

The Living Church

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

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FIRST SERVICE IN REOPENED HOLY TRINITY, PARIS

Although the news of the reopening of Holy Trinity Pro-Cathedral could only be passed around verbally, and the only means of transportation was walking, the first service, September 3d, found the church full. Army chaplains now conduct a daily celebration of the Holy Eucharist and four services on Sunday.

1945
Calendars



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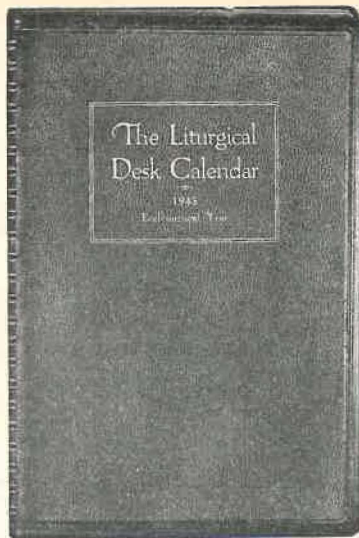


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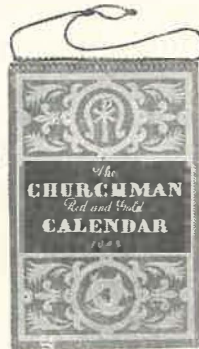
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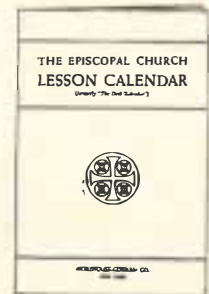
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"The Robe"

TO THE EDITOR: Congratulations on your Christmas Book Number; it is a grand paper. However, I must enter a humble dissent to Mr. Earl Daniels' brief notice of *The Robe* by Lloyd Douglas, in which Mr. Daniels observes that "whatever such books may be as novels, for religion they do more harm than good."

Strictly speaking *The Robe* is not a novel at all; it is a new translation of the New Testament, like Dr. Moffatt's or Dr. Weymouth's or Dr. Goodspeed's—only with this fundamental difference; the three first mentioned are translations of the *letter* of the New Testament, whereas Dr. Douglas' is a translation of the *spirit* of the New Testament. For example, the robe which gives title to the book is not treated as a relic of the Church; it is not "the finger bone" of St. Thomas, or St. Veronica's "handkerchief." What the author is saying is this: "This is the coat He wore; if it fits you, put it on."

Dr. Douglas is a preacher, one in a thousand; but when he began writing "novels," he did not turn back from the plow to which he had put his earlier hand; he climbed on a gang plow and turned a million furrows to the average preacher's one. We need books like *The Robe* to help us to realize that our Lord is our contemporary. In an earlier book, *These Sayings of Mine*, Lloyd Douglas wrote (but not in deserved italics)—"One wishes to say it reverently, but one must say it strongly, that when the Lord Christ does contrive to project his message into the minds of Christians, he has literally to fight his way past his baby pictures. That gangway, Lloyd Douglas is trying to make for the One who has the only answers to this Time's complaints and its tragic questions.

(Rt. Rev.) ROBERT NELSON SPENCER,
Bishop of West Missouri.
Kansas City, Mo.

Defense of Christianity

TO THE EDITOR: I have been interested in the articles in THE LIVING CHURCH on "The Faith and Modern Criticism," and think that they are timely but at the same time I believe that the most important line of defense is that which I have tried to describe in the statement which follows.

The most effective defense of Christianity must come from Christianity itself. If Christianity cannot defend itself, then nothing that we can add to it will be of any avail. What Christ sought to do was to bring men into

close relation with God because it is only by being brought into union with Him that we can receive the necessary power to make the Kingdom of God a reality here on earth. If we take Christ at his word, when he said, "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do because I go unto my Father," then the results will prove that Christianity is the greatest force in the world because it is God working through us.

Natural science can do, and is doing mighty works on the physical plane but its power stops there. Christians could be doing mighty works on the spiritual plane if they only had the same faith in the reality of spiritual things that the men of science have in the possibilities open to them on the physical plane which has had such marvelous results. Our attention has been given too exclusively to what Christ did in the period of His Humiliation.

The most important point is as to what Christ can do now, since all power in heaven and in earth has been placed in his hands in order that his Kingdom might be realized here on earth.

(Ven.) FREDERICK W. NEVE.
Ivy Depot, Va.

Pacifists and Peacemakers

TO THE EDITOR: On page 7 of THE LIVING CHURCH for November 19th, Bishop De Wolfe, in his sermon at the conference on Armistice Day, is quoted as saying, "But remember that we are peacemakers, not pacifists. . . ."

Because Bishop De Wolfe makes here an error that is so commonly made, it seems to me worth correcting.

Pacifist, by derivation, is peacemaker. It is not passivist. And the next sentence urges exactly what the pacifists try to do. "We depend upon God's grace to enable us to dare to witness to the truth, which Jesus has committed to His Church. . . . We must protest, etc."

The pacifist believes that mankind must learn the way of protest which depends on the grace and strength of God and not on force of arms, not on killing or injuring those whose action we are protesting. This way of the pacifist may be expressed in words or in silence, it may involve a refusal to act, or a positive action, it may bring imprisonment or suffering or death upon ourselves. It seems to us a witness to the Truth which Jesus has committed to His followers.

Remember that pacifists are peacemakers.
(Mrs.) DOROTHY M. ROBERTS.
Philadelphia.

Meeting Fellow-Churchmen

TO THE EDITOR: Concerning the article about Chaplain Witmer in THE LIVING CHURCH, November 26th, under "Armed Forces," I can easily verify his statement "Let a man mention 'I am an Episcopalian' and let the one who hears him say it, disclose also 'I am an Episcopalian,' and you have the magic starting point for that superlative friendship. . . ."

In the 26 months of my Army career, I have cultivated the close friendship of seven different "comrades-at-arms," all of whom are Episcopalian and good Catholic Churchmen at that. I believe it is fitting to add that I met them all in Army chapels after having attended Mass. So to Chaplain Witmer's statement, let me add a loud "AMEN!"

JACK DUGGER,
Assistant to the Chaplain.
Chanute Field, Ill.

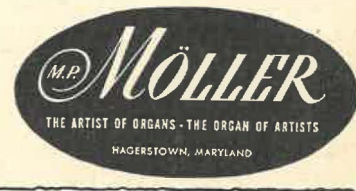
Come, let us
Adore Him
The Prince of Peace



In the East, His welcome-star shines with the brighter radiance of believing hearts.

Faintly through the winter-stillness, come the century-old echoes of the angel-song. Join with it your voices. Let the mighty organs peal throughout the earth its message of good will toward men.

On this day we face a time of peace. Sing, O Earth, the song the angels sang—sing "PEACE ON EARTH—GOOD WILL TOWARD MEN". . . And with the hope of peace renewed, may this Christmas be a happy one for you and yours.



REPRINTS

The series of articles on The Episcopal Church After the War by Dr. B. I. Bell, which recently appeared in THE LIVING CHURCH, has been reprinted as an 8-page pamphlet. Single copies, 10 cts.; 25 or more, 7 cts. each; 100 or more, 5 cts. each. Postage additional. Send orders to

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The Living Church

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STRICTLY BUSINESS

ANY CHURCHMAN who hasn't watched a chimer at work should make it a point to do so. I suggest watching C. W. Owen, chimer at St. John's, Savannah. A few weeks ago Kenneth Palmer, Savannah *Evening Press* reporter, member of the Diocese of Georgia Special-~~Issue-of-THE-LIVING-CHURCH~~ Committee, and long-time member of St. John's Choir, took me and a number of his other guests up into the tower of his parish church to watch the remarkable procedure. Mr. Owen banged the chime handles up and down so fast I could hardly see them move, and I'm told that all over the downtown section of Savannah people regularly pause to listen to the bells.

The bells, by the way, have historical interest. Eleven were the gift, in November, 1854, of Joseph S. Fay, then senior warden. In 1911 Mr. Fay's daughter Sarah provided funds for recasting the group. Two additional bells were presented in 1939 by Fanny Garmany. When Sherman occupied the city in 1864-65, it is said, he ordered the bells melted down to be cast into cannon. Mr. Fay appealed to President Lincoln, who countermanded the order, maintaining: "We don't need metal that badly."

* * *

IN 1924 a priest's wife made some orange marmalade in order to increase the Easter Offering of St. John's mission, Burlington, Wis. The Church School children sold the marmalade and put \$25 into the plate. Next year the marmalade making went on. When the priest and his wife left two years later there was no one to make marmalade. So people asked Nellie M. Healy and her sister, Anne L. Waller, to do it. They started what was soon to be known as the Marmalade Factory. Some years they made over a thousand glasses during Lent. The profit has been \$1,578.68. A good deal of this was applied on a mortgage incurred when a new furnace was put in the rectory. This year the mortgage was burned. Because of the marmalade, the mission is out of debt.

Mrs. Healy, widow of the late Elton C. Healy, writes, in reply to my questions: "It is hard to find something for old people to do. We could no longer help get up suppers and give entertainments and such things, and this we could do in our own home. I am past 80 years, and sometimes was ready to give up. Then when I thought how this is work for the Lord I can not be tired."

* * *

YOU READERS of THE LIVING CHURCH must right now be making last minute adjustments to your Christmas gift list. I hope you have included the Church Literature Foundation, but if you haven't won't you add it now? The Foundation needs your help.

Leon Mc Cauley



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Memorizing

I AM eternally grateful to the Chicago public school system for inspiring me (or compelling me, I suspect) to memorize, "The quality of mercy is not strained" and "What is so rare as a day in June?" and other gems of my literary inheritance. They come in mighty handy at times.

I am also grateful to my boyhood parish for seeing that I learned, about the same time, "Come, Holy Ghost, our souls inspire," besides "And now our Eucharist is o'er, Yet for one blessing still we plead. . . ." These treasures I have recalled literally thousands of times. They are part of me, and they have helped me grow in the Faith.

Picture an ancient class of oriental boys (girls didn't have any such advantages) sitting on the floor, droning aloud the endless scriptures they are memorizing. From them it is a long jump to the modern Sunday class in the parish house seated around a table, cheerfully emoting and evolving some project. The boys of old could and did spout their lines all their lives. The modern children "have nothing to show for their time" (as Grandfather grumps) except a few bits of novel hand-work and some jolly impressions.

In between all-memorizing and no-memorizing lies the whole field of varied and effective teaching. Indeed, on this middle ground may yet be fought to its inconclusive finish the war between the Authoritarians ["Christianity is revealed Truth: know it"] and the Vitalitarians ["Religion is Life: live it"]. There seems to be no discharge in that war, once you have taken sides, unless at long last, we may discover that objective and subjective are but head and tail of the same precious coin.

Meanwhile, let's get to our lesson: What shall we have them learn by heart? Well, let's see what we would like to have accomplished in one of our finished products. Here he is, a young adult of the Church, 20 or 30 years old. Just what things can he recite from memory because he has been through our parish schools? Here, I think is an ideal list:

The creeds, the Lord's Prayer, and the Ten Commandments—these surely, before he branches out on the many other things which a Christian ought to know and believe to his soul's health.

A few devotional hymns and other poems.

Some useful collects and other prayers.

Some devotions to use at the Eucharist.

Two or three psalms.

A few other golden passages from the Bible.

A few definitions from the catechism.

This mental store he shall have mastered, we hope, by exact verbal memoriza-

tion, so that he can recall them for use at will, in his private living, or when helping others. Our pupil, in short, has something to show for his time with us, and he has, within himself, ready for use, many of the treasures of the Faith. To be able to recognize and identify these bits is not enough; they must be on his tongue's tip, used readily as channels for his own expression.

There are three parts to memorizing in school:

1. What?—the selection of the great passages to be learned. Happy will be the Church which, from a competent headquarters, and after years of experiment, has an official list of things that must be memorized. It is not efficient nor fair to leave this burden of selection upon the teacher or even the priest. At least each teacher should have her year's schedule of items to be memorized, and make sure that these are accomplished by the end of the term. The second strand of Christian Nurture, "Memory Work," was a thoughtful effort to carry through this year-long planning.

2. Why?—the motive for learning. We will memorize only when we desire to. The teacher must arrange to stir these motives. Thus, the pupil may learn in order to get the signature on the page of his step-catechism (achievement); or to get his name on the honor roll (recognition, competition); or to be in a play or pageant (display); or just because his teacher's desire and enthusiasm are catching (contagious leadership).

3. How?—the method, drill, and skill of the teacher. This is a large field, but here are a few notes:

Leave a place in each lesson-plan for memory drill. If you don't you may go weeks without accomplishing anything. Some teachers neglect it almost completely, and as a result their pupils are cheated of this part of their training.

Keep the class memorizing *together* as far as possible, but encourage the child with a flair for memorizing to master as much as he can in addition.

Learn the class's assignments yourself, letter-perfect. This is the only way to inspire confidence, and you cannot conduct a drill unless you know the material.

Methods: Class in concert. Silent study of text, then individual recitations. Home work, reports made in class. Written test—for short passages only.

Try flash cards, which you can make yourself. Use white cardboard about 10 by 12 or larger. Write or print the passage in letters about one-half inch high. Hang on wall. The child reciting turns his back on the card while the rest watch it to detect mistakes. All may sign the border.

Above all, stick to it, for a part of every lesson; don't leave a lot of loose items only half memorized.

THIRD SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Dr. Aldrich Accepts Election as Bishop Coadjutor of Michigan

Bishop Creighton of Michigan announces that the Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York City, has formally accepted his election as Bishop Coadjutor of Michigan, subject to his release from the Navy and confirmation by the bishops and standing committees of the Episcopal Church.

Dr. Aldrich was elected Bishop Coadjutor of Michigan on the second ballot at a special convention of that diocese held on May 24, 1944. Subsequently, however, he declined the election, stating that he felt strongly that a chaplain's work must claim his sole allegiance, and that a commitment at that time to the diocese of Michigan would not allow for a complete and whole-hearted commitment to the cause which he was already serving. He remarked at the same time, however, upon the largeness of the responsibility and the scope of the Church's opportunity in such a diocese as Michigan, with its many industrial and social problems.

