

The Living Church

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

Statement of the Delegation to Germany

Page 8

The Reconversion of the Church

V. The Heart of the Unity Problem

Bishop Fenner

Page 9

This is a Day of Good Tidings

Frederick Ward Kates

Page 11

Twenty-Five Years of Church Statistics

Editorial

Page 12



BAPTISTRY

The beautiful and dignified Baptistry of Trinity Church, Menlo Park, California, is furnished with font and font-credence given to the church in memory of sons. The font-credence is of hand-carved walnut, and corresponds to other details of the church interior, giving the effect of unity and harmony.

THIS WEEK

At Christmastime, there is normally a let-up in Church news. But this Christmas the pressure of events continues unabated into the holiday season. Some of the big stories in this issue are the statement of the interchurch delegation to Germany, with Bishop Sherrill's exclusive Living Church interview; the negotiations between the Russian Church in America and the Patriarch's representative; plans of the Canadian Church for an advance fund; a report from our Old Catholic correspondent in Switzerland.

The Reconversion Series continues this week with a penetrating article by Bishop Fenner of Kansas on The Heart of the Unity Problem. Bishop Fenner has served on the Commission on Approaches to Unity since 1937, and has given much prayerful thought to the negotiations with the Presbyterians. In this article he neither speaks for nor argues with the Commission, but presents the problems which inevitably must be faced in any union between episcopal and non-episcopal Churches.

Happy New Year! As 1946 looms on the horizon, we foresee a prosperous, but busy, year for The Living Church. General Convention comes early in September, and we are already making plans for complete and impartial coverage such as the Family has learned to expect. In January, we shall publish one of many articles on the questions facing General Convention—"What About the Prayer Book?" by Bishop Parsons, chairman of the Standing Liturgical Commission. An article no one will want to miss is one by Fr. Palmer, SSJE, with the title, "I Hear That There Be Divisions," in which the phrase, "Mother Church" is given a new and captivating twist. We have several articles by Fr. William G. Peck, beloved of the Family for his skill as a winsome essayist as well as for his discerning social criticism.

"This Day is a Day of Good Tidings," says Fr. Kates in the article concluding 1945 in The Living Church. A journalistic son of a famous journalist, Fr. Kates sums up the message of 1945 and, we are confident, sets the keynote of 1946 for the Episcopal Church. God grant that the Church will not hold its peace in this day God has made for it, but will proclaim His good news of salvation throughout the world. To you and me and other laymen, this means (in part) dollars and cents. As Bob Jordan says, "January is the crucial month" for the Reconstruction and Advance Fund. You are supposed to give to the Fund just about five times as much as you ordinarily do for missions. Can you afford it?

PETER DAY.

LETTERS

New York City Missions

TO THE EDITOR: I read with much interest Cpl. Richard Larsen's letter on "Report from Germany" as contained in your issue of December 16th.

That which set me thinking more than anything else was, "The strain on trained Churchmen, who are used to Prayer Book services and Communion," and perhaps are deprived of it, or get it adulterated.

I was confined in Bellevue Hospital in the T.B. ward last winter for nearly four months. When I entered the hospital the thought came to me, "What if they don't have a priest as chaplain?" (True, I have my own parish priest.) I was not in the ward a half day before I was visited by that wonderful priest and chaplain, Fr. Ferris. At no time was I in want of spiritual aid; between Fr. Ferris and Fr. Freeman, I received the Blessed Sacrament twice weekly.

Palm Sunday Fr. Freeman baptized a patient, a boy of 12 years, for whom I was sponsor. The boy was since transferred to Sea View Sanatorium, Staten Island, and he told me, while visiting him, that he was receiving Church instructions.

This past month I was again sent to Bellevue Hospital, being critically ill. The thought again came to my mind about Communion. I was still in the emergency ward under oxygen when I saw Fr. Ferris approaching me. Very shortly thereafter, I received the Blessed Sacrament, was anointed, and again communicated the three following Sundays while confined in the hospital.

I don't believe our people realize the wonderful work that is being carried on by our priests in New York's municipal institutions under the guidance of the Episcopal City Missions Society, who are now asking for funds, (I believe the second time in its 115 years of existence).

My earnest prayer is that there will be a hearty response by our people of the New York diocese.

HENRY LIPPERT.

New York City.

A Larger Episcopate

TO THE EDITOR: I gave an attentive ear to Bishop Conkling's sermon at Bishop Barry's consecration. It was good to be able to read it in the July 8th issue of THE LIVING CHURCH. Then I read about the chaplains' complaint on Okinawa that there is no bishop to confirm. Why shouldn't this good thing—the episcopate—he brought within range of those soldiers? Or of the people in our parishes? There were bishops as chaplains in the last war. Am I right in recalling that Bishop Brent confirmed General Pershing in the field? I know he confirmed many in uniform. Why can't a chaplain be made a suffragan somewhere without the red tape? Or do we really want the episcopate on the level of the people as suggested by Bishop Conkling?

If he is a chief pastor, a bishop should have a small area to cover. There ought to be a bishop for every 25 churches, and that would only mean two visits a year. In this vast deanery in Northern New York we could keep a bishop busy with only ten parishes and as many missions. I think the hitch is not in the needed work but in the peculiar niche we have put our bishops.

There is one thing very episcopal about our Episcopal Church and that is episcopal overhead. To the church treasurer the episcopate means that expense we must pay or be on the outs with the diocese—or lose our vote at the convention—or both. I believe that the episcopate is of the *esse* of the

Church, but many a time I think it is considered a luxury tax. For instance, we cannot have a bishop in Northern New York because we cannot put up enough money. Years ago a young man wishing a lady's hand in marriage had to prove to her father that he could keep her in the style to which she was accustomed. We approach the matter of the episcopate the same way.

I think we have a distorted view of the episcopal office, which we inherit from the English Church where they are Lords and whatnot. Our bishops are not monarchial but constitutional in their office as chief pastors. Practically speaking a bishop with us has no more rights in his diocese than the moderator of a presbytery. We make too much of the temporalities of a bishop.

The head of a Lutheran synod continues as the pastor of his church and wears the same size head. His effectiveness is not hindered. And the Mormons have a bishop in every square block of Salt Lake City. The only way to cure our attitude toward the episcopate is to make a lot more into bishops.

At some time in his ministry every rector suffers from episcopitis, or the itch to be a bishop. I would cure it by making every archdeacon, rural dean and rector of a parish paying more than \$3500 on the red side of the envelope into a bishop. That would develop incentive in some quarters and relieve libido in others. If episcopacy is so good why not share it some more than we do?

Bishop Rhea makes a good point about parsons not staying long enough in small places to do much good. Episcopacy would be the cure for that, too. I once saw a High bishop from a small mid-West diocese dressed in what I was assured by a High friend was the choir dress of a Roman bishop. So in going out West one time I made it a point to stop in the small town which is the see city of this bishop. After much searching I found his pro-cathedral tucked away between a couple of houses. Ever since then I have had a great regard for the bishop of that diocese and have liked his get-up. Think of every small town parson dressed like one of these! He'd never leave town until he reached the age of 72.

Incidentally, a French Catholic bishop of an Eskimo diocese spends time here on the Quebec border occasionally. The only distinguishing feature about him is his black beard. His clothes are shiny and his heels run down. He talks very broken English and sits it out of an evening on the side street like other French Canadians. Nobody is bowled over by him, and he lifts his hat even to the Anglican that I am. I'll bet he gets about \$1500 cash, and I know he takes only two weeks' vacation every two years. Let the High bishops take note that glamour need not follow the office.

(Rev.) NORMAN B. GODFREY.

Massena, N. Y.

Charity and the Returning G.I.

TO THE EDITOR: The best advice in my opinion, in treating the returning G.I. was given by General Eisenhower. "For God's sake, don't psychoanalyze them. They are perfectly normal human beings; they have been through a lot. They want a pat on the back. They want to be told they are pretty good fellows, because they are."

To those asking a job, let us not recommend a psychoanalytic examination. And to those needing rehabilitation care before they can take on a job, let us be helpful friends on the road to recovery. In most cases, I am sure, one act of kindness will help them more

(Continued on page 20)

SUNDAY AFTER CHRISTMAS

GENERAL

UNITY

Reply to Pope's Appeal

"All Christians would agree with the Pope in his hope and prayer for the unity of the Christian Church," said Presiding Bishop Tucker in a telegraphed reply to an inquiry from the *Pathfinder*, weekly news review published in Washington. Bishop Tucker's message continued: "The branch of the Church which I represent, however, cannot agree in his expression of the terms upon which such unity can be achieved, namely, by absorption into the Roman Catholic Church."

The inquiry to Bishop Tucker was in connection with Pope Pius' appeal made on the occasion of the fourth centenary of the Council of Trent. It was an appeal to people of all faiths to become "one flock" with "one shepherd," the Roman Catholic attitude toward unity.

RECONSTRUCTION

Portfolio Issued for Fund

"January, 1946, is the crucial period of the Reconstruction and Advance Fund," is the special emphasis of a portfolio issued by the fund and now being distributed to clergy and other leaders.

The portfolio gives full information about all available literature, offers a detailed plan and time-table for its use, and shows step by step just what parishes need to do to bring the appeal of the fund before every member.

The helps explained include a poster, two mailing pieces, the interdenomina-

tional series of radio transcriptions devoted to postwar reconstruction and advance, and a special pledge card and envelopes. Parishes are urged to secure signed pledges covering a period of 25 weeks.

In addition to the promotional helps, a worship service has been prepared, "Declare His Honour," and Presiding Bishop Tucker has announced his intention to write a letter to be read to congregations during January.

The portfolio is devoted entirely to the congregational appeal to be made in most parishes in February, and favorable comments have been made wherever it has thus far been seen.

GERMANY

Bishop Sherrill Gives Report On Observations of Visit

By ELIZABETH MCCrackEN

Bishop Sherrill in a personal interview on December 19th gave a report of his own observations and analysis of the situation in Germany, based upon the visit made to that country by him with two other representatives of the Federal Council of Churches [L.C., December 9th]. He spoke of conditions in Germany and of the way problems are being met. First, however, he gave a brief resume of the itinerary of the delegation and the Church leaders seen, saying:

"Bishop Oxnam and I flew from Washington on the morning of Thanksgiving Day. We went to Bermuda and then to the Azores, where we were weather-bound for three days. We reached Paris on November 26th, in the evening. Most of the next day was spent in getting the necessary papers for travelers and in conference with Dr. Cavert [the Rev. Dr. Samuel McCrea Cavert], who is working with the World Council of Churches. Then we went to Frankfurt, where we saw Gen. John C. H. Lee, who showed us many kindnesses, and where the Rev. Dr. Fry joined us.

GERMAN ITINERARY

"Then, with the Rev. Stewart Herman, a Lutheran minister, we visited a meeting of the German Synod, where they were electing a bishop. Pastor Maas of a church in Heidelberg went with us. We met Bishop Wurm, president of EKID [Evangelical Kirche in Deutschland], which is a co-operating group of German Churches; and we saw Dr. Otto Asmusen, chancellor of EKID. After that, we

went on to Munich, and there we met Bishop Hans Meiser, of the Bavarian Lutheran Church, and Cardinal Faulhaber. Next we went to Nuremberg."

At this point, Bishop Sherrill paused, and said, "I will tell you about that later on." He then continued:

"Then we went to Hof, where we watched the refugees from Czechoslovakia, Silesia, and East Prussia coming in—I will tell you about them, later on. We returned to Frankfurt, and then went to Berlin. In Berlin, we saw Bishop Dibelius and visited the shelters in the railroad stations where the refugees were coming in. The next morning we had a conference with General Clay. Then we went back to Paris, and from there flew home, arriving on December 11th. Our trip took just two weeks and five days."

In reply to a question about the religious situation in Germany, Bishop Sherrill declared with enthusiasm:

"We went to a service in Frankfurt, conducted by Pastor Niemoeller. It was in a hall and the place was crowded to the doors with people standing and an overflow congregation outside. Afterwards, we went to the house of Niemoeller's sister-in-law and met Niemoeller and his wife, and talked with them. My feeling about the German Church is one of great encouragement. The attendance has increased under the fine leadership of the men who have been in concentration camps because of their protests against Nazism. These men have assumed the moral responsibility for what has happened in Germany. They affirm that the German people are responsible for allowing the growth of Nazism. Certain German youth protested against this statement of the German Church

Departments

BOOKS	14	EDUCATIONAL	19
DEATHS	17	FOREIGN	7
DIOCESAN	15	GENERAL	3
EDITORIAL	12	LETTERS	2

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The Living Church

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leaders, but a considerable group of young people wanted the statement to go much further. They thought the present stand of the leaders not sufficiently Christian.

"The German Church faces the problem of the destruction of church buildings. A more serious task than rebuilding is the complete de-nazification of the Church. That is pressing. The relation between the Church and state is difficult. Some of the older German people fear separation, but it must come. There is very little literature because of the destruction of printing facilities. The German Church people need Bibles and other religious reading. The German Church needs contact with outside Churches. The air is close; they need the fresh wind of outer contacts. This is coming through the World Council of Churches.

"It is difficult to be normal under such abnormal conditions as the German Church is now experiencing. It would be hardly fair to judge that Church in view of its great present problems. Our feeling was that the German Church was of vital importance in the entire picture of Germany. I wish that our military authorities realized more deeply the importance of the German Church and the complexity of its problems. De-nazification is not a simple problem. Some military authorities think it is proceeding too slowly. I feel confidence in the German Church leaders because they have shown their human courage and Christian fortitude in the concentration camps. The pastor of a large church in Berlin was taking us around the city. 'Hitler was right,' he suddenly said. 'What?' I exclaimed. 'Yes.- Hitler said, 'Give me ten years and you won't know Berlin.' Look about you, and see he was right.' Berlin is in a state of ruin not fully seen even in the most realistic news photographs.

"Pastor Niemoeller, of course, is the most dramatic figure. He looks better than he did when I saw him in April. Niemoeller has a magnificent voice and delivery. He speaks English fairly well. I am inclined to believe that the disturbing statements attributed to him have been taken out of their context. He will be one of the greatest forces for good in the reconstructed Church in Germany."

LIVING CONDITIONS

Bishop Sherrill's remark about the condition of Berlin led to a question about the living arrangements in Germany as a whole. He replied:

"The destruction is beyond description, so far as cities are concerned. There is a great variety of dilapidation between cities and rural places, and also between zones. The most complicating factor is the forced evacuation of from 8,000,000 to 10,000,000 men, women, and children from Czechoslovakia, Silesia, and East Prussia. Driven from their homes, without warning, put on cattle cars, coming in many other conveyances, or on foot, they are a tragic sight. They are out of food, looted, sick with diphtheria, typhoid fever, and other diseases. This vast throng is imposed upon a normal population of Germans; added millions, thousands of them little children or babies in arms. Many thou-



CLOTHES FOR EUROPE: 100 million garments, in addition to shoes and bedding, will be sought in the Victory Clothing Collection for overseas relief, to be held January 7th to 31st. As the clothes are gathered at depots, scenes such as this will become common when Churchwomen answer the appeal of such leaders as the Presiding Bishop and Bishop Bromley Oxnam, president of the Federal Council of Churches. As yet, clothing may not be sent to Germany.

sands are dying. These people are coming into destroyed cities.

"It is difficult to understand how civilized, Christian nations can force such a policy upon human beings, in winter, without advance preparation. In Berlin they are housed in old prisons, with no heat, no beds except straw. The fact that the Germans did similar or worse things to other peoples cannot justify this terrible procedure. It is heart-rending to see it and it is bound to breed hatred, for now and for the future. It is just plain inhumanity to man."

