

The Living Church

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



The Catholic Cause
Bishop Conkling
Page 11

AMERICAN FLAG PRESENTED TO ABERDEEN CATHEDRAL
Left to right, Capt. Teufel, Provost Kinnell, Bishop Oldham of Albany,
and the Bishop of Aberdeen and Orkney. [See page 5.]

Aberdeen Journals.

LETTERS

Marriage Canon

TO THE EDITOR: I wish to thank you for your editorial regarding the proposed marriage canon. It is time for the Church to ask herself what right she has to teach people to violate the will of God brazenly.

It sounds kind and "charitable" to say that the Church will help those poor souls who have made mistakes in marriage, and will give them comfort and another chance to find a mate. But since I have been in the army I have seen too many tragedies resulting from the prevalent belief that marriage is not necessarily till death us do part, but only for as long a time as suits the husband or the wife. I recently read that if divorces increase at the same rate they have been increasing, within a very few years (I have forgotten how many the writer stated), 51% of the marriages will end in divorce.

That means that the American home will be a thing of the past. Children will be without guidance. The nation will be without men and women to work for it and to protect it.

Divorce is only one of the symptoms of a general decay which we have allowed to creep up on us. Divorce is merely a symptom of weakness in character. People either lack character to wait until they can make a mature judgment, or they lack the strength of will to carry through and make their marriage a success in spite of the difficulties which come to every marriage. There is no doubt that the belief that we are entitled to a life of pleasure causes many married people to try to continue the same schedule of parties and night clubs and movies, after they are married, that they followed when they were single. Needless to say, this does not work.

I am convinced that the Church is not developing Christian character in her people as she should. The Church is very enthusiastic in following the social programs laid down by the social and economic liberals. And that is good. The Church has produced many of those liberals which now give us leadership. But is the Church producing men and women who still believe that it is their bounden duty to "follow Christ, to worship God every Sunday in His Church, and to work, pray, and give for the spread of His Kingdom"? Is the Church really teaching people that their duty towards God "is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind,

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THE UPPER ROOM, Nashville, Tenn.



The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

LETTERS

with all my soul, and with all my strength; to worship Him; to give Him thanks; to put my whole trust in Him; to honor His holy Name and His word; and to serve Him truly all the days of my life?"

It is utter folly to think that we can make good Christian souls by changing the divorce laws of the Church. If we want to make good Christian people, we must change the people. It seems that the Bible teaches that such is possible.

It is the duty of the Church to produce men and women who have such characters that they do their duty in that state of life to which it has pleased God to call them.

How do you change character? The Church has been successful in past generations. The method has been simple. The Church taught the people what to believe. That is summed up very briefly in the Creeds. The Church taught the people what to do. That is summed up in Prayer, Fasting, and Almsgiving. It is true that the Church's faith and practice must be expanded, simplified, and put in terms that people can understand. But when we teach the Faith as contained in the Creeds, and teach our people to worship and pray, we can expect God to fulfill His promises that we shall receive the Holy Spirit with power.

I repeat, I do not want to see the Church amending canons to cover up her failures. Face the failures, and ask why they are there. Then strike at the root of the evil. In our case, it is plainly the failure to give people such knowledge of God, that they fear to violate his laws, and at the same time the Church must give such a belief in our Redemption by Jesus Christ our Lord, that we shall be constrained by the love of Christ, to keep God's holy will, and to do those things which please Him.

(Chaplain) WILLIAM TATE YOUNG.
Sheppard Field, Tex.

The New Testament

TO THE EDITOR: I always enjoy Fr. Ciriot's articles, and I want to thank you and him, please, for the last four which you have published. There is only one point countering this, and I make it in all friendly good-nature. It is that I would be happier if he wrote in shorter sentences, as a rule.

To me the main objection to the "modern critics" whom he quotes and demolishes is this: They deal with negatives. "What our Lord did NOT know," etc. Now to establish a negative takes a thousand times more knowledge than to assert a positive. E. G. Robinson Crusoe saw one foot-print on the desert island's strand. He could safely say,

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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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"This island IS inhabited," which was true. But to have had him as truly say "This island is NOT inhabited" would have required a simultaneous knowledge of every square foot and nook and cranny and cave on the entire island. Long years ago I threw into the waste basket the sage findings of all the so-called scholars who argued from negatives, as I read their books. And the sequel has usually shown that the waste basket was the proper depository.

And many years ago, I came to the belief, which I increasingly hold, that Westcott was right, and that St. John's Gospel, written by the son of Zebedee, is the true norm, and the synoptics are stories remembered by the multitudes whom our Lord "taught" during His ministry. Very much as "secret work" is remembered today in certain well-known circles. I would like to have somebody tell me, who does not agree with Westcott about the Fourth Gospel, what author there was, in Europe, Asia, Africa or the "waters under the earth" in the first or second century, A.D., who had imagination enough to invent St. John's 13th, 14th, 15th, 16th, and 17th chapters. St. John has given us the inmost revelations made by our Lord to the inner circle. We can square all that He said to the "Hoi Polloi" by those revelations. To reverse this order, I firmly believe, is upside-down thinking.

The "brains" of our modern world are mainly absorbed by technology, not by philosophy or "modern" Christology. We certainly have no great statesman. Now that William Temple is in Paradise, we have no great philosopher. We have no great poet. We have no really great composer. Imagine Shostakovitch trying to compose the B Minor Mass, or Irving Berlin grappling with the D Major Mass!

I have never yet found any writer who convinced me that Liddon's magnificent and eloquent language about "Aut Deus aut Homo Malus" was an iridescent dream. "There were giants in those days." Today we have pigmies who start with denials. And for a concrete comment on the sequel, just look at Germany!

(Rev.) JOHN HENRY HOPKINS.

Chicago.

Church Flag Position

TO THE EDITOR: Regarding the placing of the United States flag in the church. The sect known as Jehovah's Witnesses places Church before State. The Supreme Court of this nation grants to them the right of freedom of worship but who wishes to be classed with men, who, in time of war, because of their faith, refuse to buy bonds, evade draft, refuse to salute the flag or allow their children to pledge their allegiance to it?

On November 10th I helped to celebrate the birthday of the U. S. Marine Corps. Opposite me sat a young marine who must walk in darkness because of this war. Tell him that the cross or the Christian flag should occupy the place of honor. Where would our Church be if it were not for the armed forces of the nation who preserve us through their sacrifices? Does any chapel of the armed forces give the place of honor to the Christian flag? None do. Why should we?

Personally the United States flag in or out of the Church will occupy the place of honor on the Gospel side of the sanctuary as long as I am in priest's orders. It is not a question of placing our allegiance to the State above that which we owe the Church. That flag men died for in order that we might live and worship God in His Church. Its presence is a tribute to those dead.

(Rev.) F. M. JOHNSON.

Houston, Tex.

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STRICTLY BUSINESS

FRANCIS IRWIN worked for the old Morehouse firm in Milwaukee for over 40 years before he was pensioned. The other day his copy of THE LIVING CHURCH came to him with the label pasted directly below the article titled: "Cashing in on Released Time." That, he writes, is exactly what he and his wife are doing.

* * *

MOREHOUSE-GORHAM sales were so large, on October 29th, that two billing machines, two cash registers, the telephone system, and part of the lighting system broke down . . . or at least it seemed that was the cause. Everything happened at once, at the busiest time.

* * *

DOWN SOUTH there is a priest who, while still a lay reader, started to give one-tenth of every dollar he received to the work of the Church. After 33 years in the ministry, he records total receipts of \$71,425; paid out to missions, Red Cross, etc., \$7,997; and paid ahead \$854 on \$8,548 not yet received. During the 33 years his salary varied from \$1,350 to \$2,400. Maybe this is Every Member Cavanaugh material.

* * *

BOOK FINDING SERVICE is the title you'll see her advertisement under in the classified section. She started the service when recuperating from a long illness, and rather accidentally. She had taken to browsing in book stores. Friends asked her to find hard-to-get books. Soon she was getting a good number of requests and was being urged to charge a small service fee. She did, and the business has grown. Today she'll attempt to find you any book, in print or out.

* * *

BROOKLYN is a funny place. Anything can happen there. It has, in fact. Recently the letter S knocked over two Brooklynites, hurt them so badly they had to be treated at a hospital. The S was two feet wide, three feet high. It fell off a sign 200 feet high.

* * *

EPISCOPAL and Episcopalian have been given many strange pronunciations but the strangest came recently, via a Western Union girl who was reading a message to the M-G office over the phone. "The Ay-pis'-coe-pal Church," she said.

* * *

THIS CAME UP from the M-G mezzanine in what appears to be the handwriting of E. J. Schineller, who has charge of our other publishers' orders: "The Man of Alaska wrapped himself in The Rode while dreaming of Strange Fruit under A Tree Grows in Brooklyn. Amen, Amen." I think he's just had too many orders.

Leon McConery

The Question Box



• In the Gospel for the 20th Sunday after Trinity, what is meant by the clause "he saw there a man which had not on a wedding-garment." Also what is meant by the words "there shall be weeping and gnashing of teeth. For many are called, but few chosen."

The man was dressed only in the "che-toneth" or under-garment, over which an outer one is always worn, except at manual work. In modern terms, he was "in his shirt-sleeves," not having taken the trouble to go home and clean up for the party. If he was really so poor that he had no "abba," or outer-garment, one would have been given him by the King's servants. This he must have refused. He is typical of a large class of men who want heaven, or its earthly representative, the Church, only on their own terms. They reject as unworthy of their ability or character, or intellect, the terms on which God offers it and most men receive it.

The invitation had been for everybody, only a few obtained their place among the chosen by accepting it. Even some of these show themselves later on, by their disrespectful manners, to be not of the body of the King's friends. Yet when cast out of the palace they howl and gnash their teeth over the joys they have thrown away. Probably, being an oriental, he had begun the howling and gnashing as soon as the King began to find fault with him (the word translated "speechless" really means "muzzled"), and the King's words "There (i.e., outside in the darkness), shall be the weeping and the gnashing of the teeth," are the equivalent of a modern host's saying "you'll have to do that sort of thing outside."

• I heard a reference in a lecture recently to the "Greek Catholic Church in Russia." I thought that the "Russian Catholic Church" meant Uniat bodies in Russia, and that most Russian Christians belonged to the Russian Orthodox Church.

You are quite correct. Many persons whom one would expect to be well-informed seem to have very little understanding of the Eastern Churches. They use the term "Greek Catholic Church" to designate the entire Eastern Orthodox communion, or any national portion of it.

Those Churches who call themselves "Greek (or Russian, or Eastern) Catholics" are members of the national group indicated, who have accepted the jurisdiction of the Pope, while retaining most or some part of their national tradition and customs. Anglicans should, however, refer to them as Uniats, as we do not consider

the acceptance of Papal jurisdiction the condition entitling one to the Catholic name. The word "Catholic" is, properly, used as a part of the legal title of Orthodox bodies, but the word "Orthodox" is the accepted abbreviated form.

• (1) Does not the rubric on p. 71 of the Prayer Book require a sermon at every celebration of the Holy Communion? (2) Why is there never a sermon at the early Communion? Many priests read the Epistle and Gospel so fast that if one does not know in advance what the Sunday is, so he can follow in the Prayer Book, he can get nothing out of them. (3) Ought there not to be at least a word or two of comment on the Gospel, so that one who can only attend early service can have something to carry away to help him through the week?

(1) The rubric on this subject in the 1892 Prayer Book (p. 225) did appear to order a sermon at every Holy Communion. This language was altered in the Book of 1928 by changing "shall follow" to "followeth," seeming to imply that this is the place for a sermon when there is one.

(2) The intensely devotional atmosphere of the early Eucharist seems to most persons to preclude the insertion into it of either notices or preaching. Many persons attend this service in order to avoid sermons, others to make their Communion, intending to also be at the preaching services later, still others because this is the only time they can get to church.

(3) The needs of these different classes might be met by having the priest return from the sacristy after the altar lights have been extinguished, to preach or teach for five minutes if any, by remaining expectantly in their pews, indicate their desire for such instruction.

• When, and how long has prayer for our beloved dead been used in the (Episcopal) Church?

Prayer for the dead has existed in the Christian Church from the very beginning. We find, for example, St. Paul (II Timothy 1:10-18) praying for Onesimus in language that can only be naturally interpreted as such a prayer. In fact it was a recognized practice among the Jews to pray and offer sacrifice for the dead (II Macabees 12:42-45).

In the Anglican Church these prayers were clearly expressed in the First Prayer Book (1549). In the subsequent revisions they were retained in rather vague and indirect form until they were clearly and definitely restored in the American Prayer Book of 1928, our present use.

SECOND SUNDAY IN ADVENT

GENERAL

ANGLICAN RELATIONS

Bishop Hobson Back in U. S.

Bishop Hobson of Southern Ohio has returned to the United States after visiting military establishments on the European continent as a representative of the General Commission on Army and Navy Chaplains.

Bishop Oldham returned two weeks earlier than Bishop Hobson because of the latter's mission to army installations. Bishop Hobson will report to the General Commission and to Presiding Bishop Tucker before returning to his home in Cincinnati, Ohio.

Bishop Oldham Dedicates Flag Presented by Gen. Eisenhower

While on his recent visit as head of the Episcopal Church mission to the Church of England, Bishop Oldham of Albany, dedicated an American flag presented by General Eisenhower to St. Andrew's Cathedral, Aberdeen, Scotland.

