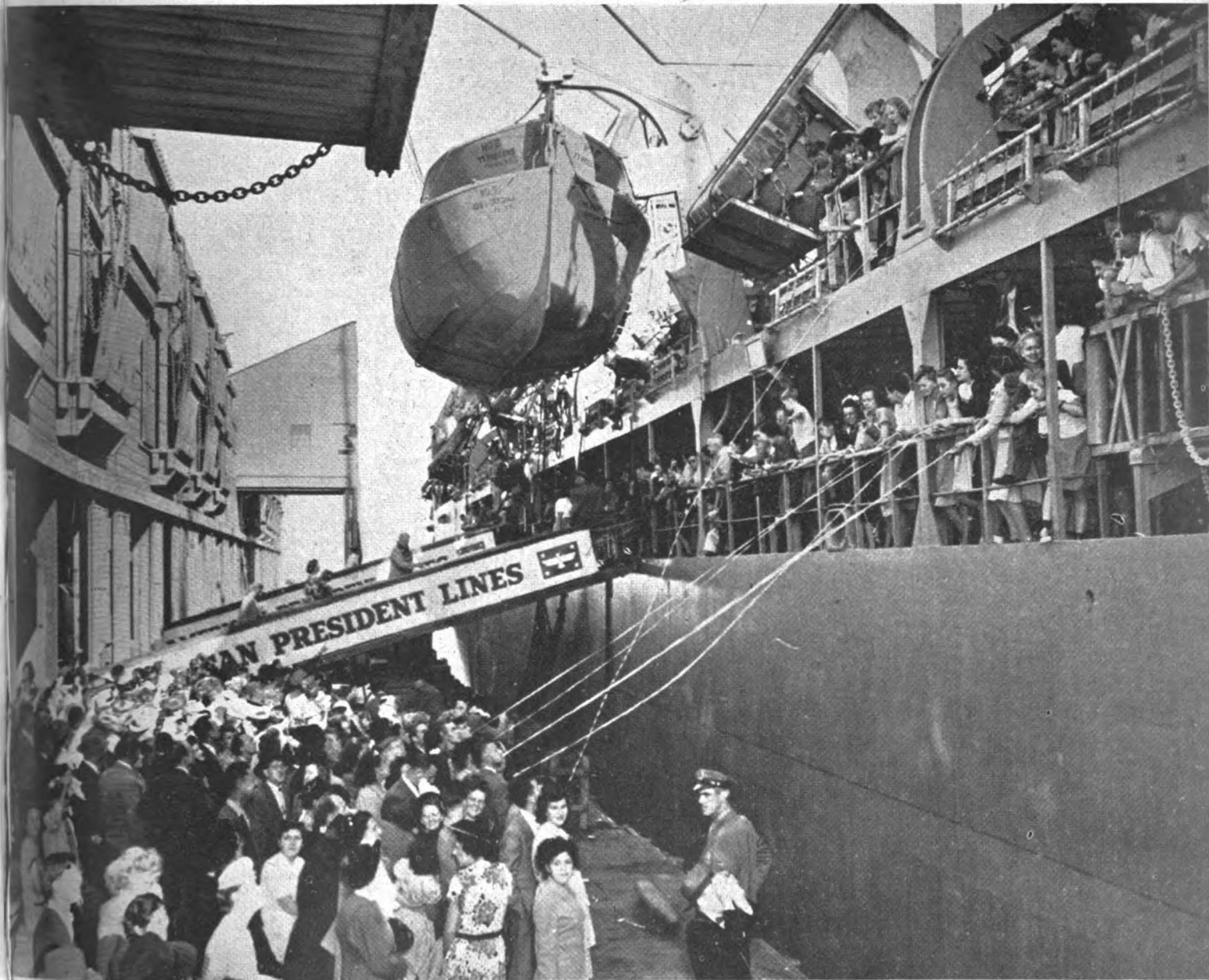


The Living Church

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



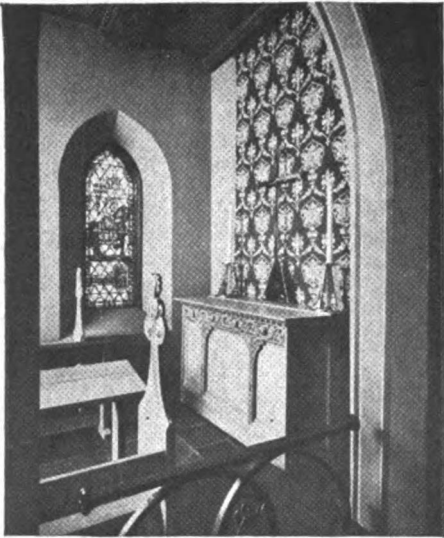
Facts Every Layman Should Know

STATE HISTORICAL SOCIETY
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F LC2 A

MISSIONARIES RETURN TO FAR EASTERN POSTS ^{RNS.}

The 400 missionaries aboard the *Marine Lynx*, which sailed from San Francisco recently, composed the largest missionary contingent ever to set sail at one time.



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Altar Available

TO THE EDITOR: St. Martin's Church, New York, has a large altar and canopy, Romanesque style, which we shall be glad to give to any church that can use it. The material is wood painted in ecclesiastical colors. It is rather large for many churches, but it could be cut down.

I shall be glad to hear from any priest who feels he may be able to use this altar.
(The Rev.) JOHN H. JOHNSON.
230 Lenox Ave.,
New York 27, N. Y.

Christ vs. Segregation

TO THE EDITOR: "Some Negroes don't want non-segregation, for the present." This statement was made by the Presiding Bishop recently at the opening session of the National Council in answer to a plea from Bishop Peabody that we need a clear policy with respect to segregation. This, at least, is my understanding of the report in *THE LIVING CHURCH*, September 15th.

All of us recognize the sincere, deep, and firm Christian social convictions of the Presiding Bishop. Nevertheless, it seems to me that the statement quoted above can be accepted as accurate only if the word "segregation" is given a definition it doesn't bear in everyday American speech. The Presiding Bishop clarified his meaning as follows: "They live in certain sections, and they want their own churches, not because they are Negroes but because they want to go to church where they live, not travel long distances to some other church where both white and Negro might be together." Bishop Tucker expresses his own thought that "Non-segregation is the ideal."

Non-segregation is the ideal I also hold. However, if we accept the definition of segregation implied in the statement immediately preceding, I might be tempted to say that segregation is the ideal, for the indication is that segregation means going to church in your own community. I am convinced that the word segregation can not be used in this way without a sacrifice of clear and accurate thinking upon one of our most important national issues.

SEGREGATION vs. GREGARIOUSNESS

The point is that segregation does not mean, as the word is used in the United States today, the voluntary grouping together of people with common cultural interests or background. The shoe is on the other foot. Segregation means the exclusion of a minority group from privileges ordinarily open to the "general public." It has nothing to do with voluntary banding together of Negroes for common cultural, religious, or other interests. Such voluntary associations may take place with or without a background of "segregation."

Let us take an example. Here in Chicago there is an association called "La Sociedad Espanola," or "The Spanish Club." It is composed mostly of people of Latin-American or Spanish descent or nationality. These people have an interest in

coming together in a place where they can hear their own language spoken, where they can, at it were, feel for an evening that they are in a Spanish-speaking country. This club has meals every day in the week. It is an organization composed of a particular cultural group. But it is not a "segregated" group. Most of the members return to the "general public" when they go to their work in the morning, when they go to the theater, when they do any one of the thousand and one things that go to make every day living. True, some of them meet a certain amount of prejudice among various individuals from time to time. But many other groups composing the great American public find the same thing, and yet all are conscious of belonging to that public.

NO CHOICE FOR THE NEGRO

It is not so with the Negro. It is not only that he lives among his own kind. It is not only that in some sections he is provided with special schools and hotels. It is not, in short, *specifically* those things that bring Negroes *together* that segregate them. It is the fact that the ordinary things, those usually open to people regardless of what group they belong to, are closed very often to the Negro. If he has to stay overnight in transit, he cannot simply pick a hotel in his price range; he must either find a Negro hotel or one that will "take Negroes." He must scratch to find a movie he can attend. He must search for a restaurant where he will be served.

Now the members of the "Sociedad Espanola" do not face this problem. They enjoy having their own organization, but, on the face of it, would they enjoy the situation if, in their everyday life here, they were forced to search for the ordinary things of life at special places? Would they want, in a word, to be segregated? I doubt it.

And I doubt very much if any ordinary, sane Negro, with a healthy desire for decent living really wants to be shut out of places of ordinary public convenience. Perhaps he does want to go to his own stores, if he has them. Perhaps he wants to go to his own churches, if he has them. But I'm sure he does not enjoy the

The Living Church

Established 1878

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

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- PETER DAY.....*Executive Editor*
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prospect of a sleepless night because he cannot find, in some particular town, a hotel which will "take him."

