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



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Coming Mid-February

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By Daniel Jenkins

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Monastic Orders

TO THE EDITOR: The National Council, "in wisdom and understanding," is producing a series of pamphlets under the broad title *Vocations in the Church*. The first, now at hand, offers the invitation to youth of both the sexes, "The Church Calls You!"

Yet, good as these papers are, there seems to be a tragic omission. Nothing is said of *The Religious Life*, and a time when the Monastic Orders are in desperate need of vocations to a mission which they alone can fulfill. These Orders are in and of the Church. They ought to be praised rather than slighted. If the National Council is truly to represent the Church we must expect of it an adequate presentation of the claims of the Religious Life upon the men and women of the Faith. Let youth know the full range of the opportunities before it.

This is written in the strong hope that you will rise to your editorial privilege and responsibility in speaking strong, clear words that all may hear.

(Very Rev.) ERIC MONTIZAMBERT.
Laramie, Wyo.

Sane Leadership

TO THE EDITOR: We may well thank God for such a sane cry of leadership as that of Bishop Conkling at the Advent in Boston. (Thanks to you, incidentally, for publishing it.) It is especially timely right now, when the demand is increasingly vocal among Protestants, not of us, for a Christianity which is neither Papal in its insistence on outlawing from the brotherhood all those who are not of Rome, nor as heretical and sentimentally soft and intellectually moribund as most non-Romans have tended in this present century to become. With need for a free Catholicism being stressed by C. C. Morrison of the *Christian Century*, by Ralph Sockman, by Reinhold Niebuhr and his brother, by Lynn Harold Hough, by a vast number of others, non-Episcopal Protestants, what is required is aggressive restatement, to ourselves and to the world at large, of what is the true destiny of our communion.

There would seem to be only two possible reasons-for-being of the Episcopal Church, of the Anglican communion. One of these, disgraceful to us, is to be the Church for Protestants who are on the make and socially snooty. The second, honorable in the sight of God and men, is to be the propagating

center of a coming free Catholicism. I have been watching the Episcopal Church for 35 years as it tries to make up its mind, which of these two ends to pursue, and have seen most of the laity and most of the bishops ready to return the worse answer. The priests have mostly held to pursuit of the better destiny, but in our Church the priests have small voice.

I have seen during these three and a half decades the "Protestants" among us becoming more and more upper-class and more and more irritated at Catholics of any and every sort; I have seen the "Catholics" among us increasingly withdrawing from the brethren into a pious super-orthodoxy more exclusive and more ready to look-down-the-nose at Protestants than are most of the Roman Catholics that I meet. It has been pretty discouraging.

Is it any wonder that a multitude of people who have read Dr. Conkling's address have said, "At last! Thank God! Some sense!"

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

"The Faith and Modern Criticism"

TO THE EDITOR: May I express my keen gratitude for the articles by Fr. Cirlot? In succinct clarity, as in reverent frankness they seem to me wholly admirable and of high value. They are just what I have wanted more than once and failed to find, in dealing with bewildered young people, and I wish they might be reprinted in pamphlet form.

VIDA D. SCUDDER.

Wellesley, Mass.

Editor's Comment:

Miss Scudder's letter emboldens us to quote a price for reprints—a high one, because we recognize the fact that the series does not appeal to everybody. If advance orders for 1,000 copies are received we shall be able to publish the series on *The Faith and Modern Criticism* as a 12-page reprint, in original page size, at 25 cts. each for single copies, or 20 cts. each in quantities of 25 or more, plus postage. The articles seem to us to be immensely valuable for those who have keen, inquiring minds, and we hope that sufficient response will be forthcoming to make the reprinting possible.

Women Laymen

TO THE EDITOR: I was much interested in the editorial some weeks ago "Are Women Laymen?" and I hope that the day may come when women will be welcomed both to diocesan and national conventions. I was glad that at least one diocese, Missouri, gave women the right to sit in the diocesan convention, and here in Connecticut women can be elected members of the vestry, and have been so in some parishes. However, the constitution of the diocese of Connecticut rules that lay delegates to the annual convention shall be elected from the "male communicants."

I feel sure that many members of the House of Deputies feel that the meetings of the Woman's Auxiliary are a source of inspiration, and that the women could bring this inspiration to the house, as well as receive great benefits from its meetings. Perhaps it will come some day.

ELIZABETH P. ANDREWS.
Pomfret, Conn.

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The Living Church

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(On leave for service with U. S. Marine Corps)
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STRICTLY BUSINESS

THERE is bigotry everywhere. And I'm not willing to increase it, but this is worth repeating it you remember that children don't always quote their teachers correctly:

A woman in an Episcopal parish in northern New York, very fond of children, was in the habit of having them gather at her home afternoons for cookies. One day a little girl, her mouth full of crumbs, said: "Sister says you are a Protestant and a wicked woman and you won't go to heaven!" So the woman replied: "You mustn't come here any more, for the Sister would think it *dreadful* for you to eat my cookies." The little girl reached for another cookie, smiling: "Oh, but Sister didn't say anything about cookies."

* * *

ONE of our readers has a little nephew, Mac—a rugged, independent fellow, who really had to be tussled with the first time he was taken to church. He just didn't want to go in. But one day he went to church of his own accord and then asked to see the priest after service. "How old do I have to be to put out the candles?" he asked. He could do it right away if he could reach, and if not he could still carry a candle in the procession. So the next Sunday Mac carried a candle, and since then hadn't missed a service. "I love being in the choir," as he calls it. Mac at first went to church with his grandfather, since his parents were not Churchmen. Now his mother and father go with him, and his brother wants to sing in the choir.

* * *

CHRISTMAS was at its height. The presents lay all over the floor. Almost all were for my four-year-old Brian, and he was trying to walk among them without stepping on any, express his excitement, and take them all in with his eyes. He stopped in front of a box containing a cowboy outfit—hat, chaps, holster and gun, shirt, neckerchief, rope, and all the rest. This was the prize of them all. We waited for his exclamation. He picked up the shirt, then the chaps, and looked all through the box. Then: "What, no horse!"

* * *

IF YOU MISS frequent news items about the Milwaukee office in this column, please write there to complain. They never send me any.

Leon McConery

The Question Box



• *What do you think about the growing custom of ignoring Advent and beginning the celebration of the Nativity about the second Sunday in Advent? I don't mean in schools and stores. I mean in Episcopal churches.*

I think it is a very unfortunate breach of liturgical propriety, which can have serious results in destroying the balance and significance of the whole Christian year. Depriving Christmas of its penitential preparation cannot fail to lessen the impact of Christmas joy upon the mind and soul. Particularly, taking the Children's Christmas festival away from the traditional date (Holy Innocents) robs the children of their lesson that children have, recognized by Scripture and liturgy, a special share in both the joy and the pain of the Atonement. For the elders, neglect of the season results in the loss of the important teaching of the four Advent Sundays, the richest in devotional and teaching material of the whole round of liturgical scriptures. There ought to be a campaign for the restoration of Advent.