Provost Gordon Kinnell, of the Cathedral, searched out a visiting young American Air Force officer, Capt. Jack A. Teufel of Chicago, to present the flag on behalf of the General, saying, "General Eisenhower desires to present this United States color to be preserved as a memorial to the association in arms of the American and British peoples in this war for freedom."

Provost Kinnell, having received it from the American officer, declared that it would be preserved with fitting honor as the symbol of our common sacrifice in our righteous cause. Bishop Oldham then dedicated the flag, and asking the Bishop of Aberdeen and Orkney to accept it, said, "Remember always the bond of fellowship which unites the Church in the United States of America with this diocese, and let this gift be a token of our resolve to strengthen these bonds in the coming days." Bishop Hall accepted the standard and placed it again in Provost Kinnell's hands while the American National Anthem was played on the organ. The flag was then blessed on the high altar.

Bishop Oldham in his address to the congregation said that St. Andrew's Cathedral was the church in all Britain in which an American would feel most at home, inasmuch as the coats-of-arms of the 48 states are beautifully portrayed on ceiling bosses in the north aisle. He also said the flag presented by our commanding General was a fitting addition to the many gifts made by American Churchmen to the

Cathedral commemorating the consecration in Aberdeen of Bishop Seabury, the first American bishop.

FEDERAL COUNCIL

Increases Membership

The Universalist Church of America was denied membership in the Federal Council of Churches when 12 of 18 bodies at its biennial meeting in Pittsburgh, November 28th to 30th voted against the denomination's application. The remaining seven members of the Council either did not vote or were not represented.

It was believed to be the first time in the Council's 36-year history that a Church application for membership has been formally rejected.

With only one dissenting vote the Council's constituent bodies approved the membership application of the Russian Orthodox Church of North America. The United Presbyterian Church asked that its negative ballot as a denomination be recorded. The vote was 17 to 1.

The Russian Orthodox Church with 250 parishes in the United States and a membership of about 300,000 is the third Orthodox body to enter the Council, the others being the Syrian Antiochian Orthodox Church and the Ukrainian Orthodox Church of America.

In discussion on membership applications at an earlier session, Dr. Douglas Horton, minister of the General Council of Congregational Christian Churches, made a strong plea for admission of the Universalist Church. Spokesmen for the United Presbyterian Church, Presbyterian Church in the US (Southern), Presbyterian Church in the USA, and United Lutheran Church called for rejection of the application.

It was claimed that admission of the Universalists would mark a departure from the Council's evangelical position as expressed in the preamble of its constitution, and a warning was sounded that acceptance of the denomination would bring about a realignment of Council membership.

Applications for membership in the Federal Council of Churches from the General Convention of the New Jerusalem and the Church of the East and of the Assyrians were deferred until 1946.

As a result of the application, the executive committee was instructed to study the question of whether a denomination's size should be a determining factor in Federal Council membership. The executive committee will make its recommendations on

this point in 1946 at the Council's next biennial meeting. Both applying Churches have less than 5,000 members each.

The executive committee was also instructed to consider, during the next biennium, some arrangement whereby small qualified groups might enter into consultative membership with the Council until the question of full membership has been decided.

Also affected by the action will be the Czech-Moravian Brethren who have communicated with the Council concerning membership although no formal application has been received pending final approval by their general synod.

Statement Regarding Churches And Dumbarton Oaks Proposals

Federal Council members' attitude toward the Dumbarton Oaks Proposals was summed up in "Statement in Regard to the Churches and the Dumbarton Oaks Proposals" adopted at the biennial meeting, November 28th. The full text:

"The Dumbarton Oaks proposals initiate a definite plan for the continuing collaboration of the United Nations and in due course other nations. The Federal Council of Churches has long sought such a step and welcomes its occurrence. It would be a major disaster if this war were to end without provision for such continuing collaboration, and we rejoice that neither the exigencies of war nor the pendency of a national election has deterred American leadership from the effort to achieve this essential result.

"We recognize that transition from international anarchy to a complete, constitutional world order cannot occur at a single step. It was thus to be expected that any presently practicable plan should fall short of what will be required to assure lasting peace. The organization proposed has many of the characteristics of a military alliance of a few great powers. Certain provisions seem to envisage a division of the world into regional spheres of influence dominated by one or another of the great powers. Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice. Further, the proposed organization should be more adequately endowed with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together in fellowship.

"With all of these defects, the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives

of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind. The economic and social council, and related agencies, can do much to provide fellowship among the nations and eradicate the causes of war. If the proposals envisage much that partakes of a military alliance at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization. That will, above all, require an alert and enlightened attitude by the peoples of the world and a willingness that the conduct of their nations, whenever it in fact materially affects others, shall be subject to international discussion and judgment at the bar of public opinion.

"We believe that the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people, with full recognition of its present limitations and with determination to overcome them. Admittedly, that will be a long, hard task. We emphasize that success will depend not merely upon political measures but upon more general acceptance throughout the world of common moral judgments about national conduct. The ethical and moral standards recognized as applying to individuals must become generally accepted as applicable also to national and international conduct. This is one of the indispensable conditions of world order. Without it international law can never become a reliable instrument of order.

CHRISTIANS' RESPONSIBILITY

"It is at this point that Christians have a peculiar responsibility. We recognize it as our duty to seek to translate into action the beliefs which we profess. It is, at the same time, our profound conviction that no system of international security can succeed which fails to reckon with such principles of our faith as the imperative of the moral law, the worth of every human being, the precedence of human over material values, and the moral duty of cooperative action in a world community. No system for the organization of world society, however perfect in political theory and structure, can long succeed without the undergirding of these principles. And a system which may be imperfect at its inception may develop into something curative and creative if Christians are vigilant and persistent in concerted action to bring the moral and spiritual resources of their faith to bear continuously upon the problem of world order.

"Finally we must constantly reiterate the following basic affirmation of our Statement of Guiding Principles: WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop His spirit of

righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness of their sins and the constant guidance and help of God."

Urges More Aggressive Evangelism

The Federal Council of Churches, at its biennial meeting, called upon Churches to be "more aggressive and effective in evangelism and Christian education" in order that America may not become "a pagan nation, decadent in its own life and a menace to the world."

"If the Churches fulfill their Christian calling by the power of God, America will press on toward the achievement of its high destiny and lead the world upward to a better day," the Council's statement asserted.

It is the duty of the Church, the Council said: "To lead this nation to a new dynamic faith in God and to a resolute commitment to the great task remaining before us, realizing that only that nation is great whose God is the Lord.

"To proclaim that in public policy and conduct we must recognize the governance of God and the immutability of the moral law, that the leadership to which we are being called may be exercised with due humility and under the restraint of moral discipline and in cooperation with other nations.

"To teach our people, by faithful preaching of the Word of God and by example of their life and work in the community that the way to the achievement of true strength and dignity for the individual, the group, or the nation lies not in the pursuit of selfish interest but in the service of the common good.

"To warn the people against preoccupation with the making and acquisition of things, lest things become the masters of men and we lose our souls in secularism."

The Council stressed that "military victory will not of itself establish the better world we seek," and that the achievement of a better world "will require spiritual discipline and moral strength, greater than that which prevailed before the war."

International Agency on Rights And Freedom Proposed

Establishment of an agency on "Human Rights and Fundamental Freedoms" as part of the world organization suggested by the Dumbarton Oaks security proposals was recommended to the Federal Council of Churches.

The Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference, submitting a long-awaited report, urged that the State Department initiate international consultations toward setting up such an agency and secure an agreement among nations on rights and freedoms to be guaranteed all peoples.

In such consultations, the Joint Committee suggested, the American govern-

ment should "take a strong stand on the moral and humanitarian implications of membership in a world organization."

These steps may lead, the committee said, to recommendations "that certain nations be asked to incorporate in their laws provisions relating to human rights and fundamental freedoms; that certain provisions to apply to dependent areas be reached by international agreement."

"When world order and security are sought merely or primarily through an organization with provision for the use of force to curb aggression," the Joint Committee asserted, "they rest on insecure ground. True order and security can exist only when conditions are favorable to the exercise of human rights and fundamental freedoms. It is the responsibility of a democratic nation to emphasize this basic factor."

RELIEF ADMINISTRATION

As another step toward the protection of rights and freedoms, the Joint Committee urged that the government "proceed in the administration of relief without discrimination on grounds of religion both as to the recipients of aid and as to the agencies empowered to distribute relief."

The Joint Committee also proposed that religious bodies adopt a "voluntary code of relationships" committing the participants to emphasize positive values, cooperate in common tasks of community welfare, respect the consciences of others, and deal open-mindedly and fairly with all men.

It was suggested that under the code religious groups would grant to others privileges claimed for themselves, promote good citizenship in community and world relations, have due respect for law and customs, be frank and open in purposes and procedures, have due respect for ties of family and community, and keep the appeal of religion free from the appeal of material benefit.

"Religious liberty is affected and in turn affects all other human rights," the report stated. "Unless man can move and speak and act in accordance with the dictates of his conscience, limited only by the well-being of his neighbor, he has no freedom. Religious liberty, that is, freedom to believe and to live according to conscience, holds a primary place among all human rights."

Study and activity toward the preservation of religious freedom, the Joint Committee said, should be motivated by belief in man's inalienable rights, in the goal of world order and security, in the opportunity for all men to hear and accept the Gospel, and in a democratic way of life.

Discussing the Statement on Religious Liberty issued last spring by the Federal Council and the Foreign Missions Conference, Dr. O. Frederick Nolde, secretary of the Joint Committee, disclosed that memoranda dealing with use of the Statement by the government, the relation of religious liberty to civil rights, and the next steps in international consultation had been submitted to the State Department.

About 35 Church bodies in foreign countries have been informed of this de-

velopment, he said, and in some instances parallel action is under way. In some countries, Dr. Nolde added, there is a move to use identically the same Statement for submission to government officials.

As an example, he mentioned that the Free Church Federal Council in England had approved the Statement and had voted to submit it to the Foreign Secretary. It has also been broadcast by short wave into Germany and other countries, he said.

Approves \$518,000 Budget For 1945

The Federal Council of Churches at its biennial meeting approved for 1945 a normal budget of \$384,000, an increase of \$36,400 over the current year, and a war emergency budget of \$134,000.

The war emergency budget was divided as follows: General Commission on Army and Navy Chaplains, \$40,000; Christian Commission for Camp and Defense Communities, \$18,000; Church Committee on Overseas Relief and Reconstruction, \$25,000; Commission on a Just and Durable Peace, \$24,000; Commission on Aliens and Prisoners of War, \$10,000; Commission on the Church and Minority Problems, \$15,000; Committee on Conscientious Objector, \$1,000; Coördinating Committee for Wartime Service, \$1,000.

Negro Leader Elected Vice-President

The Federal Council of Churches named the first Negro vice-president in its 36-year history, with the election of Dr. Benjamin E. Mays, president of Morehouse College at Atlanta, Ga., to that office at the Council's biennial meeting. Dr. Mays at 49 is widely recognized as an educator, author, and youth leader.

Dr. Mays is a member of the World Committee of the YMCA, the Board of the National YMCA, and the Federal Council's Commission on a Just and Durable Peace. He is the author of several books and numerous articles on various aspects of race relations.

In 1937, Dr. Mays was one of 13 Americans who attended the World Conference of the YMCA at Mysore, India, and that same year he attended the Oxford Conference on Church, Community, and State at Oxford University in England. In 1938, he represented the American YMCA at the Plenary session of the World Committee at Stockholm, Sweden, and in 1939 was a leader in the Youth Conference at Amsterdam, Holland.

Dr. Mays succeeds as vice-president Dr. J. McDowell Richards, president of Columbia Theological Seminary at Decatur, Ga.

Churchpeople Attend Biennial Meeting

The Episcopal Church was well represented at the meeting of the Federal Council.

The Presiding Bishop, as president of the Federal Council, was in charge of the

meeting, which marked the expiration of his term as president. He has served for two years.

Bishops Sterrett of Bethlehem, Sturtevant of Fond du Lac, Gilbert, Suffragan of New York, McKinstry of Delaware, and Pardue of Pittsburgh, were present.

From the National Council, the Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, and the Rev. Ronald Merrix, Council field officer, attended.

Other Churchpeople present were the Rev. Dr. Floyd Tomkins, Miss Mary C. Smith, the Very Rev. Sidney Sweet, the Rev. Dr. George Plaskett, Mrs. James R. Cain, and Harper Sibley.

Labor Leader Addresses Meeting

If the Church is to reach people in the ranks of labor, it must do what labor does, "think and act for the poor, the hungry, and unsheltered; solve racial and other minority prejudice; and build brotherhood through love," John G. Ramsey, public relations representative of the CIO's United Steel Workers of America, told the Federal Council of Churches.

At the recent CIO convention in Chicago, Mr. Ramsey said, he asked labor leaders to express their attitude toward the Church. Among the direct responses given, he said, were:

"The Church should think in terms of politics and give us inspired leadership so that we don't have to vote for the lesser evil.

"Religion should not be a matter of creed, the Church must teach us to have faith in God and lick forever the fear of unemployment.

"Labor and management are in the churches together. The Church must challenge both to face their problems honestly and unselfishly.

