

# The Living Church

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



## **The Fellowship of the Mystery**

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## **WHITE CHRISTMAS**

This wintry scene at Trinity Church, Lancaster, N. Y., displays one of the more attractive aspects of the Lake Erie storm which brought several feet of snow to the western portion of the state.

*AP Photo.*





Newspix Photo



Herald-American Photo

## Look twice at these pictures

and you'll see that they are of the same man. One was snapped at the copy desk of a sensational Chicago newspaper where he is assistant news editor. The other was taken at the altar of a well-known Episcopal Church where he officiates as priest-in-charge.

This modern Dr. Jekyll-Mr. Hyde is known to his friends as "Friar Tuck." In a book called "Out of the Hell-Box" (a printer's term) he tells the fascinating story of his double life as newspaper man and priest.

Here are color and drama—whether you see the Friar scribbling headlines at his copy desk amidst the roar of presses, or whether you catch a glimpse of him in the hushed reverence of the chancel, where the only sound is his own voice saying, "This is my Body . . . This is my Blood."

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### Reconstruction and Advance

**TO THE EDITOR:** In your issue for the third Sunday in Advent you give an account of the proceedings in the National Council meeting concerning the Reconstruction and Advance Fund, and I was quoted as speaking at that meeting. As a matter of fact, I was misquoted. I was quoted as saying, "You expect \$300,000 from us; but I doubt if you get more than \$100,000." What I did say was that we had, at the time that I was speaking, \$100,000, but I clearly enough indicated our campaign was not over. Also I was talking solely about the Special Givers' campaign. I am chairman of that committee. I stated that we had never had a quota set for the Special Givers' committee, but I thought we were supposed to raise from it about \$300,000. That, I doubted whether we could do.

My estimate of today is that we shall come close to raising \$175,000 from the Special Givers' campaign in Massachusetts. The parish appeal in Massachusetts starts early in February. I have discussed it with the chairman and Bishop Sherrill and they hope to raise from parish appeal alone, between \$250,000 and \$300,000. If they succeed in that, and it is added to what the Special Givers' campaign finally produces, it would mean contributions from the diocese of Massachusetts of \$425,000 to \$475,000.

Bishop Sherrill and I think this letter should be published in THE LIVING CHURCH because since the matter was reported by you, other dioceses might get discouraged and relax in their efforts, if they thought all Massachusetts could produce was \$100,000.

ALEXANDER WHITESIDE.

Boston, Mass.

#### Editor's Comment:

We are happy to be able to record that the diocese of Massachusetts expects to carry its full share of the load for Reconstruction and Advance, and regret that our report of Mr. Whiteside's remarks gave an erroneous impression.

#### Secular and Regular

**TO THE EDITOR:** I read with interest the Rev. Bernard Iddings Bell's letter on secular priests together with your comments on the same.

Doubtless many secular priests give themselves 100% to God, but the articles and letters which you printed two or three months ago on rural missions in this country would indicate that a good many of them do not. Some of the letters were by priests who had spent a year or two in the rural mission field themselves. There seemed to be no question in the minds of any of the writers that there was great work to be done for God in the rural mission field, but most of the priests who entered the field couldn't stand the loneliness, or they and their family couldn't live on the income offered in the field. One article or letter also stated that members of religious houses per individual lived on from a fifth to a sixth the amount of the salary of the average rural priest. To me the amount stated was so small, it seemed an impossibility unless the religious house ran a farm to raise at least part of their food. The articles printed certainly seemed to imply that members of religious houses as a rule gave more than secular priests.

One could hardly say that a secular priest, who realized there was work to be done in the rural field but left because he was lonely, was giving himself 100% to God. Could any-

one who had given himself completely to God, be that lonely?

Certainly a considerable number of secular priests in rural missions appear unwilling to make as great a sacrifice for God's work as the majority of small business men in the same area do for their business with equally small or uncertain financial return.

Mr. Bell states that monks rarely think they are holier or more devoted to God than other men. What a waste of time and energy their lives are, if such is the case. Lay people are urged to attend services regularly, that they may the better know and attune themselves to God. When a lay person enters training for the priesthood or a religious order, do services and the study of God's word cease to have the same effect? That may be the cause of much of the inefficiency of the Church. Perhaps it is a case of the blind leading the blind. M. L. DRURY.

Chamberlain, S. D.

#### The Fire of God's Love

**TO THE EDITOR:** "Fight Fire with Fire," as advocated by the Rev. Eric Montizambert [L.C., Aug. 19th] is a slogan that easily catches the imaginative zeal of those who dearly love a cause. The Sons of Thunder felt that way, but they earned the gentle rebuke of the Saviour. Chesterton, I think it was, said that Christianity had not been tried and found wanting, but had been tried and found difficult. Yet, just because it is difficult, shall we say it is impossible?

Radio Quizzes to be sure made sad reading. But, if the Church which claims to be alone the One True Church has seen fit to abandon Christian charity as the fiery weapon of Faith, can we be blamed if we pick up her unused mantle? ("Block that Metaphor!") After all, it is the only means that accomplishes a Christian end.

Before we start to drop atomic bombs upon our fellow Catholics, would it not be wise to clean house just a little? If the Reformation had no other lesson it should have taught us the futility of reforming from without. Let us clean our own house first, anyway.

For my sins, somebody sends me a monthly or semi-monthly magazine which claims to apply the spirit and ethics of Jesus to every relationship of the social order. Its name would seem to indicate that it is some way connected with our Church. Its editor is a priest of our Church. Every issued is filled with fulminations against Catholicism, whether Anglo- or Roman. Another, a week-

## The Living Church

Established 1878

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

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## LETTERS

ly magazine, likewise edited by clerics of our Church, never misses an opportunity of smearing Catholicism with the pitch of its condemnation. So far as can be seen, the clergy who devote their time to these malicious works remain unrebuked by their bishops; many are honored with doctorates. As long as the Roman Church sees herself the object of constant attack by us, in apparently official periodicals, I can as little blame Msgr. Sheen and his fellows as Fr. Montizambert.

Not only in our periodicals, but in our more stable literature, we have been guilty. Take any of our popular handbooks, and you will find every mention of the Church of Rome a scalding criticism, framed in half-truths intended to deceive. Every popular history of our Church mentions the Council of Arles, attended by three British Bishops—to prove the existence of Christianity in Britain before St. Augustine's arrival. *Not one of those handbooks tells what the Council of Arles did.* After condemning Arius, it formulated various canons, and then sent its complete *acta* to the Holy Father, greeting him as befits a Pope, begging him to ratify and thus make valid their acts. (I write on the desert, far from libraries, but any scholar can find the data in Mansi.)

From Arles on, we tell half-truths, carefully refraining from mention of the missionaries that Pope Eleutherius sent to Britain at the request of King Lucius (preferring to guess that maybe St. Paul went himself!), failing to mention the many times that the Papacy saved the Catholic Faith from destruction by avaricious kings, and even pretending (God forgive us) that the English Reformation was a popular movement supported by the parish priests.

So then, when we shall have purged our own branch of the Church of God from hatred and bigotry, let us really try to fight the fire of Roman bigotry with the fire of God's love. The servant in the House stretched forth his hand not only to the sewer-cleaner, but to the worldly bishop, with the cry, "In God's Name, your brother!" It will take time and patience, but I think Fr. Montizambert will share with me the desire that the Church we both love and serve shall lead, not follow. If we follow, we meet lies with lies, hatred with hatred, ignorance with ignorance. If we lead in love, we may be sure that in God's time the Church which first gave us the Gospel and for a thousand years protected us from kings and parliaments, will be melted by that fire of love, and respond to the servant's cry.

(Rev.) H. B. LIEBLER.

Bluff, Utah.

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

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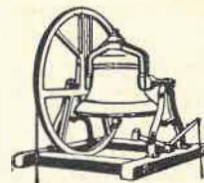
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## THIS WEEK

Big news — and bad news — this week is the decision of the Church Pension Fund to ask for an increase in pension assessments from 7½% to 10% because of falling interest rates on investments. This will be one of the important decisions of the 1946 General Convention, the alternative being (according to the Fund) a catastrophic decrease in reserves available for pensions.

For many years, our first issue of the new year has been of 16 pages; this year it contains 24 — partly to provide detailed information on matters like the Church Pension Fund recommendation, partly to handle the extremely heavy advertising. This latter we consider an element of service to readers, not merely a source of income. For example, the listing of Services near Colleges on page 23 will be valuable to many readers, clerical and lay. Nevertheless, when advertising is heavy, we add pages rather than permit ads to crowd out reading matter.

Five years ago, we accepted an article by Eva Skerry Olsen speaking of the spiritual resources which would be needed in the coming period of war and post-war adjustment. Pressure of space delayed its publication over a long period, and we had almost forgotten it when the author reminded us that we had it. All the article needed was a few changes of tense among its verbs. "The Night Watches" (p. 10) stands as a tribute to its author's prophetic powers as well as to the eternal validity of Christian insight.

The Reconversion series, with the Rev. John Higgins of Minneapolis at the helm this week, turns to the vexed question of partisanship within the Church. Fr. Higgins asserts that the stream of the Church's life would have been much narrower and feebler if Anglicanism had not dared to stake its existence on the premise that God was at work in both Catholicism and Protestantism. If the Church is to meet its postwar responsibilities in every field, Churchmen must dare to trust each other and work together on that basis.

Does anybody in the Milwaukee area have a house to rent? Our new managing editor, the Rev. Richard A. Park, is a wonderful tenant. We know, because he is currently occupying the studio couch in the Day living room while his wife, Lois, and two children wait for him to locate a house or apartment — not the only case of housing shortage we have heard of, but one of special concern to The Living Church Family. Phone Daly 5420 or write to the office address if you have a good lead.

PETER DAY.



## Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### Note Books

MANY teachers use note books without knowing why they are employed. Few realize fully their limitations and possibilities. Handwriting is the simplest form of self-expression, combining hand-work with a permanent record. But in practice, unskilled teachers use too much writing, and waste much of the precious time of the class period on producing neat note books.

"I have stopped using note books," a teacher told me recently. "We never have enough time. And there are so many other pleasant ways of self-expression and class activity." After spending a great deal of effort on the note books, how many of you have come to about the same conclusion?

It is likely that the teacher who insists on perfect note books is only reflecting her own tidy personality, or trying to repeat some of the methods of her own prim college days. She does not allow for the younger age of her pupils.

#### WHY USE NOTE BOOKS?

Just to clear the air, let's ask ourselves, Why do we have pupil note books? Three main purposes come to mind, which we give as follows, with comment on each:

1. Hand-work, activity. Observes one teacher, "At least my pupils are busy and quiet while they are writing." But surely this alone is a low motive. We have passed beyond mere "busy work." This motive might do for a substitute teacher, who must make the best use of the period. The trained teacher, however, will scorn such an objective.

2. Self-expression, interpretation. Here, as some one put it, "To know it, you must be able to say it; if you have to write it down, you fix the words in your mind." In theory, yes. But boys and girls from about fourth grade through eighth write so poorly and so slowly that the results are painful, or require much slow and patient supervision. And spelling is such a problem—especially of the many difficult Church words!

There are so many other ways of inducing expression. Many children actually hate to write. The inarticulate child, asked to write out his sentence in silence, is apt to produce little of value. If the topic is thrown into the class for discussion, the best of all minds present is contributed. But when the conclusion is reached—usually phrased by the teacher—it can only be dictated, word for word, into all the note books. And the slowest pupil holds back the class. For this reason, note

books usually end up about the same, with little originality developed.

3. Summary, for review. High school and college pupils may thus use their note books, but is this of any value for juniors? There are so many other better ways. Do you still use the easily remembered catch-phrases to recall each lesson—Abraham the friend of God, Joseph the Dreamer, etc.? Such titles with the date taught, may well be written on a heavy cardboard (not the blackboard, which is not permanent) from week to week, and used frequently for drill. This takes no trouble, wastes no time. Moreover, frequent class drill is swifter, more thorough than the use of note books.

#### BETTER USES OF NOTE BOOKS

*New Words.* This is a section at the back of books where new words, as they arise in class, are written, with a brief definition.

*Things to Look Up.* The teacher says, "We haven't time to find out about that just now. Let's put it in our note books, and we'll see who will be the first to report on it." They turn to the section and write, "How many people can be seated in our church?" As they do so, previous questions inserted there are noticed, and perhaps the urge roused to seek.

*Exchange books.* For this, books are exchanged around the class, and pupils mark for accuracy, neatness, originality.

#### CLASS DIARY

Better than individual books is the Class Diary, kept by a student secretary. The class starts with the reading of the record of the previous lesson, a much swifter way to review and get in motion than the usual, "Now what did we talk about last Sunday?"

Into the diary go all points that arise in class—the summary of discussions, plans for the future, promises, assignments. One week the record reads, "We made plans for the basket. Jessie reported on the party. We talked about how to be helpful. We decided we must give people what they really need, not what we like." Naturally the most brilliant member of the class is secretary, and thereby a certain amount of special ability is directed and developed.

The lure of well-kept note books undoubtedly has helped the vogue of the new work books, which seem to promise complete and tidy results with little effort. But those who have used them for a while will tell you how deceptive the results are. Note books are only a device, and must never become an end.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.



THE EPIPHANY

## GENERAL

## RELIEF

## Churches Seek President's Aid

President Truman has been asked to act immediately to break the ban on the shipment of clothing and bedding to Germany.

In a telegram to the White House, the Church Committee on Overseas Relief and Reconstruction cited the "urgent need" for these articles and asked the President's aid in getting permission to ship 1,000 bales of clothing and bedding now available in the committee's warehouses.

The Church group pointed out that the Federal Council of Churches and other religious bodies throughout the nation have been besieged "with pleas to send supplies to the Evangelical Church in Germany."

At present, a State Department ruling prevents the granting of a license for shipments to Germany; and the use of UNRRA funds in Germany is limited to displaced persons, leaving many in real need without any outside source of aid.

