

# The Living Church

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

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**GETHSEMANE CHURCH, MINNEAPOLIS, MINN.  
The High Altar.**

## The LC and Rome

**T**O THE EDITOR: I am renewing the gift that I sent last year but with great misgivings. The only reason that I am doing so is because no other Church magazine is issued weekly containing the parochial changes, etc.

Your magazine is only a mere shadow of what it was four years ago. The editorial policy is sad, and the manner in which you appease Rome in practically every edition is regrettable. As a former Roman clergyman I can state with some degree of authority that union between the Anglican Church and the Roman Church is not only unthinkable but *absolutely impossible*. The Roman Church fully realizes that the day is rapidly approaching when not only will they have political control of both England and the United States but also spiritual control with strict application of Roman Canon Law as regards to the religious exercises of people differing from them.

When I realized that I was in the right church but the wrong pew I left Rome for England. I would suggest, therefore, that the acting editor, since he is so enamored by Rome, also change pews, and cease using jesuitical methods of proselyting our Churchmen.

(Rev.) J. HUGH R. FARRELL, Chaplain,  
St. Thomas' Episcopal Chapel.  
College Station, Tex.

### Editor's Comment:

We dislike the political ideas of the Roman Church quite as much as Fr. Farrell does. The point we were trying to make before is that well-reasoned and vigorous opposition to Romanism should not be allowed to degenerate into rabble-rousing. For example, unless the other Christian Churches of America are hopelessly moribund (and we don't think they are), there is no reason to fear that this country is in any danger of seeing "the strict application of Roman canon law" to non-Roman religious exercises.

### "What the Episcopal Church Believes"

**T**O THE EDITOR: In your issue of October 22d, I was attracted to a box headed "What the Episcopal Church Believes." The text was represented as a "clearcut expression in 20th century terms of the religion of the Prayer Book."

The first paragraph seems to me a totally inadequate presentation of the above. The deduction, introduced by the word "therefore" reduces Prayer Book religion to a moralistic principle based on the teaching of Jesus. Nowhere in the other items does the fundamental belief of the Christian "kerygma" become explicit. And yet the two great sacraments of the Prayer Book *both* center around the Cross and our Lord's Atonement for sin. If I have read the statement carefully, the word "sin" nowhere appears.

I cannot feel that this statement will advance the aim expressed in its preamble, since collect after collect in the Prayer Book with its definite teaching has been completely ignored. This seems to me another example of the danger of emphasizing the Incarnation without due and prior emphasis on the Atonement. Surely the best variety of form-criticism has revealed to us that the Cross and Resurrection were preached before there was any mention of the Incarnation and that is the constant emphasis of the Prayer Book.

I believe profoundly that on the basis of

the Prayer Book the Church has no indefinite faith, nor need apologize for it. I for one find the statement you published both indefinite and something for which I should feel I had to apologize. This is not to say that much in the statement is not of great value, if only it stood on the firm foundation of Prayer Book religion at its central point.

(Rev.) CHARLES W. F. SMITH,  
Canon Chancellor.

Washington, D. C.

### The Faith and Modern Criticism

**T**O THE EDITOR: In reading Fr. Cirlot's articles it is important to remember that one has as much right to choose his critics as he has to choose his physician. Fr. Cirlot professes to give the consensus of modern criticism; but he is constantly obliged to admit that many disagree with him, "some very great critics," "some very fine scholars, both Catholic and Protestant," etc. In other words, there is *no* consensus. Fr. Cirlot has chosen to follow a certain radical school of critics; others have the same right of choice.

Fr. Cirlot speaks of "reliable statements outside the Bible," but he carefully omits stating that the books of the New Testament have an attestation, by early writers, both in earliness and extent *far exceeding* anything that can be produced for any classical author whatever. Thus, merely for example, Justin Martyr, who lived in Ephesus, St. John's own city, within 30 or 40 years after St. John's death, ascribes the Revelations to "a certain man among us, named John, one of the Apostles of Christ." If the books of the New Testament are not authentic and reliable sources it is impossible to write any history whatever.

Fr. Cirlot rather unwillingly admits that antagonism to miracles has something to do with radical critics' attitude toward the New Testament. But the fact that these books contain accounts of miracles is the *real reason* for the determined effort to tear down the historical accuracy of these books, and to discredit them in every way. Critics that do not try to straddle make no bones about it. Thus, "When we cannot find any cause which, according to our experience, is possible, then every conscientious historian is prevented from speaking of a historical fact." Fr. Cirlot tries to sneak in a few miracles. But it is impossible to distinguish between miracles and miracles. Either they happened or they did not. If there is any

point on which there is agreement among higher critics it is, so far as this writer knows, that the Gospel according to St. Mark most emphatically represents the account of an eye witness. Now the peculiarity of the Gospel according to St. Mark is that it contains almost no discourses, and is almost entirely occupied with the account of miracles and mighty deeds. There are only two horns to this dilemma: either the eye witness lied, or the miracles took place. Will Fr. Cirlot kindly tell us which horn of this dilemma he takes?

Fr. Cirlot admits that "some very great critics date the Acts as early as 61-62 A.D." This is a very unpalatable conclusion to critics of his school. For these reasons:

1. The extreme accuracy of St. Luke as a historian. This, I quote from another critic. "Another point is of importance. The discoveries of archeology made during recent years have in a most surprising manner vindicated the accuracy both of Acts and of the Gospel. On all sorts of little points connected with the names both of persons and places the author has used a most careful discrimination. He gets the titles of the magistrates in the various cities right. He is most precise in mentioning the boundaries of the various provinces and districts. Nowhere can he be convicted of a mistake."

2. The Gospel is older than the Acts 1, 1.

3. The Gospel according to St. Mark is older than St. Luke; because he bases his Gospel upon St. Mark.

4. The common source, commonly called Q, behind St. Matthew and St. Luke is probably earlier than St. Mark.

This throws the whole story of the Gospels and the Acts back to within 15, 20, or 25 years of the Resurrection, to a time when there were plenty of people living who had a firsthand knowledge of the events. This is a very unpalatable conclusion to the radical school.

Fr. Cirlot speaks of certain books of the Bible as forgeries. "Sometimes a book, as a result of an untruthful claim as to its authorship, will by indirection claim a date far removed from its true date." He is careful not to say which books of the New Testament he considers to be forgeries; but if we might hazard a guess we would say that, from the very uncomplimentary way in which he speaks of the book, he has in mind the Gospel according to St. John. Thus, ". . . the ascription of a certain saying to Jesus in the Fourth Gospel, does not, in all probability, set even the slightest presumption in favor of His having really said it. . . ." "Still others think the Gospel far removed from any eyewitness." "On genuinely critical grounds there are indeed some miracles in the New Testament which can be legitimately assailed, especially those attested by the Fourth Gospel alone."

But, on the other hand, the Gospel claims to be by an eyewitness [St. John 1:14]; and by an accurate and truthful eyewitness [19:35]; and the same claim is made by the editors of the book [21, 24]. See also 21:30. Fr. Cirlot is really entitled to say whether the Gospel according to St. John is a forgery, or not; or whether it is the work of such a blundering and forgetful eyewitness (which seems to be his position) that the work is of no value. "Miracles attested only by the Fourth Gospel" would include the raising of Lazarus. Fr. Cirlot is entitled to tell us whether this actually took place, or not.

Others take a different view of this Gospel. Thus, from another critic: "No part of the discourses of Jesus in St. John's Gospel seems less convincing to Liberal and Modernist critics than His controversies with the Pharisees and 'Jews.' But it is just in these

## The Living Church

Established 1878

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

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

that modern Rabbinical authorities detect the chief proof of this Gospel's reliability and accuracy."

The reason the discourses of St. John's Gospel are distasteful to the higher critics is because of the emphasis they lay upon our Lord's Divinity and Humanity. As a matter of fact, they give no higher view of our Lord's Person and Divine dignity than do the Synoptic Gospels; as we shall presently see; but they emphasize it more; and this irritates the critics. If Fr. Cirlot wishes to say that the Gospel according to St. John is a forgery, well and good, we can draw our own conclusions. If he admits the eyewitness, but merely wishes to say it is the work of a blundering dotard—well; St. John was there at the events he relates, and heard the discourses; and Fr. Cirlot and the critics were not, and did not; we know which to believe.

Fr. Cirlot admits that the Holy Ghost has guided the Church to assert the "Credal miracles"; but he strangely omits to assert that the *same Spirit* guided the Church to authenticate and certify the books of the Scriptures; and it is not credible that the Spirit of truth would guide the Church to authenticate a mass of forgeries, misstatements, and lies.

In regard to Christology, Fr. Cirlot lays down certain principles: "The historical Jesus was not aware of being personally divine, of having preëxisted in heaven before the life he was then living on earth, or of having a second divine nature in addition to the human nature in which he lived and moved. . . . The historical Jesus was strictly limited in his human knowledge . . . and did not have access to the infinite knowledge of an omniscient divine mind. . . ." These statements are very interesting; but they can only be substantiated by the favorite practice of radical critics of: first cutting out of the New Testament everything which they do not like; and then presenting the attenuated remainder as the assured result of modern criticism.

When the books are allowed to speak for themselves they tell a very different story. Fr. Cirlot sweeps aside with a wave of the hand the testimony of St. John; but the other Gospels tell the same story.

He surprisingly omits the account of the Transfiguration. In that scene, for once, the Lord allowed to shine out the divine glory that was resident in Him. That He might live among men, like Moses, He veiled that glory. How far His human mind and body were irradiated with light and glory from His divine person we do not know; but, judging from this scene, that irradiation must have been very great.

Further, His human mind and will at all points coöperated with His divine mind and will. In reference to His human will that is distinctly stated [St. Mark 14:36]. And the same must be inferred of His human mind. There was no antagonism in that perfect Being.

Furthermore, the Lord had no human person. His words and deeds were the words and deeds of His divine person, working through His human nature. The divine person of the eternal Word was responsible for all that He said and did. It was not necessary for Him to make any special assertion; but, when He did make an assertion, it was necessarily and infallibly true.

And now to the testimony:

1. He knew throughout that He had a second divine nature. "Wist ye not that I must be in My Father's House?" "No man know to whomsoever the Son will reveal Him." [St. Luke 2:49, 10:22. Also St. Mark 2:28, 12:6].

2. He knew that He had been preëxistent in heaven. "The Son of Man hath power on earth to forgive sins [St. Mark 2:10] and He exercised on earth the divine prerogative

of forgiving sins." "I beheld Satan as lightning fall from heaven" [St. Luke 10:18].

3. In this same incident of healing the paralytic, He displayed a power of supernatural knowledge, being able to read the *unspoken thoughts* of the heart [St. Matthew 9:4, St. Mark 2:8, St. Luke 5:22. Also St. John 2:24 and 25]. How far this supernatural knowledge extended we do not know; but it ranged over the past as well as the present. Thus, He added details of the life before the flood which are not contained in the ancient record [St. Matthew 24:38, St. Luke 18:27]. (And the flood, by the way, has lately been proved to be historical; contrary to *all* the critics.)

4. Further, He made claims utterly beyond the power of any mere man to make; claims which could be made only by Almighty God. He taught that His death would have cosmic significance [St. Matthew 20:28, St. Mark 10:45]; also [St. Matthew 26:28, St. Mark 14:24]. He foretold that He would rise from the dead on the third day [St. Matthew 16:21, St. Mark 8:31, St. Luke 9:22]. Fr. Cirlot questions this. Why?

Further, He said that He would come again in glory at the end of the world [St. Matthew 9:41, 25:31, St. Mark 8:38, 14:62]; and come to judge [St. Matthew 7:21-23, 25:32, St. Mark 8:38, St. Luke 13:25-29].

He also claimed that His words were infallible and eternal. "Heaven and earth shall pass away, but My words shall not pass away" [St. Matthew 24:35, St. Luke 21:33]. There is much more, but this is enough.

Fr. Cirlot advances the very curious idea that the Lord expected the world to end in about 40 years, and he bases a great deal of his *destructive criticism upon this theory*. How utterly baseless this idea is may be seen from St. Matthew 26:13, St. Mark 14:9, St. Matthew 24:14, St. Mark 13:8, 10, St. Luke 21:9-12, 24, Acts 1:6, 7. Also St. Matthew 28:18-20. "Make disciples of all nations." "Lo, I am with you all the days, even unto the end of the world." Fr. Cirlot curiously accepts the authenticity of this test. Thus, "the two most important texts on Baptism [St. Matthew 28:19, 20 and St. John 3:5] have been challenged by a few Protestant critics, but without justification." Fr. Cirlot apparently did not see that this passage completely destroyed his curious idea that that Lord expected the world to last only about 40 years. Thus the higher critics constantly get themselves into a fog; they never know where they are at.

In conclusion we might give just one example of what passes for argument among

higher critics, or some of them. To quote another critic, "Some hold . . . that the writer (St. John) wishes to show the work of the Word of God in the world, and for that purpose borrows from the Synoptics or *invents* (italics his) incidents. . . ." Again, ". . . in some cases (*e.g.*, in Chapters 4, 6, and 9) the symbol might easily have suggested the incident; other incidents can be explained as illustrative expansions of Synoptic sayings (compare Chapter 11 with Luke 15:32)." In other words, because St. Luke says, "This thy brother was dead and is alive again"; therefore, St. John invents the raising of Lazarus to illustrate it. To the higher critics this may seem like argument, and science; to the ordinary man this is not science, but plain bunk; and the same remark applies to a wide area of modern criticism.

(Rev.) EDWIN D. WEED.

Henderson, Tex.

Editor's Comment:

Having given space to an extended discussion of the state of modern New Testament criticism, we are obliged to allow space for some comment upon it. However, we must plead the indulgence of our correspondents, reminding them that a weekly periodical for laymen cannot publish many books of criticism within its pages in a year.

We regret, however, that Fr. Cirlot's own position has been so radically misconceived by Fr. Weed. The Cirlot of the Epistle by Fr. Weed has little in common with the Cirlot of history.

Church Flag

TO THE EDITOR: I should like to reply to the letter of the Rev. F. M. Johnson of Houston, Tex., which appeared in a recent issue of THE LIVING CHURCH. In it there is a plain misstatement of fact. He says, "Does any chapel of the armed forces give the place of honor to the Christian flag? None do." I should like to call the attention of Rev. Mr. Johnson to the House of Representatives Joint Resolution, Section 3, (c), of June 15, 1943, which merely states what has long since been the established tradition in the United States Navy regarding the combined use of the flag of the United States of America, and the Christian flag.