How does the Church fit into this picture? With respect to such projects as the Bishop Payne Divinity School, we should recognize from the start, that the provision of a training school for Negro clergy is not *in itself* an act of segregation. Segregation might mean such a thing as the absolute refusal to train Negroes in the seminaries ordinarily open to all who meet the proper ecclesiastical and academic requirements. Someone will immediately suggest that white students are excluded when a Negro school is set up and that this makes the provision of such facilities an act of segregation. This is like saying that the earth revolves around the moon. There is a little truth in it, but not much. If such a special school involves segregation, it is a prior segregation, and the school is provided (perhaps) to meet the problem created by the segregation. Here again, however (as in the case of the Sociedad Espanola), there might be an argument for an institution meeting special cultural needs *even if there were no segregation*. Nevertheless, Bishop Peabody is right. The Church does need a definite policy with regard to segregation. If that policy were to be stated definitely in terms of non-segregation, and if our general seminaries made absolutely no exclusive entrance requirements with respect to race, then the Church would be free to point out that the Bishop Payne Divinity School exists to serve a need, not to provide an attic where we can put embarrassing members of our family.

But, if we are to maintain a training school for Negro clergy on the basis of special need, rather than on a basis of segregation, then I think we should face the question whether the Church is making equal efforts to train other special groups. Shouldn't we perhaps have special seminaries for those intending to work in industrial areas, or in rural areas, or overseas? In other words, shouldn't we be sure it is a real *need* we are meeting and not just a coddling of one of the major sins of the American public?

WILBUR O. FOGG.

Evanston, Ill.

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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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Reflections from our Visit To General Convention

A perfectly glorious opening service, with the Archbishop of Canterbury, easily the central figure,—a moving spectacle of great spiritual effect,—and who dares say that that colorful pageant was "High Church"? It was just EPISCOPALIAN!

Convention certainly reflected the fact that the Christian religion makes all people gentle-folk. Never was there better fellowship, courtesy, every evidence of the consideration and thoughtfulness that comes from following Him who thought ALWAYS of others.

There was, of course, plenty of politics running loose. There was also Christian strategy abroad. There is a vast difference between the two. Which do YOU prefer at Church gatherings?

How our hearts thrilled at meeting those who represent us on the frontiers of civilization and religion,—the Missionary Bishops, Priests, and workers! They put to shame a lot of us cushy folks, our quirks, our demands, our critical attitudes and our sometimes scanty religion.

Comments on General Convention would be incomplete without reference to some of the gatherings together for intercession and Communion, early in the morning, most generally after long nights of necessary work and conference. But there were the people, in great numbers, and Our Lord met them as He had promised, and they met Him. We doubt not that the tone of the whole Convention was set by what transpired in men's hearts from those meetings

with Jesus. Thank God for those Eucharists, VERY ESPECIALLY, and for those priests and parishes of Philadelphia who so lovingly and devoutly provided for them. The Eucharist gives tone to lives everywhere. And to think, in our Church, there are places where it is celebrated only ONCE A MONTH! We can't help wondering if they haven't still got a hang-over from Protestantism, which makes of The Lord's Supper simply a woeful, mournful, funereal sort of a memorial service. The Episcopal Church teaches that the Holy Communion is a Place of Meeting! Jesus meets there those who love Him! No wonder we Episcopallians love to make our Communion as frequently as our priests make them available to us.

This General Convention will go down in history as being one of our greatest, for great things were done there under the guidance of God, The Holy Spirit!

It was nice to be able personally to greet so many of our friends at Philadelphia, and we still managed, exhibit or no exhibit, to talk business to many, and quite a flock came on to Baltimore to see our place here, as we had hoped. But to the many we were prevented from contacting, and to the many more who could not be there, you'll continue to find the U. S. Mails a wonderful means of contact between us. Just start memorizing these two phrases,— "Everything for The Church," and "The Ammidon-Varian Organization."

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Church Appointments and Ecclesiastical Art

THIS WEEK

General Convention revealed, or perhaps emphasized, a condition in the Church which is a matter of concern to wise leaders of every type of Churchmanship. In his important article on page 8, Fr. Gregory Mabry faces the situation frankly and offers a constructive program for improving relations between Church parties.

All of us can benefit from a periodic review of our fundamental convictions on God, the Church, and the Sacraments. The Rev. John Heuss supplies the materials for such a review in his series of nine Everyday Religion articles, beginning this week, under the heading, "Facts Every Layman Should Know." The series, which will continue until Christmas, takes as its frame of reference the ground which should be covered by an adult Confirmation class. Those who have been recently confirmed, or are now preparing for Confirmation, will find the series of special value to them.

Fr. Heuss, who is rector of St. Matthew's, Evanston, is well known not only as a successful parish priest but also as a valuable member of the National Council. The outline of the series is based on one recommended by Bishop Conkling of Chicago, interpreting the meaning and importance of the Prayer Book services.

Do you know what to do, and what to expect of your priest, when you are sick? The Ven. Theodore Kerstetter, archdeacon of the Missionary District of Nevada, gives the answer in direct and simple language in his article, "Is Any Sick Among You?" on page 15. The return of the ministry of healing, which played such a large part in the life of the early Church, is not only a matter of the special health-and-healing ministries connected with the names of such pioneers as the Rev. John Gayner Banks and the Rev. Robert B. H. Bell; it is much more a matter of the ordinary sacramental ministrations of the ordinary parish. In these days when the medical profession is learning of "psychosomatic" ailments — troubles caused by mental as well as physical factors — the Church can calmly point out that it has had the chief remedy for such troubles all the time.

Another medicinal ministration of the Church which it has been quietly supplying for the past 19 centuries is sacramental Confession. Those who get their spiritual information from non-religious sources know it as "psychoanalysis." With in the next few weeks we shall publish an article by the Rev. W. Norman Pittenger on this subject, with the title, "The Sacrament of Absolution."

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Activities for Boys

WHEN the janitor reports that the Boy Scouts broke another table last night, some vestryman is sure to remark, "Boys are too full of energy. I suppose we'll just have to think up some more ways to keep them doing something, and of course we must find good leaders for them." In such a summary is unconsciously stated the whole program and solution of the "boy problem" in the Church.

Many parishes approach a solution by the short cut of providing facilities, that is, ping pong and billiard tables, gyms and equipment, lockers and showers, "juke-boxes," and the like. Money is spent in spurts, often lavishly, for these things. And then, the parish fathers vainly imagine they have done their duty. But your boys and girls need few expensive tools. A suitable place where they may work out their meetings without interference is usually enough. They will acquire what equipment they need as their enthusiasms and programs call for it. And to add each thing, by their own group thinking and cooperative work, is by far the better educational way. To have equipment handed to them often only kills initiative and interest.

CHURCH-CENTERED EXPERIENCES

We still need to study parish life to be sure that boys have more experiences in and around the church and parish house. There are many duties, parts of programs, creative work which can be assigned to them for their development—not merely to "use up steam." Many a rector, deciding upon things to be done, does them himself (or asks the faithful few he has always asked), and so cheats his youngsters of their joy in sharing by doing.

Teachers need to cultivate this ingenuity of inventing small jobs, within the unfolding of a project, and the assigning of them in such a way as to get interested and happy participation. The slogan here is, "Few things need to be done. But people need the experience of doing many things." One might add the deeper wisdom in the words, "Life is not the flame, nor the candle, but the burning."

Teachers come to know, after long

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.

years, that better than telling it is discussing it. But better than discussing it is finding out the facts for yourself. And better even than finding out the facts is doing something about it yourself. Always we get back to that: activity is the key to learning. Each pupil, in his turn and for himself, must go through the mill of experiment. There are some seeming short cuts to experience, but never any real substitute for personal activity.

TOO MUCH TALK

Yet the traditional set-up and method of our class work is such that we do little more than talk. Then we adjourn for another talk next Sunday. How can we introduce more activities into our system? Special assignments work well in small schools. A list of these, thought up between times, should be a real part of every teacher's preparation. Serving at the altar is the accepted experience for boys, and all should be called upon for this more often than is the case. Wise priests "work in" extra boys, as many as possible at each service, for the good of the boys.

One rector invented the office of school verger. He wears a collegiate gown, carries a home-made wooden mace. A number of older boys are given this honor in turn, by Sundays. The regular duties of the verger are typed on a heavy card, which hangs on a nail, always in the same place. The verger must arrive early, find the card, and do or check everything on it. To it are clipped the special duties which have arisen during the week. Here is a typical list:

DUTIES OF SCHOOL VERGER

1. See that acolytes are vested, candles lighted on time.
2. See that alms basons are in place.
3. See that every teacher's class-box is in place, chairs in order. (A good check on janitor and secretary.)
4. Are pencils in all boxes sharpened?
5. Are attendance charts, blackboards, etc., ready?
6. Check on banners, Bibles, etc.
7. Check on lesson for lay reader.
8. Secure and post a boy to manage doors (on cold days).
9. Lights all on, and off at close.

EIGHTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Fr. Sawyer to be Consecrated- November 6th in Utica

The Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y., will be consecrated Bishop of Erie on November 6th in Grace Church. The Presiding Bishop will be the consecrator, and Bishop Peabody of Central New York and Bishop Ward, retired Bishop of Erie, will be the co-consecrators. The service will begin at 10:30 A.M.

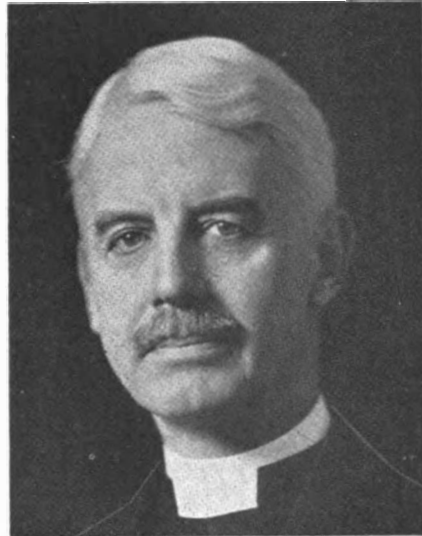
Bishop Gardner of New Jersey will be the preacher. The presenting bishops will be Bishop Hart of Pennsylvania and Bishop Kirchhoffer of Indianapolis. Attending presbyters will be the Rev. George E. Nichols, rector of the Church of the Heavenly Rest, New York City, and the Rev. Dr. Harold S. Olafson, of St. Paul's Church, Fatbush, N. Y.

Fr. Sawyer, a native of Clinton, Conn., has been rector of Grace Church for the past 23 years. During that time it has grown to be the largest church in the Diocese of Central New York in number of communicants. Fr. Sawyer, who is unmarried, will move to Erie about November 15th.

Bishop Moore Retires

At an eight o'clock Eucharist in St. Matthew's Cathedral, Dallas, on the morning of October 4th, Bishop Moore of Dallas officially turned over to his successor, Bishop Mason, the reins of the diocese. Bishop Moore was the celebrant at the Eucharist and was assisted in the ministrations by Bishop Mason and Dean Gerald Moore of the cathedral. The service was followed by a breakfast in the parish house at which many friends from the several parishes and missions were present. Short addresses were made by Bishop Moore and Bishop Mason.

On October 6th a diocesan service was held in the cathedral, at which time Bishop Spencer of West Missouri was the preacher. This service was followed by a luncheon attended by representatives from the diocese. Bishop Moore was presented with a purse given by friends in the diocese, and a portrait of the Bishop now in the process of completion will later be presented to his family.



DR. ADDISON: *Unable to continue journey to Far East.*

NATIONAL COUNCIL

Dr. Addison Suffers Heart Attack On Commission's Trip to Orient

A cable from Guam received at National Council headquarters October 11th reports that the Rev. Dr. J. Thayer Addison, en route to the Orient with the Council delegation, had suffered a heart attack and was in the naval hospital but had received prompt and efficient care and was already recovering. Mrs. Addison remains with him and both will return to the United States when a steamer is available.

Dr. Lewis B. Franklin, sending the cable, adds that there was delay in Guam because of the weather, but that the remainder of the commission, Mrs. Arthur M. Sherman, the Rev. Robert A. Magill, and himself, will carry on the mission to the best of their ability, probably omitting the visit to Japan.

CLID

League Commends Wallace

The Church League for Industrial Democracy sent a statement to ex-Secretary of Commerce, Henry A. Wallace, on September 21st, thanking him for the "vigorous leadership that he has given to the liberal and progressive forces of the United States."

VISITORS

Archbishop Departs From Halifax as Newsmen Enjoy Last Visit

By HAROLD A. BALL

Correspondent for THE LIVING CHURCH

One thing newsmen of Canada and the United States probably will remember with zest about the Archbishop of Canterbury is that no matter what else he is, he is a "newspaperman's man." That is the impression which he gave from the start, at any rate, to the newsgathering fraternity of Halifax, Nova Scotia, where he landed on August 24th and from which he embarked September 26th. Each time they talked with him he left them with smiles on their faces, agreeable recollections, and fistfuls of good copy.

Grouped about him informally while he and they "smoked up," they had difficulty in remembering that here was the first peer of the realm of England, the 97th in succession to Augustine in the ancient See of Canterbury. Here, they knew, however, was a man who knew the implications of his high office, but one who did not surround himself with any of the stuffy atmosphere that goes with self-importance.

Mrs. Fisher, too, was uniformly pleasant, but she seemed quite willing to remain in the background and let her distinguished husband do the talking. "And my wife is continually terrified," exclaimed His Grace, "that I shall say something I shouldn't!"

Undaunted and apparently untired after his 7,500-mile journey, which included attendance at the General Synod of the Church in Canada and the General Convention in the United States, the Archbishop said farewell to America at Halifax on the night of September 26th and crossed the gangplank to the liner *Aquitania*.

Outside a heavy rain thumped on the pier shed roof, but the spirits of the farewell party were not dampened when they found His Grace's mood every bit as jovial as when he landed at exactly the same spot more than a month before.

"I don't know how I shall ever get back to the ordinary way of life," he jested with a reporter, "after the way



MINNEAPOLIS VISIT: *The Archbishop of Canterbury inspects the pastoral staff, of Minnesota, held by Dean Deems, during his first appearance in the U. S.*

police have been sirening me through the streets everywhere I have been!"

Everybody grouped about the Archbishop received a sparkling word which brought either a broad smile or an outright laugh. These included Bishop Kingston of Nova Scotia and Mrs. Kingston, Premier Macdonald of Nova Scotia, Mayor Ahern of Halifax, Mrs. Henry Ernest Kendall, wife of the Lieutenant-Governor of Nova Scotia, whose poor health prevented his attendance, United States Consul-General A. W. Klieforth, and half a dozen newsmen and photographers. The Rev. Canon McLeod Campbell of London, chaplain to the Archbishop, also sailed on the liner.

After enduring a 32-day siege by the cameramen of two countries, His Grace had become a seasoned flash-bulb veteran, his only reaction when he spotted a lens trained on him being the hasty sequestration of his inevitable pipe.

LAST AMERICAN AUDIENCE

Having got nicely settled in his stateroom on the *Aquitania*, the Archbishop at once came out into the passageway to give himself up to the pleasure of a final passage-at-arms with the newsmen. He readily remembered everyone who had covered his arrival. Lounging comfortably against a bulkhead, he lighted his briar and for 20 minutes indulged in a spiteful exchange of banter, stories, and reminiscences with the Gentlemen of the Press. The narrow passageway became filled with a blue haze from the im-

promptu smoker and it echoed and echoed to the laughs which His Grace's sallies provoked.

"You know, I think I have accomplished something on this visit," he told his closely-circled audience. "In my 32 days in Canada and the United States I have traveled 7,500 miles, I have slept in 22 beds, and I have given 44 sermons and addresses. Therefore, for every two sermons I acquired one bed," he beamed on his hearers through a miniature volcano of tobacco smoke. "That may be a possible solution to the housing shortage, but I do hope it won't cause an epidemic of speechmaking over here!"

In a moment of seriousness the Archbishop said he had been "overwhelmed by the courtesy and friendliness which have been shown us in Canada and the United States, and the respect which has been shown my office."

As to his office, His Grace delighted an audience at a civic reception in Halifax when he said, "I'm not a very remarkable person myself, but my office is rather remarkable. You know it has been going, on and off, since the year 597. The 'off' refers to the heads that came off!"

After the reporters had received good-byes all around on the *Aquitania* one of them, a Churchman, lingered.

"Your Grace, at risk of having you consider me an insufferable bore, would you do me a favor?"

"Certainly, my dear fellow," came the ready response. "What is it?"

"I have two Prayer Books here," the

reporter said, "one of them an American book belonging to my wife, the other a Canadian book which is mine. We would both be very happy if you would inscribe them on the flyleaves."

His Grace whipped out his pen, which strongly resembled those modern writing instruments that are supposed to go for four or five years, or some such unconscionable period without refilling.

"Yes, certainly," he repeated. "Here is a good place," and with the Prayer Books against a bulkhead he wrote as requested. That is how it happens that two Books of Common Prayer in a Halifax family today have come to be regarded in the light of book collector items, in view of the words inscribed on their flyleaves in a firm and scholarly hand:

GEOFFREY CANTUAR:
Halifax

Sept. 26, 1946

That is why, too, if the Archbishop of Canterbury came to Halifax again, one newsman would seek eagerly the assignment to "cover" his visit, even if it kept him up all night.