"The Church makes pronouncements about racial discrimination. When those in the Church put these pronouncements into action, labor will have more faith in the Church.

"Labor would respond to the challenge of the Church if ministers would preach on the subject, 'By their fruits ye shall know them.'

"The Church and the Union have a common problem. Labor leaders often reflect the management, and the ministers often reflect the board of trustees.

"If the Church would win the leaders of labor it must have a real witness for Christ.

"Educate the people of the churches to know the social pronouncements of the churches.

"Labor did not go away from the Church, the Church went away from the people."

Mr. Ramsey praised the work of James Myers, secretary of the Industrial Division of the Federal Council, and declared that "there should be a Jim Myers in every state and city council of churches, and in every denominational organization."

Asserting Church pronouncements on the material needs and rights of men reveal that the "economic vision of religion and labor are the same," Mr. Ramsey said that out of this joint concern "have come many of the social benefits we now enjoy and are apt to take for granted without any knowledge of the struggle to make them realities."

Resolutions

In addition to action more fully reported, the Federal Council of Churches adopted resolutions on a number of other important matters. The Council:

¶ Approved a resolution requesting its executive committee to consider the advisability of creating a commission to study recruitment for the ministry to meet the acute clergy shortage reported by many denominations.

¶ Spoke out vigorously on the need to control venereal disease on four fronts, "the health, the welfare, the legal, and the moral."

¶ Declared it was "greatly disturbed" by the recent change in tax policy and procedure which permits a "presumptive average deduction," regardless of whether contributions have actually been made or not.

¶ Referred a proposal from the Service Committee of the Church of the Brethren, to create a general Protestant service committee for overseas relief and reconstruction enterprises of the Church, to the executive committee with power. It was felt that the problem was of such magnitude that it required careful study before action could be taken.

¶ In a move to strengthen the Federal Council, urged constituent denominations to "increase their efforts to enlist the interest and coöperation of both pastors and churches in the purposes and programs of the Council," and to "provide additional financial support of the many important activities of the Council's work."

MERGER PLAN

¶ Urged action as soon as practicable on the plan for uniting eight interdenominational agencies in a proposed "National Council of the Churches of Christ in America." It was reported that the Reformed Church of America, the Evangelical and Reformed Church, and the Congregational Christian Churches had already approved the plan.

¶ Sent a message to Cordell Hull expressing its regret over the ill health which has forced his retirement as Secretary of State, and "its appreciation of the service which he has rendered for 12 years in that high office, with special recognition of his efforts to further world order on a non-partisan basis."

¶ Adopted a resolution favoring the designation of the second Sunday in April as a fixed date for the observance of Easter. Pointing out that several denominations in the Council favored stabilization of the Easter date, the resolution added that "scholars generally agree that the second Sunday is closest to the historical date of the Resurrection." The vote merely puts the Federal Council on record in favor of any general move by churches to fix a permanent Easter date.

¶ Unanimously opposed establishment of diplomatic relations between the United States and the Vatican in a strongly worded resolution which asserted that such an arrangement would "confer upon one Church a special preferential status

in relation to the American government," and would be "contrary to the spirit of our American tradition."

¶ Urged deferment of congressional action on peacetime military conscription until after the war. Before the vote was taken, the historic peace churches—the Church of the Brethren and the Friends—recorded their opposition to the principle of conscription. Otherwise, the Council's vote was unanimous.

ORTHODOX

Memorial Services Held For Sergius Bulgakov

Memorial services for the Very Rev. Sergius Bulgakov, noted Russian intellectual and dean of the Russian Orthodox Theological Academy in Paris, who died last July, were held at the Church of the Resurrection, New York, December 6th.

The services have been arranged by the Orthodox and Anglican Fellowship, and participants included Bishop Makary of the Russian Orthodox Church, and the Rev. William H. Dunphy, rector of St. Mark's Church, Philadelphia. The student choir of St. Vladimir's Orthodox Theological Seminary also took part.

THE PEACE

Mr. Dulles Says Oaks Agreement Is Only a Beginning

Making his first appraisal of Dumbarton Oaks in the light of the Six Pillars of Peace, John Foster Dulles asserted that the Oaks agreement for a world organization is a *beginning* but falls short of the proposals for a peace based on spiritual principles.

Mr. Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council, described the agreement as an *achievement*, but one that poses for Christians a perplexing problem because it "partakes of a military alliance" and is "inadequately endowed with curative and creative functions."

Millions of Christians who support the Six Pillars of Peace, Mr. Dulles said, cannot, on the one hand, accept in silence the errors of commission and omission, but, on the other hand, he added, they must not, in search of perfection, withdraw support of the best which may now be practical.

"The essential is that before the war ends, steps be taken so that when the war condition dissolves it will be replaced by a peace condition rather than prewar anarchy," Mr. Dulles declared. "The Dumbarton Oaks proposals at least assure that initial step. Also the conditions they envisage, while imperfect, do permit of evolution toward a more adequate world structure. Therefore they can be accepted."

He warned, however that they can only be accepted as a beginning. "Next to doing nothing the worst calamity would be to regard what is now being done as ade-

quate," he said. "We must recognize that we face a continuing task. We must make up an alert public opinion which will steadily mold world organization into a form which will reflect more fully God's will for man."

Mr. Dulles said that the individual men and women of America are playing a decisive part in bringing the political leaders of the world to create a world organization for peace, and that the Protestant Churches played a leading part in creating "the ground swell" for a world organization.

After four years as chairman of the Commission, he added, he can now assert his faith in the Christian power of accomplishment as something proved.

CMH

Canon Robert D. Smith and Mrs. J. F. Higgins Get New Jobs

The Rev. Robert D. Smith has at the request of the board of directors of Church Mission of Help of New Jersey, assumed the executive direction and responsibility for promotion of the work of that organization, according to announcement reaching the National Council Church Mission of Help in New York. Canon Smith has been closely associated with CMH for several years as chairman of the Department of Social Service. He is director of the diocesan work of the Army and Navy Commission and worked closely with CMH as it made adjustments to meet the wartime demands.

The work of CMH in New Jersey is done from three offices in Trenton, Elizabeth, and Camden, staffed by case workers. An assistant to Canon Smith will be appointed in the near future, to have responsibility for case work supervision.

Another recent change considered of widespread interest is the appointment of Mrs. Joseph F. Higgins to be executive secretary of Church Mission of Help of Chicago. Mrs. Higgins has been on the staff of the Cathedral Shelter and St. Mary's Home for Children. She has a wide experience in social work with non-Church agencies, the Service Bureau for Women and later the Chicago Orphan Asylum.

LABOR

Divinity Students Presented To CIO Convention

Sixty-five divinity students, delegates to the National Religion and Labor Foundation's Seminary Conference in Chicago, were presented to the recent CIO convention by President Philip Murray.

Dr. Willard Uphaus, executive director of the Religion and Labor Foundation, was introduced to the CIO delegates and thanked them for the support given by international and local leaders of the CIO to the movement for Church-labor cooperation. He urged that this cooperation be extended to include all local churches and unions.

The seminary students' conference was

held in conjunction with the CIO convention, and many CIO leaders met with the seminarians or visited their sessions.

The conference was planned by students from Chicago Theological Seminary, Chicago Divinity School, Disciples Divinity House, Meadville Theological Seminary, McCormick Theological Seminary, and Seabury-Western Seminary, all in Greater Chicago, and was also attended by students from 16 seminaries in the East and Midwest.

At its final plenary session, the seminary group elected Herbert Fink, jr., of Yale Divinity School, New Haven, Conn., as its president, succeeding Jesse Cavileer of Union Theological Seminary, in New York City.

PROVINCES

New England Synod

Speakers at the two-day synod of the province of New England held in the St. Luke's Cathedral hall, Portland, Me., in October, were Bishop Sherrill of Massachusetts who gave a report on the work of the Army and Navy Commission; the Rev. Clarence W. Jones, field officer of the National Council, whose topic was "The Church in Alaska Today"; the Rev. John Mockridge, reporting on the experiences of a spiritual father at Rock Point School, Burlington, Vt.; and at dinner, the Rev. Otis Rice speaking on "Our Ministry to the Returning Service Men."

Reports were given of the Lenox School, the Concord Conference for Young People, the Rural Conference for rural priests and workers, the Groton Conference for faculty and college workers, the annual Vocational Conference, the Conference for the Increase of the Ministry, the Provincial Youth Commission and Provincial College Commission. Province I has pioneered in many projects, and \$1,000 was included in the annual budget for a semi-rural work.

Bishop Dallas of New Hampshire was elected president of the synod, succeeding Bishop Perry of Rhode Island, and the Rev. Canon Harold Belshaw of New Haven, Conn., is the new executive secretary.

Eighty women attended the New England Council of Episcopal Church Women, at the time of the synod, and were told by the Rev. Robert Rodenmayer of Northampton that a worship-centered parish depended upon worship-centered lives of its members. There were reports and discussion groups. A council-aided project, the Vacation Church School and Camp, was reported by Miss Barbara Hingston and Mrs. Genie Daly, secretary for rural education. Mrs. Amy Little of Hampton, N. H., reported on work with youth in the diocese of New Hampshire.

Other speakers were the Rev. Clarence Jones, the Rev. Dr. Mockridge of Vermont, who addressed the synod, and Mrs. Leigh R. Urban of Longmeadow, Mass., who directed attention to needed provision for those serving the Council in rural areas.

ARMED FORCES

Navy Appeals for More Chaplains

The United States Navy is continuing its urgent call for more chaplains. Capt. M. M. Witherspoon, district chaplain of the Third Naval District, has been appointed recruiting officer for the state of New York in a renewed drive to enlist chaplains for the Naval service. There is an immediate and urgent need for 433 Navy chaplains, Captain Witherspoon said.

While the Episcopal Church quota is more than filled, men applying will be admitted, if they fulfill the necessary qualifications, and entirely regardless of the quota.

PRISONERS OF WAR

War Prisoners Aid Headquarters Will Move to London

War Prisoners Aid headquarters and offices of Tracy Strong, director of the YMCA's work with war prisoners, will shortly be moved to London. Headquarters for the work has been in this country since early in the war.

Plans are also under way for enlarging the Paris office of the War Prisoners Aid to facilitate work with German prisoners of war in France.

RELIEF

New Winter Clothes For Russian Boys and Girls

The Cathedral of St. John the Divine, New York City, was filled on the evening of November 26th, for one of the most unusual services ever held in the Cathedral, where so many unusual religious events take place. The occasion was a service to inaugurate a Christmas drive for new winter clothing for Russian children in devastated areas. The drive is part of the effort of the New York Christmas appeal for Russian War Relief, of which Bishop Manning is honorary chairman.

More than 500 men, women, and children were in the long procession. Most of them carried carefully wrapped bundles of new garments. These bundles were laid before the altar, and were blessed by Bishop Manning. Among those in the procession, bearing bundles, were troops of Girl Scouts, Boy Scouts, members of the Junior League of New York, the Wacs, Waves, Spars, Army nurses, the Red Cross, the American Women's Volunteers, the National Security Women's Corps, and the Civilian Defense Volunteer Organization. Many of the clergy of the diocese of New York and neighboring dioceses were in the procession, preceded by students of the General Theological Seminary, and the Russian theological students living and studying in that seminary. Bishop Manning brought up the rear of the procession.

A memorable part of the service was the singing of the "Kotakian for the

Dead," in remembrance of the men who have fallen on the field of battle. This was rendered by a Russian choir of 65 men. The music of the "Kotakian for the Dead," like the other "Kontakia" of the Eastern Orthodox Church, is very ancient, the word itself, "Kotakian," meaning a parchment roll, on which the music was originally written.

JAPANESE-AMERICANS

West Coast Churches Prepare For their Return

Anticipated return of Japanese-Americans to the Pacific Coast brings to Christian churches the choice of either reopening 100 or more segregated churches or of integrating evacuees into Caucasian churches.

Government orders permitting the return of evacuees to their former West Coast homes are expected "at any moment" by church leaders, and they believe the solution of the church problem will depend on the general reception given to the Japanese-Americans.

Dr. Mark A. Dawber, secretary of the Home Missions Council, expressed the hope that the churches can avoid developing "Japanese denominational missions" by welcoming Japanese-Americans into regular membership. Indications are that a majority of communions will follow this course by not reopening segregated churches.

Because of the autonomous character of some local churches, however, a definite decision on the question will probably hinge largely on the prevailing friendliness or unfriendliness to the evacuees in a given community.

There is evidence that the "Little Tokyos" which made segregated churches a convenience and necessity will have disappeared forever. Much of the property has been sold. Negroes, Mexicans, and defense workers of several nationalities have moved into homes formerly occupied by the Japanese-Americans.

Of the 110,000 evacuated in April and May, 1942, of whom 70,000 are American citizens, 60,000 are still in relocation centers, with the number expected to return to the West Coast variously estimated at from 15 to 50%. Some 18,000 allegedly "disloyal" at Tule Lake, Calif., will never return, and a large number of the 25,000, mostly citizens, relocated in other sections of the United States, and of the 5,000 in the armed forces, may be expected not to return.

About 40,000 of the evacuees are Protestants, and a small number are Roman Catholics. No new segregated churches have been set up in communities away from the West Coast for resettled evacuees, although in some cases Caucasian churches have held special services either in Japanese or in English.