Bishop Sherrill paused at the end of this forceful comment. Then, in answer to question as to what was being done to relieve the refugees, he said:

"The American zone is being sent 500,000 tons of food. This means that the normal population and the 3,000,000 refugees also in that zone will get 1,550 calories daily. That is an inadequate diet, and ill-balanced, but there will not be starvation in the American zone as there will be elsewhere. The great need now is for clothing for the American zone. It is hoped that America will supply clothing for these people and for other peoples in Europe. There is no coal, and, even if there were, there are few heating appliances. The people are living in cellars. Nothing can be done about the heat problem. With winter here, there will be diphtheria, influenza, pneumonia. Warm clothing is the imperative need."

Bishop Sherrill touched on the military occupation of Germany, saying:

"Military occupation is a tremendously difficult problem. Security is essential. and in the interests of security thousands of Germans have been arrested. But unless

democratic processes of arrest and trial of these prisoners as individuals should be used, there is small likelihood that we can be effectual as exponents of the democratic way of life. One of the greatest mistakes that can be made is to regard all Germans as alike. There have been brutal Germans, acquiescent Germans, and Germans who have paid a great price for being neither brutal nor acquiescent. These upright Germans must be supported. They are our only hope for the future. Only on them can we hope to build a new Germany—which is essential to the peace of the world."

MATURE MEN FOR POLICING

When asked what he thought of the precautions to be taken against the return of German military power, Bishop Sherrill said emphatically:

"I thoroughly agree with the conviction that Germany must never be allowed to become able to wage another war. There must be no mistake made about that. But that mass repression gains no results. There must be a wise and understanding policy which can bring Germany into the family of nations. As soon as practicable, there should be civil administration of Germany. I think we should enlist a properly paid police force of mature men to police Germany. We wouldn't police New York City or Boston with 18-year-old boys. It is not good for the situation in Germany, nor for the 18-year-old boys, to have them trying to do this work, which belongs to experienced older men."

Finally, Bishop Sherrill spoke about the Nuremberg trials, to which General Lee arranged that he should be admitted. Bishop Sherrill spoke as one speaks of a

sight which his eyes could scarcely permit him to believe, saying:

"I kept pinching myself when I found myself actually looking at Goering and Hess and Von Ribbentrop and the others. I felt as if I were looking at characters out of folk tales of horror. They were wearing those ear-phones, through which they could hear immediately what was said. The ear-phones carry the testimony in five different languages. Goering and Hess and the others heard it in German, of course. The trials are conducted with great dignity and decorum. They make one realize that the German situation is not for weak sentimentality. That would be dangerous indeed. The wisest statesmanship is needed, with the most Christian understanding. In the long run, the policies we pursue in Germany will be the result of public opinion here at home."

Bishop Sherrill related a poignant personal experience in this connection, saying:

"I talked with an 11-year-old boy at the Czechoslovakia border. He was wearing an overcoat, with nothing under it. The boy was tragically underweight and weak from travel and hardship; I never saw a sadder sight. And I thought of our policies and remembered what General Clay said: 'Starvation has never been the policy of the United States.' These people must be fed, and clothed, and sheltered. They must be fully helped, in all the right ways."

ORTHODOX

American Bishops Decline Reunion With Patriarchate of Moscow

The American bishops of the Russian Orthodox Church prefer "a free, democratic, independent American Church" at least until they are convinced that the Church in Moscow is free of political domination, according to a statement they made in Chicago at the close of their consideration of the proposals presented by Archbishop Alexei.

The announcement was made by Metropolitan Theophilus, leader of the so-called dissident American Church, at a service in Holy Trinity Russian Cathedral. It postpones for almost two years the final decision on the acceptance or rejection of the jurisdiction of the Russian Patriarch.

The meetings of the ten American bishops covered four days. Archbishop Alexei, representing the Patriarch Alexei of Moscow, and Metropolitan Benjamin, Patriarchal Exarch in the Aleutian Islands and North America, were in Chicago during the council but attended it for only a discussion of about half an hour.

When asked by the bishops of the United States and Canada if the Moscow Patriarchate was dominated by the Soviet government, the Archbishop denied any such domination. The American bishops then requested that a full report be made in writing of the Church situation in Russia and that it be submitted to the next regular biennial meeting in 1947.

While in Chicago Archbishop Alexei, the first Russian Churchman to visit the United States in 30 years, officiated at the Russian Orthodox Church of St. George,

a pro-Moscow parish. He also addressed the Chicago interfaith committee of the American Society for Russian Relief. At this meeting he was questioned at some length by several of the one hundred who were present.

When asked if the Lutheran Church in Latvia will have religious freedom, he replied that any place incorporated in the Soviet Union has religious liberty and that if the Lutheran pastors were "good" they would be able to remain in the congregations; otherwise these congregations might come into the Russian Orthodox Church.

Neither Archbishop Alexei nor Metropolitan Benjamin was invited to attend the service at the cathedral when the statement of the American bishops was released. It is expected that the Archbishop will return shortly to Russia.

Orthodox-Anglican Fellowship Meets

The Orthodox and Anglican Fellowship held its first meeting of the season in St. Dumitru's Rumanian Orthodox Church, New York City, on December 3d. Fr. Hategan of St. Dumitru's sang Vespers, assisted by Nicholas Vansuch of St. Vladimir's Seminary as reader, and the choir of St. Dumitru's. The service was largely in English, except the hymns, which the choir sang in Rumanian. The president of the Fellowship, the Rev. Canon Edward N. West, presided at the meeting after Vespers, at which Bishop Irenei of Dalmatia read an interesting paper on "Orthodox Monasticism."

This paper had special reference to the Greek and Serbian Churches. Bishop Irenei said that, from their monks, the Orthodox have learned how "to live on earth in the sight of heaven"; and declared that their cultural services and spiritual lives will doubtless preserve the Church from anti-Christian forces in the future as they have in the past.

The night was cold and stormy, but there was a good attendance of both Anglicans and Orthodox. The ladies of St. Dumitru's served refreshments at the close of the meeting.

L. C. FAMILY

Philipp Fey Dies

THE LIVING CHURCH FAMILY lost one of its staunch members, Philipp A. Fey, Secretary of the Morehouse-Gorham Co., who died in Brooklyn early Saturday morning, December 22d, of a heart attack.

Born March 7, 1895, Mr. Fey became one of three owners of the Edwin S. Gorham Company, famous New York Church bookstore, and served the company as president from 1934 until 1938, when it merged with the Morehouse Publishing Company. For the past several years he served as secretary of the Morehouse-Gorham Company, as well as head of the bookstore.

Mr. Fey was a member of St. Ann's Parish in Brooklyn, and, a lover of music, sang as tenor soloist in the choir. In his position as bookstore head, he became

well known for his extensive knowledge of books, authors, and titles. Mr. Fey attended many Church conferences throughout the eastern United States as a representative of the company, and through these developed a wide circle of friends among young people.

His loss will be greatly felt by all who worked with him and knew him as a friend. He is survived by his wife, Alice, a brother, and a sister.

YOUNG PEOPLE

Plans for Interchurch Youth Week

Young people of the Episcopal Church will join with their fellow young people of other Churches in the sponsoring of Interchurch Youth Week, January 27th to February 3d. During this week young people of 40 communions will hold special services, survey their communities, conduct forums, and through many other projects and events, arouse the interest of their communities in the activities of Christian youth. Attention will be centered on the need for building Christian character.

Highlight of the youth week will be the awarding of eight scholarships. These awards will be presented to chosen young people of all denominations on the basis of Christian character and a written essay on the "Meaning of the Christian Faith in My Community." They are offered through the United Christian Youth Movement and are made possible by Alfred H. Avery, Malden, Mass. [L.C., December 16th.]

WORLD COUNCIL

Dates for Geneva Meetings Set

The Rev. Dr. Floyd Tomkins, associate secretary for America of the World Conference on Faith and Order Continuation Committee, and rector of St. John's Church, Washington, Conn., announces that dates for meetings of the Provisional Committee of the World Council of Churches have been set, and that the meeting will be held in Geneva.

On February 14th and 15th, Dr. Tomkins said, a meeting will be held of a special joint committee of the International Missionary Council and the Provisional Committee with regard to representation of the "Younger Churches" of the mission fields in the World Council.

From February 16th to 19th, the International Missionary Council will meet. On February 20th, there will be a meeting of the executive committee of the World Conference on Faith and Order, and February 21st to 23d will be devoted to a meeting of the Provisional Committee. The meetings will be held in the new headquarters building of the Provisional Committee in Geneva.

Dr. Tomkins explained that the Provisional Committee, authorized by the meeting of Church representatives at Utrecht in 1938, includes ten Americans, five each from the two movements, Life and Work, and Faith and Order, which will be united in the World Council. Of the ten, Bishop

Oldham of Albany, Dr. Tomkins, and Charles P. Taft are members of the Episcopal Church.

The Provisional Committee meeting is the first to be held since the war. During the war years the members have met in regional groups, the continental members in Switzerland; the British in England; and the Americans in New York; and by correspondence they have agreed upon the program of war work which has been carried out through the headquarters office in Geneva under the general secretary, Dr. W. A. Visser 't Hooft, and his staff. They have also set up the Department of Reconstruction and Interchurch Aid through which the Churches in America, Canada and Britain, Sweden, and Switzerland are already pouring their help into the hands of Church leaders in the devastated countries of Europe.

Now the Provisional Committee is to meet in order to press forward this urgent work, to restore fellowship with the Churches of enemy countries, and to plan for the first Assembly of the World Council of Churches. There are 31 members, representing some 20 national Churches out of the 92 which have voted to join the World Council.

SOCIAL ACTION

Fund Drive for Mission Society

"Only once before in its 115-year-old services has the Episcopal City Mission Society made a public appeal for funds. . . . At some point or other almost everyone in New York is sure to have come in touch with this mission and the good it does." These words in a New York Times editorial help push the drive for funds, set at \$1,000,000. The money will be used to relieve the strain of administering aid, with inadequate facilities and insufficient staff to dependent thousands regardless of race, creed, and color.

Never locking its door, St. Barnabas' House, built 80 years ago, now finds its rooms overflowing with homeless women and children. For \$421,000 a new building can be erected, and it will also serve as the headquarters for administration, the chaplain's quarters, parolee and immigration follow-up work, in addition to services for returning men and women in the armed forces.

Current plans for the use of the funds also include repairs and additions to Sarah Schermerhorn House in Milford, Conn., a year-round convalescent home for women and children.

The work of the mission is widespread. The mission's chaplains serve in 37 hospitals, penal institutions, and institutional homes. Mission workers, versed in languages and international law, help the newly arrived at Ellis Island. There are summer camps, and a family service to solve the problems of the distressed and to keep wavering homes intact.

On December 4th, Bishop Manning of New York gave a dinner at the Plaza Hotel in connection with the campaign. Governor Dewey of New York, who is a leading Churchman of the diocese of New York, made the principal address. He

declared that the "warm, friendly help of private, religiously supported charitable work can never be duplicated by the government; and that there can be no substitute for the helping hand of Church and neighbor."

STATISTICS

Church Membership Increases

Inclusive Church membership in the United States showed an increase of 32.8% during the 18-year period from 1926 to 1943-44, according to statistics compiled by the Department of Research and Education of the Federal Council of Churches.

The Census of Religious Bodies for 1926 reported 54,576,346 Church members, while figures for 1943-44 place the total at 72,493,669, representing 52.5% of the nation's population.

In the same interval, the number of members 13 years of age and over increased 33.4%, the number of religious bodies reporting, 20.8%; the number of local churches, 9.3%; and the estimated population, 17.9%.

Among the 13 largest religious bodies—those with a million and more members—the National Baptist Convention USA, Inc., and the National Baptist Convention of America reported the greatest gain, 99.4%.

In the 18-year period, the Southern Baptist Convention gained 60.8%; the United Lutheran Church, 39.2%; the Lutheran Missouri Synod, 30.4%; the Roman Catholic Church, 25.9%; the Disciples of Christ, 21.4%; the Northern Baptist Convention, 20.6%; the Episcopal Church, 19.8%; the Methodist Church, 19%; Jewish congregations, 13.7%; the Congregational Christian Churches, 8.1%; and the Presbyterian Church in the USA, 7.7%. [RNS]

MOTION PICTURES

Film Commission Elects

The Protestant Film Commission, recently incorporated interdenominational organization for the production and distribution of religious motion pictures, has elected Robert D. Jordan, director of Promotion, as a member of its administrative committee.

The election took place at a meeting of the board of directors held in New York December 18th.

RURAL LIFE

Christmas Cards Needed

¶ Save the Children Federation announces a way to make good use of old Christmas cards:

"Too bad to destroy such beautiful cards—but what can one do with them?" The Save the Children Federation can place the cards where good use will be made of them—in remote, rural schools where the federation carries on its service to underprivileged children, and where

attractive pictures are rarely seen. For some years the federation has received and distributed considerable quantities of cards, which have been utilized in many ways to the delight and cultural benefit of the children.

Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or enclose inside, and mail to Save the Children Workroom, 8 Washington Place, New York 3, N. Y. There the cards are assorted and forwarded to area centers for direct distribution.

Mobile Units for Migrants

To mark the completion of 25 years of Christian service to agricultural migrants through interdenominational cooperation, the committee on migrant work of the Home Missions Council of North America is making an appeal for contributions to a \$25,000 fund which will be used to purchase a fleet of trucks and trailers for an expanded program among these uprooted people.

The anniversary fund will provide for five mobile units, fully equipped and staffed to be used in carrying a religious and social ministry to more migrants living in small groups on farms in many sections of the country.

"The mobile fleet will permit us to expand our program of service to migrants, which is designed to help them enrich their lives by making available to them opportunities similar to those enjoyed by people in a settled community," declared Miss Edith E. Lowry, executive secretary of the Home Missions Council and director of migrant work.

RECONVERSION

Demobilization of CPS

The National Service Board for Religious Objectors has announced that it is prepared to answer inquiries regarding demobilization of men in Civilian Public Service.

Inquiries should be addressed to National Service Board for Religious Objectors, Box 1365, Washington 13, D. C.

FAMILY LIFE

Leaflet Gains Renown

The Christian Family was the title of a leaflet produced some time ago by the National Council's Division of Christian Education. It suggested the value of Christian relationships in the home, with short comment and interesting pictures.

The folder came to the attention of the Church of England in Canada, and permission was given to produce an edition there, under the Canadian imprint. Meantime 150,000 copies had been distributed through the National Council.

Latest adventure of the leaflet is that the Federal Council of Churches has asked and received permission to make an interdenominational edition for distribution through its channels.

CANADA

Church Plans Advance

Postwar plans for the Church of England in Canada include the conducting of an Anglican Advance Appeal for Rededication and Thank-Offering, which will begin on Epiphany, January 6, 1946. This appeal is expected to raise the spiritual tone of the Church to a higher level, and to place \$4,300,000 at the disposal of the General Synod for several purposes.

The Very Rev. R. H. Waterman, dean of Christ's Church Cathedral, Niagara, Ontario, near the conclusion of a Canada-wide tour, said, "The appeal places a four-fold challenge before our Canadian people: a challenge to thanksgiving, rededication, reënlistment, and self-sacrifice . . . the predominant tone of our appeal is a spiritual one."

The appeal will begin with a service of rededication throughout the Dominion, and will continue over a period of months and years, being sponsored by diocesan committees under the Dominion leadership of the Rt. Rev. A. L. Fleming, Bishop of the Arctic.

The financial aspect of the appeal will come to the fore during the week of May 12th to 19th, immediately following the first anniversary of victory in Europe. During that week the people will be asked to contribute, either in cash or three or four year pledges, an amount sufficient to oversubscribe the national objective.

Of all the causes benefiting from the appeal, the missionary field will benefit most, having \$1,400,000 earmarked for that purpose. Pensions of the clergy, religious education, social service, churches in Britain, churches in Europe, General Synod administrative expenses, and the extension of Church House, in Toronto, are also included in the drive.

The remainder of the total amount will be used in returning 20% of the total to the several dioceses for their own needs. In instances where dioceses oversubscribe their accepted share of the national objective, 75% of their oversubscription will be returned to them for their own needs.