Recently the diocese received word from Dr. Aldrich that he realized a great change has occurred in the world situation since his declination, and that he is more and more impressed with the importance of the Church's missionary work since he has seen it in the Hawaiian Islands. He stated again his awareness of the opportunities afforded by the strategic position of the diocese of Michigan, and expressed a desire to reconsider his declination.

RECONSIDERATION HELD PROPER

In view of the fact that Dr. Aldrich's declination had not yet been submitted to the diocesan convention, the body that elected him, the standing committee of the diocese, meeting as a council of advice with Bishop Creighton, held that they felt it entirely proper for the Bishop to receive Dr. Aldrich's reconsideration of his declination of the election. The necessary steps were taken to accomplish this, and Dr. Aldrich's formal acceptance was subsequently received.

It had been planned to hold an election for a Bishop Coadjutor of the diocese at the coming annual diocesan convention in January, and a nominating committee of clergymen, laymen and women, headed by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, had been working for several weeks and re-



Blackstone

DR. ALDRICH: Reconsidered declination of Michigan election.

ceiving names. This new development leaving the committee with no duties to discharge, Mr. Widdifield notified members of the reconsideration and acceptance of Dr. Aldrich, and thanked them for the very serious thought and consideration they gave to the work of the nominating committee.

As soon as word is received of the discharge of Dr. Aldrich from his duties as

a chaplain in the Navy, the standing committee of the diocese of Michigan will proceed with steps to receive confirmation by the bishops and standing committees of the dioceses, looking toward Dr. Aldrich's consecration.

Bishop Manning in Hospital

During the past week Bishop Manning went to St. Luke's Hospital with lumbago. He expected to return home within a few days.

NATIONAL COUNCIL

December Meeting

By ELIZABETH McCracken

The National Council, at its meeting, December 5th to 7th, took preliminary action on plans for the proposed Reconstruction and Advance Fund and on provision for the needs of men now in the armed forces who may feel called to the ministry of the Church. Final action was taken on an appropriation of \$10,013 for the Service Men's Christian League, after considerable discussion. Other matters were discussed and action deferred, among them the matter of a canonical change which would provide for the licensing of women as lay readers. Much time was devoted to the hearing of a report by Bishop Hobson of Southern Ohio on his recent trip to England and the front and to an address by Bishop Baddeley of Melanesia.

The discussion of the plans for raising the Reconstruction and Advance Fund was held in executive session, it having been decided that the plans should not be made public until after presentation to the House of Bishops at their meeting in January. Certain details of the plans, however, were announced by the Presiding Bishop at a subsequent session of the Council. The amount of the fund is to be flexible, not less than \$3,000,000 and possibly \$5,000,000. The reason for this is the fact that it is impossible to determine now the exact extent of destruction which may happen to Church property and what other essential needs may appear, as results of the war. It was also made clear that the rehabilitation plans will include domestic as well as foreign projects and new projects which have been postponed because of war conditions. It was specifically stated that, by vote of the Council, any project in Continental Europe must be approved by the National Council before its inclusion in the budget of the fund. As previously decided at the October meeting,

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it was again voted that the American Church Institute for Negroes shall benefit by the fund, the extent to be determined at the February meeting of the Council.

Speaking of the fund at a later meeting of the Council, the Presiding Bishop said with great earnestness: "The main reason for the December meeting of the National Council is to make preparations for opportunities opening up as a result of the war. The Church should take the lead in the work of rehabilitation. We see now, as often before, that God has used a terrible tragedy as our great opportunity. In China, for instance, we shall have the greatest opportunity in the whole history of the Church's work. In Liberia there are opportunities to which we should give attention as soon as the war is over. The Bishop of Melanesia has brought other grand opportunities to our notice. We must be ready to take immediate advantage of these opportunities. The Church is often criticized because it is not ready when chances of tremendous moment come. We must be ready this time.

PRIVILEGE, NOT OBLIGATION

"I want, and I think you all want, this Reconstruction and Advance Fund to be considered not so much as an obligation, though it is that too, but as a privilege and an opportunity to help God carry out His purpose. If we do that, it will succeed in the best meaning of that word. Missionaries tell us that the value of the money we spend on missionary endeavor depends on the people who gave it. It is a kind of law that the Christians missionaries make in the fields are the same sort of Christians as those at home who gave the money.

"It is a great responsibility, the raising of this fund. We must all be home missionaries, not only getting this money but also inspiring those who give it to realize it as an opportunity given to them of God."

Bishop Carpenter of Alabama added a word, saying: "We must all see this campaign as different from other campaigns to raise money."

Robert D. Jordan, director of Promotion, spoke to the same point: "The success of this campaign will not be the result of the work of any department or group. When successful, it will be the triumph of the whole Church. All of us have vital parts. Bishops have the task of providing inspiration for their clergy and of directing efforts. The clergy have the task of leading their congregations to a joyous acceptance of the principles of Christianity which alone can make the drive worth while. The laity have the duty of sympathetic understanding and appreciation of the Church's mission, so that when the time comes to express their faith in tangible form we shall not fail.

"We feel in the Department of Promotion that our appeal should link this fund with a spiritual renewal of the life of the entire Church. We feel that these motives should be so closely knit together that the giving of this sum of money will not be an end in itself but will be the result of a spiritual growth throughout the entire Church which will continue long after the campaign ends."

\$13,013 for Service Men's Christian League

The appropriation of \$10,013 for the Service Men's Christian League aroused some discussion at the December National Council meeting. This sum, added to the \$3,000 already given to the league by the Army and Navy Commission, brings the amount up to the quota of the Episcopal Church for the year. The Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, presented the resolution.

Bishop Dun of Washington, new member of the National Council and one of the Council members of the division, then spoke, saying: "The question is perplexing, and at our department meeting yesterday, we acted with fear and trembling and without great assurance. We had no facts beyond those presented to us by Dr. McGregor, but those seemed sufficient. Through the action of the National Council, the Episcopal Church has become a cooperating agency of the Service Men's Christian League. We certainly have no business to be 'cooperating,' and not to 'coöperate.' The magazine, the *Link*, published by the Service Men's Christian League, is widely distributed among the men, in camp, in hospitals, everywhere. They read it and they like it. Moreover it is the only religious literature the non-Roman men do see, because there is no other. Our own chaplains get it and distribute it by the thousands. The expense of printing and handling the copies actually used by us is close to the figure of \$13,013 allotted to us. The other cooperating agencies have seen fit to contribute their share. I don't know where the money is coming from, but I still think that we should assume our share of the expense.

"Of course, we should inquire as to whether the expenditure is justified. Bishop Sherrill feels that it is not, partly because the Army and Navy Commission needs money, and this expense seems excessive for the *Link*. But that is not a scientific judgment."

Bishop Hobson of Southern Ohio, just returned from his trip to England and the front, took the floor to reinforce Bishop Dun's rather tentative remarks, saying with emphasis: "The magazine has extreme value. I saw it in camps and hospitals in England and in France and in Holland. It is the only non-Roman literature distributed. Our chaplains use it, and they say, and so do the other non-Roman chaplains, that, were it not for the *Link*; they would have nothing. They want more copies. I saw men reading it.

"About its being worth while: it has increased in value, as it has had more backing. It started on a shoestring, but it has got better and better. It is essential, if we want to hold up the non-Roman end. Our men do have *Forward—Day by Day* and some of our other material, but not nearly enough. They still need the *Link*, for wide distribution. It is a question of joining with other communions in providing something for distribution not only to our own Church members but to others who are non-Episcopal as well as non-

Roman. Our chaplains minister to men of many faiths."

Bishop Carpenter of Alabama had the final word: "We certainly should pay our share, which is \$13,013, and I so move."

The motion was carried, with reference to the Department of Finance. At a later session, that department recommended the appropriation, and it was voted.

Postwar Candidates for the Ministry

The question of recruiting candidates for the postwar ministry came before the December National Council meeting as part of other matters, and various aspects of the problem were mentioned. The only aspect which led to a debate was that having to do with men now in the services who may be possible candidates or may feel drawn to the ministry. It was recommended by the Division of Christian Social Relations, through its executive secretary, the Rev. Dr. Almon R. Pepper, and by the Division of College Work, through Bishop Keeler of Minnesota, that a priest, with experience as a chaplain with the armed forces, be appointed to be known as "consultant." He would be put in touch with men now in the forces who had spoken to their chaplains of their interest in and leaning toward the ministry. It was plain before Fr. Pepper had finished speaking that the Council wished to debate the question, and they at once began as he took his seat.

Bishop Dun of Washington was the first speaker, saying: "As Dr. Pepper has explained, such an appointment would be only for a time. There is nothing like first-hand counseling. No one man can do it. I mean, no one man can counsel even a small proportion of the men who may want advice. The job now is more a secretarial than a counseling job. It is the job of knowing what men can be brought in touch with personal counseling. I speak as a former dean of a seminary. An intelligent woman could do this secretarial work."

Dr. Pepper did not quite agree, saying: "Such a woman could help. But the correspondence would be in the Presiding Bishop's name and with possible candidates for the ministry. It would not be entirely a secretarial job."

MAN AVAILABLE

Bishop Keeler of Minnesota upheld Dr. Pepper, saying firmly: "A priest who has had experience as a chaplain is the person required. We know of just the man and had better try to get him while we can."

The suggestion had been made that the expense of a "consultant" might be met out of unexpended money in that half of undesignated legacies allotted to the Forward Movement; but Bishop Hobson demurred, saying: "There will be an increase in Forward Movement literature. We may need all the money. This \$10,000 wanted for the work of this 'consultant' is a good deal of money."

Bishop Budlong of Connecticut took the floor here to say: "I agree with the Bishop of Washington. I should like to know just

what the 'consultant' would do. He would have to come back to the bishops and the seminaries. He couldn't make contact with the whole world, where the armed forces are now located."

Bishop Dandridge, Coadjutor of Tennessee, voiced another difficulty, saying: "If our 477 chaplains can't keep in touch with men who are thinking of the ministry, how can one man do it, no matter where he is nor what he does?"

No one undertook to answer this question. Bishop Creighton of Michigan arose to speak to another point, saying: "Why can't a man at the front follow the usual procedure: get in touch with his rector, his bishop, and his friends at home, and proceed according to the canons? If his vocation is real, it will outlast the war."

Bishop Carpenter agreed, saying: "Men are already doing this. I have just had a letter from a man in a submarine. I have heard from other men from Alabama who want to enter the ministry when they come home. Men will get in touch with their bishops, if they have vocations."

The Rev. John Heuss jr., of Chicago, brought out an important point, when he said: "Some men might not do it, unless the ministry had been presented to them in the best way. Some men are not in touch with rectors and bishops. There is an increase in the need of counseling since the beginning of the war. Chaplains are not able to meet this need. There is no assuming of the rights of rectors and bishops in the idea of a 'consultant,' since his work is needed before the men are ready to approach clergy or bishops. Some of them may have no rector or bishop."

"The best person to do this preliminary work is an experienced priest. He is not to do merely secretarial work, nor is he to do work of rectors and bishops, nor of deans."

Bishop Hobson took the floor again, to bring up another question, saying: "I can't picture this as a full-time job. I can't see how a man would need to give all his time to it. We need priests for parish work, and can't spare one for anything except a full-time job of equal importance. All this 'consultant' could do would be to tell a man to get in touch with his bishop—the bishop of the place he is from, if he has no bishop—Connecticut, Washington, or wherever his home is. It would be dangerous for a man here in the Church Missions House, who has never seen the man to try to do it at long distance. It would lead to all sorts of complications."

"At least 50% of the men who talked to me abroad about the ministry were not fitted for it. They were good and sincere, but not suited to the ministry. Personal contact reveals that, as correspondence can't."

"Another thing: after the war, the chaplains will need refresher courses or other help. There will be 500 or 600 of them. They might help in this work of counseling, after the war, since they saw the men during the war."

Bishop Keeler made a suggestion here, saying: "We are not prepared at this time to appoint a 'consultant.' Would it be possible to ask Dean Kelley, of Seabury-Western to carry it on for the present?"

Bishop Hobson objected to this, saying:

"We should not choose a man tied up with any one seminary."

The debate had arrived at this point when the hour for a special order of business was reached. It was voted to resume consideration of the subject at a later session. The matter came up again at the last session, on Thursday morning, December 7th. Fr. Pepper asked Bishop Stevens of Los Angeles to speak, from his special experience.

Bishop Stevens said: "I see many fields of study and activity opening up—social work, education—for men who may enter the ministry after their return from the war. In Canada, a text book has been prepared, with information for men who may be thinking of the ministry. Chaplains who do not return to their former parishes may need advice. A man as 'consultant' could do something helpful in all these lines."

Dr. Kenneth C. M. Sills of Maine spoke in favor of a "consultant" at headquarters, saying: "Many men might be thinking of a vocation who are beyond the reach of diocesan authorities."

Bishop Dun voiced Bishop Budlong's doubt, saying: "I cannot conceive of any way in which a 'consultant' could spread himself over all the area where the men are. Moreover, the Church doesn't know yet what is needed. When the problems arise, has not the Church enough vitality and intelligence to meet them as they come?"

Bishop Keeler stressed again the practical side of the particular problems, saying: "A big job is growing rapidly and the Church should be doing something about it. Also, Dr. Pepper cannot take on all the extra work. Before Dr. Kelley went to Seabury-Western, he represented the Presiding Bishop, with Dr. Pepper's help. Now, Dr. Pepper is doing it alone. There is a new committee, which has had two meetings, but is not yet ready to report. The Division of College Work, for which I am speaking, is embarrassed because all the work has fallen to Dr. Pepper."

The Presiding Bishop entered the debate here to say: "Most of the men we should like to see in the ministry are in the armed forces right now. I should like to see appointed here some one who could meet these men and their needs. The man here—if we get a 'consultant'—might be of tremendous help to chaplains, especially to those not of our Church. Of course, the right kind of man is needed. A man who had been a chaplain would be best. It would be a great pity to leave this matter in question. Dr. Pepper would be able to do nothing to get assistance unless money is voted for it; and he must have assistance, at least."