If the West Coast churches fail to reopen, the 86 ministers now in relocation centers may be expected to be temporarily out of jobs. Whether they, along with their

congregations, can be assimilated into Caucasian church life, church leaders feel, will be part of the entire program of relocation.

As for language difficulties, it is reported that virtually all the churches which began as foreign language missions have become bi-lingual in recent years. One-third of the evacuee ministers are Americans by birth and speak English.

George E. Rundquist, secretary of the Committee on Resettlement of Japanese Americans, has been on the West Coast for two months in behalf of the Federal Council of Churches and the Home Missions Council, meeting with church councils, government, and civic groups to insure a favorable reception for evacuees who may desire to return.

Presiding Bishop Sends Christmas Greetings

Presiding Bishop Tucker has sent a special Christmas greeting to Japanese-American evacuees in the relocation centers in various parts of the country. His message was sent early so that it could be distributed widely and used also in the news bulletins published in most of the centers. The message said:

"May I again this year send Christmas greetings to the Japanese in the various relocation centers.

"Christmas reminds us of the ancient promise of Peace on Earth to Men of Goodwill, through Him Who was born on Christmas Day.

"My prayer is that this promise may soon be fulfilled for you.

"Praying that God's blessing may rest upon you all, and that He, through Christ, will give you that patience and that goodwill, the reward of which is a peace which passeth human understanding, I am. . . ."

HOME FRONT

Baltimore Youth Week

By proclamation of the mayor, Baltimore observed the week of November 26th to December 3d as Youth Week, as part of the program under the direction of the Mayor's Youth Commission to combat juvenile delinquency. Major emphasis of the first part of the week was placed on the need for adult leadership and responsibility in youth activities. Parents were urged to open their homes to groups of young people for recreational purposes. Sermons were preached in churches throughout the city on November 26th on parental responsibility and care.

Every institution and organization that works with young people was called upon to participate in the week's program. The Episcopal Church provided as part of its program a noonday service at Old St. Paul's on Wednesday, November 29th.

Climaxing the week's activities was a Youth parade on the afternoon of December 3d when all young people in the city marched from City Hall Plaza to the Fifth Regiment Armory.

RUSSIA

Foreign Dignitaries Will Be Invited to Election

A number of foreign church dignitaries will be invited to Moscow for the election of a new Patriarch of the Russian Orthodox Church to take place January 31st. Included among these foreign dignitaries are Ecumenical Patriarch Benjamin, of Constantinople (Istanbul); Alexander III, Patriarch of Antioch; Patriarch Christopher of Alexandria; and Patriarch Timothy of Jerusalem.

Prominent Orthodox bishops, priests, and laymen from all sections of the Soviet Union will take part in the election and in subsequent ceremonies marking the installation of the new Patriarch.

Addressing the bishops' meeting, Metropolitan Alexei paid tribute to the late Patriarch Sergius and presented a report of activities by the Orthodox Church during the war. Other reports were presented by Metropolitan Nikolai of Kiev, who discussed current Church problems, and by the dean of the Orthodox Theological Institute in Moscow, who described the curriculum being used for the training of future priests.

Reports were also given by the editors of the *Journal* of the Moscow Patriarchate, and by Archpriest Nikolai Kolchitsky, general secretary of the Patriarchate, who discussed details of the forthcoming Church Council.

INDIA

Rev. George Van B. Shriver Arrives On Furlough

The Rev. George Van B. Shriver, the Church's representative in India, has arrived in the United States for a long past-due furlough. He was able to make the trip from Bombay in 35 days, which he considers is an exceptional record in war-time travel. This is his first visit to the United States in six years, and Mr. Shriver expressed astonishment at the evidences of the war effort here. He saw what seemed to him almost unbelievable production of ships and war material all the way from the Pacific Coast to New York, and his comment was that it is simply amazing, and that America certainly has nothing to be ashamed of in her war effort.

In India, war conditions have brought some of the same inconveniences encountered here, Mr. Shriver said; overcrowded trains, heavy traffic, both military and civilian, and in addition, the very serious situation resulting from tremendous increases in prices. Even the staple food, rice, is rationed, and prices on many commodities have gone up to four times their pre-war rates.

The real war sufferer in India, Mr. Shriver believes to be the Christian worker. In industry bonuses have been given to meet increased living costs, while all that the Church has been able to give its workers is an increase of one-sixteenth of their

meager stipends. This has resulted in malnutrition which is followed by malaria, and Christian work is actually suffering from this situation.

The greatest need of the Church just now, Mr. Shriver said, is more priests. In his own area, the Singareni Colliery district, he has discouraged the mass conversion of entire villages, because of lack of priests to develop and nurture the newly-baptized Christian natives. He told of 100 villages over a wide area, served by just three priests. Travel is by oxcart at two miles an hour, and adequate pastoral care is a physical impossibility. Native priests are being trained as rapidly as possible, but suitable men cannot be found, trained, and developed in numbers sufficient to supply the pastoral ministry which Mr. Shriver sees as the greatest need. After the war, he believes that a serious attack must be made on this problem, if Christianity is to grow in India, and he sees also the opportunity for a tremendous growth wherever it becomes possible to supply priests to evangelize the people, first, and then to teach and nurture them in the Christian faith.

HAITI

Thanksgiving Day Services

A beautiful and popular Thanksgiving Day service in Holy Trinity Cathedral, Port-au-Prince, has become a tradition. There was no falling-off this year either of interest or of beautiful and appropriate ceremonial. Interest is always created by the presence of the President of the Republic and that presence has become almost a tradition.

The American Ambassador, the Hon. Orme Wilson, standing at the entrance of the chancel, after the entry of the choir of Haitian boys, read President Roosevelt's proclamation. Then the Prayer Book service followed. The dean of the Cathedral, the Very Rev. Elie O. Najac, read the opening sentences and Lord's Prayer; Maj. Roy Peterson, USA, military attaché, a vestryman of St. Paul's Church, Council Bluffs, Iowa, read the Lesson, and the dean of the Theological Seminary, the Very Rev. John G. Dahl, read the prayers.

Bishop Voegeli preached the sermon, the first part of which, in French, was addressed to the President. Bishop Carson said the concluding prayers at the high altar and pronounced the benediction. Then followed one verse of the Star Spangled Banner and one verse of the Haitian National Hymn.

President Lescot and his staff were escorted to the doors of the Cathedral by the two Bishops, the choir and congregation remaining to sing, *Onward Christian Soldiers*. The President left with the customary honors from the Palace Battalion and its band. The day was also Bishop Voegeli's birthday, saddened however, by news of the death of Bishop Harry Beal with whom he had worked prior to his coming to Haiti. To his regret he found it impossible to secure a "priority" so that he might attend the burial service of Bishop Beal at Ancon, Panama Canal Zone.

CHINA

Fr. Robert Wood Is Very Busy In His "Retirement"

The "retired" Fr. Robert E. Wood, is very busy in China, according to recent letters from him. He says that he has been asked to take a students' Bible class at the Chinese YMCA, "and a finer lot of young men it would be hard to find anywhere. Several of them have been attending services here at our St. John's Church. A number of grand young Chinese air pilots drop in here frequently. They are always a joy."

Fr. Wood tells also of the formation of a local Cornell University Club of about 40 members, half Chinese and half American. "I am a member," he says, "having graduated in the class of 1894, that is, 50 years ago. I greatly enjoy our monthly meetings."

Correction

Bishop Craighill of Shanghai calls attention to an error in a story sent out by the National Council, and printed in some of the Church papers, including the *L. C.*, November 26th, to the effect that Miss Margaret Montiero is homeward bound, flying from Kunming.

Miss Montiero is still working with the Rev. Gilbert Baker and the Chinese clergy at St. John's, and the student church, Kunming.

The error occurred through the fact that, economizing on cable rates, the message from China contained Christian names only. At National Council offices "Margaret" was interpreted to mean Miss Montiero. Later it was discovered that "Margaret" was the little daughter of a missionary of the Reformed Church.

CANADA

Church Appoints Woman As Chaplain's Assistant

The Church of England in Canada has, for the first time, named a woman as chaplain's assistant. She is Lt. Madeline Hawkins, of the Canadian Women's Army Corps, who will serve the Hon. Capt. J. S. Neff, chaplain at the corps' basic training center at Kitchener, Ont.

Lt. Hawkins is a deaconess.

NORWAY

More Clergymen Banished

Pastor Reidar Haug, former secretary to Bishop Eivind Berggrav, imprisoned head of the Norwegian State Lutheran Church, has been sent to Lillehammer, where about 50 rebel clergymen are now interned.

Three other Norwegian clergymen have also been banished to Lillehammer in recent moves by Quisling authorities to combat increasing opposition to the occupation regime in Church circles.

The Catholic Cause

By the Rt. Rev. Wallace E. Conkling, D.D.

Bishop of Chicago

THE CATHOLIC cause is not to be thought of merely as a party in the Church! Because parishes like this are "different," because groups in Church conventions and synods are different, because individuals in the Church follow different or unusual practices, and because such parishes, groups and individuals have often accepted "the party idea" and have taken labels with marked names upon them and fastened them on themselves and others, we must be careful not to allow the tragic mistake to be made that Catholic Churchman and parishes themselves accept a party label. It is bad enough for such to allow others so to tag and name. It is far worse when a Catholic Churchman willingly puts such on himself and accepts definition as a "party Churchman."

The Catholic cause is not a party in the Church. It is the cause of the whole Church. To identify it with a party position is to deny its very character, life, and purpose. It defines and claims not a part, but the whole.

A CATHOLIC CHURCH

If what a true Catholic holds is true at all it is true of the whole Church.

The Church cannot be Catholic in Faith for only a part of its members.

The sacraments cannot be real objective channels of grace for some in the Church and not for others.

A thousand priests cannot possess an indelible and valid sacrificing priesthood, with the power of absolution, and the other clergy of the Church be without it.

Our Lord's presence on the altar cannot be true in one Episcopal church unless it is true in all!

The Faith of the Church is the Catholic faith—the true faith and the whole faith. The sacraments are channels of grace for all. Every priest of the Church is a Catholic priest, or none of us are. Our Blessed Lord is present in the Holy Communion to be known and adored in every parish church by every Churchman.

It is not a question of vestments or of any other such externals, important, valuable, and helpful as these may be. It ought not to be necessary to state this, but foolish people so often show they think such things of the *esse* of Catholicism—candles, incense, silks and satins. Perhaps sometimes through human frailty Catholic Churchman have been to blame for this. But these things have been fought over, not because they were without value—but just because they were *signs* of something much more important; just because they did witness to a faith, a cause. Though to be sure a candle will burn you if you get too close, and a cope will torture you in Boston midsummer—yet in their place they can be relatively harmless and pretty. Many indulgent laity and clergy—even bishops—have accepted or tolerated them on this basis! More and more through

gracious tolerance have they been accepted—but only on the ground *that they mean nothing*. Thus more and more have "Catholic Churchmen" been accepted—because they were nice people who liked to go their own way in the Church without troubling others. After all, we say, there should be

¶ *This is the sermon preached by Bishop Conkling on December 3d at a service commemorating the centennial of the Church of the Advent, Boston. The text was: "Till we come, in the unity of the Faith and of the knowledge of the Son of God . . . unto the measure of the stature of the fulness of Christ" (Ephesians 4: 13).*

room in the Church for "all kinds"! Thus the Catholic cause has been relegated to the position of one of many accepted "parties." Thus the Catholic cause has been safely "insulated."

But the Catholic cause is not to be just a party. It is to be the cause of the whole Church. We hasten to add that this does not mean uniformity in details, in externals, in non-essentials. It does mean:

Full acceptance of the Nicene Faith—not as words but as realities, with their full import upon life and worship. It does mean the recognition of sacramental grace giving life to the whole membership of the Body, from the gracious bounty of our blessed Redeemer, by the power of the sanctifying Spirit, and made possible through the mediation of a divinely appointed ministry, called of God, and duly set apart by lawful authority and valid ordering.

This emphasis by the Catholic upon Faith and Orders and Sacraments (and note the true order of these) does not mean the loss of the vital evangelical spirit. God forbid! As A. E. J. Rawlinson, Bishop and learned theologian of the Church of England, has stated, "There is ideally no opposition or antithesis between 'Catholic' and 'Evangelical.' If Catholicism has ever in any degree failed to be Evangelical, it has to that extent and in that degree failed signally to be true to its vocation."

A Catholic who is not an evangelical is one with the fire gone out.

An Evangelical who is not a Catholic is one who is all on fire with only a partly filled fuel bin.

Nor does it mean the absence of a true liberalism. Such a Catholic would have degenerated into sectarianism. But liberalism is an *attitude* toward truth. It cannot change truth; nor can it ever require or permit the denial of truth.

VIGOR AND CONVICTION

If such be the program of the Catholic cause of the Church—to possess and vital-

ize the whole Church; what must it require of those who are identified with it?

First of all, the wholeness of the cause must be seen clearly and held firmly; and there is grave need for this today, for the light of the cause has been dimmed and restricted. The lamp bulbs have been tinted.

Secondly, with the regained vision and rekindled conviction, must come also again greater missionary fervor and zeal for the cause.

There are many faithful souls at prayer, frequent at the altar, living devout lives, accepting the path of discipline, generous in alms and service.

