possible to examine. On the question what attitude the Catholic should take in cases where grave and even vital historical issues are still *sub judice*, I must content myself with referring to what was said on this very point in Part I of this series. Assuming here the validity of the position taken there, we are now justified in concluding that at no point whatsoever has any really established result of modern historical criticism raised any insuperable difficulty against Catholic orthodoxy. In fact, it may fairly be said that it stands today in the most secure position historically in which it has ever stood, if for no other reason than that it has been far more thoroughly sifted than ever before, and has not been found wanting.

#### COUNSELLOR

**C**HRISt stands upon the shore of my defeat  
And bids me try again another way,  
Until my efforts ultimately meet  
Success, and I, like Peter, kneel to pray.

ISABEL M. WOOD.

## The Christological Crisis

“CRISIS” is a very hard-working word; it works especially hard as each period of theological development—and for that matter each individual Christian—faces the critical question: “What think ye of Christ?”

For Christological crises—turning points in the thinking of the Church and of individual Christians about the person of Jesus—are an ever-recurring phenomenon of the religious life. Christ had hardly left the tomb before men were ready to deny that He had done so. And it was not long before there was an opposite school of thought which asserted that He could not possibly have been put into the tomb in the first place. As soon as the Church began to study the philosophical aspect of our Lord’s relation to God the Father and the Holy Spirit, there sprang up deep and irreconcilable conflicts between those who thought that He was merely man—although a Messiah; those who thought that He was created

supernatural being, but not God; and those who thought that He was both true God and true man.

Twentieth-century Churchmen, unaccustomed to the profundity and exactitude of philosophical thought which was the normal equipment of educated people in earlier times, often find it difficult to understand what was at issue in some of the controversies about the person of our Lord. We may be grateful that the great definitions of the Ecumenical Councils were made by men who realized that the question “What think ye of Christ?” has far-reaching ramifications in the moral and spiritual realms, and who sought the answer to the question with all the resources of their being, under the guidance of the Holy Spirit.

Article II of the Thirty-Nine Articles stands at the very center of the Catholic tradition on the person of Christ, asserting that God the Son, “of one substance with the Father, took Man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man.”

During recent years, the idea of *kenosis* has had an extraordinarily wide popularity among those who claimed to be orthodox—the idea that in becoming Man God the Son “emptied Himself” in greater or less degree of the attributes of His divinity. It has seemed to many scholars that *kenosis*, defined in this way, was basically irreconcilable with the Church’s teaching about God; but nevertheless popular devotion and popular theology has been deeply imprinted with the idea that the human mind of Jesus was really the divine mind, temporarily constricted to the exigencies of expression through a human body.

Scientific study of the New Testament has, it seems to an important and apparently growing number of scholars, decisively eliminated the possibility that the human consciousness and knowledge of Jesus during His earthly ministry were in fact the divine consciousness and knowledge, no matter how greatly “self-emptied.” Fr. Cirlot’s article, *Christology*, the last of the series on *The Faith and Modern Criticism*, sums up the conclusions of this group of scholars in two challenging statements: “The historical Jesus was not aware of being personally divine”; and “The historical Jesus was strictly limited in His human knowledge.” Not only was His knowledge limited, but some of it was erroneous.

To those whose concept of the divinity of Christ has, consciously or unconsciously, been conditioned by the kenotic view, these two statements will come as a rude shock. They will come as a shock to another group, also: to those who believe that the verbal teaching of our Lord during His earthly ministry was the absolute end of the divine revelation, and that what followed it could only be a man-made corruption.

However, as Fr. Cirlot points out in his article, his two statements can be reconciled without serious difficulty to the great central theological position of the Church as set forth in the Thirty-Nine Articles and the Nicene Creed. The divine action of God the Son, His divine omniscience, omnipotence, etc., operated continuously and were not curtailed in any way by the fact that He had hypostatically united Himself

### The Collect

St. Andrew

November 30th

“FOLLOWED without delay.” What if St. Andrew had delayed? Would he have had another chance? How easy it is to delay! How very important it often seems that we should take care of this and that before we undertake something else; but when we know that God is asking something of us we have no right to tell Him that anything else takes precedence. When we have a work to do we should do it as completely and promptly as possible, so that little loss or bother will ensue if we find we must leave it in order to do something God puts before us. His work must come first, and as followers of Him we must make sure that we obey His calling when it comes, no matter what other work we drop. If we delay we may not have another chance. We must be prepared to “forthwith give up ourselves obediently” to fulfill His every call.

First Sunday in Advent

December 3d

THROUGHOUT Advent we pray “Give us grace” to renounce sin, “Cast off the works of darkness”—shameful things done in secret, lest we become servants of the Prince of Darkness. But to avoid sin is not enough. We ask God’s help that we may do His work; we ask grace to “Put on the Armor of Light,” to be clothed with Christ who came to be our light and make us the children of light. The thought of judgment can never be absent from us, but for those who are doing their best the judgment is not a matter of paralyzing fear but of confident hope. We need God’s help, must ask for it, seek its power, use it. Without it we can do nothing. With it we prepare for life immortal with God. Let this Advent find us resolved to pray with greater earnestness for God’s grace, and as we make our Communion let us ask strength to make ourselves ready for the Coming of Christ.

with man and entered upon the stage of history as all men do—as a child in a mother's womb. While His human consciousness dealt, *as man*, with human problems, His divine omniscience continued the endless activity of the Word. God the Son and Jesus the man were one *person*. But this one person had two *natures*, which eternally remain distinct, and the one person lived wholly and completely the life of each nature. There never was, nor could have been, a *kenosis*—essentially, a mingling of the two natures—other than that filling up of the human nature with the divine grace which is the destiny of all redeemed human nature.

During His human life, Jesus might or might not have known that He was God; just as an author could make himself a character in a story and could choose to have himself (the character) either know or not know he was the author and that the entire literary creation was the product of his (the author's) mind. As author, of course, he would know these facts, but as character he might not. Fr. Cirlot's article asserts that the best New Testament evidence indicates that Jesus did not know in His human mind that He was the Eternal Word by whom all things were made, although His divine mind was of course aware of the whole process.

The glorified Jesus in heaven remains true man as well as true God. He is still our only mediator between the finite and the infinite. He still possesses all the attributes of humanity—that is, of perfected humanity—united in one person, one metaphysical center of being, with God the Son. He didn't just go back to being God, for He was God all the time and continues to be Man forever. To finite human minds the union of His two natures is an insoluble mystery; but it is a mystery of endless comfort and joy.

The second group of objectors to Fr. Cirlot's view—those who believe that anything in Christianity which cannot be traced back to the express words of Christ is an unwarranted accretion—will not see any relevance in the above argument. They face the necessity either of rejecting the assertions made by Fr. Cirlot or of rejecting the divinity of Christ. Luckily, most of them will do the former; we say "luckily," because the truth is more important than the data by which it is reached. But it is interesting to consider the reasons why such people testify to the divinity of Christ. Even the Fourth Gospel, which places in our Lord's mouth His highest claims for Himself, never quite attributes to Him the categorical statement that He is God the Son. No, the belief in Christ's divinity proceeds from two other sources: the testimony of those who had known Him in His earthly life, who declared that He was God although He never said so; and the experience of those who had made contact with Him—and still do make contact with Him today—through His Church and their Faith. In other words, in the very act of declaring the finality of our Lord's self-revelation, these people exemplify the necessity of depending upon the work of the Holy Spirit in the Church to bring the Faithful into "all truth."

It cannot be emphasized too often that our Lord did not crown His ministry on earth by sitting down and writing a book, setting forth in careful detail just what was to be believed about Him, and codifying His teaching in precise and unmistakable language. If the process of divine self-revelation were really a literary process, one would think that would have been His most obvious and pressing responsibility. On the contrary, He did not leave a single line of writing for posterity. His revelation was a personal one, made to the membership of the New Israel which He called out of the old. From beginning to end, the revelation of God has spoken

to those inmost depths of the human personality where words struggle and fail before the overwhelming sweep of awareness. "The letter killeth but the Spirit giveth life." And St. Paul's preceding words in II Corinthians 3 tell us unmistakably where the heart of the Christian revelation is to be found: "Ye (the Church) are our epistle, written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the living God; not in tables of stone but in tables that are hearts of flesh."