OLD CATHOLICS

Reports of Church Conditions Received From War Areas

By the Rev. HUGO FLURY

With communications being restored between Switzerland and other European countries, the news of the Old Catholic Churches is received more frequently. Reports are in the main very bad. The damages are greater than was at first expected.

HOLLAND

In Holland some of the churches have been greatly damaged and one is completely destroyed. The destruction was worst for the parishes situated on the shore of the North Sea, where they were subjected to bombardment and air attacks. Through the

office of the World Council of Churches in Geneva an emergency church built of wood in Switzerland is being sent to Den Helder.

The bishops and members of this Church were united in the struggle against the Nazi oppressors. The weekly publication of the Church was suppressed for a time, but it is now again being circulated and is telling of the life of the parishes after the liberation.

Communion with the Church of England has never been interrupted. It has recently found expression in a Confirmation service by the Anglican Bishop of Dover in the Old Catholic church at the Hague, when the Old Catholic Bishop of Deventer assisted and addressed the congregation. The help sent from the Church of England and the Old Catholic Church of Switzerland was received with thanks.

During the war two new bishops were consecrated. Pastor Lagerway of St. Gertrud's Cathedral, Utrecht, has become Bishop of Deventer to succeed the late Bishop Berends. Pastor van der Oord of Amsterdam is the new Bishop of Haarlem, succeeding Bishop van Vlijmen, who has retired because of illness. All of these men are well known in the ecumenical movement. Bishop van Vlijmen has joined in the consecration of Anglican bishops on occasion.

GERMANY

The rural parishes of southern Germany near the Swiss border are the only ones which have been spared from damage in the war. The churches of the parishes in urban areas were destroyed and the members dispersed. Notwithstanding the destruction, attempts are being made to rebuild the churches and gather the dispersed. The relief committee of the Swiss Church has published a call for help for these churches, to follow the help extended to the Dutch churches. But it will be a very difficult task to relieve the reigning misery and then to rebuild the churches.

Dr. R. Keussen and his wife at Bonn lost their lives in the bombings. He was a well known philosopher and speaker at the Old Catholic international congresses. His most important book was a treatise on free will. He was one of the delegates to the Oxford Conference.

Bishop Erwin Kreuzer of Bonn was evacuated from that city and fell ill.

CZECHOSLOVAKIA

In Czechoslovakia the Old Catholics are for the most part Germans of the Sudeten-gau, and the churches were spared from destruction in the war. Now, however, the hatred of the Czechs against all that is German, whether Nazi or anti-Nazi, is directed against these Germans; the parishioners are now either scattered or are expecting expulsion. Only the older priests of anti-Nazi convictions are permitted to remain. The future of the Church here is very dark.

At the moment the Dutch and Swiss Old Catholic Churches are the only ones in Europe prepared to watch over the inter-

ests of the Old Catholics and to work for those interests. They are aware of the difficulties, for it is a dark and woeful situation, but the members already at work have the will to rebuild. What can be done by the churches which were not destroyed will be done.

ENGLAND

Funeral of Lord Lang

The funeral service for Lord Lang, former Archbishop of Canterbury, was held in Westminster Abbey on December 10th. The service was conducted by the dean of Westminster in the presence of the Prime Minister and other leaders of the government and of the Church. After the service, the coffin was taken to Canterbury Cathedral for another service and cremation.

JAPAN

Yank Paper Lauds Church Hospital

The *Pacific Stars and Stripes*, United States Army newspaper published in Tokyo, paid tribute in a lengthy article to St. Luke's International Medical Center, historic Episcopal hospital in Tokyo, now occupied by the Army's 42d General Hospital.

"It is without a question the finest hospital of its kind in the Far East," the servicemen's daily said.

St. Luke's is one of the few buildings left standing in the Kyobashi ward of devastated Tokyo. A seven-story building, crowned by an illuminated tower, its cream-colored walls visible for a mile in every direction, St. Luke's rises above the fire-swept ruins to make good the claim inscribed upon its cornerstone, "To the glory of God and the service of humanity." Services are held regularly in the awe-inspiring chapel of the hospital. Founded by the late Dr. Bolling Teusler and the Episcopal mission in Japan, St. Luke's has grown from a small cottage for ten patients to a large medical center including training facilities, research departments, nurses' quarters, a clinic, and modern hospital. St. Luke's can accommodate 1,000 patients. [RNS]

SOUTH AFRICA

War Memorials in Churches

The partly-built Cathedral of St. Albans in Pretoria, South Africa, is being completed as a peace memorial. To date only the chancel and sanctuary, designed by Sir Hubert Baker, have been finished.

In Capetown, a stained glass window will be installed in the north transept of St. George's Cathedral as a thanksgiving offering by the women of the Cape. It will be in recognition of the service and sacrifice of South African troops in the war and the safe return of many thousands of war prisoners. The window will depict the Holy Family in Egypt. [RNS]

Statement of the Delegation to Germany

Representing the Federal Council of Churches

Issued Upon Their Return to America December 10, 1945

I

UPON the request and recommendation of the Federal Council of the Churches of Christ in America, President Truman approved a proposal to send a delegation of American Churchmen representing united Protestantism to Germany. The purpose of the visitation was to seek to establish fellowship with, and to ascertain the present status of, the Churches in Germany; to discuss with Church leaders there, the matter of re-establishing relationships with the Churches in the United States, and the possibility of cooperation between the American Churches and the German Churches as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German Churches. On November 22, 1945, the Federal Council announced that the delegation would be composed of Bishop G. Bromley Oxnam of New York, president of the Federal Council of Churches, chairman; Bishop Sherrill of Massachusetts, chairman of the General Commission on Army and Navy Chaplains; and Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America and a member of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

The delegation proceeded at once to Germany and traveled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremberg, Hof, and Berlin. Among the military and Church leaders with whom they conferred were Generals J. T. McNarney, L. D. Clay, O. P. Echols, and B. L. Milburn; and Bishop Theophil Wurm, chairman of the Council of the Evangelical Church in Germany and Bishop of Wurttemberg; Pastor Martin Niemoeller, vice-chairman of the Council; Dr. Hans Asmussen, chancellor; Bishop Hans Neiser, Bishop of Bavaria; Bishop Otto Dibelius of Berlin; and Michael Cardinal Faulhaber of Munich. This delegation is fully aware of the history of this war, of the story of the concentration camps, and of the responsibility of the German leaders and people. Two of its members visited the European and Mediterranean theaters of war during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders, have been present in the thought of the delegation throughout its visitation. Yet, with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful, and in the long run, of a free Germany if we are to have a peaceful world, and above all, the very nature of the religion of Christ, demand a wise and understanding

approach to the people and more especially to the Churches of Germany.

II

The Protestant Churches in Germany, composing 60% of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution they suffered under the Nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German Church people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The Church is in process of solving difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the Churches of other lands.

III

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are apt to be misleading. There is more than one Germany: the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees, composed of perhaps 10,000,000 persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are the Russian, French, British, and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be shipped from the United States to Germany and made available in the American zone; thereby insuring for the German population there, and the anticipated 3,-

000,000 forced evacuees who will enter the American zone, a standard of 1,550 calories per day. Under these circumstances, there will be no need or opportunity for the Churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for Churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that UNRRA does not provide food or clothing for Germans.

IV

THE WORLD CHURCH AND THE GERMAN CHURCH

The Christian Church faces opportunity and responsibility in the situation confronting the German Church. It must reestablish fellowship with the new Church of Germany, and strengthen the democratic forces now leading the Church.

The Allied Military Government is charged with the difficult task of de-Nazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, cooperation will be forthcoming, and Europe saved from revolution and further war.

The Churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the Church must proclaim and practice those great principles of her Lord upon which enduring peace alone can rest and through which humanity may be saved.

Signed by: BISHOP G. BROMLEY OXNAM, president, the Federal Council of the Churches of Christ in America; BISHOP HENRY KNOX SHERRILL, chairman, the General Commission on Army and Navy Chaplains; DR. FRANKLIN CLARK FRY, president, United Lutheran Church in America.

CHURCH CALENDAR

December

30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

January

1. Circumcision. (Tuesday.)
6. The Epiphany.
13. First Sunday after the Epiphany.
20. Second Sunday after the Epiphany.
25. Conversion of St. Paul.
27. Third Sunday after the Epiphany.
31. (Thursday.)

The Reconversion of the Church

V. The Heart of the Unity Problem

By the Rev. Goodrich Robert Fenner, S.T.D.

Bishop of Kansas

THE UNITY of the Church and the reunion of the churches are two distinct problems. Unity is the first of those four "notes" of the Church described in the creeds as one, holy, Catholic, and Apostolic. While the "notes of the Church," may be hard to apply as a definitive test of any scheme looking toward reunion of the churches, they are at least, vivid descriptions of what the reunited Church ought to be. With all her varying traditions and customs, the Anglican Church has internal unity. She has one faith and one order; she recites the same creed and lives by the same sacraments, and she declares that in so doing she is fully united with the undivided Church of the early centuries.

The right of anyone to try to impose peculiar interpretation of these elements comprised in the spiritual and historical unity of the Church may be called into question, but to maintain that the Church herself does not have a definite teaching regarding them not only ignores what she sets forth in her Book of Common Prayer, but also those things that are clearly apparent in her tradition and experience. The Church has maintained a tradition about their fundamental importance and in every critical period of her history she has rushed forward to guard them with extreme care.

Moreover, if these elements were not so deeply ingrained in her life, her experience in seeking organic unity with non-episcopal churches would not be attended by such tremendous difficulties. The Anglican Church, whether it be in England, South India, Australia, or here in America, has never been able to set out on any venture looking towards unity that would divorce her from what she has been in history, and any attempt to begin otherwise would be to obliterate the one valid starting point she has in looking toward a genuine unity. The problem of reuniting of the churches would be greatly simplified therefore, if all negotiating groups could disregard those constant obtrusions of history into their deliberations—and this applies with as much force to non-episcopal as it does to episcopal churches.

What the churches have been is always fundamental in what the united church expects to become. The report of the Commission on Approaches to Unity to the General Convention of 1943 states the problem of history in these words: "Your Commission has envisaged a church spiritually greater and richer than either of the two bodies in separation; to which each will contribute all its heritage of faith and practice, and in which each will recognize that those things it regards as precious have been preserved. . . ."

To have a goal which envisages each church bringing to the common spiritual treasury of the united church its rich heritage of faith and practice is so winsome and compelling that the very splendor

of the ideal itself would seem to guarantee its accomplishment. It is when one leaves the lyricism of "heritage" and plunges into its cold realities that inescapable points of divergence make their appearance.

Heritage, for the Anglican Church, must be set forth in such terms as episcopacy, priesthood, sacraments, and the nature of the Church; when we do set them forth we find that the Church with which we happen to be having "conversations" has quite as definite ideas about its own faith and order—and about ours—as we have.

The inspiration for practically all our efforts toward reunion arises from the belief that the Anglican Church has many



BISHOP FENNER: "The nature of this ministry is inextricably bound up with the sacramental offering of the Church."

things in common with the faith of non-episcopal churches. One has only to sketch over "The Things Believed in Common" in the Concordat proposal of 1940 to see that the list is quite imposing as well as very heartening. Beyond these things believed in common however, are areas of belief in which there are things that we do not hold in common.

Because agreement upon them seems very difficult, these problems of differences can never be resolved if they are treated as minor matters or items open to question. A spiritually greater and richer united church cannot be achieved if the distinctive contribution of any one church is relegated to the background. The danger of a procedure that leaves certain doctrines as debatable questions lies in the fact that such doctrines will appear inevitably as of

less importance and less essential than those things upon which there is general agreement.

THE MINISTRY AND THE EUCHARIST

The Church is scarcely contributing to the enrichment of the faith of a united church unless she is able to bring to it her ministry in its completeness. A historic ministry, so changed that it may be synthesized with and accommodated to a non-episcopal conception of Holy Order, not only obscures but nullifies the best the Church has to offer. This is not to say that there are not values in non-episcopal ministries. They have values—and great ones—and we need them for the enrichment of our own, but in gladly accepting what they have to give we are not warranted in diminishing the significance of what we have to offer.

The problem of organic union as it relates to the ministry is sometimes oversimplified by the device of regarding the ministry or Holy Order as essentially a matter of polity or church government. In a measure it is true that Order and polity are closely related; but it is by far the less important aspect of the ministry. Basically, Order is a matter of doctrine and what the ministry is in polity and administration derives from what it is in the faith of the Church. If Order were merely a matter of polity, reconciliation between episcopal and non-episcopal churches could have been achieved long ago.

The ministry in the life of the Church is better understood when it is thought of primarily in relation to the sacramental nature of the Church. From the beginning the Church has believed that her highest activity is set forth in Eucharistic worship and that this offering is the act of the universal visible Church with its apostolic ministry. The nature of this ministry is inextricably bound up with the sacramental offering of the Church: an offering which she makes at an altar by a priest who has been ordained by a bishop.

Differing views of the ministry as between episcopal and non-episcopal churches is the point at which most unity negotiations break down. On the surface this appears to be a piece of ecclesiastical intransigence that is unworthy of the great cause at stake. If the ministry could be considered alone and in isolation from other factors, the difficulty might be gotten over more easily, but it is so closely integrated with the Church's central act of worship that one scarcely has meaning without the other.

The acceptance by any non-episcopal church of the historic ministry should be based on not only the acceptance of but a deeply felt need for Eucharistic worship. This is the great spiritual treasure which the Church has to offer in a united church, and once such an offering is recognized as fundamental, the ministry through which it

is mediated and of which it is a necessary part would be comprehended by it.

The ministry is doctrinal because it is essential to the very nature of the Church. To speak of the episcopate as "constitutional" or "functional" or even "historic" is to give descriptions of certain aspects of it, but it is not telling what it is in its spiritual character, or what we believe to be in its apostolic intention. Nor is it possible to equate or integrate it with the authority and governance that may be vested in a church council.

Again—authority and government are attributes of the episcopate, but they are derived from and are of lesser importance to what the episcopate is in its sacramental character. Unless the episcopate, in its sacramental character, is of the *esse* of the Church it is scarcely worth contending for. To regard it only as of the *bene esse* would be to withdraw it from a position of necessity in the sacramental nature of the Church. On this point, at least, unity would be a comparatively simple matter as it would take the episcopate out of its sacramental setting and restrict its consideration to a purely governmental context.

Similarly, the use of the word "presbyter" as applied indiscriminately to the ministries of both episcopal and non-episcopal churches sometimes causes confusion. The meaning of "presbyter" in the two types of churches is not identical. Whatever else we may take presbyter to mean, we know that among us basically it means "priest" and that we have no right to ask the ministry of a non-episcopal church to accept episcopal ordination without accepting also the doctrine of priesthood which such ordination implies.

VALIDITY

The question of validity occupies a much larger place in all discussions of unity than rightfully belongs to it. "Valid" means both legally and practically a standard recognized and regarded as sufficient and efficacious by the community. Every community has a standard and all officers functioning for the community are required to conform to it. Organized society has never been able to do without a fairly definite canon of validity. A valid ministry or a valid sacrament measures up to the standards and complies with the conditions of the church that makes the law.

One church does not have the right to say to another that its ministry or sacraments are not valid. If there were no divisions in the Church there would be only one standard of validity, but since she is divided into different communities each unit must of necessity be regarded as a separate society that sets up its own standards of validity for itself. The ministry and the sacraments are valid within that church and it is obvious that its rules as to what constitutes validity cannot be made to extend to another church.

The question of validity arises almost exclusively over the action of a minister of one communion seeking to transfer his allegiance to another. The Anglican Church requires episcopal ordination as a standard for her own ministry, but by so doing she does not impugn the ministry of another church by calling it invalid. Nor does she merit the imputation of uncharitableness and ungraciousness because she

The LIVING CHURCH ANNUAL

THE YEARBOOK OF THE EPISCOPAL CHURCH

1946

One Hundred and Sixteenth Year of American Church Almanac
Ninety-third Year of Churchman's Almanac
Sixty-fifth Year of Living Church Annual
Twenty-fifth Year of Complete Consolidation



MOREHOUSE-GORHAM CO.