There are indeed many such, but—*too few!*

To a program of vigor and conviction must Catholic Churchmen rally both in personal life as individuals and as a body.

Too long have the many slumbered, indulgent and indulged.

THE ADVENT

This parish has made a glorious contribution in the century past—many were the wounds borne, many the obstacles overcome.

It would be easy to rejoice in a happy centenary when all—or most—men speak well of you—when perhaps you may by some be regarded as a bit eccentric, but harmless!

If such were true the Mass today should not be one of Solemn Thanksgiving. It should instead be a Requiem.

There are yet many battles to fight, many wounds to bear, crosses to be carried—above all, *work* to be done.

Our chaplains with the Forces tell us on all sides of the appalling ignorance of the men, not only those of the general rank and file but even our own youth of the Church. They are disgracefully ignorant of the faith. They know nothing of God, nor how to worship Him. They have no knowledge of the nature and the lifegiving function of the Church.

There is indeed much to be done. For you—for us all—the road lies open. Ours is a great opportunity. Not in negative tactics, trying frantically to prevent the Church from a denial of her very nature as in such strange schemes recently before us supposed to create unity (as if unity was something one could *create!*). Not as obstructionists—but rather as a strong constructive force with a truth to proclaim, a witness to give.

UNITY WITHIN THE CHURCH

Let not the many honest and good friends in the Church who think differently make the mistake of thinking that Catholics speak or act thus in condemnation and without charity.

We simply believe very strongly, truly, and without doubt, that this cause is right. If we cannot prove ourselves and our

cause in their sight, we ask for nothing but their pity. We, and not the truth, will have failed.

Nor need we think the path ahead must mean conflict in the Church and the return of old antagonisms. Much has been added to enrich our fellowship together. The general molding of the Church, through the Tractarian Movement and its heirs in succeeding decades, has brought to the Church a deeper sense of her mission. The growth of forbearance among the differing groups within the Church need not mean a failure to witness to truth on

the part of any. It may surely be due to the heightening of spiritual ideals. The life of many individual souls has been deeply quickened and corporate loyalties greatly enriched.

Thus the path for the future need not mean bitter conflicts amongst us, but rather it calls for the witness of true Catholic life in steadfastness, in sincerity, and purposeful; molding further the mind and action of the whole Church.

The long line of leaders and heroes beckon us onward; those of the Mother Church and of the Church here in our

own land—Seabury, Hobart, DeKoven, and Huntington and many devout priests and laity, among them those who have served our blessed Lord here in this parish.

The path lies open. The task is yet to be done. For us it cannot be finished, nor for those who take up the light after us. *Until the full faith is known, and believed, and lived.*

This, my brethren, this, and nothing less, is the cause we call Catholic! *This* we believe to be the cause of our blessed Lord, and of His body on earth—the Church!

The Returning Christ

II. His Coming in Power

By the Rev. Carroll E. Simcox

Episcopal Chaplain, University of Illinois

IN SOME cases the best way of arriving at the truth about a character in history is to judge him by the testimony of his enemies. Certainly this approach is helpful in the case of our Lord. Bernard Shaw, who boasts with some justification that his way of joking is telling the truth, has reminded us that "Gentle Jesus, meek and mild" is a snivelling modern invention, with no warrant from the Gospels." This is true. Nobody would have bothered to suppress a harmless Galilean rabbi. The public-minded men and responsible citizens who engineered the judicial murder of Jesus thought Him anything but harmless. From their point of view He was doing serious harm, He would do more if not disposed of, and He was dangerous *because He was powerful*. They saw Him as a most formidable menace. They were uncertain what His power was, but they were impressed and alarmed by its reality. They acknowledged that He cast out devils. All they could make of it was that He did it by the power of Beelzebub—in other words, that He was in league with the devil. One thing they did not question: He had supernatural power. They saw it, and trembled.

Not only that, but He claimed such power. What was this He was saying? "Ye have heard that it was said by them of old time. . . . But I say unto you" (St. Matthew 5:21-22). "I am the resurrection and the life" (St. John 11:25-26). And what were these things He was doing? He healed the sick by the power of His word; He even raised the dead; He behaved in the Temple as though He owned the holy place (St. Matthew 21:12-13). They dared not let His claims go unchallenged. They had to discredit Him at any cost. But their desperate actions reveal their real beliefs about Him. They believed that He could pull down their whole world around their ears. No less a personage than the high-priest declared that He must perish before His mysterious power destroy the nation (St. John 11:47-50). It was no weakling who kindled such a fire of fear in the breasts of the mighty.

Why, then, have we so generally mis-

understood this? How did the "meek and mild" legend ever get started? The answer is simply this: Jesus, unlike other potentates, was also humble and gentle. He lacked those attributes which have always been the badge and sign of the man of power. He used His power uniquely, so uniquely that the world at large has failed to recognize it as power. He used His power not to destroy but to save, not to exalt Himself but to exalt others. One of the taunts hurled at Him upon the Cross was "He saved others; himself he cannot save" (St. Mark 15:31). Unintentionally the revilers spoke the truth. Could He save Himself? Yes and no. "Legions of angels" were at His command had He chosen to call them (St. Matthew 26:53). But in another sense He could not save Himself. For that would have defeated His purpose; He would thereby have denied Himself, and that is one thing even omnipotent God cannot do (II Timothy 2:13).

It appears, then, that the power of Jesus was, and is, unique. He is the highest of potentates but the only one of them who cannot deny Himself. That means that His power, though unlimited in itself, He cannot or will not employ for His own selfish ends. He uses it only in the service of others. And because this use of power was so unprecedented the world mistook it for weakness and helplessness. This misconception dates from Calvary. Up to that time no one, friend or foe, who had seen Him in action had any doubt of His power. But when His enemies saw that He died as other men die they were vastly relieved. His power was bogus after all; for He could not save Himself, and of course a man who cannot save himself obviously has no power. And somehow this fallacious conclusion of His enemies infected the minds of some "even of the very elect." Hence the "meek-and-mild" idea with all its ramifications.

Let us understand this: Jesus had supernatural power and He used it freely. He never denied it or concealed it. His many *dynamis*—"works of power"—were wrought in the sight of all. He acknowledged that there was power in His Name by which even others could cast out devils

(St. Matthew 7:22). When a sick woman desired to touch His garment, believing as she did that she would thereby be healed, He commended her faith and thus affirmed that her astonishing belief was sound (St. Matthew 9:20-22). He rebuked the cities of Chorazin and Bethsaida for not recognizing the works of power He had done in them (St. Luke 10:13). He rebuked His disciples for being afraid of a storm at sea when He was present with them: they ought to have known that His power would quell the tempest. Some critics would confine His power to the realm of mental and spiritual influence alone; they cannot accept as authentic His "nature miracles." But to cut these away from the record is to mutilate it beyond all integrity. Certainly He *claimed* such power, and if His claim was false we cannot worship Him or even respect Him.

But the important thing for us is that He exercised power "with a difference": always for others, never for Himself. Is this not in itself the greatest of His miracles? Which of these mighty works is the more impressive: His raising of Lazarus from the dead, or His refusal to summon the legions of angels when He faced the Cross? Think about it.

The world has always assumed that power consists of three ingredients: the power to destroy, the power to seize, and the power to enslave. These are the three elements of "power-politics." Sometimes, in fact usually, we cover these nasty things with fig-leaves, especially when we ourselves are the power-politicians or at least belong to their gang. We set our poets and phrase-makers to work, and lo! the power to destroy becomes "survival of the fittest" (and we are the fittest); the power to grab becomes "enlightened self-interest"; and the power to enslave becomes "the white man's burden." There was a good deal of that sort of thing even in the ancient pagan world that was not tormented, as Christendom has been, by a Christian conscience. Evidently the best men have always sensed that if they are to enjoy the indulgence of naked power they must find some moral justification for it. Virgil, beholding the world prostrate before Rome's legions and being himself a

pious man as well as a patriot, pacified his conscience and that of all kindred spirits in Rome with such majestic moralizings as this: *Tu regere imperio populos, Romane, memento; hae tibi erunt artes, pacique imponere morem, parcere subiectis, et debellare superbos.* "Be it thy charge, O Roman, to rule the nations in thine empire; these shall be thine arts, to impose the law of peace, to spare the conquered and to beat down the proud." (*Aeneid* 6: 851-853). Ah yes: all the proud must be beaten down except ourselves! The poets and philosophers could salve their consciences with reflection upon the blessings of the *Pax Romana* even for the conquered; but it was the politicians who really decided how the power was to be exercised, and imperial power must be judged not by what its poets say but by what its politicians do. We have Virgil's handsome words about how the Roman power *ought* to be administered. But how did the victims themselves feel about it? We don't have much from their side of the case, naturally, for the poets and chroniclers were on the Roman side. But Tacitus preserves to us an illuminating remark by a British chieftain, who looked with heavy heart upon what the Roman "civilizers" had done to his land: *Ubi solitudinem faciunt, pacem appellant*—"They make a wilderness and call it peace!" (*Agricola*, 30.) Well, that is what the world expects of powerful people. And it expects them to be ruthlessly acquisitive, to excel in what Ovid calls *amor sceleratus habendi*—"the wicked love of possessing." He is powerful who grabs with success and keeps what he grabs. He is powerful who can make other people his doormat and make them like it.

In such terms as these men have always conceived of power—and still do, *with this notable exception*: people who take

Jesus Christ seriously seem inclined to another way of thinking. Granted, some very eminent Christians have been notorious power-politicians and even the Church as a whole has behaved, at times, in a way that would make a modern soulless corporation blush with shame. But in such cases it is legitimate to argue that the offenders have *not* taken Christ seriously. Their works are proof.

The truth is that Christ our Lord set afoot a mighty revolution in men's thinking about power, and it is still going on. The best discussion of this that I am familiar with is the late Canon B. H. Streeter's chapter on "Creative Strife" in his book *Reality*. "The power to do or get the particular things he wants to do or get is everyman's desire," he remarks, "but sheer Power—hard, empty, hectoring Power—is the day-dream of the down-trodden." People who worship Power are they who feel their own lack of it. The history of the Nazi cult of Power in our own time provides most impressive evidence of this.

Jesus felt no lack of power in Himself. He did not need to grasp at it, for it was already His and He knew it. He "knowing that the Father had given all things into his hands, and that he was come from God, and went to God, riseth from supper, and laid aside his garments; and took a towel and girded himself" to wash the disciples' feet (St. John 13:3-4). Here is the perfect example. He knows that the Father has given all things into His hands; therefore He need not stand on His dignity, He need not fear losing face in performing an act of lowly service.

Canon Streeter says further: "Historic Christianity developed in an enslaved world which naturally thought of God as the imperial Cæsar of the Universe, and neither the Church nor the world it tried

to teach could easily think otherwise. But the conception of the divinity of Christ—whether metaphysically justifiable or not—meant that the word divinity must ultimately acquire a significance absolutely irreconcilable with the old Hebrew and pagan view of God. 'The kings of the Gentiles lord it over them . . . but I am in the midst of you as he that serves.' Slowly through the ages the word divinity has changed its meaning. Today men think of the King of kings less and less in terms of Cæsar, more and more in terms of Christ; they see in the moral grandeur of a heroic death, not the humiliation, but the majesty of God."

Power of the Cæsarian type always hangs itself when given enough rope—and, ironically enough, it is always striving to seize enough rope! The shrewd Talleyrand, who was no moralist, reminded Napoleon, "You can do everything with bayonets, Sire, except sit on them." All history replies *Amen*. The pursuit of power for its own sake, or for the sake of one's own clan at the expense of the rest of the world, always ends up in a blind alley.

Moreover, Christ gave the world a demonstration of power that it cannot forget. After 19 centuries we are only beginning to see what it means. The influence of His example is changing our way of thinking about power and consequently our way of using whatever power we have.

We are learning, as the Holy Ghost takes the things of Christ and shows them unto us (St. John 16:14), that intelligence is a more powerful weapon than the sword, and that love is more profound than intelligence. "Christianity taught men that love is worth more than an intelligence," says Jacques Maritain. Yes, but it may be more exact to say, Christianity *is teaching* men this lesson. The world as a whole has yet to learn it; hence our wars and rumors of wars. Our Western civilization has reached the point of believing that intelligence is more potent than brute power, and for that reason our Western civilization is against Hitler and his neo-barbarism. But it has yet to learn that love is mightier than intelligence and that unless intelligence is subjected to love it serves only to make us more destructive beasts. Our world can learn this lesson only through the quiet but ultimately invincible tutelage of the Holy Ghost.

We are constantly moving away from Jesus in time. As a character in history He grows more and more ancient. But we are moving toward Him in wisdom and power if we are growing at all in wisdom and power. Why does it take so long? Because we are so reluctant to learn and so slow of heart to believe. But if and when the time does come upon earth when "nation shall not lift up arm against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig-tree, and none shall make them afraid" (Micah 4:3-4) then we shall realize that Christ was right; and we shall see His own prophecy fulfilled in a way perhaps unexpected but none-the-less wonderful: "And then shall they see the Son of man coming in a cloud with power and great glory" (St. Luke 21:27).

BEING AN ARTIST

AT NIGHT you dream of bearded men,
Who pass you while you pray,
Peering at work that cost you months—
With never a word to say.