"No other flag or pennant should be placed above or, if on the same level, to the right of the flag of the United States of America, except during church services conducted by naval chaplains at sea, when the church pennant may be flown above the flag during church services for the personnel of the Navy."

The custom regarding this usage ashore follows the custom afloat. This should be a clear refutation of the Rev. Mr. Johnson's grossly erroneous statement. In addition, may I say that never in a year and a half's service as chaplain in the armed forces of our country, have I found the serviceman, be he atheist, agnostic, or follower of our Lord, who would deny that this custom of giving honor to the Christian flag over our national ensign is right.

(Rev.) ARTHUR M. SHERMAN, JR.,  
Brooklyn, N. Y. Chaplain, USNR.

LC Features

TO THE EDITOR: So grateful for your splendid page "Talks with Teachers" Do keep it up. Am reading and filing these pages. We also always look for your questions and answers—thinking that page vital, also.

LOIS J. MARTIN.  
Hillsboro, Tex.

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

Member of the Associated Church Press.

## STRICTLY BUSINESS

RAYMOND E. BROCK, post chaplain at Fort Monroe, Virginia, says one of the patients in an army hospital where he was chaplain for 28 months said: "Say, Chaplain, I want to talk to you. I'm an Episco-pagan, too!"

\* \* \*

THE MILWAUKEE office got an order last week for a six-month subscription to "the overseas edition of the L.C." Enclosed was one peso in Japanese currency. There was no name attached, but I suspect the fine machiavellian hand of Chief Warrant Officer Buetow, long-time Morehouse-Gorham employe.

\* \* \*

RAY BYKOWSKI, a former member of the LC staff who was wounded in the invasion of France, has been returned to this country and spent Christmas in Milwaukee. He has to go back to a Topeka hospital soon. Ray's wife is also a member of the armed forces.

Another former member of the LC staff, Richard Simpson, is overseas with a medical unit. He had been on foreign soil for 15 months before he met anyone he knew from Milwaukee, and then it was Ray Bykowski—when the latter was carried into a French hospital on stretcher.

\* \* \*

OUT IN Northern Indiana, where Bishop Mallett is still getting acquainted, this appeared in the minutes of a vestry meeting without a rector: "In making plans for the appointment of a committee to hold instruction classes for prospective members of the Church. It was considered advantageous to have the priest-in-charge to assist in this, if possible."

\* \* \*

AMONG THE ODD FACTS: More people pass yearly within three blocks of the M-G store than there are in the United States—that is, through Grand Central Station. The World's Fair was once held two blocks from the M-G store. That was in Bryant Park, behind the main library, but it was before the Civil War.

\* \* \*

THIS COLUMN is now over two years old, having begun in the December 13, 1942 issue. Since then it has, I think, missed only one issue, although some copy for another issue went astray and the column was cut to less than half. The more than 100 columns total about 40,000 words, or the number in a short novel. That's an amazing number of words to write about practically nothing. It's amazing! appalling!

Leon McCauley



## Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### Vital Experiences

NELLIE THE WELDER has learned a trade that should help her as a teacher. She has learned how to join two pieces of metal by magic touch of an electric point. The two are not merely attached, as by bolts or rivets, but fused. One touch is not enough, but by many such touches, at different places, the materials are inseparably united.

This is the parable: Vital teaching is like spot-welding. Here are two separate elements—the pupil, and the Christian religion. The process of religious education is to bring the child into contact with the Christian religion, and then, just at the right moment, to create a heat so intense that the two are joined into one. Henceforth, at that point, the child and the religion are fused. The child's life is the religion of Christ; the Faith lives and breathes through the child.

Perhaps this sounds too complicated. We mean merely that there are moments in teaching when vital contacts are made which produce enduring changes. These moments are often unforeseen, incalculable. But they may also be arranged and produced by the knowing teacher. One such moment may not be appreciated. The incident may be so small as not to be noticed at the time. The fusing may not be perceived until long after. But by the process of patient and penetrating teaching the child is built into the structure. And when the strain comes, the religion does not fall off, like some ornament, but is found to be one with the life.

"I'll never forget the time you came to our house—when my father died—and you took me to one side and told me that he was not dead, but just going on in the larger life, closer to Christ, and learning more." Thus spoke one grown pupil to her old teacher. The moment was memorable because of the circumstances. But the teacher could recall many moments when, both in and out of class, she had found or made an opportunity, the right moment, to give an intense spiritual touch.

Some people call such moments "experiences." In one sense, everything we do is an experience. But key experiences, incidents touched with special transforming emotion—these are what have made us. The Church, through the teacher, provides many such experiences. Some are almost automatic, and come without special planning. Others must be arranged and completed. The teacher must serve as the creator of vital experiences. They need

not be outwardly dramatic. But they must be intense enough to strike deep.

There are many desirable experiences which it is possible for the Church, through skilled teachers, to provide for the benefit of our children. There are discussions, stories, visits, worship together, companionship in doing. All these are given meaning by the teacher's skilful touch. She not only explains, at the right moment, but she adds the glow of personal warmth that makes such moments transforming.

I watched one such teacher who had learned her craft in the school of life. Her class around the table were discussing sick people. There was an underlying plan; it was not aimless. She was working up to something. They were talking of pain—and then, suddenly, when it might have fallen into small-talk, she struck. Without any false note, she told them of her own time at the hospital, and how the rector had come and brought her the Sacrament, and what it had meant to her. It was not overly dramatic. It was just a sincere sharing of experience. Every eye was on her. And something happened in that small moment that could never be undone. They looked the same children, but something had been added, forever.

Ask Nellie the spot-welder her technique. "It's simple," she explains. "First you lay out your work, be sure you understand your blueprint. Get the parts all arranged as you want them, in place. See that everything is clean. Then, when everything is set—why, just turn on the heat! Then do it again, in many places."

The problem of the Church [or, more specifically, the duty of the clergy] is to inculcate the Christian religion through ordinary people. You have said, of some favorite high school teacher, "She sure made history interesting." But her secret? She was an interested and vital person. She not only knew her material, but she could touch it alive at moments with an inner enthusiasm.

There is no short cut to this. It may take half a life-time. But you'll begin to get results any day, now, if you'll try. Plan the moments. Lead up to them. You will strike fire more often than you know. No person without some real religion can ever do it. No casual teacher who misses class half the time can do it. Let's throw it into a verse.

There are many arts of the teacher  
Who does her best to prepare;  
But by queen and by rook,  
And by bell and by book,  
I tell you, you have to be *there!*

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

FIRST SUNDAY AFTER CHRISTMAS

## GENERAL

## EPISCOPATE

**Bishop Nichols Seriously Ill**

On Ember Wednesday Bishop Nichols of Salina collapsed during dinner at the home of Fr. Mac Laury, Hays, Kans., from a heart attack due to physical exhaustion, overwork, and a recurrent cardiac condition. He is still in a critical condition. Emergency measures were taken by Dr. C. D. Blake to recover a pulse, and during an interim of consciousness the Viaticum and Extreme Unction were administered.

A large congregation at St. Michael's Church, Hays, continued a vigil into the night with litanies and intercessions until word of hope was brought from the bedside.

**Bishop Kroll Flying to U. S.**

Indicating an improvement in Bishop Kroll's health, a cable has been received by the National Council, stating that Bishop Kroll of Liberia and Mrs. Kroll, accompanied by Miss Nina Johnson, will arrive in New York about January 17th, by plane.

**Bishop Colmore of Puerto Rico Attends Caribbean Area Meeting**

Bishop Colmore of Puerto Rico attended a meeting of the Bishops of the Caribbean area at the invitation of the Bishop of Nassau. The Rev. Reus Garcia, treasurer of the district of Puerto Rico, said that the Bishop was not able to get a seat in the Pan American Airways plane, so the Navy Department provided plane transportation for him.

## NATIONAL COUNCIL

**New Field Officer For Fourth Province**

The Presiding Bishop has announced the appointment of the Rev. Edgar R. Neff of St. John's Church, Montgomery, Ala., to be a National Council Field Officer, working in the 15 dioceses which make up the fourth province.

Mr. Neff, who will assume his new duties January 15th, is the fourth of such officers employed by the Church in the past year. The others, the Rev. Messrs. James W. F. Carman, Clarence W. Jones, and A. Ronald Merrixx, have just completed a month's course of training at Church

headquarters in New York. Mr. Neff will receive the same preparation in the near future.

Mr. Neff is a native of Maryland, 48 years old. He was graduated from York Academy, York, Pa.; Gettysburg College, Gettysburg, Pa.; and the University of Alabama at Tuscaloosa. He attended Hamma Divinity School, Wittenberg College, Springfield, Ohio, and then entered the Virginia Theological Seminary at Alexandria. Before starting his preparation for the ministry, he taught at the Georgia School of Technology, Atlanta, the University of Alabama, and Wittenberg College. He was ordained by the late Bishop William G. McDowell of Alabama, and served for six years as assistant rector at the Church of the Advent, Birmingham, of which Bishop McDowell was a former rector. Mr. Neff served also for four years as rector of Calvary Church, Fletcher, N. C., and for the last eight years he has been rector of St. John's, Montgomery.

Active in diocesan affairs, Mr. Neff was chairman of the Department of Promotion for six years, and for four years was a member of the executive council of the diocese of Alabama. He represented his diocese as a deputy to the General Convention of the Church, held in Cleveland in 1943.

## INTERCHURCH

**The Year in Religion**

By W. E. GARRISON

Above the din of a war moving with accelerated tempo, the agencies of religion have lifted their voices on behalf of spiritual values, the preservation of which is the ultimate purpose of the war.

The churches continue to be concerned about both wartime needs and postwar reconstruction. They are glad to believe, as they may on good evidence, that religion has been a source of strength and comfort to many soldiers at the front and that the chaplains have been worth more than their weight in anything that might have been sent in their place. But they do not stress too heavily the "no atheists in foxholes" theme, nor do they expect a spontaneous and automatic revival of religion either during or after the war.

Religious pacifism occupies a diminishing place in the picture. Church assemblies are usually careful to avoid declaring the present conflict a "holy war." But even those which take pains to show that the church ("as such") is not at war

have often made clear their confidence that God would like to see our side win.

The Methodists, at their general conference in May, revised their 1940 refusal to "bless" any war and came as near to blessing this one as they could without using that word. Other denominations have taken similar actions, not recanting their previous judgment that war is a horrible and un-Christian way of settling disputes between nations, but recognizing that a war is not necessarily (and this one not actually) a mere conflict of rival imperialisms, that moral issues are at stake so that even God may have a reasonable preference as to the outcome, and that, once a war is started, every citizen must throw his weight on one side or the other, however much he may loathe war.

The historic peace churches have maintained their testimony and have furnished most (though not all) of the conscientious objectors, and have carried the burden of supporting the Civilian Public Service camps in which about 6,000 C.O.'s are detained.

## PEACETIME CONSCRIPTION

The issue of peacetime conscription has stirred the churches, the feeling generally being that Congress should not enact conscription legislation while the war is still in progress. The Federal Council of churches, the Romanist Hierarchy of the United States, and the Rabbinical Assembly of America have all counseled against immediate Congressional action on a peacetime draft.

Studying the conditions of a postwar settlement which will bring a just and permanent peace has become the most conspicuous interest and activity of the churches. They led the way in such studies while the politicians were still saying that we must win the war first and think about the peace afterward.

The churches, Protestant, Catholic, and Jewish, have collected and disbursed millions for the relief of war victims abroad. Some denominations (the Lutherans conspicuously) conduct hospitality centers, similar to the USO, for service men and women.\* City church federations have developed extensive programs for the social and religious welfare of workers in new industrial areas, for the prevention of juvenile delinquency, for the resettlement of Japanese-Americans evacuated from the west coast, for the care of the inmates of public institutions.

As a result of increased national income,

\*Many Episcopal churches have conducted such centers in their parish houses, usually in coöperation with the USO.

and also of income tax exemption on gifts, church debts are being paid off, church budgets are generally balanced, reserves are being accumulated for future building.

Foreign missions are seriously hampered in many fields and are impossible in some, and travel restrictions create much difficulty. The wonder is that the work continues without interruption in so many places. The term, "world service," now coming into more general use, indicates an enlarged conception of the task ahead.

The plan to merge the Federal Council of Churches, the International Council of Religious Education, and other interdenominational agencies in a single National Council of the Churches of Christ in the USA is still in process of realization. The Federal Council and the International Council approved the proposal and voted to refer it to the constituent denominations. The Congregationalists were the first to approve. In September, a Canadian Council of Churches was organized with Anglicans, Baptists, Disciples, Evangelicals, Presbyterians, Salvation Army, and the United Church of Canada as members.

#### WORLD COUNCIL

The World Council of Churches, which added five churches to its roster in 1943 and four in 1944, now has 83 constituent bodies in 29 countries. Plans have been announced for a small preliminary meeting, probably at Stockholm, as soon as fighting in Europe ends and reasonable freedom of travel is restored, to prepare for the first full meeting of the Assembly which, it has been suggested, may be at Princeton, N. J. The sudden and lamented death of Dr. William Temple, Archbishop of Canterbury, in October, was a heavy loss to the whole ecumenical movement. He had been chairman of the Faith and Order organization for 14 years, and took the leading part in projecting the formation of the World Council.

Several projects for union between pairs of related or congenial denominations are under consideration. Some of them have made visible progress but none has reached consummation during the year. The Presbyterians, USA and US (Southern), both voted in their General Assemblies to continue their committees which are working on plans for closer relations between the two. The former also continues its negotiations for union with the Episcopal Church but, with some evidence of impatience, called upon the Episcopal General Convention of 1946 to commit itself to some definite proposal. Committees of the Congregational Christian Churches and the Evangelical and Reformed Church have approved preliminary terms of union and have proposed a two-year period of closer cooperation preparatory to formal union.

Concern for religious liberty, at home and abroad, is everywhere manifest, and there is widening understanding that this is inseparable from civil liberty. Interpreting the Four Freedoms, the Federal Council of Churches defined religious liberty as including "freedom to worship according to conscience and to bring up children in the faith of their parents; free-

dom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes." A joint committee of the Federal Council and the Foreign Missions Conference issued a report demanding that these rights be guaranteed by an international agreement.