14 East 41st Street
NEW YORK 17, N. Y.

LCA TITLE PAGE: *It shows in outline 116 years of Church almanacs; this year is the 25th of complete consolidation (see p. 12).*

has standards of doctrine and of the ministry that are at variance with another church. If a non-episcopal church wishes to accept ministers of Congregational, Presbyterian, or Episcopal ordination without reordination then she is simply exercising her fundamental right of setting up standards of validity for herself. For the Anglican Church, everything revolves around what we believe God the Holy Spirit, acting through the Church, conveys in ordination. We believe that it is His intention to confer grace not only for the prophetic and pastoral offices but also for the sacramental office of priesthood.

The most prominent consideration in all unity negotiations, therefore, should not be given first of all to the ministry, but to

doctrine—and more specifically, to doctrine as it relates to the sacramental nature of the Church. The doctrine of the ministry is embraced by the doctrine of the nature of the Church. Undoubtedly, the reason the greatest controversy rages around the ministry is due to the fact that by guarding the character of the ministry, the sacramental character of the Church is thereby ensured and protected.

THE TIME ELEMENT

When the time element is injected into any discussion of unity we are confronted—and oftentimes, rebuked—by the indomitable courage and the splendid devotion of those great leaders of the Church who have worked with a consuming zeal for

so many years for Christ's ideal of unity. Again and again they have climbed Pisgah's heights and from that eminence of spiritual insight they have turned and implored a laggard Church to face the risks and hardships that are involved in marching steadily forward in the direction that leads to a reunited Christendom. Perhaps a beginning made on a level lower than what the Church essentially is might be the road to unity. Perhaps a willingness to hold in suspension those things which we cannot now wholly agree upon is a warrantable method of proceeding toward the ultimate goal of a spiritually greater and richer church.

There are others, however, who have an awesome regard for the Church because they see it literally as the mystical body of Christ. They believe that God has made them trustees of the Church. They are stewards and their sense of stewardship will not permit them to act in any manner they construe as proprietary. They are sure that in asking for time they are only asking for the further opportunity for prayer and study to perform their work in the hearts and spirits

of men. A unity thus achieved, they are certain, would be the fruit of a spiritual growth that would be so evident and so strong that nothing could prevent it—nothing could destroy it. It would then be clearly God's will as it would be manifested in and spring out of the spiritually enlightened conscience of men.

In asking for time, moreover, they are quite certain in their own hearts that they are not temporizing conservatives or obtuse obstructionists, but on the contrary, they feel themselves so genuinely devoted to the cause of unity that they are not willing to risk failure by what they regard as premature or hasty action. For them, the essence of a unity that will endure is not to be found in temporary arrangements, accommodations, or compromises, but in something that has its roots in and grows out of one dominant spiritual principle.

That principle contemplates the union of all fellowships in totality; and to arrive at such an infinitely more difficult but far greater goal, the only clearly marked path they see to follow is the way of devoted study and unceasing prayer.

This is a Day of Good Tidings

By the Rev. Frederick Ward Kates

"We do not well: this day is a day of good tidings, and we hold our peace . . ."
(2 Kings 7:9).

YES, believe it or not, "This day is a day of good tidings," singularly inappropriate as this text may seem. Indeed, most of us probably think that these days are so far from being "a day of good tidings" that only an attitude of stoic fatalism is our defense against the shocks our daily newspaper and radio news-broadcasts bring.

But it is true: this is "a day of good tidings." Dismaying as the prospect for the future may be, there is something to set on the other side of the ledger which more than overbalances the actualities of contemporary history that confront and confound us, something in our Christian inheritance which, if once we understand it, and assess it at its true value, and give it its due weight in a consideration of our total present situation, can counterbalance our fears and make us more than conquerors even in this anxious time.

We would underline that proviso—if we really understand it. For we wonder if we people today do properly understand the full import and meaning of the few, simple assertions of the Christian creed and sense, even dimly, their radical and revolutionary implications.

Anent this question, some words of Miss Dorothy Sayers of England in a pamphlet entitled "Strong Meat" are noteworthy:

"It is startling to discover how many people there are who heartily dislike and despise Christianity without having the faintest notion what it is. If you tell them, they cannot believe you. I do not mean that they cannot believe the doctrine: that would be understandable, since it takes

some believing. I mean that they simply cannot believe that anything so interesting, so exciting and so dramatic can be the orthodox Creed of the Church."

I am sure these words are rightly said. If you and I are not vividly conscious of the romance—and the dynamic—of the basic doctrines of our Christian faith, if to us they seem dull and prosaic and uninteresting, it is simply because we have never grasped their meaning, never begun even faintly to envisage their consequences for ourselves, for the world, and for the predicament of mankind today.

Once these things are understood, the few, simple facts that are the foundation of the Christian creed—once we face and understand the significance of the astounding declaration that the same God who created this world actually lived in it as a perfect Man, lived our human life, died our death, and passed through the gate of death to live evermore—once we come to a recognition that nothing less than that is the kernel of the creed, the orthodox faith, of the Church; then we shall begin with a genuine thrill to realize what Christianity has got hold of, what a Christian lives by, is literally the most "interesting, exciting, and dramatic fact on the face of the earth, able to burn up all our fears and lowspiritedness and doubt and depression in a great flame of praise and gratitude to God."

"This day is a day of good tidings, and we hold our peace." I wonder if we hold our peace simply because we do not see how compelling a challenge it is for us, and for the whole Church, to proclaim the good tidings of Christianity.

The early Christians knew and preached one thing, and one thing only, and that thing was not a vague idea but a fact: the

fact of Jesus Christ and His Resurrection, the fact of Jesus Christ of Nazareth, truly the Son of God, born, crucified, and risen from the dead, and alive forevermore—in other words, God's victory over all the powers of evil, or, the discovery that if you crucify truth and justice, righteousness and love, and trample them beneath your feet, they will surely rise again the third day. The world today is weary of having systems and dreary ideologies preached at it. The early Christians preached a fact—Jesus Christ and His victory over all of the enemies of man. "This day is a day of good tidings, and we hold our peace." Why? oh why?

Just think for a moment of the story: that the God who created the universe and sways the stars should take to Himself a human body like our own and live our life on earth in every respect, not as disguised divinity but as true Man—this is, in truth, startling enough. But that God should be the object of ignorant men's jests and jibes; that God should pass down the valley of the shadow of death; that God should turn the cross into a throne; that having tasted death, He should then break the bonds of the grave and overcome man's last enemy by rising into new and more glorious life; that all this should be, not man's fanciful dream, but God's historic deed—who can measure the marvel and the magnificence of it? "This day is a day of good tidings, and we hold our peace." Why? oh why?

This story, only sketched, of course, in briefest outline, is the orthodox creed of the Church. Why are we not carried away with the splendor of it? Why do we not see that here, in it, is God's decisive and sufficient answer to the paralyzing doubts and baffling problems of the present age—this unconquerable Christ, this eternal pledge that love and justice and truth and righteousness are the only permanent and invincible realities on earth, and that those who defy them shall be ground to dust and that those who scourge them and spit upon them and crucify them shall yet be smitten dumb before the glory of their resurrection? In all truth, "This day is a day of good tidings, and we hold our peace." Why? oh why?

The early Christians did not hold their peace, and it is tragic that we, who are their lineal descendants, heirs of the incredibly wonderful good news, children of the same Resurrection, should lag so far behind them in conviction and enthusiasm. There is romance abundant in the Christian faith, and a dynamic which is an energy mightier than the newly-harnessed atomic, a dynamic which can, if unleashed, burn up all the dross of man's sin and unrighteousness and make this tired, battered, and bruised old world entirely new.

"Christianity even when watered down is hot enough to boil all modern society to rags," declared G. K. Chesterton, who knew the romance and the dynamic of orthodoxy. If "Christianity even when watered down" can do this, ponder what Christianity can do if known and believed and preached and lived in the full power of its now hardly-suspected potential strength.

In truth, "We do not well: this day is a day of good tidings, and we hold our peace."

Twenty-Five Years of Church Statistics

The Editorial of "The Living Church Annual" for 1946

THE TITLE PAGE to this edition of THE LIVING CHURCH ANNUAL tells an interesting story of Almanacs in the Episcopal Church. It shows, briefly, that 116 years ago there was first published the *American Church Almanac*. Ninety-three years ago there appeared for the first time *The Churchman's Almanac*. And 65 years ago THE LIVING CHURCH ANNUAL made its first appearance. Over the years the first two almanacs were finally combined with THE LIVING CHURCH ANNUAL and this 1946 edition is the 25th year of complete consolidation. Upon comparing the physical make-up of THE 1922 ANNUAL which was the first year of complete consolidation, with this 25th consolidated edition, we find that the number of text pages in 1946 is 572 whereas the 1922 volume had 571 pages, including the illustrations of newly consecrated bishops. On the basis of figures alone, this is an increase of only one page in the text material in THE ANNUAL, but actually there is more text matter in the 1946 edition owing to the somewhat larger page size used and also to the more condensed type and style in which the pages are set.

It is noteworthy, however, that the number of advertising pages has more than doubled in 25 years. Exclusive of any full page advertisements of the publishers of THE ANNUAL, Morehouse-Gorham Co., in both issues, there were forty-six pages of advertising in 1922 and ninety-six in 1946, plus eight pages of a very useful Classified Buyer's Guide and an Advertiser's Index, making a total of 106 advertising pages in 1946. Entirely aside from the financial aspect of the advertising, we sincerely feel that the advertisements add materially to the value of the ANNUAL because they provide a ready reference to clergy and laity for the information as to where all possible kinds of Church goods may be obtained.

At the same time, the financial aspect of the advertisements must not be overlooked. Costs of issuing THE LIVING CHURCH ANNUAL have increased radically over the years and if it were not for the advertising that is carried in THE ANNUAL the selling price would be more than double what it is today.

THE YEAR'S STATISTICS

IN COMMENTING upon the statistics this year, we shall present a comparison with the figures given in THE 1922 ANNUAL, thus showing the growth (or lack of growth) during the 25-year period.

The number of *Clergy* recorded this year in the Summary of Statistics is the largest on record, namely, 6,449. This is 438 more than in 1922 when there were 6,011.

Parishes and Missions have decreased since 1922 from 8,324 to 7,818, a drop of 506. The Church must be doing more intensive work, in fewer places, because though the number of parishes and missions has decreased, most other statistics show a growth over 25 years ago.

The *Ordinations of Deacons and Priests* have changed but slightly this year over last, there having been 181 Deacons and 209 Priests ordained during the year. (No figures for ordinations were recorded in THE 1922 ANNUAL. The record starts the following year.)

In 1922 there were 405 *Postulants* recorded whereas this year we have 719, an increase of 314. The year 1922 showed 344 *Candidates for Orders*; this year we have 229.

Lay Readers have increased by 1,104, there being 3,263 listed in 1922 as against 4,367 this year.

The figures for *Baptisms* show very good increases. In THE 1922 ANNUAL we recorded 55,270 Infant Baptisms, 10,911 Adult Baptisms, and 6,065 which were "not specified" as to Infants or Adults—a total of 72,246 Baptisms. This year we list the largest total number of Baptisms in the history of the Church, 86,410, which is divided 72,377 Infants and 14,033 Adults. Also, for the first time in history we have a complete record and do not have to list any "not specified"!

The *Confirmations* reported in 1922 were 61,881 compared with 68,868 this year. Incidentally, this latter figure is 5,109 over the preceding year, being the first increase in Confirmations over the previous year since 1940.

The number of *Marriages* twenty-five years ago was 33,588 as against 31,597 reported this year. *Burials* were 49,356 compared with 54,650 recorded this year.

Church School Teachers were listed in 1922 as 48,970; this year we have 46,336. *Church School Scholars* were given in 1922 as 444,242, compared with 394,456 this year. We are pleased to note, however, that this number of 394,456 Scholars represents an increase over the previous year of 6,475, this being the first time in seven years that there has been an increase shown instead of a decrease.

Contributions recorded in 1922 were \$34,873,221.20, and this must be compared with the all-time high reported this year of \$46,170,035.30. This latter figure is an increase of

SUMMARY OF STATISTICS FOR 1945

AS COMPARED WITH THOSE OF 1944

INCLUDING THE UNITED STATES AND OVERSEAS MISSIONS

	Reported in 1945	Reported in 1944	Increase or Decrease	Percent of Increase or Decrease
Clergy	6,449	6,412	37	.58
Parishes and Missions	7,818	7,894	-76	-.96
Ordinations—Deacons	181	190	-9	-4.74
Ordinations—Priests	209	189	20	10.58
Candidates for Orders	229	283	-54	-19.08
Postulants	719	674	45	6.68
Lay Readers	4,367	4,385	-18	-.41
Baptisms—Infants	72,377	68,957	3,420	4.96
Baptisms—Adults	14,033	12,387	1,646	13.29
Baptisms—Total	86,410	83,848	2,562	3.06
Confirmations	68,868	63,759	5,109	8.01
Church Members (Baptized Persons)	2,269,962	2,227,524	42,438	1.91
Communicants	1,568,152	1,540,784	27,368	1.78
Marriages	31,597	34,816	-3,219	-9.25
Burials	54,650	55,086	-436	-.79
Church Schools—Teachers	46,336	46,254	82	.18
Church Schools—Scholars	394,456	387,981	6,475	1.67
Total Receipts	\$46,170,035.30	\$39,118,005.97	\$7,052,029.33	18.03

\$7,052,029.33 over the previous year but is \$164,542.78 more than the 1929 peak of \$46,005,492.52.

No figures are available for 1922 for *Church Membership* (Total Baptized Persons in the Church). The number reported in this ANNUAL is 2,269,962, an increase of 42,438 over the previous year.

IT HAS always been felt that the real index or indication of growth of the Episcopal Church is the number of *Communicants* shown each year by the dioceses and *missionary districts* (the latter are printed in *italics* throughout this analysis).

The Church as a whole shows a net increase of 1.78% in the number of communicants for 1946 over the preceding year, there being 1,568,152 recorded, a gain of 27,368. This compares with 1,104,029 listed in 1922, or a net increase of 464,123 in twenty-five years.

The domestic dioceses and *districts* showing more than 5% increase in communicants are the following: *Honolulu* 13.26%, *Arizona* 11.06%, *Olympia* 9.00%, *Oregon* 8.33%, *Idaho* 8.16%, *San Joaquin* 7.91%, *Springfield* 6.94%, *South Florida* 6.44%, *Los Angeles* 6.42%, *Maryland* 6.00%, *Delaware* 5.93%, *Lexington* 5.83%, *North Texas* 5.73%, *Louisiana* 5.66%, *Texas* 5.49%, *California* 5.30%, *West Texas* 5.22%, *Easton* 5.16%.

Dioceses and *districts* which show decreases of more than 1% are the following: *Alaska* 4.62%, *New York* 2.50%, *Salina* 2.03%, *Eau Claire* 1.86%, *Northern Michigan* 1.83%, *Maine* 1.82%, *Tennessee* 1.77%, *Harrisburg* 1.77%, *North Dakota* 1.54%, *Alabama* 1.32%, *Long Island* 1.15%.

The overseas missionary *districts* have fluctuated considerably in number of communicants, with the following showing increases as noted: *Haiti* 10.62%, *Southern Brazil* 4.16%, *Mexico* 3.36%, *Cuba* 3.32%.

The *Dominican Republic* is the only overseas missionary *district* which shows a decrease in communicants. The percentage of drop was 16.79%.

An important new feature of the *Annual* is the listing of the women Church workers. At the end of many diocesan lists we now record the names and parishes of women who have been reported to us as full-time, professional, Church workers. (The names of private or parish secretaries, however, are not included.)

Beginning on page 163, the names of the women Church workers are gathered together in an alphabetical list. Therein are also included those women who are working under the jurisdiction of the National Council, the national Woman's Auxiliary, or any other national organizations and whose names therefore are not in the diocesan lists.