Archbishop's First Act in USA

¶ *The report by Mr. Ball of the Halifax Chronicle printed above is in the nature of a farewell to a very popular visitor to Canada and the United States. When the Archbishop of Canterbury entered the United States, the news of an unscheduled visit [L.C., September 29th, page 36] received little attention in the religious or secular press because of several circumstances. As this visit in Minneapolis was, however, the first appearance of the Archbishop in this country. THE LIVING CHURCH adds this story to the record.*

On the afternoon of September 5th word was received in Minneapolis that the party of the Archbishop of Canterbury, en route from Canada to the General Convention in Philadelphia, would spend a half hour between trains in Minneapolis. The next morning the Very Rev. Charles P. Deems, dean of the cathedral, Mrs. Deems, the Rev. John S. Higgins, Mrs. LeRoy C. St. John, and newspaper reporters and photographers met the train, which was two hours late.

As the Archbishop was about to descend from his car, he gave Dean Deems and Fr. Higgins each a hand, saying, "Now 'old my 'ands, this is my first step on American soil." Because the party had missed connections between trains, the whole party alighted and remained in the city until early afternoon.

Dean Deems was able, therefore, to take the party on a tour of the city, stopping for them to inspect the Cathedral Church of St. Mark. They then

stopped for a rest at the deanery, which had been newly purchased. There the Archbishop blessed the edifice, remarking, "This is my first official act in your country."

On the return trip to the railway station the party visited Gethsemane Church, and then continued their interrupted trip to Philadelphia.

MISSIONARIES

Thirty-Two Missionaries Guests At Auxiliary Triennial Luncheon

By ELIZABETH McCracken

Three missionary bishops in active service, a retired missionary bishop, and 28 other missionaries were the guests of honor at the seventh triennial missionary luncheon given by the diocesan Auxiliary of New York on October 5th. Mrs. J. S. McCulloh, diocesan president, introduced Mrs. William E. Leidt, vice-president in charge of missions promotion, who presented the speakers and missionaries to the 333 other guests present.

Bishop Gilbert, Suffragan of New York, brought the greetings of Bishop Manning, saying:

"I am here to bring you the Bishop's greetings. You know his gratitude and appreciation of all that the Woman's Auxiliary means to the diocese and to the Church. It was a real disappointment to him that he could not be here today. These post-Convention luncheons of the Auxiliary have come to be high spots in the life of the diocese."

The men and women who were introduced as guests of honor represented the missionary work of the Church in the Philippines, China, Japan, Liberia, Hawaii, Haiti, Alaska, the mountains of Virginia, Ellis Island, and other fields at home.

Bishop Voegeli of Haiti in his address said:

"The Church has much to say to the world because its work is that of relating lives to a Life. The Church goes out to serve humanity because the Christian job is to do what our Lord commissioned His Church to do.

"One such place is Haiti. The people are poor and 90% of them are illiterate. Our work in Haiti is partly educational and partly such relief work as we can do. But the greatest thing the Church offers to the people of Haiti, as to any people, is the love of God as shown in Christ. That is the only thing that can cast out fear, whether in Haiti, or in New York, or in Paris, or anywhere."

Bishop Chen, Assistant Bishop of Anking, was the next speaker, saying:

"I thank the Woman's Auxiliary and the Reconstruction and Advance Fund for

the help they are giving to China. The work of the Chinese Church has never stopped, not even in the worst days of the war. Our churches and other buildings were destroyed and we were obliged to move many times, but we kept the work going.

"The opportunities are greater now than at any time in the history of the Church in China. A remarkable fact is that neither the Chinese Nationalists nor the Chinese Communists are against the Church. Just before I left China to attend the General Convention, I had letters from two Chinese Communist leaders, saying that the Church was doing a fine work and asking me to send Church workers into their districts. They had heard of the work we had done for the suffering people, and they had seen some of it. That work bore witness to us, and through us to our Church.

"What causes my anxiety is whether we shall have the ability to meet the great and unique opportunities in China. We need material equipment. Spiritual equipment is needed even more. Workers there must be, and they must be the very best men and women. The Chinese are ready to do all they can. What they need most is training for the service of their own people. Clergy are needed, and so are teachers, doctors, nurses, and helpers in every branch of Church work."

Bishop Kennedy of Honolulu aroused laughter when he illustrated his statement that all races are to be found in the Hawaiian Islands by reading a long poem, every word of which was the surname of a boy in Iolani School. He continued:

"The Hawaiian Islands are not so far away as they were a little while ago. When first I went out there, it took me nine days. This time, when I came to the General Convention, it took me just 60 hours.

"There are no more loyal people in the world than the people of Hawaii. There has not been a single case of sabotage or any other disloyal action in the islands from December 7, 1941, to this day. The people are loyal to the core. Diverse as they are in racial background, they are united in spirit and in truth. There is a memorial window to those who gave their lives in the war. It shows the figure of St. George slaying the dragon. The text beneath is that glorious text from the Prophet Malachi: 'Have we not all one Father? hath not one God created us?' Nowhere is the truth of that text more truly and deeply felt than in the Hawaiian Islands."

Bishop Littell, retired Bishop of Honolulu, was also among the bishops present at the luncheon.

CHURCH CALENDAR

October

- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. (Thursday.)

ENGLAND

Response to Appeal for Funds

Nine thousand persons climbed the steps of St. Paul's Cathedral, London, to present offerings on the first day of an appeal for \$750,000 to "rebuild London's Church life." The donations were given to the Rt. Rev. John W. C. Wand, Bishop of London, who stood at the west



INS. MAYOR AND BISHOP: Greetings are exchanged over the offering plate.

door of the cathedral to thank each subscriber. Donors were headed by the Lord Mayor of London, in ceremonial dress, and included hundreds of school children from all parts of the city. [RNS]

ORTHODOX

Exarchate to be Decided

Controversy over the conflicting nominations for the successor to the late Metropolitan Eulogius as Russian Orthodox Exarch of Western Europe is expected to be resolved at a general diocesan council being held in Paris, October 16th to 20th.

Rival claimants to the exarchate are Archbishop Vladimir of Nice, who was nominated in Metropolitan Eulogius' will, and Metropolitan Seraphim, nominated by Patriarch Alexei of Moscow.*

Archbishop Vladimir is continuing to officiate at the Russian Orthodox Cathedral in Paris, while Metropolitan Seraphim has his headquarters in the Russian church on the Rue Michel Ange. [RNS]

*See THE LIVING CHURCH of August 18th, August 25th, September 1st, and October 6th.

Union Begins at Home

By the Rev. Gregory Mabry, D.D.

Rector of St. Paul's Church, Brooklyn, N. Y.

CHARITY begins at home." Many an introvert has hugged this ancient half-truth to his breast. It is a favorite quotation of the anti-missionary Christian (if he is a Christian); and the uncoöperative in social works has stunted his personality by clinging to it as his philosophy of life. The minor poet, Horace Smith, in adapting the proverb goes on cynically to observe, "And mostly ends where it begins." But "Charity begins at home" is only one-half of the original proverb, for it adds, "but should not end there."

I loathe that proverb as generally misused. It has given me a lot of trouble in my ministry. But right now I am for it as it can be applied to the Episcopal Church.

I have just returned from observing our General Convention, meeting in Philadelphia, and I am sick to sadness over the deep division there is in our Church. I never have wanted to be anything else but an Episcopalian, and God giving me His grace I am going to be one as long as there is one bishop left.

DANGER SIGNAL

I have good reason to know just about how this Church of ours lines up. Its parties, so far as the clergy go, are in these proportions: one-sixth are labeled "Liberal," one-third are described as "Anglo-Catholic," and one-half are varying degrees of Central Churchmanship. Tension between the first two groups is at white heat, and the Centrals have become involved on one side or the other. There are no neutrals. There has been a fierce battle on, and it will lead to another unless we can come to an understanding of each other. We owe it to the Church to make an effort, an earnest effort.

But if the Episcopal Church is to survive, and realize her full powers in the service of God and mankind, all hands have got to do whatever we can to relieve the tension which is so perilously near the breaking point.

WHAT MAKES US WHAT WE ARE

Our Central Churchmen have demonstrated they do not want to become Presbyterians, or Roman Catholics, or Quakers, or anything but just what they are. I know thoroughly well that Anglo-Catholics do not wish to be Roman Catholics any more than the Liberals do; and it is a complete misunderstanding of us to hurl the epithet "pro-Roman" at us. Most Anglo-Catholics know why we are what we

are. We are Anglo-Catholics because we love the Book of Common Prayer in what we honestly think is its fulness. Speaking for myself, to the best of my youthful ability I weighed the priesthood in both the Episcopal and Roman Catholic Churches before I entered the seminary, and I did it again with deep searchings of heart before ordination. And I have never regretted my decision for one moment, nor had the slightest temptation to swim the Tiber. Rome never enters the mind of the average Anglo-Catholic; he is as unconscious of it as it is of him. Our critics should get this straight: Anglo-Catholics are as truly Anglican as they are Catholic, and no one can deny that the two are compatible.

