

# The Living Church

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

**The 1940 Hymnal**

*John Lilley Bratton*

Page 12

**A Tribute to  
William Temple**

*Bishop Oldham*

Page 10

**The Coconut Grove  
Clericus**

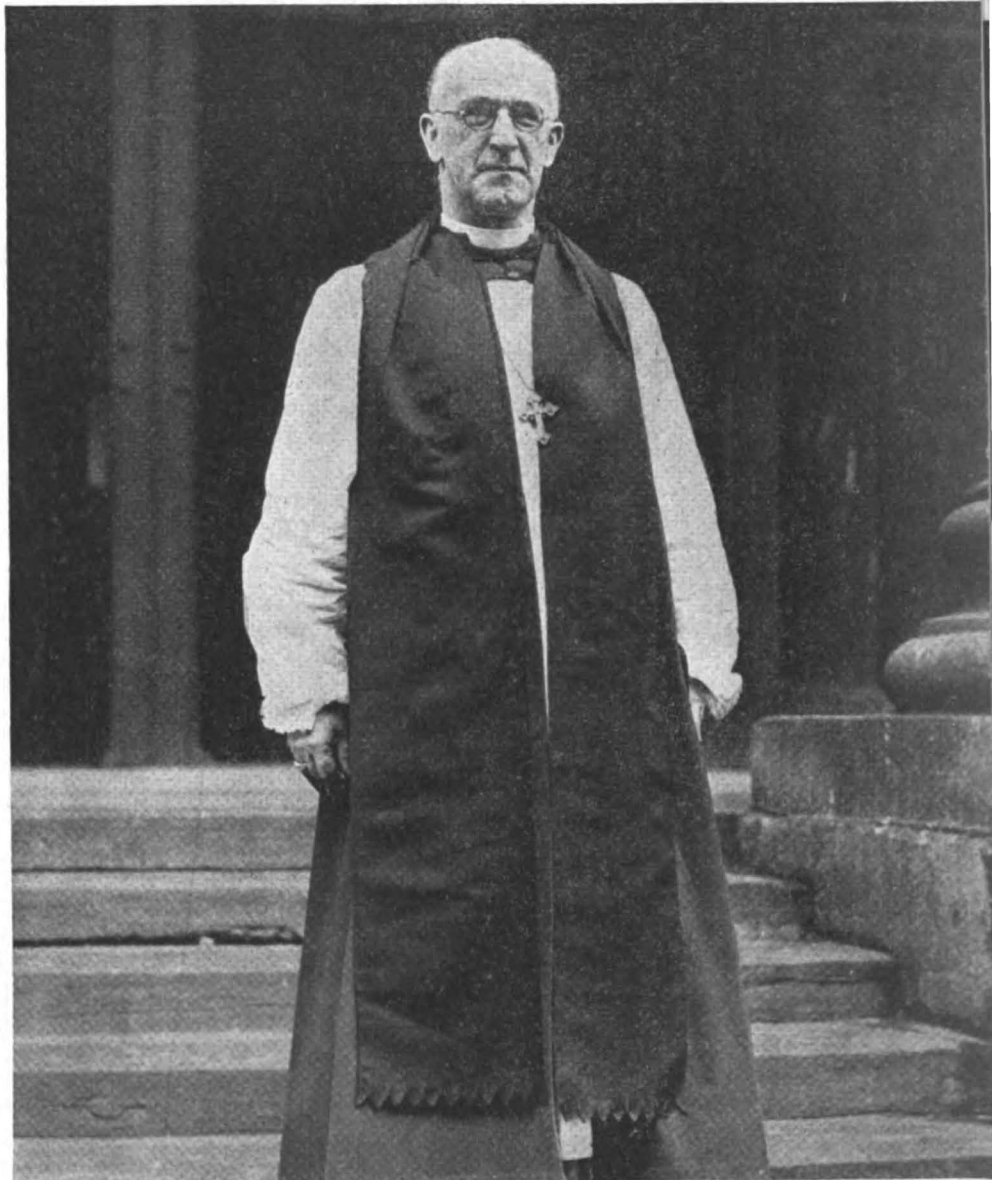
*Chaplain Wm. A. Wilkins*

Page 9

**Church School Essay  
Contest**

*Editorial*

Page 14



*Acme.*

**THE ARCHBISHOP-DESIGNATE OF CANTERBURY**

The Rt. Rev. Dr. Geoffrey Francis Fisher, Bishop of London, is to succeed William Temple as Archbishop of Canterbury. [See page 7.]

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WISCONSIN

F LC2 A

# Let's Get to Know God

By Frances Brown Phelps

Answers Your Child's Questions About Jesus—  
The Church — The Bible



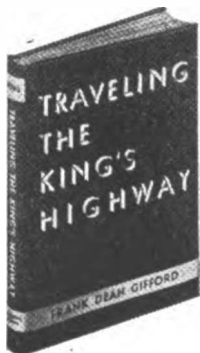
"In an effort to answer the questions of my own five children, and other questions most commonly asked by little children, I wrote this book."—  
*Frances Brown Phelps.*

This book is intended for use in the home and is to augment Church School teaching. "Mother! What are angels?—Who is God?—Why was Jesus killed?—What is the New Testament?—What is the Old Testament?—What is the Bible?" These questions and many more are answered intelligently so that children from four to twelve will understand.

Price, \$1.50

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By Frank Dean Gifford



"What is the Church of Christ but a vast fellowship of God's pilgrims.

"What is worship but the seeking of light on the pathways of life.

"What is the Holy Bible but the guidebook for Christian travelers.

"And who is the Lord Jesus Christ but the first of pilgrims on the King's Highway, our leader and example

in life's journey, our way through the dark valley to the city of God."

You will want to read this book from cover to cover. And don't fail to read the chapters on *The Lord's Prayer*. A book for general reading by the laity. Price, \$2.50

## The Man Who Wanted to Know

By

James W. Kennedy



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His rector invites him to attend a series of informal talks. These talks turn out to be a truly novel presentation of a Christian way of life in which the Bible, Prayer, basic beliefs and Christian strategy towards others is explained simply and interestingly for the average man.

Written to meet the needs of the average man or woman who has been exposed to the Church's teaching but who has failed to grasp its full meaning. Price, \$2.00

## The American Lectionary

By Bayard H. Jones

We recently received a comment about this book and we feel the comment needs wider circulation.

"What could better be described as *dry as dust* than a treatise on our Lectionary. Of course I knew you would do a swell job. Thanks for your book. I shall consult it regularly each week—your splendid tables—and I know a good many hundreds of your brethren will do likewise. It is incredible."—*J. Lindsay Patton, D.D., Colorado Springs, Colo.*

The Church's greatest teaching device is the Christian Year. This book contains a treasure-house of information on this subject. Price, \$2.50

Postage Additional



**Inadequate Records**

TO THE EDITOR: THE LIVING CHURCH [December 31st], gives the diocese of Lexington the dubious distinction of having the greatest decrease in the number of communicants.

This is "tough luck" for a diocese that has recently paid off all its indebtedness and become, within the past six years, a self-supporting diocese for the first time within its history of 50 years!

I am informed by the secretary of our convention that the returns on communications are "inadequate" from several constituencies and that the *seeming* decrease is due to this fact. Verily, "there are lies, big lies, and statistics!" The fact is that we have an increase rather than a decrease. Inadequate returns, plus a pruning down of the number of communicants in several parishes and missions tell the story. The fault is not traceable to THE LIVING CHURCH; but to insufficient reports on the part of the diocese of Lexington.

I imagine that many other dioceses come under the same condemnation.

(Rt. Rev.) H. P. ALMON ABBOTT,  
Bishop of Lexington.

Lexington, Ky.

**Criticism of Higher Critics**

TO THE EDITOR: It is only fair to your readers and to Churchmen generally to have them know that the Church has never accepted the conclusions of the higher critics and that the vast majority of its members still believe in the traditional faith in the Scriptures as the inspired and infallible word of God. The Church is not "fundamentalist," is not bound to verbal inspiration but definitely accepts the content of the Bible as God's revelation, to be received with faith, love, humility and reverence, and in the hard places, remembering that "with God all things are possible." The attacks of the critics are plain assumptions, which obviously could not be proved, such as that the Scriptural stories are myths and fables, that Moses did not write the Pentateuch, that there were several Isaiahs and it is bordering on heresy their suggestions of limitations of Our Lord's Knowledge. It is far easier to believe in the Bible than in the critics.

I am not going to argue these and other attacks. I would only refer to the following as difficult hurdles for even agile critics: (1) that the Church, guided by the Holy Ghost, accepted the Scriptures as we have them and stamped her *imprimatur* upon them; (2) that for many centuries no doubt

was cast upon the text or content; (3) that the Fathers and Theologians throughout the Christian era have accepted and quoted them; (4) that archeological discoveries in Biblical lands have sustained the scriptural accounts and proved the critics wrong; (5) that the advance in scientific knowledge in no way affects the Bible, for God who created all things and ordained the laws of nature can change or suspend them at will; (6) that in the story of Adam and Eve (singled out for attack) the promise "the seed of the woman shall bruise the serpent's head" implies the Incarnation and Redemption (Our Lord being the seed, the Blessed Virgin the woman) and that the "Fall" is inherent in the Baptismal Office and the Burial Service; (7) that the critics do not agree and are often biased, since they attack that which sets forth doctrines they wish to deny; (8) that the Scriptures themselves carry conviction of their truth and have brought joy, comfort, and courage to multitudes; (9) that the critics would have no standing in a Law Court where we fancy the judge would say: case dismissed: evidence conflicting and inefficient, petitioner biased. As to Our Lord's knowledge the Church has always held that He had "beatific knowledge" as God "acquired knowledge" as man and in addition "infused knowledge." Whether He ever spoke with "reserve" or "accommodation" is not for man to inquire. No one, without danger of heresy can question the completeness and fulness of Our Lord's knowledge. He is God and Man, One Person, the Only Begotten of the Father.

(Rev.) ARCHIBALD CAMPBELL KNOWLES,  
Philadelphia.

**"The Robe"**

TO THE EDITOR: "Amen" to Bishop Spencer's article about *The Robe* and similar religious novels! I, too, believe they have a great part to play in interesting the unchurched and the lapsed, besides making the New Testament much more intelligible to active church people.

There are such novels available now. *The Brother* by Dorothy Clarke Wilson (Westminster Press), in my opinion, far exceeds *The Robe* in excellence and in revealing the influence of Christ in men's lives. Such books are extremely helpful to both clergy and laity.

(Rev.) RICHARD U. SMITH,  
Detroit.

**Flag Placement**

TO THE EDITOR:

Said the Old Salt to the young Salt;  
As of always, Youth will brag.  
Why does not the modern Chaplain  
Learn some facts about his flag?  
I was a Chaplain in the Navy  
When we sailed around the Horn,  
And was learning facts about the flag  
Before this kid was born.  
Go on then, Youngster, strut your stuff,  
No need of '43,  
The pennant never was a flag  
Since the Navy put to sea.  
Go to the Naval Chapel  
Where Midshipmen now are born,  
And note then how both flags are placed,  
Then sail around the Horn.  
Go visit Chapels all you wish  
Until you're out of breath,  
You'll find our Flag upon the right,  
The Christian on the left.

(Rev.) E. M. JOHNSON,  
(Ex-Chaplain, Ex-Chief Boatswain's  
Mate—U.S.N.).  
Houston, Tex.

"Some to the Church repair  
Not for the Doctrine,  
But the Music there"

—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down . . . how close in this God seems, how real His infinite love and grace!"

"All Hail the Power of Jesus Name— and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peak of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

M. P. Möller in conceiving The Artist of Organs—The Organ of Artists, seeks to build an instrument worthy of this great faith—in tonal beauty and in faithfulness of expression.



**The Church Literature Foundation**

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The Foundation is organized for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of Episcopal Church literature. The income may be used, by vote of the trustees, to defray in any year a part of any deficit in the publication of *The Living Church*.

Write today for booklet giving more information about this plan whereby you may make a small contribution do an enormous amount of good in your Church.

**Church Literature Foundation**

744 North Fourth Street, Suite 341  
Milwaukee 3, Wisconsin

**The Living Church**

Established 1878

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

- CLIFFORD P. MOREHOUSE . . . . . Editor  
(On leave for service with U. S. Marine Corps)
- PETER DAY . . . . . Acting Editor
- JEAN DRYSDALE . . . . . Managing & Literary Editor
- ELIZABETH MCCracken . . . . . Associate Editor
- PAUL B. ANDERSON . . . . . Associate Editor
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- MARIE PFEIFER . . . . . Business Manager
- MARY MUELLER . . . . . Circulation Manager

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You need THE LIVING CHURCH!

# STRICTLY BUSINESS

NEXT WEEK comes the special issue of THE LIVING CHURCH devoted to the diocese of Georgia. I know the Churchmen of Georgia are looking forward to it. I am, too, for I haven't seen all the copy, and what I did see was exciting.

We hope to have one more diocesan special issue in 1945—if we find later that we can spare the paper. The trouble is so many new subscribers have come to THE LIVING CHURCH of late that we are usually pretty hard put to get from our paper quota enough copies to fill our subscriber list.

There will of course be the usual Lent Book Number. It is scheduled for February 4th so that all readers may use it as a guide for Lent book buying.

THE REV. W. H. HEIGHAM of Silver Spring, Md., writes: "For my subscription to the best Church magazine in the U.S.—and I don't mean maybe! Happy New Year!"

THE LAST FEW DAYS I've been around Manhattan talking to publishers and church goods suppliers. It is amusing to hear them all tell the same story about how they "haven't anything to sell," and hear them, in the next breath, admit they are doing more business than they have in many years. The fly in the ointment is that everyone can sell today more than he has, and that is difficult for any merchant to take.

THE CHURCH Literature Foundation received gifts from a good many friends for Christmas. The members of the Foundation are grateful for these contributions to the organization's work.

BEFORE the holidays the M-G office staff in New York worked overtime evenings and Saturdays, trying to keep up with the rush of orders. And now the office staff is still working overtime, trying to catch up with the billing. Soon the rush will start all over again—for Lent.

THE REV. DR. Charles L. Street, associate rector of Christ Church, Dallas, has been named arbitrator for a hearing of the issues in dispute between Armour & Co., Fort Worth, and United Packing House Workers of America, Local 54, CIO. The 20-issue dispute, involving 1,000 employees, covers grievances over make-up and lost time, vacation credits, check-off union pay, discrimination, reclassification and increase in minimum wage rates in some departments. Dr. Street has been doing quite a bit of work for the Eighth Regional War Labor Board for the past year, and since last September has been a member of the Regional Board.

Leon McConery



## Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### Your Lesson Outline

MRS. VAN, a new teacher, showed me her lesson outline for next Sunday. She laughed a little apologetically, as she handed me merely a small white card on which were a few headings in her own small, clear hand. I read:

Sun. aft Epiph—Jan. 7

1. Lord's Pr. with pauses.
2. Six phrases for posters (board)
3. Hallowed: Discuss wonderful things. (read: I Wonder . . .)
4. Saying Thank you. Ps. 67: 3-4; 98: 4-6.
5. Grace at meals. Drill.
6. Start writing our litany.

(Drill on season: Epiph yesterday)

"I have the second grade," she reminded me, "and last Sunday we started on a new Christian Unit called *We Talk With God*. It's nice to start on a new topic after Christmas."

When asked to explain further the mysterious code on her card, she told me, "It's just a final summary, to help me in class so I won't forget what I've planned to do. I made it out after I had prepared my lesson.

"You see, the children decided last week to make posters about the Lord's Prayer. I thought we would open by saying the Prayer together, but pausing to mark the different sections. Then, right after they are seated, I plan to follow up that idea, asking how we might divide the Prayer for posters. I have decided to go to the board (they write so poorly) and write the Prayer, finding six parts. We'll number them, and begin to study each for a poster.