For these lists of women Church workers, we are very much indebted to Miss Frances M. Young of the National Council, Department of Christian Education, under whose auspices the names were obtained and compiled.

"Adventure in Failure"

THE CONFUSED and conflicting strands of evidence brought out in the Pearl Harbor investigation make unhappy reading. If they prove anything, it is that America as a whole was morally and ethically confused in that December four years ago, and that the confusion of the nation was reflected in the uncertainties in Washington and the unreadiness in Hawaii. But there is this to be said for the attitude of the officials in Washington and at Pearl Harbor: Amer-

ican concepts of decency and fair play simply refused to envisage such barefaced treachery as that shortly to be displayed by the Japanese militarists. And the fact that is almost overlooked in the whole matter is that the real culprits were neither the local military authorities nor the high officials at Washington, but the Japanese who conceived, planned, and launched the attack.

Now comes a further curious sidelight on the whole affair, in an article by Dr. E. Stanley Jones in the December issue of *Asia and the Americas*, entitled "An Adventure in Failure." Dr. Jones' thesis is that if the United States had given adequate support to the Japanese peace party, or later to the Japanese Ambassador and special peace envoy at Washington, a peaceful solution might have been reached, even right up to the last minute. Specifically, he believes that the United States might have headed off war by persuading Australia and Netherlands to cede New Guinea to Japan in 1941, in exchange for a Japanese promise to evacuate China. And he tells of his own efforts toward this end, and his behind-the-scenes activities as a go-between in Washington, between the President and the Japanese Embassy, in November and early December, 1941.

Dr. Jones' sincerity is apparent, and his motives are unquestioned. He was earnestly endeavoring to apply Christian principles to the situation and to effect a reconciliation between Japan and China, and between Japan and the United States. But the whole thing has an unreal ring to it, and we suspect that Dr. Jones was made a dupe of the Japanese militarists and unwittingly helped to "front" for them.

The New Guinea proposal seems particularly unrealistic. It savors strongly of the kind of appeasement that Britain followed in sacrificing Czechoslovakia to German aggression. Had Japan been given New Guinea (which was not ours to give away), the outbreak of war might have been delayed a few months; but when the inevitable war came, Japan would have been firmly established astride the last remaining shipping lane to the Far East and with a pistol at the back of Australia. In short, she would have had the one strategic spot necessary to cut off American help from the Far East entirely, and virtually to assure the success of her already well-developed plan for conquest of Southeast Asia and the islands of the South Pacific. Is there any reason to suppose that this desperate measure of appeasement would have had a better effect in the Far East than the sacrifice of Czechoslovakia did in Europe?

Again, Dr. Jones' efforts in Washington in the last days before Pearl Harbor, while no less sincere, seem even more futile. It may be, as Dr. Jones indicates, that Nomura and Kurusu were sincere in their peace efforts and were themselves duped by the militarists in Japan; but in that case his efforts to bring them and President Roosevelt into agreement could hardly have prevented the war upon which the Japanese militarists were determined. And Dr. Jones' frequent references to the American "ultimatum" of November 26th contradict the authoritative testimony of Cordell Hull, who rightly (in our opinion) pointed out that anything less than this clear re-statement of American policy would have meant not only acquiescing in but abetting Japanese aggression.

Dr. Jones has contributed an interesting footnote to history, but not a convincing one. We cannot help feeling that his efforts, sincere and disinterested as they were, were doomed to failure from the outset. We honor him for his effort, but we must confess to a strong disbelief in the efficacy of his whole approach to a difficult problem in international relations.

Analysis of Newman

JOHN HENRY NEWMAN: *An Expository and Critical Study of His Mind, Thought and Art.* By Charles Frederick Harrold. New York: Longmans, Green & Co., 1945. Pp. 472. \$3.50.

Here is a new book on Cardinal Newman that bares his mind and soul, and sends one to read something more of his than ever heretofore. Originally intended as a consideration of Newman as a literary artist, it became increasingly clear that a real understanding of the Cardinal required a study of his religious thought.

In Chapters I and II the sketch of Newman's life is introduced by two striking incidents in 1845: Renan's departure from St. Sulpice and the Roman Catholic Church, and the future Cardinal's reception into the Roman fold at Littlemore just two days later. We are then shown by backward glance his childhood and youth, the Oxford career begun; then the Oriel Fellowship, the vicarship of St. Mary's, and the tumultuous years of his part in the Oxford Movement. These two chapters are well worth reading even if one went no further; they present a brilliant study of the movement from the standpoint of Newman, as if his final departure brought it to an end. His Roman Catholic years are sketched with brevity, yet with recognition of the failure of his new Church to appreciate him, such treatment being meted out, we are told, as would have wrecked a man of less determination. It was the acceptance of his *Apologia*, through the fair play of the British public, which brought him at last some measure of vindication, while his elevation to the cardinalate by Leo XIII was, from the Roman Catholic point of view, his crowning reward after years of neglect.

The rest of the book, its main part, is made up of chapters largely complete and independent each in itself, grouped under the following headings: "Three Great Labors," "Excursions in Criticism and Controversy," "Newman and His Art," and "Newman and Our World." The expressed intention of the author is to refrain from taking any critical position in theology and the history of dogma; but he does give the impression, notwithstanding, of being favorable to Newman's change in religious allegiance.

Of particular value as bringing us to read or reread Newman, Dr. Harrold's quotations are themselves a real help. Of special interest to us in the United States is an extract from his little read essay on "The Anglo-American Church," giving a devastating analysis in 1839 of some of the vices of American Episcopalianism. Prophetically he speaks of "opulent merchants and traders in towns who desire a religion which neither irritates their reason nor interferes with their comforts. . . . They need nothing to fill the heart, to feed upon, or to live in; they despise

enthusiasm, they abhor fanaticism, they persecute bigotry. They want only so much religion as will satisfy their natural perception of the propriety of being religious. Reason teaches them that utter disregard of their Maker is unbecoming, and they determine to be religious, not from love and fear, but from good sense." Later, he predicts, "A sleek gentlemanlike religion will grow up within the sacred pale, with well-warmed chapels, softly cushioned pews, and eloquent preachers. The poor and needy, the jewels of the Church, will dwindle away; the clergy will sink in honour, and rich laymen will culminate."

Again the author does us a service by quoting words of Newman to Dr. Pusey in 1866, words which Anglicans must more and more make their own if the Catholic Faith is to be made secure among them. "As to the Blessed Virgin," Newman writes, "the Fathers are enough for me." He goes on: "She is the Second Eve. . . . In that awful transaction [in the Garden of Eden], an event was announced for a distant future, in which the same three parties were to meet again, the serpent, the woman, and the man; but it was to be a second Adam and a second Eve, and the new Eve was to be the mother of the new Adam. 'I will put enmity between thee and the woman, and between thy seed and her seed.' The Seed of the woman is the Word Incarnate, and the Woman, whose seed or son He is, is His Mother Mary."

Newman went from us. While he was with us, he benefited us, but the passing years and studies such as this of Dr. Harrold's, show that he was not of us. Yet ringing like a bell in this book are those words which it might seem Newman took as his motto, learned from one of the inspirers of his early life, the evangelical Thomas Scott: "Holiness rather than peace." This might be considered just now as his heritage to us. He taught, and still teaches, if we will listen, the necessity of holiness.

MALCOLM DEPUY MAYNARD.

Practical Pastoral Theology

PRIESTHOOD IN ACTION. By Wallace E. Conkling. New York: Morehouse-Gorham Company, 1945. Pp. 196. \$2.50.

This is an excellent textbook, handbook, and reference work. Seminary courses in pastoral theology may make good use of it as a textbook. The younger priest may profitably use it as a handbook for constant guidance while he is getting into the feel of vocation-in-action. The experienced priest will find it a reference work from which he may gain new (or renewed) direction and information that is often needed by way of refresher or for meeting changed conditions of work. It is less elaborate and pretentious than many books which have been written on the problems and tasks of the parish priest, but it is more practical than most of them.

It deserves the commendation given it in the Foreword by Dr. Royden Keith Yerkes of the theological school at the University of the South (Sewanee, to most of us).

Bishop Conkling has treated his subject under two general heads, each taking up about one half of the book. Part I deals with the actual administration of sacraments, rites, and public offices of the Church. It not only has much practical instruction of a professional or technical nature, but it is packed with useful suggestions as to how the priest may lead his people into ever deepening experience in and knowledge of the great truths of the Faith, through the teaching and administering of the rites.

Part II is entitled "Pastoral Care and Parish Administration." I do not know, of course, but I should suppose that this half of the book might have been intended to be even more practical than the former. I am inclined to think, however, that it fails to be so. Here the author falls into the error (common among most writers on parish administration) of thinking in terms of the larger parish. Certainly it is not impractical to teach (and teach well) how a parish of considerable size is to be administered. But I doubt that the average young cleric, fresh out of seminary, will find such teaching very useful in the kind of situation in which is he likely to be for a great many years. In no part of the book is this weakness more apparent than in the chapter on the Church school.

Bishop Conkling seems himself to realize this shortcoming when, after giving sound advice on the administration of a large Church school, he says:

"Criticism may be directed against much of what has been suggested on the ground that it is applicable only to large parishes or to those where the priest has a curate. Though this must be admitted to be substantially true, the pastor of every congregation, whether large or small, will have to face the necessity of adjustments to meet the local situation" (p. 114).

What the young priest most needs is suggestion, advice, instruction, concerning those "adjustments"; yet only two paragraphs are concerned with such suggestions. This seems to fail to recognize that in one half of our parishes and missions there is an enrolment of not more than 20 in the Church school, and in one third of them it is very likely less than 12. Of these facts textbooks and seminary courses invariably fail to take note.

The same tendency to "write large" is evident in the chapter on parish administration. The author, for example, speaks of a "small parish," yet one in which there is a "parish worker" (p. 169). Not one third of our parishes and missions have a parish worker. Fully one third do not have a full time priest.

Yet the second half of the book does have many elements of practicality. Notable among these is the warning against "questionable methods of raising money" and the weaknesses of "parish house religion" (pp. 127, ff.); the superb chapter entitled "The Cultivation of the Spiritual Life of the Parish"; and the sound counsel dispensed in the chapter entitled "The Priest Himself."

Bishop Conkling's book deserves to be

The Living Church

in the hands of every clergyman in our communion. No one can fail to profit from it.

And (again to be "practical") the final chapter, "Preaching," is well worth the purchase price of the volume, with its multiple suggestions for sermon topics and sermon emphases which present a well balanced program of teaching and spiritual leadership.

Old Testament Course

LIGHT ON OUR PATH. By Mildred Corell Luckhardt. New York: Association Press, 1945. Pp. 289. \$2.50.

Mrs. Luckhardt, who is the director of religious education in the Presbyterian Church, Rye, N. Y., is preëminently a story teller. She has a gift for making old familiar stories from the Bible live with color and action. *Light on Our Path* is one of a set of two books, Old Testament stories told for young people from 10 to 15 years old. To go with it, is a *Guide to Old Testament Study*, also by Mrs. Luckhardt (New York: Association Press, 1945. Pp. 174. \$1.50), which outlines a year's study of the Old Testament for youngsters in grades 6-11.

Light on Our Path is an admirable book for the library—private, public, or Church school. The accompanying *Guide to Old Testament Study* gives much helpful information to teachers, and many helpful notes on presenting the material.

The story book is illustrated by Robert A. Cameron with several unimaginative pen drawings which do not hinder the text—nor do they help it much. It is unfortunate, at least in this reviewer's opinion, that the artist who did the delightful jacket was not commissioned to illustrate the entire book.

R. J. S.

Great Encouragers

BIBLICAL MESSENGERS OF ENCOURAGEMENT. By Ivan H. Hagedorn. Great Neck, N. Y.: The Pulpit Press, 1945. Pp. x, 174. \$2.

Dr. Hagedorn gives a series of 17 character studies from Aaron to St. Paul concluding with a study of our Lord Jesus Christ as "the greatest encourager of them all."

Unlike most printed sermons, these keep their freshness and life so well that the reader seems rather to be hearing them delivered.

The idea of encouragement seems to the present reviewer a rather slender thread on which to string so much that is valuable in all departments of the Christian life, but it will probably attract readers to the book as it undoubtedly did listeners when the sermons were delivered. The clergy will find here many suggestive thoughts, well turned phrases, and new lights on old truths, which will be useful in their own preaching, and the layman will find an attractive and readable presentation of a practical Christian life and outlook.

M. M. D.

SOUTH FLORIDA

Chancellor Appointed

The Hon. A. Eugene Carpenter of Orlando, Fla., has been appointed by Bishop Wing as chancellor of South Florida, succeeding the late Judge T. Picton Warlow. The latter was a law partner of the late Judge Louis C. Massey, who was appointed by Bishop Gray in 1893 as the first chancellor of Southern Florida and served ably until resigning 30 years later. For a few years, the Hon. Floyd Knight of Miami carried on this work. Mr. Carpenter, Judge Warlow's partner, thus continues the chancellorship in the same law office through nearly all of South Florida's existence.

NEW YORK

St. Bede Lectures for 1946

The Library of St. Bede, New York City, has announced its 1946 courses of lectures, to be held in the guild hall of St. Thomas' Church. The two courses are as follows: "The Doctrine of the Trinity and the Life of Devotion," by the Rev. Dr. Charles W. Lowry, January 14th, 21st, and 28th; "The Doctrine of Man and the Life of Devotion," by the Rev. Dr. Whitney Hale, February 4th, 11th, and 18th. All the dates fall on Monday, and the lectures will begin promptly at 8:30 P.M. Admission to each lecture will be 50 cents.

The Library of St. Bede has been so successful with its lecture courses that the hall hitherto used will no longer hold all who wish to attend. It is for this reason that the large guild hall of St. Thomas' has been secured for 1946.

Bishop Loring Preaches

The Church of St. Mary the Virgin, New York City, celebrated its patronal festival on December 9th with a Solemn High Mass and a special preacher, Bishop Loring of Maine. The rector, the Rev. Dr. Grieg Taber, was the celebrant. The church was crowded with parishioners and visitors.

Bishop Loring in his sermon said in part: "Joy and peace and gladness mark this patronal festival. We sing in solemn thanksgiving that the ministry of this great parish through the years has mediated the strength and the power of Almighty God to fill the needs of man. We sing in this hour because the time comes when music is necessary. We sing also because that is the job of the Christian: to praise God, to tell the wonders of Her, the Blessed Mother, to sing the glory of Her Son; to echo, as here we may, our witness to the songs of the whole company of heaven. Ours is the task of the Psalmist: 'Serve the Lord with gladness, and come before His Presence with singing.'

"But not even the Psalmist found this easy, always. Search the Book of Psalms, find the struggles of your own soul, the travail of your own day, mirrored there.

Discover today your own heart crying with the Psalmist: 'How shall we sing the Lord's song in a strange land?' The land is strange today! Nations seeking peace, but not yet by moving nearer the area of God's will and power and love for all mankind—so there is no peace. The Psalmist's question is a good question. How sing indeed? In this land of plenty, with bursting harvests, we hear that daily thousands starve to death abroad, while we discuss the terms under which we shall pay our share of UNRRA—one percent of our national income. You cannot as a nation sing the Lord's song if you forget the Lord's will. Every land is a 'strange land,' black and fearsome, without His Presence recollected, His will respected and obeyed.

"As with the nations, so with ourselves. To sin and not be sorry is to become alien to the peace of God. St. Thomas said that he would rather feel contrition than be able to define it. But to sin, to grieve, and then to repent—that is to sing again. Each one of us may know for a time what it is to enter a 'strange land,' and be mute. There is the land of helplessness, bewilderment, all roads seeming closed ahead. Then remember even God Himself endured the days of helpless infancy in Jesus' coming. There is the 'strange land' of temptation: 'Make me a Christian, O God, but not yet!' And then it is hard to sing the Lord's song. But Christ pioneered that wilderness for you against Satan, and you may sing again. There is the 'strange land' of failure, but you can even there trace the steps of God, hear His words: 'O Jerusalem, Jerusalem!' And there is the 'strange land' of pain, of physical illness or weakness, when singing hardly comes except to remember Him, to grasp Him 'who went not up to joy but first He suffered pain.'