It was then voted that Dr. Pepper should secure the necessary secretarial help to carry on this advisory work for the present, the funds to come out of the combined budgets of the Division of Christian Social Relations and the Division of College Work, which have sufficient funds for such allocation. At the February meeting of the National Council, the matter is to be presented again and a new arrangement made, or the old one continued.

Committee on Laymen's Work

The Rev. Wilburn C. Campbell, head of the Presiding Bishop's Committee on Laymen's Work, reported to the National Council that the committee now had 2,000 key men, from parishes in many sections of the country, associated with the committee in its work. These men are full of enthusiasm, and represent many others. They are not from the big cities but from smaller places. A significant fact is that the clubs started by laymen all over the country are not called "Laymen's Clubs," but Episcopal Churchmen's Associations. The name was chosen by the laymen themselves, showing that they think of themselves as Churchmen.

In 50% of the dioceses of the Church, conferences for laymen, to be held annually, are being planned, to match the clergy conferences so widely held. The committee has issued a *Guide for Lay Readers*, which has been approved by the diocese of Eau Claire and by the diocese of Virginia, to mention only two of widely different Churchmanship.

Fr. Campbell concluded with an earnest plea for additional funds for the work, saying: "You may think the Laymen's Committee is independent, but we need you, and we need money from the National Council. We have got a big program for returning servicemen, and the success of that depends upon the laymen, the men in the pews. To enlist more of these laymen, we need another worker."

Pensions for Women and Other Lay Workers

The presentation of the report of the committee of the National Council on the Training and Employment of Women for Work in the Church, which, even the form of a "partial summary" was 21 pages, typed, single-spaced, in length, led to two discussions. The first of these was on the fifth of the six resolutions with which the report ended, asking that a plan be submitted to secure for all women Church workers a pension or insurance-protection system comparable to that provided for the clergy through the Church Pension Fund. Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, was asked by the Rev. Dr. James Thayer Addison, vice-president of the National Council, who gave the report, to speak to it. Mrs. Sherman said: "Not only are the women workers now employed concerned about salaries and pensions; but also recruits, who give uncertainty as the reason for not going into Church work or staying in it. Bishop Lawrence was concerned about women and other lay workers when he raised the Church Pension Fund for the clergy. He planned to inaugurate such a fund for lay workers but conditions delayed it."

Fr. Pepper said that the Church must take into account the Social Security Act and its provisions. Dr. Lewis B. Franklin, treasurer of the National Council, clarified the issue by a short speech at this point, saying: "The matter is intricate. The Church Pension Fund dealt with a

well-integrated group: clergy. That was intricate enough, but this would be very much more so. Lay workers are scattered over the world in various jobs with no integrating factor, such as Orders."

Bishop Dun brought out another consideration, saying: "The clergy work all their active lives in and for the Church. Lay workers may work five years for the Church and then go into a secular job where any Church Pension system would not apply. I should advise study and recommendations before taking any action here. Ways in which the problem might be met should be submitted, and those ways should be practical."

J. Taylor Foster of New York put a pertinent question, saying: "Mightn't it be better to find out now whether the Church Pension Fund thinks a similar plan feasible for lay workers, and take the next steps? It seems impossible to do anything now."

Dr. Franklin agreed with this position, adding: "Bishop Dun has put his finger on the trouble, namely the short tenure of office of many lay workers. The clergy stay. Another important thing: the addresses of the clergy are always known, which is not the case with lay workers."

It finally was voted that the committee be asked to study the matter further.

Women as Lay Readers

The final resolution of the report, that General Convention be petitioned by the National Council to amend Canon 49 in such wise that women may be licensed as lay readers, led to debate. That canon now provides that "such license shall not be granted to any but a male communicant of this Church." Canon 50 provides that deaconesses may act as lay readers, under certain conditions.

The Rev. Clifford L. Samuelson, assistant secretary of the Division of Domestic Missions, made the first speech, saying: "A considerable number of women now in the field already fulfill the functions of lay readers. If they did not read the services, no one would. So it was thought by the Committee on Women's Work that the canon might be amended to make regular what is now being done irregularly."

Bishop Budlong of Connecticut said decidedly: "We should not take action on this without deliberation."

Before the debate could go beyond this point, the Presiding Bishop remarked: "This doesn't need to go to the Department of Finance, so we can postpone more discussion of it until tomorrow morning, if some one will move it."

The motion was made and carried. On the next morning, which was that of the final session of the Council meeting, the debate was resumed, with Bishop Stevens as the first speaker, who said: "I would suggest that we might better postpone a vote on this question until the February meeting of the Council, in order that members may have time to think it over."

Whereupon Dr. Addison responded: "There has been much thought given to this matter already; but if you want time to think, perhaps it can wait."

Several members asked at this point if

it was the business of the National Council to make recommendations of this kind to the General Convention. The Presiding Bishop answered with a decided affirmative, saying: "It is certainly our business to make recommendations concerning the missionary work of the Church. This change in Canon 49 has a real relation to our missionary work. There is great need for women lay readers in many sections."

Bishop Dun expressed surprise that anyone could think the National Council out of order in making such recommendations, saying: "I cannot imagine why the deliberative body should apologize to the legislative body for recommending a change in canons. Why push it over until February in order that the Council may sit down and think up objections?"

Nevertheless, Bishop Stevens made such a motion, saying: "I move that it be postponed. It is not improper to bring in a recommendation to change a canon, but to vote on it at five minutes' notice is too hasty. It is a matter for study."

Jackson A. Dykman of Long Island offered an amendment, saying: "I move that we amend the resolution of the committee to have it read that we ask General Convention to 'consider' a change in Canon 49. It is more deferential for us to ask the Convention to 'consider' it."

The Council, on motion of Bishop Stevens, voted to appoint a committee to take up the whole matter and report back to the National Council at a later meeting—not necessarily the February meeting, since there is still considerable time before the next meeting of General Convention: a little less than two years.

Bishop Beal

The National Council at its December meeting expressed its sense of loss in the death of Bishop Beal of the Panama Canal Zone by recording in its minutes the following resolution:

"The Rt. Rev. Harry Beal, Bishop of the Canal Zone was a wise leader, a true pastor and a consecrated missionary. Born in 1885 in Oneida, N. Y., his early life and education formed an excellent background for his later ministry. A graduate of Yale, he taught for two years as a master of St. Paul's School, Concord, N. H. Following his graduation from the Episcopal Theological School at Cambridge, he served successively congregations in Central New York, Auburndale, Massachusetts and New Bedford, Mass. A call to the Cathedral in Havana seemed a clear summons to duty and he accepted it, making for himself a large place in the Cuban Metropolis. From Havana he went to Los Angeles to become dean of St. Paul's Cathedral, where he ministered for ten years. An election to the missionary district of Honolulu presented to him an opportunity for service for which he was naturally fitted but which for various personal reasons he was obliged to decline. When in 1937 the House of Bishops elected him to the bishopric of the Canal Zone he felt at once that he should accept.

"Bishop Beal brought to his work as Bishop a keen and scholarly mind, a broad interest in people, a glowing Christian

faith, a strong and winning personality matured in his broad experience in his varied fields of service. His fine natural gifts were devoted without reservation to the difficult work of a missionary bishop. In every walk of life he won friends for himself, and disciples for his Master. The Church in the Canal Zone has been greatly strengthened by his able and devoted leadership. His friends in his district, in the National Council and throughout the Church had looked to him for many more years of constructive service but doubtless God has a greater task for him. We give thanks for the life and work of a great missionary bishop, praying for grace to follow his good example that with him we may be partakers of the Heavenly Kingdom. . . ."

Special Funds

The Presiding Bishop's Fund for World Relief has so far this year received and disbursed \$95,000. The Advent Call will undoubtedly bring the amount to \$100,000. The Youth Offering, designated by the young people themselves for aid to prisoners of war, is three times as large this year as in any previous year, and will reach \$15,000 by the end of 1944.

Fourth National Council Field Officer

The Rev. Edgar R. Neff, fourth National Council field officer, who will work in the fourth province, was appointed by the Presiding Bishop and the appointment ratified by the National Council at the December meeting. Fr. Neff will enter upon his new duties at once.

Speakers at the National Council Meeting

The National Council and a large company of guests heard with deep interest the vivid address made by Bishop Baddeley of Melanesia and the long account of his visit to England and the front given by Bishop Hobson of Southern Ohio. Bishop Baddeley's talk covered the same ground as he covered in his public addresses. He prefaced it by expressing his gratitude for the financial help and the friendly encouragement given by the Church in America to British missions, in which his diocese shared in the amount of \$4,000. The money was spent chiefly in the care of women and children, with a view to diminishing the high infant death rate in the Islands. Once more, Bishop Baddeley cited the impression made on Melanesians by the Americans who came to their churches and knelt with them in the sands for Church services. Again, he spoke of the surprise the American troops felt when they found the natives full of Christian kindness and courage.

Bishop Hobson told in interesting detail of his experiences in London and elsewhere in England, including a brief visit to the Archbishop of Canterbury, within a few days of his death. Then, Bishop Hobson went on to describe his journeys

to the front. He saw men in camp and in hospital; and he saw battle-scarred towns, one of them being Aachen. Everywhere, the men were full of courage and determination.

AMERICAN RELATIONS

The Bishop of Melanesia

By ELIZABETH McCracken

Bishop Baddeley of Melanesia very courteously consented to grant a personal interview, adding with a smile, "But I don't know that I have anything to say not already said; so perhaps you will ask questions."

The first question was in regard to his impressions of the United States, particularly its Church life. Bishop Baddeley replied with enthusiasm saying:

"I have been thrilled. I had not known a great deal about the Church in America. It is throbbing with life, not only in the big cities but also in the smaller places. There is tremendous zeal for the missionary enterprise throughout the whole world among American Churchpeople. All whom I have met in America have been most anxious to know about Church of England missions, especially about those in the South Pacific. This was partly because the letters from their own sons and brothers and husbands had thrilled them. The Americans in the forces were amazed to find that the natives were practicing Christians, members of the Church of England; their religion was the basis of their ordinary daily life. It was only 35 or 40 years ago, as the Americans knew, that these natives were head-hunters. Now, they are equalled by none in their unselfish kindness to everyone."

Bishop Baddeley smiled again when asked what the natives thought of the Americans, apart from the admiration they had shown for the devout participation of the men in the forces in Church services, especially the Holy Eucharist. He said:

"The natives like the Americans for their good cheer and their generosity. There has been a tendency on the part of most of the American men to spoil the natives by paying absurd prices for souvenirs; but that will do no lasting harm."

Asked if he would be willing to say something as to how the Americans impressed him, aside from their courage and their religious devotion, Bishop Baddeley said:

"I think that perhaps Americans talk more freely than Englishmen. I valued that so much. The men talked about Church matters, discussing these freely—not their own personal life, but missionary work and what it should be, and that sort of thing. They saw the natives crowding into church twice a day, and they wondered why people at home were so much less faithful in church attendance. They declared that they themselves were more desirous to attend, seeing the reverence of the natives. One commandant came with 28 of his officers to the Holy Eucharist one morning."

The next question had to do with the Bishop's impression of American church buildings, American church music, and the American clergy. Bishop Baddeley readily answered, saying:

"I have seen many beautiful parish churches and some of your cathedrals. The Cathedral of St. John the Divine impressed me profoundly by its architectural splendor and by the glory of its music. I felt proud as an Englishman of that music, because your organist, Dr. Norman Coke-Jephcott, is an Englishman."

"Naturally I was thrilled to meet Bishop Manning, and he was kindness itself to me. I was so happy to meet Bishop Perry, and others of your bishops. It was good also to have the opportunity to have contact with your parish clergy, in their parishes, on their jobs—as Americans would say. I am an old parish priest myself and I liked seeing the parish work in America. It is full of life and energy, with a depth that must be a great source of joy to all the clergy and their bishops."

Bishop Baddeley ticked off on his fingers the cities which he had already visited since reaching the United States:

"San Francisco, Portland [Oregon], Tacoma, Spokane, Salt Lake City, Minneapolis, Chicago, Cleveland, Cincinnati, Columbus [Ohio], and New York. I go this afternoon to Boston and Providence. Then, I expect to visit Washington."

Appointment of Fr. Bloodgood

The Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, Wis., has been appointed representative in the Anglican Cathedral of St. George in Jerusalem, by the Presiding Bishop after consultation by cable with Bishop Stewart, Anglican Bishop in Jerusalem.

Fr. Bloodgood is to serve for the duration and six months. About half his time will be spent carrying out the Presiding Bishop's plan to assist Bishop Stewart in work on behalf of the chaplains and the



FR. BLOODGOOD: *The new American Church representative in Jerusalem.*

postwar ordinands who are in the Middle East. The rest of the work will consist largely in ministering to the Anglican Churchmen who are stationed in Palestine, either for military or civilian purposes, and in otherwise continuing Canon Bridgeman's work of cooperation with the Eastern Churches.

"My own experience in the Holy Land," Fr. Bloodgood writes, "dates from a month that I spent there in the summer of 1935 under the expert guidance of Canon Bridgeman. The appointment was made by the Presiding Bishop upon the recommendation of his Advisory Council on Ecclesiastical Relations on which I have served since 1937. I have made one other trip on behalf of the Presiding Bishop and Advisory Council. In August of 1938, I was sent to the International Old Catholic Congress of Zurich."

The Rev. Canon C. T. Bridgeman, who has for 20 years represented in Jerusalem the Episcopal Church in the United States, is at home on a long overdue furlough, not having seen his family since September, 1939.

THE PEACE

Declaration of Human Rights

Three hundred and forty-eight religious leaders of all faiths were among the 1,326 signers of a statement issued by the American Jewish Committee urging an international bill of rights to serve as a post-war guarantee of religious and individual rights for all persons throughout the world.