"The rest of it is the same—just enough to help me remember my plan. If I don't have it before me, we might not get anywhere before the time is up."

The only other material this teacher had was a sheet on which she had copied a poem, some verses from the Psalms, and a sample of a short litany. Thus equipped, she could have her hands free, and be able to hold the eyes of every child, every minute.

### ORGANIZING YOUR LESSON

Before you come to class, you must not only have been through your lesson carefully, but must have it *thought through*, in your own mind, as a plan of action. What shall I do first? what next? When shall I introduce some activity? Your lesson, as finally enacted around the class table, will be a continuous performance, in which either the teacher stage-manages well, or the pupils (demoniac possessed) run away with the show. There will be no

repeat performance. This one hour [less, alas, too frequently] is yours out of eternity.

In this short time, impressions may be made, and steps taken, and thoughts started, which may change the whole course of many lives. Theory, and fine moralizing? But it's true. *This hour is yours.*

No editor can finally organize the material for you. For one thing, you will have to reject certain items. And your own ingenuity (you have plenty of it, I hope) will always cause you to put in ideas and material from your own experience bins. After all, the editor is only a human being who has been asked (or, in these days, more likely has rushed in) to write the script for the course or unit. What has become of the sincere challenge in the printed line which used to appear in all the Christian Nurture Series, "For trial use, in the hope that the experience of teachers, through the leading of the Holy Spirit, may constantly enrich and improve the course"? The earnest teacher, in her class, is the real test-pilot for any printed text. You, too, can edit a course. Any thoughtful and sincere teacher can make up a good lesson—and should, more often than they do.

### THE FINAL TOUCH: OFFER IT UP

Yet one thing in your preparation is more important than all the rest. You must vitalize it with your own personal desire to accomplish *some spiritual impression*. After all is assembled, boiled down, ready to pour, ask yourself, "Why am I teaching this? What will be the tone and quality of this class period?"

May I make a suggestion—rather timidly, for it is rather personal? It is this: When you are saying your night prayers on Saturday, *pray your lesson* for tomorrow to God. It is so simple, and natural. You can pray, "Dear Father, here is our lesson, filling my mind. First, we'll say the Lord's Prayer together, then we'll talk about the posters . . . then about all the wonderful things in the world, and that You made them all. I'm going to read them the verse about 'I Wonder at So Many Things' . . . then the points on saying Thank you . . . and the drill on grace at meals. If we have time, we'll start the new litany . . . and mention Epiphany. But, dear Father, keep it all simple, and real. Keep me keen, and alert, but patient and loving . . . for Jesus' sake."

Then a little miracle will happen, as you relax, feeling "quite good in bed, kissed, and sweet, and your prayers said" (in the words of Francis Thompson). During the night, as you sleep, God will iron out the kinks in your outline, and everything will go beautifully. For it is His lesson, and they are His children.

[Write Fr. Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.]

SECOND SUNDAY AFTER EPIPHANY

## GENERAL

### EPISCOPATE

#### Bishop Nichols Is Recovering

Bishop Nichols of Salina has improved sufficiently to be permitted to leave Asbury Hospital in Salina, Kans., and to return home where he will continue to rest and recover from his recent illness necessitating emergency treatment and hospitalization. It is expected that he will be able to resume his duties in due time. The attack was said to be severe, but cardiograms reveal no persistent heart trouble.

#### South Florida to Elect Suffragan February 7th

Bishop Wing has issued a call to the clergy and laity of South Florida for a special convention, to be held in St. Luke's Cathedral, Orlando, February 7th to elect a Suffragan Bishop. In the special convention held November 9th in the Cathedral parish, unanimous consent was given to Bishop Wing's request for a Suffragan Bishop. He was asked to appoint a committee of three clergy and three laymen to receive names of proposed nominees and to compile biographical information concerning them, other nominations to be made in convention if desired.

This committee consists of the Rev. Messrs. Martin Bram, Wm. L. Hargrave, and W. Keith Chidester, together with Halsted W. Caldwell, Dan B. Weller, and Andrew W. Townes. The list of names sent to this committee, with data, is to be sent to all delegates ten days prior to the date of convention.

The consent of a majority of bishops and of standing committees has been received much earlier than anticipated.

#### Bishop Urged to Read Bible

★ An elderly man at the Medical College Hospital, Richmond, Va., recently approached the volunteer worker at the telephone desk and said to him:

"My friend, I want you to do me a favor. The chaplain (the Rev. George Ossman) has me reading a chapter of the Bible each day, and it has done me a world of good. Why don't you try doing the same thing? Just read a chapter of the Bible every day."

And then, the old man walked away from the desk just as quietly as he had come.

With what must have been a warm feeling in his heart, the volunteer worker assured the patient that he would follow

his counsel. The volunteer worker? . . . On the official roll of the Hospital Men Volunteers of the Office of Civilian Defense he is listed as the Rt. Rev. Dr. Frederick D. Goodwin, Bishop of the diocese of Virginia.

### FINANCE

#### Church Pension Fund Has Largest Total Assessment

The year 1944 brought in to the Church Pension Fund the largest total of pension assessments in the history of the Fund, according to a statement made just after the close of the year by Bradford B. Locke, executive vice-president.

"The total pension assessments received in 1944," Mr. Locke reports, "amounted to \$1,192,238, subject to minor adjustments which will not materially affect this total. This is a new record, the largest previous total having been \$1,176,165 in 1931. The total in 1943 was \$1,152,263. The reasons for the new record total have not yet been analyzed, but it is probably due to the fact that churches are discharging this important obligation more promptly nowadays, plus the effect of an apparent trend upward in the scale of clerical salaries."

"More striking than the total paid in 1944," the statement continues, "is the fact that the arrears in pension assessments are lower than at any other point during the Fund's 27 years of existence. In that period, pension assessments totaling over \$27,600,000 have been collected by the Fund, whereas the total unpaid

balance for this entire period, due from parishes, missions, and other ecclesiastical organizations throughout the Church, now amounts to only about \$50,000, or less than one-fifth of 1%. Such a record, of which the Church may well be proud, is one of the reasons that the Church Pension Fund has been so successful in administering the plan adopted by the General Convention so many years ago."

#### Robert Jordan Is Vice-Chairman Of United Church Canvass

Robert Jordan, director of Promotion for the National Council, has been appointed vice-chairman of the United Church Canvass.

The United Canvass now represents 19 Church groups in a national campaign to strengthen loyalty to local churches and synagogues.

The new chairman, the Rev. Dr. A. D. Stauffacher, of the Missions Council of the Congregational-Christian Church, announced that an enlarged program has been planned which will include promotion of the practical work of the religious organizations, home and foreign missions, wartime services, lay and youth activities.

### THE PEACE

#### Church Delegates Announced For Cleveland Conference

The Church will be represented by 26 delegates at the National Study Conference on the Churches and a Just and Durable Peace, instituted by the Federal Council of Churches, to be held at Cleveland, January 16th to 19th.

In announcing the delegation, Presiding Bishop Tucker said that if possible he intends to visit the conference for at least a part of the time. Bishop Tucker said further:

"This conference will furnish a splendid opportunity for the Christian Church to consider its responsibility in the establishment of the kind of peace that we, as Christians, feel is a prerequisite to human welfare.

"I am glad to know that our own Church will be represented in this conference by a large and able group of men and women."

The Episcopal Church delegates include members appointed by the Presiding Bishop, members of the Commission on a Just and Durable Peace, and representatives appointed by Council of Churches. They are Bishops G. Ashton Oldham,

### Departments

CHANGES . . . . .	22	FOREIGN . . . . .	7
DEATHS . . . . .	27	GENERAL . . . . .	5
DIOCESAN . . . . .	17	LETTERS . . . . .	3
EDITORIAL . . . . .	14	PARISH LIFE . . . . .	16
TALKS WITH TEACHERS . . . . .	4		
WAR SERVICE . . . . .	8		

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.

Henry W. Hobson, William P. Remington, Frank W. Sterrett, and Beverley D. Tucker; the Very Rev. Chester B. Emerson; the Rev. Messrs. Sheldon B. Harbach, and C. Avery Mason; Henry K. Craft; the Hon. Hubert P. Delany; Harvey Firestone; Miss Avis Harvey; Miss Lucy Randolph Mason; Mrs. William G. Mather; the Hon. James J. Parker; Mrs. Henry Hill Pierce; Louis M. Washburn; Paul B. Anderson; President Clark G. Kuebler of Ripon College; the Rev. Almon R. Pepper, Mrs. Clinton S. Quin; Dr. Spencer Miller jr, and the Rev. Messrs. Clifford L. Samuelson, William G. Gehri, Howard Melish, and William M. Marmion.

John Foster Dulles is chairman of the Conference, and Luman J. Shafer and Dr. Walter Van Kirk are secretaries.

## RADIO

### Six Transcriptions Prepared For New Type of Lenten Program

A completely new type of Lenten program was announced on January 5th at Church headquarters. Sponsored by the Presiding Bishop's Committee on Laymen's Work and made under supervision of the Division of Christian Education, *The Living People* is a series of six electrical transcriptions, each dramatizing some religious situation, and suitable for use during the six weeks of Lent, or at any other time.

The actors in *The Living People* include Hilda Simms, bright star of the current Broadway hit, *Anna Lucasta*; Harlan Stone, popular boy radio player in *Death Valley Days*; Let's Pretend and a score of others, as well as such plays as *Life with Father*; Norma Chambers, the Miss Julia of Meet Miss Julia, is heard in such radio programs as CBS Workshop, Grand Central, Reader's Digest, and Words at War, and has appeared on Broadway in *The Little Foxes*, *Watch on the Rhine*, *Richard III*; William Smith, a regular on Ellery Queen, We, the People, and Mr. and Mrs. North; Gloria Mann, who has had wide experience both with Columbia and National Broadcasting networks, in such productions as *Second Husband*, *We, the People*, *Let's Pretend*, and *Light of the World*; Roger DeKoven, known to people who listen to Hildegard, Jury Trials, and Gangbusters; Ted Fields, who has appeared on the Kate Smith Hour, and with Miriam Hopkins, Luise Rainer and Franchot Tone.

Musical effects are provided by George Shackley, formerly musical director of WOR and now musical director of all Federal Council of Churches broadcasts. The scripts were written by Wilhelmina Fox. The producer is Donald Peterson, producer of the Ave Maria Hour, Missionary Stories, and Land of the Free.

While each dramatization has a moral, it is handled with a completely new technique.

Bishops of dioceses all over the country are arranging for the use of the dramatization by their local radio stations.

As the Presiding Bishop's Committee on

Laymen's Work has assumed responsibility for production costs of the six transcriptions, it is possible to distribute them to the dioceses at the very nominal cost of \$8.00 for the entire set, approximately the cost of the pressings.

The suggestion has been made to the bishops that they ask for 15 minutes of Sunday time, early afternoon or evening, beginning Sunday, February 18th and ending with Sunday, March 25th. Distribution is being handled by the Department of Promotion at 281 Fourth Avenue, New York 10, N. Y.

## FEDERAL COUNCIL

### Syrian Archbishop Reconsiders Resignation

Having resigned his membership in the Federal Council of Churches effective January 5th, Archbishop Bashir of the Syrian Antiochian Eastern Orthodox Church has announced that his resignation was being reconsidered after a conference with Federal Council officials.

The Archbishop who joined the council in 1938, said his resignation grew out of an understanding that the way was being opened to admit to membership a communion that did not regard belief in the divinity of Christ as essential to their faith. He had learned later, he said, of the rejection of that communion's application and felt that the Federal Council's position was "now clear."

In order to cancel his resignation, however, it would be necessary for him to consult fellow prelates. The situation is further complicated by his desire to await the outcome of a trend toward a world organization of all branches of the Eastern Orthodox Church. He indicated that this trend might be affected by what occurred at the coming synod of Eastern Orthodox communions in Moscow.

## ANGLICAN RELATIONS

### International Service Held In Sault Ste. Marie, Mich., Church

An international service was held in St. James' Church, Sault Ste. Marie, Mich., on December 24th with Bishop Page of Northern Michigan and Bishop Wright of the Anglican diocese of Algoma taking part in the service. Of the 400 persons attending the service, 150 were from Canada.

The No. 155 Sault Kiwanis Squadron, Air Cadets of Canada, attended the service in a body. Dressed in uniform, they marched from the ferry dock to the church accompanied by the Canadian Pipe Band playing stirring Scotch martial music. They were escorted by the Color Guard of the Michigan Sault American Legion Post.

Bishop Wright is the chaplain for this unit of the Air Cadets.

The Church flag, the American flag, and the British flag were all carried in the procession and recessional. Likewise all three were presented at the chancel

steps while the two national anthems were sung.

The litany, on page 2, according to Bishop Page, comes from England, and he used it while a chaplain at army services. As it appears here, it embodies a few changes from its original English form made by Bishop Page. In this service it was read by Bishop Wright who also took the closing prayers and benediction. The rector, the Rev. Edward R. A. Green, conducted the rest of the service, assisted by Herbert Michael as lay reader.

The Air Cadets are sponsored by the Kiwanis Club in Canada. Kiwanians from both the American and Canadian Saults attended.

## RACE RELATIONS

### Four Major Gains

Four major advances in race relations highlighted civil liberties during 1944, according to a review issued by the American Civil Liberties Union.

These gains, the Union said, were the United States Supreme Court decision opening up the exclusive Democratic white primary in the south to Negroes; the Supreme Court decision against forcible detention of Japanese-Americans in relocation centers and the Army order opening the west coast to their return; the continuation by Congressional appropriation of the Fair Employment Practice Committee; and the moves in Congress to extend from the Chinese to other Oriental people exemption from the Oriental exclusion act.

Other gains cited included the defeat of bills in Congress and in the states making criminal the spread of anti-racial propaganda, which the Union termed "a gain for freedom of speech."

## NURSERY SHELTER

### Special Contributions

THE LIVING CHURCH NURSERY SHELTER FUND recently received two contributions worthy of special notice.

From the Church of the Epiphany and El Nathan Home in Valdez, Alaska, came a check of \$35.75, the offering taken at the Union Thanksgiving service in the church. Credit for the bulk of this offering goes to the children and staff of El Nathan Home. Most of the children are orphans of Indian or "mixed" blood and have very little spending money at any time, having put aside their contributions by tithing out of their very small earnings or gifts. Originally Fr. Wanner had planned that the offering would be divided equally between the local Home and the Nursery Shelter. However, the home itself asked that the whole offering be sent to the Nursery Shelter fund.

The children's December 24th offering of \$22.40 at St. George's Church, Clarksdale, Miss., was also sent to the Nursery Shelter fund. The Rev. E. Lucien Malone, rector, was asked to dispose of the offering at his will, wrote, "How better than share it with the dear children of the Land of our Mother Church."

## ENGLAND

### Dr. Geoffrey Fisher Nominated Archbishop of Canterbury

By SIDNEY C. LUCKER

Nomination of the Rt. Rev. Geoffrey Francis Fisher, 57-year-old Bishop of London, as the 99th Archbishop of Canterbury. Primate of All England, and Metropolitan, was cordially received by the press and leaders of all communions in England.

Dr. Fisher, who will succeed the late Dr. William Temple in the Church of England's highest office, was nominated by King George VI on recommendation of Prime Minister Churchill for election by the Dean and Chapter of Canterbury.

It is expected that the ceremony confirming his election will be held in St. Paul's Cathedral on January 24th, and

**Immediately upon learning that Dr. Fisher had been named 99th Archbishop of Canterbury, Presiding Bishop Tucker cabled his congratulations:**

**"Extend congratulations and express gratification on your appointment to Canterbury."**

that his enthronement as Archbishop will take place at Canterbury on February 2d.