If the restriction is lifted, materials on hand and future shipments would be sent to the Hilfswerk, relief agency of the Evangelical Church. [RNS]

## FINANCE

Church Pension Fund Plans  
Increase in Pension Assessments

The continued downward trend in interest rates has compelled the trustees of the Church Pension Fund to take action toward increasing the rate of pension assessments from 7½% to 10% in order to compensate for lower interest earnings, according to a special report just released over the signature of Bishop Davis of Western New York, the president. This action, which is to be effective January 1, 1947, subject to the approval of the General Convention of 1946, was taken by unanimous vote of the trustees at a special meeting called recently to consider the interest problem which not only faces the Church Pension Fund but all other investors as well. As pointed out in the introduction of the report, "Any financial institution can be successfully administered only if its income is sufficient to balance its disbursements. In the case of the Church Pension Fund, the two sources of income are the interest earned on its assets and the pension assessments payable in accordance with its rules. The total of these two must be sufficient to balance its pension obligations, not merely for any particular year but during the entire existence of the fund. Its promises extend



RESIGNS COUNCIL POST: *The Rev. Gerald F. Burrill, national Forward in Service secretary, has resigned to become rector of Christ Church, Williamsport, Pa., effective March 1st. He has been with the National Council since 1943.*

to its potential future beneficiaries as well as to its present beneficiaries. It is for this reason that the Church Pension Fund is administered on an actuarial reserve basis."

## FUND HISTORY

The report, which reviews the background of the fund, its history in recent years, and the current situation, traces the steps which have previously been taken by the trustees in line with the steady downward trend over a long period of years in interest yields procurable on high-grade investments. The chart appended to



DECLINING INTEREST RATES: *From 1920 to 1945, highest grade corporate bond yields have declined 50%.*

the report illustrates this trend since 1917, when the fund started. It is pointed out that, at the time the fund started, many of the larger insurance companies were selling annuity contracts on a 4% interest basis, but that now their annuity contracts are being issued on a 2½% or 2% interest basis. The Church Pension Fund has, over the years, reduced its interest assumption from 4% in 1917, to 3½% in 1938, to 3¼% in 1944, and now plans a further reduction to a 2¾% basis beginning in 1947. Up to the present time, however, the trustees have been able, by drawing on the fund's surplus, to avoid increasing the assessment rate beyond the original 7½% payable by every parish, mission, and other ecclesiastical organization throughout the Church. It is stated that a further reduction to a 2¾% interest basis, which the trustees feel is essential for the future safety of the fund, would require the use of substantially more than the present surplus of \$1,889,186, unless the assessment rate is also increased at the same time to 10%. A comparison with other ministerial pension systems shows that, with one exception where an increase is now being contemplated, their assessment rates are higher than 7½%. That of the Presbyterian Church, USA, and of a number of others is now 11% and has been for some time.

## INVESTMENT VALUE HIGH

Reviewing the investment portfolio, the report outlines the principles which the Church Pension Fund has followed and which the trustees believe should be followed in administering a pension system of this sort "upon the integrity of whose promises thousands of present and future beneficiaries should be able to rely with confidence." It is stated that no single investment of the fund is in default as to interest or dividend income, and that if the entire investment portfolio should now be liquidated, the over-all result, including accumulated profits and losses on all sales of securities since the inception of the fund, would show a substantial profit. The average rate of interest earned on the fund's assets has, however, been steadily declining in line with general economic conditions and the report states that it is the opinion of the finance committee that "any substantial increase in the rate of interest which will be earned on its invested assets cannot be safely anticipated in the predictable future."

"It follows, therefore," the report continues, "that the only other means of balancing the fund's future obligations on the basis of its present promises is to increase the income derived from the



pension assessments. The alternative would be to eliminate the present extra benefits and decrease the basic promises of the fund. In this report it is assumed that the Church would not wish the trustees either to reduce the present extra benefits or to decrease the basic pension promises if that can be avoided."

REPORT CIRCULATION

It is stated that copies of the report are being sent to the bishops and the Pension Fund committees of every diocese and missionary district for the information of their conventions, to the clergy and parish treasurers, and will be sent later to the deputies of the General Convention of 1946. Although the trustees have, under their charter powers and in accordance with the recommendations of the Insurance Department of the State of New York, under whose supervision the fund is administered, voted to reduce the interest basis and increase the rate of pension assessments effective January 1, 1947, they took this action subject to the approval of the General Convention of 1946.

The Church Pension Fund was established in 1917, after a successful nationwide campaign conducted by the late Bishop Lawrence of Massachusetts as a result of which an initial reserve of over \$5,000,000 was raised. Since then it has paid pension benefits of over \$26,000,000 to aged and disabled clergymen, and to the widows and minor orphans of deceased clergymen. At present it is paying pensions at the rate of approximately \$1,375,000 a year. It is supported by pension assessments payable by every parish, mission, and other ecclesiastical organization throughout the Church, these pension assessments being based on each clergyman's current salary. At the end of 1944 the fund reported total assets of \$38,992,676. It is administered by a board of 24 trustees elected by the General Convention and representing various sections of the Church. On the board are six bishops, four presbyters, and 14 laymen prominent in the financial and business life of the country. Bishop Davis of Western New York has been its president since 1940. Its treasurer, who succeeded the late J. P. Morgan at the latter's death in 1943, is Charles D. Dickey, vice-president and director of J. P. Morgan & Co., Inc. The executive direction of the fund has been under the guidance of Bradford B. Locke, its executive vice-president since 1933.

THE PRESS

Religious Coverage for Dailies

America's daily newspapers plan to expand their coverage of religious news and photos as soon as paper controls are eliminated and the manpower shortage becomes less critical, according to a survey just completed by Religious News Service.

Querying more than 100 dailies throughout the nation, RNS found that 95% hoped to give more emphasis to religious news.

The majority expected to concentrate this development in the local field. National and foreign coverage, however, will be widened by more than 30% of the

dailies, most of them in metropolitan areas.

Those who do not expect to increase their quota of religious news space pointed out that despite war-time controls and barriers, religious news was not cut whereas other features and news were condensed if not totally eliminated. [RNS]

MOTION PICTURES

Protest Gangster Movies

The executive committee of the Tacoma Council of Churches went on record as supporting resolutions of Tacoma, Portland, and Los Angeles police unions, protesting the wide distribution of motion pictures of gangsters which glorify the lives of "public enemies."

A statement released by the council said:

"The Council of Churches is in complete agreement with the Los Angeles, Portland, and Tacoma police locals in their belief that the influence of such pictures on the impressionable adolescent mind is such as to make manifest the fact that continued production of such pictures must be prompted by something other than concern for the welfare of our country and our youth.

"It is quite evident that characters as they are depicted on the screen do much to mold the character of those of our youth who frequent the theaters consistently.

"The attempted self-justification of the producer that gangster films are beneficial if the criminal is painted as 'cruel, inhuman and ruthless,' does not conform with the facts of the case. The 'crime does not pay' moral may be apparent to the well oriented adult, but to the child to whom life is yet a mixture of fantasy and reality, such 'educational entertainment' tends to glorify cruelty and ruthlessness. [RNS]

L.C. FAMILY

Requiem Mass for Philipp A. Fey

By ELIZABETH McCracken

Friends and professional associates of Philipp A. Fey, secretary of Morehouse-Gorham Company, who died suddenly on December 22d, attended a Requiem Mass for Mr. Fey on December 26th, in the Church of St. Mary the Virgin, New York City. The rector, the Rev. Dr. Grieg Taber, was the celebrant. Private funeral services were held at an earlier hour at Mr. Fey's home in Brooklyn. Interment was in Sterling Cemetery, Greenport, L. I.

Mr. Fey occupied a unique position in New York City. For more than a quarter of a century he was continuously engaged in the religious book business, most especially as a book-seller. Coming to the Edwin S. Gorham Book Store, known throughout the Anglican communion as "Gorham's," Mr. Fey, then a very young man, at once gave evidence of unusual gifts. Not only could he sell religious books; he was able also to select the best of such books to put on sale. Mr. Gorham soon grew to trust Mr. Fey's judgment, always quietly and modestly expressed, and

to depend upon him in many ways. Before his death, Mr. Gorham completed plans for the transfer of his famous store to Mr. Fey, Miss Alice A. Russell, and his third valuable assistant, Edward J. Schineller. They carried on together after Mr. Gorham's death for several years; and then joined with the Morehouse Company to become Morehouse-Gorham, Inc., publishers and book-sellers.

AT MOREHOUSE STORE

In the new book store, as in the two old stores, Mr. Fey held a prominent place. His desk stood in the center of the Morehouse-Gorham Book Store. Where he could always see it, was the grandfather clock of the old store, familiar to thousands of Church people. Mr. Fey often remarked that this clock was his own personal possession, no share in it having been transferred to anyone in the new firm. Customers gravitated to Mr. Fey's desk, and lingered there talking with him about Church affairs as, in the past, they or their forebears had talked with Mr. Gorham. Few Churchmen have known the "news of the Church" as did Mr. Gorham and Mr. Fey.

Indeed, it was largely because of Mr. Gorham's position in the Church, and his intense loyalty to the Catholic faith and practice in the years when Anglo-Catholicism was so likely to be called "flirting with the Scarlet Woman," that Mr. Fey won the place that he never lost. Silently, as many older Church people will vividly remember, he would serve many customers while Mr. Gorham conferred with two or three leading Churchmen who had called for the express purpose of securing his opinion. Mr. Gorham was always the first to declare that Mr. Fey made it possible for him to function as an active layman of the Church, while at the same time operating one of the foremost religious book stores in the world.

Different Churchmen and Churchwomen throughout the years cited the different talents of Mr. Fey. Some mentioned his ability to lay his hand immediately upon the book requested. Others spoke of his instant and accurate reply to a question as to whether a certain book was in print. Mr. Fey usually supplemented the mere answer with data as to the future possibility of furnishing the book. Still others referred to his knowledge of books as a reader. As one of the clergy said, "He knew books because he read them as well as sold them."

All these things made Mr. Fey a memorable Churchman. One other characteristic must be set forth. Because he was so enthusiastic about books, he was a genuine book-lover.

Mr. Fey's life in the Church was lived without publicity. He was a devout Anglo-Catholic, a member of St. Ann's Church, Brooklyn. His fine singing voice made him a valued member of St. Ann's choir. Although he had been in rather delicate health for several years, his voice remained strong and full. On his last day in the book store, the day before he died, he sang carols at the annual Christmas party. His last day was spent among the books he loved so well, and with the people he knew so well.



## POLAND

### Churches Form Council

An Ecumenical Council of Christian communions has been formed in Warsaw, according to a dispatch from the Polish capital received by the Polish Press Agency.

The new church group is composed of representatives of the Eastern Orthodox, Methodist, Baptist, and Evangelical congregations. [RNS]

## CHINA

### Missionaries Returning

Five missionaries started for China December 28th, and one, John R. Norton, is already on his way. The five are Miss Althea Bremer, Miss Catherine C. Barnaby, Miss Gertrude Selzer, Dr. A. W. Tucker, and Prof. Ellis N. Tucker.

Concern was expressed by officials at Church Missions House at the financial situation these missionaries will encounter upon their arrival in China. A letter from Charles E. Perry of Shanghai, now on a naval flagship at Shanghai, informed the Overseas Department that in Shanghai a cup of coffee costs about 600 Chinese dollars, normally about 50 U.S. dollars. A loaf of bread is only a little less expensive. Mr. Perry added: "It is ruinous for people with steady salaries of either Chinese or American currency."

### Report From Shanghai Hospital

Bishop Roberts of Shanghai forwarded a report on St. Elizabeth's Hospital, Shanghai, from the acting superintendent, Dr. I. K. Wong.

Dr. Wong reports that the hospital was placed under Japanese military control a few months after war in the Pacific started. He told of grave difficulties in securing food and medical supplies, coal, and just about everything a hospital needs. Financial difficulties were pressing, and he speaks gratefully of the cooperation and help of the Shanghai Bankers' Association which helped the hospital to carry on. He speaks enthusiastically of the hospital staff. "I have been most fortunate in that I have had a group of men and women who worked and lived together in this hospital like a happy family. The whole staff has labored wholeheartedly for the hospital throughout the trying time with almost empty stomachs, not having received in any single month a decent pay sufficient to do more than keep body and soul together. They have all worked for one cause, and one aim, and that is the principle of humanity, the very teaching of our Master, the Christ."

In April, 1945, orders came from the Japanese that the hospital buildings in the main compound must be vacated. When efforts to have the order rescinded failed, the nursing school was immediately closed, most of the hospital staff discharged, and the people in key positions moved to the "alley houses" in close proximity to the

main compound. Since then the hospital has been carrying on in a small way. Dr. Wong says that "during a brief respite between April and June, when there were no Japanese in the compound, through various ways and means we were able gradually to extend our activities back into one of the main buildings, where the X-ray and other important installations are located.

"Peace has finally returned and the Japanese decamped in the first part of September from the entire compound. Damage to the installations and buildings was relatively small. Now it is only a question of time before the hospital will be in full swing again.

"The Chinese nation and the Chinese people," Dr. Wong concluded, "are ever so grateful to the people of America for what they have done and are doing in lending us such a helpful hand by which we may develop into a first-class power, thereby playing a prominent part in the maintenance of the world's peace."

### Bishop Gilman Notes Changes

Pews in many churches in China were removed and used for firewood by the invaders but in at least one instance this did not occur. Bishop Gilman of Hankow writes, during his inspection of changes in that diocese, "I found that St. Peter's Church had been turned into a heathen temple so all the nice new benches had been preserved."

The Bishop recently celebrated the Holy Communion at the airfield near Hankow and writes, "The responses showed that the men were taking an active part in the first Communion service they had had for a long time."

The Church General Hospital in Wuchang is to be used during the coming year by the Chinese provincial hospital (province of Hupeh), by arrangement with the bishop, who says that this will give time to consider future plans. Several mission houses are being rented until they are needed by returning missionaries; having the houses occupied will keep them intact and bring in a little money for immediate repairs.

## JAPAN

### St. Paul's University on Way To Normal Life

By RICHARD T. BAKER

St. Paul's University in Tokyo, one of the three government-recognized Christian universities in Japan, is slowly recovering its normal life, after three years in the hands of extreme Japanese nationalists who erased every mark of Christianity from the institution. St. Paul's was purged of its nationalistic-militaristic leadership by an order of General MacArthur on October 28th.

Today the university enrolls some 800 students, and the St. Paul's middle school, another 1,000. Both registrations are below normal. Democratic student club life is

being restored, the chapel has been cleaned up, and daily services are being held.

The Rev. Kichinosuke Sudo, for many years a teacher at St. Paul's, is acting president of the university. He took the place of Kinzo Sanbe, who was removed by the American Military Government, and prohibited from ever again holding a position in the education of Japan.

The Rev. Takaharu Takamatsu, chaplain of the university, was banned from the campus when Sanbe became president. His chapel closed, he was even removed from his home. He has now returned to the campus.