• *This question is too long to print, but it divides into two heads: (1) "Is not the Question Box in error and yielding to the modern tendency to weaken all discipline, in stating that there is not any Scriptural or ecclesiastical prohibition of the marriage of cousins?" (2) Did a certain (unnamed) prelate do right in making a congratulatory call on a man who had just married his father's widow?"*

(1) The questioner enforces his contention in this first matter by quoting Leviticus 18:6 "none of you shall approach to any that is near of kin to him," etc. If he had read the entire passage he would have found the words "near of kin" defined by a list of cases reading almost exactly like the normal Table of Kindred and Affinity, and making no mention of cousins. This is one of numerous cases where the laws of Church and state differ. During the Middle Ages marriage of cousins was forbidden by canon law even to the seventh degree, but was normally permitted under a dispensation. The present canon practically affirms the English Canon 99 of 1603, so we are not so very modern in our statement.

(2) Marriage with a stepmother is specifically forbidden in the Leviticus passage referred to, and in the canon law. So the call in question places the prelate who made it in the embarrassing position of appearing to countenance a union the Church declares void. But we have no right to assume that he was intentionally expressing a denial of the Church's teaching, or that every fact in the case is publicly known.

I agree with the writer's main contention, that the Church as a whole would prosper better if we took up our positions firmly, expressed them clearly, and defended them fearlessly.

A Church Leader
Looks Back Across
the Years

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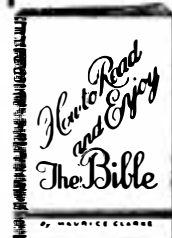
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FIRST SUNDAY AFTER EPIPHANY

GENERAL

EPISCOPATE

Younger Bishops to Meet January 30th

The program for the meeting of younger bishops which will be held January 30th, immediately preceding the meeting of the House of Bishops in Birmingham, Ala., was made up from suggestions received from the Bishops who will attend.

Bishop Tucker, who called the meeting, said that the suggestions he received fall under three general heads, and these will form the basis of the program. They are, the relationship of the bishop to the diocese; the relationship of the bishop to the community; and the relationship of the bishop to problems of the postwar world.

FINANCE

Diocese of Chicago Removes Million Dollar Debt

The million dollar debt which for the past 20 years has hung over the diocese of Chicago has been removed, Bishop Conkling announced in a letter to the clergy which is being read in all churches of the diocese January 7th.

Bishop Conkling has asked that after he reading of the letter the clergy and people offer together a *Te Deum* and other acts of thanksgiving and dedication. "Our faith in God and in our people has been justified," writes the Bishop. "Pledges and cash offerings are in hand sufficient to cover the remaining debt obligations of the diocese. The Church is released from the chains of debt. This is an achievement which calls for devout and joyous Thanksgiving. It also calls for deeper consecration to the greater tasks which lie ahead. We have proven equal to the task of removing the burden, may we also not fail to resolve to enter the gates of opportunity which are now open before us."

The Bishop's announcement, which means that all diocesan property and mission churches are free of debt, accompanies the news that the parishes and missions, since 1936, have paid off over \$500,000 of parochial indebtedness. Only nine parish churches of the diocese now have any capital debts and all of these are rapidly being reduced.

The first concentrated attempt to liquidate the long standing debt of the diocese was made in 1935, the centennial of the diocese of Chicago, when the late Bishop George Craig Stewart, at a meeting of 72 clergy and laymen, refused to

accept bankruptcy, and made plans to meet the diocesan obligations. Bishop Stewart's unceasing efforts from 1935 until his death in 1940 paved the way for the accomplishments of the past four years.

In June, 1941, three months after Bishop Conkling's consecration as the seventh bishop of the diocese, he called a special convention for the sole purpose of considering the debt. At this time representatives of nearly 100 parishes and missions accepted a plan presented by the late George W. Overton and commended by George W. Ranney and Edward L. Ryerson, jr., to raise \$400,000 toward the retirement of the debt, and to refinance the balance.

The campaign was launched in September, 1941, with Edward K. Welles as chairman and Robert F. Carr, sr., heading the special gifts committee. The goal was \$200,000 in special gifts and \$200,000 from parishes and missions. The campaign successfully achieved its goal and so much was received immediately in cash that \$329,000 was paid off on the capital debt during 1941-42. The entire campaign was carried on by volunteer workers and every dollar raised was applied on the debt itself.

During 1943 unsolicited gifts were received amounting to another \$100,000 with the result that the annual convention of the diocese last May approved plans for the removal of the balance of the debt and the final debt retirement campaign was launched.

Mr. Carr and Mr. Welles again assumed the leadership. With the assistance of Bishop Randall, Suffragan of Chicago, and Mr. Ryerson, who with others served

on the special gifts committee, the balance was reduced by October to \$140,000. Now with the receipt of \$80,000 in special gifts, most of them in cash, and \$60,000 given or pledged through the parishes and missions, the diocesan debt has been cleared.

Editor's Comment:

The whole Church rejoices in this magnificent achievement of the diocese of Chicago. With the crushing burden of debt removed, the diocese is well prepared to capitalize on its opportunities for service in the postwar period.

Missionary Society Buys \$770,500 In War Bonds of Sixth Loan

The Domestic and Foreign Missionary Society has bought \$770,500 in War Bonds of the Sixth Loan. At Church Missions House, 92 members of the staff bought \$3,925 in War Bonds. Many members who live out of New York City reported purchases through home community agencies, so that it is believed the Missions House organization shared in the Sixth War Loan practically 100%.

ARMED FORCES

Rev. Gordon Reese Serving in Honolulu

The Rev. Gordon Reese, who for the past three years has been executive secretary of the Army and Navy Commission of the diocese of Texas, has been loaned to the district of Honolulu for six months. Bishop Kennedy explains that Mr. Reese brings with him "a great wealth of experience, having ministered to our men and women in the service in many army camps and naval stations. He will be available to assist our clergy and congregations with their work and programs for service personnel. We are most grateful to our Army and Navy Commission for making it possible for us to have Mr. Reese with us."

President Signs Bill Creating Navy Chief of Chaplains

For the first time in its history, the United States Navy now has a Chief of Chaplains. The bill creating this new officer, who will have the rank of Rear Admiral, has been signed by President Roosevelt.

Under the new law, which took effect immediately after the President signed

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

Member of the Associated Church Press.

H. R. 1023, the new Naval Office of Chief of Chaplains will be in existence for the duration of the present war. However, proponents of the legislation now say they will press for an act that will make the position permanent.

42 Chaplains Killed in Battle; 110 Wounded in Action

Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the Army and Navy.

Three chaplains still are listed officially as "missing in action," while 43 are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

There were 9,825 chaplains in the Army, Navy, Marine Corps, and Coast Guard as of December 7, 1944, or more than four times as many as were in this branch of the services when the Japanese struck Pearl Harbor. Of these, 7,449 were in the Army and 2,376 were in the Navy, the latter including those chaplains administering to the needs of the Marines and the Coast Guardsmen.

Literally hundreds of chaplains have been awarded decorations in all branches of the service. About 500 medals have been awarded to chaplains, including the Distinguished Service Cross, Legion of Merit, Silver Star, the Soldiers' Medal, Purple Heart, and many others.

FEDERAL COUNCIL

Syrian Orthodox Church Withdraws

The Syrian Antiochian Orthodox Church has announced that, effective January 5th, it will withdraw from membership in the Federal Council of the Churches of Christ in America. The decision was conveyed in a letter to the executive committee of the Federal Council by Metropolitan Antony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and all North America.