An important shift in Roman Catholic administrative personnel was the appointment of Msgr. Howard J. Carroll to succeed Msgr. Michael J. Ready as general secretary of the National Catholic Welfare Conference, one of the most influential posts of the Roman Church in the United States. Msgr. Ready was named by Pope Pius XII as Bishop of Columbus, Ohio.

Other episcopal appointments were to the new sees of Lafayette and Evansville, Ind., and Steubenville, Ohio. Creation of the new archdiocese of Indianapolis is in line with the policy followed by the Holy See for a number of years of constituting each state, except the smallest, and ecclesiastical province.

The past year witnessed a marked increase in inter-religious activities. Among these were the following:

1. Widespread use of "Pattern for Peace," the Interfaith Declaration on World Order signed in October, 1943, by 146 Protestant, Catholic, and Jewish American leaders. This seven point statement has been used by churches, schools, and civic groups all over the nation as the basis of discussion for securing a just and lasting peace.

2. Development of the national network of offices of the National Conference of Christians and Jews. Forty full-time offices now supervise the Conference program in 3,000 communities with all-year Round Table programs in 300 cities. Comprehensive programs were carried out in schools, churches, military training centers, and civic organizations.

3. Widespread programs in Protestant and Catholic churches devoted to improving inter-group relations. Forty Protestant denominational bodies used a series of books and manuals under the general title, "The Church and America's People," at all age levels for the entire year. The Catholic Commission on American Citizenship completed seven volumes of its series of "Faith and Freedom Readers." In November, the commission announced that 6,000 of the 8,000 parochial schools of the nation are now using the readers, devoted to better citizenship and human relations.

## THE PEACE

### Delegates to Cleveland Conference

Among the 400 representatives who have been named as delegates to the second peace conference in Cleveland, January 16th-19th, to decide upon the course of action they will recommend to Christian citizens in achieving the goal of a peace based on spiritual principles, are the following Churchmen: Very Rev. Chester

Emerson, Cleveland; Rev. Sheldon T. Harbach, Dayton, Ohio; Miss Avis Harvey, New York City; Dr. Clark G. Kuebler, Ripon, Wis.; Rev. Wm. H. Marmion, Birmingham, Ala.; Rev. C. Avery Mason, New York City; Miss Lucy Mason, Atlanta, Ga.; Mrs. William C. Mather, Cleveland; Hon. John J. Parker, Charlotte, N. C.; Mrs. Henry H. Pierce, New York City; Bishop Scarlett of Missouri; Bishop Sterrett of Bethlehem; Louis M. Washburn, Philadelphia, Pa.; Very Rev. Sidney E. Sweet, St. Louis, Mo.; Mrs. Harper Sibley, Rochester, N. Y.

The conference will study the results of the Dumbarton Oaks and other peace parleys and current developments. They will be appraised in the light of the spiritual principles adopted by the first peace conference held at Delaware, Ohio, three years ago and the Six Pillars of Peace enunciated two years ago by the Commission on a Just and Durable Peace.

## ORTHODOX

### Montana Priest Ministers to Orthodox Church Members

While members of the Eastern Orthodox Church, Greeks, Serbians, and Bulgarians, have no priest of their own, the Rev. Thomas Ashworth of St. John's Church, Butte, Mont., is looking after them. "When the Archbishop was here two years ago, they made use of our parish house," Mr. Ashworth said, "and I took part in the Serbian church by reading the Epistle and Gospel at their Mass. During the past week I have buried two Serbians, one Greek, and one Bulgarian, and also married a couple in the Serbian church.

"At a wedding, I perform the ceremony in front of the altar and after the ring has been put on, we march three times around the church and I close the service with the prayers and blessing near the entrance of the church. The bride and groom each carry a lighted candle. At a burial I pour wine over the casket instead of earth."

"My work amongst the Serbs is for the most part funerals—about 20 a year—and a few weddings. I also visit them when they are sick in hospitals and sometimes they call me to the dying. One of them told me a short time ago that their bishop on a recent visitation said that he did not feel that they had an urgent need for a priest because I was taking care of them and he had more pressing demands upon his clergy.

"About two years ago the Greek Archbishop from New York spent a few days here. I offered him our church to celebrate in but he preferred to use the Serbian church. However, they used our parish house for a mass meeting. I read the Gospel at their High Mass and afterwards was one of the speakers at a banquet. It was almost embarrassing at the banquet for the Archbishop was lavish in his appreciation of the very meager assistance that I have given to his people.

"During the last few months I have been trying to obtain the discharge from

the Army of a young Serb and the matter is still pending. His mother cannot speak English but she is always coming to our house with the somewhat strange products of Serbian cooking! In the matter of this soldier I cannot say too much about the magnificent setup in the diocese of Louisiana. Bishop Jackson and Chaplains Fairfield and D'Aubert have been unremitting in working with this boy. When I first wrote Bishop Jackson he was on his vacation but he immediately started things moving and Chaplain Fairfield rarely missed a day visiting this boy and writing to me every few days. In my long ministry I have rarely seen a more splendid picture of the Church in action."

## CONGREGATIONALISTS

### Ordain Woman to "Ministry Of Written Word"

The Congregational Christian Churches are believed to have established a precedent by ordaining a member of the denomination especially for ecumenical work and the "ministry of the written word."

The unique distinction was conferred on Mrs. Elsie Thomas Culver, editorial secretary of the Christian Commission for Overseas Relief and Reconstruction of the Federal Council of Churches. She was ordained at Broadway Tabernacle after examination and approval by the New York City Congregational Church Association.

Although not holding a pastorate, Mrs. Culver, who obtained her Bachelor of Divinity degree at the Pacific School of Religion at Berkeley, Calif., becomes a full-fledged member of the Congregational Christian clergy and may, if she should so desire, apply for a regular pulpit.

### Record Membership

With a total of 1,093,325 members, the Congregational Christian Churches have surpassed all previous figures in Church membership, according to Dr. Frederick L. Fagley, associate secretary of the denomination's General Council. A net increase of 15,539 was recorded over the previous year, he said.

Contributions to the local church amounted to \$16,185,468, nearly one million more than the previous year. Benevolent giving totalled \$2,914,311, or an increase for the year of \$356,826.

Reporting a decline in Church school enrolment of 79,645 to 504,231, Dr. Fagley gave two reasons for the losses, namely, the large number of young persons of Church school age in the armed forces, and because the Church school has been changing its emphasis.

## WORLD COUNCIL

### Dr. Cockburn Named British Secretary of Reconstruction Dept.

Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland, has

been appointed British secretary of the Department of Reconstruction and Inter-church Aid of the World Council of Churches.

It is expected that Dr. Cockburn will be head international secretary of this department. He will leave for the Council's headquarters at Geneva, Switzerland, in March.

## RADIO

### Bishop Oldham to Broadcast On Church of Air

Bishop Oldham of Albany will be the guest speaker on the early program of Columbia network's Church of the Air Sunday, December 31st (WABC-CBS, 10:00-10:30 A.M., EWT. From Albany). His topic is "England In Wartime."

Music will be by the choir of the Cathedral of All Saints, Albany.

## MARRIAGE

### Western New York Seeks to Remedy Hasty War Marriages

The department of social service of the diocese of Western New York has passed a resolution urging the clergy to take steps to remedy as far as possible the results of hasty war marriages.

Feeling that a reaffirmation of the marriage vows upon returning from war service would be conducive to a well adjusted married life in normal times, the department has drawn up a form of service which Bishop Davis of Western New York has authorized for use throughout the diocese, with his permission. The clergy are being urged to see that reunited couples are given the regular course of marriage instruction, sign a pledge, which calls upon them to seek the Christian ideal of marriage, and reaffirm their vows.

## Benediction for the Parties to a Civil Marriage

(To be used only by special license of the Bishop)

*At the day appointed for solemnization of matrimony, the persons to be blessed shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the man on the right hand, and the woman on the left, the minister shall say:*

Dearly beloved, we are gathered together here in the sight of God and in the face of this company to give the blessing of the Church to this man and this woman already joined in marriage; that God may bestow upon them His grace to live together in a wedlock that is holy. For marriage is an honorable estate, instituted of God that, through the life-long union of husband and wife in the bonds of love, their spiritual welfare may be advanced, children may be born into a true nurture of body and soul, and the whole social body can be made secure and strong. The purpose of God can be fulfilled by us with His help; be assured then that He will undoubtedly grant our petitions for these persons if they truly intend to live in wedlock so as together to do His will.

*And speaking to the persons to be blessed, the minister shall say:*

I, therefore, require and charge you both as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you lack true intention thus to fulfill God's will in your marriage, ye do now declare it, for be ye well assured that God's blessing and grace can be given only to those who are faithful to His purpose.

*Then shall the minister say to the man:*

N. Wilt thou hold this woman thy wedded wife in accordance with God's

ordinance and to fulfil His holy purpose? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

*And the man shall answer:*

I will.

*Then the minister shall say unto the woman:*

N. Wilt thou hold this man thy wedded husband in accordance with God's ordinance, and to fulfil His holy purpose? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him so long as ye both shall live?

*And the woman shall answer:*

I will.

*Then the man shall give unto the minister a ring; and the minister taking the ring shall bless it as followeth:*

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favour, unto their life's end; through Jesus Christ our Lord. Amen.

*Then the man receiving the ring from the minister shall place it upon the fourth finger of the woman's left hand.*

*Then the minister shall say:*

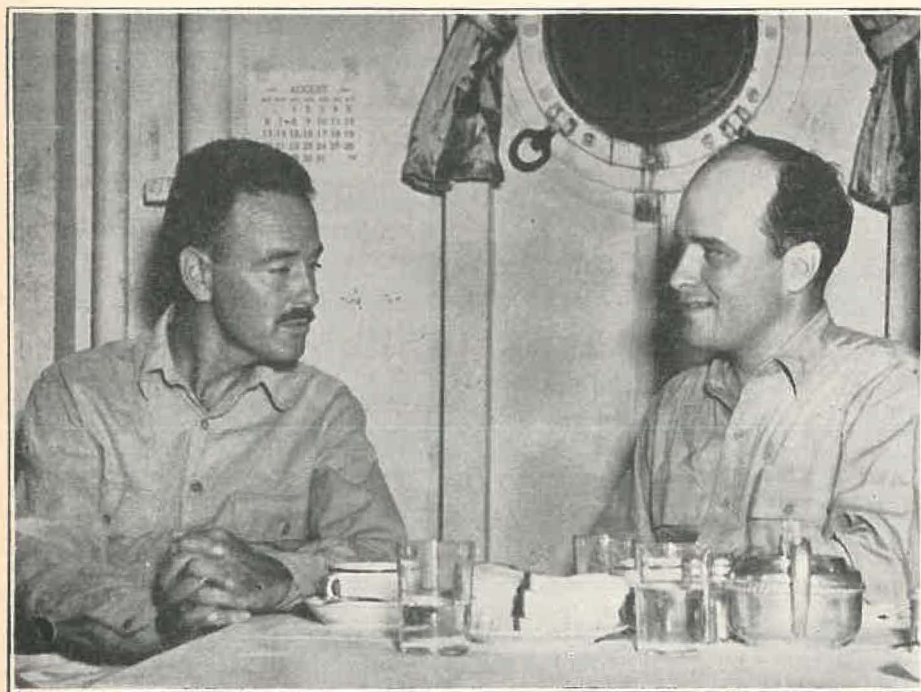
Let us pray.

*And the minister and people still standing, and man and the woman kneeling, shall say the Lord's Prayer:*

Our Father, etc.

*After which the minister shall add the following prayers, and give to the man and woman, the blessing.*

(Here are said the prayers on page 303 of the Prayer Book in the service of the Solemnization of Holy Matrimony. And finally the blessing at the end of the same service.)



U. S. Navy.

SOMEWHERE IN NEW GUINEA: Corporal Lew Ayres (left), famous motion picture actor, who is now a chaplain's assistant in the army, visits with Chaplain Richard L. Harbour of the diocese of West Missouri aboard the flagship of an amphibious unit. Corporal Ayres is planning to study for the Christian ministry.

## ARMED FORCES

### Chaplain Russell E. Harding Receives Silver Star Award

Chaplain (Captain) Russell E. Harding of the United States Army, rector of St. Luke's Church, Milwaukee, Wis., was awarded the Silver Star Medal by the commanding general of the 94th Infantry Division for gallantry in action on October 28th in France.

In a letter to Fr. Harding's parish, Col. Roy N. Hagerty stated:

"I send this order to you, fearing that Chaplain Harding's modesty might preclude his advising you of this award. . . . I assure you that his is an extremely popular award in this command for the officers and men really love the chaplain and he has the complete respect of every man here. Chaplain Harding is doing a superb job here and is looking after the spiritual welfare of us all in a most admirable manner."

### Women Marines to Be Chaplains' Assistants

Five young Marine women entered the Navy Chaplains' School in the College of William and Mary early in December to train as chaplains' assistants. They are the vanguard of a group of 20 girls, particularly suited to the task, who will receive an intensive eight-weeks' course in all phases of the duties of a chaplain's assistant. Upon completion of the course, they will be fully qualified to assist a Navy

chaplain in every way except the actual conducting of religious services.

Although WAVES and SPARS have received this training in the past, this is the first time women Marines have been schooled for the assignment.

### Resolution to Create Navy Chief of Chaplains

The Congress, taking into account the "magnificent service" of Navy chaplains, has passed a resolution creating a chief of chaplains in the Navy with the rank of rear admiral.

The bill was brought up for discussion in the Senate by Senator David I. Walsh, chairman of the Naval Affairs Committee, who urged that it be passed because of the large increase in Navy chaplains.

The legislation as adopted does not create a separate chaplaincy corps but continues the office of chief of chaplains under the jurisdiction of the Bureau of Personnel of the Navy.

Senator Walsh said all groups "representing the various Evangelical churches, the Fundamentalists, the Catholic Church, and the Jewish synagogue agreed on the bill as it passed the House."

Discussion developed as to whether the legislation brings the authority of the Navy Chief of Chaplains up to that of the Army Chief of Chaplains. Senator Walsh declared that it would "approach if it did not equal" the authority given the Chief of Chaplains of the Army.