The Bible, the Church's notebook, provides us with Spirit-guided insight into these epistles written upon human hearts during the first century of the Church's life. It must forever remain the central document whereby the Church "concludes and proves" that its present-day experience is congruous with the life of the first-century Church. But even the Bible is secondary to the ongoing life of the mystical body of Christ. It is not the revelation, but a witness to the revelation. The life itself is the revelation. Jesus has shown us, once for all, what God is like, and what man is meant to be like. But God continues to teach His Church, just as He continues to teach His scientists and His philosophers. God continues to dwell in His Church and to vouchsafe knowledge of Himself, and the awareness that is deeper than knowledge, to those who seek it.

If Fr. Cirlot's thesis is correct, one inference appears necessarily to follow from it—that Christian life and Christian relationships are primary and that theology is secondary; *i.e.*, that acquaintanceship, blossoming into friendship and love, between God and man and between man and man is the heart of Christianity, while intellectual analysis of these relationships is a subordinate kind of knowledge. Our Lord, the perfection of humanity, was the incarnate perfection of the former kind of knowledge, but left the latter kind for the Church to develop. The fulness of His revelation could be given to "babes," the unlearned and ignorant, and in fact was.

This estimation of the role of theology in the Christian religion can be drawn from many other sources, including the words of our Lord and St. Paul. Indeed, the anathemas against misbelief of the Athenasian Creed are not directed against ignorance or innocence, but against the intellectually formidable arguments of heretical theologians; heresy is condemned because its inevitable effect is to pervert human and human-divine relationships. For example, to believe that one's fellow-man is nothing but an arrangement of molecules and atoms is to destroy his eternal significance. To disbelieve either in our Lord's perfect humanity or in His perfect divinity is to curtail the eternal significance of His earthly life and mission. Right belief is of great importance, but chiefly as a practical safeguard to the validity of an experience which is not primarily intellectual.

As the witness and mediator of the divine revelation, the Church has a responsibility to develop systematically the theological truths which are implied in it, and to preserve the integrity of its witness by distinguishing between valid and invalid theological conclusions. The first step in this process was its assertion of the perfect divinity and perfect humanity of Christ. Other steps followed, resulting in the definitions of the great Ecumenical Councils. While these definitions are not the core of the Christian revelation, they are nevertheless essential to the life of the Church, as the keys to intellectual understanding of the essentially direct and personal experience which is the Way, the Truth, and the Life.

Hence, the Church has the right to call for loyal adherence to its Creeds, being always ready to justify them in the intellectual forum; and can claim the guidance of the Holy Spirit

to preserve it from error as it interprets those mysteries which lie beyond the range of the human mind. No individual need despair if he fails to understand all these matters; but no individual can rightly assert that his wisdom outruns the accumulated wisdom of the Church, developed through centuries of communion with the Risen Christ, and through Him with the Father and the Holy Spirit.

### *For Critics of Criticism*

WITH this issue we conclude the series of articles on The Faith and Modern Criticism. Its aim, as stated at the beginning, was to lay out the general character of the opinions of modern critics about the results, assured and otherwise, of the process of historical evaluation of the New Testament. There are not a few intelligent and well-read clergymen who feel that the whole field of historical criticism is so speculative and chaotic, and so heavily influenced by those who do not believe in Christianity, that its results can be safely ignored. We do not share this view; we feel that, once one has penetrated beyond the level of mere faddism, historical criticism has a great contribution to make to the life of the Church. In particular, we feel that it testifies with peculiar clarity to the fact that the Church is an organism, growing along the lines of its nature, working out through the ages the secret purposes of God. The better understanding of the Bible, we believe, leads inevitably to a better understanding of the Church and a higher regard for its role in the scheme of Salvation.

A second point is worth bringing out. Those who feel that in their own religion they may safely ignore the scientific study of the Bible cannot be so sure that the young people whose spiritual nurture is in their hands will readily ignore it. The percentage of young people who get involved with higher criticism is perhaps small; but it represents the keenest and most fearless thinkers among young people, those to whom the Church should be especially ready to give reasons for its Faith. If Biblical criticism is indeed elaborately wrong, it must be met on the level of knowledge and refutation; if, on the other hand, it is largely sound, or even 50% sound, it must be met with discriminating evaluation. This was Fr. Ciriot's purpose; and we hope that the series will be useful to readers who agree that it is an important one.

### *Christmas Is Coming*

AS CHRISTMAS draws near, it is time for THE LIVING CHURCH FAMILY to think of the annual Christmas Fund for the Nursery Shelter Children. Our campaign for the year's support of the 40 British children at Barton Place is within \$813 of its \$3,000 goal, so that it may safely be assumed that the FAMILY's customary loyal support will carry it over the top. However, each year at this time we have asked the FAMILY to contribute \$200 extra so that a Christmas party and Christmas presents may be provided for the Shelter children.

For several years, the readers of THE LIVING CHURCH have enthusiastically backed this project, undertaken in cooperation with the British government and Save the Children Federation, to provide 40 children between the ages of 2 and 5 with a relatively safe and peaceful life in Exeter, away from the dangers and difficulties of life in bomb-battered London. The Shelter children are not orphans; their parents have turned to us for help because they feel that they cannot

give their children adequate care and safety under the conditions of total war. When the children reach the age of 5 they "graduate" from the Shelter—some to attend schools for older children, others to return home. Many of the children when first brought to the Shelter have been suffering from undernourishment. Many have been childish victims of war neuroses and shell shock, and have gradually returned to health and happiness under the loving care of the Nursery Shelter staff.

A gift of \$100 covers the cost of maintaining a child for a year. This sum seems like a large one to give all at once—but an army enlisted man, Sgt. Pat LaLonde has provided an inspiring example to others by setting aside regular amounts from his pay so that he has covered the care of two children this year.

From time to time we feel that if THE LIVING CHURCH has accomplished nothing else of use to the cause of Christ, this at least will stand to our credit—that we have been the agency whereby the goodwill of American Churchpeople has flowed out to the children of our British ally. So, it is with a sense of deep satisfaction that we again call your attention to the Nursery Shelter Fund and the Shelter Christmas Fund as one definite way of taking steps to minimize the horrors of war. Checks for either fund should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to 744 North Fourth Street, Milwaukee 3, Wis., with the notation: "For Nursery Shelter" or "For Shelter Christmas Fund."

If more than \$200 is received for the latter fund, the surplus will be applied to the other. At present, we ask readers to concentrate particularly on the Christmas Fund so that the entire sum will be received in time to be cabled to England before Christmas.

### *After the War*

THE SERIES of articles by the Rev. Dr. Bernard Iddings Bell on The Episcopal Church After the War\* has been reprinted in response to readers' requests and has enjoyed a brisk sale. The problems of the returning chaplain, ordinand, and layman, as Dr. Bell shows, tend to focus in the problem of the postwar Church itself—its realism, its honesty, its earnestness, its positiveness of teaching, its efficiency of administration. Because the character of the Church after the war depends in the last analysis on the response of every layman in every parish, we bespeak the coöperation of readers in giving the series as wide a circulation as possible.

Still more, we hope that those who have a contribution to make to the discussion will continue to come forward with suggestions and criticisms. At some time in the not-too-distant future, we shall try to sum up the discussion with an editorial or two on the parish in the postwar world and the Churchman in the postwar world. The wider the range of comments from readers, the more effective our summary can be.

### *The Collect*

WITH this issue, "The Collect" replaces "The Epistle" as the theme for our weekly meditations. As before, the meditations are by the Rev. Laurence F. Piper, and will cover each day of the Church Year for which proper Collect, Epistle, and Gospel are provided in the Prayer Book.