The All Saints' Chapel holds regular services. The Brotherhood of St. Andrew has been reestablished. A recent student Christian assembly, at which 100 attendants were expected, brought out a full house. Questions about Christianity are rampant on the campus. "It is a live issue," the chaplain reported. [RNS]

### Shintoism

By RICHARD T. BAKER

Christians and Buddhists in Japan expressed gratification over General MacArthur's directive ousting Shintoism as a state-supported religion and decreeing freedom for all religious sects in Japan.

Under the American commander's directive, the state can no longer use Shinto as a test of good citizenship, compel attendance and the offering of gifts at Shinto shrines, or teach Shinto doctrines in schools. The practice whereby officials visited shrines to report on public matters has been stopped. Shinto shrines in state-supported offices and institutions are now prohibited and must be removed immediately. Meanwhile, all religious discriminations are legally banned.

Through skillful use of Shinto mythology and ethics stressing Japan's divine creation, deification of the emperor, and complete devotion to the nation as a primary moral tenet, militarists and ultranationalists erected an effective ideology to bulwark imperialistic schemes. It is this ideology of Japanese superiority and divine destiny to rule the world which is now being broken.

Shinto shrines which received public funds and compelled gifts from the people suffer a setback, but it is believed the purely religious aspects of the faith will undoubtedly prosper. Shinto priests, one of their spokesman told American military headquarters, will gladly give up state support in exchange for freedom of religion.

State Shinto, which is really a form of spiritualized patriotism, is only 75 years old in Japan. It is a clever hoax whereby empire builders' propaganda has skillfully convinced the Japanese people that Shinto is inseparable from Japanese history and tradition.

Shinto is an indigenous religion of Japan. As a simple faith, Shinto stressed its myths of divine creation and morality and filial loyalty. Sectarian Shinto, of which there are 17,500,000 adherents, maintained this simple faith. Its doctrines



are not molested by the present order. It is as free and as legally protected as any religion in Japan today.

Shrine Shinto, however, by which the Japanese were trained to believe there is no difference between being Japanese and being Shinto, has had its wings clipped. After political phases of Shrine Shinto have been removed as ordered, adherents may form a legal religion of the faith remaining.

During the past 75 years Shrine Shinto persecuted and eradicated sects of Shinto which taught doctrines varying even by a shade from the official government line, but these sects are most likely to show a strong revival, as simple faith is deeply rooted in the people.

Christianity, being a minority religion with about 400,000 adherents, gains most from the new freedom and protection. Some Japanese correspondents hold that the new directives are an effort to encourage Christianity over Shinto.

Such is not the case. "All creeds, religions, and faiths, are placed on exactly the same legal basis," said Brig. Gen. Ken R. Dyke, chief of the civilian information and education section of Allied headquarters. "The Shinto sect will continue to enjoy the same protection and freedom as any other religion. Shinto shrines that have a real religious following will be able to exist on voluntary contributions."

## OLD CATHOLICS

### That They May Be All One!

By Rev. P. H. VOGEL

The Old Catholic Church in Austria observes the third Sunday in October as the "Sunday of Reunion of Christendom." In former years this Sunday was observed only in Vienna, where is the residence of the bishop. But this year on the proposal of the Old Catholic rector in Linz this Sunday was observed also in Linz not only by Old Catholics but also by Protestants, Orthodox, and Methodists. Each of these churches held her accustomed service in which the clergy and many people of the other churches participated. In the sermons stress was laid on the idea and the meaning of Christian unity. All the well attended services impressed very much the respective congregations, and it is hoped that after times of struggle between the various churches and of oppression by the Nazi regime a better future of mutual understanding and approach may come.

### Swiss Religious Laws Revised

By the Rev. HUGO FLURY

A faculty of Catholic theology has existed since 1874 at the University of Berne with the purpose of educating the priests of the canton of Berne of the two confessions, the Roman and the Old Catholic. Because the Pope declined to approve this institution and because of the canon law of the canton, the faculty became the educational center of only the Old Catholics of Switzerland and other countries, and also of the Orthodox students of Bulgaria

and Serbia. Included on the faculty were two bishops of the Orthodox Church of Serbia and two professors of the faculty of theology of Belgrade.

The church law of the canton of Berne has now been revised. The revision has been recognized by the Roman Catholics, for the new law makes concessions on their behalf. But it also favors the Old Catholics, insofar as the theological faculty at the University of Berne is now acknowledged as the center of theological education for the Old Catholics only. The Old Catholic Church, under the new arrangement, must contribute to the expense of the institution. A hostel for students has already been erected.

The relation of Church and state in the Swiss Confederation and in the cantons is for the most part not defined by concordat or treaties but by the law of the state. The Churches are recognized as societies of public interest, with certain rights, including those of the members to vote and of the Churches to receive contributions from their members.

## GERMANY

### Youth Reëducation Problem Seen

By SYDNEY C. LUCKER

Reëducation of Nazi-indoctrinated youth is the German Church's major problem, according to Dr. W. R. Matthews, dean of St. Paul's, who returned to London from a visit to Germany.

"The German Churches," Dr. Matthews said, "are up against the problem of how to carry on Church life with so many buildings destroyed, and without the means to publish religious literature. But they are mainly concerned about youth, and how the place of the Hitler Youth Movement is to be taken by some other organization or organizations which can be influenced and guided by the Christian Church."

Dr. Matthews spoke at a press conference attended by a group of other British Churchmen who accompanied him to Germany where they met prominent Church leaders and attended the second meeting at Frankfurt of the Council of the Evangelical Church of Germany. The delegation included Prof. John Baillie, of the Church of Scotland; the Rev. M. E. Aubrey, former moderator of the Free Church Federal Council; and the Rev. H. M. Waddams, secretary of the Anglican Council on Foreign Relations.

The British Churchman saw another difficult problem developing from the splitting of Germany into different occupation zones. He said that in the Russian zone the minds of Church leaders are "kept constantly preoccupied with all kinds of reports and rumors there, which are hard to verify or deny because of restrictions on visitors."

German Evangelical leaders have another problem in trying to reconcile traditional theological differences, but the newly formed Church Council has begun the task of reunion and has great hopes of success.

"The only really hopeful thing we saw in Germany," Dr. Matthews declared,

"was the vigor of Church life and the way Church leaders, including Roman Catholics, are taking hold of the situation. In Church life, we saw the only genuine sign of vitality in Germany today." [RNS]

## BRAZIL

### Church to Avoid Politics

A Brazilian newspaper carried recently a statement by Bishop Athalicio Pitban, Suffragan of Southern Brazil, in response to a question that had been put to him as to his views on a current political campaign. The newspaper printed his reply as "Democratic and Progressive." The Bishop had said: "In accord with repeated instructions, all our Church's clergy, members, and adherents have full liberty to affiliate with any party and to give their vote according to the dictates of their individual consciences."

Local comment in Brazil indicated that the Bishop's statement was considered almost revolutionary. One comment was "It expresses so succinctly our Church's position in regard to politics in a place where such an attitude is almost unknown."

## CANADA

### Bishop Unable to Visit Russia

The Bishop of British Columbia, the Rt. Rev. H. E. Sexton, who was recently invited to visit Russia, has been obliged to decline the invitation, because he has not sufficiently recovered from his illness of last summer. He feels that he is unable to undertake such a long journey in mid-winter.

## ENGLAND

### War Damage to Churches

#### Less Than Expected

War damage to Great Britain's churches has been far less than expected, according to the ninth report of the Anglican Central Council for the Care of Churches.

Not one of the great cathedral churches was lost, and only a very few were damaged, in no case irreparably, the report disclosed.

Medieval churches suffered the least, since most of them are far from big cities. The only medieval church of the first rank that was destroyed was Coventry Cathedral, and that was architecturally in the class of greater parish churches.

Parish churches that were destroyed or seriously damaged included All Hallows, Barking and St. Clave in London, St. Peter's and the Holy Cross Temple in Bristol, St. Martin's in York, and St. Andrew's in Plymouth. Restoration of the last two mentioned is considered possible.

Losses among the English renaissance churches were described by the report as "much more serious," including many erected by Sir Christopher Wren and his followers after the 1666 London fire. The report also said that a "lamentably high proportion" of classical churches were destroyed. [RNS]



# The Reconversion of the Church

## VI. Our Debt to One Another

By the Rev. John S. Higgins

Rector of Gethsemane Church, Minneapolis, Minn.

ANY DISCUSSION on the duty of Church parties today must remember that Anglicanism, for 400 years, has been holding together in a living synthesis both the Catholic and the Protestant cultures. The Church is therefore at the same time both Catholic and Protestant, a combination brought about not by a compromise but by a deep conviction that both cultures are as necessary for the fullest expression of the Faith as the obverse and reverse sides are to the oneness of a coin.

This dual nature of Anglicanism is nowhere more clearly indicated than in the Coronation service. When the Archbishop of Canterbury administers the oath to the King, he asks: "Will you maintain . . . in the United Kingdom, the Protestant reformed religion?" And when the Archbishop puts the ring on the King's right hand he says: "Receive this Ring, ensign of kingly dignity and of the defense of the Catholic faith." Here is a fundamental belief of Anglicanism, that to be an Anglican is to be at once Catholic and Protestant; for at the Reformation the Church put its Protestantism in its rightful Catholic background and history.

Anglicanism teaches that the fundamentals of the Faith are relatively few and that all of them may be found and proved from Holy Scripture. All else is of secondary importance and may thus be left to individual judgment and local practice. Of course a practical result of such a comprehensive vision is to cause dismay to the type of mind which demands meticulous direction in the minutiae of religious practice; and that same broad view has led to a great variety of practices in dioceses, provinces, and in the several autonomous Churches that make up the Anglican communion. There is, for instance, considerable difference between the severe simplicity of the Church of Ireland and the more elaborate expression of the Faith in the Churches of the West Indies and South Africa.

### PECULIARITIES OF OTHERS

So Anglicanism faces its historic and contemporary dilemma of how to retain in proper balance the two streams of culture within the one Church. It is some comfort to recall that other Christian communions have their peculiar embarrassments which are inherent in their formularies. Roman Catholics do not know what to do with Papal Infallibility most of the time; many Presbyterians are bothered by their extreme Calvinism; Baptists have no sufficient answer to the obvious "success" of infant baptism in other Churches; and Fundamentalist groups are obliged to turn ecclesiastical handsprings over their belief in the inerrancy of the Scriptures.

The Anglican is the only Church in Christendom that has made a serious at-

tempt to unify both the Catholic and Protestant cultures in one Church; and perhaps the importance of the goal makes trifling our occasional uncertainty concerning the true proportions of the mixture. It does not merely try to place the two cultures in juxtaposition but synthesizes them because it seriously believes that the fullest expression of the Christian faith demands the presence of both. And while it is true that there is no such a thing as a perfect synthesis in human nature, yet the fact is that the attempt has been more than tolerably successful for over 400 years. If one Church party should gain complete ascendancy, the resultant Church would not be Anglican; and furthermore, it would witness to the fact that the Anglican ideal had failed. The sense of strain is an inevitable concomitant of our Faith, and we must learn to live with it.

Living with the sense of strain is made more bearable by the plain fact that Anglicans have been able to present to Christendom a workable and available synthesis, now four centuries old. This may yet prove of inestimable value in the future reunion of non-Roman Catholic Christendom. The more effective our Church is the more powerful witness it gives that this synthesis will work in an even larger fellowship.

### PARTIES

Parties are the price of freedom. There are no parties in the Roman Catholic Church; there are no parties in the Soviet system; and there were none in Nazi Germany or in Fascist Italy. There is variety in Anglicanism, for we have faith that the hope of true progress lies in diversity. Biologists teach us that evolutionary advancement depends on the principle of variation, and we believe that this principle is true also in the development of the Church. For our own acquired ideas are called in question when we encounter another point of view, as the experience of the Church Congress has demonstrated. The resulting self-examination, properly undertaken, enriches and deepens our own convictions; a more creative, not to say Christian, method than ignoring or ridiculing the convictions of others.

This does not mean that the Faith, as the Anglican Church understands it, is a matter of individual opinion, for that Faith is set forth adequately in the Book of Common Prayer. It is clear that the religion of the Prayer Book stems from historic Christianity from which medieval errors and accretions have been expunged.

The various parties owe great debts to one another, and any fair study of Anglicanism shows that all have made valuable contributions to the doctrine, discipline and worship of the Church. This is very clear in the richer and longer life of the Church of England, but it is evident

also in the American Episcopal Church. In the study of theology and philosophy of religion there stand out the names of Bishop A. C. A. Hall, Doctors Francis J. Hall, Frank Gavin, and Paul Elmer More. Liturgical research has been permanently enriched through the work of William Reed Huntington, Bishop Edward L. Parsons, and Dr. Bayard Jones. The study of the Bible, one of the greatest contributions of Anglicans to Christendom, does not lack notable names from the American Church: Doctors S. A. B. Mercer, Burton Scott Easton, and Frederick C. Grant.

We have had, too, our share of Church historians in Bishop William S. Perry, Drs. S. D. McConnell, William C. Ayer, and George Hodges. In the field of Church Music Canon Douglas, Drs. T. Tertius Noble, Peter C. Lutkin, and Leo Sowerby have placed our Church in the foreground of that important part of Church life and worship. Amongst our most distinguished statesmen and administrators have been Bishops William White, John H. Hobart, Henry C. Potter, William Lawrence, Drs. deKoven and Morgan Dix.

The roster of missionaries is larger, a fact which makes it more difficult to select a few names; but perhaps Drs. Thomas Bray, James L. Breck, Bishops Philander Chase, Charles H. Brent, Ethelbert Talbot, and Daniel S. Tuttle are indicative both of quality and variety.

### SOCIAL ACTION

The Episcopal Church has taken a prominent part in the social awakening with the result that the names of Fr. Huntington, Drs. Howard Melish, Julian Hamlin, and Vida Scudder are closely linked with modern movements for social reform. Drs. W. S. Rainsford and Frank H. Nelson, Frs. David Gibson and Alfred Newbery have all been in charge of parishes vitally alive to the social needs of their day. Two outstanding social psychologists were Drs. Elwood Worcester and John R. Oliver.

Even so sketchy an outline indicates the Church's corporate debt to men of varying Churchmanship and doctrinal emphasis. It is then entirely probable that the Church will continue to exercise its maximum witness when men of all types make their unhindered and particular contributions; and when all groups acknowledge their profound debts to one another.