Reason for the Orthodox Church's action, the letter stated, is "the possibility that membership in the Council might be thrown open to certain other religious organizations which do not regard belief in the divinity of Christ as a required article of Faith."

The Syrian Church first became a member of the Federal Council in December, 1938. Two other Orthodox Churches in this country are members: the Ukrainian Orthodox Church, which is under the jurisdiction of the Patriarch of Constantinople; and the Russian Orthodox Church, which was received into membership at the Council's biennial meeting at Pittsburgh in November.

Citing a newspaper report of last May that the Presbyterian General Assembly had "warned" the Federal Council to bar

from membership communions which do not recognize the divinity of Christ, Metropolitan Antony stated:

"It is surely obvious that no jurisdiction of the Orthodox Church can belong to any religious association in which it is even so much as imaginable that membership should be permitted to anybody who denies the divinity of Christ, or who regards such belief as even open to discussion."

Asserting that "this attitude puts me as an Orthodox Bishop in a position which is not merely extremely embarrassing, but actually impossible," Metropolitan Antony declared he was "forced to withdraw from the Council."

RACE RELATIONS

Detroit Area Churches Aid Inkster Church in Survey

★ A practical demonstration in teamwork ignoring the so-called "barriers" of racial differences was held December 3d when more than 60 volunteer workers, Negro and White, joined in a survey of the 850 houses comprising the area served by the Church in Inkster, Mich. The district visited is inhabited by Negro families, and the only Episcopal church there is St. Clement's, served by St. Cyprian's Church, Detroit, of which the Rev. Malcolm G. Dade is rector, with the assistance of Samuel Williams, lay reader, who works both for the War Emergency Commission of the diocese and the Detroit Episcopal City Mission.

The greatest number of "friendly visitors" came from St. Cyprian's, Detroit, followed closely by groups from St. Matthew's and St. Andrew's. There were also some from St. Paul's Cathedral, and other parishes which sent visitors were St. John's, All Saints', Mariners', St. John's, Wayne, and St. Luke's, Ypsilanti.

A 3 o'clock devotional service in St. Clement's Church opened the program. The instruction forms, the 30 visiting routes, and cards on which to record the desired information were then distributed. The instruction forms included directions as to how the visits were to be made, and a sample of what to say. The objective was not to proselytize, but to give a friendly Christian greeting; ascertain the church affiliation of the Inkster residents, so as to help the other churches; and provide a list of Episcopalians and unchurched persons to St. Clement's for a thorough follow-up.

In his message to the visitors, Bishop Creighton of Michigan, said, "This visitation is of supreme importance not only for St. Clement's, Inkster, but for the diocese of Michigan. This is the first time a group of Christian people as large as this has gathered to make a survey of a community in our diocese in the interest of religion. While hopeful that it will increase our own work in members and strength, our chief reason for this survey is an evangelistic effort on behalf of the Christian religion, and others may benefit as well as the Episcopal Church."

The visitors then started on their task. December 3d was a cold though clear day

and the visits took much longer than warmer weather would have required, since the visitors had to go indoors instead of conducting their visits at the doors. Gasoline shortages and enforced Sunday war work also kept some from serving who wanted to visit. A few white persons would not come because the district was inhabited by Negroes, and some of both races were backward because it was a "new" thing. The number asked to help was not large, because of the shortness of time available for the asking, and the percentage of acceptances to the invitation was, happily, large. Altogether, it was not a propitious time for a visitation at Inkster, and many felt sure that it could not be done.

However, at 6 P.M. when the visitors reassembled for supper, return of the information cards, fellowship, hymn-singing, and relating of interesting incidents occurring during the visits, every visitor expressed the joy and satisfaction of the visiting, although most had never engaged in such a thing before. For two hours the visitors told of heart-warming, humorous, sad, encouraging and discouraging experiences.

There were residents of years' standing who said this was the first time any Church person had ever called upon them. There was only one instance where the information as to Church affiliation was refused. There were requests for prayer, and urgings to stay and talk by those lonely and hungry for human companionship and sympathy. There were those who had never heard of an Episcopal church in Inkster, and said they would like to attend. There were requests for Baptism. Two newspaper editors asked for an account of the visitation to put in their papers. There were several instances where gambling and drinking were in progress, but in all but one, that activity stopped, the visitors were admitted, and courteous attention and response were given. The pleasure of the recipients of the visits, their courtesy and cooperation, were practically universal.

The enthusiasm of the visitors was particularly gratifying. They asked for another supper in a month or two for further fellowship and discussion of the visitation in the light of results and future program for St. Clement's. Since the visitation, a number who heard of the project have expressed a desire to serve if there be another such project on foot.

Of the 850 homes covered, 683 families were interviewed, with 167 not at home. The tabulation of the cards, one to a house, shows 297 Baptist families, 136 Methodist, 21 Seventh Day Adventists, 14 Roman Catholic, 78 Miscellaneous, 30 Episcopal, and 125 unchurched.

The committee responsible for the visitation consisted of Mr. Williams; Mrs. John C. Spaulding of the diocesan Woman's Auxiliary; A. Fletcher Plant, chairman of the Department of Missions; John Jackson of the Episcopal Laymen's Club; Major Roy J. Morton of the Department of Promotion; and the Rev. David R. Covell, superintendent of the Detroit Episcopal City Mission and chairman of the Department of Promotion.

INDIA

Fr. Shriver Resigns

The Rev. George Van B. Shriver, after 11 years of service under Bishop Azariah in the diocese of Dornakal, India, has resigned, to take effect January 1st, according to announcement by the Rev. Dr. James Thayer Addison of the Overseas Department of the National Council.

Dr. Addison said, "We share the regret of Bishop Azariah who has written, 'George Shriver has been a faithful priest and missionary. He has developed the work with wonderful energy and devotion.'"

Fr. Shriver went to India in 1933, the Church's only missionary there, and most of his work has been in the Singareni Colliery district. He visited regularly some 30 villages, traveling most of the time by bicycle.

Fr. Shriver has not as yet announced his plans for the future.

RUSSIA

Metropolitan Benjamin to Go To Moscow for Church Council

Metropolitan Benjamin, official representative of the Moscow Patriarchate in this country, has informed Religious News Service that he will leave shortly for Moscow to take part in the forthcoming All-Russian Church council summoned to elect a successor to the late Patriarch Sergius as head of the Russian Orthodox Church.

Metropolitan Benjamin is revisiting Moscow after an absence of 25 years. Russian-born, he was appointed in 1933 as Exarch, or deputy, for the Aleutian Islands and North America by the then Acting Patriarch Sergius. He will make the trip at the invitation of Metropolitan Alexei of Leningrad and Novgorod, Acting Patriarch. He will travel by steamer to Cairo, completing his journey by air to Teheran and thence to Moscow.

A similar invitation was conveyed through Metropolitan Benjamin to Archbishop Theophilus, Metropolitan of America and Canada, who represents other Russian Orthodox elements in the United States. Metropolitan Benjamin said that his mission has been largely to effect a reconciliation between the so-called Theophilites, who represent an estimated 80% of Russian Orthodox membership in America, and the Mother Church in Russia.