\* *The Episcopal Church After the War*. Reprinted from THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis. Price 10 cts. each, 7 cts. in quantities of 25 or more, and 5 cts. each in quantities of 100 or more, plus postage.

## WEST VIRGINIA

### Rev. R. W. Hibbert, Hinton, Hurt in Automobile Accident

The Rev. R. W. Hibbert, priest-in-charge of the Church of the Ascension, Hinton, W. Va., was injured in an automobile accident when returning home from a night service at St. Andrew's Church, Mullens, W. Va., on October 29th. He received a cut on his head and a number of painful bruises, necessitating several days in the local hospital. His car was almost demolished.

### Men's Corporate Gift

Throughout West Virginia the Men's Corporate Gift will be presented again this year in all parishes and missions on the first Sunday in Advent. Newly appointed "keymen" are active in promoting the gift and corporate Holy Communion for men in the diocese. There are seven keymen appointed by Bishop Strider,

one in each convocation and these in turn, with the aid of the clergy are appointing parish keymen.

Every effort is being made to have a man at the altar for every man in the armed forces from the diocese.

## NEW YORK

### Bishop Manning Dedicates New Prison Chapel

A new St. Peter's Chapel at Walkkill Medium Security State Prison for Men, Walkkill, N. Y., constructed from an attic over a cell block, with wood carving and all other labor done by inmates, was dedicated by Bishop William T. Manning, November 9th.

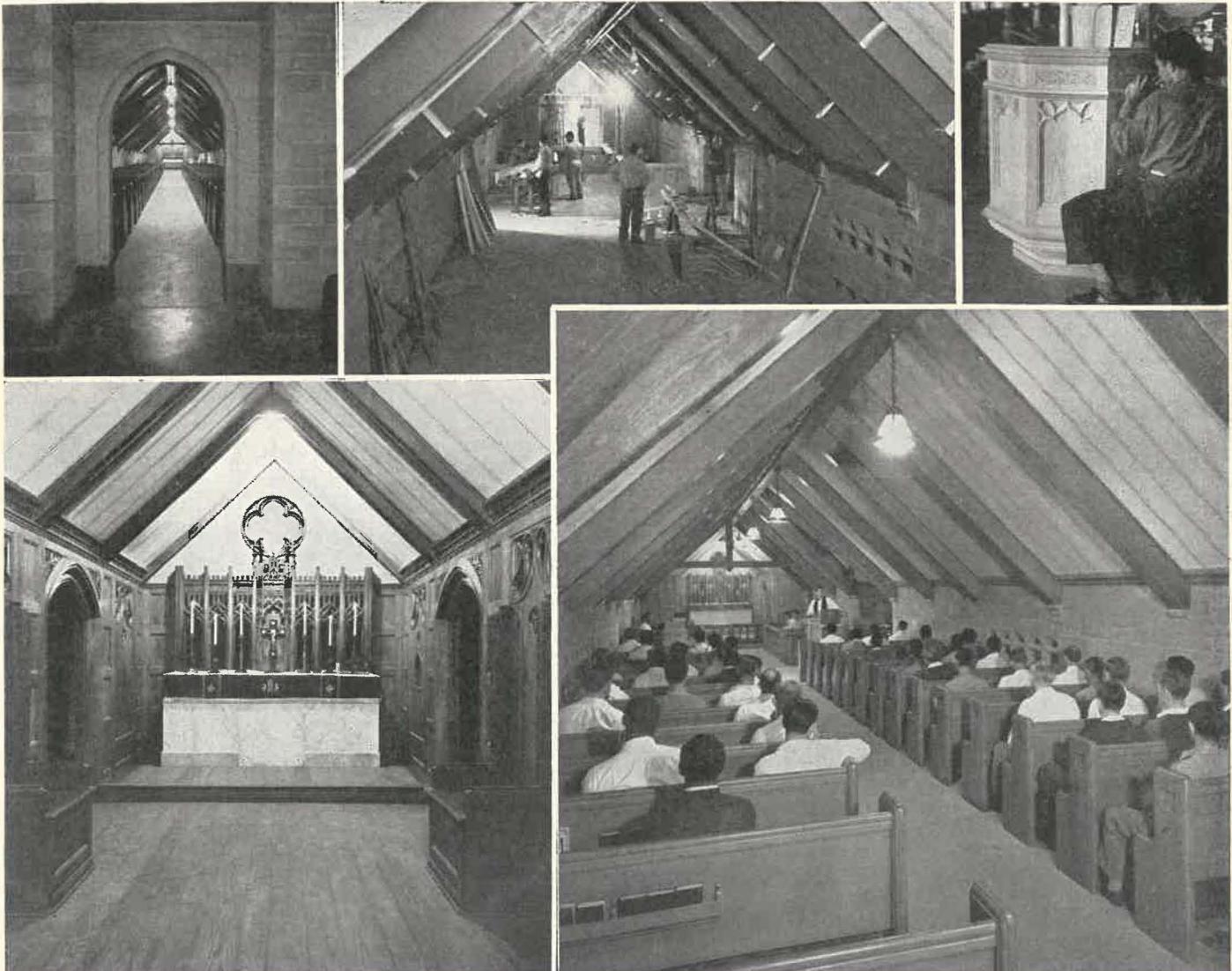
State officials, members of the Episcopal clergy and prominent laymen attended the dedication, together with representatives of the New York Episcopal City Mission Society, under the auspices of which the chapel has been constructed, and under the supervision of which it will be

used. Its director, the Rev. William E. Sprenger, also gave an address at the dedication.

Regular services are to be held in the chapel for Protestant inmates, who constitute about one-half of the body of selected men who are sent from maximum security institutions to Walkkill to equip themselves through its constructive rehabilitation program, for community life and self-support after release. The Rev. W. Osborne Budd is the full-time Protestant chaplain.

Addressing his remarks particularly to the prisoners of whom more than 250 attended the service, Bishop Manning said, in part:

"This chapel will be of great help to all of you. It will remind you constantly that God is present in this institution; that He cares for each one, as He cares for all of us; and that you, each one of you, owe to Him your faith and trust in Him, and your prayer and worship, because you are His child and He is the Creator and Father of us all. We all need God's help



SCENES OF THE NEW WALKKILL PRISON CHAPEL: (Above, left to right) entrance; the men converting the attic; carving the pulpit; (below) the sanctuary; the nave during a service. The work was done by the prisoners themselves.

F. Bastian.



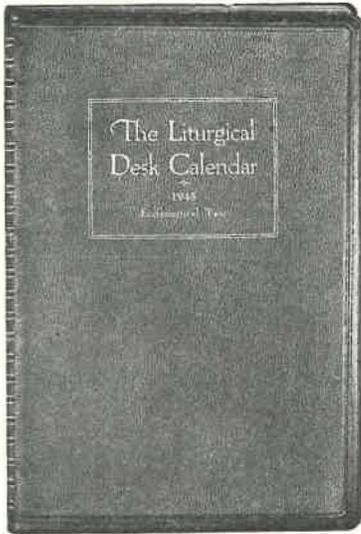
# CHRISTMAS GIFT SUGGESTIONS



By MOREHOUSE-GORHAM

## The LITURGICAL DESK CALENDAR

1945 Edition



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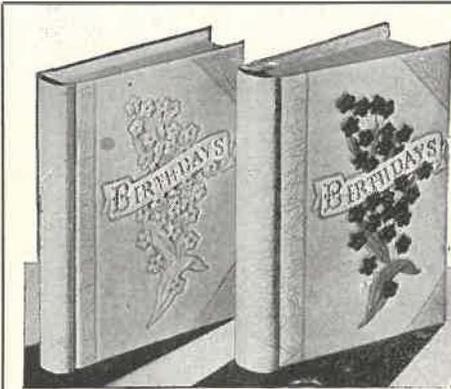