The attitudes of party-men towards men of other parties is of inestimable importance in the life and witness of the Church; for there have been periods when controversy became exceedingly bitter. It is sometimes true even today that party-men at both extremes are more polite and tolerant of clergy outside their own Church than they are towards their brethren of the op-



# The Night Watches

By Eva Skerry Olsen

**D**ID YOU ever stop to think how much beauty and inspiration has been woven into poetry and song by countless singers whose voices have long since trailed off into silence? They have left behind them a precious heritage.

But of all the beauty of songs of inspiration, the greatest songs ever sung were the Psalms of Israel. The voices of those who first sang them have been silent for three thousand years, but the poems on which their songs were based are read, chanted, or sung, in all Christian churches, and in the synagogues of the Jews to this day. These songs have consoled endless thousands in life; and in the hour of death "The Lord is my Shepherd; I shall not want" has echoed down the corridors of time, and will linger on the tongues of men until we are all gathered at last into one great family before the Father's throne.

Just now I am mindful of one of them, perhaps one of David's own songs; conceived as he meditated in the night watches under the open sky—

"When I consider thy heavens,  
The work of thy fingers,  
The moon and stars  
Which thou hast ordained;

"What is man  
That thou art mindful of him,  
And the son of man  
That thou visitest him?"

"For thou hast made him  
A little lower than the angels,  
And hast crowned him  
With glory and honour."

It is only at night that we see the stars; the light of day is made for business, the night for thought. It is when the world is darkest that the stars shine the brightest. They speak to us of the harmony of the laws of God, the immensity of His universe, the greatness of His power. If we fail to look up to the evening sky so that the memory of the heavens will keep us steady through the busy hum of the day, we may feel that God has forgotten us; or worst of all—we may forget Him.

When God made us "a little lower than the angels" He gave us the precious gift of time. He expected us to do something with it, but the choice was left to us. We can use our gift of time wisely, or wastefully; but we and our brothers on earth will suffer, or be happy, accordingly.

In between those who use the gift of time wisely, and those who throw it wastefully away, there is a multitude like ourselves, who mean to do well; but in the quest for earthly things the message of the stars is too often blotted out, and we fight with the greedy for our share of the spoils. Poor soldiers we are in the cause of Christ, for we array ourselves one day in the great army of God, and in the next we are battling

just as hard with the army of unrighteousness.

Now the world is at a great crisis, emerging from the actualities of war, a war in which the wealth of the endless years of accumulation has been expended—the time and substance of future generations mortgaged. The cost in wealth alone would have given to countless thousands the beauties of peace—the joy of living. It would have built beautiful parks and play-grounds, great buildings and little homes, fine schools, better food more evenly distributed, international games and pleasures, the relaxation of friendliness.

The best of us have failed to meditate in the night watches, and to remember the steadiness of the heavens in the light of day. If you and I, and the world of Christians, had given as much time and money and effort to insure peace and justice, as we have been forced to give to insure the victory of our arms, what sorrow and destruction we could have saved the world.

What may we do about it now?

It is true that we may have to go through very deep seas of trouble and sorrow before we, together with the rest of the world, can open our eyes and look up at the stars and acknowledge the rule of God, and together enlist as brothers in the great army of the children of God.

But as long as we have the gift of life, we have the gift of prayer. No matter where we are when we pray, whether we are kneeling at the sides of our beds, or cry out on the busy street, or wherever need finds us, *instantly we stand before the throne of God*. We know the Father is full of love and compassion, because we knew His Son. But God is also a God of justice. He expects us to live up to our high calling, to be loyal, faithful, obedient, and courageous, as becomes His children.

Now, peace has come to the world again; a peace that comes from much exhaustion of strength and substance. But if you and I, and the world of Christians, will start now to do our full part, a real peace may come to stay, a peace of contentment and service and brotherhood.

It will take much prayer and good works, and we shall have to give up much of the spoils the world has offered; but if we will only look up to the stars and see the hand of the Father in all things, it will be the army of God's children who will be the great army of earth, and we can eventually find ourselves brothers and comrades in this army of peace and righteousness—an army whose aim is to build, not destroy; an army whose aim is to heal, not wound; an army whose aim is right, whose helmet is love, whose shield is faith, and whose sword is justice.

To this end, dear God, may we use victory.

posite party. Parties have no business differing over the essentials of the Faith, and since their differences should be due only to matters of secondary importance, particular points of view may be pressed only so far. For democracy demands that there must always be a point at which protest ceases.

Because the ultimate goal of the Anglican Church is beyond our purview, it is the bounden duty of all parties to work out their salvation, not alone with fear and trembling, but also with humility and kindness. As Dean Church said long ago: "If anything is certain, it is that a temper which desires peace is the essence of the Christian character."

## LIBERAL EVANGELICALS

The Liberal Evangelicals comprise a substantial portion of the Church's clergy and laity. They prefer a simple service with a minimum of ritual; in general they have a good deal of sympathy for Protestant Churches; and many of them have taken leading parts in the work of inter-church coöperation. Their "growing edge" is towards the Protestant side of our heritage, and they wish to make closer our bonds with Protestantism even to the achieving of organic unity. Confronted by a divided and weakened Protestantism, they feel that Church unity is an urgent necessity, calling for immediate action. It is their conviction that the Chicago-Lambeth Quadrilateral, liberally interpreted, forms a sufficient basis for uniting any Protestant Church with Anglicanism.

Liberal Evangelicals are sometimes not very liberal with their more "advanced" brethren, for they suspect that the Anglo-Catholic movement in the Church must move inevitably towards both a narrow authoritarianism, and an increasing and unbalanced emphasis on the sacramental system. They fear that if these trends continue the Anglican Church will evolve itself into an ecclesiastical blind alley. These Liberals are quite intolerant of extreme ritualism, and take as much pride in not knowing anything about it as many Englishmen used to pride themselves on knowing nothing about America.

## ANGLO-CATHOLICS

The Anglo-Catholics, on the other hand, emphasize the obvious fact that Anglicans have never been taught to think of themselves as "just another Protestant Church." Nobody can read the Caroline divines, let alone the English reformers, without coming to that conclusion. The "growing edge" of the Anglo-Catholics is towards more orthodox Christian bodies in respect to reunion, such as the Scandinavian and Greek Orthodox Churches. They place great emphasis on church order, on the sacramental system, and on the corporateness of the Church. So far as public worship is concerned, they wish to have the Mass for all Sunday and daily services, with the possible exception of Benediction.

Their attitude towards their "collar and tie" brethren is "a little more than kin and less than kind." This point of view is at times so marked that Liberal Evangelicals are almost read out of the Church by their more universally-minded brethren. The Liberals of course return the compliment! Their chief fear is that the Evan-



gelicals will be so successful in their efforts to "water down the faith," as they put it, that the Anglican Church will simply become merged with pan-Protestantism, and not only lose its identity but lose its Catholicity too. In general this party holds a rather low opinion of preaching.

#### CENTRAL CHURCHMEN

The Central party, to which a large proportion of Church people must belong, keeps in the middle of the road, despite suspicious glances and even frowns from the more extreme people on both sides. Such a Churchman is mindful of the fact that the middle of the road is equidistant from either ditch. Unable to discover any impressive results from the extreme adherents of either party, he suspects that many earnest Episcopalians are dismayed and puzzled by the vagaries of both extremes. The "central" Churchman thinks it possible to cooperate widely with other Church bodies, without necessarily uniting with them. He believes it would be folly to compromise the Anglican position until the growing awareness of Protestants as to the importance of the liturgy, the sacraments, and the ministry arrives at that stage when a legitimate and lasting union can take place.

He thinks that Anglicans can avoid both a Presbyterian stripped of its necessary predestination, and a Roman Catholicism devoid of its essential pope. It is his duty to be the binding element in the Church, and to keep both extremes from flying off in opposite directions. The Anglican position is fraught with danger; but we know that Anglicanism is unique, and that if it should disappear men may never see its like again. It will continue to be a vital force in Christendom only as long as the parties see themselves as parties bringing their own precious but partial gifts to the whole Church.

Said Archbishop Temple at his enthronement in 1942: "We shall impoverish our service of the wider fellowship if we let our membership of our own communion become hesitant or indefinite. Rather we should make strong the bonds of our own unity, with gratitude for our splendid inheritance, so that we may bring to the universal Church a life strong in faith, in order, in corporate devotion."

#### COMING EVENTS

##### January

- 15-16. Convention of Western Michigan, Grand Rapids.
- 16. Midwinter Reunion, Associate Alumni, General Theological Seminary, New York.
- 16-17. Convention of Oklahoma, Oklahoma City.
- 17. Annual Meeting, Anglican Society.
- 18-20. Convocation of Mexico, Mexico City.
- 20-22. Convention of West Texas, San Antonio.
- 22. Convention of Upper South Carolina, Spartanburg, S. C.
- 22-23. Convention of Mississippi, Jackson; Pittsburgh, Pittsburgh.
- 23. Convention of Louisiana, New Orleans; Maryland, Baltimore; Tennessee, Knoxville.
- 23-24. Convention of Arkansas, Little Rock; Dallas, Dallas; Convocation of San Joaquin, Bakersfield, Calif.
- 27. Theological Education Sunday.
- 29. Convention of Alabama, Tuscaloosa; Ohio, Cleveland.
- 30. Convention of Michigan, Detroit.
- 30-31. Convention of Los Angeles, Los Angeles.

January 6, 1946



# BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

#### Books of Meditation

**IN HIS NAME.** By G. A. Cleveland Shrigley. Great Neck, New York: The Pulpit Press, 1945. Pp. 143. \$1.50.

**GOD CALLING.** By Two Listeners. Edited by A. J. Russell. New York: Dodd, Mead & Company, 1945. Pp. 250. \$2.

*In His Name* is a book of 365 prayers, one for each day of the year. It is not simply another book of devotional prayers, for the author's singular gift in selecting just the right word and approach gives the prayers a personal touch with which a chaotic world is confronted. The prayers are not written according to the collect formula or any other formal design, but are of varied lengths with simple and direct phrasing; and, for the most part, they are in the first person. Humility is the keynote and each prayer is an expression of hope and salvation.

Dr. Shrigley is widely known as the executive chairman of the World League of Endless Prayer for Peace and Justice. He is the author of several books of prayers, many of which undoubtedly will become part of the common heritage of future generations.

The editor of *God Calling*, a unique devotional diary, is confident that the "Two Listeners" actually received messages in automatic writing "from the living Christ himself." The "Two Listeners"? They are two "deeply spiritual women with unwavering faith in the goodness of God and devout believers in prayer."

Regardless of the opinion one may have of automatic writing, the substance of these daily meditations is a mine of spiritual treasure wherein one may find peace, inspiration, and joy. Love, joy, and laughter appear to be the values insisted upon. Some passages are of surprising beauty, while others may appear disjointed.

POLAND MILLER.

#### Hands Across All Seas

**A NATION OF NATIONS.** By Louis Adamic. New York: Harpers, 1945. Pp. 399. \$3.50.

Art lovers will have no difficulty in recalling the brilliant attempt of R. Tait Mackenzie during the years immediately following World War I to embody in sculpture the features of an ideal American man who is neither Anglo-Saxon nor "foreign," but a composite type who results from a blending of many races.

Louis Adamic's latest work, which is the fourth of a still incomplete series, endeavors to prove in book form the same principle which Dr. Mackenzie tried to visualize in bronze. Firm in his conviction that the role of the Anglo-Saxon in the development of America has been over-emphasized, he marshals an impressive array of factual data to display the contribution made to the growth and direction

of our nation by Italian, Spanish, French, Dutch, Swedish, Russian, German, Negro, Yugoslavic, Norwegian, Greek, Polish and Irish racial strains. To say that he has proved his thesis would constitute an understatement.

We have been for long accustomed to accept the contributions of "foreigners" to our religious art as a matter of course. Similarly, our Church Hymnal contains words and music derived from many nationalities through the centuries, and rarely indeed do we even pause to reflect upon the fact. With far less spontaneity are we willing to concede that in our science and literature, our economics and polity, our ideology and temperament, various racial strains other than the Anglo-Saxon have made equally notable contributions.

Among the thousands of facts which Mr. Adamic details we have succeeded in finding only a single error. On page 131 he says that there is a Swedeburg in Pennsylvania; actually the village is called Suedberg, a name which after all amounts to the same thing. He writes with refreshingly uninhibited prose, so that such expressions as "bust up" (p. 172), "hell broke loose" (p. 151), and "greenhorn girls" (p. 347) appear, thereby adding a dash of spice to what could easily have become a tedious recital of mere historical facts.

At a period in history when racial tensions are increasing alarmingly, and even the atomic bomb has scarcely diminished rampant nationalism, this book is peculiarly timely. We do not hesitate to recommend it to every type of reader.

WARREN M. SMALTZ.

#### Prophetic Poetry

**THE SONG OF LAZARUS.** By Alex Comfort. New York: The Viking Press, 1945. \$1.75.

Two attitudes, two ways of mind, are open to the poet in his work. He may begin from the world within, or he may begin from the world without. Both of these were recommended by Spenser when he said, "Look into thy heart and write" and "Stella, behold and indict." Either of these ways is acceptable to the form of poetry, but few men are at home in both. For almost a century poets have been looking at themselves, examining their hearts and probing their minds, for the substance of their poetry. For that reason most of their work has been lyrical, and the common reader has come to expect and even demand that of the poetry he chooses to read. It is a loss that this *a priori* judgment, a stubborn resistance to the imagination, will deny him an entrance into many books of lively and interesting verse.

Alex Comfort should not be missed. His is one of the most sure and striking talents of our day. He represents the new directions which a young literary generation is taking. One of the proofs of his ability is

(Continued on page 20)



## The Fellowship of the Mystery

ST. PAUL had a revolutionary idea; at least, it seemed so to the original disciples. He felt that he had received a special revelation: "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." He felt that his particular calling was "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

No doubt this idea had come to St. Paul during those early days after his spectacular conversion, when, after receiving Holy Baptism, he spent "certain days with the disciples which were at Damascus," and re-thought his whole personal philosophy of life. Submitting himself wholly to Christ, and guided by His Holy Spirit, St. Paul rediscovered many truths in the teaching of Our Lord that had somehow escaped His original disciples. For throughout His life on earth, beginning with the manifestation of His divinity to the Wise Men from the East, Our Lord had shown that He had come to reveal God not to the Jews alone, but to the whole world. Yet until St. Paul re-stated that great truth, the disciples had seemed content to reconsider themselves as a sect within Judaism, with a message addressed primarily if not entirely to their own people.