Dr. Fisher's election was expected in London church circles, although the trend of other recent appointments sent speculation in the direction of younger men. According to Religious News Service the Archbishop of York was reported to have requested that his name not be considered.

The Archbishop-designate, who has six sons, four of whom are in the British army, was a schoolmaster for 21 years. He was assistant master at Marlborough School until 1914, when he succeeded Dr. Temple as headmaster of Repton School, a position he held for 18 years. In 1932 he was appointed Bishop of Chester with no previous experience in parish work or ecclesiastical administration. Being the son of the Rev. H. Fisher, vicar of Nun-eaton, in Warwickshire, however, he was familiar with parish life and work.

Dr. Fisher has the reputation of possessing great organizing and administrative ability, and since becoming Bishop of London in 1939 he has been actively engaged in planning for the future of that great diocese. He is chairman of the committee of Anglicans, Roman Catholics, and Free Churchmen coöperating on social and religious matters.

Dr. Fisher is not well known to the general public, as he has written very little, and has not figured much on national platforms.

Last year he gained widespread attention when he asked the ecclesiastical commissioners to take over the emoluments of

the Bishopric of London, thus reducing the endowments of £10,000 a year and Fulham Palace to a stipend of £5,000 annually, and rooms in the palace.

Mrs. Fisher also made news in November of 1943 when she broke a precedent by being the first woman ever to make an address in St. Paul's Cathedral.

Dr. Fisher did not share the late Archbishop's connection with the Labor Party, but was closely associated with Dr. Temple in running the Malvern Conference in 1941, which was generally considered to be "a healthy outburst of Anglican social radicalism."

### Urges Headquarters Staff for Archbishop of Canterbury

Creation of a headquarters staff for the Archbishopric of Canterbury has been urged by the Bishop of Chelmsford, Dr. Henry A. Tilson. He described the proposal as "one of the reforms most needed in the Church."

An adequate staff, Dr. Wilson said, should be given to the holder of the See to assist him in his "immensely important" duties as bishop of a large diocese, president of the Canterbury House of Convocation, president of the Church Assembly, leader of the Church in England, and unofficial court of appeal for the Anglican community throughout the world.

Dr. Wilson suggested that the staff be composed of men chosen by the diocesan bishops to watch the general Church situation, to advise on necessary reforms, to study developments, and to plan action. It should not, he added, include the bishops, because they are already fully occupied with administrative matters.

### Ordinations Drop

Ordinations in the Church of England dropped from 300 in 1943 to 244 in 1944, according to statistics just released.

The 1944 ordinations are the lowest for a long period, Church officials stated, but nevertheless compare favorably with the total of 101 for 1918, considered to be the corresponding year of World War I. In 1938, ordinations totaled 590.

## LIBERIA

### Bishop and Mrs. Kroll Receive Decorations From Government

While Bishop Kroll was still confined to bed recovering from a heart attack with Mrs. Kroll in constant attendance at his bedside, a unique ceremony took place in their home in Liberia.

President Tubman of Liberia, while entertaining a distinguished gathering, requested the Secretary of State to confer, in his name, diplomas on Bishop and Mrs. Kroll in recognition of the valuable services they have rendered the country and people. In order to execute the President's behest, several government officials made the short trip across the street from the

Executive Mansion to the Bishop's home; and in his bedroom presented to Bishop Kroll the grade of *Knight Commander of the Liberian Humane Order of African Redemption*, and to Mrs. Kroll the grade of *Knight Official* in the same Order.

Mrs. Kroll, as Mary Wood McKenzie, went to Liberia in 1922, as assistant to the principal of the House of Bethany School for Girls in Robertsport, Cape Mount. In 1932, she assumed the principalship, serving until her marriage to Bishop Kroll in 1943. She gradually raised the standard of education in the school and in St. John's Boys' School to high school status, combining both schools in a coeducational system under the name of the Episcopal High School.

## JAMAICA

### Severe Hurricane Damage

The heavy damage resulting from the recent hurricane in Jamaica is noted in a letter from Bishop Hardie of Jamaica to Bishop Davis of Antigua in which he said:

"Since my arrival I have been overwhelmed with work in connection with the hurricane. All are agreed that it is the worst within living memory. Great losses have been suffered by many people. In some parts of the Island all the fruit-bearing trees have been destroyed, and on some properties 90% of their cocoanut trees. Two hundred and forty church buildings, including some stone churches, have been ruined or badly damaged, and I anticipate that the sum of £30,000 at least will be required to put things right. Of this 50% should be received from insurance, and no doubt the government will help liberally in rebuilding our schools, but evidently there will be some thousands of pounds to be provided by or through the Church. It looks as if I shall spend my remaining years as a beggar and builder."

## CHINA

### Mission Becomes Self-Supporting Parish in Spite of War

A mission in China which in the midst of war becomes a self-supporting parish, is news, in the opinion of Bishop Gilman of Hankow, who has just reported the event to the National Council.

Bishop Gilman quoted a letter from the Rev. Philip Ts'en of the Church of St. John the Baptist in Hankow, saying, "I have decided not to accept any more salary from the mission office. The people of the parish got the vision that it is the best time for a temporal self-supporting plan. We started a drive for \$30,000 which went on successfully and we received more than we expected. At completion of the drive we had a simple but solemn service of thanksgiving. The Rev. W. C. Shen was the preacher. So now I draw my salary and allowances entirely from St. John the Baptist."

## CORSICA

### Churchmen Get Together

Efforts of Episcopalian soldiers stationed on Corsica, to establish worship services are well related in a letter written late in October by Cpl. Peter B. Duke.

"There is no Episcopalian chaplain on the island, but there was a priest for a time. He was not in the Chaplains Corps, but last Easter he thought it would be well to have a service, so we worked one out. He was agreeable if I could get all the equipment in order. Just to start from scratch was quite a job, but with a lot of hurrying around we did it. It was certainly a scramble, as we did not decide to have the service until late in Holy Week. . . . The local Protestant church here that is now used for general worship was given to us for early Easter morning. It had an altar and that is all. I borrowed the communion vessels from our Lutheran chaplain, including wine and hosts. The priest was able to get an alb and amice and cincture from the Roman chaplain he knew, and I had a friend in the French Army here who is a priest, and he lent us some lovely old vestments.

"We used medicine bottles for cruets, handkerchiefs for linens on the altar and for purificators, but had a wonderful service. One of its greatest values to me though was the fact that it was such a common service, equipment from Roman, Lutheran, general Protestant, and our own Faith all combining to make it a decent service.

"I am hoping that the local British unit here will be able to have some sort of services. They plan to, and I am looking forward to their padre coming down. We have not had any kind of a service since Pentecost.

"After reading and re-reading the LC, I give it to our local chaplain here, who is of the Lutheran persuasion, but who enjoys it too. Then he takes it to the local Red Cross club where I see it on the tables, always badly (or should I say well) worn. Through this an interesting event occurred. A fellow came up to me one day, and said he had seen on the magazine at the Red Cross my name and outfit number still on it. He was from Montana and an active Episcopalian, and had no contact with any of the Faith here. I gave him a few pointers, and tried to get him in contact with the small group that we have here."

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#### Is Awarded Bronze Star

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### Chaplain Frank Dearing, USNR,

#### Describes Chaplains' Busy Rounds

How to do a sailor a good turn when troubles of every variety beset him is suggested in an account sent to the General Commission on Army and Navy Chaplains by Chaplain Frank Dearing, USNR. To the chaplain, even his men sentenced to the brig appear to be good fellows whose mistakes he is eager to help correct.

Chaplain Dearing has been for some time in the European Theater of Operations, assigned to amphibious forces. He writes of a chaplain's duties and opportunities as follows:

"It is early morning in the chaplain's office ashore. One of the big boys who is swabbing the deck stops beside the chaplain. 'May I speak to you a moment, sir?' 'Sure thing. What's the trouble?' 'Well, sir, you see . . .' Then comes the story. Because of his late return from leave he had been sentenced to the brig, also his pay had been checked with the result that the folks at home haven't starting getting his allotment yet. They need money. What can he do?

"Fortunately the chaplain knows where to turn. Over the phone the Navy Relief Office says, 'Send him down.' Next, call the chief of the guard detail at the brig. Yes, he'll arrange for the boy to get there.

"The day looks much brighter to that boy. The chaplain has no military authority. But he has three priceless tools. The first is a willing ear and a ready understanding of sailors' problems. The second is a knowledge of all the agencies to which a sailor can turn for help. The third is influence; knowing how put in the right

word with the right person when the need is real. This last is a delicate instrument. Use it wrongly once and you destroy it.

"Before the swab crew leave, the men have started coming in. All day long they keep coming, and on into the night. Sailor men 16 years old—'Yes sir. I changed that 16 on my birth certificate to 18, but they caught up with me and sent me over to see you.' Sailor men 50 years old—'I fought through the last war, chaplain. I figured they might use an old hand somewhere in this one. But my back hurts.'

"Some needs are simple and quickly met. A Sunday Missal for one. A New Testament for another. Some needs are bitter and rooted terribly deep in human souls. In the midst of a battle the chaplain will remember the Master's words 'This kind cometh not out but by prayer and fasting.'

"Sharing the joys and griefs and victories and faults of many men, he has to watch himself. If his faith falters or his sense of humor wears too thin, the load quickly becomes unbearable. His real joy is the boy who comes back, usually in a hurry, saying, 'Say, Chaplain, I got it all fixed up like you said. Gee, Chaplain, thanks a lot.' Prayers unspoken follow that boy out into the sunshine.

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"There's the Red Cross on the phone. 'We'll make the investigation and get in touch with the Navy Relief for funds.—An oil burner? We never had that one before, but we'll do it. Tell him it will be burning tonight.' The boy gets stationery and an air mail stamp. Before he leaves the office he has written his letter, and the chaplain follows it with one of his own.

"Red Cross, Navy Relief, the chaplain, other forces seen and unseen, have conspired together to give him something inside that has him smiling as he goes.

"And then, one of those incredible things. A man this time with a fine pair of shoulders filling his jumper and a weatherbeaten face. 'Yes, sir, that was me you saw in the ring last night. I've been at it some time. Once I went three rounds with Max Baer in an exhibition bout. I like fighting.' So we drew him out, and the boys passing by the door stopped to watch his illustration of the different punches and blocks.

"And then, in the inner office, we got to the problem. 'Chaplain, I believe in the Navy, and I've always liked fighting, but I am a conscientious objector to war. I simply will not bear arms against any man.' Truly, the Lord has built a wonderful variety into His children."



# The Coconut Grove Clericus

*American Chaplains Meet in the South Pacific*

By Chaplain William Alfred Wilkins, U.S.A.

29 AUGUST, 1944

THE CLEAR morning of a tropical Pacific Island brought the sun out of the ocean by 0600. The man arose to the inquiry coming through the screened front of the hut, "Sir, do you have a container for the sandwiches?" He recognized the sergeant of the officers' mess who had consented to make some sandwiches out of "whatsoevers" in lieu of the breakfast being missed this morning, for the first week-day morning since his arrival. (We had eggs!) Wrapping paper was found; the man showered, shaved, donned his khakis, picked up the package of sandwiches, put them in his mussette bag; and, was whisked away over the coral highways, through jungle clearings and coconut groves to an entrance with the mystical letters RNZAF (Royal New Zealand Air Force), where a young gallant entered the car and directed the road to the padre.

The padre was a wiry, kindly mannered little fellow. He had arranged the altar, including a consecration stone, with indentations, symbolizing the Holy One's wounds. This stone placed on any article used for an altar would bring a sense of reverence to every chaplain conscious of his priestly mission. It might well be made available for more chaplains who have to celebrate the holy mysteries all over creation these days. To increase the reverence of this service, there were Eucharistic vestments. There was an obliging and devout server, Aircraftsman George Calvert, who assisted the celebrant into his vestments, who slightly bemused sought to reconcile liturgical differences of the Church of England in New Zealand and the Episcopal Church, USA.

In the liturgy of the New Zealand Anglicans, the name of the King is inserted in the "Prayer for the whole state of Christ's Church." It was a clumsy but impressive amendment, when the celebrant spoke the names, "George, thy servant, King, and Franklin, thy servant, President." Here were citizens and communicants from divergent nations, united in this sacramental offering, remembering their nations' leaders as they prayed.

In the congregation, there was a robust, heroic-cast officer wearing a gold leaf. Later, his cross could be discerned on the other side of his opened collar. He had made possible this assembling of the Anglican and Episcopalian clergy in the first meeting of the Coconut Clericus, "somewhere in the South Pacific." Earlier in Hawaii, he had been instrumental in starting the Pineapple Clericus. Here amidst waving palms and ripening coconuts of his present domicile, he felt moved to initiate this clericus and the brethren agreed.

So, here we were before the Blessed Sacrament, seeking its strength, renewing

our fellowship: (1) The Padre, Fr. Cecil E. B. Muschamp of the Royal New Zealand Air Force, vicar of St. Michael and All Angels in the city and diocese of Christ Church, N. Z. His parents were pioneers in Tasmania, where the father was an outstanding priest of the Anglican Church. Padre attended Oxford in England for his degree of Master of Arts, 1927. (2) Regimental Chaplain, Major, the Rev. Frank L. Titus, belonged to a division of the Army Ground Forces, AUS, which had been places and done things. He is a canon of the Albany Cathedral, sometime rector of Emmanuel Church, Little Falls, N. Y., diocese of Albany, the "Pater" of the clericus. (3) Chaplain, Lieutenant, the Rev. Virgil P. Stewart of the Naval Hospital, graduate of the University of the South, Sewanee, Tenn., missionary in Tennessee when Bishop Demby was active in that diocese; now, identified with the diocese of Northern Indiana, as rector of St. John's, Elkhart, Ind. (4) Chaplain, First Lieutenant, the Rev. William A. Wilkins of the Port Battalion, sometime vicar of the Chapel of St. Barnabas, Pasadena, Calif., in the diocese of Los Angeles.

After the Eucharist, the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea (his favorite beverage) since leaving the States, was particularly grateful. Then we piled into a jeep and rode away to the beach. Some swimming and paddling about in the water. Much talk about our homes and churches, our dioceses and the postwar order. We ate the sandwiches (which began this article) and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war; sharing with us his Australian sherry. On his place lived Matthew and his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good Man, he lay hands on head." For these Padre has been having an occasional celebration of the Holy Communion. He now arranged for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, "281," New York, 12,000 miles from Lambeth, England, Anglican missionary cooperation has become a reality. This clericus believes in missions. Hoping to meet again if military necessity did not intervene, grateful for these hours of fellowship, we returned to our respective "parishes."

5 SEPTEMBER, '44

We had our second meeting across "the River of Rain." The Port Battalion Chaplain picked up the Padre of the Air Forces and the Naval Hospital Chaplain. The Padre guided us to our rendezvous with Chaplain Titus, in a lovely grove, overlooking a bay. Here, we had a field

Mass. The Padre, celebrating, used the American Prayer Book. As we reached the "Gloria in Excelsis," the swelling crescendo of a flight of planes overhead did not seem out of place. Certainly, men on earth, on sea and in the air would "give glory to God on high" and heartily pray for goodwill and peace among all nations.

We broke our fast on a famous American drink and the molasses cookies Major Titus' mother had sent him. The Padre was called on to enlighten the rest of us as to the part the Church of New Zealand had played in the development of the Anglican communion. He told us that the province of New Zealand, in contrast to Australia's 40 dioceses, has seven. Three dioceses are on South Island; four on North Island. There are two missionary dioceses of Melanesia and Polynesia, covering the South Pacific Island areas. The presiding Bishop is chosen from among the dioceses; retaining responsibility for his see, along with his new duties and title of Archbishop. The present Archbishop of New Zealand is the Bishop of Christchurch, the Rt. Rev. Dr. Campbell West West-Watson. An interesting angle of the missionary work presented itself in the archdeaconry of the Solomon Islands. Of 54,000 Christians, 27,000 are members of the Church of England. The Padre gave an informal description of Church life in the "down under" provinces affording us insight into the tremendous tasks and opportunities of the Anglican communion.