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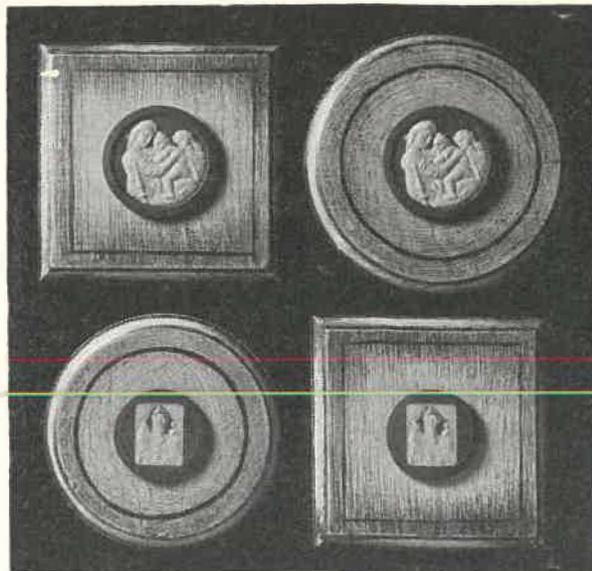
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"There are four things which are essential to true manhood and which make our human lives worth while. These four things are: honesty, right judgment, courage, and faith in God. The Christian religion gives us these four things in full measure, if we truly believe it and follow it.

BEGUN A YEAR AGO

Taking the place of a very small and temporary Protestant chapel formerly situated in a balcony overlooking the mess hall, the new St. Peter's Chapel was begun about a year ago. Through the cooperation of Warden W. M. Wallack and with the approval of State Commissioner of Correction John A. Lyons, the one remaining unoccupied attic over a cell block was made available to the Episcopal City Mission Society. No state funds were used, but gifts from clergy and laymen, and from members of the prison staff made possible the purchase of necessary supplies. Reuben F. Bowden, an architect, contributed plans accepted by the New York State Department of Architecture with only minor changes, and this department cooperated throughout the project.

All labor of construction, including the making and laying of cement blocks for the walls, the wood carving, the fashioning of lighting fixtures and their installation, the staining and finishing, the intricate carving and assembly of the reredos, and all other work was done by the inmates assigned to the construction as part of their regular work. Most of the furnishings were donated.

LOS ANGELES

**St. John's Commemorates  
Anniversary of Consecration**

St. John's Church, Los Angeles, commemorated the 50th anniversary of consecration of the first church built by the congregation, November 5th. Built in 1890, it was consecrated by Bishop Nichols of California in 1894. It was added to in subsequent years and finally given to one of the missions of the diocese in order to make way for the new and greater St. John's dedicated 20 years ago next month. The present church was consecrated February 2, 1925.

The celebration of this event has been carried on all through the present year. In May the rector, the Rev. George Davidson, announced gifts amounting to \$40,000 toward the endowment fund of the parish. At the same time eight new memorial windows were erected by members of the parish in loving memory of dear ones. A beautiful marble column was erected in the Baptistry of the church as a thank offering by a devoted family of the congregation. On the Sunday after All Saints' Day announcement was made of the purchase of the lot adjoining the

church which will be used as a parking lot to accommodate the congregation. During the service a historical account was made of the minutes of the parish after which the rector blessed six additional memorial windows, making 14 windows which have been erected in St. John's during the present year.

As this anniversary marks a milestone, Dr. Davidson called upon his congregation for a program of expansion which calls for



At St. JOHN'S: Fr. Davidson blessing the new memorial windows.

a new rectory and a new parish house. Under his leadership, the new church built 20 years ago at a cost of \$600,000, is completely paid for. Since that time Dr. Davidson has raised \$250,000 toward the endowment of the parish church.

St. John's is one of the largest and strongest parishes in the country. Situated in the midst of the University of Southern California, it ministers to a large part of the student body and the community at large.

**Radio Program Continues  
In Bishop's Absence**

Although Bishop Stevens of Los Angeles was 3,000 miles away in New York and Massachusetts, his voice was still heard every Saturday afternoon from the local radio station which broadcasts his regular weekly program "A Churchman Views the News." The Bishop was absent for six weeks, during which time his program was broadcast from radio transcriptions. Each transcription featured an interview with a representative of some phase of the Church's work in Southern California. First week came the Rev. W. E. Craig for the Episcopal City Mission Society; then Miss Margaret Williams for the Church's college work, and Bishop Gooden, Suffragan of Los Angeles, for Church schools; then the Rev. T. C. Marshall for the Hospital of the Good Samaritan; then Church Army Captain C. L. Conder for St. Christopher's Trailer Chapel; then Mrs. W. A. Holt for the Episcopal Home for the Aged and Miss Beatrice Robinson for the Church Home for Children; and finally the Rev. Donald Glazebrook, who described the work for nearby soldiers of

his parish, St. James'-by-the-Sea, La Jolla, Calif. Each interview was completed short of the maximum of 14 minutes, and the remainder of the time filled in with current religious news by the Rev. W. E. Craig, jr., Bishop Stevens' assistant on the broadcasts.

**WYOMING**

**Dean of Laramie Cathedral  
Accepts Post in San Francisco**

The Very Rev. Eric Montizambert, dean of St. Matthew's Cathedral, Laramie, Wyo., has resigned to accept appointment as canon of Grace Cathedral, San Francisco, and head of the newly-organized and heavily-endowed School of the Prophets, a graduate school for Episcopal clergy and conference center for the Pacific and Western states. The appointment will be effective December 15th. Dean Montizambert came to Laramie in June, 1935. He is the author of several outstanding works including *Faith Triumphant*, *Dominant Pauline Ideals*, and a late work which continues his studies of St. Paul, *The Thought of St. Paul*. His newest publication, *The Episcopal Church—A Fellowship* has been widely circulated throughout the diocese.

The Ven. Dudley Barr McNeil, rector of St. Paul's Church, Evanston, Wyo., will become the new dean of St. Matthew's Cathedral. Archdeacon of Wyoming since March, 1942, he has been instrumental in establishing congregations and building churches at Pinedale, Bondurant, La Barge, and Cokeville, Wyo.

**WESTERN NEBRASKA**

**Reopening of Mission Church**

The beautiful little stone Church of St. Elizabeth's mission at Holdrege, Nebr., which has been used by the Lutherans for the past three years, has been opened to Episcopalians. Services are being conducted by the Rev. Alfred J. Haines, rector of St. Luke's Church at Kearney, and the Church school has been reopened.

**MASSACHUSETTS**

**Three Churches Celebrate  
Anniversaries**

In the diocese of Massachusetts, the Church of the Advent, Boston, Ascension Memorial Church, Ipswich, and All Saints' Church, Brookline, began celebrations of their 100th, 75th, and 50th anniversaries, respectively, on October 29th.

A preliminary event in the 100th anniversary of the Church of the Advent, Boston, was a solemn Evensong on October 29th under auspices of the American Church Union and the Servants of Christ the King. The sermon was given by the Rev. David K. Montgomery, rector of St. Peter's Church, Morristown, N. J. A rally for the young people of the diocese followed. On the same day, the adult class of religion was addressed by Miss

Vida Scudder on "Thomas Traherne: An Early Anglican." Miss Scudder, professor emeritus of English Literature at Wellesley College, spoke on "Father Huntington, OHC, An American Pioneer," November 5th. This morning class in religion, with sessions continuing through April, presents among its leaders: Prof. Gordon W. Allport of Harvard University; Miss Adelaide T. Case of the Episcopal Theological School; Dr. Joseph Fletcher of ETS; Miss Scudder; Prof. John Wild, Harvard University; and the Rev. Granville M. Williams, SSJE.

The 75th anniversary of Ascension Memorial Church, Ipswich, was observed on October 29th when Bishop Sherrill instituted as rector the Rev. C. Daniel Boone, a direct descendant of the famous frontiersman, Daniel Boone of Kentucky. Mr. Boone began duty in the parish last June.