It now awaits the President's signature, after which the President may recommend the promotion of the appropriate officer to the new rank.

## HOME FRONT

### Churchwomen to Request Deferment of Conscription Action

Churchwomen of America are being urged by the United Council of Church Women to request postponement of Congressional action on peacetime military conscription until after the war.

A letter issued by Mrs. George B. Barbour, chairman of the Council's Committee on International Justice and Good Will, urges women to write President Roosevelt, congressmen, and the chairman of the House Military Affairs Committee to delay action on the proposal.

Copies of the letter have been sent to the 500 delegates who attended the Council's recent biennial meeting, to the board of directors, and to officers of state councils.

At its meeting last month, the council adopted a resolution protesting consideration of conscription at this time.

### Prayer by Rev. Egbert Craig

A prayer for the Anglican Communion—especially for the wounded, the sick and dying, blood donors, and the American Red Cross—which was written by the Rev. Egbert A. Craig, vicar of St. Martin's Chapel, Brooklyn, N. Y., was broadcast November 27th by Station WOR, New York City, in its minute of prayer after 6 P.M. The prayer was used in its abbreviated form as follows:

"O God, Who hast made of one blood all mankind, and hast sent Thy Son Jesus Christ to take our nature and to sacrifice His life that we might be saved, help us to ponder seriously these Divine Acts. May we, in charity, give our blood, as Thou didst, to save humanity (especially to the WOUNDED, the SICK and DYING in the Armed Forces). Bless ALL BLOOD DONORS, and Thy servants in the AMERICAN RED CROSS and its UNITS. Amen."

### Urges Provision for C.O.'s In Peacetime Conscription Bill

Provision for the rights of conscientious objectors if America adopts peacetime military conscription is urged in a recent issue of *Christianity and Crisis*, bi-weekly journal of Christian opinion published in New York.

In an editorial by Dr. John C. Bennett of Union Theological Seminary, the journal describes as a "bad omen" the fact that neither of the conscription bills recently before Congress made provision for conscientious objectors. It asserts that provision should be made for both "pacifist" and "individualist" conscientious objectors.

"We see more justification from the Christian point of view for the pacifists than for the individualists," Dr. Bennett writes, "but it is a spiritual wound to the community to punish any sincere person for the sake of conscience."



## FRANCE

### Dr. Beekman Returns to Post At Paris Cathedral

Dr. Frederick W. Beekman has arrived in London en route to Paris to resume his post as dean of the American Cathedral of the Holy Trinity after more than four years in America.

"We must draw nearer to the indigenous French churches than in the past," Dr. Beekman said, "but our primary goal remains a twofold one: to offer all courtesies of the Cathedral to American officers, chaplains, and enlisted personnel on duty or leave in Paris, and to take care spiritually of all Americans in Paris regardless of denomination."

Dr. Beekman stressed that the latter aim was most important because the American Church on the Quai Dorsay is still hampered by the fuel shortage. He said that the normal membership of the Cathedral was at least 40% non-Episcopalian.

American troops and chaplains are already using the Cathedral in large numbers for worship and communion, carrying on a tradition of service from World War I.

Dr. Beekman served as dean of the Cathedral for 26 years, and left for the United States in June 1940, after the fall of France.

## ENGLAND

### Anglicans Urge Students to Make Teaching Their Profession

The Anglican Council of Church Training Colleges has issued a pamphlet urging secondary school students to make teaching their profession. The pamphlet stresses the obligation laid upon the younger generation "to make good in education the vision of a new order for which others have died."

Officials stated that the Council's brochure was issued because of the serious teacher shortage and because the Church felt that the teaching profession should include more "convinced Christians."

### Anglican Bishop Leads Plans For London British-Soviet Center

The Rt. Rev. Henry A. Wilson, Bishop of Chelmsford, has taken the initiative in plans for a national center for British-Soviet activities, to be known as Friendship House. Dr. Wilson is president of the National Council for British-Soviet Unity.

## JERUSALEM

### Anglicans to Maintain German Lutheran Day School

Anglican Bishop Stewart in Jerusalem has been asked by the custodian of enemy

property in Palestine to accept responsibility for maintaining a German Lutheran day school at Beit Sahour, the traditional Shepherd's Fields, near Bethlehem. The school has some 150 children and its closing, owing to the lack of support from German sources, would be a serious loss to the community it serves. The Bishop finds that the financial burden is rather heavier than he first thought, but is hoping to secure funds from outside sources to help carry the school.

When owing to the outbreak of war the German missionaries in Palestine had to be interned, the Anglican Bishop took the lead in securing, with the cooperation of government agencies, the maintenance of the various pieces of educational and medical work which they had founded. Most of the work has been kept going with income derived from German mission properties in Palestine, supplemented by help from Lutheran organizations in this country and neutral sources.

This work of salvaging the German missionary work is the more appropriate as most of their work was originally started under the auspices of Bishop Gobat, the Bishop in Jerusalem from 1837 to 1878, at a time when the Evangelical Church of Prussia joined with the Church of England in supporting the Jerusalem bishopric. After the death of Bishop Gobat the Lutheran Church organized independently.

## HUNGARY

### Prominent Reformed Bishop Reported Killed

Bishop Imre Revesz, a prominent leader in the Hungarian Reformed Church, is reported to have been killed during fighting between German and Russian troops on the Hungarian battlefield. A leader in the spiritual resistance movement, Bishop Revesz was among a group of Church leaders arrested by the Germans when they first marched into Hungary. He was subsequently set free, but his activities were severely restricted.

The Russian advance brings to light fresh details of anti-religious acts by the Germans. Reformed bishops and pastors who have helped or pleaded for Jews are being tracked down by the Gestapo. Many Jews are said to have been forced to build defense fortifications in Budapest.

In Sarospatak, the faculty of the theological seminary outwitted authorities by hiding in cellars copies of the Talmud, ritual garments, and other possessions of the Jewish community.

Employing "scorched earth" tactics, the Germans are reported to have left Debrecen, famed center of Hungarian Calvinism, in ruins, and to have destroyed two colleges in Kecskemet. All but two of Debrecen's pastors and professors are believed to have remained at their posts.



### "Tow'ring O'er the Wrecks of Time"

By the Rt. Rev. S. HARRINGTON LITTELL

1825

**W**ALKING along the main thoroughfare of the Portuguese colony of Macao, directly west of Hongkong, across the bay, Sir John Bowring, British Consul to the colony, passed a hill surmounted by a ruin, which still remains unchanged 120 years later. It is the imposing front wall of a stone church, erected early in the Portuguese occupation of that river-and-sea port of China between 1594 and 1600, which fire, and possibly, earthquake had destroyed.

Above the empty windows and doorway, above the shattered carvings of the facade, high on the roof, stands the Cross, firm and unharmed. The vision of this ruin inspired Sir John to write the poem which has become one of the great hymns of the Church,

"In the Cross of Christ I glory,  
Tow'ring o'er the wrecks of time."

1943

Carried along, or supported as they walked by native Christians at Buna in Papua, Allied soldiers and sailors and airmen—many wounded, some dying—have seen as they passed, the one solitary object in the entire Buna Mission, which remains standing—a Cross. On an elevation it overlooks all that is left (which is nothing) of the Anglican hospital, church, school, and bungalow residences of that Christian community on the eastern shore of New Guinea, where the fiercest kind of warfare has occurred. Men of our armed forces, American, Australians, New Guinea aborigines, and for that matter, Japanese, also, have seen that glorious symbol of the Faith, the sign and proof of the Saviour's victory through suffering and death, to Life in Glory,

"Tow'ring o'er the wrecks of time."

# The Significance of William Temple

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

THE DEATH of the late Archbishop of Canterbury came to England as a national calamity. I write these words in no mood of exaggeration. I heard the news over the radio, after lunch in a country vicarage not far from Cambridge, and I saw it strike the listeners dumb. That evening, in a railway train crawling from village to village while the shadows fell and a white fen-country mist crept over the fields, I found myself, at the request of a group of workmen and soldiers, telling what manner of man the Archbishop was. My hearers were very silent, very attentive, subdued, and teachable. At the same time a friend of mine was in another train, in another part of England, when a working man opened his evening paper and exclaimed, "Gawd Almighty! The Archbishop is dead." And for an hour he and his fellow travelers dwelt upon the meaning of William Temple for the working people of England. Two days later, on the South Coast, an elderly priest said to me, "I am weeping in my heart." The great newspapers devoted columns to the event, and published lengthy appreciations from national leaders in many fields. Everywhere one could hear all sorts and conditions of men and women lamenting.

I have known him well for 20 years, and I recall many conversations with him, carried on in various places. A never-to-be forgotten one took place in a railway station, when for a whole hour he discoursed upon labor politics in the light of Spinoza's metaphysics. It was Dr. Temple, who as Bishop of Manchester, welcomed me into the Church of England and ordained me. He wrote me, in the course of years, many generous letters; one of the most interesting was written after he had read my book, *The Social Implications of the Oxford Movement*—the Hale lectures which I delivered at Seabury-Western Seminary in 1933. I have lectured and spoken with him at many conferences and public meetings. I have sat on committees under his chairmanship. It was upon such an occasion, a few weeks ago, that I saw him for the last time—a meeting of his committee of economists, industrialists, and theologians. I may claim to have known more than one side of him. For some years he was my diocesan bishop. I regarded him as a friend to whom I could speak freely of my joys and sorrows. I studied his philosophical and sociological teaching. And I knew him as one of the very greatest in the line of Anglican prophets in the realm of Christian social witness.

## FOUR IMPRESSIONS

Four deep impressions remain with me. The first is that of his shining intelligence, the unique speed and power of his mind. I have never met his intellectual superior; and the ease with which he was able to bend his formidable mind to the problems of many diverse spheres of thought was

astounding. The second impression is that of his utterly sincere and natural humility. This, at my first meeting with him, had almost the effect of embarrassing me; I could give many instances of it, and I never became able to take it for granted. The third impression is that of his love for ordinary people, for the poor, humble workers. This was no pose. It was "love unfeigned." He knew the people, and never lost touch with them. He knew he was fighting a battle for them, since he was fighting God's battle. It was his vision which, inspiring him in his youth, nerved him for his final conflicts. The fourth impression is that of his simple, ardent, and entire faith in the Lord Jesus Christ.

Who is capable of assessing the work of this man? A philosopher and theologian of international repute. The acknowledged leader of the ecumenical movement of the churches. A great ecclesiastical statesman. An influential educationalist. An outstanding Christian sociologist. A student of Holy Scripture and a devotional writer. A prophet of God. A lover of England, a lover of all men, a man so human that even when he was a young Oxford don it was said that when he entered the common room of Queen's College, it was "like the entrance of all humanity." He was a great Englishman. He was a great prince of the Church in the sense St. Thomas of Canterbury was a great prince of the Church. None who knew him will deem this judgment extravagant.

His swift passing, at the height of his powers, when he had come to stand in the conviction of a nation as one of its two supreme figures—Churchill and Temple, and not another anywhere near them—this sudden and shocking loss, I say, looks like bitter, unrelieved catastrophe. Indeed, it seems as if the ironic, malignant fates were deriding the hopes and expectations of the good. We had assured ourselves that with William Temple at Canterbury

the prospect for the Church in the next decade was bright. And now we are left uncertain, bewildered for the moment, in a day when it would seem that such leadership as his is needed more than ever before.

Yet, upon reflection, it may be found that his death, poignantly and justly lamented for so many human reasons, is not to be written down as bleak, meaningless, sinister waste. It deprives us of the exercise of his many gifts: it removes a revered and beloved friend and father in God. But it does not destroy his central significance. Indeed, it accentuates and dramatically defines it. His contributions to theology, philosophy, sociology, and to many other fields of thought and action, are of very high value, but it is not any of them that the central meaning of this man for his age and country is to be found. His intellectual mastery and practical ability must be regarded as subsidiary to his real significance, though supporting it and helping to make it possible.

In any period he would have been accepted as a man of unusual mental and moral stature. But William Temple will remain an outstanding figure in history for a particular reason which can be very simply explained. At the end of an era, in the chaotic interval between two appalling world wars, this man of God came to the forefront of the English scene. And finally, occupying the venerable seat of St. Augustine, in a time of agony of nations, with death and destruction upon every side, he stood at the very center of our national life and proclaimed, "Thus saith the Lord." He was a very great man, a very great Christian, occupying the highest office in the English Church, at one of the most crucial moments of history. He spoke to an England gropingly aware of the exhaustion of its modern secular impulses. He spoke with convincing adequacy, and with selfless courage. The whole nation knew that he had spoken, and pondered his words. This man matched his time.

Something has been done that cannot now be undone. The testimony of Christ has been given at one of the great focal points of the human story. It has been given by a man of exceptional power, but also of translucent simplicity and sincerity. In this dark day a light has been kindled and a standard raised. When he died, his work was already done: a thing accomplished, of which the years will not reduce the meaning. He has gone to his reward, and his ashes have been laid hard by the shrine of another great Archbishop, the great St. Thomas of Canterbury, whom also, in his day, the common people of England loved and cheered. We will not weep unduly for the great Archbishop of our time. We understand that he has left in our unworthy hands a high responsibility, and we must watch and pray and labor.

## THE DAISY FIELD

IT WAS hidden as a secret,  
Fenced on the windy hill,  
And only chance discovered it,  
Solitary, still.  
An acre of clear loveliness  
Open to the sky,  
With a smell of summer in  
Each ray and golden eye.  
It ran in ripples in the wind,  
It billowed like the seas,  
Its snow was radiant to the sight,  
Knee-deep in snow, three trees.  
We left it with its secret safe,  
With the pine trees by it,  
We relinquished it to silence,  
Unravished of its quiet.

VIRGINIA E. HUNTINGTON.

# England and the Western Front

By the Rt. Rev. Henry Wise Hobson, D.D.,

Bishop of Southern Ohio

ENGLAND in wartime is an astonishing country. Over five years of constant heavy pressure involving widespread destruction, frequent dangers, sacrificial rationing, disruption of home and family life, and the sorrows of the many who have lost members of their families in the armed forces, have produced a unique spirit among the English people which is evident everywhere. I visited not only the heavily blitzed areas of London, but a number of cities like Plymouth, Hull, Dover, Coventry, and Southampton, where casualties have been heavy and damage tremendous. Everywhere there was a courage and cheerfulness which was almost unbelievable. I expected to find an evidence of tiredness and instead discovered an ever-increasing determination to see the job through with a smile.