I wonder whether, if I try to explain some characteristics of Anglo-Catholics and give my picture of the other two parties, I can help toward an understanding? I hope I am not unjust; I do not mean to be.

I think some Episcopalians emphasize our Catholic heritage not only because of certain strong convictions, but because we are of a certain temperament, and when I say that I do not mean temperamental. We make much of the Church as the Mystical Body of Christ. We are *highly* Church-conscious. We see the Episcopal Church as a province of the great world-wide Anglican Communion, the Anglican Communion as a part of the historic Catholic and Apostolic Church, and the Catholic and Apostolic Church as the largest part of Christendom. Sometimes we are difficult people, because we have suffered much misunderstanding, ridicule, and persecution. For instance, the charge that we are Fundamentalists is less than half-truth; it is an exaggeration. Nor are we Obscurantists, nor Medievalists. Anglo-Catholic scholars are plentiful. They substantiate our denial. We are highly *objective* in our approach to spiritual things, and therefore, perhaps, appear too mechanical. Often sharpness creeps into our voices for the simple reason that misrepresentation has put us on the defensive. But we do love fellowship with our brethren, and largely because we do not get it we appear stiff (shy is the right word) for fear of rebuffs. Give us friendship and we are as homogeneous as the next.

On the other hand, I think some people in the Episcopal Church are Liberals, not only because they have a certain outlook, but because they too are of a certain temperament. They are not *particularly*

Church-conscious. They look upon the Episcopal Church as a lone communion, a very tiny segment of Christianity. They are not very conscious of their membership in the Anglican Communion, nor of the continuity of the historic Catholic Church. It has impressed me that in undervaluing those facts they have had to save themselves from an inferiority complex by adopting a concept of ecumenicity which is self-contradictory. In straining to be broadminded they run the danger of being narrow-minded. They are highly *subjective* in their approach to spiritual things, and that explains a lot. They are more often than not very personable, and of great charm; and their people like them a lot, but do not always follow them. Perhaps that is because they are more disposed to be interested in movements than in people, forgetting the fact that to the average person the worthiest movement in the world is not an adequate substitute for just a little homey personal interest. Maybe they are inclined to be academic. I do not say so, for I really do not know.

And I think one half of our Church is Central because that element is also of a certain temperament. They are just *plain* Church-conscious. They do not think much either of their relation to the Anglican Communion, or to the historic Catholic Church, or to the rest of Christendom. They just take those facts for granted. They suffer bewilderment at times. My one complaint against them is that they are inclined to be too much home-bodies, and leave it to the rest of us to do the hammer-and-anvil work. They owe it to the rest of us to be more articulate, and they can be assured they are listened to with attention and respect. They are neither "Low" nor "lazy," nor are they complacent. It is rather that they dislike the arena. That is the Church's loss. Some of them are not too certain of their reasons for the Faith that is within them, but they have it all right, although in instances they sometimes give the impression of being hazy in practice. However, regardless of how much one may be impatient of their reticence, they are the backbone of the Episcopal Church, and I think all of us know it and esteem them accordingly.

There is nothing wrong with being of a certain temperament. We find that in our families, and we find it among our business associates. But even in our family and business relations we make allowances for temperament in others. The Church is a family, and we should

exercise the same understanding. Furthermore, for the sake of emphasis, it is well to repeat, the Episcopal Church is a child in the great worldwide Anglican Communion, and the Anglican Communion is a unit in the vast family of God. When we are worthy, when He can trust us not to commit schism again, God will in His own time, in His own way—a way so unmistakable that none will want to resist—bring us to a great family reunion.

ONE FAMILY

For saying these things some people, regarding me as the cock on the steeple of the Episcopal Church, may not be disposed to take me seriously; and there may be a few who will think me a renegade. Be that as it may, I want to stand up and say that Anglo-Catholics are as much for the reunion of Christendom as

any other group of Christians in the world. Our forebears, the Tractarians, initiated the present interest in reunion, which had not been a goal of any active Church group in the lower brackets, free of political implications, since the Reformation. This I write proudly.

It may be contended that what I am about to say does not come well from one who so conspicuously wears his label. I beg to disagree. I think it is just because of my well-known position that it is significant that it comes from me. I realize I am being dangerously personal and frank. But I know of no other way to get our differences out in the open with hope of helping toward their dissipation. Besides, *this is a family letter*. In justice to others I should add that I have consulted no individuals or groups before writing it, and my bishop has no knowledge of it. I speak only for

myself. So if any stones are to be cast they should be thrown at me.

ONE IN PRAYER

We—Liberals, Centrals, and Anglo-Catholics—have more in common than any of us have with any other group of Christians. Our mutuality is the Book of Common Prayer. That is our common meeting-ground; that is our common tongue. Just to the extent we faithfully use it we shall understand each other. In it is enshrined the doctrine, discipline, and worship of the Anglican Communion, to which we are all solemnly committed. Therefore, fundamentally we are bound to be more homogeneous than we are with any other section of Christendom.

As we adhere to the worship prescribed in the Prayer Book we are one. Restraint in our dramatization of its

Religion in Art

By WALTER L. NATHAN

Eugène Delacroix: Christ on the Sea of Galilee



CHRIST ON THE SEA OF GALILEE: *Painting by Eugène Delacroix (French, 1789-1863). Courtesy, Portland (Oreg.) Museum of Art.*

NARROW rules and academic routine encourage mediocrity in art. The true genius will not be shackled; he creates his own laws. This truth, now generally recognized, took long years of struggle to establish. Eugène Delacroix was one of the leaders in the fight for the artist's right to self-expression. He scorned the superficial

idealism of the classical school which, as he said, tried "to teach beauty as one teaches algebra." A lonely man with few intimate friends, Delacroix in violent forms and sonorous colors poured forth the emotional experiences of his impassioned soul.

It seems natural for an artist of Delacroix' temperament to be attracted by

the dramatic story of Christ on the Sea of Galilee. He treated it in several paintings, some of them now in the museums of Baltimore, Boston, and New York. The most impressive one is the version in Portland, Oreg. It is almost overpowering in its directness and emotional tension.

Panic has gripped the travelers aboard the frail craft. Only two of them are still rowing, bending their last energies to the futile task. A third desperately reaches out for the oar swept out of his hands by the tremendous wave into whose trough the boat has crashed. One of the men clings to the bow in mortal fear; others are too stunned for purposeful action. The howling wind, the roar of the waves as they race by under the tumultuous sky, drown the cries of anguish that break from the men's lips. Abrupt movements in all directions, criss-crossing and spiraling lines—and, in the original, the feverish, sharply contrasted colors—convey as it were a physical sense of imminent disaster.

In the midst of this uproar our eyes follow the terrified apostle's excited gesture to where Jesus rests in quiet slumber. The serene beauty of His face and figure, collected and calm against all the writhing forms around, allays our fears at once. What peril could destroy us while we are with Him?

This is what the apostles learned in the storm on Lake Genesareth, and what Delacroix in this picture brings home to us. St. Matthew, St. Mark, and St. Luke told the story of it in nearly identical words, and through the ages rings the Master's exhortation: "Why are ye fearful, O ye of little faith?"

worship and principles on the one hand, or adornment on the other, do not separate us. That I may choose to use minor propers (bits of Holy Scripture for Introit, Gradual, and Communion), and another priest gives his congregation hymns in those places, is but the difference which each of us honestly believes most helpful in the worship of his congregation. Nor can one avoid ceremonial. That I may choose to employ rather severe Benedictine usages, while another takes *Ritual Notes* for his guide, and yet another some ceremonial he himself has developed, is of minor importance. Taste and circumstances govern such things. I dare say that one use or another does not much bother any one, so long as they are performed reverently and do not overlay the Liturgy itself. So far as Anglo-Catholics are concerned one should regard their external practices as pious attempts to express what all Episcopalians believe. We do not "ape" Rome. That Rome happens to use the same expressions is no more remarkable than that both of us kneel to receive the Holy Communion.

For many years in summer I have regularly attended a chapel where the externals are at a minimum, but I feel perfectly at home because the Liturgy is that I know to be my Church's. As a chaplain in World War I my only vestment at the front was a pocket-stole; I often celebrated the Holy Communion on a board driven in the side of a trench. If I had a tree-stump to set my altar-stone on I felt very grand indeed, while a deal-table made me glow with the satisfaction of a cathedral dean. It is a very harmful mistake to think Anglo-Catholics put externals first, yet I have more than once had people speak to me as though they thought I did. On the other hand, I think we all agree that it would be neither reverent to God nor good for our souls if we used such makeshifts in our parish churches. Nor do I think our people would tolerate it, any more than a veteran would tolerate K-rations on his dinner-table. Speaking for myself, I have found outward and visible signs a great help in both teaching and personal worship, and any pedagogue or psychologist will back me up. But I do not fault others who may choose differently. I use what I do because it has been tested through the ages and is indigenous to the Church. In my book those are pretty valid reasons. But I know of better practising Catholics than I who restrict themselves to two candles and a surplice and stole. We must dismiss differences in ceremonial as mere incidentals.