"Finally, then, we do have the answer to the Psalmist's question. All song is of God. Where He is allowed to come, there that earth is the Lord's, no 'strange land' at all."

Advent Meeting of the Auxiliary

The Woman's Auxiliary of the diocese of New York held its Advent meeting on December 4th. Bishop Manning was the celebrant of the Holy Eucharist in the Cathedral of St. John the Divine, and the Rev. A. Irvine Swift was the preacher. At the afternoon meeting in synod hall, Mrs. James McCulloh, president of the diocesan Auxiliary, presided. The speakers were Robert D. Jordan, who spoke on "The Reconstruction and Advance Fund," and Mrs. Clinton S. Quin, wife of the Bishop of Texas and presiding officer for the 1946 Triennial, whose subject was "The New Approach."

Radio Addresses Scheduled

The Rev. Ralph S. Meadowcroft, rector of All Angels' Church, New York City, will begin his seventh season of national broadcasting on January 6th and the following Sundays of January. He will

broadcast over Station WOR from 9:30 to 10:00 A.M. On Tuesdays of February and March he will speak over the Mutual Broadcasting System, but not including WOR, from 10:15 to 10:30 A.M., EST. In April, May, and June he will join with a corps of ministers sponsored by the Federal Council of Churches over the American Broadcasting Network on Tuesdays from 8:55 to 9:00 A.M. and 11:30 to 11:35 P.M., EST.

NEVADA

Moapa Indians Make First R&A Offering

Indian Churchmen on the reservation at Moapa, Nevada, slit the top of a mason jar, pasted a picture of ruined Manila Cathedral inside the glass, and started off on a Reconstruction and Advance Fund of their own.

At every service, and at Church school, at meetings of the guilds, every time the church was used, the jar was passed and offerings were made from pitifully small resources. The presentation date was set for the visitation of Bishop Lewis of Nevada at the end of November; by that time there was \$7.21 in small change in the jar.

When the regular confirmation offering had been taken for the bishop's discretionary fund, there was a buzz of conversation, and finally audible requests that the jar be passed, too. In spite of a generous offering for the discretionary fund, the congregation added another \$2.23 to the jar. Sister Laura and Sister Christabel, SHN, sent the check for their congregation to the district treasurer, and Nevada's Reconstruction and Advance Fund stood at \$9.54. The Indian Churchmen just started on the jar again.

ARKANSAS

Anniversary Convention

The diocesan convention to be held in Little Rock, Ark., January 23d and 24th, will commemorate the 75th anniversary of the founding of the diocese and the 50th anniversary of the Woman's Auxiliary in Arkansas.

The opening service of thanksgiving at 10 A.M. on January 23d, will be the corporate Communion of the convention and of the Woman's Auxiliary. Bishop Mitchell will be celebrant.

The Presiding Bishop will be the special guest and preacher at the opening service in Christ Church, where the diocese was organized under Bishop Pierce, and will also address the convention at the evening meeting at Trinity Cathedral, which will be in the nature of a special historical service. Bishop Mitchell of Arkansas will deliver his annual address to the convention at this service, and the historiographer of the diocese, W. Henry Rector, will present interesting history and highlights of the early days of the diocese.

The first annual meeting of the Episcopal Churchman's Association of the diocese will be held on the night before the convention—January 22d—with the Presiding



INDIAN SCHOOL CHILDREN: Sister Laura (left) and Sister Christabel, S.H.N., with their charges at St. Matthew's Church School, Moapa, Nevada.

Bishop as the honored guest and chief speaker.

SOUTH CAROLINA

Chaplain Lumpkin Takes Over Former Charleston Rectorship

After nearly four years' service as a Navy chaplain, the Rev. William W. Lumpkin returned late in October to his charge as rector of the Church of the Holy Communion, Charleston, S. C., taking over from the Very Rev. S. Alston Wragg, who had served as the second of two priests-in-charge.

Originally commissioned lieutenant, jg, USNR, on November 16, 1939, Mr. Lumpkin entered upon extended active duty February 10, 1942. After service at several stations he was promoted lieutenant, and went to Wellington, New Zealand, with the 2d Marine Division. He was at once licensed to officiate by Bishop Herbert St. Barbe Holland of the diocese of Wellington, and on November 26, 1942, held in the Cathedral Church of St. Paul the first Thanksgiving Day service in New Zealand. By permission of Bishop Holland, on the following July 4th, Mr. Lumpkin held the first Independence Day service New Zealand had ever seen, celebrating the Holy Eucharist according to the American rite.

While in New Zealand Mr. Lumpkin was granted a seat and voice in the diocesan synod, attended meetings of the Wellington Clericus as a guest member, and participated in the laying on of hands at ordinations to the priesthood in the Church of England. Bishop Holland appointed him a surrogate, authorizing him to grant Church of England marriage licenses.

With his division, Mr. Lumpkin participated in the Gilbert Islands campaign, which included the taking of "Bloody Tarawa" in November, 1943. The following

month he returned to base at Camp Tarawa on the Island of Hawaii, where he was given a "spot" promotion to lieutenant commander, and awarded the Legion of Merit for conspicuously meritorious service. In April, 1944, he reported at the Naval Midshipmen's School at Northwestern University as its first chaplain, shortly thereafter being given the additional assignment of senior naval chaplain of the Chicago metropolitan area. After the closing of the midshipmen's school he was transferred to the Great Lakes Naval Training Center. On September 20, 1945, he was detached to terminal leave, and with his family moved to Charleston.

SOUTH FLORIDA

Captain Wassell Speaks

Nearly 1,000 laymen from parishes in the Miami area assembled in Trinity Church, Miami, on December 6th, under the auspices of the Men's Club, to share an address by Capt. C. M. Wassell, M.D., USNR.

Bishop Louttit presided and introduced the noted speaker, whose challenging address held the attention of the largest group of laymen ever to meet in Miami. Captain Wassell gave over 20 years' service as a medical missionary in China, before he was sent to the South Pacific as a surgeon on active duty. As he told of his many experiences, he also made a stirring and convincing appeal for missions.

Stressing the necessity for vigorous support to the Reconstruction and Advance Fund, Captain Wassell said, "Out of love and gratitude for what the native Christians have done for us, we here at home must act at once to rebuild what war has destroyed of their churches, schools, and hospitals. We must not fail them."

Captain Wassell is now stationed at Miami, and it is probable that he may visit other areas in South Florida.

DEATHS

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

Edwin Selden Lane, Priest

The Very Rev. Edwin Selden Lane, dean of Trinity Cathedral, Phoenix, Ariz., died unexpectedly of a heart attack on December 5th, in Good Samaritan Hospital. He was 59 years old.

Born May 21, 1886, in Germantown, Pa., Dean Lane was graduated from the Episcopal Academy in 1904. He attended the Sheffield School at Yale University, graduating in 1908. He completed studies at General Theological Seminary in New York City, and received his M.A. degree from Columbia.

Granted a fellowship for foreign study by General Theological Seminary, he attended the Universities of Berlin, Tübingen (Germany), and Oxford. He served as assistant at St. Luke's Church in Germantown, and then as rector of St. John's Church in Philadelphia.

When America entered the first World War, he went as a civilian chaplain to Ft. Niagara, sailing for France in June, 1918. Made chaplain of Base Hospital 30 in France, he was commissioned a first lieutenant in November, 1918, and remained in the army until 1919. He retained his status as a reserve officer until 1930.

He served as rector of the Church of the Epiphany in Los Angeles, and then as rector of Trinity Church in Redlands. He went to Phoenix as dean of Trinity Cathedral in 1926.

Dean Lane was the former chairman of the Phoenix Library Board, and was president of the State School for the Blind. In the Red Cross, he served as chairman of the Central Arizona Camp and Hospital Council. He was also correspondent for THE LIVING CHURCH.

Dean Lane was a third degree Mason and a member of the Kiwanis Club, the Elks, the American Legion, and the Veterans of Foreign Wars. During his service as dean, the cathedral was entirely cleared of debt, the Bishop Atwood House, adjoining the church, was built, and the deanery was erected. He served as a member of the council of advice, which serves as the Bishop's cabinet.

Dean Lane received the degree of Doctor of Divinity from the Church Divinity School of the Pacific last June.

In addition to his widow, he is survived by three daughters, Mrs. Phillips Baker, Mrs. Richard Koontz, and Miss Mildred Lane; a son, Edwin Sheldon Lane, jr.; his mother, Mrs. Alexander Henry Lane; a sister, and an uncle. He also had two grandchildren, David Edwin Baker and Catherine Lane Koontz.

Arthur F. McKenny, Priest

The Very Rev. Arthur Frank McKenny, 51, dean of Christ Church Cathedral, Hartford, Conn., since January, 1941, died in the New Haven Hospital on December 13th, after a brief illness. Bishop Budlong of Connecticut, assisted by Bishop Gray, Coadjutor of Connecticut, officiated

The Feast of St. John the Evangelist

We have recently begun our suggestions that many Episcopalians might, with great gain to themselves, begin to live out their spiritual lives by The Kalendar, with all its ebb and flow, its heights and its levels, its gladness and its solemnity. This past week has been a bit crowded with spiritual high spots. We began it with Christmas, the Nativity of Our Blessed Lord, with all its glories of worship, light, color, and joy, only to commemorate on the following day the martyrdom of St. Stephen, that young Deacon of deepest piety, followed the very next day by the Feast of St. John the Apostle and Evangelist. Have you ever thought much about St. John, especially in that part of his life when he so earnestly and faithfully followed Jesus? Let's start thinking more about him. He was quite young then, perhaps the youngest of all the original disciples. It is quite easy to read between the lines of Scripture that St. John was probably more sensitive, more highly emotional, and more artistic in every way than his comrades amongst the Disciples. Men of his type do not always get the earnest and serious consideration of their fellows, for there is too much of a tendency, especially in these days, to give all the breaks to the "rugged" type, the super hero, if you know what we mean. Men who love the finer and more beautiful things in life too frequently get short shrift at the hands of their fellows.

We want to ask men of the rugged type, who are too frequently impatient with men like St. John, why it was that all the rugged followers of Jesus left Him pitifully alone at His Crucifixion and fled from downright craven fear for

their own lives, while St. John was there alongside Jesus' Mother and right at the foot of the cross until Our Lord died. Aye, and he did more. He accepted the commission, the burden, which Jesus put upon him to perpetually care for Jesus' Mother until the day she should die.

We get rather fed up at times seeing so-called strong men leaving Jesus in the lurch, passing Him up in His time of need even now. It has been another of our many observations, as we have lived our lives, that too many of the he-man type have been known to miss out and to lose their loved ones, simply because they thought it too soft and sissified to express affection for them. Personally, we are so grateful to St. John for all that he has given unto us in that gloriously written Gospel, which is so rich and so inspiring. We are grateful to him still more for one other thing, and that is that he was never ashamed to show his love for Jesus. Right there, those of us who have been prone to be impatient with those amongst us who are more emotional and sensitive, should watch carefully that we fall not into the category of the self-righteous and the prideful, whom Our Lord castigated bitterly and sternly on more than one occasion.

What a grand time we can have for ourselves living by the Kalendar if we will grasp opportunities such as these and check up on ourselves; we will see our petty, little lives as they appear in comparison with those of Blessed Jesus and that band of early Followers who gave us our Church and our Religion and all that keeps life here on earth from becoming a pure and undiluted hell.

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DEATHS

at the burial service in the cathedral on December 15th.

Dean McKenny was born in Cleveland, Ohio, July 23, 1894, the son of Annie Laura Mansfield McKenny and the late Luke McKenny. He attended schools there and in Trenton, N. J. Before serving with the American Expeditionary Forces in World War I, he spent several years in industry and business. In 1923 he was graduated from Brown University and in 1926 from the Yale Divinity School.

He began his ministry in the Central Baptist Church, Hartford, where he served for two years after his graduation from divinity school. In 1929 he was ordained to the diaconate by Bishop Dallas of New Hampshire, and became assistant in St. John's Church, Waterbury, after which he served as student pastor at the University of Pennsylvania, and from 1933 to 1941 as rector of St. Paul's Church, New Haven.

Dean McKenny was active in diocesan and civic affairs. He was a trustee of the Berkeley Divinity School, a member of the standing committee, executive council, and numerous other boards. He was an alternate deputy to General Convention in 1940 and a deputy in 1943.

He is survived by his widow, Helen Lindsay Thompson, and two sons, Hugh Thompson and Robert Arthur. His mother and two brothers also survive him.

Howard Paul Pullin, Priest

The Rev. Howard Paul Pullin, rector of St. Andrew's, Pittsburgh, died suddenly of a cerebral hemorrhage on October 31st, at the age of 49.

The son of Charles E. Pullin and Ada Reseberry Pullin, he was born in Mason County, W. Va., on September 3, 1896. He was educated at Western Theological Seminary, and was made a deacon in May, 1922. He was ordained priest in December of that year by Bishop White.

He served as a lay reader and special preacher in charge at Trinity Church, Logansport, Ind., after which he became curate of St. Chrysostom's Church, Chicago. He was rector of both St. Stephen's in Beckley, and St. Paul's Mission, in Minden, W. Va., until 1926. From 1926 until 1934 he served as rector of St. Stephen's, McKeesport, Pa.

Bishop Pardue of Pittsburgh read the burial service at St. Andrew's Church, where 25 of the diocesan clergy were present. He is survived by his mother and brothers and sisters.

Frederick Rufus Sanford, Priest

The Rev. Frederick Rufus Sanford died on October 25th at Stonington, Conn., at the age of 91. He was rector emeritus of Calvary Church in Stonington since 1922, the time of his retirement.

The son of Rufus Bishop Sanford and Ellen Emma Russell, he was born on February 13, 1854, in Bristol, Conn. Entering Yale College he received the degree of B.A., in the class of 1877. His preparation for the ministry was made under Bishop John Williams at the Berkeley Divinity School, from which he was grad-

uated in 1881, being at the time of his death the oldest living alumnus of the school.

He served the Church in various places, but chiefly in the diocese of Connecticut. Four years of his ministry were spent in Carson City, Nev., and Bloomington, Ill. In 1894 he returned to Connecticut and remained there.

He was a deputy to the General Convention from the missionary district of Nevada in 1889, and from 1914 to 1934 a member of the board of examining chaplains in the diocese of Connecticut.

Services were held October 27th, in Christ Church, Guilford. The Rev. Francis J. Smith celebrated the Mass and officiated at the committal. He was assisted in the service by the rector, the Rev. Richard Rossman, the Rev. William Beardsley, D.D., and the Rev. J. Chauncey Linsley, D.D. Burial was at the Norwalk Cemetery. Mr. Sanford had no close survivors.

David Clark Hilton

Dr. David Clark Hilton, 68, senior warden of St. Matthew's Church, Lincoln, Nebr., died suddenly December 12th, at his home. The Rev. William Paul Barnds, rector, celebrated a Requiem and read the burial service at St. Matthew's.

Dr. Hilton was a native Nebraskan, and began to practice medicine in Lincoln in

1903. He was attending surgeon at St. Elizabeth's, Bryan Memorial, and Veterans' Hospitals, and had served on the medical staff of Cotner College and the University of Nebraska.

Active in the affairs of the diocese of Nebraska, Dr. Hilton had been chairman of the Department of Christian Education. During this time he made a meticulous study of the work of that department. He was unusually well informed on symbolism and Church history, and was chairman of his parish memorial committee. Another of his interests was centered in the literature committee; he was a pioneer in the distribution of Forward Movement and other devotional literature. He attended several meetings of General Convention.