Bishop Oldham and I, representing the Episcopal Church as a delegation to confer with the Church of England on a number of matters of mutual concern, spent several weeks meeting with individuals and groups in London and other parts of England. We had a visit with the Archbishop of Canterbury, William Temple, just four days before his death. He seemed to be making progress toward recovery, and showed a keen concern for the development of a closer unity between the Churches in the world mission of the Church, and in the furtherance of the program of the World Council of Churches. A few days later we shared in the great sorrow which was so evidently felt not only by the members of all branches of the Christian Church, but by the whole population of England, when the news of his death was released.

We spent several days with Archbishop Garbett, who visited America last spring, in York; met with the Archbishop of Canterbury, York, and Wales in London; were introduced and spoke at the meeting of the Convocation of the Church of England, as the first outsiders ever to appear before this body which is as old as the British Parliament; met and conferred with a large number of individuals and committees on matters concerned with the life and work of the Church; and preached in a good many churches, including St. Paul's Cathedral, London; Westminster Abbey, St. Martin-in-the-Fields, London, the Cathedral in Liverpool, and Canterbury Cathedral. We also had an opportunity to confer not only with the British Missionary Societies, but with other inter-church groups such as the British Council of Churches. Every effort was made to make it possible for us to be in close touch with Church of England and other Christian bodies in Great Britain.

During the last month of my time abroad, I visited the troops and chaplains of our army, navy, and air forces. While in France for two weeks I was flown to the

fronts where our third, first and ninth armies were just about to launch an offensive. From front line divisions, back through corps and army headquarters, and throughout the vast service of supply, I was able to get a vivid picture of the individuals and units involved in

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¶ *"Everything I saw and heard points strongly to the essential need for continued and closer unity between all those who are our allies in the war and who must remain as allies in our efforts to build for peace," reported Bishop Hobson to the December National Council meeting. This is the substance of his address.*

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the American military operations. The chief of chaplains of the army, General Arnold, the General Commission on Chaplains, had asked me to visit the chaplains I could reach in the European theater. General John C. H. Lee, an old friend who was chief of staff of the 89th Division with which I served in World War I, and is now commanding general of the service of supply in Europe, made it possible for me to have a unique opportunity wherever I went. Admiral Stark, commanding our Navy in the European theater, and Chaplain Lash, his senior chaplain, arranged for trips which enabled me to visit a large number of navy installations and meet most of the chaplains now on duty in that area. The commanding officers and chaplains of the air corps were equally interested and cooperative.

Our soldiers, sailors, and airmen are thoroughly trained, well fed, and splendidly equipped. From the men in the combat units back through the vast service of supply, they are facing the most difficult and hazardous duties with high courage and a constant readiness to make whatever sacrifices are required. They are showing an unusual initiative and cheerfulness in the midst of mud, rain, cold, shell fire, bombings, almost undetectable mine plantings, and many other dangers and difficulties. They need and deserve all the support we have given them and more. The huge scope of the military operations, and the fanatic resistance offered by the enemy, makes it essential that we supply at once more heavy ammunition, trucks, and tanks. Any delay in meeting this essential need will mean a prolonged war and many additional casualties. We now have in Antwerp the first port which has been available for use since D-Day capable of handling the huge tonnage requirements. We dare not miss this chance to send quickly essential supplies to those who are making such willing sacrifices for those of us who live in such comfort and safety.

Of all the men of our armed forces I saw, those who are casualties in the hospitals are the most amazing. I visited 25 or more field, evacuation, general and station hospitals and talked with hundreds of the patients. Except for some who were mentally disturbed, I did not find a single man who wasn't filled with a sincere courage and cheerfulness. Men with ghastly wounds, boys who had lost legs and arms, would invariably answer me "How's it going, soldier?" with a smile and a cheerful "Just fine." Talking with these men gave me the greatest inspiration of my life. Many of them are alive today and on the road to recovery because of the blood made available by the donations back home. Seeing the blood truck making its daily rounds right up to the hospitals at the front, and realizing the life-giving quality of its cargo, made me realize how essential are the continued blood donations which we are asked to give. Failure to answer this need will deny life to some boy in desperate need.

The chaplains in our army, navy and air corps are giving themselves in daily service with heroic self-sacrifice. They swam ashore with their units on D-Day, and have been where the fighting is thickest ever since. I shall never forget the description given me by one of the chaplains as we climbed Observatory Hill in Aachen and he told of the day when he advanced up that hill with his unit, fighting for every inch of ground, as they took those dominating heights which sealed the fate of that first large German city which our troops captured. Nor can I forget the story of a bomber crew which crash-landed at a point some distance from their base and found their chaplains, who had speedily driven to the landing spot, ready to help them from their plane and care for the casualties. One of the crew described the feelings of all: "Those chaplains were always waiting for us after every mission, and when we knew we couldn't make it home and would have to crash, the thing I thought of most was that the chaplains wouldn't meet us. Golly, when I looked out of the wreck and saw the two chaplains right alongside, was I happy?" Our Churches cannot be too proud of or give too much support to these representatives who as chaplains are ministering with such devotion to the spiritual, mental and physical needs of our men in the service.

Thrilling memories crowd my mind as I think of these two past months. It's a story of a miracle being performed through individual courage and an astonishing unity of action. I am more than ever convinced that if we back home will show the same spirit we can not only win the complete victory which is essential to preserve freedom, decency and justice in the world, but also lay the foundations upon which a lasting peace can be built.

# Church Statistics in War Time

The Editorial of "The Living Church Annual" for 1945

HOW HAS the Church fared during the first years of World War II? For the most part, the statistics as reported during the year 1944, representing largely the parochial reports for 1943, the second year of the war, indicate continued growth, with two noticeable exceptions—Church School Teachers and Scholars, concerning which we shall speak later.

The total number of Clergy, 6,412, is 2 more than the previous high of 1935, and is a net increase of 68 over last year. The number of Ordinations of Deacons and Priests has decreased slightly from last year, but the totals of 190 and 189, respectively, are still better than average. The numbers of Postulants and of Candidates for Holy Orders continue at a high level.

The increase of 178 in parishes and missions, bringing this total to 7,894, is partially explained by the fact that we have now uniformly included in all of the dioceses and missionary districts the number of unorganized missions and preaching stations which in the past have not always been included.

The number of Baptisms continues to show an encouraging increase. There were 83,848 Baptisms during the year, the largest ever reported. It is, however, disappointing to have to report that the number of Baptisms "Not Specified" has increased this year. The missionary district of Puerto Rico, the diocese of Western New York, and the Army and Navy Commission have lumped all Baptisms in one figure, thereby making comparison with previous years difficult. Assuming that the ratio of Infant Baptisms to Adult Baptisms would be approximately 5 to 1, the figures for these three areas would total 2,086 Infant and 418 Adult Baptisms, thus changing the total Infant Baptisms to 71,042 and Adult Baptisms to 12,804. This would be the largest number of Infant Baptisms ever to be recorded for one year and the Adult Baptisms would be about average.

Confirmations have decreased for the fourth consecutive year. The peak number of Confirmations was 74,318 in 1940; the number now reported is 63,759.

Marriages decreased 7,154 from the last year's unusually large number, but actually the 34,816 Marriages were fairly normal in number. Burials were about average, though there were 2,452 more than the low of last year.

The number of Church School Teachers and Scholars has again taken a decided drop. The decrease in Scholars was 21,106—not as large a decrease as the previous year—and the total of 387,981 is down to the low number recorded in 1891,

namely 388,060. This is especially challenging when it is realized that in 1891 the number of Communicants was 535,573 and that the Communicant total has now increased almost three times that of 1891 to 1,540,784—but the number of Church Scholars is right back to the figure of 1891. On the Chart of Communicants and Church School Scholars on the following page, where the figures from 1885 to 1944 have been graphically depicted the growth of Communicants shows

up very encouragingly but the number of Church School Scholars shows up very perturbingly in comparison.

The decrease in Church School Teachers (5.85% less than last year) has been just about in the same proportion as that of Scholars (5.15% less than last year).

In Church Membership (Total Baptized Persons) there is an increase of 38,951, 1.78% over last year. The total has now reached 2,227,524.

In the figures for Communicants there has, as usual, been fluctuation

in the various dioceses and missionary districts to bring about the net increase of 20,390 or 1.34% over the previous year. The ten domestic dioceses or *districts* [italics] showing the largest percentages of increase are as follows: Oklahoma 9.41%, Alaska 9.25%, San Joaquin 7.13%, Wyoming 6.72%, Mississippi 5.96%, California 5.71%, New Jersey 5.57%, Los Angeles 5.39%, West Texas 5.11%, and New Mexico 4.99%.

The ten showing the largest percentages of decrease are as follows: Lexington 7.8%, Maryland 5.8%, Indianapolis 4.24%, Vermont 3.52%, Nevada 2.81%, Rochester 2.75%,

## SUMMARY OF STATISTICS FOR 1944

AS COMPARED WITH THOSE OF 1943

INCLUDING THE UNITED STATES AND OVERSEAS MISSIONS

	Reported in 1943	Reported in 1944	Increase or Decrease	Percent of Increase
Clergy .....	6,344	6,412	68	1.07
Parishes and Missions ....	7,716	7,894	178	2.30
Ordinations—Deacons ....	246	190	-56	-22.76
Ordinations—Priests .....	207	189	-18	-8.70
Candidates for Orders ....	299	253	-46	-15.38
Postulants .....	681	674	-7	-1.03
Lay Readers .....	4,625	4,385	-240	-5.19
Baptisms—Infants .....	64,462	68,957	4,495	6.97
Baptisms—Adults .....	12,612	12,337	-275	-2.18
Baptisms—Total (Including not specified) .....	77,972	83,848	5,876	7.54
Confirmations .....	65,495	63,759	-1,736	-2.65
Church Members (Baptized Persons) .....	2,188,573	2,227,524	38,951	1.78
Communicants .....	1,520,394	1,540,784	20,390	1.34
Marriages .....	41,970	34,816	-7,154	-17.05
Burials .....	52,634	55,086	2,452	4.66
Church Schools—Teachers ..	49,130	46,254	-2,876	-5.85
Church Schools—Scholars ..	409,087	387,981	-21,106	-5.15
Total Receipts .....	\$38,288,766.11	\$39,118,005.97	\$829,239.86	2.17

## SOULS

SHE LOOKED upon the earth, and found  
That it was fair;  
She did not know it was her soul  
Reflected there.

For souls are lamps, by which we see  
Each shining day;  
If they be bright, what beauty lies  
Along our way.

MIRANDA SNOW WALTON.



*Somewhere in the Pacific.*

**D**EAR FAMILY: News travels slowly in these parts, and I have just learned of the death of Dr. William Temple, late Archbishop of Canterbury. Although my tribute will be late, I should like to add it to the hundreds that have already been paid him.

Dr. Temple was a distinguished Churchman, a great Christian leader, a preëminent scholar, a liberal sociologist, and a foremost moral spokesman. And I have been proud to count him, for the past decade, a friend, as have thousands of men and women in every country.

*Distinguished Churchman.* Not only did his position as the Primate of All England entitle him to this description, but his family background, his notable record from the time he was headmaster of Repton School to his tenure as Archbishop of Canterbury, and his strong, deeply ingrained Catholic faith make the often abused description an understatement in his case.

*Great Christian leader.* As the outstanding personality behind the Faith and Order movement, a noted sponsor of Religion and Life, president of the World Council of Churches and the British Council of Churches, he was generally recognized as the virtual leader of Western non-Roman Christianity.

*Preëminent scholar.* Despite his busy life and the pressure of his many official duties, he found time to write many books, both scholarly and popular, thus accomplishing the rare combination of contributing substantially to the body of theological learning and at the same time clarifying and strengthening the faith of the ordinary reader.

*Liberal sociologist.* Dr. Temple's social and economic views, which he never hesitated to voice, were radical in the true sense of the term—that is, they dealt boldly with the roots of the shortcomings and evils of the contemporary social order. He was never content to denounce, without at the same time proposing a solution, and using his immense influence in Church and State to achieve the needed reform.

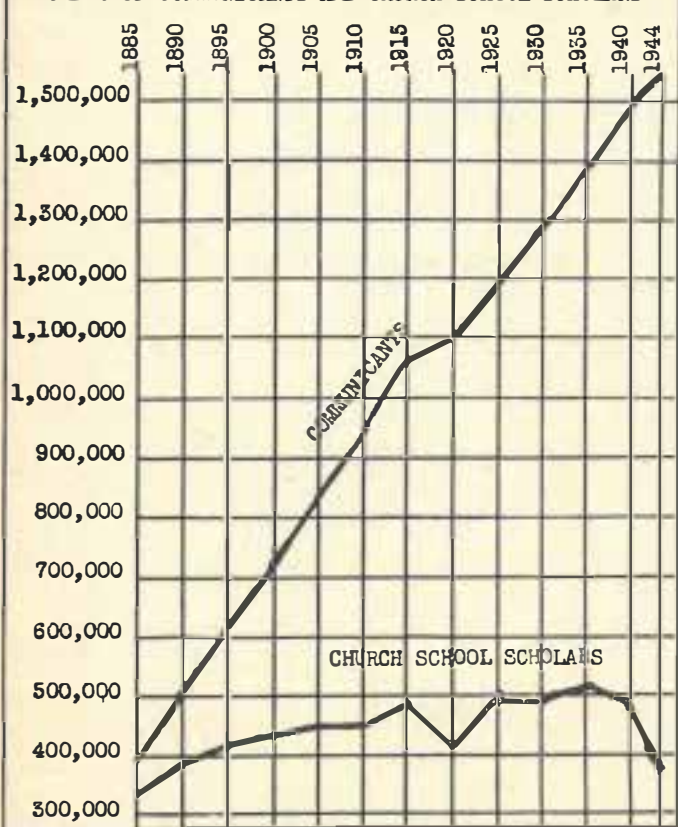
*Moral spokesman.* Not only his fellow-Churchmen but men of good will of every faith and no faith regarded him as almost the incarnation of the conscience of the English-speaking world. Whether he spoke of the need for slum-clearance in overcrowded Manchester or of the deeper implications of war and peace, his words were heeded by all thoughtful men and women who heard or read them.