With St. Paul's renewed emphasis on what he termed "the fellowship of the mystery," the Christian Church entered upon its spiritual maturity, and was ready to set forth to conquer the world for Christ. And within a very few generations, thanks largely to St. Paul's teaching and the missionary zeal that he imparted to his fellow-Christians, the Church did win the entire civilized world (except the Far East) to Christianity.

Unhappily the Church and the world today have lost much of this sense of "the fellowship of the mystery." Perhaps it is significant that the breaking down of the unity of Christendom began the process of disintegration that led to the rise of competitive nationalism and later to class and ideological warfare, culminating in these latter years in two world wars: We have come to think of terms of cliques and blocs, and of aggregations of power both within the nation and in the world, rather than in terms of a fellowship designed to embrace all men. In the social sphere our highest ideal seems to be collective bargaining, which implies two classes that can get along only by a process of compromise; in international affairs our goal is a United Nations Organization, consisting of a carefully selected group of "right-minded" nations, dominated by the three or four most powerful ones.

These concepts, we hasten to add, are far better than the world chaos which seems to be the only alternative. It is much better to have collective bargaining than class warfare, and a world dominated by a democratic-Communist alliance is certainly preferable to one torn by international warfare. But both fall far short of the Christian concept of "the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

It has been nearly five months since the defeat of Japan, and eight months since the surrender of Germany; yet it would be an incurable optimist indeed (and probably a blind one) who would venture to describe the present condition of

the world as peace. In China, civil war continues, with our Marines unhappily in the midst of it. In Indonesia, where a year ago the Americans were fighting the Japanese, today the British, assisted by Japanese troops on some occasions, are fighting the Indonesians in order to make the country safe for — what? Self-government? Certainly not; for the reestablishment of Dutch imperialism. In Argentina Fascism, supported by a politics-ridden Church, struts in small-scale but dangerous imitation of its defeated European prototype. In Europe men, women, and children starve while behind the scenes the nations engage in their old and perilous game of power politics.

Nor is the situation any more encouraging in this country. The wave of strikes is more than the growing pains of a nation readjusting itself from a war to a peace economy. It is an attempt on the part of labor to consolidate the dominant power that it had gained at the outbreak of the war, and of capital to regain some of the power that it lost in the days of the New Deal. The long-suffering public, caught in between, receives short shrift from either side. Yet it is the very men and women whose leaders are setting them at loggerheads with one another who make up that long-suffering public.

The Hitlers and the Mussolinis are dead, but the Perons and Petrillos are still with us. A Tory Churchill, who was "not called to preside over the dissolution of the British Empire," is succeeded by a Labor Atlee, who apparently feels called upon to restore the Dutch Empire as well as his own. A Soviet Russia, which once persecuted the Church, is now bolstering it and sending its emissaries abroad for reasons best known to the astute Uncle Joe. The signs and portents, both abroad and at home, are definitely not good.

Yet there are rays of hope, too. The foreign ministers of the Big Three, unable to agree at London, have found a certain amount of common ground at Moscow. The Assembly of the UNO is about to convene, to try to build a firm edifice upon the foundations laid at the San Francisco conference. General Marshall is trying to bring the warring Chinese factions together. And on the home front President Truman, who has already incurred the disfavor of certain leaders of both capital and labor by appointing a fact-finding commission, appears to be about to act forthrightly upon the facts his commission has found for him, and to assert the paramount interest of the public above that of either faction in the industrial strife. These are faint rays, to be sure, and wholly material ones, but they do bring some light and hope into an otherwise gloomy situation.

In the religious world, too, there are encouraging signs. The Vatican has made the College of Cardinals for the first time representative of world-wide Roman Catholicism, rather than an Italian-dominated body, and has awarded the red hat to some courageous prelates who have withstood the Nazis face to face. Russian Orthodoxy, released from the catacombs, is demonstrating a spiritual vigor that is surprising only to those who have forgotten that the blood of the martyrs has always been the seed of the Church. Continental Protestantism is renewing its contact with the rest of Christendom. Japanese and Chinese Christians are rebuilding their churches and calling for help (but not domination) from Western Christianity. And the Christians of America and Britain, through



the World Council of Churches and other agencies, are extending a helping hand to fellow-Christians in Continental Europe and the Far East.

We wish we could say that our own Episcopal Church was in the forefront of these hopeful activities. Unfortunately, we find ourselves far down the line in most of them. Our Reconstruction and Advance Fund, with its goal still far below that of other American religious bodies of comparable size and strength, is lagging. Our growth in numbers is not impressive. In most communities the Episcopal Church has little or nothing to offer to the Negro or the foreign-born. And we doubt if the returning service man, in most instances, finds that his home parish has grown much in spiritual stature or in awareness of its relation to the spiritually needy world.

The world, both at home and abroad, is sadly in need of a new manifestation of Christ, a preaching among the Gentiles of the "unsearchable riches of Christ." We Churchmen, we American Christians generally, like the early disciples, are too concerned with our own affairs, too likely to think of our religion as intended for the chosen few. We need again the call to "preach among the Gentiles the unsearchable riches of Christ," to "make *all men see* what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." If we won't make those words of St. Paul's our own, and act upon them with courage, vigor, and spiritual zeal, who will?

### Philipp Fey

FEW LAYMEN had as wide an acquaintance among the clergy of the Church as Philipp Fey. As right-hand man to Edwin S. Gorham at his bookstore on West 45th St., later as president of Gorham's, and subsequently as secretary of the combined Morehouse-Gorham Co. and head of its bookstore on East 41st St., he saw more than one generation of the clergy go through seminary, serve as curates, and become rectors or bishops. He was a friend to all, and an adviser to many, even after they attained the episcopal purple.

There was little about the religious book business that Philipp Fey did not know. He could recommend the most foolproof volume of sermons for the greenest lay reader, or a manual to help an Anglican to understand the intricacies of the Russian Orthodox liturgy. He knew the books that he sold, and he knew the people to whom he sold them. But above that, he knew and loved His Lord, and the Church of which he was a loyal servant and son. The business to which he devoted his life was to him not merely the sale of religious books as a commodity, it was his way of devoting his life to the service of God by helping others to know Him better through the printed page.

Philipp Fey's great talent, besides his lovable personality, was his fine tenor voice. His fellow-workers saw him last at a gay office Christmas party, where he sang "O Holy Night"—a favorite with him, and one that was always demanded at this season. Then he sang two other selections, after which he waved "Merry Christmas," and slipped away from the party. Returning home, he told his wife, "I think they really enjoyed my singing"—a typically modest under-statement. The next morning, as he was preparing to leave for work, he was stricken and died. He did not live to see again that Holy Night on earth; but the echoes of his voice will always sound in the hearts of those who knew and loved him. May he go from strength to strength in the nearer presence of Him whose praises he sang, and in whose service he lived and died.

### More About Mixed Marriages

WHAT is to be done about mixed marriages? The recent resolution adopted by the convocation of North Dakota and the bishops and executive council of the Sixth Province, upon which we commented editorially in our issue of November 4th, urged the adoption of a canon "which would make it unlawful for any member of this Church to sign a pre-marital agreement binding the signatory to bring up children in any other religious instruction than that of this Church." As we indicated at the time, we seriously doubted whether such a canon would be either effective or desirable. Letters from readers discussing various aspects of the question have confirmed our doubts.

This does not mean that we believe the Roman Church has any moral justification for exacting such a pledge. On the contrary, we believe that the religious education of children ought to be under the control of the parents—except, of course, in cases where a court decides that one or both of the parents may be unfit for child care. In the case of the death of one parent, the duty devolves upon the surviving parent. We do not believe that either parent should sign away his responsibility to a Church or any other institution, especially one to which he himself is not conscientiously committed. We believe further that the Roman Church sins against the most fundamental duty of the individual—obedience to the voice of conscience—when it barter its recognition of a marriage for a pledge that the children be educated against the conscience of the non-Roman partner. If a canon should be drawn up to safeguard the consciences of members of the Episcopal Church entering upon a mixed marriage, such a canon might be desirable; but the matter does not seem to us to be one that can be met by legislation.

For what could such a canon provide? Excommunication is the only penalty against laymen that the Church's canons recognize, and it is difficult to see what other penalty could be appropriately devised. A law without a penalty is merely advisory, and the canons of the Church are not an appropriate place for advice. But excommunication is too harsh a penalty to be inflicted in such a case, and it would, moreover, make matters worse instead of better in many cases. For the result of such a penalty would commonly be not to prevent the mixed marriage (which is, in any event, neither sinful nor necessarily undesirable *per se*), nor to cause the marriage to take place without the objectionable pledge, but to drive the Episcopalian party to the marriage into the Church of Rome, or at least out of his own Church.

We think that what is needed more than a canon on this subject is a kindly but firm statement on the part of the Church, setting forth its opposition to such a pledge and giving the reasons for that opposition. The statement might go farther, indicating the belief that in most cases such a pledge is signed under such an emotional strain that the action of the clergyman of another communion demanding it might be considered as duress; and that, in such cases, the Church does not recognize the binding character of such a pledge upon its members. Civil law might very well uphold the Church in that contention, but whether it did or not, the opposition of this Church to such a pledge, on moral grounds, would be made clear.

The proper agency for such a statement, it seems to us, is the House of Bishops. We should like to see a strong pastoral letter on this subject issued by the bishops at the next meeting of their House.



# Congregational Singing

By John Lilley Bratton

ALL SORTS of explanations are given for a well-established opinion that Episcopalians do not sing the hymns very much. Among these one appears to be shared by a surprisingly large number of people. In effect, it blames the up-to-date trends in Church music as exemplified by fine organs, excellent choirs, expert soloists, and modern compositions for having taken from us the simple music essence of general hymn-singing. In short, the show of the choir-stalls has squelched the musical commonality of the pews.

As a matter of fact, the music of the Church so far as organ, choir, and soloists are concerned was as good 50 years ago as now. The older generation of Church musicians, unhampered by the impediments of the fast modern life that plague today's choirmasters, was able to get a far more general participation of good volunteer singers and thus produce more satisfactory results.

The quickest way to find a method for improving congregational singing is to conclude rightly that in any church in which it is bad there is some definite reason for it. The reason is usually either the rector or the director of the music. Occasionally it may be due to a gloomy edifice with wretched acoustics. A depressing church interior of pillars and pews, all shabby, with no reverberations anywhere will floor the efforts of any congregation. There are other factors but they are so rare that they need not be mentioned.

## THE RECTOR

Let us take the rector first. If he be one of the very large number who attach little importance to hymn-singing, we have a very strong case against him at once. If he be one of that very large army of priests who dote on about 40 hymns all told (the 1940 Hymnal contains 600) and has them sung and resung until the whole repertoire becomes hackneyed, he is very much at fault. Finally, if he is numbered among that vast array of rectors who either do not announce it at all, or when the time comes to announce a hymn, glance hurriedly at the board, and then mumble in a voice scarcely distinguishable beyond the third pew, "Hymn Three Ninety-six" (neglecting to notice that that hymn begins with the sublime line, 'The Church's one foundation is Jesus Christ her Lord'), there is little hope for him.

The rector, if he believes that music in the service is entitled to a position of great importance, should see to it personally that it is at all times seemly and as good as his church's facilities and resources permit. To dominate the music of his church the rector should be both informed and reasonable. To be informed he need not be either a musician or a student of hymnology. He should simply know the traditions of the Church—be able to tell whether music is being sung badly or well. To be reasonable he need not be too opinionated, and he must be able to make allowances for all the handicaps under which his music committee and choir-

master and organist must operate. But he must be the "boss"; if he fails to be, no matter how many excuses he can offer for poor music, including bad congregational singing, in his church, he is logically to blame.

The clergy can help congregational singing mightily by adopting a few simple customs. The rector should insist that the choir rehearse the hymns regularly. He should, also, tactfully if tact is necessary, talk over the nature and importance of many of the hymns, and also not hesitate to give suggestions regarding the spirit in which they should be sung. Some choir-masters may resent this, to some of them, interference; but the far larger number will appreciate the coöperation, and be glad to know that the rector is taking so much interest in their work.

Every hymn should be announced in a clear, penetrating voice, and it is not unseemly for a few words to be addressed to the people before the organist begins "giving out" the tune. For example, let us say that the occasion is Rogation Sunday, and that the hymn to be announced is No. 138 (1940 Hymnal) "We plow the fields and scatter the good seed on the land." The following remarks would be quite in order, and probably obtain a good singing of the hymn:

"Today we are observing Rogation Sunday. The Rogation Days are a time of real solemnity in the Church, for in these days we should subject our souls to close scrutiny; and they are also the period in which we should especially thank God for the blessings that the earth brings us, and also ask His heavenly guidance of the husbandmen as they go forth to sow their seed. There is no more effective hymn in the Hymnal through which we may express our feelings of the moment than

the one we are about to sing. The tune is quite familiar: therefore sing it lustily."

The rector should make it his personal duty to see that the hymn-boards accurately give the hymns before service begins. He should also take steps to see that there are enough hymnals in the pews. It may be necessary to have a friendly battle with the financial heads of the parish to achieve this end. But for the relatively small sum of \$100 250 copies of the small pew edition of the 1940 Hymnal may be bought [as soon as again available].

Lastly, the larger and more varied the hymn repertoire of a parish may be made, the greater, eventually, will be the response to a campaign to increase congregational singing. It is natural for modern people to like progress, and the gradual adoption of new hymns and tunes to many congregations will represent it. However, many rectors hear complaints when new hymns and tunes are introduced; but, with all respect to those worthy people who make the complaints, new interests—and new hymns are new interests—in the Church are its lifeblood. Let our friends of settled outlook enjoy the old hymns; but let them also realize that new hymns and tunes represent fresh thought. Moreover, the reason these people prefer the old tunes is simply that they do not know the new ones. In the majority of cases, it is safe to say, many of the new hymns and their tunes would quickly supersede the old ones if their beauty and value were familiarized. This writer has always thought that the adoption of regularly supervised hymn-sings in the Episcopal Church would constitute one of the most rapid methods to better the Church's congregational singing. These "sings" actually would be hymn rehearsals. In parishes holding regular mid-week litany or Evening Prayer, 15 minutes before the opening of the service proper would suffice to "rehearse" three or four hymns.