During World War I, Dr. Hilton was organizer of the 110th Medical Regiment of the Nebraska National Guard and served as lieutenant-colonel, colonel, and brigadier-general until his retirement in 1940. Prominent in Masonry, he held a 33d degree, and was past master of Knights Templar, a Shriner, and an officer of the Grand Council York Rite.

In 1900 he was married to Sarah Luella O'Toole, who survives with three children: Mrs. Harold Gish, Washington, D. C.; Mrs. Woodward Burgert, Chicago; and a son, Capt. Hiram Hilton, now in the South Pacific.

EDUCATIONAL

SEMINARIES

Seabury-Western Lectureship

The dean and faculty of Seabury-Western Seminary have announced the appointment of Chaplain (Major) Joseph G. Moore, USA, as lecturer in pastoral theology. He will teach the course in Urban Community and the Church during the Epiphany term.

Chaplain Moore received his B.A. from Hamline University and his B.D. from Seabury-Western. He pursued graduate work at Northwestern University and the University of Chicago. He now has been appointed a research fellow at the University of Chicago, where he will continue study toward his doctorate.

He is well known throughout the Church for work in Evansville, Ind., where he was rector of the church for many years. He has also been active with a number of national groups in the Church in the area of Christian social relations.

Chaplain Moore is back in this country on terminal leave after long service in the Pacific theater, particularly Australia and New Guinea. He will live in Evanston, Ill.

Matriculation at Philadelphia

The traditional Matriculation Service of the Philadelphia Divinity School was held on St. Andrew's Day, November 30th. After the Evensong, the Rev. John K. Shryock, Ph.D., an alumnus of the school, preached a sermon on the collect

for St. Andrew's Day, emphasizing the three disciplines; the discipline of the body, of the mind, and of the spirit.

After the sermon the Rev. John M. Groton, S.T.D., senior member of the faculty, matriculated three men, two from the diocese of Pennsylvania, and one from the diocese of Oklahoma.

The Rev. Percy L. Urban, S.T.D., is teaching both undergraduate and graduate courses in theology this term, and will be the speaker at the mid-winter alumni luncheon, on January 22d.

Nashotah Closes First Semester

The first semester of the academic year at Nashotah House ended December 23d. Classes for the second semester will begin January 29th.

Two men completed their seminary work at the end of the first semester. The Rev. Wayne L. Duggleby, deacon, will become assistant at St. John's by the Campus, Ames, Iowa. This is the church which ministers to Episcopal students at Iowa State College. Mr. Kenneth R. Terry will pursue post-graduate study at Nashotah House, majoring in history, with the purpose of completing the requirements for the degree of Master of Sacred Theology.

Present indications point to an increased enrolment for the second semester. Included among those who have applied for admittance at that time is a number of veterans recently released from the armed forces, some of whom have visited the campus for brief periods during the past few months.

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FORMER ARMY CHAPLAIN now released after five years' service, desires correspondence with bishops or vestries seeking a Rector. Age 38. Married. Ten years in priesthood. Catholic. University and seminary graduate. Urban parish and Middle Atlantic States preferred but others will be considered. An adequate salary and decent housing conditions required. References exchanged. State details in first letter. Reply Box J-3027, The Living Church, Milwaukee 3, Wis.

NAVY CHAPLAIN to be discharged January 1, desires parish in small city. Married. Three children. A growing post-war parish needs priest with knowledge of today's young men and women. Rectory and \$3000 stipend. Am worth it. Reply Box J-3023, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

LETTERS

(Continued from page 2)

on that road than any number of psychoanalytic examinations.

These have their place, but that place is not one of substitutions for, but of supplementation of, an active friendly interest in restoring the war's mentally wounded to the life of the country for which they have gone through so much.

And it is the aim to restore a person to as useful life in the community as he is capable of, that to my mind, distinguishes the charity that is the greatest of these, from its many imitations, that makes their objects regard themselves as least of things.

And it is the charity that is greatest of these, that this war-wounded world stands most in need of, and to this charity more than to anything else, we must look for the just and lasting peace, that can heal the wounds, that this cruelest of wars has inflicted in the world.

FRANK D. SLOCUM.

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Lectern Bible

TO THE EDITOR: My recent letter printed in your correspondence column advertising a lectern Bible available for a mission church brought five replies immediately: a phone call from this diocese, an appeal from New York, two from North Carolina and one from Texas. Good coverage! I've sent the Bible to Hickory, N. C.

(Rev.) LESLIE L. FAIRFIELD.

Chicopee, Mass.

Editor's Comment:

—Does any reader have a spare lectern Bible to fill the need of one of the other churches?

National Holidays

TO THE EDITOR: Is it time to consider a relocation of our national holidays? Apparently, already something is being done abroad. We now have February 12th, February 22nd, May 30th, July 4th, Labor Day, November 11th, Thanksgiving Day, and Christmas. How would it do to combine February 12th and 22nd into February 22nd? Change May 30th to the first Sunday in June, with Monday for a holiday; Armistice Day and "Victory" Day (for the conclusion of the wars with Germany and Japan) to the first Sunday in July, with Monday for a holiday?

(Rev.) CHARLES E. HILL.

Williamstown, Mass.

Discipline

TO THE EDITOR: I ask for information. Will you please cite the authority (article of Constitution; number of Canon, or other ecclesiastical ruling) by which a bishop may inhibit a local vestry in a matter such as you instanced in your editorial, "No One Is Above the Law," in your issue of December 9th?

(Rev.) THOS. F. OPIE

Great Barrington, Mass.

Editor's Comment:

The Church has its common law, stemming from English ecclesiastical and civil law, and from the accepted legal principles of the United States. One of the canons of this common law is that a

member of the Church who is not in good standing is not eligible to hold office. Another is that when the rectorship of a parish is vacant, the duty of exercising the functions of the rector devolves upon the bishop. As the chief executive officer of a diocese, the bishop is at all times able to take cognizance of violations and abuses occurring within his jurisdiction, and to initiate appropriate action to end them.

Authoritarian Church

TO THE EDITOR: A letter in your issue of August 12th, signed by the Rev. Mr. Norvin C. Duncan, raises a question which is of interest to me. Without detailing his remarks, suffice it to say in general that the Rev. Mr. Duncan deplored the sectarianism manifested in the agitation for the separate classification of Episcopalians in the armed forces and in the uncompromising attitude of high Churchmen toward the question of Church union with the Presbyterians. The inaccuracy in terminology involved in his applying the word "authoritarian" to the position he decried is not significant because sectarianism is properly conceived as a result of authoritarianism in religion.

Now "authoritarianism" and "sectarianism" have unpopular connotations; they are seldom used except as terms of reproach. We live in a society where, for a variety of reasons, religious conviction is a *gaucherie* to start with.

I realize therefore that it is at the risk of appearing quite out of step that I venture to defend an authoritarian church; I do so because I cannot understand how it can perform a useful function and be anything else. It seems to me that the success and spread of democracy as a political principle and the scientific discoveries and technological changes since the 18th century are responsible for the general feeling that man has become an unaided master of his fate. The truth is that the factors of ultimate importance in life are imposed upon us and control us in a final sense beyond the reach of politics or economics. A birth we did not ask for, a death we cannot avoid, and attributes we did not select make of life a non-rational situation, the meaning and purpose of which will never be revealed to rational investigation. It is not surprising therefore that more than one philosopher has arrived at the conclusion that life is simply a bad joke. That it is not a bad joke is sensed intuitively by most people, but any doctrine which vindicates and interprets these intuitive perceptions, explaining what life is, how it must be lived and what follows it, must be authoritarian, as non-rational, as the ultimate nature of existence itself. It is the function of the Christian Church to declare such a doctrine on the authority of a revelation from God. In so far as it compromises this authoritarian position, it pretends that life is self-explanatory or confesses that it has no solution to the questions it poses. At this point the usefulness of the Church is at an end.

It is exactly this point that most of Protestantism has reached today. In retreating from the supernatural claims of Christianity on the theory that its value is contained in its ethical teaching, Protestantism has tended to discuss the meaning of life rather than supply it, and thus for practical purposes has acquiesced in the popular theory that human intelligence will in the end suffice to every human need. It has in short sacrificed its authority and gone into default. The typical church is merely another social institution in competition with schools, concert halls,

The Living Church

libraries, and lodges for the interest of the public. It results that uncounted millions are denied the authoritative guidance of their spiritual searchings where only authority will suffice, and are left facing life with psychological resources in one way or another inadequate to the task. The psychological instability that can be fairly said to characterize this age is a witness of this fact. The function of the Christian Church is

to insist on the necessity of seeking life's reality and to present orthodox Christian doctrine as a complete revelation of it. This involves treating the miraculous particulars of Christ's ministry not as allegory but as literal fact and the Sacraments He ordained not as ceremonial but as essential and efficacious means of grace. To a hopeful degree, the Episcopal Church, in my opinion, attempts this great responsibility. But it is an

inescapable feature of her mission to hold in error those who, though they profess to be Christians, do not entirely subscribe to her teachings and to distinguish them from her communicants. And consistently she cannot contemplate communion with sects whose commitment to Catholic principles is not emphatic.

(Sgt.) JOHN A. HUSTON.

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EDITORIALS

"Adventure in Failure"	12/30/45-13
Books for Moscow Seminary	8/5/45-15
Catholic or Protestant?	9/23/45-12
Catholicity in Race Relations	9/9/45-9
Church Missions House	11/11/45-16
Church School's Contribution, The	8/12/45-12
Common Chalice, The	9/2/45-8
Co-operation and Compromise	8/19/45-9
Discovery at Jerusalem, The	10/21/45-10
Discrimination at Middlebury	10/28/45-16
Essay Contest	8/12/45-13
Eucharistic Year, A	11/18/45-16
Fancy Protestantism	8/5/45-15
For the Bereaved	9/30/45-13
For the 100 Percenters	9/16/45-13
France's Children	10/21/45-11
Freedom and Compulsion	7/1/45-14
French Children and Schools	12/9/45-14
Future Must Be Bought, The	7/1/45-13
Hello!	10/7/45-18
John Henry Hopkins	11/11/45-16
Let Us Give Thanks	8/19/45-8
Lord Lang	12/16/45-20
Managing Editors	11/18/45-17
Marriage and Divorce (The First Question)	10/14/45-12
(Same) (The Second Question)	10/28/45-14
Mixed Marriages	11/4/45-13
National Council	10/7/45-16
National Council Meeting	12/16/45-18
No One is Above the Law	12/9/45-14
Nursery Shelter, The	9/30/45-12
Of Many Books	11/25/45-13
Our Debt to the Japanese-Americans	11/4/45-12
Pauper-Mindedness	10/21/45-10
Ready Heart and a Steadfast Mind, A	9/16/45-12
Reconversion of the Church, The	8/26/45-17
(Same)	12/2/45-12
Religion in Art	10/28/45-16
Return to "The Living Church"	12/9/45-12
Running True to Form	12/2/45-13
Rural Work	8/5/45-14

Russian Church Delegation to England, The	7/15/45-14
Stretching a Point	9/30/45-14
"There Was a Young Lady From Niger"	9/16/45-14
Twenty-Five Years of Church Statistics	12/30/45-12
Two-Year Man Can't Do This Job, A	7/8/45-10
UNRRA	12/16/45-21
United Nations Charter, The	7/1/45-12
United Nations Sunday	7/15/45-15
War	8/19/45-8
Why Not a Dozen Five-Year Men?	7/22/45-10
World Council of Churches, The	12/16/45-19

TALKS WITH TEACHERS

Very Rev. Victor Hoag, Editor

Abusing the Project Method	7/1/45-4
The Rector's Part	7/15/45-4
Building Communicants	7/29/45-2
Exchange of Ideas	8/12/45-6
Gather Them In	8/26/45-4
Content vs. Method	9/9/45-4
About Teachers	9/23/45-4
Your Influence in Worship	10/7/45-4
Are We Teaching Anything?	10/21/45-4
How to Memorize	11/4/45-4
Games in Class	11/18/45-4
Individual Achievements	12/2/45-4
The Personal Conference	12/16/45-4

RELIGION IN ART

Walter L. Nathan, Editor

William Blake: St. Paul Preaching in Athens	10/28/45-18
Jan Van Eyck: The Annunciation	11/25/45-12
Martin Schongauer: The Nativity	12/23/45-20