Your breakfast is a lotus bloom,
Your drink, the sky's blue wine,
Your bread is fleeting sunshine on
A purple Appenine.

You ride down town on a caravel,
And walk the streets dream-shod.
You are borne up towers of glass and steel
To get a glimpse of God.

You turn from the dull-eyed homeward crowd
That from every doorway spills,
To watch the day fold her orange fan
And slip behind the hills.

Sundays, you kneel with reverent heart
To hear a chanted prayer,
While you watch the slow light come upon
The silk of a choir boy's hair.

CHARLES BALLARD.

Thank God for Each Other!

BISHOP CONKLING's centennial sermon at the Church of the Advent, Boston, is interesting reading for Churchmen of every variety. Like the Statement of Purpose of the Episcopal Evangelical Fellowship, it is one more evidence of the drawing together of the various kinds of Churchmanship which, we believe, has characterized the Church's life during the current century.

We would be far from asserting that all the old bitterness and acrimony has disappeared. It might even be a misfortune if it were all to go, for this is more likely to be an evidence of evaporating conviction than of enlarging charity. But we do believe that the three types of Anglican thought are growing to understand each other better; and we hope that this understanding is issuing in a new kind of Churchmanship (and yet, perhaps not so very new after all) which holds in balance the positive elements of all three.

All three kinds of Churchmanship are answers to the outpouring of the Holy Spirit. With much oversimplification, it may be said that Catholicism emphasizes the work of the Holy Spirit in and through the Church, in ministry and sacraments; Evangelicalism emphasizes the work of the Holy Spirit in and through the individual, with a special relation to the Bible; and Liberalism emphasizes the work of the Holy Spirit in the development of natural science and human culture. Since it is the same Spirit that worketh all in all, it seems to us that the good Churchman of one tradition is bound to recognize the work of the Holy Spirit in both of the others. The much-discussed Anglican "comprehensiveness" must, it seems to us, consist in just that: the recognition for what it is of the work of the Holy Spirit wherever it is. This the Church as a whole has always done; but individual Churchmen have often failed to do so.

There is another kind of comprehensiveness which is moral and spiritual failure: the failure to bear witness to the truth we hold for fear that it will arouse controversy. And there is an organizational comprehensiveness which is a danger to the life of the Church: The departure from God-given

convictions in order to include a larger number of men and opinions. Sometimes one finds people asserting, with pride, that this is the character of Anglican comprehensiveness—the ability to ride off in several directions at once.

This, we feel, is not comprehensiveness but confusion. It is the sort of confusion which characterizes the general field of American non-Roman Christianity today, and it seems to us that the confusion would be neither lessened nor made more endurable by any efforts at organizational union which did not follow definite agreement on Faith and Order. No, the kind of comprehensiveness which should be the goal not only of Anglicanism but of all Christendom, must be the joyful recognition of the work of the Holy Spirit, wherever it is found.

Among our own schools of thought, we believe that the Catholic who fails to know and appropriate for himself the values of Evangelical and Liberal Churchmanship is thereby a poorer Catholic and poorer Christian; and similarly, the Evangelical or Liberal who fails to know and appropriate for himself the values of the other kinds of Churchmanship is a poorer Christian. All that is of God, and of the truth, in any of these schools of thought can be held by one man just as much as by one Church.

How about ritual? Can one be both an extreme ritualist and an extreme simplifier of ritual? Obviously, one cannot both wear and not wear Eucharistic vestments at the same time. But one can, we feel, recognize the propriety of the widely differing ritual emphases of our parishes and enter enthusiastically into the worship experiences of those whose ritual is at the opposite extreme from one's own. Perhaps it is unfortunate that there is not a hard-and-fast rule about vestments and ritual acts, comparable to the Church's strict regulations as to the words of the services. For a great deal of unnecessary time and thought is spent on changing high parishes to low and back again, with accompanying distress to the laity. There is even a serious danger that Catholicism may become, as in isolated cases it seems to have become, identified with a certain kind of ecclesiastical haberdashery. And it is a strange and humiliating fact that the bitterest controversies of all seem to center around just such trifles. Denial of the Nicene Creed means nothing, it would appear, in comparison with the question of whether or not to genuflect in the middle of it.

Let us not conceal our own preferences: to surround the principal service on Sunday with gorgeous vestments and dignified, meaningful ritual seems to us to be as natural and inevitable as to wear dress-up clothes, and observe strict etiquette at a formal dinner. The God we worship is the one who made the awesome majesty of the Grand Canyon and the delicate prettiness of a snowflake, and it seems to us that something of each must be preserved in a service dedicated to His glory.

And yet the same God came to earth in great humility and set a little child before His disciples as their teacher in simplicity. We remember a service on shipboard in which the priest (an Anglo-Catholic) wore only his street clothes and a little pocket stole, celebrating on a plain table. God came to that altar too, and His coming in such circumstances

The Collect

Third Sunday in Advent

December 17th

IN TODAY'S Collect the primary reference is to St. John the Baptist, the messenger sent to prepare the way for Christ. We pray that the ministry may effectively do today what the Forerunner did in his time. As we use the Collect let us ask ourselves if the phrase "hearts of the disobedient" may not apply to our own selves. Have we been completely obedient to all God has asked of us? Have we tried to the full to be acceptable in God's sight? The first and second Advent Collects have pointed to prayer and the Scriptures as two of the ways to help us gain eternal life. Today we are shown that heeding the Church's ministry is another help. As we make our Communion let us resolve to turn in complete trust to the Church's teachings and follow them without reservation, that we may be accepted by Him Who comes to be our Judge.



Somewhere in the Pacific.

DEAR FAMILY: This is my first opportunity to resume this occasional letter to the readers of THE LIVING CHURCH. Since my last letter I have travelled several thousands of miles by plane in the Pacific area, crossing the international date line once, the Equator thrice, and the last year's itinerary of Eleanor Roosevelt innumerable times. Everywhere I was flown swiftly, safely, and efficiently by Navy and Marine pilots, often skirting enemy territory just out of range of anti-aircraft fire, without any accident or mishap. They are fine fliers, these boys, many of them scarcely old enough to be trusted with the family car before they went into military service, but now able to pilot a large transport plane or bomber with expert skill.

I have just returned from Peleliu, in the Palaus, where I spent the better part of a week. I arrived there after the assault phase, in which the First Marine Division, veterans of Guadalcanal and New Britain, covered themselves with glory but at the cost of heavy losses. Most of the island had been secured, but there remained a stubborn pocket of Japs in the rugged central part of the island, where the Army units that had relieved the Marines were engaged in a dogged effort to clean out the enemy cave by cave. There was still plenty of action going on in this area, and more than once bullets from enemy snipers and missiles from heavier weapons caused damage in the camp area where I was billeted. One night, in fact, a bullet went through my tent, rattling the mess gear hanging over my bunk and flattening itself against a rock beyond.

The Peleliu attack has doubtless been thoroughly reported in the papers and on the radio, so there is no need for me to recount it here. Anyhow, it was all over except the mopping up before I arrived, so I could not give a first-hand account of it. But what impressed me most was the rough and difficult character of the terrain, with a forbidding reef, jagged coral beaches, and farther inland, precipitous hills honeycombed with caves, ideal for defense and extremely difficult to attack. Mangrove swamps and tangled underbrush added to the obstacles, while on the beaches and in the open areas, where the trees had been felled by preliminary gunfire, the sun beat down and was reflected back from the white coral to generate temperatures that often exceeded 125 degrees. Later, torrential rains and high winds hampered both the fighting and the landing of supplies. The wonder to me is not that the seizure of Peleliu was so difficult and the losses so heavy, but

brought a keener sense of His loving-kindness toward men, perhaps, than we would have felt in more typical circumstances.

We are guilty of a digression, and suspect that many a reader is following the digression with more interest than the subject—such is the mysterious power of the trivialities of ritual!

To return to our main subject: if the Church is to grow to the fullest measure of its stature, and if the members of the Church are to fill their best and most Spirit-filled role in its life, heed must be paid to the call of Bishop Conkling for a Catholic Movement untainted by partisanship and unswervingly loyal to the great verities for which the Church stands. Every leader of a movement in the Church speaks not only to those of his own "party," but to the whole Church. We can all thank God for each other, and for the riches we should have lost had not the other "parties" preserved them for us.

that it was possible to take the island at all against the bitter and well-organized Japanese defenses.

One incident of the assault will bear repeating here, because it shows an interesting by-product of missionary work. A Korean prisoner was captured, and was being questioned by 2nd Lt. William A. Linton, jr., son of a Presbyterian missionary who was brought up in Korea and speaks the language fluently. The prisoner said that in a certain cave there was a large group of Korean laborers, abandoned by the Japanese, who would surrender if they could be assured of fair treatment. The prisoner was sent back into the cave to give them that assurance, and to persuade them to surrender. He returned shortly, saying that they wanted further assurance from the American authorities themselves.

Thereupon Lieutenant Linton, unarmed and carrying only a flashlight, accompanied the prisoner back into the cave and addressed the Koreans in their own language. Surprised at this, the Koreans questioned the lieutenant; and when they found he was the son of the missionary who had worked among them for many years several of them came forward with tears in their eyes and embraced him. As the result, Marines who were standing by the cave entrance covering it with their rifles, were surprised to see Lieutenant Linton come out of it with 49 Koreans—a record "capture" of prisoners by one man in the Pacific area.

As my principal task was to familiarize myself with the terrain and the various phases of the attack, for historical record purposes, I covered virtually every foot of Peleliu (except the part still held by the enemy) and adjoining Ngesebus islands by jeep and on foot, and flew over it at low altitude in a small plane. In addition, I flew in a speedy light bomber over Babelthuap, Koror, and the rest of the Palaus still held by the enemy. All in all, I got a pretty good bird's-eye-view of these islands, which were closed to Westerners for over 20 years until the Marines began the process of reopening them on the historic date September 15, 1944.

Before I left, I made a pilgrimage to the American cemetery on Peleliu where so many of our boys, including no doubt the sons and husbands of some who will read this column, lie buried. It is a quiet spot, reverently and carefully tended, with rows of neat crosses. Each is marked by the name, rank, and serial number of the marine, sailor, or soldier buried there. I understand that the service of blessing this hallowed spot and the successive burial services, conducted by clergymen of many faiths (including one priest of our own Church), were reverent, dignified, and impressive. It may comfort those who have lost loved ones on this hot, bleak island to know that they were buried among their friends and companions with full religious ceremonies, and that their graves are well tended and adequately marked. They died bravely in a worth-while cause; may they rest in peace.

CLIFFORD P. MOREHOUSE.

Clergy vs. Laity

A PRIEST writes: "I wonder what your readers' reactions have been to the articles by Fr. Cirlot. I do hope that you will not let him torture us for so long a period again. . . . I gained very little from them . . . and wonder what some of our lay people got out of the articles."

A layman writes: "The series of articles by Fr. Cirlot was excellent. Keep up the good work."

These two letters are fairly characteristic of those we have been receiving about the series—the clergy considered it much too tough; the laity thought it tough, but rewarding. There have been, of course, exceptions on both sides. One priest writes: "I have read Fr. Cirlot's articles with the greatest possible interest, and with almost complete agreement, . . . and I heartily congratulate you on having secured and published them."

The Chalice,- and Lipstick

It all seems to have come to a head within the last few weeks. We knew of the rumblings,—and our ears were sympathetic with all that he heard,—but we had no feeling of being led to come out definitely about it until Altar Guild women, faithful souls, could stand no more, and when they wrote in to us, beseeching our help and the space of our weekly column, then it was we reached for our stubby pen and took up the cudgels for them, and we align ourselves shoulder to shoulder with them in support of their grievances.

Lipstick, that stuff which we see women touching themselves up with quite openly in public, seems to be a greasy and highly colored substance which, while deluding women into the idea that it enhances their facial attractions, still has the miserable tendency to stick on or leave its imprint on whatever it touches, be it a man's face,—or, to more definitely concern us Church people, The Chalice from which we receive the Sacred Blood of Jesus in Holy Communion, which use makes The Chalice a Sacred Vessel, doesn't it? Think then of a line of women and girls, at the Altar Rail, each contributing her share of red, messy, greasy smear to the sides and lip-touching space on that Holy Cup, besmirching not only the Sacred Vessel with its Sacred Content, the lips of all who follow, but, a bit later, going farther and well nigh ruining the lovely linen purificators given by others as memorials, perhaps, and as holy gifts to the work and worship of our Church.

Now, we have sense enough left to realize that all of this has developed entirely through thoughtlessness,—for many lovely women and girls have quite unconsciously and out of long habit forgotten some of the backfires that can develop from their lit.le vanities. Courageous priests are beginning to find it necessary to speak rather definitely on this subject to their parishes. After what has been written in to us on this subject, we, too, are convinced that something positive needs to be said to those of our Episcopal women and girls who, without realizing it, have been contributing to a not-too-nice situation, merely because they seem to feel that they do not have left enough natural beauty to appear even at Holy Communion unless with the impressive bulwark of—LIPSTICK!

Out of reverence to Our Lord, and the Sacred Vessels used to convey His Sacred Blood to His followers, we therefore suggest that Episcopal women refrain from the use of lipstick before coming to their communions.

Ammidon & Company.
Horace L. Varian
31 S. Frederick St., Baltimore 2, Md.