A ten-day observance of the 50th anniversary of All Saints' Church, Brookline, began October 29th when Bishop Sherrill preached the morning sermon. Since the parish began its corporate life in a little casino on All Saints' Day, 1894, and is named for the day of its founding, a special early service was held on November 1st. The present rector, the Rev. Harold Band Sedgwick, was assisted by his two immediate predecessors, the Rev. Allen W. Clark and the Rev. Dr. Barrett P. Tyler.

**ALASKA**

**Bishop Bentley Visits Anvik  
And Adjacent Villages**

During Bishop Bentley's visit to Christ Church Mission, Anvik, late last summer, 12 persons were confirmed and two young women from the Roman Church were received.

Making the 450 mile trip down the Yukon River to Anvik in his power boat, the Bishop also visited adjacent villages and the string of villages on the Shageluk Slough where the people are adherents of the mission. He travelled with Henry Chapman. Their first stop was at a camp eight miles below Anvik where three candidates were awaiting Confirmation.

Forty miles above Anvik, the Slough leaves the Yukon and joins it again 80 miles below, making a great inland island. On this lies the School House village. Here five candidates were confirmed, with Mr. and Mrs. Dickman, Moravians, who are in charge of the Government school, a great help in preparing the candidates. Going up the Slough, every village was visited, although most of the people were still out on the Yukon in their fishing camps.

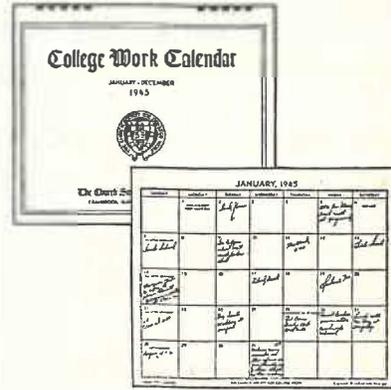
**SOUTH DAKOTA**

**Yankton Indian Mission  
Celebrates 75th Anniversary**

The Yankton Indian Mission established in 1869 held its 75th anniversary service on November 12th. Bishop Roberts of

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Christmas in our churches this year, with all its joy, is apt to have a touch of sadness, too. There will be many memorials consecrated then, mainly in memory of Church boys who have been killed in this war. But what an appropriate time to have these consecrations! God the Father will be looking down so very sympathetically upon those there who are grieving over their boys and memorializing them in such a lovely place. He, too, had to see His Only Son die, and what beautiful memorials He has offered in His Son's behalf—all our lovely churches! And that same Dear and Only Son will be there at Christmas also, to cheer, to comfort (strengthen), and to love.

Are you planning a memorial? Have you consulted with your parish priest? He'll even be glad to start negotiating with us, if you wish him to. We do memorials of practically every possible sort. Some are not now possible because of the war,—bronze tablets, for instance.

Religious Christmas Cards have not been plentiful—and none arrived from England—so we've made our own, mostly. We're selling this year only in box assortments of twenty cards for one dollar, plus ten cents postage east of the Mississippi River, or twelve cents postage west of "The River."

We have been quite restrained in our reasonable pride of achievement in having kept our place finely stocked with all sorts of lovely and useful Church wares simply NOT found generally elsewhere. This fine stock should stand you all in good stead now, however, for we simply CAN, in reason, take care of most of your Christmas needs of devotional articles.

We won't be able to write many friendly letters to you all for the next month, but we promise to give you the data you need promptly enough to serve you in time for Christmas, PROVIDED you all don't wait until the last couple of weeks before Christmas, by which time we'll be sunk—physically and mentally. But it will be a swell tiredness in a great and glorious field of work, and we are everlastingly grateful to you all for keeping us so busy at it.

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## DIOCESAN

South Dakota preached the anniversary sermon. Because of the number of young Indian men and women in the armed forces, the entire offering was given to the Army and Navy Commission.

### ALABAMA

#### Four-Man Team Presents

#### Church's Program to Lay Readers

Five centers in the diocese of Alabama were visited by a team of four men who presented the Church's program to specially-invited lay leaders of the parishes and missions. Bishop Carpenter, the Rev. Edgar Neff of Montgomery, the Rev. Marshall Seifert of Birmingham, and the Rev. G. Ralph Madson of Dothan, addressed the meetings in Decatur, Birmingham, Greensboro, Montgomery and Mobile. The motion picture, *We Too Receive*, was shown and the national and diocesan budgets were presented and explained. The use of publicity and canvass methods were also discussed. Prior to the meetings invitations to canvassers, vestrymen, officers of organizations, and others nominated by the clergy, were sent out by the Bishop. The response in each center was excellent. The meetings were held on five successive nights, beginning November 6th.

### OLYMPIA

#### Canon John Craine to Be Rector Of Trinity Church, Seattle

The Rev. John P. Craine, canon of Grace Cathedral, San Francisco, since November, 1941, has resigned to assume the rectorship of Trinity Church, Seattle, Wash., effective December 1st. Canon Craine has been extremely active in the affairs of the diocese as well as in the Cathedral, being a member of the standing committee, the diocesan council, chairman of the Department of Promotion, dean of the convocation of San Francisco, and editor of the diocesan monthly magazine, the *Pacific Churchman*.

His Seattle address will be 615 Eighth Avenue, Seattle 4.

### PENNSYLVANIA

#### Rev. Archibald C. Knowles Celebrates 45th Anniversary

The Rev. Archibald Campbell Knowles of St. Alban's Church, Olney, Pa., celebrated the 45th anniversary of his ordination to the priesthood November 12th. It has been his unique privilege to have given his entire ministry to St. Alban's, declining many calls to continue his work there. Although in his 80th year, he is still in active service, daily at the altar, taking the principle service and preaching on Sundays.

When Fr. Knowles assumed charge of St. Alban's, it was a little mission in a sparsely-settled district of farmland. St.

Alban's was rebuilt in the French Gothic style and is considered "an architectural gem."

In 1937 Nashotah conferred the degree of Doctor of Divinity on him. Among his many books, in 1936 Fr. Knowles wrote *Franklin Delano Roosevelt, the Great Liberal*, of whom he is an ardent admirer and supporter.

### SOUTHERN FLORIDA

#### St. Stephen's, Coconut Grove, Plans New Church and Rectory

St. Stephen's Parish, Coconut Grove, Fla., plans to erect a new church and rectory when building materials become available. Purchase of the land adjoining the present location for new buildings will enable the parish to keep its present attractive church intact for use by the church school and for services not requiring the larger space. Commenting on the proposed building program, the rector, the Rev. Rex Wilkes, said, "Each month sees new reason for more extensive equipment to care for the needs of our growing congregation and expanding parish. This is the first step toward taking better care of the religious needs of our people."

### MONTANA

#### The Bishop of Melanesia Visits The District

"Well, Bishop, you have made me a Christian as far as missionary work is concerned," said a churchwarden after listening to an address by Bishop Baddeley on missionary work in the Melanesian Islands. This churchwarden explained also that his soldier son had been stationed in that part of the world.

Bishop Baddeley, whose diocese comprises the now familiar battle areas of the Solomon Islands, Marianas, and Admiralty Islands among others in a 2,000 mile island chain, addressed groups in Helena, Bozeman, and Billings en route to the east coast and a conference with the Presiding Bishop on missionary work in the South Pacific. He was greeted in each case by a large congregation which went home impressed with the value of missionary work as never before. The Bishop told of the assistance given to allied fliers by the natives and spoke of the courageous attitude of the missionaries, all of whom remained in the islands when they were invaded by the Japanese.

### WESTERN NEBRASKA

#### Sanctus Bell Gift

St. Mark's Pro-Cathedral, Hastings, Nebr., has received from Miss Phyllis C. Corbett, a communicant of the Church at Sidney, Nebr., a large brass sanctus bell. The gift was in memory of her mother, Constance Corbett, 1862-1940, wife of the Rev. A. S. Corbett, a missionary priest of Western Nebraska some 35 years ago.