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CONTRIBUTED ARTICLES

Adams, M. J., *Fight is Longer, The* (verse) 11/11/45-21
 Adele, L. A. K., *White Heather* (verse) 12/23/45-15
 Aldrich, Cpl. T., *Appreciation* (corr.) 10/28/45-2
 Allott, Captain G. L., *Nation Militant* (corr.) 10/21/45-3
 Annable, Rev. N. E., *Lectionary* (corr.) 12/9/45-3
 Axelrod, B., *Celebration of a Wedding Anniversary* 11/11/45-13
 Bell, Rev. B. I., *Reconversion of the Church, The (III. A Teaching Church)* 12/16/45-16
 (Same) *Secular Priests* (corr.) 10/14/45-3
 Bennett, Rev. H. R., *Anglican Independence (Part I)* 9/23/45-9
 (Same) (Same) (Part II) 9/30/45-16
 Bigham, Rev. T. J., *Woodward Memorial* (corr.) 12/16/45-3
 Bloodgood, Rev. F. J., *Pearl of Great Price, The* 12/16/45-15
 Bradley, E., *Christmas Doxology* (verse) 12/23/45-10
 Bridgeman, Rev. C. T., *Is Palestine the Answer to a Jewish Problem?* 10/21/45-15
 British Theological Student in Normandy, A 7/29/45-9
 Brown, Chaplain C. W., *Neglected Servicemen* (corr.) 8/5/45-3
 Bryan, E. M., *Bird of God, The* 12/16/45-22
 (Same) *Last Supper, The* (verse) 12/9/45-13
 (Same) *This Business of Making a Retreat* 8/5/45-16
 Brydon, Rev. G. MacL., *"Low Church"* (corr.) 9/2/45-2
 Bull, Rev. H. D., *Dalcho Society* (corr.) 7/15/45-2
 Burke, Mrs. G., *Merchant Marine Christmas Boxes* (corr.) 10/28/45-2
 Call to the Returning Soldier, A 10/21/45-9
 Campbell, R. H., *Fiat Lux!* (verse) 10/14/45-23
 (Same) *Prayer* (verse) 7/22/45-9
 (Same) *Yield, The* (verse) 8/19/45-10
 Church and the Charter of the United Nations, The 7/15/45-12
 Collins, Rev. H. C., *"Catholic or Protestant?"* (corr.) 10/21/45-2
 Collins, Miss M., *Greeting for Strangers, A* (corr.) 8/5/45-3
 Colmore, Rt. Rev. C. B., *Good Neighbors* 9/30/45-14
 Conkling, Rt. Rev. W. E., *Bishops and the Church* 7/8/45-8
 (Same) *Gold Stars* 9/30/45-15
 Croft, Chaplain S. H., *Failing the Chaplains* (corr.) 7/15/45-2
 Daniels, E., *Elder Son at Noon, The* (verse) 11/4/45-13
 Daniels, Rt. Rev. H. H., *Open Churches* (corr.) 9/9/45-3
 Demby, Mrs. E. T., *27th Anniversary of Bishop Demby* (corr.) 10/14/45-2
 Dennis, Rev. F., *"Open Wide the Doors"* (corr.) 10/28/45-2
 DeWolfe, Rt. Rev. J. F., *Catholic Action Means Giving* 12/16/45-13
 Dibeltus, Rt. Rev. O., *Who Shall Separate Us . . . ?* 11/18/45-15
 Doane, Rev. G., *Bishop Seabury* 11/18/45-12
 Dubois, Major A. J., *Liturgical Revival in Alsace, The* 10/14/45-14
 Duncan, Rev. N. C., *Authoritarian Church* (corr.) 8/19/45-5
 duPont, I. S., *Christmas Creche* (corr.) 12/23/45-2
 Elliott, Chaplain C. H., *Christ, the Foundation* (corr.) 9/2/45-2
 Elliott, Chaplain S. H. N., *"Judgment at the House of God"* (corr.) 12/2/45-2
 Ellwood, Rev. D. C., *Warning* (corr.) 9/30/45-3
 Emerson, Rev. S., *"Catholic or Protestant?"* (corr.) 10/7/45-2
 Engert, Mrs. D. H., *Communion* (corr.) 9/26/45-3
 Fairfield, Rev. L. L., *Information Please* (corr.) 11/11/45-3
 (Same) *Lectern Bible* (corr.) 12/9/45-3
 (Same) (Same) 12/30/45-20
 Federal Council's Labor Sunday Message 9/2/45-12
 Fenner, Rt. Rev. G. R., *Reconversion of the Church, The (V. The Heart of the Unity Problem)* 12/30/45-9
 Fisher, Most Rev. G. F., *South India and the Anglican Communion* 7/15/45-11
 Fleming, Rev. F. S., *"Catholic or Protestant?"* (corr.) 10/21/45-2
 Foote, Ven. Norman L., *General Convention Expense* (corr.) 10/28/45-3
 Forbes, Rev. K. R., *Fruitless Sunday Schools* 9/16/45-10
 Fuller, E., *"Our" English Children* 9/30/45-4
 Geist, T/4 W., *Overseas Satisfaction* (corr.) 7/1/45-2
 George, W. D., *General Noble Service Center* (corr.) 8/19/45-2
 Gile, L. B., *"More Excellent Way, A"* (verse) 7/8/45-11
 (Same) *Song for St. Francis* (verse) 7/1/45-8
 (Same) *Wicked Wisdom* (verse) 8/5/45-12
 Glenn, Chaplain C. L., *Church in Japan, The* 10/28/45-10
 Godfrey, Rev. N. B., *Cisalpine Catholicism* (corr.) 8/26/45-3
 (Same) *Larger Episcopate, A* (corr.) 12/30/45-2
 Grainger, Chaplain J. C., *Still a Chaplain* (corr.) 12/16/45-2
 Gray, Rt. Rev. W. H., *Pan-Anglican Congress* (corr.) 11/4/45-3
 Greene, H. W., *"Catholic or Protestant?"* (corr.) 10/7/45-2
 Hagan, Ven. S. L., *Storm Damage* (corr.) 9/23/45-2
 Hall, M. G., *Church Periodical Club* (corr.) 11/18/45-3
 Hannon, Rev. G., *Bishop Logan Roots* 10/14/45-6
 Hardy, Rev. E. R., Jr., *Books for Moscow Academy* (corr.) 8/19/45-2
 Harrison, H. R., *Communion* (verse) 11/18/45-17
 Haughwout, Rev. L. M. A., *Church and State in Italy* 9/16/45-11
 Hay, Rev. W. M., *Why a Rosary? Why Pray?* 8/26/45-14
 Herndon, Rev. H. N., *"Catholic or Protestant?"* (corr.) 10/7/45-2
 Higgins, Very Rev. H. R., *Policy on Giving, A* (corr.) 11/11/45-2
 Hill, Rev. C. E., *In Memoriam, Frederic Whitney Fitts* (corr.) 10/21/45-3
 (Same) *National Holidays* (corr.) 12/30/45-20
 Hill, M. C., *Ceremony and Ritual* (corr.) 10/7/45-3
 Holt, Rev. H. G., *"Eucharistic Year, A"* (corr.) 12/9/45-2
 Hopkins, F. L., *France's Starving Children* 10/21/45-16
 Huston, Sgt. J. A., *Authoritarian Church* (corr.) 12/30/45-20
 Hutton, Rev. H. L., *Lenten Churchgoing* (corr.) 12/16/45-2
 Jackson, Rev. E. W., *Pilgrimage to Jerusalem* 11/18/45-19
 Jackson, M. F., *Body and Soul* (verse) 8/5/45-15
 (Same) *Cost of Love, The* (verse) 9/2/45-7
 Jenkins, Rt. Rev. T., *Claim for Church Recognition* (corr.) 10/14/45-2
 Johnston, K. V., *Juvenile Literature in 1945* 11/25/45-14
 Jones, Rev. H. H., *"Discrimination"* (corr.) 11/11/45-3
 Judd, E. C., *Waiting* 9/23/45-11
 Kano, Rev. H. H., *Our Citizenship in the Kingdom of God* 10/7/45-19
 Kates, Rev. F. W., *This is a Day of Good Tidings* 12/30/45-11
 Keeler, Rt. Rev. S. E., *Reconversion of the Church, The (II Christianizing America)* 12/9/45-15
 Kellogg, Rev. P. A., *Liturgical Reception* (corr.) 8/12/45-30
 Kerschner, H. E., *France in Distress* 12/9/45-9
 Kimball, J. E., *Intinction vs. Faith* (corr.) 7/22/45-2
 Kinsolving, Rev. A. B., *Comprehensive Church, A* (corr.) 9/23/45-2
 Kinsolving, Rev. A. L., *Adam and Eve and Sophistication* 7/1/45-15
 Kitagawa, Rev. J., *This Cannot Happen Again!* 11/4/45-10
 Kroll, M. W. McK., *"Light Shineth in the Darkness, The"* 11/4/45-14
 Krumm, Rev. J. M., *Merchant Marine Chaplains* (corr.) 12/2/45-3
 Larned, Rev. A. C., *Clothing and Food for Dutch Bishop* (corr.) 10/14/45-3
 Larsen, Cpl. R., *Report from Germany* (corr.) 12/16/45-3
 Lawrence, Rt. Rev. W. A., *Dual Ministry* (corr.) 9/30/45-3
 Leiper, Rev. H. S., *German Church Since V-E Day, The* 11/11/45-12

Lindner, Chaplain N. D., *Returning Veteran and the Church of the Future* 10/7/45-20
 Lippert, H., *New York City Missions* (corr.) 12/30/45-2
 Lowry, Rev. C. W., *"Catholic or Protestant?"* (corr.) 10/7/45-2
 Lytle, H. C., Jr., *Back Issues of Christendom* (corr.) 12/16/45-2
 Maddock, Very Rev. R. C. B. W., *Altar Dossal Needed* (corr.) 10/14/45-3
 Martin, R. W., *Sunday Schools* (corr.) 12/2/45-2
 Mason, Rev. E. J., *Catholic or Protestant?* (corr.) 11/4/45-22
 McCabe, Sgt. W., *Anglo-Catholic Intolerance* (corr.) 7/22/45-2
 (Same) *Feeding Europe's Children* (corr.) 7/8/45-2
 (Same) *Letter for Parish Planners* (corr.) 7/1/45-3
 McCutcheon, Chaplain C. H., *Christmas in Normandy* 12/23/45-19
 McIntosh, Cpl. M., *Catholic or Protestant?* (corr.) 11/4/45-22
 Meader, R. F. W., *Universal Military Training* (corr.) 7/1/45-2
 Merrill, Chaplain E. R., *Yuma Chaplain* (corr.) 8/5/45-3
 Miller, Brig. Gen. L. D., *ChC., Introduction to the Veteran* 12/2/45-12
 Miller, P., *Plainsong and Congregational Singing* 10/14/45-11
 Minnick, Chaplain C. F., *Big Ben and the Blessed Trinity* 9/23/45-15
 Moffett, Rev. J. D., *Recent Religious Poetry* 11/25/45-11
 Montizambert, Rev. E., *Fight Fire With Fire!* (corr.) 8/19/45-2
 Moore, J. S., *Jefferson a Deist* (corr.) 8/5/45-2
 Morrel, G. W., *Avoid Me, Death* (verse) 10/7/45-31
 (Same) *Last Things, The* (verse) 11/18/45-18
 (Same) *Unrest* (verse) 10/14/45-11
 Morse, Chaplain F. E., *Locating Churchmen* (corr.) 7/1/45-2
 Morse-Boycott, Rev. D., *Do Animals Survive?* 11/4/45-14
 Mortlock, Rev. C. B., *Bishop Designate of London* 7/22/45-9
 (Same) *Coventry Cathedral* 7/29/45-7
 Newspaper Looks at Religion, A 11/25/45-13
 Newton, Rev. S. S., *Prayer Book Pessimism: Source of Optimism* 8/26/45-13
 Nixon, Chaplain E. L., *Correction* (corr.) 8/19/45-2
 Nobes, Rev. C. E. B., *Reconstruction and Advance Fund* (corr.) 9/23/45-3
 Opie, Rev. T. F., *Church in Maine, The* (corr.) 9/2/45-3
 (Same) *Discipline* (corr.) 12/30/45-20
 Orcutt, Rev. S., *Festival of Lessons* (corr.) 12/23/45-2
 Paris, Rev. P. A., *Pre-Marital Commitments* (corr.) 11/18/45-3
 Partridge, Mrs. P. C., *Ivory Towers* (corr.) 10/7/45-2
 Peck, Rev. W. G., *Creation* 11/11/45-13
 (Same) *Echoes of Christendom* 10/28/45-13
 (Same) *Revival of English Rural Life, The* 8/26/45-16
 (Same) *Theology of Freedom, The* 8/19/45-10
 Peele, J., *Universal Military Training* (corr.) 8/26/45-2
 Pepper, Rev. A. R., *Church Christmas Package Program* (corr.) 10/7/45-2
 Phillips, Rev. W. L., *Purpose of Communion, The* (corr.) 9/30/45-3
 Pickett, C., IV, *Communion for Servicemen* (corr.) 7/22/45-3
 Pierce, Rev. R., *Federal Council's Problem* (corr.) 7/5/45-2
 Pratt, J. H., M.D., *Common Chalice, The* (corr.) 9/2/45-3
 Price, J. T., *Good Shepherd and the Hiring, The* (corr.) 11/18/45-3
 Price, P. B., *Modern Magnificat* (verse) 7/1/45-14
 Prince, Rev. H. W., *RAF or ARF?* (corr.) 8/5/45-3
 Rawlinson, Rt. Rev. A. E. J., *English Churchmanship and Reunion* 11/25/45-8
 Read, Chaplain F. W., *Judgment at the House of God* (corr.) 9/16/45-3
 Read, Chaplain W. J., *Sacramental Ministry* (corr.) 9/9/45-3
 Roberts, N., *"Catholic or Protestant?"* (corr.) 12/9/45-3
 Roberts, Rev. R., *Postwar Missions in the Far East* 7/29/45-6
 Robins, E. G., *Glory to God in the Highest* 12/23/45-13
 (Same) *Jesus Was Found Alone* 11/11/45-14
 Russell, T/Sgt. J., *Layman's Observations on China, A* (corr.) 10/21/45-3
 Russell, Rev. J. A., *American Church Institute for Negroes, The* 9/9/45-8
 Seekins, Rev. R. L., Jr., *Catholic or Protestant?* (corr.) 11/4/45-3
 Selby, J. N., *Compulsory Military Training* (corr.) 12/23/45-3
 Silks, K. C. M., *Reconversion of the Church (I. The Field is the World)* 12/2/45-10
 Slocum, F. D., *Charity and Pacifism* (corr.) 12/16/45-3
 (Same) *Charity and the Returning G.I.* (corr.) 12/30/45-2
 (Same) *Christian Charity* (corr.) 7/15/45-3
 (Same) *Gift of the Giver, The* (corr.) 12/23/45-3
 (Same) *Responsibility for the War* (corr.) 9/2/45-3
 Smith, Rev. B. P., *What's in a Name?* (corr.) 7/15/45-3
 Smyth, Rev. F. H., *Creed in the Liturgy, The* (corr.) 12/2/45-3
 Souder, E. Jr., *Christianity in Korea Today* 8/5/45-10
 Stambaugh, Rev. B. Z., *Two Governors, The* 12/23/45-18
 Statement of the Delegation to Germany 12/30/45-8
 Stevens, Rt. Rev. W. B., *St. Christopher's Trailer* (corr.) 7/15/45-3
 Stewart, M. J., *"Catholic or Protestant?"* (corr.) 10/14/45-3
 Sullivan, Pfc. R. E., Jr., *Where Was the Church?* (corr.) 11/11/45-3
 Suter, Very Rev. J. W., Jr., *On the Threshold of a New Peace* 9/2/45-5
 Terry, Chaplain J. H., *Information Please* (corr.) 8/26/45-3
 Thomas, Rev. L. O'V., *Episcopalians in the Navy* (corr.) 7/1/45-2
 Thomas, Rev. R. P., *Christmas and the Atomic Age* 12/23/45-11
 Thomas, Rear Adm. W. N., ChC., *"Navy Chaplain"* (corr.) 8/5/45-3
 Thompson, E. H., Jr., *Peacetime Conscript* (corr.) 8/19/45-3
 Timotheos, His Beatitude, *Christmas Greetings From the Patriarch of Jerusalem* 12/23/45-7
 Titus, Chaplain F. L., *Bishop for the Armed Forces, A* (corr.) 10/28/45-2
 (Same) *This is it, Chaplain* 8/19/45-7
 Tonks, Rt. Rev. H. N. V., *West Indian Roosevelt Memorial* (corr.) 11/18/45-3
 Tsu, Rt. Rev. Y. Y., *Thank-You From China* (corr.) 9/23/45-2
 Tucker, Most Rev., H. St. G., *Power to Become the Sons of God* 12/23/45-5
 Tucker, Rev. I. St. J., *Praying the Prayer Book* (corr.) 7/1/45-3
 (Same) *Sunday School Teaching* (corr.) 7/15/45-2
 Van Kirk, Rev. W. W., *Our Visit to Japan* 12/2/45-14
 Vigil Lights 7/1/45-11
 Vinnedge, Rev. H. B., *Book Editor Goes Browsing, The* 11/25/45-9
 Webster, Rev. J. B., *1945 Annuals Requested* (corr.) 7/15/45-2
 Wells, C. C., *Omaha Mission* (corr.) 7/1/45-23
 White, Rev. W. C., *Against Military Training* (corr.) 7/22/45-2
 Whonsbon-Aston, Rev. C. W., *Importing Indigenism to the South Pacific* 10/21/45-21
 Williamson, O. R., *Christmas Gifts* (corr.) 12/9/45-2
 Wilson, Rev. J. D. C., *Reaching the Servicemen* (corr.) 9/23/45-3
 Winters, F., *America's First Organ* 12/16/45-14
 Witsell, Rev. W. P., *Churchmen Among the Founding Fathers* 7/1/45-10
 Wood, Chaplain G. B., *Returning Soldier, The* 8/26/45-15
 Wood, I. M., *Presence* (verse) 9/23/45-22
 (Same) *Thoughts From an Ancient City* (verse) 9/9/45-9
 Wood, Rev. R. E., *Farewell to Central China College* 12/23/45-3
 (Same) *How Green Was My Valley* (corr.) 7/22/45-8
 Wright, R., *Reconversion of the Church, The (IV. Re-Light the Flame!)* 12/23/45-14
 York, Rev. J. M., Jr., *Catholicity* (corr.) 10/7/45-2
 Young, A. P., O.B.E., *Trees and the Tree of Life* 9/2/45-7
 Young, Rev. B., *"Catholic or Protestant?"* (corr.) 10/7/45-2
 (Same) *Stretching a Point* (corr.) 10/28/45-3
 Young, Rev. W. T., *Church and Education, The* (corr.) 8/12/45-5
 Ziegler, Rev. C. G., *Return Postage* (corr.) 7/22/45-2

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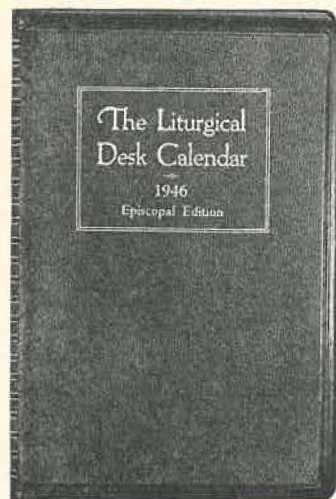


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