CHICAGO

Church of the Ascension Honors Rev. W. B. Stoskopf's 35th Year

One of the longest continuous pastorates in Chicago was honored December 3d at the Church of the Ascension, Elm and La Salle streets, where the 35th anniversary of the institution of the Rev. William Brewster Stoskopf, as rector was celebrated.

December 3d marked the anniversary of the first Sunday services he conducted on the first Sunday in Advent, 1909. The actual service of institution took place on St. Andrew's Day, November 30, 1909, with the late Rt. Rev. Charles P. Anderson, Bishop of Chicago, officiating. Assisting at the solemn High Mass were two priests of the diocese who later became bishops—the late Rt. Rev. George Craig Stewart, then rector of St. Luke's parish, Evanston, and the Rt. Rev. Walter Taylor Sumner, late Bishop of Oregon, and at that time dean of the Cathedral of SS. Peter and Paul, then standing at Peoria Street and Washington Boulevard.

Because of Fr. Stoskopf's recent illness, observation of the anniversary was simple. He preached at High Mass on December 3d and on December 10th, at the 7:30 P.M. Choral Evensong, the choir will render a sacred concert in his honor. It will be followed by a tea and reception in the parish house. The choir will be augmented by a string orchestra and the first public performance of Clinton Seeley's "Psalm One" written for the occasion will be given with Robert G. Heffner as soloist.

Dr. Stoskopf came to Chicago from Trinity, Bridgeport, Conn., where he had been rector. He is an alumnus of Yale University and of General Theological Seminary of New York. He has held several positions of honor in the diocese, and has been dean of the delegation to the General Convention for several years.

TEXAS

Women of St. Paul's, Orange, Organize Evening Guild

A Church organization for women who work, or who for various reasons cannot meet during the day, has been started at St. Paul's Church, Orange, Tex., and it has been named "Canterbury Guild."

At the organization meeting the women represented such vocations as accountants, teachers, government employees, housewives, insurance secretaries, file clerks, physical education instructors, and mail clerks.

The Guild will meet every Tuesday evening, and its program thus far includes care of the altar, furnishing a set of china for the parish house, remodeling and furnishing a living room in the rectory, providing new altar linens and hangings.

Members undertake to raise money in various ways, such as selling cookies, crocheted purses, and cup towels. The guild undertakes also to publish the weekly parish paper. Once each six weeks, the guild plans to eliminate its business meeting and

spend the evening in cleaning the church, polishing the brasses, waxing the wood, sweeping the chancel floor, etc.

MILWAUKEE

Church at Lake Geneva Named in Will

The Church of the Holy Communion, Lake Geneva, Wis., has been named to receive a substantial legacy from the estate of Mrs. Mary Gridley Bell. The estate has been estimated as exceeding \$125,000.

Blind Deaf Mute Confirmed

A woman who is deaf, dumb, and blind was confirmed recently by Bishop Ivins of Milwaukee. She was one of a class of eight deaf mutes presented by the Rev. A. G. Leisman at St. James' Church, Milwaukee.

NORTHERN MICHIGAN

Vern Swartsfager Ordained Deacon

Vern Swartsfager, who for the past year has been layreader in charge of Christ Church, Calumet, Mich., was ordained deacon by Bishop Page of Northern Michigan, on November 26th in the church which he has been serving. He was presented by the Rev. W. P. D. O'Leary, rector of Trinity Church, Houghton, Mich. Bishop Page preached the sermon. Members of the Junior Brotherhood of St. Andrew Chapter at Houghton served as acolytes. The crucifer was Theodore Alt, a student at Ripon College, and past director of the senior young men's chapter of the Brotherhood at Calumet. Marvin Korinke, organist at Trinity Church, Houghton, assisted with music of his own composition at the Communion.

Before becoming a candidate for Holy Orders, the Rev. Mr. Swartsfager had served for three years as field secretary for the Brotherhood of St. Andrew traveling extensively and visiting nearly every army camp in this country. In Louisville, Ky., he was an active layman in Christ Church



BSA LEADER ORDAINED: Left to right, Rev. W. P. D. O'Leary, Bishop Page, and Deacon Swartsfager.

DIOCESAN

Cathedral. Before entering upon his Brotherhood of St. Andrew work he was engaged in newspaper work as a news and sports writer.

The New Testament used by the Bishop at his ordination was provided by the senior chapter of the Brotherhood of St. Andrew at Holy Trinity, Iron Mountain, Mich. The Rev. Mr. Swartsfager will continue as minister-in-charge of Christ Church, Calumet. He has a wife and four children. His first introduction to the diocese of Northern Michigan was as an instructor at the Fortune Lake Summer Conference in 1943. In the fall of that year he visited seven parishes and missions organizing 11 chapters of the Brotherhood of St. Andrew. He has been appointed by Bishop Page as one of the diocesan youth advisors.

MASSACHUSETTS

\$7,316.55 Memorial Fund

The Eva Downing Corey Memorial Fund amounted to \$7,316.55 when presented by Miss Laura Revere Little, its chairman, in the Cathedral Church of St. Paul, Boston, on November 15th, the 67th anniversary of the Massachusetts branch of the Woman's Auxiliary. The interest of this fund, for which subscriptions continue to be in order, will be added annually to the United Thank Offering of all the women of the Church, and will not be credited to any one diocese. Bishop Sherrill was the celebrant at the Corporate Communion, assisted by Bishop Heron, Suffragan of Massachusetts, the Rev. Dr. Henry B. Washburn, executive secretary of the Army and Navy Commission, who also was the preacher, and the Rev. Harold Bend Sedgwick of All Saints' Church, Brookline, of which Miss Corey was a parishioner.

In the short service of Remembrance, the Book of Remembrance was carried to the altar by Miss Elise G. Dexter, assisted by Miss Josephine F. Bumstead and Miss Marian Stott. In the afternoon, the Rev. Dr. Richard S. M. Emrich of the Episcopal Theological School faculty, Cambridge, gave a eulogy. A reception and tea closed the day.

SOUTH FLORIDA

Series of Area Meetings Held For Bishop's Men

Under the leadership of the diocesan committee on Laymen's Work, the South Florida program for 1944-45 was begun with a series of area meetings for the Bishop's Men throughout the diocese. In each of the congregations of the diocese, a Bishop's man has been appointed to serve as the official representative of the diocesan committee and the Bishop in all laymen's work. Each of the executive committee in the diocese serve as area chairmen and the meetings were held under their supervision.

In the Orlando area, Ted Prosser of Leesburg arranged the meeting, held at

December 10, 1944

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the chapter house of the Cathedral. Bishop Wing spoke and the program of the diocesan committee was outlined by the executive secretary, Morton O. Nace of Tampa. Mr. Nace attended each of the area meetings and presented the program for 1944-45 in detail.

The Winter Haven area meeting was held in the Haven Hotel in Winter Haven with Dan B. Weller presiding. The area meeting for Tampa was in charge of Albert P. Roberts of St. Petersburg, with the meeting being held in St. Andrew's parish house. The Miami area meeting was held in St. Stephen's parish house, Coconut Grove, with Lynn Nichols of West Palm Beach presiding. At this meeting the film *Sometimes We Receive* was shown under the direction of the Rev. J. M. Taylor, chairman of the diocesan Field Department.

The West Palm Beach area meeting was held in Holy Trinity Church parish house with Mr. Nichols also presiding. Both Mr. Nace and the Rev. Mr. Taylor appeared on this program also. The Sarasota area meeting was held at Plaza Restaurant with Gordon B. Knowles of Bradenton in charge. The Daytona Beach area meeting had a similar program with Ted Prosser in charge.

Attendance at all meetings was most encouraging and the diocesan committee feels certain that the new plan of work for laymen—following the Presiding Bishop's committee—is the answer to the laymen's work in South Florida.

MARYLAND

Rev. Daniel Corrigan to Become Rector of Baltimore Church

New rector of Grace and St. Peter's Church, Baltimore, is the Rev. Daniel Corrigan, chaplain of St. Francis' House at the University of Wisconsin, Madison, Wis., where the Church is conducting one of its largest and most pretentious works among students in America. Before that Fr. Corrigan was rector of Zion Church, Oconomowoc, Wis., for 13 years.

One of the best known and beloved priests in the province of Midwest, Fr. Corrigan will assume charge of the Baltimore parish on December 18th. However, the first service in which he will take part will be at Christmas, as is his expressed desire.

VIRGINIA

Richmond Clergy Come From "Far and Wide"

The coming of the Rev. Frank E. Pulley, a native of North Carolina and a graduate of the Sewanee Seminary, to become rector of Holy Comforter Church, Richmond, Va., led some one to ask how the seminaries and states were represented among the 21 active clergy of the city. It was found that they represent eight seminaries, nine states, and four foreign countries.

DEATHS

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

George Buzzelle, Priest

The Rev. George Buzzelle, rector since 1920 of St. Andrew's Church, Minneapolis, died November 21st, in Asbury Hospital where he had been taken after a stroke on the night of November 11th.

Born in Sheboygan Falls, Wis., March 17, 1867, Mr. Buzzelle was ordained deacon in 1889 and priest in 1891 by Bishop Talbot. He was rector of St. Clement's Church, Seattle, later becoming general missionary of the district of Olympia. He also served missions at Sedro-Wooley, Sumas, and Anacortes, Wash. From 1917 to 1920 he was rector of St. George's Church, Bismarck, N. D.

The burial service was held November 24th with Bishop Keeler officiating. He was assisted by the Rev. Frederick D. Tyner and the Rev. Hugh Hall, the latter having entered the ministry from St. Andrew's Church during Mr. Buzzelle's rectorship.

Mr. Buzzelle is survived by a sister, Mrs. William Cooper, Portland, Ore.; a daughter, Mrs. E. L. Bennett, Cincinnati; and four sons, Robert of Sioux Falls, S. D.; George, jr., of Seattle; W. B. of Denver; and Dr. L. K., of Minneapolis; 16 grandchildren and two great grandchildren.

Edmund Hance Carhart, Priest

The Rev. Edmund Hance Carhart, 54, rector of St. Mark's, Philadelphia, died November 26th in the Episcopal Hospital, Philadelphia, after a brief illness.

Born in Belvidere, N. J., he was a graduate of Lafayette College and the General Theological Seminary. He was ordained to the diaconate in 1917 and to the priesthood the next year, serving for a year as curate of Grace Church, New York City. During the first World War he was a Navy chaplain.

In 1919 Mr. Carhart became rector of Grace Church, Allentown, Pa., and in

1924, rector of Zion Church, Rome, N. Y., coming to St. Mark's in 1933.

Mr. Carhart was a member of the diocesan executive council, a trustee of the Episcopal Hospital, and belonged to the City Mission Board and Union League.

Surviving him are his widow, Mrs. Clara Robertson Carhart, and a daughter, Rosalie.

George Edward Long, Priest

The Rev. George Edward Long, rector of St. Stephen's Church, Louisville, Ky., died November 29th in Louisville, at the age of 45.

Born in Turtle Creek, Pa., he was educated in Pittsburgh where he took up his ministerial work, upon ordination to the priesthood in 1934. Before coming to St. Stephen's, he was priest in charge of St. Alban's Mission, Duquesne, Pa., and St. Mary's Mission, Braddock, Pa., and from 1934 to 1939 was rector of Grace Church, Pittsburgh.

He is survived by his wife, Mrs. Leota Geraldine Long; two children, a daughter of Louisville, and a son serving in the Navy in the Southwest Pacific; his mother, Mrs. Sarah Long of Wilkinsburg, Pa., and a brother also of Wilkinsburg.

Mrs. Mary Douglas

Funeral services for Mrs. Mary Douglas, superintendent of the Children's Educational Foundation on Mercer Island for the past 12 years, were held at Trinity Church, Seattle, Wash., November 28th, with Bishop Huston of Olympia, officiating.

Born 78 years ago in Lansing, Mich., Mrs. Douglas came to Seattle in 1889. She was a member of De Walt Mechlen Chapter, Daughters of the American Revolution.

Surviving are a daughter, Mrs. Dorothy Stuart; two sons, Harry A. McWatters and Donald B. McWatters, all of Seattle; and four grandchildren.

Mrs. Fannie Paddock Hinsdale

Mrs. Fannie Paddock Hinsdale, widow of Frank Webster Hinsdale, and daughter of the Rt. Rev. John Adams Paddock, died November 25th at her Seattle home after a short illness.

Mrs. Hinsdale first came to the Pacific Northwest with her family, and settled in Tacoma, Washington Territory, in 1881. Her father was the first Missionary Bishop of Washington Territory. She and her father were instrumental in the establishment in Tacoma of the Fannie Paddock Memorial Hospital, named in memory of her mother. The hospital later was taken over by the city of Tacoma and became the Tacoma General Hospital.

A brother of Mrs. Hinsdale was the late Rt. Rev. Robert Lewis Paddock who had served as bishop of the missionary district of Eastern Oregon from 1907 to 1922.

Mrs. Hinsdale at one time served as housemother of "The Elms," a dormitory


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DEATHS

at Wellesley College. Mme. Chiang Kai-shek, then Meiling Soong, was a student at Wellesley at that time. Mrs. Hinsdale and Madame Chiang continued their friendship through subsequent years with an annual exchange of Christmas greeting cards, and Mrs. Hinsdale became a leader in the campaigns to raise funds to alleviate the suffering of children in China.