Decision on the Moscow invitation has been deferred by Archbishop Theophilus pending approval by his bishops, who are holding meetings in San Francisco and New York. A favorable decision, it is believed, would probably mark the most important step toward reunion with the Church in Moscow since the Russian Orthodox Church in North America was declared autonomous by the late Metropolitan Platon in 1933. In a letter issued that year, the Metropolitan proclaimed

the "impossibility" of any further connection with the "Communist-controlled" Moscow synod. However, the late Patriarch Sergius, after his election, was recognized by this group as Patriarch and prayers for him were included in the liturgy.

During Archbishop Benjamin's absence, his work will be carried on by Archbishop Adam (Phillipovsky), who is head of the Carpatho-Russian Orthodox in the Metropolitan's jurisdiction.

Sixty-three year-old Archbishop Adam, a native of Galicia, was only recently recognized by a decree of the Patriarchal Church. Formerly a supporter of the Theophilite group, the Archbishop had been suspended in 1939 by the late Patriarch Sergius, but has now been reinstated with full episcopal rights.

GREECE

New Regent Is One of Best-Loved Figures in Nation

Appointment of Metropolitan Damaskinos, Archbishop of Athens, as regent of Greece marks the first time since the establishment of Hellenic independence in 1830 that a leader of the Greek Orthodox Church has been chosen to fill a high political office.

Only one other Orthodox Churchman in modern Greek history has risen to political eminence. He was Bishop Theodoriscus, who took part in the Greek revolt against Turkey early in the 19th century, and was afterwards given a cabinet post.

One of the most powerful and best-loved figures in Greece today, Archbishop Damaskinos consistently defied German authorities. The calm, black-bearded prelate not only protested deportations of Greek workers and the execution of hostages, but on two occasions offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from the hostage system.

Shortly before the Germans withdrew from Athens, they announced they would shoot 50 hostages as a reprisal for sabotage. The victims were already selected when Archbishop Damaskinos, with 50 bishops and priests, went to the execution

place and offered their lives instead of the hostages. The Germans quickly decided it was "unnecessary" to carry out the planned execution.

In the spring of 1943, the Orthodox leader made another similar gesture in an attempt to save the lives of hostages, mostly family men. At that time he handed the German officials a list of persons they could shoot "without society suffering immeasurably from it." The list contained the names of Damaskinos and all the Athens clergy.

Thousands of Greeks, numerous British officers, and many Jews, are said to owe their lives to the Archbishop's intervention with the Germans. He supervised the work of helping and protecting the destitute people of Athens; more than 3,000 families whose menfolk were shot were being cared for by the Church at one time.

The Greek prelate had been in bad standing with the Germans since he refused, in November, 1942, to swear in the puppet regime of Premier Logothetopoulos, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony.

He was linked to the refusal of 600 Greek clergymen in the summer of 1943 to announce anti-Semitic decrees in their churches. The response of the Greek priests to an order by the German commander in Athens to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat Jews with justice, tenderness, and consideration.

SOCIAL ENTERPRISES

Before the liberation, the Archbishop was chairman of a committee called the "Council of Inspectors," which sponsored various social enterprises, including nurseries, food kitchens, medical clinics, and employment exchanges, all staffed by volunteer workers, in some 139 parishes.

Shortly before assuming the regency, Archbishop Damaskinos made it clear that his acceptance of the post would be dependent on his being permitted to exercise his powers in an unbiased fashion, unhampered by the demands of any warring faction or political party. He also made it evident that his role of supreme national leader in no way implies intrusion of the Church in state affairs.

The Archbishop's stand was foreshadowed several weeks ago when he issued a message banning all political activities by clergymen under his jurisdiction, and threatening ecclesiastical penalties against priests who interfered in public affairs.

NORWAY

Nazis Seize Sons of Imprisoned Primate

German occupation authorities have arrested Dag and Eivind Berggrav, two of the five sons of imprisoned Bishop Eivin Berggrav, Primate of the Norwegian State Lutheran Church, according to reports in Stockholm.

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The Year of the Lord

ONE OF the most difficult ideas for the Christian to assimilate is the fact that this is a world in which, through Christ, God is totally victorious. We call every year of our era, "The year of the Lord"; 1944 was God's year, though it was marked by world-wide bloodshed and strife and pain; 1945 will be God's year, though at its beginning great armies are locked in combat the end of which no sober commentator will predict. Are these things God's will?

The Old Testament was quite forthright in assigning catastrophe and calamity to the will of God. "Can there be evil in a city," said Amos, "and the Lord hath not done it?" The prophets with invariable unanimity interpreted every defeat of the people of God as a victory for God's righteousness. They asserted that God sent aggressors and plagues as a punishment for sin and apostasy.

This is not the whole of God's revelation about suffering. But it seems to us to be an authentic part of it, and a part which is too often ignored or even denied by those who call themselves Christians today. If God is all that the Christian revelation says He is, there is never a moment of history in which He is not in absolute control of every historical force. He is even in control of the actions of sinful men, bending them to His immutable purpose. Hitler is the helpless tool of the judgment of almighty God. Wherever the armies of aggressors go they are preparing the way of the Lord just as truly as, looking back over the historical perspective, we now see that the legions of Alexander and Cæsar did. The wilful human heart is able to resist God. But it is neither able to mar nor to hinder the working out of His will in the world.

So, the Christian declares with perfect confidence that every year of history is the year of the Lord.

In this new year of the Lord that lies before us, there will be a plentiful measure of blood and tears. But, as always, Christ stands with outstretched, nail-scarred hands ready to make every man who responds to him an agent in the dispensation of His healing grace. Out of the abundance of His

love He can and will take our imperfect offerings of fortitude and striving and unite them to His one perfect offering, filling up their imperfections and making them holy and acceptable unto God.

In this new year, every Christian is called to be, in union with Christ, both priest and victim. Every day of the year, in parishes throughout the world, Christians will kneel before the altar, offering themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice. Through Christ, God has made us co-workers in His labor of salvation.

What strange and tragic gifts we bring to the altar when we offer ourselves! We bring, like the wise men of Epiphany, the gold of our natural goodness, sadly tarnished by our sins; the incense of our prayers, fitfully rising through clouds of doubt and temptation; the myrrh of our suffering, diluted by self-pity and blindness. While with one hand we offer our gifts, with the other we try to hold them back. Our imperfections are very dear to us. We will give God some of ourselves, but not all. We send our young men to die in a cause that we believe to be acceptable to God. But at home we make a mockery of their sacrifice by contests for economic advantage, by laziness, by refusal to accept the sacrifice of sovereignty required for an orderly world.

This is the year of our Lord. He reigns triumphant throughout the universe. But at the door of our hearts He stands humbly knocking. Only within our hearts can there be resistance to His reign. If we open our hearts to Him, the victory of His kingdom will be complete and 1945 will be the year of the Lord within us. What greater consummation can we ask?

Paper

LARGER FAMILIES are a characteristic wartime phenomenon, and THE LIVING CHURCH FAMILY is no exception. As we commented in our December 24th issue, we were able to plan our 1944 paper consumption in such fashion as to absorb a 10% paper cut and still send THE LIVING CHURCH to more subscribers and even enlarge some issues.