## PARISH LIFE

### Community Paper

The Church of the Holy Nativity, Westchester, Los Angeles, has started publication of a local newspaper as the parish felt the need of a local paper for a publicity medium for its activities' program. Westchester is a new community of several thousand war workers, erected in an area that a short time ago was a vast bean field. Now it has shops and beautiful streets. Although people wanted a newspaper, no commercial firm, faced with the difficulties of paper and newsboy shortages, could be interested in the venture. Then the Rev. Frederic E. Dittman, vicar of Holy Nativity, secured the newsprint and a printer's services, Boy Scouts of Holy Nativity's troop agreed to distribute the paper, and Volume 1, Number 1 of Westchester *News* has just appeared.

It is a four-page paper, 8½ x 11, filled with neighborhood news. The masthead reads: "Published by the Holy Nativity Episcopal Church in the interest of everyone in Westchester." The paper leans heavily on local notes of personal interest. On the front page is a big advertisement, "Do Your Children Attend Sunday School"? The editorial section is devoted to two subjects: Christianity, and Community Betterment.

### True-False Test

Canon R. S. Hubbard, rector of St. Saviour's Church, Bar Harbor, Me., recently tried a variation of the usual technique of stimulating people to read the Bible.

At the beginning of the sermon, he went as usual to the pulpit. Then however, with the coöperation of previously-instructed acolytes, copies of a true-false test on the contents of the Gospels were passed out, with pencils, to the congregation. After a brief explanation from the pulpit about the point of the test, five minutes were allowed to fill in the 30 test blanks. All were asked not to sign their names. Then the papers were collected and Canon Hubbard preached for ten minutes on the necessity of a Christian knowing the Gospels and on the centrality of Christ to life.

Marked copies of the test were posted at the door at the end of the service, as well as references to the pertinent passages of the Gospels.

The average of the congregation was 54.4%. Interestingly enough, a group of sixth-grade children, who had studied the Life of Christ recently in weekday religious education with a professional teacher, averaged 60% on the same test.

### Altar for Children

An altar for the children has been installed in the parish house of Trinity Church, Florence, Ala. Made by a retired Presbyterian minister, the Rev. A. S. Kaye, who lives in the city, the altar was dedicated October 8th by Trinity's rector, the Rev. E. G. Mullen.

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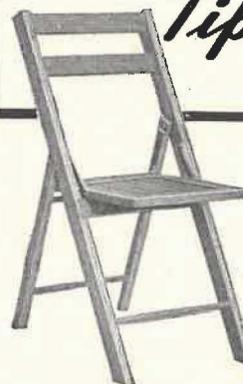
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## DEATHS

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

### Thomas A. Hilton, Priest

The Rev. Thomas A. Hilton, 83, rector emeritus of All Saints' Church, Seattle, died October 30th after a short illness. Funeral services were held November 2d at St. Mark's Cathedral, Seattle, with Bishop Huston of Olympia, and the Very Rev. John D. McLauchlan, former dean of the Cathedral, officiating.

Mr. Hilton was born in Philadelphia, and graduated from the Philadelphia Divinity School. Ordained to the priesthood in 1898, he held two charges before being appointed to the missionary district of Spokane, first as assistant rector at Holy Trinity, Philadelphia, then as rector of St. Stephen's, Camden, N. J.

Coming to Seattle in 1908 as rector of St. Clement's, he was made archdeacon of the diocese of Olympia in 1913, became priest in charge of Emmanuel Church, Mercer Island, and St. John's, Kirkland, then rector of All Saints'. He retired in 1931.

Mr. Hilton had been president of the clericus for more than 20 years, was chaplain and life member of Seattle Lodge No. 92, BPOE, and a member of Lafayette Lodge, F. and A. M.

Surviving him are two sons, Edmund and Charles, of Tacoma; a daughter, Mrs. Eleanor Jones of Virginia; a sister, Mrs. Elizabeth Rhoades, Glendale, Calif., and 11 grandchildren.

### Rev. Endicott Peabody, Priest

The Rev. Dr. Endicott Peabody, founder and headmaster of Groton School, Groton, Mass., for 56 years until his retirement in 1940, died suddenly November 17th at the wheel of his automobile after drawing to the roadside while driving a friend to Groton station. He was 87 years old.

Dr. Peabody lived an exceptionally well rounded life never deviating from the objective that schools should "cultivate manly Christian character with due regard to moral and physical as well as intellectual development." Of great satisfaction to all who admired him is the fact that Frank Ashburn's biography, *Peabody of Groton*, published a few weeks ago, was in time for Dr. and Mrs. Peabody to enjoy together.

Born in Salem, Mass., May 30, 1857, the son of Samuel Endicott and Marianne Lee Peabody, he attended Cheltenham College, being graduated in 1876, while his father was a partner in the London branch of the bank of J. P. Morgan. From Cheltenham he went to Trinity College at the University of Cambridge, from which he was graduated in 1880 with the degree of Doctor of Laws.

### SEMINARY TRAINING

After returning to the United States for a year in the family firm, he entered the Episcopal Theological Seminary in Cambridge. After graduation, he had a short experience as successful rector in Tombstone, Ariz., before founding Gro-

ton School in 1884, to which he devoted his entire life.

The undeviating spiritual integrity of Dr. Peabody had a predominant influence on Groton pupils whose enrolment is limited to 180 so that personal contact may always exist. Graduates have taken constructive parts in diplomatic, professional, and civic fields, outstanding instance being President Roosevelt.

Dr. Peabody is survived by his widow, Mrs. Fanny Peabody, a first cousin whom he married in 1885; one son, Bishop Peabody of Central New York; and five daughters, Mrs. Mintern Sedgwick of Boston, Mrs. William Barclay Parson, jr., of New York, Mrs. F. Trubee Davison of Washington, Miss Elizabeth Peabody of Groton, and Lt. Marjorie Peabody, an Army nurse in the South Pacific.

Funeral services were held in the school chapel, November 20th, the Rev. John Crocker, headmaster, and the Rev. Malcolm St. Jachan Master officiating. Interment was in the village cemetery. Pallbearers were five grandsons and three Groton masters while students formed an honor guard from the chapel to the school gate.

Simultaneous memorial services were held in Washington Cathedral by Dean Suter, a Groton graduate.

### Frederick M. Boyer

Frederick M. Boyer, chancellor of the diocese of Central New York, died on November 11th of a sudden heart attack suffered while at a hunting camp at Snowshoe Point, Henderson, N. Y. Mr. Boyer, a prominent Jefferson County lawyer, was elected chancellor of the diocese in 1924. He still held that office at the time of his death, being elected annually at the diocesan convention. He was also a member of the Fiscal Corporation of the diocese, an original organizer and former president of that body, and a member of the diocesan council since its inception. He was a trustee of several funds of the diocese, and chairman of the Episcopate Fund.

Mr. Boyer represented the diocese of Central New York as a deputy at six General Conventions and throughout the period of half a century placed his talents as lawyer, financier, and citizen of wide experience freely at the disposal of the Church.

Born in Watertown, N. Y., January 13, 1872, a son of Frederick H. and Sylvia Merrell Boyer, he attended the Watertown public schools. He completed a course of study at St. Paul's School, Concord, N. H., and in 1894 received the degree of Bachelor of Arts at Yale.

Mr. Boyer was long identified with the civic and religious life of Watertown. He was confirmed at St. Paul's Church in 1886. He served as treasurer of that church in 1894 and was elected a member of the vestry in 1897. It was in 1912 that he was elected a church warden and he had been reelected annually. At the time of his death he was the senior warden

## DEATHS

and was the oldest member of the vestry in point of years of membership. Funeral services were conducted at St. Paul's Church, Watertown, on Wednesday, November 15th, by Bishop Peabody of Central New York, assisted by the Rev. C. N. Eddy, rector.