THE FIDELITY OF THE PEOPLE

However, the doctrine and discipline of the Book of Common Prayer is something else again. But happily I know that the different emphases individual preachers may give its doctrines and disciplines,

so long as the Book of Common Prayer is faithfully used, do not affect our people much one way or another, for the book is far more compelling than our preachments. And that is the reason why congregations remain perfectly normal although their preachers may be idiosyncratic. The truth of the matter is, the people of our Church are wedded to the Book of Common Prayer and its principles, and all of us clergy—Liberals, Centrals, and Anglo-Catholics—may just as well recognize it and thank God that it is so. Moreover, they are going to stick to it. And because of that the pews are sound in the Faith "as this Church hath received the same," often in spite of us clergy. If I know my Episcopalian he is going to stay put.

What I am trying to make plain is that for our people's sake we ought to try to understand each other, and live and work together in peace and harmony. It can be done.

THOSE "TENSIONS"

For the life of me I cannot esteem "the tensions" in the Anglican Communion so highly praised in some quarters. It has become a new ecclesiastical *cliché*. Rather am I acutely conscious that there is a point where tension snaps. We are dangerously near snapping in the Episcopal Church. That we must prevent. It won't be the people who leave the Church. It won't be the Anglo-Catholic clergy who leave the Church. Most certainly it won't be the Central clergy who leave the Church. It may be some of the Liberal clergy. Truly their going would be a loss. I think they need us, and we need them, and the Centrals need us both.

In humility I submit that at present the Episcopal Church is not prepared—I almost wrote *fit*—to negotiate with any other Christian body, Protestant or Catholic, because of our own disunity. Indeed, no group truly interested in the reunion of the whole of Christendom would want to unite with us if they really knew of our sad divisions. The Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York, well said in a recent sermon, "No Presbyterian wants union with the Episcopal Church, if it must be purchased at the price of schism in that body." We should unite at home before we have the face to approach any other body.

OUR PRIMARY NEED

Surely it is apparent by this time that what we of the Episcopal Church need more than union with any other body is union among ourselves. Can we evolve a basis of union among ourselves?

We already have one—the Book of Common Prayer. I do not believe it necessary that any one would have to

surrender anything for us to get together on that basis. But, again speaking for myself, I would be willing to give up all but the book, even to celebrating the Divine Mysteries "in legs," if that would make us all of one heart and one mind. And I suspect that hundreds of Anglo-Catholic clergy would be just as willing. Naturally we would expect to meet with like generosity. When all is said and done, the only thing we have to do, in order to get together, is to give up *self*.

A STARTER

Here is a suggested program:

(1) Let us soberly examine ourselves, realizing the responsibility we have to God and to men. Let us then humbly acknowledge that we are all at fault—every one of us. Then let us tell God about it, and ask Him to pardon us and give us a clean heart and clear vision.

(2) Let each organization in each party select representative and responsible men, including laymen, to meet together in a conference based on the Book of Common Prayer. Essentially the conference should be a conference with God—of prayer. It will take men of statesmanship to get us back together, but we have men with that quality. Better still, we have plenty of men of good will.

(3) Let us base all sermons, study classes, instructions, and Church school classes on the content of the Prayer Book, for an agreed period of time, the people following the instructions with the book in their hands. Every one of us needs to refresh himself on its treasures.

(4) Let us plan a great Prayer Book Congress, in preparation for its 400th Anniversary in 1949, to be held during the coming year, sponsored by all parties in the Church, with speakers from all groups.

(5) Let us pledge ourselves to no changes in the Prayer Book for our generation, regardless of how desirable one side or the other may think them. What we need more at present is not additions and deletions but more appreciative study and faithful use of its contents.

A BRIGHTER FUTURE

So would charity be reborn at home, and union ensue.

But it would not end at home, for all the enormous energy we have expended in our perennial controversies would be released for use in the missionary and social work crying to be done. Being at peace ourselves we could make a greater contribution to the peace and progress of the world. We could command the respect of the world and of other Christian bodies. We would be fit to extend our hand to them, for we would then have something to offer.

Let us be done with our turmoil and get about our Father's business.

The Church Times on Anti-Catholic Rowdiness

THE National Union of Protestants, which organized the disturbances at St. Cuthbert's, Philbeach Gardens, last Sunday [September 22d], was also responsible for previous disorders during Mass at St. Stephen's, Gloucester-road, earlier this year, and for clamorous interruptions in St. Mary Woolnoth during the confirmation of Dr. Wand's election to the See of London. As its leader announces his intention of acting similarly in 200 other London churches, it is no longer possible to ignore something which is at worst sacrilege, and at best a form of shameless exhibitionism.

The gentleman who proposes to launch this attack wears a Roman collar, and is named St. Clair Taylor. He is not a priest of the Church of England, and his present policy would certainly be repudiated by all dissenting bodies of any standing.

The Rev. C. L. Gage-Brown, the vicar of St. Cuthbert's, is distinguished as the prime leader in a movement to guarantee that nothing shall be done in church by Anglo-Catholics which is not clearly sanctioned by the bishop of the diocese. He has taken immense pains in an effort, heartily supported by the *Church Times*, to persuade his brethren of the clergy to reduce to reasonable measure the unauthorized variations with which it has, unhappily, become customary in many parishes to disguise the liturgy of the Church. In this effort he has enjoyed the full approval of Dr. Fisher and Dr. Wand.

It is difficult to imagine why the church of which such a priest is vicar should have been selected for last Sunday's demonstration, unless, with a proper caution, it was thought prudent to keep to Kensington, rather than explore parishes where there is a larger proportion of Christians engaged in heavy industries, who sometimes may not fully realize their own physical strength.

Yet we would deplore any attempt to meet violence with violence. The National Union of Protestants need have no fear that it will be exposed in its turn to rowdy totalitarianism or Christian pogroms. And this, not because Catholic men and women find it easy to turn the other cheek to the smiter, but rather because there are some things which ordinarily decent folk would never think of doing.

If those who made this protest against the singing of the Prayer Book Eucharist, as the Prayer Book plainly

contemplates, in an English parish church have doubts about the legality of such a service, then they need to be reminded, as the town clerk at Ephesus reminded other brawlers on a memorable occasion, that "the courts are open" for the rights of the national Diana to be sustained. The laws of a Church or nation are made by the appropriate legislative authori-

¶ *Under the heading, "A Sacrilegious Intrusion," the London Church Times of September 27th comments on the disturbances of public worship in England fomented by the National Union of Protestants. Some of the disturbances have received notice in the secular press of this country.*

¶ *Since the leader was written, a new outbreak has been reported, in St. John's, Bathwick, in the Diocese of Bath and Wells. Having been warned that a disturbance was planned, the Bishop, Dr. Bradfield, was present and in his sermon strongly reprimanded the demonstrators.*

ty, and instances of violation are considered by the appropriate judges, ecclesiastical or civil. It is not for the private citizen either to make laws or to judge when laws are broken; should he presume to do so, he himself becomes a law-breaker.

By the Act 23 and 24 Vict. c. 32 of 1860, any person who shall disturb, vex, or trouble, or by any other unlawful means disquiet any clergyman celebrating any sacrament, is liable, on conviction, to a penalty of £5, or to a term of imprisonment not exceeding two months. As nobody may occupy the pulpit except at the invitation of the incumbent, and, as the leader of the interrupters went into the pulpit uninvited, it would appear that a demonstration violating the law at so many points was hardly the happiest way of strengthening that order and decency in worship which are so generally sought.

But even if the interruption of public worship were not prohibited by law, there still exist other restraints which normal people would find even more compelling. Divine worship, as its name declares, is offered to God. To interrupt the flow of that worship is to divert from God something which has passed from man and is bound for the heavenly throne. Certain Protestants may argue that the Eucharistic offering is abhorrent to

God. Do they then regard it an act of kindness to try to prevent it ever reaching Him?

Catholics worship in that way because of their most sacred conviction that it was in the Breaking of the Bread that the Lord Jesus wished to be worshiped, and in it to be found again by the company of His friends. It may be alleged that the Church has been gravely in error over the whole matter. It can hardly be said that for members of the Church of England to conform with the general verdict of Christian people throughout the ages is an act of such obstinate and dangerous blindness, that the most solemn rite of Christian devotion should be opposed with shouts and clamour.

If the dictionary is correct when it defines sacrilege as "the profanation of a sacred place or thing," then such protest as took place during the service of Holy Communion last Sunday must be regarded as sacrilegious. It would equally be sacrilegious for a Catholic to brawl in a Bethel or to interrupt a meeting of the Society of Friends.