Clergymen who themselves sing the hymns with gusto encourage the people in the pews. A rector does not need to be a

## Fourteen Excuses vs. One Reason

By the Rev. H. ROSS GREER

The excuses people give for failure to worship God in church on Sunday are manifold. "I'm not good enough." "I'm better than most I see there." "My clothes are not good enough. The last time I was in church one woman stared at my hat and another stared at my poor shoes. That was 15 years ago. I haven't been since." God forgive the starers. They should have something on their consciences. "I don't like the music." "The choir sings too much" or "too little." "The priest chants too much." "He can't preach for sour apples." "I don't like the rector." "Why?" "He never comes near me." "He didn't come to see me in the hospital." "He treated me very shabbily." "He's only interested in the older people" or "the young people." "He plays favorites," etc., etc. It has happened that some of the complaints about the clergy are

true. Often they are not, and not infrequently the people for whom one has tried to do the most are the most unkind and really lack any remote justification for their criticism.

After all, why should we go to church? The best reason I know is contained in a story of an English officer in World War I. On a Saturday the officer saw a peasant spit in disgust as the local priest went by. The officer asked, "Why did you do that?" "Everyone in the village hates the priest," the peasant answered. To his astonishment the next day the officer found the little old church so crowded that part of the congregation was worshipping outside on the cobblestones. Some time later the officer saw the peasant and said, "I thought you said everybody hates the priest." "So we do; but we love *le bon Dieu*," the peasant replied.



star baritone or tenor. All he needs to do is sing. The story is told of a rector who sang the hymns heartily with what many thought a decidedly unmusical voice. One day a close friend suggested that the rector take singing lessons, and in his remarks expressed a very strong personal distaste for some of the singer's vocal idiosyncrasies. The rector waited until the other had subsided and then asked in a meek voice, "What, then, have I got in my singing?" The critic replied at once, "Power and plenty of it." "Well, my friend," sweetly replied the rector, "there will be no change in my method. If my voice is powerful as you say, I am going to make it more powerful. If the congregation in turn develop sufficient power to make me unheard, of one thing I am certain; at last we shall have good congregational singing in our church."

#### THE ORGANIST'S PART

For the sake of brevity we shall in the following regard the choir-master and organist as one and the same person. The majority of choir-masters are careless with the hymns. The hymns are very frequently not rehearsed. And when they are rehearsed the old adage of "familiarity breeds contempt" usually comes to the fore. Usually, if the choir does not break down altogether, a rapid singing of the initial verse is all the rehearsal a hymn gets. Seldom is a hymn sung entirely through. Such niceties as observing very good enunciation, correct phrasing as it applies to both the music and the meaning and punctuation of the words, and the development of the proper tempo and mood of the piece are strangers to many choirs. Were it not serious it would be humorous to describe the haste with which the average choir-master has the hymnals collected after a so-called hymn rehearsal.

At rehearsal very familiar hymns may be passed over quickly with a brief but effective review; but more unfamiliar hymns and tunes require a great deal of preparation. First, the words should be read aloud by the entire choir; and all matters pertaining to the proper pronunciation of words, difficulty with the singing of some consonant sequences, indication of the most effective places for taking breath, and decisions either to sing the hymn throughout with uniform tonal power or to vary the tone in certain verses where such treatment might benefit the text, should be carefully threshed out. Next the hymn should be played over at the proper tempo on a fairly loud solo stop, the members at the same time reading the music carefully. The singing should then be attempted, and the choir-master should very carefully note if the steps or intervals at any place were faultily rendered.

Choirs must at all time join heartily in the hymns, and this certainly includes the soloists. Unfortunately, there are many choirs in which the choir-master and every member from the most prominent down to the most humble regard the hymns of no particular moment. One can view such choirs in all of our large cities. The importance of the choir's singing the hymns whole-heartedly is shown by the response of congregations lucky enough to have an enthusiastic hymn-singing choir.

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# Episcopalians and the Bible

Don't you know, we have just about come to the conclusion that, by and large, Episcopalians, personally speaking, are NOT Bible-reading, Bible-studying people any more. We are making this rather bold statement, not as a flash comment, but after observations covering at least a decade. It is true, we have The Bible read to us at all our services, but it is just as true that too many of us never think of reading it at home for ourselves or for our spiritual learning or comfort. We find many who do not even know the Books of The Bible, or even how and where to locate the simplest, easiest references.

In many instances we have even found it all so bad that if you would ask even seasoned adult Episcopalians in what part of The Bible the Book of Hezekiah was to be found, they would invariably reply "Old Testament," not even knowing that there wasn't such a Book. That sort of thing is always good for a laugh, and there are even those of us who think it rather modern and pleasantly flippant to be the source of such laughter. Just for that, listen to this,—if we worked as a salesman for any jobbing house and didn't know our catalogues any better than thousands of Episcopalians know their Bible, we would be summarily FIRED!

The Bible is The Christian Catalogue. In it we learn the proper and most direct routes home to God (if so be we are even interested in learning how to come home to Him); in it is to be found the succour we need in any and every emergency of life, death, fear, discouragement, unemployment, illness (especially the chronic sort) the wiles and lusts of our bodies, aye and the cure for pure, raw SIN. It is all in

The Christian Catalogue, The Bible, but of what good is it to you if you don't know where to find what you need when you need it? Of course, we weren't born yesterday, and we are not kidded any as to the cause of all this.

A lot of Episcopalians simply don't give a darn, and simply aren't interested in The Bible or anything connected with it, except in a polite sort of way. They'd like you to think that they "go by The Prayer Book," and may even make a fetish of knowing all the nooks and crannies of The Prayer Book, the next best book to The Bible that we have, but it is definitely *second best*, and not on a par with it.

Personally we find it hard to care a hoot about our many "technicians" and "good Churchmen" who know all the kinks, the quirks, the history of this and that, and yet fail utterly to achieve the basic essence of Christianity which comes to us all after having lived out by Christ's help those things which God Our Father has revealed to us in Holy Scripture. What we are greatly coming to fear is that those about us, especially those very real Christians, who are truly God and Christ-centered, are going to discover that too many of us so-called "Churchmen" are only a sort of nominal lodge-member, who have studied a sort of primer, but who have utterly missed out on the real basic diet of Christianity. We have a heap of "Churchianity" it seems to us, and too blamed little "Christianity." Ever think of that?

Well, it won't hurt any of us to start such thinking and then quite a heap of doing, for we are now displaying too frequently, especially in times of crisis, that we don't possess, as Christians, what it takes.

another way of describing the playing of the tune after the hymn's announcing, is really a science. Only organists knowing their job thoroughly and steeped in the traditions of the Church do it properly. From an elemental standpoint some simple rules should be rigidly observed. First, there should be a short but definite pause after the rector makes the announcement before the tune is started. If the organist is extemporizing softly when the hymn is announced, as it is a common custom for organists to begin playing softly directly at the end of prayers or other observances in order to cover the confusion of the congregation regaining the sitting posture, etc., the music should cease entirely before the hymn-tune is begun. Perhaps the worst way to give out a hymn is to play through a long modulation from a foreign key before actually starting the tune to be sung. Another bad trick is to start the tune before the registration of the organ has been properly set. If this is done, the congregations hears the organ first either too loud or too soft, and then at about the second line the organist has a change of mind, sets another combination and the people hear a diminution of tone that suggests that the bottom has dropped out of the organ, or a burst of tone that is disturbing to say the least. All of these vagaries are very upsetting to the congregation, and they have genuinely serious influence in affecting the spontaneity of the hymn-singing. Finally, in giving out tunes some organists think it necessary to give an organ recital. They change the harmonies, take liberties with the rhythm, offer odd solo-stop effects, and so distort the music that the congregation is completely muddled and in no condition to sing when it should.

Hymn-tunes should be given out on carefully prepared registration, which in some tunes should be subdued and others may have rather full and brilliant tone-volume. Nearly all hymn-tunes, especially those of the Episcopal Church, are definitely characteristic. And this fact to the knowing organist should be all the guide necessary.

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## STEADY TEMPO

After the singing begins, many organists play seemingly regardless of the people. Without rhyme or reason they alter the tempo or volume without notice. A softly sung verse often adds great effectiveness to a hymn if such a verse pertains to a subject of grief or solemnity. But the good organist knows how to prepare the people for the transition. However, in no case is it wise to alter the original tempo of the hymn.

In all hymns and whenever the congregation sings, the organist must lead. The only way he can do so effectively is be almost machine-like in his regularity and observance of rhythm. This is a stumbling block to many performers. It is simply impossible for them to be metronomic and at the same time correctly regulate the singing by strong and unmistakably comprehensive rhythm. Organists who merely accompany never produce good congregational singing. In fact, if the organist does not lead, the whole ensemble is simply a vocal ship adrift without a rudder.

Summing up, a very good criterion by



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which one may estimate the effectiveness of an organist is to observe the manner in which he leads such a tune as Henry Smart's well-known "Regent Square," usually sung to the hymn beginning, "Holy Father, great Creator." This is a hymn of 8 7, 8 7, 8 7, metre with sequences of ascending accents and descending cadences. Its climax comes on the highest note of the tune, which begins the first syllable of the last "7" line. It is so simply composed that its strong accents are sung almost automatically. The organist who carries out the plain intent of the composer will lead most successfully a strong congregation, but the player who has the tune sung *legato* without paying much attention to its dynamic character is hardly competent.

It would be very easy to write at length about the connection of what Episcopal organists call "service playing" with congregational singing. Service playing pertains to the proper and highly expert manner by which organists connect all parts of every kind of service by musical interludes of peculiar effectiveness. This skill very largely increases the impressiveness of the Office of Holy Communion, and often relieves awkward breaks and interruptions. However, service playing should be eliminated from the music connected with congregational singing. As said before there should be complete silence of the organ before every hymn tune is given out. Incidentally, the organist should adopt a method that clearly gives the first note of every verse. Those performers who use what is called the "crush pedal" effect, which means that every verse begins with a loud rumbling effect in the organ pedals, seldom have good attacks. The best method is to give at the beginning of every verse a very short sounding of the first melody note followed instantly by the full chord.

Concluding, a word should be added about the singing of the processional and recessional. In some churches the choir often sings two verses of the hymn before entering the church proper. During this time the congregation remain silent. Likewise, in the recessional, after the singing of the first verse, when the choir usually begins to retire from the stalls, many of the congregation begin to put their hymnals away. A method to correct the difficulty in some parishes is to have the choir begin walking from the choir-room to the church as the organist gives out the hymn. By this means, if the distance to be covered is not too great, the choir may begin the singing when most of its members are right among the congregation. The recessional may be saved if more than one verse is sung before the choir begins going out.

As a very final word let us upset the myth offered by some as an excuse for poor congregational singing that most people cannot sing, and keep quiet in church because of the fact. Most people can sing and greatly enjoy the experience. They are, however, sensitive unless they possess fair ability, and this very fact explains why every possible help in each church should be utilized to help their participation in the music. Once more we say that where poor congregational singing obtains the trouble is right in the church where it is happening.

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**NORTH DAKOTA**

**Fire at St. Sylvan's Mission**

With a temperature of 22 degrees below zero, fire started in the dwelling house of St. Sylvan's Mission near Dunseith, N. D., December 15th. In spite of the efforts of Capt. and Mrs. William S. Paddock and his assistant, Brother St. Andrew, a candidate for the Church Army, the house was completely destroyed in the space of half an hour. A request for aid from Dunseith four miles away was telephoned, but the firemen could not start the truck because of the extreme cold.

When the fire was over and the house had been destroyed, the only white people on the scene were the Paddocks and Brother St. Andrew. With them were three or four Indians. The Paddocks saved the automobile, the typewriter, and the mimeograph, but everything else was lost—the records, parish register, all the furnishings, all of their clothing except what they were wearing, and their personal property, their vestments, and their books.

It is probable that the Paddocks will continue their work and will occupy temporary quarters near the mission. Preparations for the Christmas observance among the Indians at the mission had to be drastically revised.

vision of the board of directors of Randall House and will further the community activities of St. Andrew's Mission. John Walker, the full time director, will be assisted by seven part time social workers.

The center offers classes in sewing, art, woodwork, boxing, dancing, chorus, orchestra, public speaking, dramatics, and photography. The recreational activities include billiards, ping-pong, dancing, lectures, forums, and movies. There will also be a health clinic, a library, and a teen age canteen. Clubs for age groups from kindergarten through college will meet regularly under staff supervision.

The Rev. Charles L. Street, vicar of St. Christopher's Church, Oak Park, is chairman of the community activities committee of the Randall House Board. The members are: Millard A. Robbins, George Woodson, Robert V. Merrill, and Louise Lanphear.

**NORTHERN MICH.**

**Mr. Swartsfager Ordained Priest**

The Rev. Vern Swartsfager, in charge of Christ Church, Calumet, Mich., was ordained to the priesthood by Bishop Page of Northern Michigan on December 21st at Trinity Church, Houghton, Mich. He was presented by the Rev. Roger Sherman, jr., of St. John's, Negaunee.

Before becoming a candidate for Holy Orders, Mr. Swartsfager had served for three years as national field secretary for the Brotherhood of St. Andrew. Previous to his work with the Brotherhood, he was a news and sports writer in the newspaper field. His first introduction to the diocese of Northern Michigan was as an instructor at the Fortune Lake summer conference in 1943. In the fall of that year he visited seven parishes and missions organizing 11 chapters of the Brotherhood of St. Andrew.

The Rev. Mr. Swartsfager was ordained deacon on November 26, 1944, after which Bishop Page appointed him one of the diocesan youth advisers. He has a wife and four children.

**NEW YORK**

**Peacetime Christmas Services Held Throughout City**

All churches and chapels in New York City held Midnight Masses with only three or four exceptions. At these celebrations the attendance was record-breaking; men, women, and even child-communicants thronging to the altars. In most churches the decorations were more festive than in the war years. The crowds were quiet as they left the churches, remembering the problems now facing the world.

On Christmas Eve, long before midnight, there were carol services. The traditional noon carol service in Trinity Church was as beautiful and as well attended as usual. The Trinity choir of 18 men and 30 boys was augmented by the chorus of 50 men from the Downtown

**OREGON**

**Missionaries Conduct Services**

Every church in the diocese of Oregon was able to provide its full quota of Christmas services, children's services, and pageants, in spite of the fact that some of the clergy serve two or three fields, and that the prevalence of influenza had cut down choirs and Sunday school teachers.

Two missionaries from the Philippines were of great assistance during the Christmas season. The Rev. Vincent H. Gowen, who since his release from prison camp has been visiting at Vernonia, took the Christmas services at St. Paul's Church, Oregon City, for the Rev. A. J. Mockford. The Rev. Alfred L. Griffiths, another released prisoner from the Philippines, now waiting his return to the Islands, conducted services at All Saints' Church, Hillsboro, now vacant.