Mr. Boyer was former president of the Watertown Board of Education. Since the beginning of the selective service program more than three years ago, Mr. Boyer was the government appeal agent for Local Board No. 419.

He held membership in the Yale Club of New York, the Black River Valley Club, Crescent Yacht Club, Zeta Psi Fraternity, and the Jefferson County Bar Association.

Surviving Mr. Boyer are his wife, Mrs. Jessie Willard Hall Boyer; two daughters, Miss Catherine Boyer of Watertown and Mrs. Malcolm L. (Sylvia) Williams of San Francisco, Calif., and a brother, Edwin D. Boyer of Watertown.

### Mrs. George C. Perrine

Mrs. Mary E. S. Perrine, widow of the late Rev. George C. Perrine, a former rector of Christ Church, Manlius, N. Y., died November 3d at the home of Miss Harriet Loomis in Manlius, where she had resided for the past 18 years.

Mrs. Perrine, one of the most faithful and beloved members of the Manlius parish, was born at Redwood, N. Y., on April 15, 1859, a daughter of Harrison and Elvira Smith.

The Rev. Mr. Perrine served parishes in the diocese of Central New York during all his ministry. He was rector of churches at Aurora, Oneida, Cape Vincent, Guilford, Theresa, and Redwood. After World War I, he retired and died in 1922.

Funeral services were conducted in Christ Church, Manlius, November 5th with burial in the church cemetery. The Rev. William Courage officiated, assisted by Leland Frye, lay reader. Vestrymen of the parish acted as pallbearers.

### Frederic N. Smith

Frederic N. Smith of St. Paul's Pro-Cathedral parish, Mishawaka, Ind., died on November 16th in Springfield, Mo., after a brief illness. Mr. Smith was taken ill while attending to the business affairs of his late brother-in-law, Gould Baker, of Hiawatha, Kan., who died two weeks ago.

Mr. Smith was treasurer of missionary funds of the diocese of Northern Indiana and a member of the diocesan board of trustees. He had also served on the vestry of St. Paul's Pro-Cathedral.

Mr. Smith was born in Darlington, Wis., in 1873. When still a young boy, his parents moved to New York. In later life he returned to the midwest and established himself with his brother in Hiawatha, Kan. It was there in 1892 that he was married to Miss Emeline Baker. He is survived by his wife, a son, Donald Baker Smith, and three grandsons, Lieut. Donald B. Smith, jr., of Los Angeles,

Calif.; A/S Frederic N. Smith in the pre-midshipmen's school at Asbury Park, N. J., and Rodney Smith of Mishawaka.

### William D. Tyler

Burial of William Dowling Tyler, prominent for many years in lay work of the diocese of Southwestern Virginia, took place in Bramwell, W. Va., on November 9th. Mr. Tyler, who died on November 7th in Philadelphia, where he had made his home since his retirement from business in 1941, was a member of the primary council of the diocese of Southwestern Virginia and a member of 11 of the annual councils since the organization of the diocese. He served 12 years on the executive board of the diocese, and was a member of numerous diocesan committees.

Surviving are his wife, two daughters, a son, and a brother.

## EDUCATIONAL

### PUBLIC SCHOOLS

#### Los Angeles Elementary Schools

##### Arrange Released-Time Classes

Ninety elementary schools in Los Angeles have made arrangements with the Inter-Faith Council for released-time weekday religious courses, in accordance with the terms of the enabling act passed last year by the state legislature. Classes for pupils in the fourth, fifth, and sixth grades opened October 2d.

Protestants, Catholics, and Jews will conduct their own systems of weekday Church schools. Preliminary plans were made by the Inter-Faith Council, which includes the Church Federation, the Southern California Council of Jewish Rabbis, Evangelical Released Time, Inc., the Christian Science and Roman Catholic Churches.

The Church Federation will sponsor 39 weekday Church schools. Education qualifications of the instructors will equal standards of regularly employed city school teachers.

#### 400 Judges to Get Kansas City's Released-Time Plan

Copies of the *Kansas City Kansas Plan*, a concise review of the organization of operation of the local weekday church school system, regarded as one of the most outstanding in the country, are being mailed to 400 judges by Judge Clark E. Tucker of the juvenile and probate court in Kansas City.

Pointing out that there are 200,000 youths in houses of correction in the U. S., Judge Tucker declared that "many of them are there because they violated God's commandment, 'Thou shalt not steal.'" He said that the weekday church school system had definitely contributed to the reduction and prevention of delinquency among youth of Kansas City.

## SCHOOLS

### FOR GIRLS

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Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalog, address: *Box LC.*

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address.

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### COLLEGES

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### SEMINARIES

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BERKELEY, CALIFORNIA  
Dean, Henry H. Shires 2457 Ridge Road

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**THE LIVING CHURCH**

## CLASSIFIED

### ANNOUNCEMENTS

#### Quiet Evening

**QUIET EVENING**—St. Clement's Church, Philadelphia, Saturday evening, December 2d, from 5 to 9. The Rev. Paul C. Weed, Conductor. Notify, Sister-in-Charge, 110 N. Woodstock Street, Philadelphia 3, for supper reservations.

#### ALTAR BREAD

**ALTAR BREAD** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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#### LINENS AND VESTMENTS

**PURE IRISH LINEN.** Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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#### ORGAN WANTED

**WANTED**—A 3 or 4 manual pipe organ for Eastern parish. Reply Box A-2918, The Living Church, Milwaukee 3, Wis.

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisement must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

## CHANGES

### Appointments Accepted

**Chater,** Rev. Edward Walter, rector of St. James' Church, Winsted, Conn., will become rector of Trinity Church, Fayetteville, N. Y., December 1st. Address: 115 Chapel St., Fayetteville.

**Cole,** Rev. Stuart G., chaplain, and lecturer in Religion at Hobart and William Smith Colleges, Geneva, N. Y., will become rector of the Church of the Ascension, Rochester, N. Y., January 1st. Until then he will divide his time between the Geneva Colleges and the Rochester parish which has been without a rector since the death of the late Rev. William Compton last August.

**Franklin,** Rev. George DeH., is now priest in charge of St. George's, Macomb; St. Peter's, Canton; St. James', Lewiston; and St. Thomas', Bushnell; all in Illinois. Address: c/o St. George's, Macomb.

**Houssell,** Rev. Richard R., rector of Christ Church, Millville, N. J., will become rector of Christ Church, Trenton, N. J., December 1st. Address: Hamilton and Whittaker Aves., Trenton.

**Larned,** Rev. Albert C., priest in charge of St. Alban's, Centredale, R. I., has been appointed to the staff of St. John's Cathedral, Providence, R. I., with the charge of St. Paul's Church, Providence, and St. Mary's Home for Children, North Providence, effective January 1st. Address: Griswold Ave., Bristol, R. I.

**Mentzer,** Rev. Charles Thornton, rector of Holy Communion Church, Tacoma, Wash., will become priest in charge of St. Andrew's Mission, Seattle, Wash., December 1st.

**Oakes,** Rev. George B. formerly locum tenens of Christ Church, Douglas, Wyo., vicar of Christ Church, Glenrock, and St. George's, Lusk, became chaplain of St. Michael's Mission, Ethete, Wyo., October 1st.

**Orrick,** Rev. F. William, formerly assistant rector of St. Luke's Cathedral, Evanston, Ill., became rector and dean of St. Paul's Pro-Cathedral, Springfield, Ill., October 22d. Address: 815 S. Second Street, Springfield.

**Pendergraft,** Rev. Allen D., canon of Grace Cathedral, San Francisco, will become associate rector of the Church of the Good Shepherd, Buffalo, N. Y., December 15th. Address: 96 Jewett Parkway, Buffalo 14.

**Purington,** Rev. Robert G., formerly rector of the Church of the Good Shepherd, Athens, Ohio, became priest in charge of Grace Church, Estherville, Iowa, and St. Stephen's, Spencer, on November 1st. Address: Grace Church Rectory, Estherville.