Among the religious leaders signing the statement were 19 Bishops of the Church—Bennett, Suffragan of Rhode Island, Bentley of Alaska, Colmore of Puerto Rico, DeWolfe of Long Island, Dun of Washington, Kemerer, Suffragan of Minnesota, Manning of New York, McElwain, retired, of Minnesota, Mitchell of Arizona, Moulton of Utah, Peabody of Central New York, Sanford of San Joaquin, Seaman of North Texas, Stoney of New Mexico, Sturtevant of Fond du Lac, Thomas, retired, of South Carolina, Van Dyck of Vermont, Walker of Atlanta, White of Springfield.

Additional signers included the following Churchmen: Rev. W. Russell Bowie, Peter Day, Rev. Guy Emery Shipler, Rev. W. B. Spofford.

The Declaration of Human Rights follows:

With the inevitable end of Hitler, the struggle begins, not of tank and plane, but of heart and soul and brain to forge a world in which humanity may live in peace.

This new world must be based on the recognition that the individual human being is the cornerstone of our culture and our civilization. All that we cherish must rest on the dignity and inviolability of the person, of his sacred right to live and to develop under God, in whose image he was created.

With this creed as our foundation, we declare:

1. That an International Bill of Human Rights must be promulgated to guarantee

for every man, woman and child, of every race and creed and in every country, the fundamental rights of life, liberty and the pursuit of happiness.

2. No plea of sovereignty shall ever again be allowed to permit any nation to deprive those within its borders of these fundamental rights on the claim that these are matters of internal concern.

3. Hitlerism has demonstrated that bigotry and persecution by a barbarous nation throws upon the peace-loving nations the burden of relief and redress. Therefore it is a matter of international concern to stamp out infractions of basic human rights.

4. To those who have suffered under the Hitler regime because of race or creed or national origin, there shall be given fair redress.

5. To those who have been driven from the land of their birth there shall be given the opportunity to return, unaffected in their rights by the Nazi despotism.

6. To those who wander the earth unable or unwilling to return to scenes of unforgettable horror shall be given aid and comfort to find new homes and begin new lives in other parts of the world. This must be made possible by international agreement.

Thus, anew, may we justify the ways of God to man. Thus we may take a vital step forward on the long road at the end of which civilization seeks to create a world based upon the common fatherhood of God and the common brotherhood of man.

FINANCE

Achievement

Dr. Lewis B. Franklin, treasurer of the National Council, in reporting on collections to December 1st, states that "in support of the world wide missionary program of the Church expectations of \$1,758,059 were reported, an increase of more than \$230,000 for the year. The payments to date are 102.9% of the amount due after allowing one month for collections. Since the collections in 1943 against the smaller expectations were only 97.1%, the present record is a real achievement."

MUSIC

To Resume Hymnal Publication

After a recent meeting of the directors of the Church Hymnal Corporation, which publishes Hymnals and Prayer Books in behalf of the Church Pension Fund, it was announced that the Corporation has on hand orders for over 90,000 copies of the Hymnal of 1940 which it is unable to fill because of restrictions on the use of paper under the regulations of the War Production Board. It is also reported that it has unfilled orders on hand for approximately 17,000 Prayer Books of which it has no copies now available.

"An appeal was made to the War Production Board for the use of additional paper for the publication of Hymnals and

Prayer Books beyond the quota allowed us under their order L-245" it is stated by Bradford B. Locke, executive vice-president of the Church Pension Fund. "Although I went to Washington, at their invitation, and presented the case before the appeals board, they did not feel justified, under present conditions, in making an exception in our case. The difficulty is that each book publisher's quota of paper under the above order is based upon its consumption of paper during the year 1942, but unfortunately, the work of revising the Hymnal of 1940 was not completed until 1943 with the result that we did not use as much paper in the year 1942 as would otherwise have been the case."

"As matters now stand," continues Mr. Locke, "we will not be able to print any more Hymnals or Prayer Books until after January 1, 1945, when we can start to use the paper quota assigned to us for that year. Unless the quota percentage is changed by the War Production Board, it appears that we will then be able to use about 100,000 pounds of paper during the year 1945 and it is our plan to go to press immediately after the New Year and to use our entire quota of paper to print copies of the Hymnal of 1940. Although this has not yet been definitely decided, we feel that we shall probably devote all of our available paper to the publication of Hymnals which cannot be procured from any one else, whereas Prayer Books can be procured from other publishers. Even so, the new edition will probably not be ready for shipment until about March 1945, and if the orders continue to accumulate at the present rate it is probable that the entire edition will be sold out by the time it is ready for shipment. We deeply regret this situation because we know that there are hundreds of churches which want to install the Hymnal of 1940 but which are unable to do so because we cannot supply them. The situation, however, is one which is entirely beyond our control and is due solely to war conditions. We can only ask, therefore, for the patience of those who are at present unable to procure any copies of the Hymnal of 1940 to supply their churches."

Approximately 296,000 copies of the Hymnal of 1940 have been distributed.

WOMAN'S AUXILIARY

National Executive Board Meets

The national executive board of the Woman's Auxiliary at its meeting December 1st to 4th in New York associated itself with other groups in the country in a resolution urging that the government take no action at this time on postwar military conscription but that the President appoint a commission, representing Congress, industry, labor, agriculture, education, and religion, to study problems of national security and report to the nation, in order that any future action may represent the mature thought of the people.

Churchwomen in Arizona, seriously concerned about the salary scale of women workers in the Church, adopted a statement at the recent Arizona district con-

vocation and referred it to the executive board. The Arizona statement says that attention has been called "again and again" to the need of trained women workers in the Church, and that young women members of the Episcopal Church, professionally trained and experienced, will be choosing new positions after the war. In view of this, women in Arizona ask that the National Council consider a change in salary scale for its appointees, "to the end that their salaries shall be commensurate with salaries paid to women of comparable training and experience in secular professional life."

Related to the Arizona request was a letter read to the board from an officer in a western diocese regarding a western missionary, a graduate nurse: "She is paid \$100 a month (plus \$10 emergency allowance) \$25 of which she pays as rent for the building in which she lives; \$75 is not a living wage. The building is drab and forlorn, and cold in winter. Her bishop says she could go across the road and receive \$160 clear in a government hospital. I have found it difficult to talk about our United Thank Offering when she is receiving so little."

AID TO BIBLE SOCIETY

Learning of an urgent emergency faced by the American Bible Society, now needing some 375,000 copies of the New Testament requested for distribution to American men in Europe, the board added to its previous gifts to the Bible Society \$1,000 from the discretionary item in the United Thank Offering. The board hopes individual gifts may be received through the Presiding Bishop's Fund for World Relief for this Society.

Other appropriations made by the board included sums for scholarships to graduate students preparing for work in the Church, and for missionaries on furlough; gifts to two missionaries on furlough, and to one who has been ill; items for repairs to buildings in the Canal Zone and Vermont; equipment for missionaries in Nevada, and the Canal Zone. Also, from the discretionary fund of the United Thank Offering the board is giving \$1,000 in 1944, '45 and '46 to the Missionary Medical College for Women, Vellore, India. This gift enables the board to become a participating member of the college board, which represents some 40 mission boards or societies. Dr. Ida Scudder, so famous for her 40 years' connection with medical mission work that a letter addressed to "Dr. Ida, India," reached her, addressed the board and urged their sharing in the support of the college. The board will recommend to the Triennial meeting in 1946 that the support be continued through the United Thank Offering.

A memorial resolution was adopted expressing appreciation of the work of Bishop Beal of the Canal Zone.

New committee chairmen for 1944-45 are: United Thank Offering, Mrs. George McP. Batte, Berkeley, Calif.; Personnel, Mrs. W. P. Roberts, Philadelphia; Triennial Meeting Preparation and Follow-up, Mrs. Clifford C. Cowin, Lakewood, Ohio; Finance, Mrs. Roy Hoffman, Oklahoma City.

ARMED FORCES

Thanksgiving Day Service
in Jerusalem

The Ven. Charles T. Bridgeman, for many years the Episcopal Church's worker in the Jerusalem and the East missions, has word from the Rev. Arnold M. Lewis of Long Island, chaplain with American forces overseas, that he arranged a real Thanksgiving Day service for British and American servicemen, Archdeacon Bridgeman had inaugurated a Thanksgiving Day observance in Jerusalem many years ago, and Chaplain Lewis carried on the custom by celebrating the Holy Communion according to the American Prayer Book, in St. George's Cathedral. Chaplain Lewis was in Jerusalem to attend one of the fortnightly "refresher" courses for British service chaplains begun two years ago at St. George's Cathedral, and to which American chaplains are also invited.

Archdeacon Bridgeman quotes another letter from the Rev. Dr. A. J. G. Hawes, sub-dean of the Cathedral, who said: "Today is your Thanksgiving Day. We had the American Rite in chapel this morning, the celebrant being a chaplain of the USA forces. There were 22 communicants. The celebrant was assisted by a New Zealand Maori chaplain, another excellent man whom everybody likes. He startled the company at dinner the other evening by announcing 'My ancestors were cannibals, and I am not ashamed of it. Rather it is a tribute to the work of the Church in New Zealand that I am now a priest and my father is a bishop (of Aoteorea, New Zealand).'"

Chief of Chaplains
Made Major General

The new rank of major general was conferred on former Brigadier General William R. Arnold, chief of chaplains, at informal ceremonies in the War Department. The investiture followed Senate approval of President Roosevelt's recommendation promoting Chaplain Arnold to higher rank.

Col. George F. Rixey, deputy chief of chaplains, whose promotion by the President to Brigadier General was also approved by the Senate, was officially presented with his new insignia at the same ceremony. The promotions, authorized by an Act of Congress last summer, raised the Chaplains Corps to the same status as other corps in the United States Army.

JAPANESE-AMERICANS

Prayer for Understanding
Approved By Presiding Bishop

The Rev. Daisuke Kitagawa, formerly of Tule Lake, Calif., and recently ministering as a sort of civilian chaplain to Japanese-American soldiers stationed at Fort Snelling, Minn., wrote to the Presiding Bishop recently, saying, "As I

have come in frequent contact with many of these Nisei soldiers, I have come to realize more and more profoundly that what they need is a really deep understanding of their position in the light of historical perspective. There is no doubt about the fact that all of them have a serious sort of spiritual conflict which cannot be solved simply on the plane of loyalty either to their parents or to their country. They must go one step further and deeper to realize that in them is a great opportunity of integrating Oriental and Occidental cultures one with another. How to help them to realize this when the spirit of patriotism is so prevailing and the average person seems to refuse to do constructive thinking about things pertaining to eternity, is another matter."

PRAYER FOR UNDERSTANDING

With this in mind, Fr. Kitagawa has written a prayer for Japanese-Americans, which has been approved by Bishop Tucker.

"Eternal God, Father of all mankind, who hast created Heaven and Earth and rulest all things visible and invisible; We humbly beseech thee to lighten our darkness at this hour of tribulation. Open, we pray thee, our spiritual eyes that we may see, in the course of this temporary world, the handiwork of Thy Eternal Providence. Help us to know that even when our fathers and forefathers came, for sundry reasons and diverse purposes, to this land of bounty and resource, Thou wert with them and chose them and their children to be an instrument to hasten Thy Kingdom among the nations of the world. Pardon, O merciful Father, our shortsightedness and self-centeredness. Let the spirit of Christ abide with us always to free us from bigotry and self-pity, grudge and enviousness, that we may serve all men everywhere with magnanimity and love, even as He did, the same Thy Son, Jesus Christ our Lord, in Whose Name we pray. Amen."

MERCHANT MARINE

Need for Books Emphasized

About a year ago the Presiding Bishop called attention to the need for books for men in Merchant Marine service. He now emphasizes that this need is still existing, and is increasing, and that the American Merchant Marine Library Association is doing a splendidly useful work.

Mrs. Henry Howard, president of the association told Bishop Tucker recently that last year the association distributed over 400,000 books, and this year the need is for 600,000.

Bishop Tucker pointed out that while the government appropriates large sums each year to buy books for the Army and Navy, it makes no such appropriation for the Merchant Marine. Library service for the merchant seamen is carried on solely through contributions of money and gifts of books to AMMLA.

ENGLAND

Constitution Drawn for Coventry
Cathedral's Service Center

A constitution has been drawn up for the proposed Christian service center incorporated in the scheme for rebuilding Coventry Cathedral, it was announced by the Very Rev. R. T. Howard, provost of the Cathedral Church. The center will be closely related to the cathedral, but will belong jointly to the Free Churches and the Church of England.

The constitution states that the object of the center will be "to use the combined powers of the Church of England and of the Free Churches to strengthen their life and work among the people of Warwick within the diocese of Coventry."

The five-fold program of the center is described as:

"To deepen, widen, and intensify the corporate Christian life of people in Christian congregations; to encourage the church in its work of evangelism; to relate every department of the life of the general community to the life of the Church; to strengthen coöperation between Anglican and Free Churchmen; and to work toward the complete reunion of all Christian communions."

Control of the center will be equally divided between the Church of England and the Free Churches, the governing body being a joint council of 12 Anglicans and 12 Free Churchmen.

Expert workers in fields of Christian community service are to be employed, the constitution states. They will be known as wardens, a term combining the elder meaning of the word as the head or host of a college or hostel, with its modern meaning of civil defense warden, "who is a person very much at the service of the community."

It has been agreed by Free Church and Anglican members of the drafting committee that Holy Communion should not be celebrated in the chapel. The committee believes that the best place for the denominations to celebrate Holy Communion, according to their own rites, is in their respective churches and chapels. "When the time comes that all denominations can conscientiously agree to partake of the sacrament of unity together," it adds, "the right place will be the Cathedral Church itself, or, indeed, any Christian Church."

MEXICO

Regional Convocation

Bishop Salinas of Mexico reports a very successful regional convocation held in Templo de Cristo, Guadalajara. More than 350 persons attended. Commendation of the God's Acre plan in operation in many of the rural missions was followed by acceptance by Churchpeople of towns and cities of a 5% assessment on their incomes, for the missionary work.