12 SEPTEMBER, '44

The general chaplains' meeting, this date, conflicted with clericus. That meeting makes a complete story in itself. How we journeyed by jeep-boat to the Presbyterian Training School, conducted by Mr. and Mrs. Gillan and Mr. Wilson. How the American chaplains (Army, Navy, Marine) reinforced by Padre, went forth in conquering might, in the spirit and manner of Babe Ruth and Joe Dimaggio to show the "natives" how to play baseball, especially how "to steal bases." To the astonishment of the clergy, the native boys stole bases and gave more youthful demonstration and won the game 16 to 9. Because of Padre's two runs, we had the 9.

19 SEPTEMBER, '44

The Coconut Clericus gathered in the inspiring chapel of the Naval Hospital, Chaplain Stewart, our host. His chapel, like everything the American Navy possesses overseas, is properly appointed. The chaplain has the means to inspire his men with the beauty and the reality of holiness in a true church setting. The altar, gleaming white, before a reredos of panels, on which are painted, on either side, a kneeling marine and sailor, behind them guardian angels as if hurrying with

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In the congregation, there was a robust, heroic-cast officer wearing a gold leaf. Later, his cross could be discerned on the other side of his opened collar. He had made possible this assembling of the Anglican and Episcopalian clergy in the first meeting of the Coconut Clericus, "somewhere in the South Pacific." Earlier in Hawaii, he had been instrumental in starting the Pineapple Clericus. Here amidst waving palms and ripening coconuts of his present domicile, he felt moved to initiate this clericus and the brethren agreed.

So, here we were before the Blessed Sacrament, seeking its strength, renewing

our fellowship: (1) The Padre, Fr. Cecil E. B. Muschamp of the Royal New Zealand Air Force, vicar of St. Michael and All Angels in the city and diocese of Christ Church, N. Z. His parents were pioneers in Tasmania, where the father was an outstanding priest of the Anglican Church. Padre attended Oxford in England for his degree of Master of Arts, 1927. (2) Regimental Chaplain, Major, the Rev. Frank L. Titus, belonged to a division of the Army Ground Forces, AUS, which had been places and done things. He is a canon of the Albany Cathedral, sometime rector of Emmanuel Church, Little Falls, N. Y., diocese of Albany, the "Pater" of the clericus. (3) Chaplain, Lieutenant, the Rev. Virgil P. Stewart of the Naval Hospital, graduate of the University of the South, Sewanee, Tenn., missionary in Tennessee when Bishop Demby was active in that diocese; now, identified with the diocese of Northern Indiana, as rector of St. John's, Elkhart, Ind. (4) Chaplain, First Lieutenant, the Rev. William A. Wilkins of the Port Battalion, sometime vicar of the Chapel of St. Barnabas, Pasadena, Calif., in the diocese of Los Angeles.

After the Eucharist, the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea (his favorite beverage) since leaving the States, was particularly grateful. Then we piled into a jeep and rode away to the beach. Some swimming and paddling about in the water. Much talk about our homes and churches, our dioceses and the postwar order. We ate the sandwiches (which began this article) and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war; sharing with us his Australian sherry. On his place lived Matthew and his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good Man, he lay hands on head." For these Padre has been having an occasional celebration of the Holy Communion. He now arranged for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, "281," New York, 12,000 miles from Lambeth, England, Anglican missionary cooperation has become a reality. This clericus believes in missions. Hoping to meet again if military necessity did not intervene, grateful for these hours of fellowship, we returned to our respective "parishes."

5 SEPTEMBER, '44

We had our second meeting across "the River of Rain." The Port Battalion Chaplain picked up the Padre of the Air Forces and the Naval Hospital Chaplain. The Padre guided us to our rendezvous with Chaplain Titus, in a lovely grove, overlooking a bay. Here, we had a field

Mass. The Padre, celebrating, used the American Prayer Book. As we reached the "Gloria in Excelsis," the swelling crescendo of a flight of planes overhead did not seem out of place. Certainly, men on earth, on sea and in the air would "give glory to God on high" and heartily pray for goodwill and peace among all nations.

We broke our fast on a famous American drink and the molasses cookies Major Titus' mother had sent him. The Padre was called on to enlighten the rest of us as to the part the Church of New Zealand had played in the development of the Anglican communion. He told us that the province of New Zealand, in contrast to Australia's 40 dioceses, has seven. Three dioceses are on South Island; four on North Island. There are two missionary dioceses of Melanesia and Polynesia, covering the South Pacific Island areas. The presiding Bishop is chosen from among the diocesans; retaining responsibility for his see, along with his new duties and title of Archbishop. The present Archbishop of New Zealand is the Bishop of Christchurch, the Rt. Rev. Dr. Campbell West West-Watson. An interesting angle of the missionary work presented itself in the archdeaconry of the Solomon Islands. Of 54,000 Christians, 27,000 are members of the Church of England. The Padre gave an informal description of Church life in the "down under" provinces affording us insight into the tremendous tasks and opportunities of the Anglican communion.

12 SEPTEMBER, '44

The general chaplains' meeting, this date, conflicted with clericus. That meeting makes a complete story in itself. How we journeyed by jeep-boat to the Presbyterian Training School, conducted by Mr. and Mrs. Gillan and Mr. Wilson. How the American chaplains (Army, Navy, Marine) reinforced by Padre, went forth in conquering might, in the spirit and manner of Babe Ruth and Joe Dimaggio to show the "natives" how to play baseball, especially how "to steal bases." To the astonishment of the clergy, the native boys stole bases and gave more youthful demonstration and won the game 16 to 9. Because of Padre's two runs, we had the 9.

19 SEPTEMBER, '44

The Coconut Clericus gathered in the inspiring chapel of the Naval Hospital, Chaplain Stewart, our host. His chapel, like everything the American Navy possesses overseas, is properly appointed. The chaplain has the means to inspire his men with the beauty and the reality of holiness in a true church setting. The altar, gleaming white, before a reredos of panels, on which are painted, on either side, a kneeling marine and sailor, behind them guardian angels as if hurrying with

their prayers to heaven's King. Even the din of outside activities could not interrupt this inspiration to worship. Again the Holy Sacrifice was offered, Chaplain Titus, celebrant. There fell on us all a reverential awe. It was good to be here.

In Chaplain Stewart's office, we had coffee. Here, we were joined by his "co-

pastor," the Roman Catholic Chaplain, Fr. Walther, and a Methodist Chaplain of the Navy, Lieut. Portlock. Up to now we had been inter-national, inter-racial, but intra-church. We now became inter-church. We shared our store of wit and witticisms, by which the clergy are wont to relieve their weighty talk of "shop." As

usual, the talk was channeled into a serious discussion of after the war, what?

We discovered as we adjourned that "Old Debbil" Military Necessity, at last, has caught up with us. Padre Muschamp is to be taken from us. But the rest of us will continue to meet until "Old Debbil" grabs the last chap from Coconut Grove.

# A Tribute to William Temple

Sermon Preached in Westminster Abbey, October 29th

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

"Know ye not that there is a Prince and a great man fallen this day in Israel." II Samuel 3: 38.

THESE words of David come alive today and express what is in all our thoughts. Truly, in the death of His Grace, Doctor William Temple, Archbishop of Canterbury, a prince and a great man has fallen. So strongly do we feel this that for the moment we are all stunned and at a loss to know what we are going to do in the troublous days that lie ahead without his wise and courageous leadership. We in America, where he had many friends and disciples, share intimately your sense of loss and bewilderment and extend to you, on behalf of the Episcopal Church, and indeed of all our Christian brethren, our deep and heart-felt sympathy.

A great man is fallen today in Israel. William Temple was great first of all in the field of scholarship. He took honors at Oxford where he later became a Fellow and lecturer, then went to Repton as headmaster. He left there to become rector of St. James' Church, Piccadilly, then canon of Westminster for a brief period, after which he was appointed Bishop of Manchester, where it was my privilege first to make his acquaintance. He left this post in 1929 to become Archbishop of York; and on April 23, 1943, he was enthroned as the successor of St. Augustine in Canterbury Cathedral. One unique feature of his elevation is the fact that he was the first son ever to succeed his father in that high office, and on this occasion he spoke with deep feeling of his father as the chief inspiration of his life. He also spoke of the thing that seemed closest to his heart, namely, the importance of world fellowship as central to the Christian way of life and the need of all of us to "have hearts open to the love of God, minds nurtured by the truth of God, and wills devoted to the purpose of God."

During all this period he lectured and taught and did an amazing amount of writing, both of a devotional and doctrinal character. The mere catalogue of his writings is too long for this occasion, but mention must be made of a few. One of his earliest was, *Studies in the Spirit and Truth of Christianity*, followed shortly by the Paddock Lectures in America where he laid down what he conceived to be the right attitude of Christians towards war.

A little later came one of his most important books, *Christus Veritas*, to be followed by his Gifford Lectures on *Nature, God and Man*. These constituted a plea for dialectical realism as against the dialectical materialism of Marx.

When published in 1934, to quote a recent writer, "they were greeted with a chorus of astonishment and praise: of astonishment that any book so packed with learning and deep thought could have come from the pen of an administrator; and of praise for the range of the argument, the logical cogency of the reasoning, the grandeur of the synthesis, and the intellectual integrity it displayed." This work was reckoned by competent scholars a notable contribution of permanent value to the philosophy of Christian theism. On one occasion an English university man said to me, "Temple is the only theological writer whose work secular philosophers take seriously"; and when he was translated to Canterbury, the *Times Literary Supplement* described him as "the first man of letters, in the proper sense of the term, to hold the Primacy since Edward Benson."

## SOCIAL RESPONSIBILITY

The social responsibility of the Church was one of his favorite themes. In *Citizen and Churchman* he contended that no state has the right to claim the ultimate allegiance which is due to God alone. And his *Christianity and the Social Order* was written, he said, "not as an expression of a purely personal point of view, but as representing the main trend of Christian social teaching." Again and again he denounced usury and the wickedness of a system that tolerated the slums of our great cities, laxity in sex relationships, and dishonesty in business life. He firmly believed that "the whole system of our industrial life in many of its parts becomes one of exploitation," and that "the present industrial and social order in certain respects that concern its structure is at variance with Christian principles." Strong assertions, these, for which he was bitterly denounced in some quarters. His ideas, however, were not based on sentiment merely but resulted from a profound knowledge of the Bible and Christian tradition; and whether he or his critics are right may safely be left to history to decide.

As chairman of the Doctrinal Commission, which endeavored to restate the prin-

ciples of our Faith in the light of modern knowledge, by his wisdom, patience, tact, and understanding, he was able to guide and harmonize the proceedings so that, according to one writer, "in the final text there was more of him than of any other member."

In addition to all these writings on social, philosophical, and doctrinal matters, he published a goodly number of devotional books. The most important of these is his *Readings in St. John's Gospel*; but, in addition, he set forth many forms of service of the highest liturgical quality and issued books of devotion of great value to simple folk as well as many beautiful and searching prayers. Surely so voluminous an output on such varied subjects indicates a mind of such unusual capacity and richness as to warrant the conclusion that he was a truly great scholar.

## LEADER OF MEN

He was also a great leader. Many men can write scholarly works in their chosen field, while few can at the same time exercise leadership in the field of action. Yet this is where Doctor Temple most

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shone, or at least where he was most widely and popularly known. In his early years, and indeed to the end, he was always eagerly welcomed by the young. From his days at Repton School to his addresses and missions at the universities, as well as in many of his writings, he made an appeal to the minds and hearts of youth such as few men have done. Not only at Malvern, but on innumerable other occasions, he evidenced his deep interest in the underprivileged who looked gladly, if sometimes surprisingly, at the Archbishop of Canterbury, who in the Name of his Lord and Master, stood up for their rights against all special privilege. Small wonder many such acclaimed him as their leader. Particularly in the ecumenical movement did his qualities of leadership appear. It was my great privilege to be a member of the Committee of Thirty-five which met in London and drew up the first plans for the great gatherings of Life and Work and Faith and Order held at Oxford and Edinburgh in the summer of 1937. Many and complex were the problems to be solved in getting representatives of so many diverse confessional groups to agree even to the modicum of cooperation necessary to the formation of the World Council of Churches.

Day after day he presided at these

great gatherings at Edinburgh, enough to tax the strength and ability of most men, but in addition he presided over various committees, held numerous personal conferences, and worked on till the small hours of the morning attending to the business of his diocese. His wisdom, patience, firmness with good humor made him the ideal chairman, and to his able leadership was largely due the successful outcome of these meetings. When the chairmanship of the World Council of Churches was being considered, Temple was elected by acclaim. Nobody thought of any one else. All trusted both his fairness and his wisdom. This was perhaps the cause closest to his heart, and certainly it is the one for which he is best known and esteemed in the United States by Christians of every name. We all looked forward to the first meeting of the World Council of Churches, to be held as soon as possible after the war, with the confident expectation that he would guide us aright. How much we depended upon his leadership, and how much we need it in the troublous days that lie ahead! Without any shadow of doubt he was a truly great leader.

Above all, Archbishop Temple was a great Christian man, though he would have been the last to admit it. His faith

was sound to the core, based upon the eternal verities as revealed in Holy Writ. He realized, however, that it must be re-interpreted afresh in every age; and this he was able to do with a master touch, never losing balance, yet making the old truths live again.

With all his brilliance, he had the simplicity and directness of a child. He had no airs, no pretense, no complacency, no condescension. He was a man of courage. He never hesitated to speak the truth as he saw it; and, though in some instances this aroused bitter opposition, he never swerved from his matured convictions. He had a keen sense of humor, reminiscent of Saint Francis, and his hearty laugh was both unselfconscious and infectious.

He was a lover of God and man. Though his religion was not of the emotional sort, it ran strong and deep, as evidenced by the fine spiritual quality of the prayers he set forth and by his own devotional life. His conscientiousness and devotion to duty is seen in his statement on being offered the See of York: "It is a dreadful responsibility, and that is exactly the reason why one should not refuse." On a later occasion he quoted an ancient writer to the effect that he coveted "the labors of the Apostles, not their honors."

#### SERENITY OF GREATNESS

Truly he was not only a great scholar and a great leader, but also a great man. He lived in troublous days but ever kept his serenity. One of his chaplains reports that he had never seen him rattled. To him we might well apply the lines of the poet:

"As some tall rock that lifts its awful  
form,  
Swells from the vale, and midway  
leaves the storm,  
Though round its breast the rolling  
clouds are spread,  
Eternal sunshine settles on its head."

As late as Sunday last I had the great privilege of a visit with the Archbishop. Though somewhat weak from a long and painful sojourn in bed, he seemed much like his usual self, the mind just as alert, his interest in matters affecting the Church as keen as ever, and his ready smile and sense of humor just as before. He told me something of his hopes for the World Council of Churches and his thoughts about the next Lambeth Conference. He read with interest a letter I presented him from President Roosevelt and asked me to deliver in person his reply which he sent me with a letter written and signed on Tuesday last. It reached me the morning of his death.

With this last vivid memory and recalling a friendship which, though scarcely to be termed intimate, has been for me a very happy and fruitful one, extending over 20 years, you can understand my satisfaction at being given opportunity to pay this all too meager tribute to one who has exerted a most helpful and beneficent influence on my life, and for whose life and work I, with multitudes of others, thank God and take courage.

A great scholar, a great leader, a great Christian. Truly a prince and a great man is fallen this day. May he rest in peace and light perpetual shine upon him.