**CHICAGO**

**Randall Community Center**

The diocese of Chicago, which two years ago opened Randall House, the first foster home for Negro boys in Chicago, will hold the formal opening of the Randall House Community Center the afternoon of January 6th. Bishop Conkling will speak, and the officers of the Randall House Youth Council will be installed by the Rev. Leonard C. Anderson, superintendent of Randall House.

The new community center, the only work of its kind in a neighborhood of nearly 9,000 persons, will be under the super-



Glee Club. At the Chapel of the Intercession of Trinity Parish, the carol service was followed by the customary procession of the vicar and the congregation to nearby Trinity Cemetery where the graves of Clement C. Moore, author of "A Visit from St. Nicholas," and Alfred Tennyson Dickens, son of Charles Dickens, were decorated with Christmas greens. St. Luke's Chapel, Trinity Parish, held its creche service on Sunday evening instead of Christmas Eve. The service began at a Christmas tree, set up in the south yard of the chapel, and continued with singing in the chapel.

On Christmas Day in the Cathedral of St. John, Bishop Manning was the preacher. Taking for his subject, "The Glory and Wonder of Christmas," the Bishop said in part:

"How strange it is that some men—earnest and sincere men—think they cannot accept this miracle. They think they cannot accept anything which goes beyond their own intelligence. And yet, every day of our lives, all of us accept, and have to accept, a great number of things which go beyond our own intelligence. . . . Here are three facts which even the most determined rationalist or humanist must admit: (1) a merely human Christ could never speak to the heart of all mankind as Jesus does; (2) a merely human Christ has no real power over the lives and consciences of men; (3) a merely human Christ—the Christ of our modern humanists—has no power to save us and to redeem the world from sin.

"It is the Godhead of Christ which gives Him His power to help this world. It is the fact that He who came down to be born in Bethlehem is our God and Creator which gives its glory and its power to the Name of Jesus. And so, today, we glory in the mighty miracle of Christmas."

At all churches the rectors were the preachers. Most of them also gave the addresses at the carol services. The Christmas offerings were unusually large, Church people giving thanksgiving offerings in addition to their usual Christmas offerings, in gratitude for the end of the war, and in many happy instances, for the safe homecoming of sons.

## SOUTHWESTERN VA.

### Executive Board Changes

Two vacancies were created in the membership of the executive board of the diocese of Southwestern Virginia by the recent removal of the Rev. J. F. W. Field from Roanoke to Norfolk, in the diocese of Southern Virginia, and by the resignation of Judge Floridus S. Crosby of Staunton because of pressing official duties.

The Rev. Frank V. D. Fortune was elected to serve out the Rev. Mr. Field's office until May, 1947, and he was appointed a member of the Department of Religious Education and supervisor of young people's work in the diocese. For several years he has been an associate member of the department and the director of the annual Young People's Conference.

Also to serve until May, 1947, Harry R. Frehn, junior warden of Emmanuel

Church at Bristol, was elected successor to Judge Crosby.

The Rev. Dr. J. Edwin Bethea, rector of R. E. Lee Memorial Church at Lexington, was made chairman of the Department of Promotion, another office formerly held by the Rev. Mr. Field.

At its December meeting the board adopted a schedule of appropriations from the Diocesan Missions Fund for 1946 to a total of \$37,199. This includes an item of \$12,000 for the missionary work of the general Church.

## DEATHS

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

### Henry F. Zwicker, Priest

The Rev. Dr. Henry F. Zwicker, rector of Grace Church in Lockport, N. Y., for the last 35 years, and dean of the Niagara deanery of the diocese of Western New York, died on November 25th, at the age of 70. He was a trustee of the diocese and of the Deveaux School, Niagara Falls.

The son of Alfred and Louise Zwicker, he was born on January 31, 1875, at Mahone Bay, Nova Scotia. He was graduated from King's College, Halifax, Nova Scotia, and was made a deacon in 1900. The following year he was ordained a priest under Bishop Courtney.

Dr. Zwicker was rector in Newport, N. S., from 1901 to 1905, and spent the year after that with the City Mission Society in New York City. He was curate of St. Paul's, Rochester, from 1906 to 1910. From there he transferred to Grace Church. In 1935 Dr. Zwicker was married to Miss Florence Harrison. He received his Doctor of Divinity degree from King's College in 1929.

Services were held November 29th, with Bishop Davis of Western New York officiating, and the Rev. L. P. Foster assisting.

### Sister Mary Anthony, P.C.Rep.

Sister Mary Anthony of the Poor Clares of Reparation and Adoration, Mount Sinai, Long Island, N. Y., died at the age of 79, in Kenosha, Wis., on December 12th, which in the calendar of the Poor Clares is the Feast of the Invention of St. Francis.

Because of her infirmities she had for some years been cared for in the infirmary of the Convent of the Sisters of St. Mary at Kenosha. She was born in Chicago, and lived there until she entered the Order of Poor Clares some 20 years ago, after the death of her husband, Francis Pugh.

Surviving are a son, Arthur C., and two daughters, Mrs. Jewell F. Stevens of Chicago, and Sister Mary Bianca, C.S.M., of Kenosha. She was buried in the convent cemetery at Kenosha on December 13th after a Requiem Mass in the convent chapel. The burial Mass was also celebrated on the same day at Mount Sinai, N. Y., both at St. Clare's Convent, and by the Franciscan Friars at Little Portion Monastery.

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## BOOKS

(Continued from page 11)

that his way is different from that of his elders; for poetry must change in mood and style with the changing generations, or else the young will be only copyists of a pale past. Most of the criticism of contemporary poetry is of the radical and violent departure from the immediate past which the younger are forced to make, but such is the only guarantee of poetry.

Read these lines, beginning an "Elegy for a Girl Dead in an Air Raid":

"I will not lift my hands to history.  
The hill that feels the furrows on its  
top  
washed by the permanent wind cannot  
cry mercy  
the bones under its hedges have no lips  
and still the stones that are german to  
the stars  
fall to gravel and dust from which the  
bitter  
mosses grow and the sad grasses for  
pasture:  
for those who perish have no voice in  
the matter.  
I will not lift my hands to history  
for history itself is become a child  
that puffs all flames and does not heed  
the colour—  
a cold wind having no goal, but blowing  
endlessly.  
For we have set our hearts on those  
small lamps  
lit by the blood for its own purposes,  
but in the darkness one is as dark as  
another,  
and history pinches them out, being all  
darkness."

Such poetry is outright objective; the temperament of the poet, or his inner weather, influences it only in style and not in subject. It is a strong blast of sorrow and despair in the presence of unfortunate death, and there is little pity in it. The poet is outside himself and chooses his symbols from a neutral world of nature. The words stand by themselves, independent of the experience of either the writer or the reader.

Alex Comfort wrote a year or two ago a novel which several critics have called the best novel out of the war, *The Power House*. They who read that will want to find this little book of poetry, and those who find his poetry first will seek out the novel. They complement each other. He is a young man of intense feeling, and the power of the novel is continued in the poetry. The tough lines, the short and barking words, are a worthy medium for the expression of his disdain and dislike of his unhappy time. He is aware of the tragic undertones and noises as a poet should be: for the poets are the antennæ of civilization, feeling farther and more certainly than the rest of us.

The war is a background for this volume. Its breath is on every page, all its horror, its dirt, and destruction. These poems are not beautiful in subject material (our age cannot afford to spend its time in an esthetic byway) but the poetry itself is commanding in its strength and in the courage of its honesty. It is a minor book of prophecy, and will commend itself to men of like candor.

JAMES DYAR MOFFETT.

## EDUCATIONAL

### SECONDARY SCHOOLS

#### St. Bernard's Elects Rector

The Rev. Robert L. Clayton of Princeton, N. J., has been elected rector of St. Bernard's School in Gladstone. He is the present chaplain and history master of the school, and his appointment will become effective in June.

St. Bernard's has been without a rector since the death of its founder, the Rev. Thomas A. Conover, 1943. The headmaster, Harold D. Nicholls, has been head of the school since that time. Acting on the recommendation of Mr. Nicholls, the board of trustees have chosen the Rev. Mr. Clayton as rector, while Mr. Nicholls will continue as the senior master of the school.

The Rev. Mr. Clayton is a graduate of Bard College, Columbia University, and General Theological Seminary of New York City. He was a fellow and a tutor at the seminary for two years after his graduation, during which time he attended summer school in England. At present he is a member of the Social Service and Religious Education Boards of the diocese of New Jersey. He was appointed chaplain at St. Bernard's in 1944.

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# CHANGES

## Appointments Accepted

Anthony, Rev. Dr. William H., formerly priest-in-charge of churches at Monroe, Tashua, and Huntington, Conn., is now serving the Church of the Good Shepherd, Fairhaven, Mass.

Baiz, Rev. John K. M., formerly assistant at St. Bartholomew's Church, New York City, is now rector of Christ Church, Warren, Ohio.

Baxter, Rev. E. Laurence, formerly at the Church of the Ascension, Frankfort, Ky., is now rector of the Church of the Nativity, Dothan, Ala.

Bowie, Rev. William C., who became assistant minister at St. Paul's Cathedral, Detroit, in September, has left to be rector of St. Mark's Church, St. Albans, W. Va.

Burke, Rev. Harry T., formerly a missionary in the Philippines, is now the assistant at St. John's Church in Los Angeles. He will also work with students at the University of Southern California.

Dignam, Rev. Francis Philip, formerly curate of St. Luke's Church, San Francisco, is now vicar of St. Andrew's Mission, Oakland, Calif. Address: 2637 Kingsland Ave., Oakland 2, Calif.

Eastman, Rev. Forrest L., formerly rector of St. Luke's Church, Woodsville, N. H., will be rector of St. John's Church, Ashton, and Emmanuel Church, Manville, R. I., effective January 7th. Address: St. John's Rectory, Ashton, R. I.

Farrell, Rev. Hugh R., formerly curate of St. Paul's Church, Waco, Tex., is now rector of Trinity Church, Fort Worth, Tex. Address: 1516 Lipscomb, Fort Worth 4, Tex.

Faulkner, Rev. Thomas G. jr., formerly rector of Trinity Church, Manassas, Va., will be rector of St. George's Church, Fredericksburg, Va., effective February 1st.

Hastings, Rev. Charles H., formerly of the Church in Canada, is now vicar of St. Alban's Church, Yerington, and Coventry Cross, Smith Valley, Nev. Address: Box 1, Wellington, Nev.

Hogben, Rev. Joseph F., who since his release from service as a chaplain in the armed forces in July has been serving on the staff of St. Mark's Church, Portland, Ore., has resumed his work as priest-in-charge of the Blackfoot-Port Hall field in Idaho. Address: St. Paul's Vicarage, 72 N. Shilling Ave., Blackfoot, Id.

Jardine, Rev. Clyde Lawton, formerly rector of St. John's Church, Mobile, Ala., will be rector of

St. John's Parish, Helena, Ark., effective January 15th.

Jones, Rev. Clinton, curate of St. James' Church, New London, Conn., who has been vicar of St. James' Church, Poquetanuck, has become priest-in-charge of St. James', Poquetanuck.

Knapp, Rev. Arthur Stevens, formerly assistant at Trinity Church, Houston, Tex., is now rector.

Langhorst, Rev. Winfred B., who recently became rector of St. Michael's Church, Naugatuck, Conn., will also be priest-in-charge of Christ Church, Bethany.

Larsen, Rev. Lawrence B., formerly rector of the Church of the Holy Nativity, New York, will be rector of Christ Church, Pelham Manor, New York, as of January 20th.

McIntosh, Rev. E. A., formerly of Alaska, is serving temporarily as priest-in-charge of St. John's Mission, Tacoma, Wash. Address: 5 Madrona Place, Tacoma, Wash.

McKeown, Rev. Reynard, formerly a student at Nashotah House, is now serving St. George's Church, Milwaukee.

Nishi, Rev. Shunji, who is engaged in graduate study at Harvard University, is serving part-time at Christ Church, Cambridge, Mass. He was graduated in 1943 from the Episcopal Theological School.

Payne, Rev. John T., formerly rector of St. Philip and St. Stephen's Church, Detroit, is now vicar of All Saints' Cathedral, Indianapolis, Ind. Address: 1559 Central Ave., Indianapolis 2, Ind.

Petter, Rev. W. J. H., who has been serving St. Peter's Church, McKinney, Tex., and churches at Greenville, Sulphur Springs, and Commerce, will devote all of his time to St. Peter's Church, McKinney, effective February 1st.

Powell, Rev. W. H., formerly of Canada, is now priest-in-charge of St. Peter's Mission, Wiliston, N. Dak.

Rimmer, Rev. T. Lloyd, formerly of Vancouver, B. C., is now priest-in-charge of St. Luke's Mission, Seattle 7, Wash. Address: 2054 W. 57th St., Seattle, Wash.

Robertson, Rev. Sylvester P., formerly at St. Andrew's Church, Aberdeen, Wash., is now on the staff of Trinity Parish, New Haven, Conn.

Rossman, Rev. Richard, formerly rector of Christ Church, Guilford, and priest-in-charge of the church at Clinton, Conn., is now assistant in St. John's Parish, Stamford, Conn.

Sharkey, Rev. J. Jack, who since his release from the armed forces has served churches at Glastonbury and South Glastonbury, Conn., is now rector of St. Thomas' Church, Bethel, Conn.

Townsend, Rev. Dr. Charles, formerly at St. Stephen's Church, Providence, R. I., is now at St. James' Church, Winsted, Conn. Address: St. James' Rectory, 152 Holabird Ave., Winsted, Conn.

Tyng, Rev. Walworth, formerly at St. Mary's Church, Ardmore, Pa., is preparing to return to China. Temporary address: Church Missions House, 281 Fourth Ave., New York 10, N. Y.

## Changes of Address

The Rev. Vern L. Adams, OHC, should now be addressed at St. John Baptist's House, Nixon, Nev.

## Military Service

Separations—The Rev. F. C. Benson Belliss, formerly a Navy chaplain, is now rector of Church Church, Puyallup, Wash. Address: 209 Fifth Ave. N.W., Puyallup, Wash.

The Rev. Lawrence L. Brown, formerly a chaplain in the U. S. Navy, has returned to Trinity Church, Longview, Tex.

The Rev. C. Wayne Buchanan, formerly a chap-

## CHURCH CALENDAR

### January

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.)