However, we are starting 1945 with a paid circulation 13% higher than at the beginning of 1944. The usual decline after a General Convention year has been reversed; indeed, THE LIVING CHURCH FAMILY is now larger than it has been at any period covered by our records.

Many new members of THE FAMILY are in military service, at every American fighting front over the world. Others are fathers and mothers who have found at the altar a deeper contact through Christ with the men they have sent out in their country's service. Some are clergy who have only now become able to afford THE LIVING CHURCH. The letters we receive indicate that the magazine is filling an important place in their lives, and in the lives of many others of all sorts and conditions. We are certain that there are many more Churchmen and Churchwomen who need THE LIVING CHURCH, and we count on the present members of THE FAMILY to help introduce them to it.

This requires us to examine every possibility for eliminating waste in the production and distribution of the magazine.

The Collect

Second Sunday after Epiphany

January 14th

GOD GOVERNS all things. He who made heaven and earth did not set them going and leave them to their own devices. It requires faith to see that God does still govern. That faith, backed by the certainty that God is not willful or capricious, helps us realize that there are laws we can count on and put trust in. It is for us to learn God's ways and follow in them, lest we run counter to what He has ordained. That leads to disaster, physical and moral, with final separation from God, unless repentance bring us back to the right ways. While today's Collect is, for these days, an excellent prayer for the peace of the world, let us not forget that even a world war is but an incident in the sweep of events that lies open to God, and learn that at all times we should seek to be at peace with Him, even all the days of our life.



Somewhere in the Pacific.

DEAR FAMILY: Churchmen may well be proud of the splendid manner in which the majority of their chaplains are carrying on their work in combat zones throughout the world. Chaplains in forward areas have unique opportunities to be of service to their men in times of great crisis and strain. If the chaplain is "on the ball"—courageous, resourceful, and positive in his convictions and actions—he readily gains the respect and confidence of his men. If he is not "on the ball," because of his lack of one or more of these essential characteristics, his men are quick to recognize the fact and thereafter his influence among them is practically nil.

A good example of a chaplain who is definitely "on the ball" is one with whom I have been in contact on several occasions recently—Lt. Paul V. Thomson, chaplain of one of the regiments of the First Marine Division. In civilian life, Fr. Thomson was curate of Grace Church, Newark, N. J. As a Navy chaplain, he served for a time at the training center at Bainbridge, Md., but for the past six or eight months he has been out here with his present outfit. His regiment is a seasoned one, containing many veterans who have served and fought in the Pacific area ever since the Guadalcanal campaign in 1942, and the standards that they expect of their chaplains are high and exacting. I have no hesitation, after talking with many of these men, in saying that Chaplain Thomson measures up fully to their expectations.

At the overseas training base, Chaplain Thomson took upon himself the task of training his men spiritually, insofar as they were willing to cooperate, at the same time that they were being trained physically and mentally by their officers and non-coms. On Sundays he regularly held at least two services—an early celebration of Holy Communion, following faithfully the Book of Common Prayer, and later a Protestant service, adapted from Morning Prayer. In addition to a well-attended Bible class, he gave special instructions to both officers and enlisted men, preparing many of them for Baptism or Confirmation, or both. Since no bishop was available, men whom he judged "ready and desirous" of Confirmation were admitted to the Holy Communion. Those who so desired were also given a letter to present to any bishop, when an opportunity might arise, indicating that they were prepared to receive the sacrament of Confirmation.

Chaplain Thomson's first combat experience came in the assault on the rugged and fiercely-defended island of Peleliu. The day before D-day, he held a service of Holy Communion on shipboard, at which some 450 men made their communions. For not a few of these, this was to prove their preparation for

death or wounding on the beach or in the bitter fighting as the Marines advanced in the face of the enemy pillboxes and caves.

The chaplain's first night ashore was a grim one, spent in a fox-hole close to the beach and near an aid station where he could minister to casualties as opportunity might offer. His particular fox-hole was shared by a Roman Catholic chaplain and the two Marines who served as their assistants. There was no sleep for anyone that night, as the entire narrow beachhead was literally in the front lines. At one time, the two chaplains and their helpers were startled to see the muzzle of an enemy machine gun protrude above their hole. The four lay flat on their faces for protection from the muzzle blast, while the Jap gunner fired over their heads. Fortunately Marine rifle and machine gun fire finished the Jap before he became aware of the chaplains and their assistants almost underneath his weapon.

For the first week, Chaplain Thomson found it impossible to hold any services, except burials and impromptu prayers with the dying or with other individuals and small groups. By the following Sunday, however, he was able to make the rounds of the battalions of his regiment, holding several Communion services as close to the fighting line as security would permit. Perhaps these were the first Anglican services in the Palau Islands—these, and similar ones conducted by another Episcopal chaplain of the same division. Thereafter it was possible to conduct more regular services, as well as to minister to the wounded and dying, until his regiment was relieved and evacuated.

Before leaving Peleliu, Chaplain Thomson visited the cemetery, passing down the long rows of neat crosses. At the grave of each man from his regiment, whether Catholic, Protestant, or Jewish, or of no acknowledged faith, he paused to say an Our Father. Surely this last prayer for each individual was anything but "vain repetition."

Upon our return to base, it was my privilege to attend Chaplain Thomson's first celebration of Holy Communion, offered in thanksgiving for those who had returned safely and intercession for the sick and wounded of the regiment. Although it was an early service, and the service for Protestants was to follow later in the morning, the rustic chapel was nearly filled and some 60 or more men, from privates to field officers, reverently received the Blessed Sacrament.

That's the kind of chaplain of whom the Church at home may well be proud. Chaplain Thomson will not write his own story, and would be embarrassed if he knew I was doing so. But I have written it in spite of his modesty, because I feel it is a story that should be told—not as unique, but as typical of the fine work being done by hundreds of chaplains in the far-flung battle zones of the Pacific, Europe, and the Orient.

When somebody tells you a gloomy and complaining story of what's wrong with the Church, here is an encouraging counter-tale of what is glowingly right with the Church, in her ministry to men on the brink of the hell that is contemporary total war.

CLIFFORD P. MOREHOUSE.

Accordingly, we are sending out a letter to the many parishes receiving THE LIVING CHURCH under the bundle (consignment) plan, asking them to reduce their orders to the minimum necessary to meet parishioners' demands and to return any unsold copies as promptly as possible so that we may have them for back-number sales. We have not yet reached the point where we have to turn down new subscriptions. Indeed, Mrs. Mueller and her circulation department are proud of the fact that every order so far received has been filled without delay. But we are anxious that every copy of the magazine shall go to someone who wants it and can use it.

There just isn't enough paper for printing copies that aren't likely to be read.

THE LIVING CHURCH has always had a high "secondary circulation"—copies passed on to others by the original buyer. We hope that, where practical, readers are continuing to perform this service which makes one copy do the work of two or three—or even, as in one case reported to us, of a dozen. We hope also that readers are cooperating in their local scrap-paper drive to help forestall another threatened nationwide paper cut. Every scrap of paper you put into production will help.

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The Clue to Christianity

By the Rev. R. Emmet Gribbin, Jr.

Student Chaplain, Chapel of the Cross, Chapel Hill, N. C.