## What to Write

By Chaplain GEORGE B. WOOD

**A** FRIEND says "it is hard to know what to write" to men in fox-holes. For long it has been the habit of chaplains to encourage the folks at home to write often to their men overseas, but I have almost come to the point where I would discourage it. A letter that does not bring a smile to a man's face, a sense of repose to his weary mind, a feeling of relaxation to his tired muscles, is a letter that should not be written to a combat soldier, and there are many such letters!

I personally am very fortunate to have correspondents from whom it is always a pleasure to receive letters, but the person who wrote that he did not mind going without steaks when he knew that we were getting them over here offended the G. I. who received the letter. Even if what he said were true—which it was not—it is the incipient martyrdom that offends. The G. I. does not wish this hell on earth (this is Holland speaking!) on anyone back home, but he does resent the hero-complex on the home front, and his lips curl up in disgust, for he is quick to recognize the signs. He knows that the war has hardly touched American life (he has seen England, which is wholly ill-fed, ill-clothed, and ill-housed), so he cannot tolerate the sympathy some people demand for their minor discomforts.

The girl who lamented that she had to stand in line 25 deep waiting for dinner did not impress the chap who has to queue up 300 long three times

a day. He bluntly told her to stop writing—that he had troubles enough of his own without listening to hers. A worker in a plane factory wrote to a friend of mine with smug satisfaction, "We build them—you fly them." The worker lost a friend! That sort of talk is good government propaganda for the so-called defense worker, but it does not ring well in the ear of the soldier, who can hear the ping of bullets and the blast of shells, as I and thousands of others are hearing them now.

There's something very unstable about life on the front lines, and no matter how strongly a soldier believes in God as the reality of life, and in the life everlasting as its true permanency, he still feels a strong and very human attachment to that which he has known through all his five senses. The front line makes that feel very far away; your letters can bring it near to him. He is no fool! He knows that things will be changed when he returns home, but the only stability he knows in his very unstable life is the family, home, and community, which he left behind. Do everything in your power to assure him of its stability. Make it alive and real to him in your letters. It is newsy, human interest sort of things that the fellow in the fox-hole likes to read, because it reminds him of home. And don't tell him the war will be over soon, because he knows more about that than you do. He's fighting the Jerry, and he has found him to be a worthy antagonist.

# The 1940 Hymnal

By John Lilley Bratton

THE NEW Hymnal is now fully launched upon its career, and comment is beginning to appear from numerous directions. The tenor of what has been said is generally favorable. A work of such enormous importance to the Church could not come out and escape unfavorable notice altogether. If it did, it would be a sure sign of its triteness and negativity. Absolutely, the new compilation is anything but trite and negative. As a just estimation, it may be regarded as the most noteworthy Hymnal the Church has ever had. Fine and scholarly is a good compound to describe it, and the intent is not that sense of limiting circumspection that the phrase might easily imply. It is fine because it is prepared well and beautifully printed, and it is scholarly because its plan is practical, its literature authoritative, and its music splendidly and expertly presented.

From the literary viewpoint everybody ought to be pleased. The literary department of the Church Hymnal always has been well handled, but this revision excels anything that has been done in the past. Not all of the great hymns of the other editions have been retained; but whatever is lost may be condoned by the influx of new authors, which galaxy includes some of the most famous contemporary poets. And there are other grand hymns which if not written by great names are remarkable for their high merit. It will be noticed, it is true, that some of the verses by the most notable writers were composed with no thought of hymnody; but whatever these stanzas lack in that euphony which is best for music-setting, the deficiency is more than balanced by their general worth.

Quite a number of new hymns which are translations or adaptations of hymns of other lands are included, and it will be interesting to see if many of these hymns become popular. Not a few of our old and favorite hymns are derived from the Latin and other alien tongues; but the new Hymnal goes pretty far afield, and though the job of catching the spirit and thought of the originals has been done very well, it will remain for time to tell whether these foreign hymns are as worthy of consideration as the English hymns they must have displaced.

Certain reviews of the new Hymnal already in print place, this commentator believes, too much stress upon the high standard and quality of the literary contents. For the good of the Hymnal and the Church it were better that we did not believe that our editors deliberately selected only verses from the most eminent sources, and in the purest forms. It is preferable, beyond question, that all hymns should be couched in the most seemly language possible. But in actual practice this has never happened. Some of our most used and effective hymns certainly are not fine poetry; and some of the most devout and worshipful song-utter-

ances are the almost illiterate lines of the Negro spirituals. Assuredly good poetry does not always make the best hymns. Lest our editors be accused of literary snobishness, it would seem best for all considerations to look upon the high literary character of the Hymnal as a normal happening, and that in attaining the pleasant result nobody was impractically puristic, or too zealously discriminative.

## OMISSIONS

Now we must touch upon one of the most unfortunate items of the new compilation. Why were many old and favorite hymns omitted? We quote the Hymnal's Preface: "Every hymn in the Hymnals of 1892 and 1916 was read with care and criticized from the viewpoints of reality, religious feeling, literary worth, and usefulness, and those which met these tests were retained." There is nothing specially wrong with this dictum, but we wonder if its accomplishment was carried out sagely. Among the hymns left out are "The shadows of the evening hours," "My God I thank Thee Who hast made the earth so bright," "I do not ask, O Lord," "Angels roll the rock away," "O come, loud anthems let us sing," "Approach, my soul, the mercy-seat," "Tarry with me, O my Saviour," and "Come unto me ye weary." These and other hymns which are missing should have passed the test of usefulness at least. They are sung in nearly every Episcopal church. They have well stood that which we call the pragmatic test. They have well done the work they were supposed to do. It is true that space had to be made for the new numbers, but why were such hymns of unmistakable popularity cast out? This reviewer notices more than 20 hymns retained from former hymns which in his long experience in choir-stalls and at consoles he has never seen used. May we venture to ask if these latter hymns were kept merely because of literary value, or for some virtue which the average Churchman would not appreciate? Already there are many expressions of regret at the passing of many popular hymns; and it would be a kindness, and it would be appreciated if some member of the Joint Commission who knows all about this subject would publish a word of explanation.

The Preface also says that an effort was made to secure new hymns for children, and also other hymns "which voice the social aspirations of our day." A fine new section for children has indeed been created, and it contains 17 selections. The 1916 Hymnal had only a brief and restricted Catechism section. As for hymns touching upon our social trends and aspirations, this is a large order. Some of the hymns of the contemporary writers new to the Hymnal are certainly up-to-date in word and presentation; but whether the Commission secured exactly what it was seeking one would hesitate to say. Perhaps there should have been more advanced,

modernistic poetry in the Hymnal even if special music had to be composed for it. At present a school of poetry, the form and technique of which are decidedly novel, is coming to the fore; and though conservative critics may regard the modernists who make up this school as mere temporary faddists, their productions by new concepts of flexibility alone are expressing thoughts beautifully and with a freedom that is interesting, edifying, and instructive. The 1940 Hymnal may have a quarter-century of life before it in a very rapidly changing world, and now, when it had the opportunity, if it had somewhat anticipated the sort of poetry we are inevitably going to have in the future, it might have had ultratimely traces of literary progressiveness in it even unto the day its successor supplants it.

## MUSIC EDITING

The music editing is of the high standard one would expect. There is much of the same arbitrariness that we noticed in the 1916 Hymnal, but it must be accepted with the best grace possible. It is a pity, though, that each fresh corps of editors is impelled to change the harmonies and melodies of hymns without accomplishing a bit of practical good. The tune *Martyrdom*, so well-known to every Episcopalian, was harmonized differently in the 1916 Hymnal, and the new Hymnal changes it again. The old simple, straightforward harmonization of the 1892 (*Hutchins*) Hymn is much the best. The music plane, however, is high and excellent in the new Hymnal, and the music editors are deserving of nothing but praise. One clergyman reviewer suggests that the music plane is too high because he believes many of the new tunes are too difficult for the average congregation. The plane is not too high and the tunes are not too difficult. The technical difficulties are no harder than those of the 1916 Hymnal among whose editors were some of the most eminent and practical men in American music history. The new hymns, perhaps, seem difficult because they are unfamiliar. Actually not one of the new additions is any harder to sing than Barnby's tune "Jordan" which has been an easily mastered favorite in our churches for over 50 years.

The music editors, in the matter of innovations, have done very well for themselves. Perhaps the most startling of these innovations to the non-musical Churchman will be the complete omission of time-signatures for the tunes. The Preface states that the step has been taken because in hymns of free rhythm, now so common, time-signatures are confusing, and in perfectly regular measures, obviously needless. When all is said and done this feature is really a *tour de force*; because the signatures could have been retained as the number of free-rhythm hymns included is small compared

to those of regular time. However, the idea of leaving out time-signatures is good. First, because there is a trend away from definite measures of time in all kinds of music, and then because the no-signature system permits closer adherence to the rhythm of the words and, when used aptly, benefits some tunes in important respects. There may be some confusion, of course, as another innovation, designed to dispense with the unsatisfactory fermata, supplies a note at the end of phrases of certain hymns to indicate the proper length the terminal note should be held. In addition, Horatio Parker's system of placing double bar-lines at the end of musical phrases has also been retained. Thus, with the regular bar-line, the arbitrary hold-note and the double bar-line close upon one another, there may be upsets in the best of regulated choirs until the new notation becomes familiar. The signatures are also omitted from the pew editions, both of which contain melody lines of notes of the tunes.

#### OTHER INNOVATIONS

Other innovations that are sure of meeting with general approval are: the inclusion of two verses or more of text within the staves of the music, and the printing of the verses outside of the staves in larger, bold type; the plan of beginning the hymns directly with the Christian Year, which means that Advent hymns start with No. 1; including the traditional carols with the regular hymns in the Christmas section; supplying very comprehensive cross-reference lists of hymns for special occasions; and increasing the General Hymns section to embrace over half of the hymns in the book, thus allowing many tunes and verses restricted to special uses in the 1916 Hymnal to be more frequently sung. There is also a clever system which uses eighth, quarter, and half notes to indicate plain-songs, chorales, and regular hymns respectively. And to establish the mode of singing the tunes, and to give vocal ease with some, there are indications or words of expression regarding the pace and mood heading every tune, and breath-marks or commas punctuating long phrases where necessary. Needless to say, the indices at the end of the book are very copious.

The feature of the Hymnal that already has caused the most discussion is the wholesale key-transposition downward of a very large number of the most popular tunes. The Preface says that thousands of letters, printed articles and resolutions by Church organizations mandated that the Hymnal basically should be arranged to promote congregational singing. The lowering of the tunes is said to conduce to that end.

To emphasize the importance and need of good congregational singing is highly commendable; but it is decidedly a moot question as to whether the mere lowering of a tune a step or half-step is of much practical value. The assumption is, of course, that the lowered tunes can be sung by more people without straining. This stand is debatable because pitch too low is uncomfortable for high voices, which among women, are in the majority. Moreover, most men sing baritone. As a matter of fact, the average American voice easily can cover a range from middle

C to E natural a tenth above, and the former tessituras of a large number of the hymns now lowered are within this compass. One might easily come to the conclusion that the desired end is not gained by transposing this group of tunes, but that, on the contrary, brilliance may be taken from the music and dullness imparted to the whole performance. All musicians know that to change the pitch of a piece of music even a half-step is to risk the loss of the composition's original color. Nobody who has heard Sullivan's tune "St. Gertrude," traditionally the music for "Onward, Christian Soldiers," sung in F can possibly admit that it sounds just as well in E flat, in which key it appears in both the 1916 Hymnal and the new Hymnal. Enthusiasm and heartiness and energy make for good congregational singing, and when these are present experienced directors will tell you that the difference of a tune upward or downward in any tune is never noticed. It is reasonable to believe that too many hymns were transposed by the editors. For a good job the tessituras of the hymns should have been very carefully considered, and only those tunes which unduly maintained high notes should have been altered. Obviously this method was not followed, for if it had been many hymns now set too low would not have been touched. The whole controversy will not affect the skilled organist because he will play the tunes in any key he considers the most apt. But, as a matter of hard fact, as elemental as it is, transposition in even a rudimentary form is not easy for the average church organist, and the tunes positively will be played in most instances in the keys in which they are printed. If it is true that the lowered keys may result in dull performances, it is difficult to see how congregational singing will be helped by the situation. Here again time will tell just what the experiment is worth.

#### OUR MUSICAL PERIOD

Summing up the Hymnal as a whole, it is a faithful reflection of the transitory period through which the music of the Church is now passing. For nearly 100 years the well-known and dearly beloved composers of England's Victorian period and our own imitators of them have supplied nearly everything we needed. But as lovely and effective as the creations of Goss, Smart, Barnby, Stanford, *et al*, still are, the evolution of music is leading us away from them. We must be more

modern if we are to keep abreast of matters musical in their newest guise and rapid development. The great modernists whose fresh and often beautiful music is now sounding in symphony halls, everywhere, have their exponents of circumstantially smaller stature in our churches, and the situation is as it should be. There are new melodic and rhythmic concepts of music being born every day. And harmony also is taking on new colors. The awkward fifths and octaves so long tabooed are proving themselves interesting friends when well treated, and the same may be said of novel and expert uses of the chords of the ninth, eleventh and thirteenth. Anent the rise of a *cappella* singing, so long dormant among us, this is a wholesome resumption. The experimenting continues, and perhaps from it all may come an effective norm for the next 50 years. A flaw in the operation to many Churchmen is the flood of adaptations and arrangements of everything from folk-songs to symphonic excerpts. These pieces in many instances are unsuited to the Church's service.

Relative to the foregoing, the 1940 Hymnal contains 48 new tunes by American and Canadian composers. It is difficult to register anything but disappointment here. Only a few of these tunes are noteworthy, and hardly any are "modern" as one would expect. Perhaps the best is Graham George's tune, "The King's Majesty," set to Milman's "Ride on, ride on in majesty." This is a superior and up-to-date composition. It will have to compete with Dykes' very popular "St. Drostan" now generally sung to the words, but eventually it is likely to be the favored tune. Not confined to the 48 tunes mentioned are a number of excellent pieces which have never appeared in the Church Hymnal before. They include popular hymns from the Hymnals of other denominations; some very striking and beautiful hymns from other lands, especially France and Germany; and quite a group representing lesser known and contemporary England. All of these fresh additions deserve full exploration. Apropos of the new English hymns, we hope they compensate for the great reduction in the number of popular tunes by the Victorians which the tune index shows. Last but not least, some old hymns and tunes omitted in the 1916 Hymnal are given back to us. And we must not fail to append the information that the Service Music section at the back of the book is much fuller, and infinitely more satisfactory than the same department in the 1916 Hymnal.

In conclusion, the Church should give very warm and hearty thanks to the Joint Commission which produced this fine Hymnal. These brethren have done what has always been a difficult task better than it has ever been done before. Faults the new work may have, but its virtues far outnumber them. And there is no logical reason for any rector to content himself with a few favorite hymns annually once his parish adopts it. He will have at hand a treasury of enormous variety with which to work; and if he does not improve that standard of worship which effective hymn-singing affords, the fault will be only his own.

### CHURCH CALENDAR

#### January

14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of St. Paul.
28. Septuagesima.
31. (Wednesday).

#### February

1. (Thursday.)
2. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
21. Ember Day. (Wednesday.)
23. Ember Day. (Friday.)
24. St. Matthias, Ember Day. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

# The Church School Essay Contest

**A**N IMPORTANT feature of our plans for 1945 is the second annual Church School Essay Contest. Readers will recall the 1944 contest with its three excellent prize-winning papers which appeared in our May educational issue. In 1944 the contest was made a project of English, history, and sociology classes and received the enthusiastic support of schools all over the United States. In 1945, we gather from preliminary indications, the contest will be even more widely supported and more generally incorporated into school curricula.