*Friend.* Few, if any, men in such high position as Dr. Temple have had so many genuine friends among those of low as well as high degree. The people of his see city were devoted to him because he stayed with them and ministered to their needs in the most practical ways when Canterbury was bombed. He knew personally and corresponded with most of the Christian leaders of Europe, America, and Asia. His death is mourned in every corner of the civilized world—including no doubt the genuinely Christian and informed circles of the nations that are his country's bitter enemies.

May he rest in peace.

CLIFFORD P. MOREHOUSE.

CHART OF COMMUNICANTS AND CHURCH SCHOOL SCHOLARS



Sacramento 2.44%, S. Dakota 1.96%, Minnesota 1.36%, and Pennsylvania .8%.

In the Overseas missionary districts there were only increases in the five districts for which comparative statistics are available as, follows:

*Dominican Republic* 5.12%, *Haiti* 5%, *Cuba* 3.75%, *Mexico* .9%, and *Southern Brazil* .63%.

The total of contributions, \$39,118,005.97, is the largest recorded in the past ten years. On the basis of Total Baptized Persons the average contribution per person was \$17.56. This compares with \$14.93 ten years ago and with \$24.52 for the peak year of contributions reported in 1929.

### The Prayer Book Norm

**T**HERE is one practice of some "advanced" parishes which, whatever the status of its permissibility or even its abstract desirability, seems to us to be unfortunate in its effects under present-day conditions. We refer to the custom of discouraging the reception of the Holy Communion at the late Sunday celebration.

This custom is under fire from the Evangelical side of the Church, and rightly so. As populations are shifting about, varieties of Churchmanship are being willy-nilly exposed to each other. It is reasonable both to demand and to accord large tolerance in the matter of vestments, ceremonial acts, additional prayers. But the Prayer Book norm should surely be supported in providing that "sufficient opportunity shall be given to those present to communicate."

There are two arguments in favor of eliminating Communion at the late service. One is that the service is made unduly long if there are Communion. The other is that people are less likely to be fasting at that hour. The argument

about length, we confess, does not impress us; it does not seem to us to follow naturally from the slogan "It is the Mass that matters" which remains the banner of the Catholic movement. As far as fasting Communion is concerned, this is a rather backhanded way of recommending it.

That the Prayer Book expects some of those attending not to receive is indicated by the rubrical specifications that

certain parts of the service are to be said "to those who come to receive the Holy Communion," "by all who are minded to receive the Holy Communion," and "in the name of all those who shall receive the Communion," while the rest of the service is said to, for, or by all. Non-communicating attendance on the part of individuals is well (almost too well!) authenticated as a normal type of devotion throughout the Catholic Church. And perhaps an entire parish might adopt the custom of not receiving at a particular service for reasons which seem good to its own membership.

However, in these times, no parish is so insulated from the rest of the Church that its preferences along this line are without unfortunate effects. There are, almost every Sunday, persons in the congregation who want to receive, and who have every right to do so. The Mass is not the private possession of the parishioners, and the right of one person to receive outweighs the preferences of a thousand who might wish he wouldn't. Indeed, even those parishes where there is a unanimous agreement not to receive might benefit from the advice of liturgical scholars of every communion (including the Pope) that communicating attendance should be the norm.

"It is the Mass that matters." The return of the Church to her Catholic heritage is impressively witnessed by the statement of the Episcopal Evangelical Fellowship that "The Holy Communion is the primary and characteristic act of Christian worship." The further statement that "The Holy Communion is full and complete only when the faithful communicate" is equally true. There is no Communion unless at least the priest receives. And the purpose of our Lord's institution was that all should receive, if prepared—and that all should be prepared. Charity toward fellow-Churchmen and theology

combine to urge obedience to the rubric, "sufficient opportunity shall be given to those present to communicate," not to mention simple loyalty to the Prayer Book which is the very criterion of our Catholicity.

### *The Schismatic Spirit*

WHAT is the schismatic spirit? Perhaps it is best exemplified by the little boy who announced that, because the rules of the game didn't suit him, he would "pick up my marbles and go home." Something of that spirit appears in the *Churchman's* recent proposal that those who don't like the Churchmanship of the Bishop of a certain diocese stop giving for diocesan missions.

As long as differences of Churchmanship exist, it is to be expected that controversies will continue, and that battles will be hotly fought. However, as long as the unity of the Episcopal Church exists, it is necessary for Churchpeople to forget their battling when they have work to do together, especially missionary work. There are certain fundamentals, enshrined in the Prayer Book, the Constitution, and the Canons, which every bishop, priest, and layman is bound to respect if he is to remain within the Church's fellowship. Anyone who oversteps these fundamentals can be brought to account in the courts of the Church. But if those who don't like someone else's Churchmanship can find no ground for such a proceeding, it seems to us that loyalty to the Church (not to the individual they dislike) requires them to support that individual in the fulfilment of his constitutional duties. They are not supporting him, but the Church. If they "pick up their marbles and go home," they are deserting not him, but the Church.

## The Collect

*Circumcision*

*January 1st*

"OBEDIENT to the Law for man." Again we are reminded of God's thought for us, that He has done so much to make both clear and easy our understanding of His plan for us. Our blessed Lord was sent not only to *show* us the way to God but to *be* the Way. In every respect He has entered our life and experience, even becoming obedient to the law for us. He who gave the law as an indication of the way which would lead us to Him, made His blessed Son obedient to that law so that it might be evident that obedience could knit the soul to God. We are under obligation to make every effort to learn God's will and then walk in utter obedience to His orders. The more carefully we try the more clearly we see that it is no captious set of rules but a carefully worked out plan of direction that will secure for us the blessing of participation in His love, His power, His kingdom.

*Epiphany*

*January 6th*

"THE LEADING of a Star." Something of this was prophesied by Balaam and Isaiah; what other knowledge the Magi had we do not know, but it was enough to make them undertake their difficult journey. To these representatives of the Gentiles, our blessed Lord was made known as a result of their faith and persistence. Epiphany calls us to follow every leading

of God toward Himself that our faith in Him may grow and our knowledge of Him increase. All through this life there will be many epiphanies ("shinings forth") if only we have the eye of faith to see them. No star may lead us, but we can have the guidance of the Holy Spirit if we open our hearts to His promptings. Epiphany calls us to be alert for every direction which God seeks to have us grasp. Let us resolve to follow in faith until we attain to the final Epiphany of the heavenly Presence.

*First Sunday after Epiphany*

*January 7th*

"KNOW what we ought to do." Today's Collect is a prayer for guidance, and asking of God "What wilt Thou have me to do?" It is not a prayer to be used lightly: we might even ask ourselves if we are in earnest in seeking God's direction. What if He should show us something we would rather not undertake? Our trust in God may well be tested by some new indication of His will. Are we ready to do whatever He asks of us? He may show us some weak point in our character to strengthen which is going to entail hardship and breaking of old habits. He may call us to a work for Him that will necessitate changing all our habits, such as a call to undertake missionary work. Then in utter dependence on Him we ask for His grace and power to fulfill His plan. Happy are we if we hold fast to the end in spite of difficulty and hardship.



# BOOKS



JEAN DRYSDALE, EDITOR

## For the Socially Conscious Christian

**APPROACHES TO WORLD PEACE**, a symposium, edited by Lyman Bryson, Louis Finkelstein, and Robert M. MacIver. Harper and Bros. Pp. 970. \$5.00.

This book is the most comprehensive approach to the problem of world peace yet produced by American scholarship. It consists of 59 learned papers, together with reports of mutual discussion of the same, delivered at the fourth annual session of the Conference on Science, Philosophy and Religion, held at Columbia University. The subject is dealt with by leading authorities, mostly lay rather than clerical, in the fields of politics, anthropology, economics, jurisprudence, psychology and psychiatry, education, æsthetics, philosophy and religion.

That it is stimulating reading goes without saying; every paper is provocative of thought. The Churchly reader will probably find even more than usually interesting: Professor E. S. Brightman's "Philosophical Problems involved in the Present World Crisis"; Mr. Aldous Huxley's "Art and Letters in Their Relation to Enduring Peace"; Dr. J. C. Bennett's "The Christian Basis for Enduring Peace"; Fr. J. C. Ryan's "Religious Foundations for an Enduring Peace." But not one paper is there here which will not interest any intelligent and socially conscious Christian.

However, when one has gone through all this voluminous learned, and exhilarating discussion, one closes the book with a certain sense of unreality. If mass man were really moved by wise thinking, if international affairs were conducted by learned professors, how fine the world would be! Why is it not so? Because of man's inherent greed and pride, because of that defect of will to which is given the name of sin. With how to overcome that, so that man may rationally approach world peace with some hope of affecting actual behavior, this book fails to deal; and yet, in view of the reality of the problem, one would suppose that theorists would have to give sin some little consideration. Or to put it in non-theological language, just what effect do these gentlemen think all this ratiocination will have on the conduct of the British Empire, the Stalinist Soviets, or the United States government under Mr. Roosevelt? Obviously it is in the hands of these "great powers" that the future of our world, for peace or war, rests. As long as nations are moved by competing appetite for privilege, the rulers will at best take this noble thinking and use it only here and there for window-dressing; it will have nothing to do with what actually happens when the big three get together to play poker, using the lives of men as chips. In consequence, one puts the book on the shelf and asks "So what?"

BERNARD IDDINGS BELL.

## Aid for Lay Readers

**TRAVELING THE KING'S HIGHWAY**. By Frank Dean Gifford. Morehouse-Gorham Co. Pp. 190+xii. \$2.50.

This is a book of 31 short sermons, designed especially for lay readers. The title is the same as that of the first sermon, on Isaiah 35:8. There does not appear to be any particular unity to the volume as a whole beyond the fact that the sermons tend to be practical and to be representative of what someone (was it Charles Kingsley?) once called "muscular Christianity." A course of seven discourses on the Lord's Prayer is included. In a few cases marked originality is shown and a profound note is struck. Instances are the sermons "Almost and Altogether" and "Educating Satan." The theology is simple and straightforward, and paradox is entirely eschewed, even when, as in the one on "Lead Us Not Into Temptation," the way is opened magnificently for a dialectical type of discourse. It would be a fair criticism, I believe, that Dr. Gifford is rather too leary of doctrinal preaching and that he tends to let a certain humorous and breezy note come into undue prominence. This is not to deny that in some cases the yarns or witticisms introduced come off well. Also the author has a gift for vivid and concrete illustration.

CHARLES W. LOWRY.

## The Life of St. Paul

**WE PREACH NOT OURSELVES**. By Gordon Poteat. Harper and Brothers. Pp. 185. \$2.00.

**PAUL FOR EVERYONE**. By Chester Warren Quimby. Macmillan. Pp. 176. \$2.00.

When St. Paul wrote that he would be "all things to all men," he could not have dreamed how literally true that would still be after 19 centuries. Yet year after year the books about Paul continue to roll off the presses. For one author he is the subject of romantic legend, for another the basis of an historical novel. For one he is a practical organizer, for another a starry eyed mystic. For one he is an obsessed and intolerant fanatic; for another he is the embodiment of his own list of the gifts of the Spirit. For one he is the sinister perverter of the "simple gospel of Jesus," for another the divinely appointed interpreter of that Gospel to the cosmopolitan life of his time.

We have before us two books which are based on St. Paul's life and writings, but which use these ingredients in two very different ways.

Dr. Poteat's book is an inquiry into the moot subject of preaching. He begins with an analysis of the things that are wrong in contemporary preaching. After some mention of the "back-to-the-Bible" movement that may be observed in much of the recent Protestant preaching, he has an

illuminating section on the ways in which the Bible ought not to be used homiletically (pp. 6-8). Then he is ready to state the purpose of his book: to show "by demonstration rather than by argument" how, "while loyally faithful to the scientific method, we may make use of the Bible" as a guide to preaching (p. 11). The material which he chooses for this demonstration is I Corinthians. Then follows a detailed homiletical exposition of the entire Epistle. On the whole it is admirable and suggestive, save for certain things which are, to this reviewer, the inevitable prejudices and oversimplifications of the so-called liberal theology.

Dr. Quimby's book is something quite other. Here we have a semi-popular presentation of the many-sided personality of St. Paul. As we read the swiftly flowing pages, a clear portrait takes form and color, and we feel that we have come face to face with the greatness which is Paul. While I feel forced to disagree with the author's opinion that the Acts of the Apostles is meant to be picturesque rather than literally historical (pp. 23, 29), and while I fail to see the yawning discrepancy between the Acts narrative and the autobiographical notes in the Epistles (pp. 29-34), these are minor disagreements which do not deter from my admiration for the book as a whole.

There is so much in it to like. I like his description of conversion: "the Spirit of God enters as a divine invasion" (p. 24). I like the happy phrases which picture the Pauline eagerness to be about his Lord's business; thus: "Wherever two or three were gathered together, there was Paul eager to start" (p. 50). In this book I have seen for the first time a man-in-the-street explanation of the way in which knotty problems of literary integrity may be untangled. Dr. Quimby illustrates this by a simple, readable analysis of the Corinthian correspondence (pp. 63, ff). There are highly instructive sections on the Apostle's mental background and on his scheme of salvation, with diagrams which set forth his metaphysical concepts (pp. 111, 141). The author has skillfully isolated the main elements of the Pauline Gospel and has shown, partly by illustration, how "its essential message is so elemental and vital that it can be stated in the half-literate terms of the gutter, yet rich enough to be clothed in the classic phrases of the profoundest theology" (p. 137).

An appendix, which Dr. Quimby calls "A Pauline Dictionary" defines in some detail certain of the more generally occurring Pauline words, phrases, and usages. A study of this appendix would be helpful to anyone who wishes to read the New Testament understandingly.

HEWITT B. VINNEDGE.

## CHURCH CALENDAR

### December

31. First Sunday after Christmas.

### January

- 1. Circumcision (Monday).
- 6. Epiphany (Saturday).
- 7. First Sunday after Epiphany.
- 14. Second Sunday after Epiphany.
- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 28. Septuagesima.
- 31. (Wednesday).

## NEW YORK

### Bishop Manning's Christmas Message

This message from the Bishop was read in the Cathedral of St. John the Divine, New York, at the Midnight Eucharist on Christmas Eve and at the 11 o'clock Eucharist on Christmas Day.