At all times in history unlovely and even repulsive things have been done in sincere obedience to a sense of duty. It would be discourteous to doubt the existence of some such sense underlying last Sunday's violence. It is certainly difficult to see exactly what one of the men meant when he said, "I am not interested in religion." But he did add, "I am only interested in Jesus Christ." To be "interested in Jesus Christ" falls far behind the New Testament confession that "Jesus is Lord." Yet it is probably true that most of these protesters would have given to that simple creed their sincere assent.

Therefore it is reasonable to ask them whether they themselves always find it easy to be quite loyal to Jesus Christ, and do not share with other men a sense of having often failed and wandered from His love. It is proper to inquire whether they feel—as others feel of themselves—that their worship is at times inadequate, and their minds far from the prayers they offer. If they share with normal Christians both a desire to worship and a sharp sense of their own insufficiency, are they wholly convinced that to interrupt prayers to God, however feeble, or hinder worship, however foreign to their own desiring, is a thing permitted by the inward law of Christian charity?

Union Among Ourselves

WE PUBLISH this week an important article entitled "Union Begins at Home." It is written by the Rev. Dr. Gregory Mabry, rector of St. Paul's Church, Brooklyn, one of the leading Anglo-Catholic parishes in the Church. And it is definitely a plea for union among ourselves, within our own Church, on the basis of the Book of Common Prayer.

We think this is a timely and significant plea. We hope it will meet a wide and enthusiastic response from clergy and laymen of every party and school of thought within our Church, and from those who consider themselves plain Prayer Book Churchmen without any party label or affiliation. For the unity of our own Church is precious to all of us, and its strengthening and deepening is a prerequisite if we are to make any progress in our relationships with our other Christian brethren. That was clearly demonstrated in the recent General Convention at Philadelphia.

The visit of the Archbishop of Canterbury to this country was a potent reminder of the very large measure of unity that we already enjoy, as Episcopalians and members of the world-wide Anglican Communion. Let us look at the picture for a moment, and see just where we really do stand in this important matter of Christian unity.

1. We of the Episcopal Church are united among ourselves. This is a matter that we cannot stress too often, the importance of which we cannot overestimate. Catholic and Protestant, Liberal and Evangelical, "High," "Low," and "Broad," we are bound together by a common ministry, common sacraments, and the Book of Common Prayer.

2. We are united with the whole Anglican Communion. We are a part of a worldwide fellowship, bound together by the same ties and the same Anglican heritage. In all, there are some 320 dioceses and missionary districts of the Anglican Communion. This is no mean segment of the Apostles' fellowship, bound together in the Apostles' doctrine, in the breaking of bread, and in prayer.

3. Through the Church of England, we are partially in communion with the Churches of Sweden and Finland, which share with us the Apostolic succession of bishops, and which are heirs to the Lutheran tradition.

4. We are in complete intercommunion with the Old Catholic Churches of Holland, Germany, Austria, Czechoslovakia, and Switzerland, and with the Polish National Church both in Europe and in this country.

5. We are in close fellowship, approaching intercommunion, with the Eastern Orthodox Churches, in-

cluding the Church of Russia. Many of these are entering upon a new and vigorous life. If the Eastern Orthodox seem remote to us, let us not forget that there are more than a million of them in the United States. It behooves us to get to know them better.

6. We are taking our full share in the work of the Federal Council of Churches in this country; and have approved the merger of this work with that of seven other interdenominational agencies into one organization, to be known as the National Council of the Churches of Christ in America. We have found, despite the initial skepticism of some of us (this editor included), that there are wide areas of work in which we can join with the other non-Roman Churches in presenting a common Christian front against the forces of irreligion and secularism, without in the least impairing our own Catholic heritage and our unique witness to the Apostolic faith and order, as it has been received by our own Church.

7. We are taking our full share in the world-wide Ecumenical Movement, headed by the World Council of Churches; and have made provision to send delegates to the first Assembly of the World Council, to be held in Europe in 1948. Meanwhile our scholars are taking part in the studies of the Council's Theological Commission, and our leaders are participating in the interim and planning committees. This whole movement is an outgrowth of the Faith and Order Movement, initiated by our General Convention in 1910, and of the Life and Work Movement, in which our Church has played a prominent part from the outset.

THESE things are important, and they cover a wide area of Church life. They mark tremendous forward strides in the direction of Christian unity. They should be borne in mind when the Episcopal Church is accused of lack of interest or good faith in the cause of reunion, or when we are charged with obstructionism because we are unwilling to follow the particular course that some think we should, in a specific instance.

But the first of these seven achievements is the most important, for all of the others depend upon it. We must maintain and strengthen our own inner unity, for without that there can be no progress toward reunion with other Christian communions.

Dr. Mabry's article points the way to the strengthening of that inner unity, and suggests a five-point program for it. The following of that program will mean a considerable measure of sacrifice to a good many of us, for we have all taken a good many liberties with the Book of Common Prayer, and few of

us have used it as fully as we might. Laymen as well as clergymen are involved, for there is much in the way of personal and family devotions that we laymen might well rediscover and use in our Prayer Book.

The 400th anniversary of the Prayer Book is but three years away. Shall we not devote that three years to a renewed emphasis on the Book of Common Prayer, and an increased loyalty to the faith and practices enshrined in it?

CARE for Old Catholics

AN AUSTRIAN Old Catholic priest writes us of the need of his people for supplementary rations, and asks if American Churchmen could not help by sending food parcels. He encloses a list of other Old Catholic parishes, with approximate percentages of communicants, to help in making a fair distribution of parcels among them.

"The Roman Catholic and Lutheran Churches in Austria have their corresponding counterparts in America and are well known there," he writes. "Old Catholicism, which is in full intercommunion with the Episcopal Church, is not very well known in America; and while Roman Catholics and Lutherans get CARE parcels from their American brethren, Old Catholics get nothing as nobody cares for them." He adds that Austrian Old Catholics are mostly from the working classes and by no means wealthy; moreover the shortage of food in Austria makes it impossible to increase rations even if money were available.

The CARE organization — the Coöperative for American Remittances to Europe, Inc. — makes it possible to send immediate and substantial help to our Old Catholic brethren in Austria and elsewhere in Europe. CARE is a nonprofit agency, headed by Lt. Gen. William N. Haskell and sponsored by 25 American religious, welfare, and labor organizations, officially authorized to send food parcels to individuals and organizations in Europe. The parcel sent is the famous 10-in-one package used by the Army and Navy, containing meats, cereals, coffee, butter, cocoa, sweets, soap, and cigars — and a new contract with the War Assets Administration makes it possible to send this 49-pound package to Europe for only \$10.00. The package will supplement local rations to give a family of four an extra daily meal for two weeks — a tremendous help to those whose normal rations are very close to the mere subsistence level.

Is it true that nobody in America cares for the European Old Catholics? Should not we of the Episcopal Church take a special interest in them? How could we more practically implement our spiritual intercommunion than by sharing our physical food with them when they are in such great need of it?

THE LIVING CHURCH RELIEF FUND will be glad to act as an agency for transmitting CARE food parcels to our Old Catholic brethren in Austria, and perhaps elsewhere in Europe. To begin with, we

shall allocate contributions among the Austrian parishes according to the percentages indicated by our Old Catholic correspondent. There are six parishes on this list, and they could easily use among them 100 parcels a month. This would require monthly contributions totalling \$1,000.

Readers who wish to assist in this timely and practical help should send contributions, preferably in units of \$10.00 or multiples thereof, to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., designated "CARE for Old Catholics." Contributions will be promptly acknowledged in our columns, and we shall endeavor to send the names of donors with the parcels, so that ultimately donors will receive a further acknowledgment from the actual recipients. Thereafter they may, if they wish, send further contributions directly through CARE to those individuals. As the return of that acknowledgment may take some months, however, it is suggested that a monthly contribution be sent through the Fund for several consecutive months, if possible.

Those who cannot afford a \$10 contribution may, of course, send in any smaller amount to be combined with similar gifts from others. Packages paid for in this way will be forwarded in the name of THE LIVING CHURCH FAMILY.

Will you help us show European Old Catholics that American Episcopalians really do care for them, by giving them this very practical and timely assistance?

Historic Event?

SEVERAL readers have written us in bewilderment to ask about a story that appeared in metropolitan newspapers October 7th, sometimes accompanied by a picture. The lead paragraph in the version published in the *New York Times* stated: "An historic event in the Protestant Episcopal Church in America occurred today when for the first time, through a change authorized recently in canonical law, a layman read the Epistle at a Communion service." The alleged "historic event" took place at St. James' Church, Great Barrington, Mass., of which the Rev. Richard Mortimer-Maddox is rector.