LAST week a departing graduate student donated 13 books to the Parish House Library. The number 13 seems to have some sinister significance as each of these books is a murder mystery. The mystery story form of novel is a sort of parable for us in the Christian Church. We should approach Christianity like good detectives. In a sense, as we shall see, we have St. John's authority for this.

Most good detective stories are written according to a standard formula. First, something happens. Usually a crime is committed, or at any rate something mysterious is done. Second, a detective is provided by the author. This detective is able to deduce the significance and meaning of what happened from the clues that he finds, and to act accordingly. The classic detective is of course Sherlock Holmes. The third ingredient of a detective story is one or more people like Dr. Watson. The Dr. Watsons see the same clues as the Sherlock Holmeses, but they do not understand them. They are misled by them.

A series of events once happened beginning when Herod, the half Jew, was on the throne in Jerusalem, and lasting until

¶ *Sermons don't often make good reading, but we think readers will agree that this one does. The author sent it to us after reading Fr. Peck's "Ourselves and Detective Tales" in the book number. It also provides an example of the fine work being done by college chaplains, of whom a partial list appears on page 13.*

about 33 years later when Pontius Pilate, as procurator, represented the Roman authority. These happenings are still brought to our attention, and we have one of two reactions. The Sherlock Holmes type of reaction is to come to an understanding of the clues and an appreciation of the significance of the happenings. "What think ye of Christ?" The Dr. Watson type of reaction fails to see what it all means, fails to attach proper importance to this or that clue, fails to keep a well-balanced view of the happenings, and so produces a distorted idea of their significance. I don't mean to be unnecessarily hard on the Dr. Watsons, but Christianity does not advance under the ægis of those who have ears and hear not, or eyes that see not.

The Bible is full of Sherlock Holmeses and Dr. Watsons. Many of the Jews saw the same things and heard the same words the disciples saw and heard (one of these was named Judas), but they did not understand. To use the Biblical phrase, "They beheld not His Glory." Not everyone understood the events. As St. John says, "The light shineth in darkness, and the darkness does not comprehend it." "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Some, however, did believe; some did understand the facts and clues. "And the Word was made flesh and dwelt among us, and we beheld his glory. . . ." Then in a later chapter, "This is the condemnation, that light is come into the world, and men love darkness rather than light."

St. John in these and many other passages draws the line between those who understand and therefore believe in Christ, and those who don't. Both groups look at the same facts. Both look at the same Christ. Yet one is "saved," to use the old term; that is, saved from a life of religious poverty and made rich in spiritual wealth. The other group continues on in its old living standard in the slum tenements of religion.

The detective story illustration is not a perfect analogy, and before it gets into difficulties, I will abandon it. Sherlock Holmes, Lord Peter Wimsey, Philo Vance, Father Brown, and all other great detectives are gifted with extraordinary

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powers of observation and deduction. To be a good Christian detective, that is, to understand the significance of the great event which is Christ, these powers of intellect are not required or even needed. Perhaps none of us could be good story book or police department detectives, but we can all be good Christians.

Remember a quotation from St. John, which I used a few minutes ago, "But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*" Well, here we are, back in the groove of a standard sermon subject. So far, I suppose this hasn't seemed like much of a sermon, but now at last I have arrived at what some might call the sermon part of my remarks. "But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*" In other words, the way to understand the clues about Christ, to know the truth about Him, is to have faith in Him, to trust in Him. This is the hardest thing for Christians who have been to college to understand. In collegiate studies we try to remain as objective as possible. We steel ourselves to analyze, dissect, to study abstract truth. This same method, when applied to Christianity, gives us perhaps an intellectual assent to Christian doctrine, but it cannot give us a religion for living.

A religion for the intellect may be neat, but unless it also becomes a religion for living, it is not really a religion, but a science. Robert Louis Stevenson said, "Science writes of the world with the cold finger of a starfish." We cannot write of religion with this same cold finger. If we do and stop with that, we shall not behold His glory, a glory full of grace and truth. The great minds of Christendom such as St. Paul, St. Augustine, down to the late Archbishop of Canterbury, show that intellectual brilliance and an intimate companionship and trust in God mix very well. If such a mixture were not possible, there would be no Christianity.

So again and again, from this and every other pulpit you will be exhorted to develop a real trust in Jesus Christ as a living personality—a trust or a faith in God who did the things recorded in the Bible and in history and who does the things he does in your life and mine. You and I will be exhorted, but if we refuse to do anything, to investigate the facts, to come into contact with this personality through prayer, the Bible, and the Church, if we have ears and hear not, the loss will be ours. On the other hand, many of us, as St. Paul says, because of our faith, "have peace with God through our Lord Jesus Christ." To use the evangelical phrase, some of us are "saved." Are you? That is a question that makes Episcopalians nervous. We harbor a delusion that all one has to do to be saved is be an Episcopalian. Maybe. According to the Bible, according to experience, yours and mine, and that of every man, it takes an intimate faith in Jesus Christ to save us from the pauper house of religion.

If Sherlock Holmes were talking on this subject, he would say, "Elementary, my dear Watson, the clue to the meaning of Christianity is found in the words you so often say, 'I believe in Jesus Christ.'"

"In Love and Charity With Your Neighbours"

What a lovely thought and resolution for the New Year! Do the words have a familiar ring to them, or have you said them so many times that you do them by rote? They are part of The Church's Liturgy, in which the priest makes it definite and clear that what this particular phrase, amongst others, sets forth, is a REQUIREMENT before any may take Holy Communion validly, which, made plainer, means, that if you are NOT in love and charity with your neighbor, any communion that you attempt to make, just ISN'T, that's all. Oh yes, we are perfectly clear and right and sound on this, and if we have any more rebuking letters from certain sources, trying to put us in our places, and to make us feel that we don't know what it is all about, then, perhaps, a little touch of stark publicity to some of these letters, which have NOT been in love and charity, will stop some of this insidious, HATEFUL, and terrifically UNCHARITABLE habit of writing nasty letters to, and about, those in The Church whose beliefs and practices do not agree with theirs, and of those who fly, so safely, into the print of forum columns, which so, so obviously welcome that sort of thing.

Nineteen hundred and forty-five is a new and portentous year. It will be full of problems all its own,—grave, depressing, heart-breaking, grief-torn, affecting thousands of homes and people, who will need the pure and undefiled religion of Jesus Christ, and it is a sorry picture to see some of our religious papers with their columns filled with quite nasty and unveiled attacks upon the worshipful practices and beliefs of those WITHIN THEIR OWN CHURCH, simply because they don't see eye to eye with them. Is that love and charity? We ask YOU. Invective invariably brings either drastic and combative return-fire, or else,

Christian restraint and silence, and much of the latter has been used. We keep thinking of the terrible confusion, disgust, and, shall we say, disillusionment, that is bound to arise, AND HAS ARISEN, in the minds and hearts of our men overseas, who are already writing home about it. For their sakes, for our Church's sake, for common decency's sake, and in order that we may VALIDLY come to Holy Communion, we call, definitely and flat-footedly, for a holiday of one year at least, from all the "ecclesiastical" invective that has become so rampant in both personal letters and the columns of church papers, and that those who fight so valiantly (?) for The Church by means of vitriolic and uncharitable pen-points, just quietly and decently desist, and let us all see, for one year at least, what love, and some frank, helpful conferences, and charity, and honest attempt to learn more of and understand the other man's position, will do for The Church. And all this goes, also, for those Episcopalians who may not write uncharitably, but who have thought and talked that way.