The Returning Christ

III. His Coming in Judgment

By the Rev. Carroll E. Simcox

Episcopal Chaplain, University of Illinois

THE CHRISTIAN religion is under a cloud in the modern world for a number of reasons, most of which can be accounted for by the simple statement that the Gospel has been "popularized." Modern preachers, above all those who fancy themselves modernists, have preached an abridged, modified, and emasculated Gospel. They have taken it upon themselves to temper God's wind to the "shorn lambs" in the pews. They have omitted "the weightier matters of the law" as did the scribes and Pharisees of old (St. Matthew 23:23), and among these weightier matters is the judgment of God. There can be no Second Spring of Christianity in the Western world until men recover the sense of the reality and awfulness of God's judgment upon all unrighteousness.

Jesus Christ came to judge the world, though in a very special way (St. John 3:19), and "He shall come again, with glory, to judge both the quick and the dead." There is no possible way in which this fact can be excised from the record. He is as surely our Judge as He is our Saviour, and if we value our own souls we will face His judgment rather than hedge around it or explain it away.

We have noted in the previous articles how the world has misjudged His humility and His power because they were unique, mistaking the one for abjectness and the other for weakness. Likewise the world fails to see in Him the Judge of all men. None other than John the Baptist himself seems at one time to have been blind to His judgment. In the Gospel for this Sunday (Advent III) we read: "Now when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" Why was John in doubt of His Messiahship? If we look back to John's preparatory preaching we see what the trouble was. He had rightly expected that Christ would come as Judge. But he spoke of the coming judgment of Christ as "the wrath to come" (St. Luke 3:17). Undoubtedly he expected Christ to fulfil literally some such prophecy as Isaiah's: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isaiah 11:4). But Christ was not fulfilling that expectation; something was wrong. Because He was not executing His judgment in blazing wrath John was utterly nonplussed. And Jesus told the emissaries to go back to John and report: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them" (St. Matthew

11:5-6). He does not deny that He is the Judge of all men; He simply calls attention to the works of His judgment. They are works of blessing and healing rather than damning and smiting.

JUDGMENT OF GRACE

This, then, is the first characteristic of His judgment: "For the Son of man is not come to destroy men's lives, but to save them" (St. Luke 9:56). It is a judgment not of condemnation but of grace. Under certain circumstances, as we shall see later, it becomes a judgment of condemnation; but He offers it to us as a saving judgment. "The judgments of God," as the late Fr. Hall expressed it, "are not vindictive but vindicative." They are "the impartial expression of His righteousness in the presence of moral evil." We are accustomed to think of a judge as one who pronounces sentence upon the convicted. Actually this is only one function of the juridical office and it is certainly not the primary function of Christ as Judge. He judges, "vindicates," the good as well as the evil in men. This is not the method of other, self-appointed "judges of mankind." James Russell Lowell once said of Thomas Carlyle, "He goes about with his Diogenes dark-lantern, professing to find a man, but inwardly resolved to find a monkey." The same might be said of every other person who sits in judgment upon the human race, save Jesus Christ alone—the only Person, curiously enough, who is in any fair position morally to judge anybody. If any judge or critic has reason to be cynical about humankind it is He, for He knows what is in man (St. John 2:25). But His judgments are always kind. He never pronounces any sinner hopeless; the sinner himself must do that.

Nevertheless there is a condemnation in His judgment, under certain conditions. Some there were in His day who stood condemned before Him. True, they condemned themselves; yet He was their Judge, for their condemnation resulted from their refusal to accept Him. The principle of His judgment then, as now, was this: "He that believeth on him is not condemned: but he that believeth not is condemned already. . . . And this is the condemnation, that light is come into the world, and men loved darkness rather than the light, because their deeds were evil" (St. John 3:18-19). This is actually a very stern and searching judgment. Let us see how it was applied to some specific cases. His townsmen of Nazareth were condemned because they rejected Him (St. Luke 4:28-29). So also were the Gadarenes, who felt that His presence among them was bad for business (St. Mark 5:17). So likewise Judas, the scribes and Pharisees, the priests and

Pilate. The sinful woman who anointed His feet was judged by Him, but it was a saving judgment (St. Luke 7:47). Likewise Zacchæus (St. Luke 19:9), the penitent thief (St. Luke 23:43), the Syro-Phœnician woman (St. Matthew 15:28). In every such case it is plain that the judgment was determined by the person's acceptance or rejection of Christ. He is the judgment; He is the light which has come into the world to which men come or from which they flee. It is impossible to be neutral toward Him. And because we know Him through the light of the Gospel that has shone upon us we are as truly under His judgment as were Mary Magdalene and Pontius Pilate.

He is the judgment: His life is God's judgment upon us. Whittier's lines speak for us all:

"O Lord and Master of us all,
What'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

*"Thou judgest us: thy purity
Doth all our lusts condemn."*

We cannot call Him to mind without judging ourselves, and the only reason why most of us do not have a much stronger sense of this judgment is that we refuse to face it. His purity condemns our lusts, so we get around it by keeping Him as much out of mind as possible. In so doing we are putting ourselves under His condemnation, we are loving the darkness rather than the light because our works are evil. This is the real essence of sin. It is the deliberate choice of Hell (which is isolation from God) in preference to Heaven (which is fellowship with God). And if this preference becomes habitual and chronic, if it sets the sails of our souls in such a way that our life as a whole becomes a renunciation and rejection of Christ, we can only believe that the consequences will be eternal. This is not the place to enter deeply into the question: Is there a Hell, and if so, what is it? We can only note in passing that the possibility of our accepting Christ logically necessitates the possibility of our rejecting Him. Our free will is an obvious fact. The possibility of our choosing Hell in preference to Heaven is as obvious as that. Hence any doctrine of "universalism" asserting that all men must be saved willy-nilly, is an absurdity. In the dispensation of a righteous God the final destinies of a St. Francis and a Judas Iscariot cannot possibly be the same. If anybody goes to Hell it will be by his own free choice. But everybody does have that power of choice.

He is the judgment, and from the day of His first coming to the present there has been in the world the Christian conscience. This Christian conscience has been an immeasurably potent force in human affairs; we can't begin to assess its effects. We underestimate its redemptive and life-giving power because, like the leaven of the Kingdom, it works silently and, in a sense, under cover. But it has been the prime mover behind every movement in history that has elevated and enlightened human life. It abolished chattel slavery; it will one day abolish war. Every social and humanitarian step forward within the whole area of Christendom, without ex-

ception, is a result of it. We may assert this with full confidence, and in these days when the secular world around us presumes so loftily to judge Christianity as reactionary and unprogressive, we ought to assert it much more boldly than we do.

We may assert, too, that attempts at social reform that are motivated by an essentially secular idealism rather than by the Christian conscience are doomed to certain failure. Natural man, apart from Christ and on his own moral initiative alone, is not good enough to carry through his idealistic schemes. The satanic power of the ego is too strong in him. The League of Nations tragically failed of its purpose to provide a practicable "moral equivalent for war." Why? It was not for lack of intelligence and even good will on the part of its promoters, but rather for lack of a deep Christian motivation. Dr. C. J. Hambro, a Norwegian delegate to the League, said in 1935: "Here in Geneva we have every fear but the fear of God." The only thing the gentlemen of Geneva did not fear was the silent but terrible judgment of Jesus Christ upon their nationalistic *sacro egoismo* and power politics. They were modern, "post-Christian" progressives, and Mussolini and Hitler made a clean sweep of their ardhouse.

When we test either our private lives or our social institutions by Him we subject ourselves to His judgment. It is the healthiest thing we can do. We cheat only ourselves when we flee His judgment, for it can be the first stage of our salvation, personal or social, if we accept it. His purity condemns our *lusts*, not ourselves; and the conviction of sin which is the first result of our confrontation of Him leads us to that "godly sorrow which worketh repentance unto salvation" (II Cor. 7:10).

PARTICULAR AND GENERAL

So His judgment is a constantly continuing process. Wherever He is known He judges. But there is more to it than his. "He shall come again, with glory, to judge both the quick and the dead." This is an article of our faith. "It is *de fidei* that when our Lord comes again He will render public judgment upon all men, according to their deeds done in the body, sending the wicked into the place of everlasting punishment, and taking the righteous into heavenly places to enjoy everlasting life" (Hall, *Theological Outlines*, p. 297). This dogma has become highly controversial, largely because some Christians have tried to read much more into what has actually been revealed than is justified. Such speculations, as to when the Last Judgment will take place, what is the exact nature of Heaven and Hell, etc., are futile at best and can be seriously prejudicial to the Faith, so it is best not to indulge them. Of the hour of His coming again we know nothing. Of "the first five minutes after death" we know nothing. We know only what has been revealed, and from this we may make the following inferences:

(1) There is a "Particular Judgment" that takes place at once following death. It marks the end of our probation and at that "moment" (using a word from our language of time and space, for lack of another) the soul will learn its eternal

destiny. That there is some separation between the righteous and the wicked in the Particular Judgment seems clear from the story of Dives and Lazarus (St. Luke 16:19-31).

(2) There will be a "General Judgment" in which "before him shall be gathered all nations" (St. Matthew 25:32). At this the verdict of the Particular Judgment upon the individual soul will be sealed and the final decision made between the saved and the lost. Mankind as a whole will be judged, and on the basis of acceptance or rejection of Christ.

(3) The saved will enter into the joy of eternal union with God and the lost will be excluded forever from the fellowship of God and His saints. Lest the finality of their sentence seem incompatible with the mercy of God it must be remembered that it will be the free and deliberate choice of those who receive it.

(4) The Son of man will be the Judge. The Father has committed this office to Him (Acts 17:31; St. John 5:22, 26-27).

We may be sure that His judgment will be perfectly just because perfectly sympathetic; the Judge is One who is "touched with the feeling of our infirmities and was in all points tempted like as we are" (Hebrews 4:15).

(5) Since this life in the flesh is our one and only probation it follows that our acceptance or rejection of Christ "now in the time of this mortal life" will determine our final destiny. Therefore, "now it is high time to awake out of sleep" (Romans 13:11). "Watch therefore: for ye know not what hour your Lord doth come" (St. Matthew 24:42).

I should like to close with a suggestion. In the Book of Common Prayer, page 578, there is a "Prayer for God's Protection through the night following." I suggest that you learn it and add it to your daily devotions. For it includes this petition, which ought to be constantly in every Christian's thoughts and prayers: "Grant us grace always to live in such a state that we may never be afraid to die."

I am a Catholic

By the Rev. B. S. Murray

I AM a Catholic. "For Christ and His Church" is my motto. "In the Cross of Christ I glory" and endeavor to bear witness in my life to the glory of Churchmanship. The Church of God is a great fact as well as a great power. Of divine origin, the Body of Christ is a spiritual entity which, created by God, infused with the life of the Ascended Christ, and guided by the Holy Spirit, is the representative of Christ on earth and the means through which He now works in the souls of men for the salvation of the world. This Church—His new Body—has been burned and starved and tortured and thrown to the wild beasts yet lives sublimely. By no death can it be slain; on no cross crucified. Onward, forward, upward the Church marches like a mighty army down the future's broadening way revealing God to men through Jesus Christ, Son of God and Man, interlacing the souls of men in enduring spiritual fellowship, lifting humanity to Him who is their solace, their sure refuge, revealing truth to men that they may find themselves in Him who is the source of their hope. Splendor of vision, this is the challenge and promise.

I am a Catholic. I believe in the three-fold ministry of bishops, priests, and deacons as the God-given continuation of the apostolic ministry set in His Church by our Lord. The Prayer Book testifies that this apostolic ministry is so maintained in the Church of God and upon reading the Ordination Service I see no other interpretation. We maintain that episcopacy correctly expresses the guidance of the Holy Spirit in the Church. We owe and therefore express our corporate loyalty to this Christian Society, the Body of Christ, the Holy Catholic Church.

I am a Catholic. Today the Church calls her spiritual children to repent, change your thinking, and "in Christ" begin all over again. None must, all may,

and some should seek sacramental confession the Church declares. And as our priests at their ordination were given the solemn commission to administer absolution in the historic words: "Whose sins thou dost forgive, they are forgiven," it is our duty to receive instruction so that we may prepare for confession. The Church is the family of God; the local head of that family is the parish priest. And a Catholic honors his priest as such.

I am a Catholic. I prize the sacraments as channels and media of the Spirit's operation, vehicles of life and power. Baptism and Confirmation, Penance and the Holy Communion, each has a distinct place in the life of a loyal Catholic. So wonderful, so many-sided, and so full of meaning is the Blessed Sacrament; so great is the measure of their loss who, professing and calling themselves Christians, are content to ignore the last injunction of the Christ to His disciples on the night before He died that we might live.

I am a Catholic. In our Church the pure Word of God is preached. Nor are we unmindful of the rich heritage of ancient devotional tradition that is ours. Our liturgical worship, with roots in the common life and prayers of the common people, and saturated by saints, seers, and sinners, is preserved in the Prayer Book. St. Paul scolded the Corinthians for their departure from these forms of worship which the Early Church sanctioned as the best vehicles of adoration, praise, and prayer. In no service do we see this more than in the service of the Holy Communion. Grateful, too, are we for our ordered ecclesiastical life. We certainly are heirs of the ages.

I am a Catholic. Forward we must go lifting up the Cross of Christ and thereby gathering the people to Christ and His Church. He must reign as King. The
(Continued on Page 23)

An International Bill of Rights

WE PUBLISH in this week's news columns a Declaration of Human Rights signed by 1,326 leaders of American thought which adds its impressive testimony to the fact that the Dumbarton Oaks proposals are radically weak in one important particular — they have no ideological basis.

In this respect the Oaks plan has a remarkable similarity to the Constitution of the United States. That "greatest instrument ever devised by the mind of man" also contained no Bill of Rights, no declaration of the limitations of governmental power in relation to the human person, when it was first set forth by the Constitutional Convention. Speedily mending their omission, the founding fathers drafted the ten original amendments which turned the Constitution into an adequate basic law, exercising a dynamic and creative influence upon the development of American civilization.