"The Bishop of the diocese, who is unable to be at this service, sends his truest Christmas wishes for all who are present, and for all in the diocese and elsewhere, whom his voice may reach, and especially for those who are absent from us in the armed forces.

"The Bishop prays that the Glory and Wonder of the Incarnation may enter all your homes, and into your individual hearts and lives; that it may bring happiness to all children, comfort and peace to those in sorrow and bereavement, strength and courage to those who are fighting that Peace and Good Will may be established in this world for the sake of all Mankind.

"The Bishop invokes upon you all the grace and help of Him who was born for us in Bethlehem, and who now liveth and reigneth with the Father and the Holy Ghost, God forever and ever."

### Convocation of Richmond Acolyte Festival

Acolytes, directors and clergy from 13 parishes and missions of the convocation assembled at the Church of the Ascension, Staten Island, N. Y., for their first Acolyte Festival on November 26th. The service met with such success that it is planned to make it an annual event.

Evensong was sung to the ancient plain-song melodies. The Rev. Raymond G. Rogers, rector of the host parish and dean of the convocation was the officiant. The Rev. Orrin A. Griesmyer, rector of St. Mary's Church, read the lessons, and the Rev. Canon Thomas A. Sparks, pastor of the Cathedral of St. John the Divine preached. Canon Sparks outlined the duties of an acolyte.

The collection, amounting to \$21, was presented to the Episcopal chaplain at Halloran Hospital, for work among the wounded veterans.

## CHICAGO

### Catholic Club Meeting

The Rev. Canon Marshall M. Day, rector of Christ Church, Whitefish Bay, Milwaukee, will be the preacher at the meeting of the Catholic Club of Chicago, to be held January 3d at the Church of the Atonement, Chicago, of which the Rev. James M. Duncan is pastor. Speaking at the dinner, preceding the service in the church, will be his son, Peter Day, acting editor of *THE LIVING CHURCH*. Mr. Day's subject will be "Problems of the Religious Press."

Coming from Cleveland, Ohio, will be the Rev. Vivian A. Peterson, field director



CANAL ZONE YOUTH CONFERENCE: (Above) The girls won the ball game; (below) part of the group at dinner.

of the American Church Union, who is to be the guest of several priests and laymen in the Chicago diocese at a luncheon in the Merchants and Manufacturers Club and also will make an address at the table during that portion of the Club's program later that same day. Fr. Peterson is to tell of the future plans of the American Church Union and the luncheon meeting with him has been arranged in order that possibilities for a Chicago chapter of the ACU may be discussed.

## PANAMA CANAL ZONE

### First Youth Conference Is a Huge Success

Such a success was the first conference for young people in the missionary district of Panama Canal Zone, held December

9th and 10th at Christ Church-by-the-Sea, Colon, that the young people have decided to petition the district convocation for organized activity and representation. They also expressed a desire that a native ministry might be developed to lessen the present dependence on the United States for clergy.

The 39 young people made plans for a conference reunion in January in Gamboa to carry out these ideas. Feeling that they have waited too long for this opportunity and leadership, they do not wish to stop once they have begun.

Every church was represented at the conference which opened Saturday morning after the arrival of the morning train from the Pacific. On Saturday, lectures on the subject of "God and You," were given by the Rev. R. T. Ferris and the Rev. Lemuel Shirley. In the afternoon the girls bested the boys in a softball game 13 to 3



with the aid of the umpire. That night the first annual Youth Banquet was held at the Imperial Hotel. After this the group adjourned to the Christ Church Academy building for folk dances, games, and singing. The day ended with the Compline Service and preparation for Communion led by the Rev. George F. Packard.

Sunday morning all were out for corporate Communion in Christ Church at 6 A.M. The first lecture on Sunday was given by Chaplain J. Ford and the final one by Fr. Packard at the 9 A.M. Sung Mass in Christ Church.

The district celebrated its 25th anniversary last month and the Church has been working there for many years longer. Fr. Packard, under whose leadership the conference was held, is at present in charge of Christ Church-by-the-Sea, Colon, and St. Mary's the Virgin, Silver City. He is awaiting the opportunity to go into Columbia to open that field for the Church. When in the United States, he was at the Church of the Epiphany, Baltimore, and was an organizer of the Youth Conference in the diocese of Maryland.

## OKLAHOMA

### Grace Church, Muskogee, Installs Five Pairs of Windows

Five pairs of windows have recently been installed in Grace Church, Muskogee, Okla. The subject of the windows and their donors are as follows:

The *Annunciation*, given "In Honor of the Mother of Our Lord," by the women of Grace Church; the *Nativity*, given by Miss Minnie Darby in memory of her mother, Mary Blaksley Darby; *Christ and the Children* (Baptistry window), given by Mrs. Kate Jordan in memory of her daughter Helen, and by Mrs. J. Hutchings White in memory of Loved Ones; the *Ascension*, given by Mrs. A. M. McGimsey; and *Pentecost*, given by Mrs. Nolan V. Ellis, in memory of her husband, and by Mrs. Lance Ellis, jr., and

Mrs. George U. Daniel in memory of their uncle, Edward Randall Manson.

One window, the *Last Supper*, was given earlier in the year by Mrs. E. T. Holden in memory of her son, John Henry Holden.

A Baptistry ewer has also been given to the church by Mrs. Nolan V. Ellis in memory of her granddaughter, Mary Randall Ellis III.

## NORTH TEXAS

### Turkey Dinner and Gift Honor Bishop and Mrs. Seaman

A turkey dinner in honor of Bishop and Mrs. Seaman was served November 21st by St. Mary's and St. Anne's units of the Woman's Auxiliary of St. Mary's Church, Big Spring, Texas. Dr. R. B. G. Couper, senior warden, speaking for the parish, presented to the Bishop a Bible with Apocrypha and Prayer Book bound into one volume. The outside cover bore the inscription in gold letters *The Rt. Rev. Eugene Cecil Seaman, D.D.*, while on the inside of the cover was inscribed *Presented to Bishop Seaman by the members of St. Mary's Church, Big Spring, Texas, upon his retirement after 20 years in the Episcopate.* After the presentation, both Bishop and Mrs. Seaman spoke briefly.

Immediately after the dinner, the service of Evening Prayer was held and a class of candidates was confirmed. The rector, the Rev. Charles Abele, also welcomed a group of communicants from a newly organized mission at Lamesa, Tex.

## MARYLAND

### Churchman's Club Hears Rev. George Van Bibber Shriver

At the Churchman's Club dinner, at the Southern Hotel, Baltimore, on December 8th, the Rev. George Van Bibber Shriver, who recently returned from India, having spent 11 years there as a missionary of the Church, spoke with deep sincerity of the work of the Church in that part of the world.

He began with a brief resume of the political, economic and military situation in India today, claiming only his own opinions in the political sphere.

Religion in India, said Mr. Shriver, is tied up with politics. The Brahmin, who are the religious and political leaders, have always ruled through religious-economic sanctions. Castes are fixed by the will of God and are inviolable. If a man was born the son of a poor, illiterate laborer, he must always be a poor, illiterate laborer himself. His caste is fixed for him. The Christian Church in India, therefore, receives much opposition from the Hindu political leaders because the Church educates the people and encourages them to better themselves. The Brahmin find that they lost their influence and hold over the people whenever they become Christian.

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come Christians, according to Mr. Shriver. Neither of these are religious reasons, unfortunately. The Hindu or the Moslem becomes a Christian in order that (1) he and his children may be educated, and (2) he may get justice. It is the work of the Church to carry these people forward into a deeper spiritual understanding of Christianity.

There are unlimited possibilities for the spread of Christ's Kingdom in India. In Mr. Shriver's diocese alone there are over 230,000 Christians and from 5,000 to 10,000 baptisms each year. There is a crying need for more clergy and lay workers to carry forward the work in that country.

The military situation is much better than it was in 1942. At that time, the Japanese fleet was off the harbor of Madras and could have had India for the taking, as she was woefully unprepared for attack. Now, however, there are strong British forces there in addition to 2,000,000 native Indians trained and under arms. The combined British-Indian forces beat off a strong Japanese attack in June, and India is now strongly prepared to resist any attack which Japan may be able to make upon her.

Mr. Shriver is a Marylander by birth. He graduated from Johns Hopkins University and the Episcopal Theological School in Cambridge, Mass.

## FOND DU LAC

### Tribute to Bishop Sturtevant

St. Andrew's Day marked the 15th anniversary of Bishop Sturtevant's consecration. As a tribute to the Bishop the men's Advent Corporate Communion was held in every parish and mission of the diocese of Fond du Lac. Attendance greatly exceeded expectations. The offering, which from early reports was a generous one is to go to the Bishop's discretionary fund. The Bishop received many letters of congratulations and good wishes from guilds, Church schools, servicemen, and parishioners.

## KENTUCKY

### Addition to Nurses' Residence

The John N. Norton Memorial Hospital of Louisville, Ky., has let a contract for the construction of a \$150,000 addition to the nurses' residence. The four-story building will be in front of and will connect on each floor with the present nurses' residence. Increased enrollment in the School of Nursing from 45 to 103 students, of which 100 are members of the U. S. Cadet Nurse Corps, made the new building necessary.

The hospital received a grant of \$58,350 for the building from the Lanham Act through the Federal Works Agency.

Storage and service rooms are provided for in the basement of the new building. There will be two classrooms, an office and recreation room on the first floor, a living room, music alcove, two reception rooms and a library on the second floor. The third and fourth floors will be devoted

to dormitories to accommodate 33 nurses.

Norton Hospital was first started, or rather planned, by a group of ten women in 1876. Five years later this small group had raised \$5,000, and Mrs. John N. Norton, the widow of the Rev. John N. Norton, associate rector of Christ Church Cathedral, gave the building and ground, and with additional gifts the first cornerstone was laid on Ascension Day, May 14, 1882. From this date until Ascension Day, May 14, 1931, when the present hospital was built, it had served the community almost 50 years. The cornerstone of the original infirmary was placed in the front hall of the new infirmary.

## ALASKA

### Dr. Marion Bingham's Field Call

Practicing medicine and surgery in Alaska is considerably different from such practice in the United States, according to a letter received at Church headquarters from Dr. Marion L. Bingham, who is at Hudson Stuck Memorial Hospital, Fort Yukon. She is there while Dr. Lula Disoway is home on furlough, and ordinarily is on the staff of St. George's Clinic, New York City. Her latest adventure follows:

"A young Indian boy came to the hospital with a note. He had just come into Fort Yukon by dog sled. The note said that out in Showman House, about 35 miles distance, Sam Herbert had a broken leg. Enclosed in the letter was \$75 for a plane to take him in to the hospital. We wired for a plane, but we weren't at all sure that it could be supplied pronto. At 1:30 P.M. a plane did arrive. The plane was a dinky little affair and it looked like a precarious spot to hoist a man with a fractured leg. However, we set off to Showman House. It was an interesting trip over low tundra country. The Porcupine River meanders all over the place. There was a little flurry of snow in the air but it didn't amount to much. On the other passenger's seat was a young Indian boy of about 18 years. He shivered and shook with the cold and his teeth chattered. I have since heard that the Indian boys shiver all winter long. They don't have warm enough clothing.

"In about 45 minutes we arrived at Showman House. It is one of the locations for trap lines. There are only about five cabins surrounded by the tundra wilderness. The pilot made a good landing on the ice of the slough of the Porcupine River. They had cut down four spruce trees and had marked the slough in that way—where there was a good flat runway for the plane. We circled around several times. Meantime, the occupants of the cabins were clambering down the river bank on to the ice to meet the plane. The ice was about 14 inches thick. We were escorted up the bank and into the cabin of old Sam Herbert. He was sitting up on the floor—propped up with pillows. A couple of ropes were dangling from the rafters, so that the old man could pull himself up by the ropes and shift his position to make himself comfortable. I examined his leg. I had visions of having to

PARISH LIFE

Coöperative Parish Headquarters  
Serves Youth of Entire Community

Trinity Church, headquarters of the Cecil County Episcopal Coöperative Parish, is located in Elkton, Md., where at the beginning of the war several large munition plants sprang into being almost over night. The town was swamped with thousands of warworkers and inundated with hundreds of visiting soldiers and sailors from near-by training camps. While everything was being done to provide wholesome recreation for the thousands of new people in the community, everyone was so busy that the needs of the town's own young people seemed to have been forgotten.

Finally the young people themselves turned to the rector of the parish, the Rev. J. Warren Albinson, and asked if they might form a Teen-Age Club with the parish house as headquarters. With his help, the group was organized, a list of chaperons secured, and a juke box made available. Two nights every week the parish house is jammed with the teen-agers of Elkton who previously had no place to go. The parish house is also the regular meeting-place of the local Woman's Club and is in demand by many other community organizations for their special activities.

Jamaicans Attend Mission

Twenty-two native Jamaicans employed in a canning factory in New Richmond, Wis., attended Church services recently, at the Mission of St. Barnabas, Clear Lake, Wis. Twelve of these men were Church of England members, and many brought their own prayer books and hymnals.

The regular congregation quickly discovered the deep love of the Church, in these men, from their alert and hearty responses, their ardent hymn singing. Many had excellent voices, and after the service, they were asked to sing some of their favorite hymns.

Later they were guests of a group of Clear Lake citizens at a chicken dinner. St. Barnabas Mission is one of five missions in the Rice Lake field, served by the Rev. A. R. P. Heyes, rector of Grace Church, Rice Lake. At the conclusion of the dinner, the men in brief talks, expressed their appreciation of what they called "the happiest Sunday spent since coming to the United States."

Logan Church Becomes Life  
Member of Civic Association

Holy Trinity Church, Logan, W. Va., has purchased a life membership in the newly organized Logan Civic Association, through a gift of \$500. This will give to the church all the rights and privileges of the association, which has purchased a nearby park and will develop it into one of the outstanding recreation centers in the state. Vestryman Paul R. Holland has been the leading spirit of the entire project in the community.

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fold him up like a jack knife to get him into the plane. He had fallen down on the ice two days ago. He was a peppy old fellow with no signs of shock. I trussed him up with a splint with the help of everyone around, after a hypo of morphine. Incidentally about twelve young fellows from Fish Hook Town had learned of the plight of the old man, and had plodded over from Fish Hook Town to help. It is a distance of about 35 miles and they had traveled almost all night to get there—on foot. They dressed him in his fur parka and then wrapped each leg in a fur skin. Over all, they put several old quilts. About six men carried him down the steep bank and on to the ice. Meantime, the people in the cabins were hastily writing notes to their friends in the metropolis of Fort Yukon. I stuffed them all in my pockets, and then joined the cavalcade. The men finally got him in, the farewells were said, and we made off.