What a challenge for us all in 1944! But, oh what a joy to Our Lord it all will be, and how much happier we'll be, in thinking of our absent loved ones in The Service, going through hell fighting for us, while we here have been wasting valuable time in indulging in squabbling over matters which are of little interest either to God the Father, or the outside, unsaved world, and which are only a source of disgust to the critical world and those service men of ours, who will come back to us,—stern, questioning, and demanding to know what use we have made of our talents, while they have been overseas DOUBLING theirs for the sins of the world, including OURS!

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DIOCESAN

NEW YORK

Bishop Manning Recovering

Bishop Manning of New York, who has been in St. Luke's Hospital since December 7th, with a severe attack of lumbago, is making a good recovery. The Bishop's physician states that the illness is not very dangerous and that the Bishop is not seriously ill. The pain is severe, but the Bishop says nothing about it. He is cheerful and has a daily session with his secretary.

MAINE

Rev. Dudley Hughes Appointed Dean of St. Luke's, Portland

The Rev. William Dudley Foulke Hughes, rector of Grace Church, Hastings-on-the-Hudson, N. Y., since 1941, has been appointed senior canon and dean of the Cathedral of St. Luke in Portland, Me., to begin his new duties January 1, 1945. He succeeds the Very Rev. Powel Mills Dawley, who has been dean for two years and a half and has resigned to become professor of ecclesiastical history at General Theological Seminary.

Born in Richmond, Ind., in 1898, the son of the late Rev. Stanley Carnaghan Hughes, formerly rector of Trinity Church, Newport, R. I., and canon of St. John's Cathedral, Providence, the new dean is a graduate of St. George's School, Newport; Princeton University, and also has a bachelor degrees in arts and in literature from Oxford University, England, and master's degree in 1926. He has served as master of Salisbury School in Connecticut and as canon precentor of the Cathedral of St. John the Divine in New York City and headmaster of the Choir School on Cathedral Heights.

WEST MISSOURI

Cathedral Anniversary

Bishop Spencer of West Missouri celebrated the 50th anniversary of Grace and Holy Trinity Cathedral's first use as a church by holding Confirmation services for 15 persons in Kansas City, December 17th.

The Cathedral, built originally as Grace Church, was started in the panic year of 1893, as the result of an unusually generous Easter offering at Old Grace Church, Kansas City, Mo. Through the lean months that followed, the Rev. Cameron Mann managed to raise enough money to keep up building operations without going into debt. In 1917, the church was merged with Trinity Church and Bishop Spencer, then rector of Trinity, became rector of the merged churches, which became Grace and Holy Trinity Church.

In 1935 the congregation offered its building to the diocese of West Missouri, to be used without cost or financial con-

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sideration of any sort, as a Cathedral. The offer was accepted and that year Bishop Mann, brother of the rector under whose leadership the Cathedral was built, preached the dedicatory sermon. The Very Rev. Claude W. Sprouse, dean of the Cathedral, is rector of the parish of Grace and Holy Trinity Church.

IDAHO

District Gains New Parish

Attainment of parochial status by a mission congregation is of real importance

in the missionary district of Idaho, which has had but one since the district was divided in 1935. The Church of the Ascension, Twin Falls, has become self-supporting and has elected the Rev. E. Leslie Rolls, vicar for the last three years, as its first rector. He was instituted December 3d. By way of celebration, the parish has installed a new furnace in the church and a new stoker in the rectory.

The Rev. Mr. Rolls is secretary of the district and assistant secretary of the province of the Pacific. He is also head of the department of publicity and editor of the district paper.

WEST VIRGINIA

Publication for Servicemen

St. Paul's Salute to Its Men in Arms, monthly publication of the Williamson, W. Va., church, is entirely a layman's and laywoman's project. Full of parish and short personal news items, the paper is mimeographed on 8½ by 11 inch sheets. The seven-page Christmas number marked the 19th issue of the paper.

St. Paul's parish is perhaps unique in that it has more men in service than are left at home.

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.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, N. C.

Rev. Henry Nutt Parsley, Chaplain
Sunday Services (for civilians, Navy V12, and Army groups): Holy Communion 9 A.M.;
Chapel: Interdenominational Service 11 A.M.,
Chapel; Canterbury Club 6:45 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.

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, Los Angeles, 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 Chowin, 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.

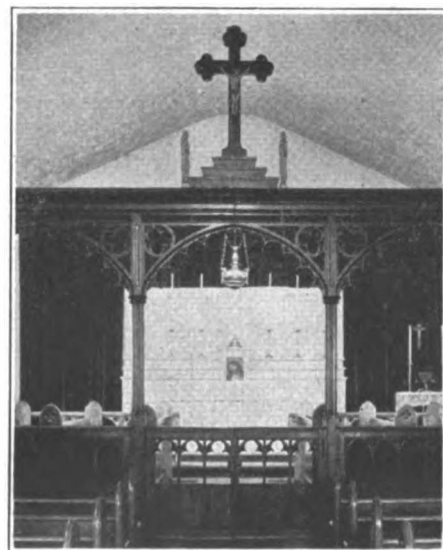
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector
Sun.: 8 & 10:35 A.M.

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



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LIBRARY OF ST. BEDE, 175 East 71st Street, New York 21, N. Y. Open Monday to Friday, inclusive, 2:00-5:30 P.M., and Tuesday evening, 7:30-9:30.

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POSITIONS WANTED

CLERGYMAN, married, eight years in parish work, desires work in private secondary school, headmaster ship, chaplaincy or teaching. Reply Box A-2928, The Living Church, Milwaukee 3, Wis.

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

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

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

DEATHS

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

Edward McCrady, Priest

Dr. Edward McCrady, retired head of the Philosophy Department of the University of Mississippi, died December 12th at his home in Oxford, Miss. Funeral services were conducted by Bishop Gray and the Rev. Charles S. Liles December 13th at the Episcopal church and the remains were taken to Sewanee, Tenn., for interment. Last rites at the grave were said by Dean Fleming James and Dr. George B. Myers.

Dr. McCrady was in his 76th year and had been ill for more than a year, confined to his home but doing a good deal of writing and was working on an addition to his long list of books and periodicals that touched on religion, science, physics and a wide variety of other subjects.

Born May 28, 1868 in Charleston, S. C., he was the son of Prof. John McCrady, noted Harvard and Sewanee educator, and Sarah Dismukes McCrady. He was married April 5, 1893, to Miss Mary Ormond Tucker of Jacksonville, Fla.

He received his education at the University of the South, Sewanee, Tenn. His Alma Mater honored him with the Doctor of Divinity degree in 1923.

He served as associate professor of philosophy at the University of Mississippi from 1929 to 1932 and as professor of philosophy and head of the department from 1932 until retiring in 1938 because of failing health.

Ordained to the priesthood in 1893, he served numerous churches in several states. He held pastorates in Abbeville, S. C.; Canton, Greenwood, and Oxford, Miss.; Hammond and Lake Providence, La. From 1928 until 1939 he was rector of St. Peter's Episcopal Church in Oxford.