There were, of course, a number of important guarantees included in the original Constitution — the right to the writ of habeas corpus, the prohibition against bills of attainder and *ex post facto* laws, the elimination of religious tests for public office, etc. But still, without the Bill of Rights, the Constitu-

tion would be little more than a neutral scheme of governmental organization. In the Oaks plan, neither the rights of the original constitution nor those enumerated in the Bill of Rights are to be found; and without some declaration along these lines, the plan is devoid of real significance for the welfare of the peoples who compose the nations.

"A world in which humanity may live in peace," as the American Jewish Committee's statement declares, "must be based on the recognition that the individual human being is the cornerstone of our culture and our civilization. All that we cherish must rest on the dignity and inviolability of the person, of his sacred right to live and to develop under God, in whose image he was created." No doubt, this statement of the divine sanctions behind human rights would not be acceptable to the Communists of Russia; but we believe that Russia would be willing to lend support to most of the broad principles of law and human relations which flow from it. And the Jewish and Christian understanding of the nature and destiny of man therein set forth places an inescapable obligation upon Christians and Jews to work for a basic international law designed to uphold the dignity of the human person.

The Federal Council's comment on the Oaks plan [L.C., December 10th] included this significant objection: "Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice." And the report of the Joint Committee on Religious Freedom of the Federal Council and the Foreign Missions Conference [same issue] urged that an agency on "Human Rights and Fundamental Freedoms" be added to the Oaks plan and that the State Department initiate international consultations to secure an agreement among nations on rights and freedoms to be guaranteed all peoples.

Similarly, the tired Liberal Walter Lippmann, who seems to have given up most of his hope for a world order expressive of anything but the great powers' distaste for war, urged in his book, *U. S. War Aims*, that the world organization at least pay lip service to the guarantees of human freedom common to the constitutions of the Western Democracies and of the USSR.

Western civilization is in desperate straits today. The troubles in Greece, in Belgium, and elsewhere on the continent are more critical phases of troubles which exist in the great powers themselves. The whole thought-pattern of democracy has continued to retreat steadily through the war, even while the foremost enemies of democracy were being defeated by democratic arms on the field of battle. A great leader of the United Nations commented with apparent satisfaction on the dwindling of the ideological character of the war — which means, simply, that our concept of a decent world has been dwindling to the idea of a world in which Nazis and Japs are stripped of power.

Oddly enough, the ideological character of Russian Communism has been undergoing a similar process of decay. The restoration of the Church in Russia, the liquidation of the Third International, the consent to the restoration of bourgeois economy in European countries — these things are just as much defections from Communist ideals as the Darlan-Badoglio maneuvers of America and Britain were defections from democratic ideals.

But while secular politics has become confused and aimless, the religious leadership of the world has been speaking more

The Collect

St. Thomas

December 21st

"DOUBTFUL — for the greater confirmation of our faith." Doubts, or at least questions, often come to us and we are tested as to the sureness of our faith. Recall the question in the Baptismal Office, "Dost thou believe all the Articles of the Christian Faith?" and note that the word is "believe," not "understand." We are asked to take the Church's word that these things are true; understanding can come later. When doubts or questions arise it may well be that God is putting them in our minds so that by prayer and study we may have a deeper understanding of the truth. Like St. Thomas, we may need reassurance and greater certainty, and the Church stands ready to instruct and strengthen us in our faith. Doubts should make us "give the more earnest heed to the things that were heard, lest haply we drift away." We must not give up, but rather give ourselves to prayerful study.

Fourth Sunday in Advent

December 24th

"COME among us." The Advent collects have pointed to prayer, the scriptures, and the ministry as ways to help us gain eternal life. Today's collect suggests the supreme means of grace, the Holy Communion. Here indeed is an immediate answer to our prayer, "Come among us," when our Lord gives Himself to us that we may have Him as a part of our very selves, His power and very life, to preserve body and soul unto everlasting life. When we have Him we have everything necessary to help and deliver us. Church and Bible teach us how to use this precious gift. As we make our Communion, knowing that He has come among us, let us resolve that no carelessness or sin of ours shall ever cause Him to depart from us, and pray that we may ever hold fast to Him, who so freely gives Himself to us.

boldly, intelligently, unitedly, and purposefully. Not only the Federal Council and Jewish leadership but the Roman Catholic Bishops are in substantial accord in demanding that any effective international organization must have an ideological basis upholding the rights and dignity of the human person. The Roman Catholic comment on Dumbarton Oaks, indeed, advocates a humanitarian internationalism more thoroughgoing than most other statements [L.C., November 26th].

It can be fairly said that the Christian and Jewish leadership of the world is united in its demand that the international organization must explicitly pledge its members to uphold the dignity of the human person in all circumstances; and especially those persons who, being members of racial, national, or religious minorities, or citizens of small States, are in danger of oppression from intolerant minorities or from neighboring large States. We believe that the proposed organizational structure of Dumbarton Oaks will eventually prove to be inadequate to accomplish these aims; but it must be admitted that no structure would be adequate until the aims themselves were well defined and supported by a substantial majority of effective world opinion.

Accordingly, we doubt the advisability of empowering the coercive authority of the United Nations, in the present state of affairs, to implement an international bill of rights, except as infractions of it have the unmistakable character of international disputes. But we do believe that drawing up such a document is a step of overwhelming importance, and that each member nation should pledge itself individually to implement the international bill of rights within its own borders. Further, we believe that some degree of international attention should be given to infractions of the international bill of rights even when they are wholly intra-national. Perhaps this type of action should be, as the Federal Council's Committee on Religious Freedom proposes, the concern of an advisory agency on human rights and fundamental freedoms under the assembly of nations.

Only a few years ago, the democratic and libertarian political system was a dynamic and living faith. Few doubted it, and American foreign policy was, broadly, designed to agitate for it and encourage its development everywhere. Somehow, that democratic conviction, with its accompanying conviction that the democratic way had an essential winsomeness to all men, has slipped away from the grasp of American statesmanship. Perhaps this was a necessary step in the development of our national thought; for our democratic dynamism was to some extent for a rationalization of a subtle kind of power politics. That is, the more widely political freedom was extended, the more overwhelming was the power of American finance and American industry. The more limitation of armaments and military action, the greater the power of financial action. The citizens of other lands have not invariably looked upon us as simon-pure political Messiahs!

Hence, a more self-critical adherence to democracy and peaceful international relations has been a necessary development. Until we can criticize ourselves, we do not realize what figure we are cutting before the rest of the world and fail to understand resistance to our policies. But at the same time, we need not retreat from our broad historic policy of democracy and peace. It is based, not merely on our national interest, but on the common interests of all men everywhere. Our God-given industrial and financial power can and must be made the avowed servant of humanity and human dignity. Too often, in the past, it has been the secret master of our international idealism.

Democracy and peace have been the two keystones of our foreign policy. But we are not spreading democracy; we are not preserving peace. We are not even building very well for future peace. *And we know it.* That is why this war is being fought not exactly penitently, but unhappily. We don't feel that we are doing anything more constructive than putting out a fire.

In contrast to the defeatism of world political leadership, the religious forces of the world assert that the time is ripe for a great human advance — an advance in the direction of securing to all men everywhere those basic rights which Americans have enjoyed for 150 years. Democracy is not dead. Peace is not an idle dream. But Godless democracy and Godless peace have been tried in the balance and found wanting. In the providence of God, the human objectives of the Soviet Union are not far from our own, and the major points of conflict are just the points upon which Communism seems to be losing its sense of conviction. We hope that lawyers, philosophers, and statesmen will bend their attention to the drafting of a proposed international bill of rights without delay, basing it upon the points of agreement between Soviet policy and democratic policy and, perhaps, carrying forward beyond the policy of either wherever possibility of acceptance can be found. We are confident that there does exist a substantial agreement among the nations as to the guarantees they ought to give their citizens — not on every point, but on the most basic ones; not fully carried out anywhere, but aimed at everywhere except in Nazidom. And on this agreement the foundations of a decent world can be laid.

Some of the basic ideas for such a bill of rights can be found in the Atlantic charter. Others can be found in the significant, and almost forgotten clauses of the Teheran declaration:

"We shall seek the cooperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into a world family of democratic nations."

Personal freedom, tolerance, democracy, family of nations — let us have an international bill of rights, as part of the Charter of the United Nations, setting forth the broad lines upon which such ideals can be made effective throughout the world.

The December National Council Meeting

THE December National Council meeting spent more time discussing plans and considering policies than in taking action. As the Presiding Bishop said, the main purpose of this meeting is to look at the opportunities opening up and to prepare for using those opportunities without delay. In this connection, the Council went over, in executive session, the plans drawn up by the Department of Promotion for raising the proposed Reconstruction and Advance Fund. It was explained that these plans are not to be made public until after they have been presented to the House of Bishops, meeting in Birmingham, Alabama, January 30th and 31st; but we feel, with many other interested persons, that, since the whole Church must take part if the fund is to be raised, the people of the Church should hear of each step taken, as it is taken. The amount of the fund is "flexible — from \$3,000,000 to \$5,000,000."

It was good to hear the Presiding Bishop declare that the

raising of this fund is not an "unpleasant obligation" but a "wonderful privilege God has given us, to aid in carrying out His purpose." As Bishop Tucker said, it is a call to Christians at home to be better Christians, in view of the law that the kind of Christians missionaries succeed in making are the same kind as the Christians at home who give the missionary money. It was good also to learn that work delayed or temporarily abandoned because of the war will benefit by this fund. The whole purpose of the campaign is spiritual growth: growth at home, in order that there be growth abroad.

There was one matter on which we were sorry not to see favorable action. That was the request of the Presiding Bishop's Committee on Laymen's Work for an increase in their appropriation, in view of the increase of their opportunities for work. It was an achievement indeed, that recruiting of 2,000 key laymen, from many parishes not in the larger cities, to lead this work in their own communities. As Fr. Campbell, head of the committee, said, these men and others of like earnestness as Churchmen, will determine the extent to which the Church will be able to go forward after the war. The laity compose the congregations in the churches; the laymen give the needed money. Surely, the National Council ought to "find" the additional \$6,000 needed, and needed because the work of the committee, thus far, has been so signally successful.

"Let Almon Do It"

ANOTHER vital matter considered at the December National Council meeting was that of a consultant for men in the Armed Forces who may have a vocation to the priesthood. The pressing nature of this need, in our estimation, is due to the fact that the Episcopal Church at the moment has no agency whatever for its servicemen. We have a Commission on Army and Navy Chaplains, and it is doing a fine job for the chaplains, under great handicaps. To a limited extent, it also serves the laymen of the armed forces, but it has no canonical relationship to these men and even to the chaplains it has only the vague and unpleasant relationship of providing a "denominational endorsement" by the withdrawal of which it could accomplish a chaplain's dismissal from the service.

The Division of Social Relations of the National Council, to the great embarrassment of its able executive, seems to be becoming the catchall for jobs which need to be done but are not being done. The Episcopal Church's variant of the "Let George do it" formula is "Let Almon do it" — and Fr. Pepper, as far as his overburdened schedule permits, does it. So, when it is pointed out that no one man could possibly do the job of maintaining contact with the military candidates, the solution is to make it one more of the functions of an already overburdened man!

Before General Convention we made our recommendations for the improvement of the Church's ministry to servicemen; perhaps they were impractical, but nothing could be more impractical than the existing set-up. There are only 477 Episcopal chaplains. How many of our servicemen are in contact with a chaplain of their own Church? The vast majority certainly have no regular contact, and probably many of them have not seen a priest of the Church since they entered the armed forces.

The proposal for a consultant at National Church Headquarters is, we feel, a step in the right direction. It would, of course, be impossible for one man to have interviews with every serviceman who is considering the ministry. Indeed, such interviews would hardly be necessary with those who are

already going through the Church's regular channels of parish and diocesan bishop. But through correspondence, through the assistance of conveniently located army chaplains of known ability to size up men, and in many other ways, a consultant with both ability, time, and clearly defined duties, could do much to make up for the lack of a Churchly set-up for the Church's work in the Armed Forces.

We hope that the House of Bishops at its January meeting will take time to consider the whole problem of the Church's army-navy work, of which this is a part.

Coöperating Christianity

THE ACTION of the Federal Council of Churches admitting the Russian Orthodox Church in America to its membership (the third Orthodox body admitted) is of great significance to members of the Episcopal Church. The misconception that the Council is essentially "Protestant" can no longer be maintained in view of the fact that three of its member Churches belong to a group which had little or no relation to the Reformation. To be sure, only a minority of the Council's members are Orthodox, but many Anglicans dislike the designation also, and to ignore the convictions of this minority is scarcely an act of Christian charity.

Since the new line-up has only been in existence a short time, one still hears considerable discussion of the role of the Federal Council in "Protestant" affairs and of the need of "Protestant" unity. It is to be hoped that Federal Council headquarters will itself take the lead in substituting more accurate terminology. "Coöperating Christianity" is what the Federal Council actually represents; its member Churches, some Protestant and some Catholic, are "coöperating Churches." This term excludes only those who exclude themselves — not only the Roman Catholics, but many small fundamentalist Protestant groups and a far from small proportion of the Lutherans.

Such groups as the Universalists and the Unitarians are, rightly, excluded because their doctrinal basis is at too great variance with that of the vast majority of Christendom. But presumably any Church which adheres to the divinity and atonement of Christ is eligible for membership in the Federal Council. This includes not only the non-coöperating Protestants but the Roman Catholics. The idea that the Churches of the Federal Council are banded together against Catholicism is not to be found anywhere in the Council's constitution and by-laws; and it would, we are sure, be deplored by the leadership of the Council. On the other hand, the uncoöperative and often hostile policies of the Roman Church conflict with the broadly coöperative policies of the Churches which compose the Council, and until the Roman Catholics change their attitude there will continue to be points of conflict for which the coöperating Churches need not apologize. This, however, does not require them to seek out a nomenclature emphasizing their anti-Papalism.