This year's subject, carrying out the Forward in Service emphasis for the year, is "Toward Christian Race Relations." Students in Church-related primary and secondary schools may write upon any aspect of this subject that they choose—national, international, local; they may select one particular pair of races as the subject of their papers, or discuss the problem in general. It must be emphasized, however, that every paper should seek to deal with the subject from the specifically Christian point of view—that is, the essayists should know and make use of the teaching of Christianity on the subject of race relations. For this purpose, the findings of the Oxford Conference on Life and Work and the principles for Negro work adopted by the National Council will be indispensable. Attention might also be given to the portions of the findings of the Delaware Conference and the Episcopal Church's Commission on Social Reconstruction which deal with race relations.

Another important source of material is the news columns of *THE LIVING CHURCH*, where developments in race relations are frequently reported.

Advice for further background material can be secured from Forward in Service headquarters, 281 Fourth Avenue, New York 10, N. Y., and from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

To facilitate the process of judging, we should appreciate a preliminary process of selection at the various Church schools, so that each school will be represented in the "finals"

by not more than five or six essays. No doubt some schools will have a preliminary intramural contest, offering a prize or prizes of their own.

The prizes are larger this year than last. First prize will be a \$100 war bond; second, a \$50 war bond; third, a \$25 war bond. There will also be 25 additional prizes of \$1.00 in war stamps for the 25 next best papers.

As before, all undergraduates in Church-related primary and secondary schools are eligible for the contest, although primary pupils must compete with the older ones on an equal basis. The deadline for mailing entries is March 15th, and the deadline for their receipt is March 22d (to give extra-continental schools time to send in their essays). Other details are given in the announcement on page 18.

## Turn About Is Fair Play!

**C**OMMENTING on our editorial on Communion at the 11 o'clock service, a correspondent writes in to make a pointed and worth-while suggestion. Since parishes which have a late Mass without Communion are asked by Evangelical-minded Churchpeople to have one with Communion, is it not fair for Catholic-minded Churchpeople to ask Evangelical parishes to have at least one Communion service every Sunday? Certainly, the spirit of the rubric, "Sufficient opportunity shall be given to those present to communicate" would require the affording, at least once a week, of such "sufficient opportunity" by the simple expedient of having a celebration of the Holy Communion.

Indeed, our correspondent's point might be pressed further. Since there are many who cannot get to the Holy Communion at an early hour on Sunday, because of military duties or exigencies of travel, it would be well to have a celebration of the Holy Communion at 11 o'clock every Sunday and one on weekdays. That this latter practice is the intention of the Book of Common Prayer is obvious, since the proper Collect, Epistle, and Gospel for the Sunday are directed to be used "all the week after," except when special observances intervene.

Catholic-minded Churchpeople are, we believe, eager to cooperate with those of other schools in encouraging frequent attendance upon, and reception of, the Holy Communion. Most of the Anglo-Catholic clergy we know would be glad to get up at midnight or any hour thereafter to provide, in case of need, a single individual with his Communion. That is why it is so important to have the reserved Sacrament on hand at all times. After all, the fact of the matter is that it is much easier for a Churchman to find an opportunity to receive the Holy Communion in Anglo-Catholic parishes than in others.

## Children in Russia

**T**HE DURABILITY of the family as a social unit is nowhere more vividly shown than in Soviet Russia where, after an anti-family campaign of some years, Communist theory has given way before the tide of natural order. New proof of this is given in the November-December issue of the

## The Collect

Third Sunday after Epiphany

January 21st

**"A**LL OUR dangers and necessities." How merciful God is in not letting us know beforehand all the dangers and necessities that are to befall us in this life. We find them out as our days go on; at least those which are bodily and temporal, and for the most part we cannot avoid them. On the other hand there are dangers and necessities which are spiritual, and to a large extent the Christian can foresee these and make ready a defense or plan to avoid them. The consequences of sin are known to us and we can escape them if we hold fast to God's law and right living. But our spiritual strength is often weaker than our knowledge, and so in today's collect we learn to turn to God's mercy in prayer and, recognizing our infirmities, seek His help in all our dangers and necessities, both known and unknown. Resolve to be more faithful in prayer.



*World's Children*, organ of the British Save the Children Fund, in an article entitled "Adopting Children in Russia." The article states that, under State encouragement, "In Moscow alone 2,000 children have been adopted [by families] and in the provinces the number is far greater."

Once upon a time, "Socialist education" was designed to weaken home ties, even to the extent of removing children from their homes to State boarding schools. Now, the effort is the other way—to provide children who have been "socialized" by the fortunes of war with family life and ties. Measures are even taken to conceal from children the fact that they are adopted.

The Communist world of stateless, familyless, Godless men and women recedes more and more into the realm of fantasy as the USSR comes to terms with the laws of human life and development. It is a happy augury for the future of the world.

### Funerals and Funeral Directors

AS A RESULT of our publishing [L.C., November 26th] an item about the Federal Council's study of funeral costs and practices, our attention has been directed to a statement of the postwar program committee of the National Funeral Directors Association. The statement reads:

"The fundamental place of religion in funeral customs must not be overlooked. . . . It would be well if all [funeral] service details were patterned accordingly. That means the development of even closer coöperation with the clergy in planning and conducting funerals. It includes the encouragement of church funerals, of proper committal services at cemeteries, mausoleums, and crematories, and of a larger recognition by funeral directors that their attitudes and actions should not be expanded beyond rather definitely outlined limits."

We believe that Churchpeople will welcome this evidence of the constructive influence of the National Funeral Directors Association. It suggests that the difficulties which occasionally rise between clergy and funeral directors are the exception rather than the rule.

Perhaps such difficulties are sometimes due to the fact that the family of the deceased do not know just what to do about planning the funeral, and that Episcopalians are not everywhere so numerous that funeral directors know what is proper at Church funerals. As a result, sometimes the family makes all the funeral arrangements without adequate consultation with the clergyman, who then has the unenviable duty of upsetting arrangements already made.

Funeral directors (we prefer the old-fashioned word "undertaker") are generally eager to coöperate with the clergy, if only for the practical reason that a large proportion of their clientele comes to them through the clergy. We do not doubt that a statement from diocesan headquarters or the clergy of a particular city, setting forth in a friendly way the Church's requirements for Church funerals, would go far to eliminate the points of friction which sometimes exist. Similarly, if Churchpeople could be kept informed of their responsibilities by an occasional sermon or article in the parish bulletin, they would not make the initial mistake of forgetting to consult with the priest.

In other words, the Church has a certain responsibility to make its requirements known. Perhaps it has not always done so with sufficient clarity.

All this, of course, is aside from the subject of cost. We

are not sufficiently well acquainted with the subject of funeral costs to judge whether the average figure of \$405 is excessive or not. There are certain little sales practices, engaged in by some funeral directors, which seem to us to be distasteful—for example, leading the bereaved past more expensive caskets to the less expensive ones. However, the fact that some lawyers, dentists, and doctors also have their own variety of commercialism does not tarnish the reputation of their whole profession. We think that the funeral directors should be equally jealous of their professional standing and should carefully avoid commercial tricks; and we feel that wise funeral directors agree on this point. We are quite certain that the clergy of every Church will be powerful friends of those funeral directors who maintain unswervingly the attitude that they are performing a professional service rather than selling something. If this attitude is maintained, the question of cost will very largely solve itself.

## Afterthoughts

LIVY THE OFFICE CAT is not a Christian. This may be a blow to some readers, but he says he never saw a Christian cat. Perhaps, he says, it is because cats don't like water. Anyhow, not being a Christian, he enjoys Churchmanship rows and has been deriving considerable pleasure out of the battlesome open letters attacking the Bishop of an eastern diocese which have been gracing the pages of several other Church papers.

"It reminds me," Livy said, "of the way the boys used to take after Bishop Ziegler of Wyoming not long ago. But the Bishop has an answer now. All he has to do is stuff THE LIVING CHURCH ANNUAL down their throats."

"What does the ANNUAL have to do with it?" we asked.

"This is what," said Livy. "Bishop Ziegler came to Wyoming in 1937. Compare the figures for then and now. Baptized persons, 1937 ANNUAL, 5,920; 1945 ANNUAL, 10,326. That's an increase of 74.4%. Communicants then 4,803; now 7,003—increase, 45.8%. Here are some more figures, the 1937 ones first. Parishes and missions 49, 65; ordinations 0, 4; postulants and candidates 0, 12. Baptisms, infants, 199, 371; adults, 67, 208; total, 266, 579. Confirmations 265, 504. Contributions \$58,701, \$92,547.

"Meanwhile," said Livy, "the Church as a whole was increasing by 8.6% in communicants and by 7.7% in total membership. The province containing Wyoming—the 6th—was increasing by 7.6% in communicants and 7.1% in total membership, in spite of the fact that it was helped by Wyoming's 45.8% and 74.4%."

"Not being a Christian," we said, "you don't understand what's involved. The people who criticize Bishop Ziegler say that all these new people are getting the wrong kind of Church service. The more people, the more regrettable—no, that can't be exactly what they mean. They're afraid that people like that are changing the character of our beloved Church to something alien to our traditions."

"I guess they're right at that," said Livy. "Wyoming's figures certainly are alien to the rest of the table of statistics. You don't suppose that new Bishop of Long Island is going to turn out to be another statistical alien, do you?"

APROPOS OF FUNERALS, Livy the office cat calls our attention to the remark in the *Catholic Digest*, quoted from *Holy Roadlets*, that having sermons at funerals amounts to having "one man lying in the nave and another in the pulpit."

**Faith and Loyalty Drive**

St. Paul's Church, Burlington, Vt., conducted a faith and loyalty drive in the fall of 1944. Under the leadership of the rector, the Rev. Charles Martin, and the lay chairman, Harrison Cook, lay members of the committee went from house to house asking for contributions to the faith and loyalty fund of \$40,000.

Emphasis was placed upon the services which St. Paul's parish can give to the city of Burlington in postwar years. Advice was asked by the rector from the servicemen of the parish as to what needs they thought the Church should meet.

The drive was opened with a service of faith and loyalty in the Church at which the Rev. Howard Kellett, chairman of the Army and Navy Commission of the diocese of Massachusetts, was the preacher.

Part of the money raised will be used immediately for reduction of the debt and needed repairs and improvements to the church building. Further renovation of the physical plant will follow.

**"Most Successful" Canvass**

St. John's Church, Larchmont, N. Y., has had the most successful budget campaign of its history. For the year 1944 there were 381 subscriptions totaling \$16,623, but for 1945 there are 480 subscriptions totaling \$24,064 with a few more still coming in. This represents a 25% increase in the number of subscriptions and a 44% increase in the total subscribed income.

The great part of the success is due to the thorough work of the chairman of the campaign, Arthur Perkins. Heretofore the parish had been canvassed by letter first and by visitation afterwards of those who had not responded to the letter. This time Mr. Perkins decided to begin the campaign with a visitation of the entire mailing list. Instead of 50 or 60 canvassers needed for the former type of visitation he enlisted 140 men, many of them only recently come into the community.

**Money Sent for Offering Unharmed in Fire**

★ Ensign Donald Nichiles sent some paper money to his mother to be placed in the Christmas offering at the Cathedral of St. Philip, Atlanta, Ga., from the South Pacific. The letter and enclosure arrived on Saturday. That night the house caught afire and burned to the ground, his family barely escaping with their lives. The next day, as the family raked through the ashes and charred remains of their home they found Donald's letter, all smoked and water marked, and the money nibbled at the edges by the flames but still intact. As requested, the letter and money were sent to Dean Raimundo de Ovies, who has both the money and the letter framed and hung on the Cathedral wall as a witness that the Lord receives his own.



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*The Living Church*

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**WASHINGTON**

**St. Paul's Church Gives Way To Hospital**

St. Paul's Church, Washington, closed its doors on New Year's Day with a farewell service held by the Rev. Arlington A. McCallum, rector. In clearing the way for construction of a hospital connected with George Washington University, the government appropriated the church property and residence on the same square.

Previous to this, litigation had been engaged in unsuccessfully by the rector and vestry of the parish as well as by persons whose homes were condemned.

The spectacle of the rector stripping the altar and removing the sacred articles associated with the church's services was a sad occasion to those of the congregation who sat with bowed heads in the 80-year-old church.

A site on K Street, between 24th and 25th Streets, where a new St. Paul's will be constructed, has been secured by the parish.

In the meantime through the invitation of the rector and vestry of St. Thomas' parish, the congregation will worship there until a new church is completed. The government has provided storage space for the church's furnishings and has shown a disposition to assist in any way possible in view of its demand upon the parish for its property.

The architect of the Washington Cathedral, Philip Hubert Frohman, will design the new St. Paul's Church, which will be styled after the Gothic parishes in England during the 14th century.

Bishop Dun de-consecrated the church property in a service held January 2d.

**Episcopal Fellowship Elects Officers**

The recently formed Episcopal Fellowship of Washington, an organization of men within the diocese of Washington, has elected for its first year of activity the following board of governors: the Hon. William R. Castle and Bert T. Amos, of St. Agnes Parish; Col. F. Granville Munson, of the Cathedral; H. M. Ward of St. James' Parish; Sherman A. Kruesberg of St. Stephen's and the Incarnation; Douglas Brinkley of St. Andrew's, College Park; John C. Russell of St. Matthew's, Seat Pleasant; James A. Larson of Emmanuel, Anacostia; and Dr. Shirley Weber of St. Paul's, 23d Street.

The officers are: Mr. Castle, president; Colonel Munson, 1st vice-president; Mr. Ward, 2d vice-president; Mr. Amos, treasurer; Mr. Russell, secretary; the Rev. Arlington A. McCallum, chaplain; and the Rev. Nathaniel C. Acton of College Park, assistant chaplain.

The organization is to meet bi-monthly, their first meeting having been held November 20th, at which time over 125 laymen representing some 16 parishes of the diocese attended.

At the next meeting of the Fellowship on January 15th at the Church of St. Stephen and the Incarnation, the Rev.

William H. Dunphy, rector of St. Mark's, Philadelphia, will speak on the relations between the Anglican and the Eastern Orthodox Catholic churches.

**ALASKA**

**Miss Bessie Blacknall Injured In Train Derailing**

When Miss Bessie B. Blacknall, missionary in Alaska for 27 years, was en route from Fairbanks to Nenana the train left the tracks and the coach in which she was riding was overturned. She was badly shaken and bruised, with a fracture of the second vertebra. Physicians believe she will make a complete recovery, but it will be slow.

Miss Blacknall's work has been the operation of St. Mark's Mission, which has a boarding school for Indian and part-Indian boys and girls. The school enrolls 35 to 40 children, taking regular graded work as followed by elementary public schools up to the eighth grade. The work is financed from the United Thank Offering. Miss Blacknall was trained for Church work at the Philadelphia Church Training School for Women.

**NEW YORK**

**Series of Nine Lectures Sponsored By Library of St. Bede**

A series of nine lectures, under the main headings of *The Revelation of God*, *Why the Christian Prays*, and *The Christian in the World Today*, will be given under the auspices of the Library of St. Bede, New York, during the winter of 1945. Through the courtesy of the Rev. Roelif H. Brooks, they will be held in the Guild Hall of St. Thomas' Church, New York. An admission of 50 cts. will be charged for each lecture, the first of which was given by the Rev. Alan C. Whittemore on January 8th. Among the other speakers are the Rev. John Crocker, the Rev. Gordon B. Wadhams, and the Rev. C. Avery Mason.

**St. George's Calls Meeting To Discuss "Oaks" Plan**

Hailing the Dumbarton Oaks proposals as the first step toward United States collaboration with the rest of the world, the Social Responsibility Committee of St. George's Church, New York, on December 28th made public a letter to Secretary of State Edward R. Stettinius jr. A meeting to discuss world security pro-

**A Priest and His People**


Oh, of course everybody knows that one gets closer to their Parish Priest whenever there is sickness or death in the family,—but, heavens, who wants to wait for that sort of thing to get to know, appreciate, and love your Father in God, your own Parish Priest? What other contacts are YOU, you average, run-of-the-mill parishioner, having with YOUR Parish Priest except to sit in services under him? As a woman, do you touch him in Auxiliary, Chapter, or Altar Guild work, or in the Church School,—or perhaps, in that most forgotten and overlooked job, that of Choir Mother?