Mrs. Hinsdale was born May 11, 1866, at Brooklyn, N. Y., and died at the age of 78 years.

Surviving her is a son, Lt. Comdr. John M. Miller, stationed with his wife and daughter, Mary Lee, at the Naval Air Station at Patuxent River, Md., and a nephew, Robert Paddock Hutchinson, who resides with his family at Port Angeles.

Funeral services were held in Trinity Parish Church, with Bishop Huston of Olympia and the Rev. Lewis J. Bailey officiating.

Charles A. Pepper

Funeral services for Charles A. Pepper were held at Sheboygan, Wis., on November 25th, with his son, the Rev. Almon R. Pepper, national executive secretary for Christian Social Relations, officiating at the grave. The Rev. William Elwell officiated at the Requiem Mass at Grace Church, where Mr. Pepper was a vestryman.

Mr. Pepper, who was 69 years old, died on November 22d after an illness of 10

days. Born in Oshkosh, he came to Sheboygan as a boy. He worked for a time with the Dillingham Manufacturing Company, but spent 44 years of his business life with the Wisconsin Public Service Corporation. At the time of his death he was its assistant manager. He was actively interested in sports, in the Elks, and in many civic, fraternal, and church organizations.

Mr. Pepper is survived by another son, Howard C. Pepper of Milwaukee; a brother, James A. Pepper of Minneapolis; and four grandchildren. His wife, the former Miss Meda Whittemore, died three years ago.

Mrs. Ardenah Stephens

Mrs. Ardenah Stephens, a former field worker for the diocese of Michigan, and an outstanding Negro leader in Detroit, died November 27th, after an illness of six weeks.

Mrs. Stephens' activities in behalf of Negroes in Detroit and Michigan had earned her national acclaim. She was chairman of the board of the Lucy Thurman YWCA branch, a member of the board of the Metropolitan YWCA, and director of the John R. USO Club.

She was active in Red Cross work, organizing the first group of Negro Gray Ladies, and devoted much time to War Chest and Civilian Defense Work.

Mrs. Stephens was a field worker of the diocese of Michigan for 11 years, and also

was in charge of Negro religious education at the State Training School in Lapeer. Her success in this work brought wide recognition by state leaders.

Born in Georgia on April 2, 1890, she was first state supervisor of Negro rural education there. In addition, she supervised the Jeans Slater Fund for Negro indigent, and the Rosenwald Fund, which financed construction of 17 Negro schools in Houston County, Georgia, under her direction. She came to Detroit in 1923.

Mrs. Stephens was educated at Fort Valley Normal School, Georgia; Tuskegee Institute, and Hampton and Wayne Universities. She is survived by her husband, Charles F. Stephens; a daughter, Mrs. Florence Duncan of Cleveland; a son, Tech. Sgt. Charles Stephens, jr., at an Army port of embarkation, and a brother, Robert Marcus of Detroit.

A Requiem Mass was sung on Thursday morning November 30th, at St. Matthew's Church, Detroit. Bishop Creighton of Michigan, the Rev. F. Ricksford Meyers, rector of St. Matthew's, and the Rev. Malcolm G. Dade, rector of St. Cyprian's, participated in the service, which was attended by a large congregation including many groups in uniform.

Wirt Wright

Wirt Wright, treasurer of the diocese of Chicago, died November 30th in St. Luke's Hospital, Chicago, after an extended illness. Bishop Randall, in the ab-

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DEATHS

sence of Bishop Conkling from the city, conducted the funeral service December 4th, in St. Luke's Church, Evanston. He was assisted by the Rev. Frederick L. Barry, rector, the Rev. Thomas K. Rogers, rector of St. Lawrence's Church, Libertyville, Ill., and the Rev. R. Everett Carr, rector of St. Peter's Church, Chicago. Trustees of Seabury-Western Theological Seminary were honorary pallbearers.

Mr. Wright had a long and distinguished career as a banker in Chicago and Evanston. Before becoming the treasurer of the diocese in 1935, he was president

of the State Bank and Trust Company, Evanston. He served as president of the Illinois Bankers' Association and was a member of the executive council of the American Bankers' Association.

He was vestryman at St. Luke's for six years and was a past president of the Houghteling Forum. He was also treasurer of Seabury-Western, a member of the diocesan council and of the diocesan finance committee, and was active in civic and charitable enterprises.

He is survived by his wife, Addie; a daughter, Catherine; three brothers and a sister.

EDUCATIONAL

SEMINARIES

Conference of Deans In Washington

By the Rev. HEWITT B. VINNEDGE

★ Deans of all the seminaries of the Church, or their representatives, were in conference at the College of Preachers, Washington, D. C., November 24th to 26th. The call for the conference came from Bishop Dun of Washington, acting in his capacity as chairman of the Commission on Theological Education. The announced subject of the discussions was related to postwar problems of theological education, but several other matters were added to the agenda.

After Bishop Dun had opened the first session, he called on the group to organize under its own chairman. The Very Rev. Alexander Zabriskie, dean of the Virginia Theological Seminary, was elected to this position.

While the group has no legislative authority, and is really constituted as a part of the Commission on Theological Education, its deliberations are always important. Its advice is listened to in shaping the policy of seminaries in general; and its findings have great bearing upon the decisions of the Commission.

Among the matters which came up for consideration was a proposed new outline for courses in missions, which was carefully examined and recommended (with some revision) for use by seminary professors who teach such courses.

Considerable discussion was raised over the problems that will have to be met when returning veterans apply for admission to seminaries. It was the sense of the group that standards for admission not be lowered except in very exceptional cases, and that there be no undue effort to accelerate the course of these or other prospective students, on the ground that such acceleration may deprive them of the proper time for reflection, study, and meditation that should characterize the preparation of those who are to enter the ministry. Specifically it was announced that only two seminaries (the Episcopal Theological School, Cambridge, Mass., and Nashotah House, Nashotah, Wis.) will maintain summer semesters in 1945.

Opportunities which should be offered

returning chaplains, who may wish a time for study by way of reorientating themselves to the civilian ministry, was much discussed. The group quite generally agreed that the seminaries ought to make plans looking toward the fulfillment of this need. Cambridge has already gone far toward perfecting such plans; and other seminaries have offered their facilities to discharged chaplains as places of retreat and study, as well as for the pursuance of more formal "refresher courses." It was suggested that the facilities of the College of Preachers also be made available for such purposes.

The group heard a report from the committee which is working on revision of General Convention's Syllabus on Theological Studies, which is the official document guiding the work of examining chaplains. Various new matters were proposed for the consideration of this committee, looking toward better standards of canonical examinations and toward a more practical application of material learned in seminary courses.

Deans and their representatives were asked to consider, informally of course, problems raised by the closing of DuBose School earlier in the year. These problems are related chiefly to the question of training older men (usually not college graduates) for the ministry. Speaking on behalf of their respective schools, the deans agreed to try, for a two-year period, to absorb into their student bodies men of this category. It was recommended that DuBose remain closed during this time of experiment, at the end of which the question of its need should be reconsidered.

Finally, the Very Rev. Allen Evans, of the Philadelphia Divinity School, reported on matters relating to promotion and advertising. He told of the growing success of the Theological Education Sunday offering throughout the Church, mentioning that more than twice as many parishes participated in the offering in 1944 than when the day was inaugurated three years ago. He spoke also of the successful venture that the seminaries have been making with their joint advertising program in the Church press.

The deans and their representatives were guests of the College of Preachers during the entire conference; and the warden, Canon T. O. Wedel, represented that institution at all sessions.

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CHANGES

Appointments Accepted

Eggert, Rev. Henry T., curate of Trinity Church, Buffalo, N. Y., will become rector of the Church of the Epiphany, Rochester, N. Y., January 1st. Address: 323 Jefferson Ave., Rochester 11, N. Y.

Sheridan, Rev. William C. R., priest in charge of Emmanuel Church, LaGrange, Ill., will become rector of Gethsemane Church, Marion, Ind., December 17th.

Wickenden, Rev. John E., formerly rector of the Anglican Church, McAdam, New Brunswick, Canada, became rector of St. John's Church, Mount Morris, N. Y., and the Church of the Holy Apostles, Perry, N. Y., December 1st. Address: St. John's Rectory, Mount Morris.

Wilson, Rev. Charles Coker, rector of Trinity Church, Kirksville, Mo., became rector of Grace Church and director of Grace Hill House, St. Louis, December 5th. Address: 2600 Hadley St., St. Louis 6.

Military Service

Burt, Chaplain John H., formerly rector of St. Paul's Church, St. Louis, entered the service November 8th and is attending the Navy Training School (Chaplains), College of William and Mary, Williamsburg, Va. Future address: Chaplain John H. Burt, USNR, c/o Rev. Bates G. Burt, 167 Pike St., Pontiac, Mich.

Nelson, Chaplain Charles William, has been advanced to the rank of Commander USNR. Chaplain Nelson, former rector of Christ Church, Bethel, Vt., has been detached from duty as senior chaplain, Navy Receiving Station, Pier 92, New York City, and is now district chaplain of the 17th Naval District. Address: U. S. Navy No. 230, c/o Fleet Post Office, San Francisco.

The following Army chaplains have received promotions recently: Major Oscar E. Holder of

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THE LIVING CHURCH

CHANGES

Wilmington, N. C., advanced to lieutenant colonel; Captains Revere Beasley and William H. Fryer to major, and 1st lieutenants James A. Edden and David S. Rose to captain.

Alling, Rev. Roger, rector of Christ Church, Corning, N. Y., has been granted a leave of absence and became a Navy chaplain with the rank of lieutenant, effective November 17th.

Huggett, Rev. Milton A., non-parochial priest of the diocese of Rochester and a resident of Ann Arbor, Mich., on November 15th became a civilian chaplain in the Panama Canal Zone.

MacColl, Rev. James R. III, curate of Trinity Church, Toledo, Ohio, has been appointed a chaplain in the USNR and is at the Naval Chaplains' Training School, Williamsburg, Va.

Taft, Chaplain Edward Rowland (captain), now has the address ASN O443973, 1st Med. Sqn., 1st Cav. Div., APO 201, c/o San Francisco.

Ordinations

Priests

Spokane—The Rev. Gordon William Lind was ordained to the priesthood by Bishop Cross of

Spokane on November 22d in St. John's Church, Okanogan, Wash. He was presented by the Rev. Oliver H. Cleveland and the Rev. W. B. Carns preached the sermon. The Rev. Mr. Lind is vicar of St. John's, Okanogan; St. Paul's, Omak; Trinity, Oroville; Transfiguration, Twisp; Redeemer, Republic; and St. James', Brewster, all in Washington.

Deacons

Long Island—Richard Briggs Stott was ordained to the diaconate November 30th by Bishop De Wolfe of Long Island in Christ Church, Manhasset. He was presented by the Rev. Charles H. Ricker and the Rev. Robert C. Dentan preached the sermon. Address: 117 Plandome Rd., Manhasset, N. Y.

Marriages

Fowler, Rev. Warren E., was married to Miss Marlyn Jensen October 23d in St. Mark's Church, Moscow, Idaho, with Bishop Cross of Spokane officiating. Mrs. Fowler is from Spokane and a graduate of the University of Idaho. The Rev.

Mr. Fowler is vicar of St. Mark's, Moscow. Address: 612 Elm St., Moscow.

Deposition

Phillips, John Pendleton, was deposed from the ministry on November 13th in St. Matthew's Church, Wheeling, W. Va., by Bishop Strider of West Virginia in conformity with West Virginia Canon 29, Section 6.

CHURCH CALENDAR

December

10. Second Sunday in Advent.
17. Third Sunday in Advent.
- 20, 22, 23. Ember Days.
21. St. Thomas (Thursday).
24. Fourth Sunday in Advent.
25. Christmas Day (Monday).
26. St. Stephen (Tuesday).
27. St. John Evangelist (Wednesday).
28. Holy Innocents (Thursday).
31. First Sunday after Christmas.

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.

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

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

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

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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 Church 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. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

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.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar

Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.)

Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, 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 DeWolf 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. Sheena, 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

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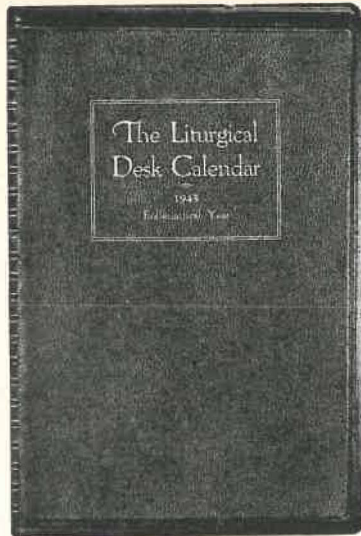
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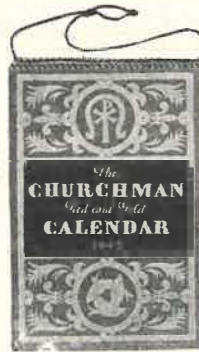
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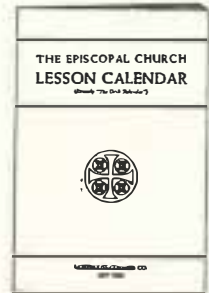
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