The world-wide movement of Protestant, Orthodox, Anglican, and Old Catholic Churches toward coöperation and unity is known as the Ecumenical Movement. Since the Federal Council's work is certainly a part of this movement, the Council may rightly describe itself as "ecumenical." For most ordinary purposes, however, the expressions "coöperating Christianity" and "coöperating Churches" seem to us to convey in terms familiar to ordinary people the scope of the Council's constituency and its work. "Protestantism" and "Protestant Churches" are not only undesirable terms but misnomers.

WASHINGTON

President Roosevelt Elected Honorary Warden of St. Thomas'

President Roosevelt has been elected honorary warden of St. Thomas' Church, Washington. The Rev. Howard S. Wilkinson, rector, said that Mr. Roosevelt had accepted the position. St. Thomas' is at 18th and Church Streets, NW, about a mile from the White House and the President was a vestryman there during his residence in Washington while Assistant Secretary of the Navy. Dr. Wilkinson recalled that before the war the President was a regular attendant and said his pew "is still kept for him despite wartime conditions."

MASSACHUSETTS

15 Commissioned Lay Readers

Bishop Sherrill of Massachusetts commissioned 15 men as lay readers, in the chapel of the diocesan house on November 30th. The service was prefaced by a supper and an hour of fellowship. Those commissioned and their parishes are:

Paul E. Abrahamson, Emmanuel, Boston; Warren F. Baker, Trinity, Newton Centre; Joseph Beaudette, jr., Advent, Boston; Richard J. Bond, St. Peter's,

Cambridge; Francis C. Bryant, St. John's, Jamaica Plain; Emerson T. Caswell, Church of St. John the Evangelist, Boston; Ralph B. Chouinard, St. Anne's, Revere; John M. Hemenway, St. Paul's Cathedral, Boston; Stanley E. Innes, Church of the Holy Spirit, Mattapan; Alexander Jenkins, jr., Holy Nativity, South Weymouth; John W. Lewis, St. John the Evangelist, Mansfield; George A. Pierce, St. John's, Winthrop; Walter Sumner 3d, and Robert L. Vivian, St. Paul's, Brookline. Richard M. Anderson of Christ Church, Cambridge, long a lay reader, was recommissioned, having qualified under the new rules calling for a higher standard of training and attainment. Five members of the diocesan commission on lay readers were present, including the chairman, the Rev. Wilbur J. Kingwill.

NEW YORK

Memorial Service For Deaconess Dahlgren

A Memorial Service for Deaconess Romola Dahlgren, who died October 9th, was held in the chapel of the New York Training School for Deaconesses and Other Church Workers on November 10th. The warden of the school, the Rev. Dr. Charles N. Shepard, and the Rev.

Dr. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine, officiated. Bishop Manning made the address, in which he paid high tribute to Deaconess Dahlgren, who, for 20 years, was one of the heads of the New York Training School. The chapel was filled with former pupils, friends, the present pupils of the school with their head, Deaconess Ruth Johnson, and members of the faculty.

GEORGIA

St. Michael's, Savannah, Is Consecrated

St. Michael's Church, Savannah, Ga., was consecrated November 26th by Bishop Barnwell who also confirmed five adults, presented by the rector, the Rev. Howard McCudden Mueller. Bishop Barnwell stated that in the 37 years of his ministry, it was the first time that he had ever experienced consecrating a church and administering Confirmation at the same service.

In his consecration address, Bishop Barnwell traced the founding of the Church in Georgia from the priest who came over with General Oglethorpe and the founding of Christ Church, to St. Michael's, the youngest of the Savannah parishes. Plans are now being made to enlarge the parish house.

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DEATHS

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

Harry Beal, Bishop

Funeral services for Bishop Beal of the Panama Canal Zone, who died after a short illness on November 11th in Ancon, were held in the Cathedral at Ancon on November 21st by Dean Ferris, assisted by Archdeacon Nightengale and Archdeacon Jackson.

Throughout the night of the 20th, and in the early morning of the 21st the priests of the district kept watch in turn at the Cathedral.

Throughout the seven years of his episcopate Bishop Beal labored hard, vigorously, and with great results, becoming intimately known to all sections of the American, Panamanian, and British communities. Of a winsome personality, he was widely known and loved as a great leader and sincere friend.

With every detail in the operation of the various organizations in the district he acquired a thorough familiarity, guiding and directing their activities with excellent effectiveness. The district met each year its expectation toward the General Program of the Church through his careful oversight in this connection.

The Bishop was always ready to assist his clergy by supplying for them on occasions of their illness or during their absence on vacation. He was greatly in-

terested in forwarding the work and promoting the usefulness of the Woman's Auxiliary which he developed on a firm diocesan basis. He was very active in community affairs, heading the board of managers for the Balboa-Amador USO Club and serving on the USO regional board. He was a member of the special committee for the Sixth War Loan, chairman of the committee for V-Day and one of the founders of the recently organized "Brotherhood Movement," uniting members of all faiths in the district.

Several expressions as to the loss of the district and entire population, by his departure, were given in the press. No flowers were sent, but in a box kept at the door of the Cathedral friends of all classes with members of the Cathedral and the various congregations of the district, officials of the Panama Canal, the military and naval personnel, and of Panama, the American Ambassador, the British Minister, and official representatives of other countries, with the general public who attended, deposited gifts of money for the provision of a suitable memorial to one who was held in high esteem by one and all, and in a Book of Remembrance a great number of people wrote their names as they came to the Cathedral to pray while the body of the Bishop lay in state.

James W. E. Airey, Priest

The Rev. James W. E. Airey, rector of St. Andrew's Church, Houston, Tex., died October 31st in Houston as the result of a kidney ailment he had fought against for 15 months. Bishop Quin celebrated a Requiem for him in St. Andrew's Church November 2d. Twenty-seven clergy of the diocese acted as active and honorary pallbearers. The church was filled to capacity and many stood about the church yard during the service.

One of the most beloved and colorful priests of the Southwest, he was known to thousands outside of the Church as "Jim" Airey, the cowboy pastor. In addition to his Church activities, he was interested in the theatrical and circus world. He was a chaplain or member of several organizations in that field and was a familiar figure at all circuses and stock shows that appeared in Houston. Because of his deep interest in their welfare, he had been made an honorary chief of the Coshetti and Alabama Indians, whose last tribal survivors live on a small reservation near Livingston, Tex.

His love of things associated with the frontier was at least partly the cause of his death. Two years ago his parishioners gave him a horse, and a few months later he was thrown from it. The fall at the

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DEATHS

time was disregarded, but later it developed that it had caused a serious kidney ailment. Few knew it was incurable; he kept that fact to himself and kept on in his parish until he was forced to give up his active ministry a short time before his death.

Mr. Airey had contemplated a theatrical career until he met Bishop Quin and chose the priesthood instead. He was a graduate of Centenary College, Shreveport, La., and received his M.A. at Rollins College, Florida. He also studied at the University of the South. He was ordained deacon in 1927 and priest in 1929. During his ministry he served as rector of St. John's Church, Columbus, and Christ Church, Eagle Lake, of Trinity Church, Longview, and its associated missions, and of St. Andrew's Church, Houston, all in Texas.

He is survived by his mother, Mrs. Laura Egan Airey of Shreveport, La., a daughter, Joan, 15, and a son, James, 11. His wife died in 1943.

William N. Guthrie, Priest

The Rev. Dr. William N. Guthrie, who for 26 years was rector of St. Mark's-in-the-Bouwerie in New York died on December 9th in Washington where he had gone to visit his daughter. He was 76 years old.

Born in Dundee, Scotland, of American parents, on March 4, 1868, Dr. Guthrie attended schools in Italy, Germany, Belgium, Switzerland, and England. At the age of 16 he came to the United States, where he attended the University of the South, from which he received the A.B. degree in 1889 and the A.M. in 1891. In 1893 he was ordained and was married to Anna Norton Stuart.

In the early days of his ministry he served churches in Ohio and California. Alternating his service in the ministry with that of the academic world, he was professor of General Literature at the University of Chicago and the University of the South, where he had also taught modern languages. For a period he also taught modern languages at Kenyon College.

While on a lecture tour in 1911 he was called to St. Mark's-in-the-Bouwerie, one of New York's oldest churches, built in 1779. Once attended by many prominent New York families, the Church had lost many members and its communicant list by the time of Dr. Guthrie's assumption of the rectorship numbered about 600.

Dr. Guthrie increased the church's membership during his long rectorship of more than 25 years until in 1925 records showed 1,550 communicants. New and unconventional measures marked his ministry. He introduced eurythmic dances, Egyptian, American, Indian, and other ancient rituals into the Church; he turned the old church school room into an art gallery and lecture room. A flair for the dramatic and the symbolic caused him to introduce a black sheep into the churchyard, and drew many people into his church.

Because of his unconventional procedures he was in frequent trouble with the vestry of St. Mark's and the Bishop of

New York, who for a period of time withdrew his visitations. After the 1920's, membership declined as soberer times dimmed the lustre of religious eclecticism. In 1937, when he retired, St. Mark's had about 887 communicants.

Upon his retirement in 1937 Dr. Guthrie explained what he had tried to accomplish. "I wanted to bring the greatest possible variety, freshness, and catholicity to worship. . . ."

Dr. Guthrie was known as an able preacher, as well as the author of many books.

In addition to his widow, he is survived by two daughters, Mrs. Robert Lee T. Patterson and Mrs. Fred Holman Harvey, both of Washington. Since his retirement in 1937, Dr. and Mrs. Guthrie had made their home in Stamford, Conn.

Harold Haug, Priest

The Rev. Harold H. Haug, vicar of Holy Trinity Church, Prairie du Chien, Wis., was found dead, sitting in a chair with a book in his hand, the morning of December 6th, having apparently died the previous night.

A Requiem Mass was held in his church in Prairie du Chien on December 8th and funeral services were conducted from All Saints' Cathedral, Milwaukee, December 9th.

Fr. Haug, who was 45 years old, was associated with All Saints' Cathedral for many years, serving chiefly as director of the acolyte guilds. After his ordination to the priesthood in November, 1936, he was vicar of St. Stephen's Church, Milwaukee, where he did yeoman service in building up the congregation, and resigned in 1936 only because of ill health. In his work at All Saints' Cathedral previous to his ordination, he was an authority on all ceremonial work of the altar.

He is survived by a sister, Mrs. Harry W. T. Pallett, Oconomowoc, Wis., and three brothers, Einar and Arnold, Milwaukee, and Godfrey, Grafton, Wis.

W. M. Hoffman, SSJE, Priest

The Rev. William Mitchell Vail Hoffman, jr., SSJE, a captain in the Signal Corps of the United States Army, died suddenly of angina pectoris, December 5th at the rectory of St. Agnes' Church, Washington, D. C., where he had been

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living while on duty at the War Department.

Fr. Hoffman was the son of William Mitchell Vail Hoffman of New York, and a grandson of the Rev. Charles Hoffman, founder and first rector of All Angels' Church, New York, and of the Rev. Dr. Stoddard, a noted Presbyterian divine of New York.

Born at Garrison, N. Y., on April 20, 1898, he was graduated from St. Mark's School, Southborough, Mass., and Harvard University and Harvard Law School. Upon completion of theological studies at the General Theological Seminary, of which his great-uncle, the Very Rev. Eugene Augustus Hoffman, had been for many years dean, Fr. Hoffman was ordained to the diaconate in 1926, in the Cathedral of St. John the Divine, New York, of which his father is a member of the board of trustees. He was advanced to the priesthood in 1927.

Entering the novitiate of the Society of St. John the Evangelist in 1924, Fr. Hoffman made his profession under life vows in 1928, and then led a very active ministry, preaching many missions and retreats throughout the United States, while assigned to the several churches served by the Cowley Fathers in Boston, New York and San Francisco. He was the Novice master of the American Congregation of the Society from 1930 to 1936, and assistant superior from 1933 to 1936. In 1939 he went to Japan and served in the monastery and missions of his Order in that country until the unsettled conditions necessitated his return to the United States.

Shortly after the attack on Pearl Harbor, Fr. Hoffman was called to active duty in the Army of which he was a reserve officer in the Chaplains Corps. He has been serving in the military intelligence section of the Signal Corps, and had a year of active duty in the southwest Pacific theater of operations. At the end of 1943 he was invalidated home and has since then been on duty at the War Department in Washington. During the first World War Fr. Hoffman had two years of foreign service in France, likewise in military intelligence, and in 1916, when just out of school, served for several months in the Mexican border campaign.

The funeral was held at St. Agnes' Church, Washington, December 8th. The Rev. Granville Mercer Williams, superior of the Society of St. John the Evangelist, was the celebrant of the Solemn Requiem Mass. Interment was, at Fr. Hoffman's request, in the National Cemetery at Arlington, Va.

Fr. Hoffman is survived by his parents and by one brother, Gouveneur Hoffman of Tuxedo Park, N. Y.

Charles W. Walker, Priest

The Rev. Charles W. Walker, rector of St. Mark's Church, Newark, N. Y., for the past 15 years, died in the Clifton Spring Sanitarium, Clifton Springs, November 30th, after a long illness from heart disease. He was 68 years old.

Fr. Walker was born in Rochester, N. Y., on February 21, 1876. He attended

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The Living Church

DEATHS

he Genesee Wesleyan Seminary at Lima and graduated from Syracuse University in 1905. As a Methodist minister, he held several charges, including churches in Batavia, Niagara Falls, and Elmira Heights, N. Y. In 1927, he was ordained to the diaconate serving for six months under the Rev. Alfred Brittin, a former rector of St. Mark's, Newark, and of St. James', Batavia. After serving a few months as deacon-in-charge of Trinity Church, Fredonia, N. Y., he was advanced to the priesthood and became rector of Trinity Church. In 1929 he became rector of St. Mark's, Newark, N. Y., where he not only ably administered parish affairs but also became an active leader in the community. He served as president of the Arcadia Family Welfare Society for seven years, was a past president of the Newark Park-of-the-Month Club, member of the Newark Masonic Lodge, chairman of the Child Care Committee of the Wayne County War Council, and chairman of the Draft board of the Sodus Selective Service District from its inception in October, 1941, until illness forced him to resign two years ago.