As a man, where do YOU contact him? In The Vestry, The Ushers' Guild, or as an adult Altar Server, in The Men's Club, or, we hope, in The Church School? But, both men AND women, there is one place where many of you have never met or contacted him,—and that is in The Confessional, where you should come and confess and drop the shame and shackles of your petty, or great, meannesses and sins, and get both counsel and absolution. There, in The Confessional, you touch your Priest and he touches you, in one of the highest relationships possible on earth. Through him, as God's duly authorized Agent, and BY AUTHORITY OF OUR CHURCH, you may receive the good news that through absolution, because of your penitence, your confessed sins are forgiven! Through him comes that priceless counsel, to guide and help you in the control of "that sin which doth so easily beset you", and there, as he deals with your most intimate and deepest self, you learn of your Priest's godliness, his marvelous training in the cure of souls, of his great interest and concern for YOU,—and no two people can meet in such an intimate relationship and remain untouched by it.

And, another thought, if more of us contacted OUR OWN Parish Priests, in OUR OWN churches, and made their confessions to THEM, we'd clear up almost automatically many of the personal and parochial problems which have developed between Priests and their people.

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# ANNOUNCEMENT

## Second Annual Church School Essay Contest

Sponsored by The Living Church  
In Connection with its semi-annual Educational Issue

Subject: Toward Christian Race Relations.

Eligibility: All undergraduates in Church related primary or secondary schools.

### PRIZES

FIRST PRIZE: One \$100 U. S. War Bond

SECOND PRIZE: One \$50 U. S. War Bond

THIRD PRIZE: One \$25 U. S. War Bond

The 25 next best will each receive \$1.00 in War Stamps.

Judges: To be announced.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and post-marked not later than midnight, March

15, 1945, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 22, 1945. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 13, 1945, Educational issue of *The Living Church*.

## DIOCESAN

posals was also held January 3d at St. George's Memorial House.

This meeting was one of the first in the country to be held as a result of the recent appeal by Secretary of State Stettinius for discussion of world organization by church and religious groups. Dr. James G. McDonald, honorary chairman, Foreign Policy Association, and chairman, President's Advisory Committee on Political Refugees, addressed the group.

The letter to Secretary Stettinius recognized the use of force as "indispensable" if used "rightfully," but warned that "there should be a specific statement of what constitutes aggression and when the use of force by the United Nations is justified."

## ARKANSAS

### Bishop's Office Moves To New Address

Bishop Mitchell of Arkansas has moved his office from 509 Scott Street to 1604 Center Street, Little Rock. All mail for him, for the diocese, or for the *Arkansas Churchman* should be sent to the new address. News items for Mrs. Walter G. McDonald, THE LIVING CHURCH correspondent from Arkansas, should also be sent to the new office address.

## DELAWARE

### Rev. Robert Hatch to Be Dean Of St. John's, Wilmington

The Rev. Robert M. Hatch, rector of St. John's Church at Arlington, Mass., accepted the deanship of the Cathedral Church of St. John, Wilmington, Del. Formal installation and public reception will be postponed until after Lent, although Mr. and Mrs. Hatch will be in residence at the deanery March 18th, when he will begin his duties at the Cathedral.

Mr. Hatch is chairman of the Youth Department of the diocese of Massachusetts, leader of the Concord Conference of Young People of the New England Province, and author of a number of publications issued by the Social Service Department of the diocese of Massachusetts.

## SAN JOAQUIN

### New Mission Started In Delano

A new mission has been started in Delano, Calif., in the district of San Joaquin. The clergy of the deanery will take services in rotation. A Woman's Club meets weekly, and plans are under way to establish a Church school.

Two additional new missions are being planned, one at Corcoran, and the other, under sponsorship of St. John's, Stockton, will be in a suburb of that city in a new defense housing area.

Fr. Tiedemann, OHC, has been holding a series of Schools of Prayer in various parishes and missions throughout San

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PENNSYLVANIA

Series of Seven Addresses on  
"The Christian and the Peace"

The Rev. E. Felix Kroman, rector of historic Christ Church in Philadelphia, announced that the Ivy League of the parish is sponsoring a series of addresses on the general theme. "The Christian and the Peace." The addresses, given on the second Sunday afternoon of each month at 4 P.M. in the church, began November 12th, when Dr. William W. Tomlinson, vice president of Temple University, spoke on "Education and the Peace." This series is for all citizens who, while recognizing the necessity of bringing Christian principles to bear in building the peace, realize that Christian ideals must be made concrete through education, economics, foreign trade, government, business, and the Church in such a way that veterans and civilians of all races and creeds can cooperate on an equal footing without bigotry or intolerance or inequality.

After the address in the church the audience will be invited to take part in a general period of questions and discussion in the Neighborhood House.

The public is cordially invited to attend.

Other speakers in the series are: *Economics and the Peace*, Dr. S. Howard Patterson, professor of Economics, University of Pennsylvania; *Foreign Trade and the Peace*, C. Robert Haines, assistant vice president, Corn Exchange National Bank & Trust Co.; *The Government and the Peace*, Earl G. Harrison, former U. S. immigration commissioner; *Employment and the Peace*, Dale Purves, vice president, Stetson Hat Company; *The Veteran and the Peace*, Robert V. Bolger, associate judge, Orphans Court; and *The Church and the Peace*, the Rev. O. Frederick Nolde, Lutheran Theological Seminary.

Congregation Honors Fr. Broburg

Fr. Philip Broburg, rector of the Church of St. Bartholomew, Wisconsin, Philadelphia, celebrated the 30th anniversary of his ordination to the priesthood on December 17th. Fr. Hursh of Emmanuel Church, Kensington, Philadelphia, preached the sermon at the Choral Eucharist. At the Eucharist, Fr. Broburg was served by his two sons, both of whom are divinity students preparing for the priesthood. The vestry and congregation presented Fr. Broburg with a purse.

ATLANTA

Bishop to Hold Seminar  
On Homiletics

Bishop Walker will hold a seminar on homiletics for the Atlanta clergy and any of the out of town clergy of the diocese who can attend on January 17th at the Bishop's House. This is a new venture and is eagerly anticipated by the clergy.

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Joaquin. The response is reported to be gratifying, and interest increased in missions, as Fr. Tiedemann told about his work among the Piute Indians in Nevada, and the need for help in working among Indians of this country.

San Joaquin Advent Church School Offering is to be used for the Church School by Mail, directed by Deaconess Ormerod.

OREGON

Dean of Juneau Cathedral

To Take Charge of Albany Church

The Very Rev. Charles E. Rice, for 23 years dean of Holy Trinity Cathedral in Juneau, Alaska, has taken up his residence in Albany, Ore. He has been asked by Bishop Dagwell of Oregon to take charge of the services at St. Peter's, Albany, which has been without a vicar since the Rev. Osmond S. Whiteside resigned a year ago to become an army chaplain. He will receive no salary for his services although he will occupy the residence provided by the church. St. Peter's is accumulating a building fund in the hope that a suitable church can be erected after the war.

UPPER S. C.

Diocese Purchases Student Center  
At Winthrop College

With great appreciation of what the Rev. and Mrs. W. P. Peyton have accomplished by building the student center at Winthrop College, Rock Hill, S. C., the diocese of Upper South Carolina has obtained permission from them to purchase the property for the continued use of Church students at Winthrop. Mr. Peyton has accepted a call to Arlington, Va., and moved from Rock Hill.

Because of genuine and devoted interest in Episcopal students attending Winthrop College, the Rev. and Mrs. Peyton had built from their private funds an attractive and useful student center located conveniently near the college. Holy Communion is celebrated in its chapel frequently, with breakfast following in the dining room. Many student meetings are held in the center.

This purchase has been accomplished by the trustees of the diocese with some funds that were available, and others that had to be borrowed and which will be raised later.

\$10,000 Gift

Major and Mrs. W. B. Moore of York have given to the Protestant Episcopal Society for the Advancement of Christianity in the diocese of Upper South Carolina \$10,000 to be used for the advance work in the diocese.

This money will be managed and disposed of, both as to principal and income, in the joint discretion of the president and treasurer of that organization.

# SCHOOLS

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# DEATHS

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

## William R. B. Turner, Priest

The Rev. William Reeves Barker Turner, retired, died suddenly December 26th in the Church Home and Hospital, Baltimore, where he had been taken that morning.

Funeral services, held at the Pro-Cathedral, Baltimore, December 29th, were conducted by Bishop Powell, Bishop Helfenstein, and the Rev. William Welton Shearer, rector of St. Timothy's Church, Catonsville, Md. Burial was in Cedar Hill Cemetery, Washington.

Mr. Turner was born in Mechanicsville, Md., on February 24, 1862. He was ordained deacon in 1890 and priest in 1898. Most of his ministry was spent in Maryland, his last parish being St. Paul's Parish, Frederick County, where he ministered from 1915 to 1930, when he retired.

Since retiring, Mr. Turner has been most generous in his response to the many calls to supply in vacant parishes or to assist his brother clergy.

He is survived by his wife and four daughters.

## William Hatton

William Hatton, senior warden of St. John's Church, Grand Haven, Mich., and one of that city's most distinguished citizens, died on December 10th at the age of 85. He gave Grand Haven its first hospital, and was active in all community and civic affairs as well as in his church. Bishop Whittemore and the Rev. Richard Allen Lewis, rector of St. John's Church, conducted the funeral service.

## Mrs. James Frederick Herrick

Christine Terhune Herrick, author, widow of James Frederick Herrick, New York newspaperman, died on December 2d in Washington, after a fall which resulted in a broken hip. She was 85 years old.

For the past 18 years Mrs. Herrick had resided in Washington and was a communicant of St. John's Church, Lafayette Square. She was an active member of the Woman's Auxiliary and, until her death, secretary of the parish Church Periodical Club. Her record of achievement was such that not only did the parish lead the diocese in this field, but, in consequence, Washington led in C.P.C. work among the 13 dioceses in the province of Washington. All this she accomplished entirely without assistance, though hampered by lameness, growing deafness, and approaching total blindness. Her brilliant mind, sparkling wit, and deep spirituality contributed to her charming personality.

Mrs. Herrick belonged to a distinguished literary family. Her parents were the Rev. and Mrs. Edward Payson Terhune, the latter well-known under the pen name of Marion Harland; her brother was the late Albert Payson Terhune, writer; and a sister, who survives, Mrs.

Virginia Terhune van der Water, is also an author. Besides books on home economics Mrs. Herrick published *The Letter of the Duke of Wellington to Miss J.* taken from the correspondence between the great British soldier and an otherwise anonymous lady.

Mrs. Herrick leaves two sons, Horace Terhune Herrick, director of the Northern Regional Research Laboratory of the Agriculture Department; and James Frederick Herrick, author, of New York City; also several grandchildren.

## Blair Lee

Former Senator Blair Lee, first United States Senator elected by popular vote, died Christmas night at Norwood, near Silver Spring, Md., at the home of his elder son, Lt. Col. E. Brooke Lee.

Born in Silver Spring, the home of his parents, Rear Admiral Samuel Phillip Lee and Elizabeth Blair Lee, Senator Lee was elected in 1913 to fill the vacancy caused by the death of Isidor Rayner.

He served in the United States Senate until 1917, having previously been a member of the Maryland Assembly for two terms.

Senator Lee was a delegate to the convention of the diocese of Washington and active in Church affairs until recent years.

## Mrs. Francis Porcher Lewis

Mrs. Francis Porcher Lewis, grandmother of the Rev. Cotesworth P. Lewis, canon of Trinity Cathedral, Little Rock, Ark., with whom she made her home, died December 22d after a few days' illness, at the age of 88. Funeral services were held at the Cathedral, December 23d by Bishop Mitchell of Arkansas, with burial in Little Rock.

Survivors include five grandsons in addition to Canon Lewis: Cmdr. Porter Lewis, USN; Lt. John Lewis, USNR; Frank P. Lewis, Houston, Tex.; Cadet Richard P. Lewis, Army Air Forces; Edmund B. Lewis, New York City; and three granddaughters: Mrs. Roger D. Burr, Little Rock, Ark.; and Misses Deborah and Catherine Lewis, New York City.

Her life was characterized by extreme religious devotion and knowledge, sparkling wit, and an indomitable will. She rallied the people of Coalburg, Ala., a suburb of Birmingham, and brought about the organization of St. Thomas' Mission there. Nothing but the most extreme illness of a member of her family ever prevented her attendance at church both on Sundays and holy days, and throughout her long life her devotion was an inspiration to the entire congregation.

## Morgan W. Price

Morgan W. Price, senior warden of All Saints Church, Winter Park, Fla., and one of the Church's most loyal and valuable laymen, died suddenly December

19th, in his 69th year. Funeral services were held in All Saints' Church, Winter Park, on December 22d, Bishop Wing officiating, assisted by the Rev. W. Keith Chidester, rector of the parish. The body was taken to Evanston, Ill., for interment on December 29th, with Bishop Randall, Suffragan of Chicago, officiating.

Mr. Price, a native of New York City, removed as a young man to Wisconsin, where he became a member of St. Matthew's Church, Kenosha, serving as a vestryman and superintendent of the Church school. Subsequently he removed to Evanston, where for many years he was on the vestry of St. Luke's Church. Upon retirement from business in 1937, he established his residence in Florida.

At the time of his death he was a mem-

ber of the executive board of the diocese of South Florida, of the diocesan Endowment Fund Corporation, and was treasurer of the Cathedral School for Girls, Orlando. He represented South Florida in the House of Deputies at the Kansas City General Convention, and at several meetings of the synod of the province of Sewanee.

He is survived by Mrs. Price and three sons, Prescott, Hobart, and Morgan W. jr.

**Lt. Col. Edwin Major Smith ☆**

The Rev. Franklin C. Smith, canon of St. Mark's Cathedral, Grand Rapids, Mich., received word December 20th that his son, Lt. Col. Edwin Major Smith, 34,

had been killed in action in Germany on December 13th. Colonel Smith is the second of Fr. Smith's sons to be killed in action his oldest brother, Franklin Campbell Smith jr., was killed in action in World War I.

Colonel Smith attended high school in Laramie, Wyo., where his father was serving as archdeacon of the diocese of Wyoming. He was graduated from the United States Military Academy at West Point and served on the faculty there. Since September, 1943, he had been overseas serving as a staff officer with the American command. He had been stationed in London and Paris until November 26th when his repeated requests for duty in the front lines brought him an assignment as battalion commander.

# Church Services near Colleges

**COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.**

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

**BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.**

Rev. H. Ross Greer, Rector  
Services: 8:30 & 11 A.M. Every Sunday  
Victory Service—4:30 P.M. Every First Sunday

**BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.**

Rev. Charles Townsend, D.D., Rector  
Sun.: 7:30, 8:30, 9:30, 11 A.M. & 5:00 P.M.  
Daily: 7:30 A.M. & 5:30 P.M.

**UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.**

Rev. Russell B. Staines, Rector  
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.;  
Canterbury Club, Sunday 6 P.M.

**UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.**

Rev. Gilbert Parker Prince  
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.;  
1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.:  
6:00 P.M.

**CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh**

Rev. Francis A. Cox, D.D.  
Sunday Services: 8 & 11 A.M., 7:30 P.M.

**COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City**

Rev. Stephen F. Bayne Jr. (in U. S. Navy)  
Rev. Otis R. Rice, Acting Chaplain  
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30  
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20  
A.M.