# CLASSIFIED

## LIBRARIES

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

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

## LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

## POSITIONS WANTED

WANTED position as Supt. or Director of Boys' home or school. Years of experience both in private and public Elementary Schools as Principal and teaching. Single, middle age. Reply Box K-3026, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound churchman. Correspondence invited with bishops. Reply Box C-3025, The Living Church, Milwaukee 3, Wis.

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.

CHURCHMAN, CHOIRMASTER, ORGANIST desires position metropolitan Church having means ample to provide complete music-liturgical for Church Year. Mus.B., years of training, experience all types choristers in traditionally correct music of Church. References. Adequate salary expected. Correspondence invited. Immediacy of change secondary. Reply Box B-3019, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical and Prayer Book services. Sound musical and Church background. New England preferred. Reply Box H-3005, The Living Church, Milwaukee 3, Wis.

## RETREATS

CLERGY RETREAT, DeKoven Foundation, Racine, Wis., Feb., 18-21. Conductor, Rev. Prof. Whitman of Nashotah. Send reservation fee (\$1.00) to The Sister in Charge, DeKoven Foundation.

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

## WANTED

SET OF USED Eucharistic Vestments in good condition, suitable for man six feet tall weighing two hundred pounds. Rev. William Tate Young, 1506 Westlake, Wichita Falls, Texas.

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# CLASSIFIED

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

## CHURCH FURNISHINGS

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

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

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THE LIVING CHURCH



## CHANGES

lain in the Army, is now rector of St. Mary's Church, Bellville, Tex.

The Rev. Treadwell Davison, formerly a chaplain in the Army, is now rector of St. John's Church, West Point, Va.

The Rev. Dr. Percy G. Hall, formerly a chaplain in the U. S. Army with the rank of Colonel, is on terminal leave at his home. Address: 831 Beechwood Drive, Upper Darby, Pa.

The Rev. Earl M. Honaman, formerly an Army chaplain with the rank of Lieutenant Colonel, is now living at 306 Ruby St., Lancaster, Pa.

The Rev. Robert Gifford Metters, formerly a Navy chaplain with the rank of Lieutenant Commander, has accepted a call to Emmanuel Church, Boston, and will begin his work there in January, upon his release from the Navy.

The Rev. Robert M. Olton, formerly a chaplain in the Navy, is now rector of All Saints' Church,

Richmond, Va. Address: 316 W. Franklin St., Richmond 20, Va.

The Rev. Maurice W. Venno, formerly a chaplain in the Navy, will be rector of Trinity Church, Saco, Me. Address: 30 Pleasant St., Saco, Me.

### Resignations

The Rev. Robert Bruce Owens has resigned his parish, the Church of the Holy Comforter, Charlotte, N. C., and has retired.

The Rev. Newton Penberthy, for seven years vicar of All Saints' Church, Hillsboro, Ore., has resigned, as of November 28th.

The Rev. William Karl Rehfeld has resigned as rector of St. Andrew's Church, Baltimore. Temporary address: 4 E. Thirty-Second Street, Baltimore 18.

The Rev. C. E. Rice, retired missionary of Alaska, who for the past year has conducted services at St. Peter's Church, Albany, Ore., has returned to Juneau, where he will live among the friends

he made during his 28 years as dean of the cathedral.

The Rev. Henry B. Smith, priest-in-charge of St. Mark's parish, Hope, Ark.; St. Barnabas' Mission, Foreman; and Christ Church Mission, Mena, has resigned, as of November 30th, and retired from the active ministry. Mr. and Mrs. Smith will live in Mena.

### Ordinations

#### Priests

Connecticut—The Rev. Donald O. Wilson was ordained to the priesthood in St. Luke's Church, New Haven, Conn., on December 13th by Bishop Budlong of Connecticut. He was presented by the Rev. Albert J. M. Wilson. The Very Rev. Lawrence Rose preached the sermon. Fr. Wilson will continue as acting vicar of St. Luke's Church, New Haven.

Delaware—The Rev. J. Claud F. Strong was ordained to the priesthood on December 11th at



# CHURCH SERVICES



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

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

**ATLANTA**—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour 1068 N. Highland Ave., N.E.

Rev. Roy Pettway, Rector  
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

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

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

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

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Sun.: 8, 9, 11 and 5; Weekdays: 6:45 and 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit

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

**MISSOURI**—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.  
Other services announced.

### MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis

Rev. Richard E. Benson  
Sundays: Masses 7:30 and 11 a.m.  
First Sundays: 9 a.m. only

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

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

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11, 4:30, 8 p.m.  
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)  
This church is open all day and all night

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

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

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

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music  
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

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

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

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

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

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

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

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

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

Trinity Church, Broadway and Wall St., New York

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

### NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York  
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.

Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.

Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

**PITTSBURGH**—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne

Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Fri., 12; Saints' Days, 11 a.m.

**SOUTHERN OHIO**—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati

Rev. Benjamin R. Priest, Rector

Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Rector and Dean

Rev. Gregory A. E. Rowley, Assistant  
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.  
Daily: 7:30 a.m.

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

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

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

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

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

Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons  
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11



## CHANGES

St. Paul's Chapel, Camden, by Bishop McKinstry of Delaware. He was presented by the Rev. Paul A. Kellogg. The Very Rev. Robert M. Hatch preached the sermon. The Rev. Mr. Strong is vicar of St. Paul's Chapel, Camden, and St. Martin's Church, Hartly. Address: Camden, Del.

Massachusetts—The Rev. Alfred W. Burns was ordained to the priesthood on November 27th by Bishop Heron, Suffragan of Massachusetts, in Grace Church, Lawrence, where the Rev. Mr. Burns is curate. The candidate was presented by the Rev. Archie H. Crowley. The sermon was preached by the Rev. George L. Cadigan.

The Rev. John F. Porter was ordained to the priesthood on November 28th by Bishop Heron, Suffragan of Massachusetts, in Christ Church, Cambridge, where he is curate. He was presented by the Rev. William J. Wolf. The Rev. Gardiner M. Day preached the sermon.

Oregon—The Rev. Dan Ambler Norton Bacot was ordained priest on October 14th at St.

Stephen's Cathedral, Portland, by Bishop Dagwell of Oregon. He was presented by the Rev. Ernest S. Bartlam, who also preached the sermon. The Rev. Mr. Bacot will be curate of St. Stephen's Cathedral. Address: 1505 S.W. Fourteenth Ave.

South Dakota—The Rev. Wayne Leonard Johnson was ordained priest on December 1st at St. Luke's Church, Hot Springs, S. Dak., by Bishop Gesner, Bishop Coadjutor of South Dakota. He was presented by the Rev. Frank M. Thorburn. The Rev. E. Jerome Pipes preached the sermon. The Rev. Mr. Johnson will be priest-in-charge of St. Luke's Church, Hot Springs, S. Dak., and Trinity Church, Buffalo Gap. Address: Hot Springs, S. Dak.

### Deacons

Massachusetts—Charles Pratt Berger jr. and Dana Forrest Kennedy were ordained to the diaconate on November 15th by Bishop Sherrill of Massachusetts at Emmanuel Church, Boston. The Rev. Mr. Berger was presented by the Rev. William Brewster, headmaster of St. Mark's School, Southborough, where the Rev. Mr. Berger

is a teacher. The Rev. Mr. Kennedy was presented by the Rev. Albert J. Chafe, rector of St. Stephen's Church, Lynn, where the Rev. Mr. Kennedy is curate. The Rev. William Brewster preached the sermon.

Russell Dewart was ordained to the diaconate on November 28th by Bishop Heron, Suffragan of Massachusetts, in Christ Church, Hyde Park, where his father was once rector. The Very Rev. Charles L. Taylor preached the sermon. The Rev. Frederic C. Lawrence presented the candidate. The Rev. Mr. Dewart will be in charge of the Epiphany Church, Walpole, where he has officiated as a lay reader.

Milwaukee—Albert St. George Colburne was ordained to the diaconate on November 30th at Trinity Church, Wauwatosa, by Bishop Ivins of Milwaukee. The candidate was presented by the Rev. George White, who also preached the sermon. The Rev. Mr. Colburne, who was recently discharged as a Captain in the Canadian Army, was a student at Neshotah House before the war. He will be priest-in-charge of Immanuel Church, Lancaster, Wis.

# Church Services near Colleges

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

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

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

**AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE**—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector  
Sunday Services: 8 & 11 a.m.

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

Rev. H. Ross Greer, Rector  
Services: 8:30 & 11 a.m. Every Sunday

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

Rev. Charles Townsend, D.D., Rector  
Sun.: 8, 9:30, 11 a.m. & 5 p.m.  
Daily: 7:30 a.m. & 5:30 p.m.

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

Rev. Russell B. Staines, Rector  
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.  
Weekdays: 12:10 p.m. Tuesdays & Fridays

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

Rev. Stephen F. Bayne, Jr., Chaplain (in U. S. Navy); Rev. Otis R. Rice, Acting Chaplain  
Sundays: 9, 11, 12:30  
Weekdays (exc. Sat.): 12 noon  
Wednesdays: H.C. 8:20 a.m.

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

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

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

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

**DENISON UNIVERSITY**—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge  
Sunday Services: 8:45 & 11 a.m.

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

Rev. H. N. Parslev, Chaplain  
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

**GEORGE WASHINGTON UNIVERSITY**—St. John's Church, Lafayette Square, Washington, D. C.

Rev. C. Leslie Glenn, D.D., Rector  
Rev. James A. Pike, J.S.D., Chaplain  
Sun.: 8, 10, 11, 6, 8; H.C.: Weekdays 7:30, Thurs. & Holy Days 12, Every Sun. 8, 1st Sun. 11, 3d Sun. 12:15, 4th Sun. 8 p.m.  
Canterbury Club: Wed. 8:15

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

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club, 6 p.m.

**UNIVERSITY OF ILLINOIS**—Chapel of St. John the Divine, Champaign, Ill.

Rev. William Ward, S.T.M., Chaplain  
Sundays: 8 & 10:30 a.m. Holy Communion; 6 p.m.

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

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

**MICHIGAN STATE NORMAL COLLEGE**—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector  
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

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

Rev. Killian Stimpson, Rev. Carl E. Wilke  
Sun.: 8, 9:30, 11 a.m.

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

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

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

Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8 & 11 a.m.  
Wednesday and Holy Days: 9:30 a.m.



THE CHURCH OF THE EPIPHANY  
KINGSVILLE, TEXAS

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

Rev. David W. Yates; Rev. Emmet Gribbin  
Sunday Services: 8 & 11 a.m., and 8 p.m.

**SMITH COLLEGE**—St. John's Church, Northampton, Mass.

Rev. Robert N. Rodenmayer; Miss Eleanor Snyder  
Sundays: 7:30, 9:30 & 11 a.m., 7:30 p.m.  
Weekdays: Tues. & Thurs. 7:30; Wed. 7:15; Fri. 10:00

**UNIVERSITY OF TEXAS**—All Saints' Chapel & Gregg House Student Center, 209 W. 27th St., Austin, Texas

Rev. Joseph Harte, Chaplain  
Sundays: 8, 9:30, 11 a.m. & 6:30 p.m.  
Weekdays: Wed. 10 a.m., Fri. 7 a.m.

**TEXAS COLLEGE OF ARTS & INDUSTRIES**—Epiphany Church, Kingsville, Texas

Rev. H. Paul Osborne, Chaplain  
Sundays: M.P. & Sermon 11 a.m., H.C. every other Sun. 8 a.m.  
Weekdays: H.C. Fri. & Holy Days 10 a.m.

**UNION COLLEGE**—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector  
Sundays: 8 & 11 a.m., 7:30 p.m.  
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.  
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

**WELLS COLLEGE FOR WOMEN**—St. Paul's, Aurora, N. Y.

Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11 a.m.  
Holy Days and Fridays: 7 a.m.

**WELLESLEY COLLEGE, PINE MANOR, DANA HALL**—St. Andrew's Church, Wellesley, Mass.

Rev. Charles W. F. Smith; Mrs. Gorham Cross  
Sundays: 7:30, 9:15, 9:50, 11 a.m.  
Thursdays at College Little Chapel 7 a.m.  
Canterbury Club, Mondays 5 p.m.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector  
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.  
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.  
Penance: Sat. 5:6 and 7:30

**UNIVERSITY OF WISCONSIN**—St. Francis House, 1001 University Ave., Madison 5, Wis.

Rev. Carroll E. Simcox, Chaplain  
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.  
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

**YALE UNIVERSITY**—Christ Church, New Haven, Conn.

Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan  
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.  
Daily: Holy Communion 7:30 a.m.



# Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1946  
has been appointed for such contributions from all parishes.

*This advertisement is provided in the interest of all our Church seminaries by:*  
Berkeley Divinity School, New Haven; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Philadelphia Divinity School, Philadelphia, Pa.; School of Theology, University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria.

## Altar Flower Charts

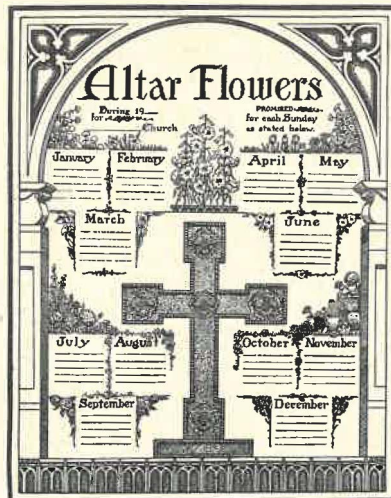
**MOREHOUSE - GORHAM CO., New York 17, New York**

### No. 1 Altar Flowers

Large-sized chart (17" wide by 22" high) of white paper board, decorated with black pen-and-ink designs. Price 50 cents. May be obtained with pastel hand-colored decorations for \$3.50 extra.

### No. 2 Flowers for the Church

Same style chart as "No. 1 Altar Flowers" with the exception of the title, "Flowers for the Church." Size, 17" wide by 22" high. Price, 50 cents. Also available with pastel hand-colored decorations for \$3.50 extra.



*A flower chart hung in a convenient spot is a constant reminder to parishioners of the privilege of providing flowers for the altar and church. A chart also offers people the chance to sign up in advance for special dates.*

### No. 10 Calendar Altar Flowers

"In Memoriam" chart for recording the name of the deceased in whose memory flowers are placed upon the Altar. Size, 13" wide by 22" high. With black pen-and-ink decorations. Price, 50 cents.

### No. 11 Calendar Altar Flowers

Same style chart as "No. 10 Calendar Altar Flowers," but without the words "In Memoriam." Size, 13" wide by 22" high. With black pen-and-ink decorations. Price, 50 cents.