His body lay in state in St. Mark's Church, December 2d, from 9:00 to 11:00 A.M., when Bishop Reinheimer of Rochester celebrated a Requiem Holy Communion, assisted by the Rev. Jackson Foley of Palmyra as Epistoler and the Rev. James H. Herendeen of Geneva as Gospeler. The Rev. Daniel Wood of Lyons was Bishop's chaplain and the Ven. Charles B. Persell, jr., of Rochester, was master of ceremonies. Only members of the immediate family received.

The Burial Office followed with the Rev. Gardner Bridges, curate of St. Mark's Church, reading the Sentences and Psalms, and the Rev. Samuel H. Edsall of Geneva reading the Lesson. Bishop Reinheimer read the Litany for the Dying. The

choir was composed of the clergy of the diocese. The committal was held in the chapel of Mt. Hope Cemetery, Rochester, where the interment took place.

Surviving Fr. Walker are his wife, Mrs. Stella Slocum Walker and two daughters, Mrs. George Conant of Wilmington, N.C., and Mrs. Kenneth Hoff of Newark; one son, Paul Walker of Elmira; a sister, Mrs. Roy Houston of Rochester; and three grandchildren.

Howard Snauffer

Capt. Howard Snauffer, Church Army, died of a heart attack November 18th, in Wellsburg, W. Va. He had served in West Virginia for several years, having been missionary in charge of St. Andrew's Church, Mullens and done survey work at St. Luke's Church, Charleston, and at the time of his death he was in charge of Christ Church, Wellsburg, and associated missions. He is survived by one brother and his mother, who lives in Delaware, Ohio.

EDUCATIONAL

SECONDARY SCHOOLS

Voorhees Needs New Dormitory

Louis J. Hunter, acting director of the American Church Institute for Negroes, with M. M. Millikan, his assistant, conferred with the faculty of Voorhees School, Denmark, S. C., recently. Discussion brought out a number of definite needs of the school, which must be met if the school is to remain on the rating list of the South Carolina Department of Education and by the Southern Association of Secondary Schools and Colleges.

Mr. Hunter believes that the most pressing need is a suitable dormitory for young men. He feels also that the drive for \$50,000 started last spring, to increase the endowment, should be completed if at all possible by April 14, 1947, when Voorhees will hold its 50th anniversary celebration.

Principal J. E. Blanton reported to Mr. Hunter that the school farm has made all the flour needed by Voorhees for the present school year, 400 bushels of sweet potatoes, 350 bushels of corn, practically all of the pork needed, and much of the beef. A splendid supply of canned goods, tomatoes, beans, pears, etc., is on hand, Mr. Blanton said, stressing the fact that while all of this was being done by pupils, the standards of the school had been kept up as to regular classroom work, both "in the books and in the trades."

Fr. Felix Cirlot Appointed Chaplain to Versailles School

The Rev. Felix L. Cirlot, Th.D., has been appointed chaplain to the Convent of St. Anne and to Margaret Hall School, both in Versailles, Ky.

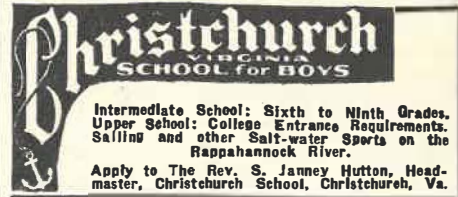
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CARTER—In loving memory of Louis Byram Carter who entered into eternal life December 15, 1927.

ALTAR BREAD

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

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

ART SERVICE

SPECIAL ART SERVICE. All types of hand lettering. Small signs for special occasions and notices, for your church bulletin board. Old English lettering and illumination on diplomas, memorials, altar cards, etc., a specialty. As secondary to parish duties, the service will be somewhat slow, but careful. Samples on request. Trinity Parish Studio, 120 South Church St., Jacksonville, Illinois.

BOOK FINDING SERVICE

I WILL SEARCH for the out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Avenue, Boston 16, Mass.

BOOKS

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Book Store, 1019 Wealthy, Grand Rapids 6, Michigan.

CHRISTMAS CRECHES

COMPLETE small set consisting of 14 figures, \$20. Complete large set consisting of 14 figures, \$40. Robert Robbins Studio, 1755 Broadway, New York 19, N. Y.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

DUPLICATING SUPPLIES

SAVE 50% on Mimeograph Paper, stencils and inks. Send 30 cts. for 3 sample stencils. One lb. \$2 ink only \$1. Catalogue free. Giffisupply, 5348 Barry Ave., Chicago, Ill.

FOR SALE

COPE (White, blue lining) length 60 in. Chasuble, Maniple (blue). Never used. Cost, \$119. Sell for highest offer. Diocesan Offices, 37 Chestnut St. Springfield 5, Mass.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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

CHANGES

Appointments Accepted

Jung, Rev. G. Philip, formerly major in the Chaplains Corps, USA, is now rector of the Church of the Good Shepherd, St. Ignace, Mich., and Trinity Church, Mackinac Island, Mich. Address, Church of the Good Shepherd Rectory, St. Ignace.

Stephenson, Rev. John Samuel, formerly rector of St. Mary's Church, Hamilton Village, Philadelphia, became priest in charge of St. Peter's-on-the-Canal, Buzzards Bay, Mass., undertaking this work, with which he is familiar through summer contact for the past three years, on November 12th.

Military Service

Davis, Rev. Raymond W., curate of St. Peter's Church, Morristown, N. J., has been appointed an Army chaplain with orders for active duty on January 2d.

Milstead, Lt. Andrew D., USNR, who is canonically resident of the diocese of South Florida, has recently returned from the South Pacific and is now on duty at the U. S. Naval Air Station, Floyd Bennett Field, Brooklyn, N. Y.

Changes of Address

Cady, Rev. F. T., rector of Christ Church, Point Pleasant, W. Va., has been granted a leave of absence for four months because of ill health and at present may be reached at Parkview Inn, Berkeley Springs, W. Va.

Sheridan, Rev. William C. R., may be reached at Gethsemane Rectory, 819 S. Washington St., Marion, Ind.

Resignations

Wilson, Rev. John T., priest in charge of St. Philip's, Putnam, Conn., and St. Paul's, Plainfield, Conn., resigned November 30th, because of ill health.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,345.94
Anonymous, Toledo, Ohio	10.00
Church School, Huntingdon Valley Chapel, Meadowbrook, Pa.	10.00
In memory of E. J. B.	7.50
St. James' Church School, Pullman, Wash.	5.35
Rev. George F. Dempsey	5.00
Miss Agnes M. Huston	5.00
In memory of Julian Corbett Leavell	5.00
Miss Helen B. John	5.00
St. John's Church School, Colville, Wash.	5.00
Mrs. Robert Ewell Roe	5.00
Charles R. Webber	5.00
Mr. and Mrs. William J. White and Mrs. James R. Babb	5.00
Women's Bible Class, St. Luke's Cathedral, Orlando, Fla.	5.00
William Edward Everest	2.50
Mary W. Owen	2.00
Miss M. Louise Porter	2.00
Anonymous, Lincoln, Nebr.	1.00
	\$2,431.29

Mrs. Bessie M. Brestell£2

(This contribution was acknowledged incorrectly in last week's LIVING CHURCH as from Mrs. Bessie M. Bristol.)

Shelter Christmas Fund

Previously acknowledged	\$108.00
In memory of E. J. B.	7.50
Dr. J. F. Keating	5.00
Elizabeth S. Martin	5.00
Mrs. Edgar B. Phelps	5.00
Mrs. Robert Ewell Roe	5.00
Rev. William N. Wyckoff	5.00
St. Stephen's Church School, Colusa, Calif.	3.50
Mrs. Thomas E. Baird, jr.	3.00
William Edward Everest	2.50
Church of the Messiah Sunday School, Richmond, Va.	2.50
Miss Mary E. Nelson	2.50
Mrs. Franklin Smith	2.00
T. Covell	1.00
A. E. Fraser	1.00
	\$158.50

Ordinations

Deacons

Western Massachusetts—William Benjamin Spofford, Jr., and Francis Xavier Cheney were ordained to the diaconate on November 30th in the Church of the Good Shepherd, Boston, by Bishop Lawrence of Western Massachusetts. The candidates were presented respectively by the Rev. William B. Spofford, rector of Christ Church, Middletown, N. J., and the Rev. Richard G. Preston, rector of All Saints' Church, Worcester, Mass. The Rev. Joseph Fletcher of Episcopal Theological School, Cambridge, preached the sermon. The Rev. Mr. Spofford is in charge of the Church of the Good Shepherd, Boston, and the Rev. Mr. Cheney is assistant at Holy Trinity Church, Southbridge, Mass.

CLASSIFIED

LINENS AND VESTMENTS

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

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

YOUNG MAN, clerical or lay, with recreational experience. For Church Home for Boys. Address Box L-2926, The Living Church, Milwaukee 3, Wis.

RETIRED or near retirement age. Widower or single, who could carry extra services in western parish. Some clerical work. Address Box B-2921, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER wanted immediately for girls' boarding school; position includes supervising running of the dormitory, services, and meals; planning recreational activities; prefer woman between 40 and 55, interested in children. Small dormitory, girls of high school age. Permanent position; attractive salary and maintenance. Reply Box B-2923, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, married, last eight years college chaplain and lecturer in Bible in Middle West, desires parish in the East. References to interested parties. Reply Box S-2925, The Living Church, Milwaukee 3, Wis.

VIOLINIST, for solo or group work. Church experience. Metropolitan New York area only. Reply Box M-2924, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, married, available for week-day and Sunday Masses, January 15th through Easter. Furnished living quarters or equivalent. Address Box W-2927, The Living Church, Milwaukee 3, Wis.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

I Am a Catholic

(Continued from page 13)

sheep must hear His voice and be brought home to His fold so that there may be one flock and one Shepherd, one holy kingdom of righteousness and peace, one God and Father of us all, who is above all, through all, and in all. The Church expects us to recover the Faith which worketh by love; for in this one faith, one baptism, one hope of our calling, lives a universal fellowship of believers, Jesus Christ Himself being the Chief-Cornerstone. Lift up your hearts! Christ remains—and maintains! Our Founder has promised His living Church, His living Presence always; down the centuries that Church journeys by faith. With the present awareness of a great world fellowship "we must further" according to William Temple, Archbishop of Canterbury, "every way open to us and through it take our part in providing for the Spirit of Christ the agency by which

Christ may transform the world." . . . No Catholic can be hesitant nor indifferent. In the spirit of spiritual pioneers he must forthwith respond to this universal challenge.

I am a Catholic. While deeply appreciative of our great Catholic heritage we believe that the Church has much to give and teach us now. We can never settle down to mere contentment with the tradition of the past. As informed, consecrated Churchpeople we must be alive to all new movements of the Holy Spirit in the hearts and minds of men, knowing that the Church always stands for the removal of injustice and the vindication of righteousness and truth. So that a fire of burning zeal may be kindled and, passing from heart to heart, the light of the Church shall shine brighter and clearer, we seek God in sacrament and prayer. Proud are we that the "one, holy, Catholic, Apostolic Church" maintains her unbroken ties of orders, of thought and sentiment, of faith, of feeling and ritual preserved in

her Prayer Book. Her historic creeds proclaim the faith once delivered to the saints. And while the Church holds fast to her divine origin and historic continuity as an institution yet, paradoxically, the same Church holds firmly to the supremacy of the Scriptures, freedom of conscience, and the independence of national churches. In a word, I am Catholic in my desire to seek, and find, universal truth and I protest when I do not receive this. So, I am proud to declare that *I, am a Catholic.*

CHURCH CALENDAR

December

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

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—(Cont.)

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.; Church School Meeting at 9:30 A.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

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

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

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

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

The Presiding Bishop has appointed
SUNDAY, JANUARY 21, 1945

for contributions for
SEMINARY SUPPORT

To fulfill their task of training men for the
ministry, the seminaries need the generous support of
every faithful member of the Church

THIS ADVERTISEMENT IS PROVIDED IN THE INTEREST OF ALL OF OUR CHURCH SEMINARIES BY THE FOLLOWING INSTITUTIONS:
BERKELEY DIVINITY SCHOOL, NEW HAVEN; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE; THE GENERAL THEOLOGICAL SEMINARY,
NEW YORK; PHILADELPHIA DIVINITY SCHOOL; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL
SEMINARY, ALEXANDRIA; NASHOTAH HOUSE, NASHOTAH; BEXLEY HALL, GAMBIER, OHIO; SCHOOL OF THEOLOGY, UNIVERSITY OF
THE SOUTH, SEWANEE, TENN.

TWO MORE LITTLE ONES COME INTO THE WORLD

JANE



HAS EVERYTHING SHE NEEDS

ROBERT



HAS VIRTUALLY NOTHING

There are thousands of Roberts, and baby girls, too, who are continually arriving in cold rural and mountain areas, and so many of them, like Robert, come to mothers who cannot provide the bare essentials necessary to give comfort and warmth to frail and delicate little bodies.

THEY ARE AMERICA TWENTY YEARS FROM NOW

WHEN WE HELP THEM WE HELP AMERICA

AND HERE IS HOW YOU CAN HELP

1. Provide a complete layette or any part of a layette
2. Form a small group of women to prepare one or more layettes or parts of layettes
3. Obtain interest and help of a church sewing group, club, or other organization of which you are a member

4. As a Christmas project, arrange for your Sunday School to bring, for these less fortunate babies, layette items as gifts to your Christmas manger or cradle
5. By making a contribution to purchase layette material

CHECK AND MAIL THE FOLLOWING BLANK TO:

MRS. JOHN R. VORIS, CHAIRMAN

NATIONAL LAYETTE COMMITTEE, ONE MADISON AVENUE, NEW YORK 10, N. Y.

I shall be able to help the SCF Layette Committee as follows:

NAME

ADDRESS

FOR OTHER PROJECTS OF THE SAVE THE CHILDREN FEDERATION WRITE ONE MADISON AVE., NEW YORK 10, N. Y.