His writings were very numerous. Some of the best known are, *Idealism and the New Physics, Reason and Revelation, and Creed of An Idealist*. He held membership in several societies including American Association for the Advancement of Science and the Victoria Institute, London.

Dr. McCrady is survived by his wife and seven children. The children are Mrs.

J. H. Peebles, Greenwood; Mrs. G. C. Gardner, Ocean Springs; Mrs. E. R. Chaney, Greenwood; Mrs. Duncan M. Gray, wife of the Bishop of Mississippi, Jackson; Dr. Edward McCrady jr., professor of biology, Sewanee, Tenn.; Mrs. R. C. Pierce, New Orleans; and John McCrady, the artist, New Orleans.

CHANGES

Appointments Accepted

Baxter, Rev. Robert L., formerly vicar of St. Luke's, Coeur d'Alene, Idaho, became rector of St. Michael's, Yakima, Wash., December 24th. Address: St. Michael's Rectory, Yakima.

Hosking, Rev. William, formerly assistant at St. Peter's, Plymouth, Pa., became rector of Trinity Church, Shamokin, Pa., January 1st. Address: 146 East Sunbury St., Shamokin.

Langley, Rev. O. Malcolm, rector of Emmanuel and Christ Churches, Pittsburgh, will become rector of St. Mark's, Tracy's Landing, Md., and St. James', Herring Creek, Md.

Miller, Rev. Howard B., formerly rector of Grace Church, Trenton, N. J., became rector of Holy Trinity Church, Collingswood, N. J., December 17th. Address: Holy Trinity Rectory, Haddon and Fern Avenues, Collingswood.

Pratt, Rev. Schuyler, superintendent of St. Andrew's Home for Boys, San Francisco, will become rector of the Church of Our Saviour, Mill Valley, Calif., December 15th. Address: 10 Old Mill Road, Mill Valley.

da Silva, Rev. Nathaniel Duval, formerly rector of Calvary Church, Santa Rita, Brazil, became rector of Ascension Church, Porto Alegre, Brazil, November 30th. The Rev. Mr. da Silva is the eldest son of the late Rev. Jose da Silva. He directs the printing establishment and is a member of the board of editors of the diocesan paper.

Stillwell, Rev. Frederick E., rector of St. Mark's Church, Aberdeen, S. Dak., will become rector of St. Paul's, Virginia, Minn., and priest in charge of St. John's, Eveleth, and St. Mary's, Tower, January 15th. New address: 806 Third Avenue South, Virginia, Minn.

Stutzer, Rev. Gerhard Charles, rector of St. Paul's, Salisbury, N. C., and priest in charge of St. Peter's Salisbury, and St. James', Kannapolis, will become rector of the Church of the Redeemer, Okmulgee, Okla., and priest in charge of Grace Church, Henryetta, Okla.

Thomas, Rev. Lloyd B., formerly vicar of St. James' Mission, Paso Robles, Calif., became vicar of St. Mark's Mission, Hood River, Ore., January 1st.

Urban, Rev. Joseph T., rector of the Church of the Advent, Cape May City, N. J., will become

THE EUCHARIST

WE BRING, O Lord, our bread of common day,
The tired body and the anguished mind,
Frustrations of the hour, the self-hewn cross,
The indecisions harder to be borne
Than any toil of any longest hour;
We bring the acrid wine of self-reproach,
And at Thy altars lift them up to Thee,
And lo, our bread, our bitter, bitter wine,
Become the Living Loaf, the Cup of Joy,
Thy Blood, Thy Body, shed and broken here.
The fleeting is caught up in the eternal
And time and timelessness are seen as one.

VIRGINIA E. HUNTINGTON,

Ordinations

Deacons

Albany—Tom Moss was ordained deacon December 19th in St. George's Church, Schenectady, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. G. F. Bambach and Bishop Oldham preached the sermon. The Rev. Mr. Moss who is now assistant at St. George's, Schenectady, was for some years a captain in the Church Army and served as lay assistant to the rector of St. George's while studying for the ministry.

Erie—Richard Harold Schoolmaster was ordained deacon December 17th by Bishop Wroth of Erie in the Church of the Ascension, Bradford, Pa. He was presented by the Rev. Henry Wiesbauer, and the Rev. Henry Sizer jr. preached the sermon. The Rev. Mr. Schoolmaster will complete his seminary preparations at the Virginia Seminary in January, and shortly thereafter will be a member of the staff of the Cathedral in St. Louis.

Long Island—Domenic Kenneth Ciannella was ordained deacon December 24th in St. John's Church, Far Rockaway, N. Y., by Bishop De Wolfe of Long Island. He was presented by the Rev. Francis G. Urbano and the Very Rev. Flem-

ing James preached the sermon. Address: 2251 Mott Ave., Far Rockaway, N. Y.

Montana—Harold Christopher Nichols was ordained deacon December 21st in St. Mark's Church, Anaconda, Mont., by Bishop Daniels of Montana. He was presented by the Rev. Norman L. Foote and the Rev. Thomas Ashworth preached the sermon. The Rev. Mr. Nichols is deacon in charge of St. Mark's, Anaconda. Address: Brentwood Apartments, Anaconda.

Marriages

Whitman, Rev. Robert S. S., was married to Miss Eleanor English on November 11th in St. Paul's Church, New Haven, Conn. New address: 153 Bartlett Ave., Pittsfield, Mass.

Corrections

Williams, Rev. E. Reginald, is incorrectly listed in the 1945 Annual at 72 East Monroe St., Chicago 5. It should be 76 East Monroe St., Chicago 3.

In the L.C. issue of December 24th, St. John's Military School, Salina, Kans., was said to have sponsored an essay contest on the monogamic family unit, instead of on the monogamic family unit as is correct.

priest in charge of the Church of the Good Shepherd, Lake Wales, Fla., January 14th.

Military Service

Green, Rev. Stephen W., formerly vicar of St. Andrew's Mission, Oakland, Calif., became a captain in the USMCR January 2d. Address: c/o Church Missions House, 281 Fourth Ave., New York.

Lawrence, Rev. A. Stratton, Jr., priest in charge of Christ Church, Walnut Cove, N. C., has been commissioned first lieutenant in the Army and is to report at Fort Devons, Mass., in January.

Resignations

Franklin, Rev. George DeH., vicar of the Church of the Macomb, Canton, Lewistown, and Bushnell, Ill., has resigned for reasons of health and at doctor's orders. He is returning to his home at 1514 N. Halifax Dr., Daytona Beach, Fla.

Changes of Address

Fletcher, Rev. Custis, jr., formerly rector of Ascension Church, Porto Alegre, Brazil, is on furlough in the United States. Address: Virginia Theological Seminary, Alexandria, Va.

CHURCH SERVICES



CHICAGO—Rt. Rev. Wallace E. Cushing, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Marchison 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 Flairy Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

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

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

MICHIGAN—Rt. Rev. Frank W. Crighton, 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 E. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday
Church of Heavenly Rest, 5th Ave. at 90th St., New York

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

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

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

NEW YORK—(Cont.)

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

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

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

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)
Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

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

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
St. John's Historic Church, 2600 Church Ave., Cleveland
Rev. Arthur J. Rantz, Vicar
Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop
St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Criot, 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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