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.**

Rev. Frank S. Morehouse, Rector  
Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

**CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.**

Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.  
St. John's: Sun. at 8, 9:30, 11; Canterbury Club,  
Sun. at 5 P.M.

**HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.**

Rev. Frederic B. Kellogg, Chaplain  
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury  
Club 6:30 P.M.

**UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa**

Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 A.M.; Canterbury Club:  
4 P.M.  
Wednesdays: 7 & 10 A.M. H.C. in Chapel  
Holy Days as announced

**MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.**

Rev. Killian Stimpson, Rev. Carl E. Wilke  
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

**MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14**

Rev. Lloyd W. Clarke, Rector and Chaplain  
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

**UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska**

Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced

**N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.**

Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 & 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.



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AUSTIN, TEXAS

**UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.**

Rev. R. Emmet Gribbin, Jr.  
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M.  
Prayers & Organ Recital

**NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.**

Chaplain: Rev. Alan W. Watts  
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

**OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Chickasha, Calif.**

Rev. Samuel Sayre, Rector  
Sundays: 7:30 & 11 A.M. On the Campus, 1st &  
3d Sundays, 9 A.M. Canterbury Club

**OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.**

Rev. H. Laurence Chowins, Vicar  
Sunday Services: 8, 9, 9:45 & 11 A.M.

**SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.**

Rev. James S. Cox, Rector  
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

**SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.**

Rev. Richard Flagg Ayres, Rector  
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

**UNIVERSITY OF TEXAS—All Saints' Chapel and Bishop Gregg House, Austin, Tex.**

Rev. Joseph Harte, Chaplain  
Sun.: 8, 9:30, 11 & 6; Weekdays: Daily 12 N.,  
Wed. 10 A.M., Fri. 7 A.M.

**UNION COLLEGE—St. George's Church, Schenectady, N. Y.**

Rev. George F. Bambach, B.D., Rector  
Sun.: 8 & 11 A.M., 7:30 P.M.; Daily: M.P. 9:30  
A.M., E.P. 5 P.M.; Tues., Thurs., Holy Days:  
H.C. 10 A.M.

**WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York**

Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11:00 A.M.  
Holy Days and Fridays: 7:00 A.M.

**WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.**

Rev. A. G. Noble, D.D., Rector; J. F. Carter,  
D.D., Acting Rector  
Sun.: 8 & 10:35 A.M.

**UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.**

Rev. Francis J. Bloodgood, D.D., Rector; Curate,  
Rev. Gilbert H. Doane (in military service)  
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.  
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.;  
Saturday: 4:00-6:00 P.M. Confessions

**UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center**

Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.  
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.;  
7 A.M. on Wed. & Fri. Evening Prayer 5 P.M.  
daily

# CLASSIFIED

## ANNOUNCEMENTS

### Died

ENTERED into Rest, December 16, 1944, at Orlando, Florida, Miss Marian Scott Franklin, of Winter Park, formerly of Chillicothe, Ohio. She was the daughter of Commander Charles Love Franklin, U.S.N., and Sarah Bedinger Thacher. Service was conducted at All Saints' Church, Winter Park, by the rector, the Rev. Keith Chidester, with committal and interment in the family lot in Grandview Cemetery, Chillicothe, Ohio, on December 23, 1944.

### ALTAR BREAD

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# CHANGES

## Appointments Accepted

Axleroad, Rev. Benjamin F., Jr., curate of Holy Trinity Church, West Palm Beach, Fla., will become the Bishop's chaplain of Ascension Pro-Cathedral, Porto Alegre, Brazil, January 15th. Address: Caixa 22, Porto Alegre, R.G.S., Brazil. The Rev. Mr. Axleroad was ordained deacon June 22d in the Church of the Epiphany, Washington, by Bishop Davenport of Easton, retired, acting for the Bishop of South Florida. His ordination to the priesthood will probably take place in Southern Brazil.

Culleney, Rev. George, formerly canon of St. John's Cathedral, Albuquerque, N. Mex., became chaplain of St. Andrew's School, Middletown, Del., December 31st.

Dimmick, Rev. Arthur B., formerly rector of St. Paul's Church, Key West, Fla., became locum tenens of St. Mark's Church, Waterville, Me., December 24th. Address: 10 Center St., Waterville.

Drew, Rev. Frederick J., formerly rector of Trinity Church, Alliance, Ohio, became rector of Grace Church, Menominee, Mich., January 1st.

Hardy, Rev. Edward R., Jr., instructor at General Theological Seminary, New York City, will become associate professor of Church History at Berkeley Divinity School, New Haven, Conn., February 1st. Address: 46 Mansfield St., New Haven 11.

Holt, Rev. Harold G., formerly rector of St. Alban's Church, Cleveland Heights, Ohio, became rector of St. Jude's Church, Tiskilwa, Ill., effective January 1st. Address: St. Jude's rectory, Tiskilwa.

Horstman, Rev. A. Webster, rector of Varina Parish, Richmond, Va., will become rector of St. John's Church, Petersburg, Va., February 1st. Address: 842 West Washington St., Petersburg.

Ramsey, Rev. John Rathbone, priest in charge of St. Mark's Church, Mendham, N. J., will become assistant priest at St. Stephen's Church, Providence, R. I., February 1st. Address after January 15th: 114 George St., Providence 6.

Trapnell, Rev. Richard W., rector of St. Luke's, Seaford, Del., will become rector of St. Anne's, Middletown, Del., January 15th.

Womack, Rev. John Lee, formerly assistant rector of St. James' Church, Baton Rouge, La., became priest in charge of St. Alban's, Jackson, La., and St. Andrew's, Clinton, La., January 1st. In addition, he is now the first full-time chaplain employed at the East Louisiana State Hospital (for mental patients). Address: St. Alban's, Jackson.

## Military Service

Cochran, Rev. David R., rector of St. Paul's Church, Dowagiac, Mich., has accepted appointment as an army chaplain and is at Chaplains' School, Camp Devens, Mass.

Belliss, Chaplain F. C. Benson, USNR, now uses the forwarding address: c/o The Annie Wright Seminary, Tacoma 3, Wash.

## Resignations

Cleveland, Rev. Edmund J., rector of the Church of the Ascension, Fall River, Mass., since May 14, 1922, resigned January 1st because of impaired health. His address for the new few months will be Charles Town, Jefferson County, W. Va.

## Ordinations

### Priests

Albany—The Rev. William John Shane was ordained priest December 21st in the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. J. L. Whitcomb and the Very Rev. Howard S. Kennedy preached the sermon. The Rev. Mr. Shane is priest in charge of Grace Church, Greenville, N. Y., and adjacent parishes. Mr. Shane had served several years in the Methodist ministry.

Central New York—The Rev. George Carlton Stierwald was ordained priest December 17th in St. Paul's, Syracuse, N. Y., by Bishop Peabody of Central New York. He was presented by the Rev. Franklin P. Bennett and the Rev. A. T. Mollgen preached the sermon. The Rev. Mr. Stierwald continues as curate of St. Paul's, Syracuse, N. Y. Address: 310 Montgomery Street.

Maine—The Rev. Charles Jonathan Buck was ordained priest November 30th in the Cathedral of St. John the Divine, New York, by the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, acting for the Bishop of Maine. He was presented by the Rev. Joseph S. Minnis who also preached the sermon. The Rev. Mr. Buck continues as curate of the Chapel of the Intercession, Trinity Parish, New York.

Michigan—The Rev. Messrs. James C. Ellerhorst, Percy D. Jones, Edgar A. Lucas, and Sidney S. Rood were ordained to the priesthood December 18th by Bishop Creighton of Michigan in Mariners' Church, Detroit. The Rev. Mr. Ellerhorst was presented by the Rev. George F. Flick, deaf mute clergyman of Chicago, and the Rev. Mr. Johnson, jointly; the Rev. Mr. Jones by the Rev. Edward L. Williams; the Rev. Mr. Lucas by the Rev. Gordon Matthews; and the Rev. Mr. Rood by the Rev. David T. Davies. The Rev. Irwin C. Johnson, rector of St. John's, Detroit, preached the sermon. Fr. Ellerhorst, deaf mute clergyman, is in charge of deaf mute congregations in Detroit, Flint, Lansing, and Saginaw, Mich.; Fr. Jones is missionary in charge of St. Michael's, Lincoln Park, and Trinity Church, Belleville, Mich.; Fr. Lucas, formerly a captain in the Church Army, is assistant to the City Missioner; and Fr. Rood, is missionary in charge of St. Paul's, Gladwin, and Grace Church, Standish, Mich. The service was interpreted into the deaf mute sign language for the benefit of non-hearing members of the congregation who had come to see Fr. Ellerhorst ordained priest.

Milwaukee—The Rev. Robert Howell Schuman was ordained priest December 21st in All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee. He was presented by the Very Rev. Malcolm Maynard, dean of the Cathedral. The Rev. Mr. Schuman is curate of St. Clement's Church, Philadelphia.

Minnesota—The Rev. Messrs. Charles Thomas Gaskell, Hugh Franklin Hall, and Vernon Edward Johnson were ordained to the priesthood December 21st by Bishop Keeler of Minnesota in St. Mark's Cathedral, Minneapolis, Minn. The Rev. Mr. Gaskell was presented by the Rev. Glenn F. Lewis; the Rev. Mr. Hall by the Rev. Frederick D. Tyner; and the Rev. Mr. Johnson by the Rev. Monroe Bailie, Bishop Kemerer, Suffragan of Minnesota, preached the sermon. Fr. Gaskell is minister in charge of Holy Trinity Church, International Falls, and St. Peter's Church, Warroad, Minn. Address: International Falls. Fr. Hall is rector of Christ Memorial Church, Grand Rapids, and priest in charge of the Church of the Good Shepherd, Coleraine, Minn. Address: Grand Rapids. Fr. Johnson is minister in charge of the Church of the Good Shepherd, Windom, and Calvary Church, St. James, Minn. Address: Windom. Also participating in this ordination service were the Rev. William K. Boyle, Indian; the Rev. Melbourne R. Hogarth, Negro, and the Rev. Daisuke Kitagawa, Japanese.

Oregon—The Rev. L. Franklin Evenson was ordained priest December 21st by Bishop Dagwell of Oregon in Trinity Church, Portland, Ore. He was presented by his former rector, the Rev. George H. Swift, and the Rev. Lansing E. Kempton preached the sermon. The Rev. Mr. Evenson is curate of Trinity Church, Portland, Ore. Address: 147 N.W. 19th Street, Portland.

San Joaquin—The Rev. Gerwyn Morgan was ordained priest December 21st in St. Matthias', Oakdale, Calif., by Bishop Walters of San Joaquin. He was presented by the Rev. William McMurdo Brown and the Very Rev. James M. Malloch preached the sermon. The Rev. Mr. Morgan continues as vicar of St. Matthias' Mission, Oakdale, Calif. Address: 710 Second Ave., Oakdale.

The Rev. Norman Ellsworth Young was ordained priest December 20th in St. James' Church, Lindsay, Calif., by Bishop Walters of San Joaquin. He was presented by the Rev. Leo Maxwell Brown, and Bishop Sanford, retired, preached the sermon. The Rev. Mr. Young continues as vicar of St. James Mission, Lindsay, and St. John's, Tulare, Calif. Address: 201 Harvard St., Lindsay.

West Texas—The Rev. Henry Bernard Getz was ordained priest December 21st in St. Mark's, San Antonio, Tex., by Bishop Jones of West Texas. He was presented by the Rev. Thomas H. Wright, and the Rev. Benjamin Minifie preached the sermon. The Rev. Mr. Getz continues as one of the assistants at St. Mark's and has special charge of St. Stephen's Mission, San Antonio.



**Western Michigan**—The Rev. Louis Basso, Jr., was ordained priest October 18th by Bishop Whittemore in Grace Church, Traverse City, Mich. He was presented by the Rev. William A. Simms of Battle Creek, who also preached the sermon. The Rev. Mr. Basso is in charge of Grace Church, Traverse City.

The Rev. Edward McDowell Philipson was ordained priest October 22d by Bishop Whittemore of Western Michigan at St. Andrew's Church, Biz Rapids, Mich. He was presented by Canon Smith of St. Mark's Cathedral and Bishop Whittemore preached the sermon.

**Deacons**

**Harrisburg**—The Rev. Clifton Anthony Best (formerly a Baptist minister), Gilbert Drew Martin, Jr., and Russell Drayton Smith were ordained deacons December 26th by Bishop Heistand of Harrisburg in St. John's Church, Carlisle, Pa. Canon Paul S. Atkins, who preached the sermon, presented the Rev. Messrs. Best and Martin. The Rev. Mr. Smith was presented by the Rev. Harry D. Vieta. Mr. Best will continue his American missions work, going with the Canadian Branch of the Cowley Fathers in Ontario for training. Address: 1349 Sleepy Hollow Road, York, Pa. Mr. Martin will continue studying at the Philadelphia Divinity School. He is also assisting in

St. Luke's, Germantown, Pa., and at St. Mary's, Ardmore, Pa. Address: 409 S. 42d St., Philadelphia 4. Mr. Smith will go to Mt. Sinai, Long Island, N. Y., for training with the Order of St. Francis. Address: Mt. Sinai, Long Island, N. Y.

**Maryland**—George Stanley Schwind was ordained deacon January 1st by Bishop Powell of Maryland in the Chapel of the Guardian Angel, Baltimore. He was presented by the Rev. George J. G. Kromer and the Rev. Don Frank Fenn, preached the sermon. The Rev. Mr. Schwind is assistant at Emmanuel Parish, Cumberland, Md. Address: 29 Prospect Sq., Cumberland.

**Diocesan Positions**

Simpson, Rev. Thomas A., rector of All Saints' Church, Minot, N. Dak., has been elected secretary of the Council of the Missionary District of North Dakota, and also secretary (pro-tem) of the district.

**Lay Workers**

Gray, Charles W., declined renomination at the annual parish election, after 57 years service as vestryman and warden of Zion Church, Greene, N. Y. He was promptly made Senior Warden Emeritus and presented with a formal tribute of appreciation of his long, active, and helpful service.

Murdock, Eldred, who is a candidate for Holy Orders, is to become lay reader at Christ Church, Mandan, N. Dak., and St. Matthew's, Linton, N. Dak., effective February 1st. Address: 208 1st Ave. N.W., Mandan.

Wilson, Albert R., lay reader in charge of St. Sylvan's (Indian Mission), Dunseith, N. Dak., has resigned.

Paddock, Captain William, Church Army, will become missionary at St. Sylvan's (Indian Mission), Dunseith, N. Dak., February 1st. He will divide his time between the Indian Mission and other missions in the northern part of the State. Address: Dunseith, N. Dak.

**Corrections**

Stone, Rev. Morton C., is incorrectly listed in the 1945 Annual. 8 Ridge Road, Bronxville 8, N. Y., is his correct address.

The post office address of the Rev. John M. Nelson is incorrectly listed in South Glastonbury in the 1945 Annual. His correct address: 2628 Main St., Glastonbury, Conn.

In the L.C. issue of December 31st, the Rev. Winfield Post was said to have in his charge St. John the Baptist Mission, Elkhorn, Wis. Instead the mission is ministered to by the Rev. E. A. Batchelder, rector of Holy Communion Church, Lake Geneva, Wis.

CHURCH SERVICES



**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 & 11

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

St. George's Church, 4600 St. Charles Ave., New Orleans

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

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

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

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4 Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., Rector (on leave); Chaplains Corps, U. S. Navy  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12:12

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**NEW YORK—(Cont.)**

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector  
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

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

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.  
Sun.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

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

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

Rev. Arthur J. Rantz, Vicar  
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.  
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

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

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors  
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Tues. & Fri., 7:30 a.m., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.  
Daily: 7:30 a.m.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

**WESTERN NEW YORK**—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11 Daily 12, Tues. 7:30, Wed. 11

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