"When we got him in the hospital, I took an X-ray picture before we put him to bed. Well, the old gentleman is the game sport, knows very little English and doesn't like white man's grub. The bone is in very good position—according to the X-ray, and we have him rigged up with pulleys and weights—so he will probably get fairly good union—over a period of weeks and perhaps months."

ATLANTA

Church of Our Saviour  
Is Consecrated

The Church of Our Saviour, Atlanta, Ga., was consecrated by Bishop Walker on November 30th, and coincided with the 20th anniversary of the founding of this parish as a witness to Catholic faith and practice.

Last Easter it was determined to have all indebtedness met by Easter 1945, but it has been paid and oversubscribed well ahead of schedule, the consecration of the church at this time being the happy result.

Bishop Walker preached the sermon and the rector, the Rev. Samuel C. W. Fleming, was celebrant of the Mass, music for which was the *Missa Marialis* with Homer F. Edwards, jr., as choir director. A male chorus from nearby Ft. McPherson assisted in superbly singing Brahms' "How Lovely Is Thy Dwelling Place."

The Holy Sacrifice is the central act of worship each Sunday and is offered every weekday. The Church school is instructed by the rector at a Eucharist celebrated Sunday mornings for their special benefit.

NEW HAMPSHIRE

St. Paul's, Concord, Is Willed  
Money for Two Memorial Windows

By the will of Miss Nettie Sargent, for many years a devoted member of St. Paul's Church, Concord, N. H., the parish is bequeathed money for two memorial windows in memory of the late Rev. William Stanley Emery, long-time beloved rector of the parish.

## Was He Born Anew In Your Hearts This Christmas?

When you made your Christmas Communion this past week, had you so cleansed your heart by a good confession, that The Blessed Lord Jesus could come in, and be born again in you? Had you?

When you, as did The Magi of old, brought unto Him an offering of "gold" (money, YOUR money), was it an offering worthy of a loving heart, or was it what you had left after buying presents for everybody else? Was it?

Were you among those whom The Rector could truly, with a vengeance, offer "A Happy Easter", knowing full well that it would be Eastertide before he saw you again? Were you?

Did you come to your Christ-mass thinking that the mere coming, and going through the motions, had some magic in it that squared you with God and Jesus? Did you?

Or, did you come humbly, devoutly, lowly of heart, not watching or studying every move of ceremonial, to criticize or comment on shortcomings in it later to some fellow technician of your breed or brand of churchmanship? Did you?

Don't you, at times, get jolly well fed up on that word "churchmanship", and all the prejudice and misunderstanding and controversy that goes with it? Don't you?

And, somehow, out of that exquisite experience at your Christ-mass, either on your knees in the pew, or at The Altar Rail, didn't you ALL have a sense of ONENESS in our beloved Church, along with a rightful sense of realization that we all naturally differ a bit in our manner or method of outward expression. just as our personalities differ? Didn't you?

If our Christmas can only have brought some of these things home to us, in our hearts and in our lives, then, truly, The Blessed Lord Jesus will certainly have been born again in us, and from it great joy shall come upon many people as a result.

God grant that this yearly mountain-top of spiritual experience may not have been allowed to pass by without your fullest acceptance of ALL its power and privilege for you and those whom you love.

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## DEATHS

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

### William Cleveland Hicks, Priest

The Rev. William Cleveland Hicks, who travelled in many countries to bring the message of Moral Rearmament to the world as one of the Oxford Group leaders, died at his home in Washington, December 15th at the age of 44.

For *Sinners Only*, a popular history of the Oxford group, which was translated into eight languages, was written by Dr. Hicks in collaboration with S. J. Russell, a British journalist.

Born in Pittsfield, Mass., he was the son of the Rev. William Cleveland Hicks and J. Margaret (Hughes). He attended St. James' School, Trinity College, and the Episcopal Theological Seminary. He was ordained priest in 1927 and served as chaplain to Episcopal students at Harvard University from 1926 to 1927, and as assistant rector of St. Peter's Church, Cambridge, Mass. During that period he met Dr. Frank Buchman, founder of the Oxford Group, and joined him in starting the Moral Rearmament program.

He left in 1928 for South Africa with Dr. Buchman and other group members. Because of his work with young people there, he became widely known as "the Boys' Bishop." Dr. Hicks was also credited with instilling a new spirit in secondary education in South Africa. He later organized young people's camps and educational gatherings at Lutherland, Pa.; Oxford, England, and in Norway and Sweden. He is survived by a twin sister, Mrs. Margaret Hicks Williams.

### Stanley C. Hughes, Priest

The Rev. Dr. Stanley C. Hughes, rector emeritus of Trinity Church, Newport, R. I., which he had served for 34 years, died at his home in Newport December 14th at the age of 87.

Born in Ross, Ohio, he attended Earlham College, Wabash College, and Princeton University, where he took his A.B. in 1889 and his M.A. in 1892.

Before going to Newport, he was rector of the Church of the Good Shepherd, Norwood, Cincinnati. He was an honorary canon of the Cathedral of St. John, Providence, R. I., and was a former chairman of the standing committee of the board of examining chaplains of Rhode Island. He was also a former clerical deputy of the General Convention. He was affiliated with many Newport organizations and had maintained an active interest in civic affairs.

Dr. Hughes had attracted attention in fighting hasty marriages and easy divorces. In 1926 he was head of a committee of the Newport Ministers' Union to study the question.

He is survived by a widow, Mrs. Eleanor Greene Hughes, and four sons by a previous marriage, the Rev. William Dudley Foulke Hughes, rector of Grace Church, at Hastings-on-Hudson, N. Y.; Arthur M. R. Hughes of New Canaan, Conn.; James Rowland Hughes of Chestnut Hill, Pa.; and Lt. Stanley Carnaghan Hughes, jr., now with the army in France.

### Kenneth Osborne Miller, Priest

Funeral services for the Rev. Kenneth Osborne Miller, vicar of Christ Church, Kealakekua, Hawaii, who died December 14th at the age of 50, were conducted by Bishop Kennedy of Honolulu.

Born in New Haven, Conn., he was a graduate of Yale University and Berkeley Divinity School. He was ordained priest in 1925, serving as assistant in Christ Church Cathedral, Hartford, Conn., from 1924 to 1926. He then became rector of St. John the Baptist Church and priest in charge of St. Luke's English (Colored) Mission, San Juan, P. R. In Sancture, a suburb of San Juan, he built a new church for White and Colored. From 1931 to 1935 he was rector of Christ Church, Pompton Lakes, and vicar of Butler and Ringwood Manor, New Jersey; and from 1935 to 1937 he served as rector of Christ Church, Canaan, Conn.

The "Miller Plan" of Church School Records is his invention. He published *Anniversary Booklet* (a history of St. John's and St. Luke's, San Juan, P. R.) in 1929, and *Fun to Learn* (a question and answer game, religious instruction) in 1936.

Surviving him are his wife, Mrs. Gertrude Warmingham Miller, and a daughter, Charlotte.

### Miss Grace McKinney

Miss Grace McKinney, LIVING CHURCH correspondent and religious editor of the Newark *News* for many years, died December 20th in Columbia Hospital, New York, after an illness of nine weeks. Her illness was diagnosed as a cerebral hemorrhage after which she rallied but suffered another stroke. Static pneumonia was the immediate cause of her death.

Born in New York, Miss McKinney was a graduate of the Girls' Latin School, Boston, and the Institute of Musical Art, New York. She joined the staff of the Newark *News* in 1914, becoming known to religious leaders far beyond the borders of New Jersey.

During the war, she served as a volunteer at St. Barnabas' Hospital after completing her daily newspaper work. Her hobbies included reading and music.

Funeral services were conducted December 22d at the Church of the Ascension, New York, by the Rev. J. Wilson Sutton, rector of St. Stephen's, New York, of which Miss McKinney was a member. Burial was private.

### Mrs. Ruth Myers Morris

Mrs. Ruth Myers Morris, widow of the Rev. Lewis G. Morris, died December 6th in Hartford, Conn., at the age of 68. She is survived by a daughter, Miss Christine Morris of Hartford; two sons, Lewis G. Morris, jr., of Chicago, and the Rev. Frederick M. Morris, rector of Trinity Church, Newton Centre, Mass.; her mother, Mrs. W. F. Myers; and three granddaughters.

# CHANGES

## Appointments Accepted

**Boardman, Rev. W. Armistead**, student at Union Theological Seminary, will become assistant rector of St. Luke's Church, Atlanta, Ga., about the first of the year. Address: 435 Peachtree St., N.E., Atlanta.

**Page, Rev. Emmett P.**, associate priest of the Church of the Good Shepherd, Rosemont, Pa., will become rector of St. Luke's Church, Gladstone, N. J., February 1st. Address: St. Luke's Rectory, Gladstone.

**Post, Rev. Winfield E.**, rector of Christ Church, Delavan, Wis., and priest in charge of St. John the Baptist Mission, Elkhorn, Wis., will become dean and rector of St. Mark's Pro-Cathedral, Hastings, Nebr., January 15th.

## Military Service

**Ellis, Chaplain Marshall J.**, formerly rector of the Church of the Incarnation, Decatur, Ga., entered the service November 30th, and is attending the Navy Training School for Chaplains in Williamsburg, Va. Home address: 911 Vineville Ave., Macon, Ga.

**Jones, Chaplain Enoch**, Lt. Comdr., USNR, may now be reached on the USS General E. T. Collins, c/o Fleet Post Office, San Francisco.

**Linsley, Chaplain John C. W.**, Headquarters Tenth Air Force, APO 216, c/o PM New York, has been promoted to the rank of colonel. Going into service in April, 1941; from All Saints' Cathedral, Indianapolis, Ind., he is now titularly on leave of absence from Holy Trinity Parish, Greensboro, N. C.

The U. S. Naval Reserve announces that the following men have been appointed chaplains recently: **Alexander Balfour Paterson jr.** of Freeport, Tex., **Frank Wall Robert** of Natchitoches, La., and **Franklin James Ruetz jr.** of Houston, Tex.

## Resignations

**Langendorff, Rev. Peter**, has resigned as rector of St. Paul's Church, Hammond, Ind., effective February 4th, having reached the retirement age.

**Coupland, Rev. Robert S.**, has resigned as rector of Trinity Church, New Orleans, La., effective May 1st. Dr. Coupland has served this parish 34 years, twice rejecting election to the episcopate.

## Ordinations

### Priests

**Michigan**—The Rev. George Dallas Clark was ordained priest December 18th in St. Luke's Chapel, Sewanee, Tenn., by Bishop Dandridge, Coadjutor of Tennessee, acting for the Bishop of Michigan. He was presented by the Rev. Bayard H. Jones and the Rev. Fleming James preached the sermon. The Rev. Mr. Clark will continue his studies in Sewanee Theological School, graduating in February. Address: St. Luke's Hall, Sewanee.

**South Florida**—The Rev. William Russell Daniel and the Rev. William Shelby Walthall were ordained to the priesthood on November 28th by Bishop Wing of Florida in St. Mary's Church, Daytona Beach, Fla. They were presented by the Rev. William L. Hargrave, and the Rev. Charles R. Palmer, respectively. The Rev. F. Barnby Leach preached the sermon. The Rev. Mr. Daniel is priest in charge of Trinity Church, Vero Beach, Fla., and the Rev. Mr. Walthall is priest in charge of St. Paul's Church, New Smyrna Beach, Fla.

**Southern Ohio**—The Rev. Charles Edward Ayers was ordained to the priesthood December 15th by Bishop Hobson of Southern Ohio in Christ Church, Ironton, Ohio. He was presented by the Rev. Gilbert P. Symons and the Rev. Frederick B. Atkinson preached the sermon. The Rev. Mr. Ayers continues as rector of Christ Church, Ironton, where he has been minister in charge for the past three years.

**Upper South Carolina**—The Rev. English Hopkins Weston was ordained to the priesthood in Trinity Church, Columbia, S. C., by Bishop Gravatt of Upper South Carolina December 12th. He was presented by the Rev. Louis C. Melcher and

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## CHANGES

the Rev. Lewis N. Taylor preached the sermon. The Rev. Mr. Weston is curate of Trinity Church, Columbia, S. C.

### Marriages

Smith, Rev. Bancroft Pitkin, was married to Miss Eleanor Bartlett Gibson on September 23d by the Rev. Churchill Gibson assisted by the Rev. Leigh Ribble at the Falls Church, Falls Church, Va. The former Miss Gibson is the daughter of the late Rev. Alexander Stuart Gibson of Manassas, Va., granddaughter of the late Rt. Rev. Robert Atkinson Gibson, Bishop of Virginia, and niece of the Rev. Churchill Gibson, rector of St. James' Church, Richmond, Va. The Rev. Mr. Smith is vicar of St. Paul's Church, Yuma, Ariz.

### Depositions

Paugh, Ernest L., was deposed from the ministry on December 5th in St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Heistand of Harrisburg acting in accordance with Canon 52, Section 1, and Canon 63, Section 3.

Vollmer, Myles A., was deposed at his own request from the ministry on December 4th by Bishop Heistand of Harrisburg in St. Stephen's Cathedral, Harrisburg, Pa.

### Laymen

Tilden, Henry C., general manager of the Church club, layman's organization of the di-

ocese of Chicago, will become bursar of Seabury-Western Theological Seminary January 1st. He is a member of the Chicago diocesan council and has been a delegate to the annual diocesan convention.

### Diocesan Positions

Glazebrook, Rev. Donald, rector of St. James-by-the-Sea, La Jolla, Calif., at a recent meeting of the Convocation of San Diego, in the diocese of Los Angeles, was elected dean of the convocation. In addition to the office of dean, Fr. Glazebrook automatically becomes a member of the diocesan Executive Council, the Department of Diocesan Missions, the Diocesan Army and Navy Commission, and the Cathedral chapter.



# CHURCH SERVICES



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Sunday Masses: 8, 9:30 and 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

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Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

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Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

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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.

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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.  
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