**Sawdon,** Rev. Glen M., formerly rector of Grace Church, Bay City, Mich., became rector of Christ Church, Burlington, Iowa, November 1st. Address: 621 North Fifth St., Burlington.

**Safer,** Rev. Frederick Quentin, formerly rector of St. Mary's-by-the-Sea, Point Pleasant, N. J., is now rector of St. John the Evangelist, Barrytown, N. Y., and chaplain of Bard College, Annandale-on-Hudson, N. Y. Address: St. John's Rectory, Barrytown, N. Y.

**Shreve,** Rev. Charles A., jr., curate of St. Matthew's, San Mateo, Calif., will become canon of Grace Cathedral, San Francisco, December 15th. Address: 1055 Taylor St., San Francisco 8.

### Military Service

**Alling,** Rev. Roger, rector of Christ Church, Corning, N. Y., has been appointed chaplain in the U. S. Naval Reserve.

**Burt,** Rev. John Harris, canon of Christ Church Cathedral, St. Louis, Mo., has been appointed chaplain in the U. S. Naval Reserve.

**Chase,** Rev. William J., major, formerly assistant staff chaplain of AAF Eastern Flying Training Command, Maxwell Field, Ala., is now assistant staff chaplain of the Fourth Air Force, Army Air Corps. Address: Chaplain Section, Hq. 4th Air Force, San Francisco 6.

**Means,** Rev. Donald C., captain, formerly at Chanute Field, Ill., may now be reached at P.O. Box 55—East Chapel, Kingman Army Air Field, Kingman, Ariz.

**Munday,** Rev. Wilfred A., major, formerly at Camp Grant, Ill., is now post chaplain at Vaughan General Hospital, Hines, Ill. Address: 816 N. Ridgeland Ave., Oak Park, Ill.

**Peterson,** Captain John C. R., who is with headquarters of the 252d Ordnance Bn., now has

the address, APO 772, c/o Postmaster, New York City. His resignation as assistant of Grace and St. Peter's, Baltimore, became effective October 8th.

**Scaife,** Rev. Lauriston Livingston, rector of Trinity Church, Newport, R. I., has been appointed chaplain in the U. S. Naval Reserve.

### Resignations

**Knapp,** Rev. Frank J., for 24 years rector of Christ Church, Montpelier, Vt., has resigned effective January 6th. His new address: 369 Jackson St., Hempstead, N. Y.

**Magee,** Rev. Charles F., rector of St. Andrew's Church, Clifton Forge, Va., and Emmanuel Church, Eagle Rock, Va., since 1926, resigned his charge, October 31st. He and Mrs. Magee will continue to live at Clifton Forge in a home they recently purchased there.

**Pigion,** Rev. Ethelward W., formerly rector of St. Michael's Church, Yakima, Wash., resigned November 1st because of ill health. His present address is 15719 38th Street, N.E., Seattle 55, Wash.

**Schieffelin,** Rev. J. T., priest in charge of St. George's Mission, Louisville, Ky., retired November 22d. Address: 2600 Frankfort Avenue, Louisville 6.

### Changes of Address

**Rubino,** Rev. Gerard, has moved to 4041 190th St., Flushing, N. Y., from 4104 168th St., Flushing.

**Tyler,** Rev. S. Roger, now may be reached at the Frederick Hotel, Huntington, W. Va.

## CLASSIFIED

### POSITIONS OFFERED

**EXECUTIVE SECRETARY,** Episcopalian, fully trained and experienced, to supervise small case-work agency in eastern seaboard locality. Academic and Professional references. Salary \$3,000. Reply Box C-2920, The Living Church, Milwaukee 3, Wis.

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**ORGANIST AND CHOIRMASTER** desires position. Many years experience with boys and mixed choirs, also with choral societies. Teacher of organ, vocal and piano. Excellent testimonials including two from bishops. Apply H. H., 719 First St., N.E., Massillon, Ohio.

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THE LIVING CHURCH

**Ordinations**

**Priests**

**Connecticut**—The Rev. Robert D. Martin was ordained priest November 2d by Bishop Budlong of Connecticut in Christ Church, West Haven. He was presented by the Rev. Floyd S. Kenyon, rector of Christ Church, and the Rev. Alfred L. Williams, rector of St. Mary's Church, Manchester, preached the sermon. The Rev. Mr. Martin will continue as curate in Christ Church, West Haven.

**South Dakota**—The Rev. Charles Dale David Doren was ordained to the priesthood November 2d in Grace Church, Madison, S. Dak., by Bishop Roberts of South Dakota. He was presented by Canon Elias Wilson and the Rev. H. W. J. Urquhart preached the sermon. The Rev. Mr. Doren is priest in charge of Grace Church, Madison; Trinity Church, Howard; and the Church of the Redeemer, Flandreau, all of South Dakota.

**Western North Carolina**—The Rev. Dudley J. Stroup was ordained priest October 22d in Calvary Church, Fletcher, by Bishop Gribbin of Western North Carolina. He was presented by the Rev. Samuel B. Stroup, Ascension Church, Hickory, N. C., and Dean Kennedy of the Cathedral of All Saints, Albany, N. Y., preached the sermon. The Rev. Mr. Stroup is priest in charge of the Church of the Redeemer and St. Luke's Church, Asheville, N. C. Address: Box 169, Asheville.

**CHURCH CALENDAR**

**November**

- 26. Sunday next before Advent.
- 30. St. Andrew (Thursday).

**December**

- 1. (Friday).
- 3. First Sunday in Advent.
- 10. Second Sunday in Advent.

**Marriages**

Fox, Rev. Charles W., jr., was married to Miss Lucille E. Penister of Petersburg on November 8th in the chapel of the Bishop Payne Divinity School, Petersburg, Va. His address is All Saints' Mission, 173 Washington Ave., Clarksburg, W. Va.

**Corrections**

In the L.C. of November 12th, S/Sgt. Arthur E. Rowley was referred to as having been ordained priest in September 1943, instead of deacon as is correct.

Bartlett, Rev. George G., has moved to 2021 Spruce St., Philadelphia 3, not Spence St., as was printed in the L.C. of November 5th.

The address of the Rev. R. Everett Carr, who becomes rector of Emmanuel Church, La Grange, Ill., December 15th will be 213 South Kensington Ave., La Grange, not Chicago, as the L.C. of November 12th stated.

**CHURCH SERVICES**



**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop  
St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station  
Rev. Harold S. Olafson, D.D., Rector  
Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing. Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones  
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop  
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston  
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant  
Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

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**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop  
Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

**Church of the Ascension, Fifth Ave. & 10th St., New York**  
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplains Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

**Church of Heavenly Rest, 5th Ave. at 90th St., New York**  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S., 9:30 Ch.S.; 4, E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

**Chapel of the Intercession, 155th St. and Broadway, New York**  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 P.M.

**St. Bartholomew's Church, Park Ave. & 51st St., New York 22**  
Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Ch. School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

**St. James Church, Madison Ave. at 71st St., New York**  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 A.M. and Thurs., 12 M.

**St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York**  
Rev. Grier Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

**NEW YORK—(Cont.)**

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**St. Thomas' Church, 5th Ave. and 53rd St., New York**  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

**Little Church Around the Corner**  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

**PENNSYLVANIA**—Rt. Rev. Oliver J. Hart, D.D., Bishop  
St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia  
Rev. William H. Duffhy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.  
Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.; Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**RHODE ISLAND**—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

**Trinity Church, Newport**  
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors  
Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop  
St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass: 7:30, 9:00, and 10:45 A.M.  
Daily: 7:30 A.M.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop  
St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

**Church of the Epiphany, Washington**  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M.  
Thurs. 7:30; 11 H.C.

**WESTERN NEW YORK**—Rt. Rev. Cameron J. Davis, D.D., Bishop  
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11

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