We were as puzzled as our readers. General Convention, to the best of our knowledge and belief, made no change in the canons that had any bearing on the reading of the epistle by a layman. Moreover, the practice is hardly a novel one; in a Solemn Eucharist the subdeacon, who reads the epistle, is often a layman. And when we asked the retiring secretary of General Convention, Dr. Franklin J. Clark, he said he knew of no such action by General Convention, and added, "When I was a lay reader, I frequently read the epistle."

A letter of inquiry to the rector of the church in question elicits the reply that both he and another

priest believe that they read of "such a new ruling," either in THE LIVING CHURCH or in the New York Times, but that he has been unable to verify the fact in back numbers of these periodicals. We are not surprised; we are quite sure it did not appear in THE LIVING CHURCH, and we cannot believe that it was reported in the Times, because we can find no evidence that General Convention took any such action.

If Fr. Mortimer-Maddox wants to have a layman

read the epistle in his church every Sunday, and if his bishop does not object, we doubt if anyone in the Church will seriously complain. Laymen have a number of traditional functions in the Church which are not specified in the canon on layreaders. But if an innovation were to be made in the functions of the laity we hope that no priest would put it into effect until he had definite and accurate information upon which to base his action.

EVERYDAY RELIGION

Facts Every Layman Should Know

I. About Holy Baptism

By the Rev. John Heuss, Jr.

MOST Episcopalians are usually careful to have their children baptized. Few of them have much real understanding of the meaning or the importance of baptism. They have it "done" because there is a feeling that it isn't quite "decent" not to; or that something vague takes place; or because it is a "nice" custom which nice people keep up; or because their priest has mentioned it. That it has anything to do with everyday living is something they rarely see. Therefore, Churchmen need clear and pertinent instruction on the basic Sacrament upon which the whole sacramental life of our religion rests. In what it believes about Holy Baptism, the Church sets forth its whole attitude toward man and what can be made out of him. If what we believe about Baptism is not true or important, then all the rest of what the Church tries to do for us is not true or important either. We shall really work at the hard job of growing in spiritual stature, when we know and understand what Baptism involves.

Now it is obvious to all that something is terribly wrong with man. Individuals, even the best, are selfish, sensitive, cruel, jealous, hurtful. Groups of men become even more so. And they persist in it, even when they themselves admit it is to their own advantage to do otherwise. Try as he will by himself, man continues to sin. And he does so because his whole nature is drenched with the capacity for evil doing. It is this "sinful condition" which spoils life for individuals and has brought ruin and destruction to the nations.

Just about the two most important questions in the world then are: How

did man get into this awful state? Is there any hope of curing the trouble? Upon the answer to the first depends the answer to the second. Our religion claims that man got into this evil state at the very beginning of his life on earth by "falling from an original condition of goodness." Regardless of how he got here, man was originally good. He bore the image of God. Then something happened. He rebelled—he deliberately did evil. In doing it his whole personality got involved. A physical, psychological, and emotional change took place. He fell from grace and became thoroughly soaked in evil. It has been the cause of all his pathos, failure, and tragedy even unto now.

How can he be rescued from this state? Notice that on every side the terrible state man is in is recognized, even if the same cause is not admitted, by those who want to save him. For example, Capitalism claims that man can be helped only when he is free to produce goods. Communism says man will be rescued when the goods are commonly produced and owned; Fascism said, man can only be saved when a super-race regiments him for work; and Education has thought, all will be well when everyone is informed. Christianity has a different and deeper answer. It says, since the nature of man is twisted to evil, it must be *restored* to goodness. It believes that God did this when Christ was born. God's nature joined man's nature and in Jesus sinful humanity was changed.

Now how is this change passed on to us? The answer is Baptism. In Baptism we receive and participate in the restored human nature which Christ possessed. The original taint

of sin received in the Fall is done away. All sins committed in the past are liquidated. We are, as it were, born into a new humanity, which is for the first time capable of growing into the fulness of goodness, decency, purity, love, and all the other virtues, because our nature, through Christ, is joined to God. We are at last in a changed, physiological, emotional, psychological, and spiritual state where we can with the help of God "do good." This change is called "regeneration." It is the *only* answer and the *only* cure for the struggles of individual life and for the failure of the nations. Regeneration does not do away with either the power or the desire to sin. But it grafts us to a source of spiritual growth and strength which, if we play our part, will eventually conquer our sinful tendencies.

Baptism initiates one into a society where continued supernatural life and help are available. We call that society the "Body of Christ"—or more simply the Church. It makes us adopted children of God because we are no longer like our old evil selves, and we now have a new capacity spiritually which can be fed by God in the other sacraments.

It can now be seen why Baptism is *important*. Without it the individual remains incapable of breaking away from the evil of his "Fallen Nature." Without it the nations will continue in their suicidal folly. It is prerequisite to personal goodness and indispensable to the peace of the world. The whole salvation of man is dependent upon it. It is for this reason that children must be baptized and that the Gospel must be taken to the uttermost part of the earth.

"Is Any Sick Among You . . .?"

By the Ven. Theodore H. Kerstetter

Archdeacon of the District of Nevada

GOOD morning, Mrs. Prattle. I haven't seen you for some time. I hope you've been well."

"Well? I should say not. This is the first time I've been out for three weeks and I was sick abed for most of that time and you didn't even come to see me once and I did so need to be comforted. I think it's a disgrace."

"Oh, I'm really very sorry, Mrs. Prattle, but you see, no one told me you were ill, and after all, you know you don't get to church very often so I suspected nothing out of the ordinary."

Yes, that's about it. Of course those who are regular and constant churchgoers realize that the percentage of mind-readers among clergy is not greater than that among lay people.

"Is any sick among you? Let him call for the elders (priests) of the Church." St. James 5:14.

You see? It is the responsibility of the sick person or of a member of the family or of a friend to call the pastor.

The first thing that ought to be done by a Churchman in case of serious, not necessarily dangerous, illness is to call or notify one's priest. It ought to be done before or at the same time that the doctor is called. (In some cases the ministrations of the priest have made it unnecessary to call the doctor, and doctors appreciate that.)

The Church has the ministry of healing. The Sacrament of Holy Unction is the sacrament of healing. Prayer Book, page 320.

" . . . and let them pray over him, anointing him with oil in the name of the Lord." St. James 5:14.

"And He called unto Him the twelve and began to send them forth . . . and they . . . anointed with oil many that were sick and healed them." St. Mark 6:7 and 13.

This sacrament, Holy Unction, should be more widely used among us. Prayer and the sacraments of the Church should be, normally, the first things thought of and requested.

THE RIGHT ATTITUDE TOWARD VISITATIONS OF THE SICK

Sick people should make their communions at least as often as is their rule when in health. Communion of the sick and Anointing of the sick are not necessarily "Last Rites." Holy Unction, among us, is not only or always "Extreme Unction." That is, it is not a sacrament to be administered as a last resort, in desperation, or *in extremis*,

when everything else seems to have failed.

It may be that people hesitate to call the priest because they are afraid that a lot of fuss and bother are involved. (I have had people tell me, when I have asked why I wasn't called sooner in a case of illness, that they didn't want to bother me.) The administration of the sacraments is very simple and takes very



" . . . and the prayer of faith shall save the sick."

little time, and the spiritual care of the sick is a very important part of the pastoral work a priest is ordained to do. It is much more important and much more a part of his work, and a thing he would much rather be "bothered" about than building fires, mowing lawns, attending teas, promoting church dinners, and arbitrating disputes.

PREPARATIONS FOR THE PRIEST

If the sick person is in a hospital the priest will ascertain an hour that will not conflict with hospital routine. All hospital personnel I have known have been most coöperative and sympathetic, and most nurses know what is required.

If the sick person is at home the priest should be told the best hour to come, preferably in the morning.

Have ready, near the bed, a small (not low) table covered by a clean white cloth, preferably linen. If you have a small altar set in your home, place it on the table. Even if the priest brings an altar set, it is well to use your own. There is, I believe, a therapeutic value for the patient in the knowledge that the familiar articles are being actually used in the administration of the Holy Communion. Provide about a half a glass

of water and a spoon. Place matches near by. If the patient uses a glass drinking tube, place one near the glass of water.

There are two methods of administering Holy Communion to the sick. The priest may elect to consecrate at the bedside or he may of necessity have to; or he may bring the Blessed Sacrament from the Church. If you do not know what the custom is, the priest will tell you which method he will use.

ARRIVAL OF THE PRIEST

If he is to give Holy Communion from the Reserved Sacrament, be sure to be on the watch for him. He will be carrying the Blessed Sacrament in a pyx, a small silver or gold case for that purpose, which will be in a silken or silk lined burse suspended from his neck. Open all doors for him before he has to ring or knock. Stand aside and as he enters make the customary reverence to our Lord in His Sacrament.

Do not greet the priest and do not talk at all unless absolutely necessary and then in a low tone. This is not because the priest is unsocial. It is because of what he is doing. You would be shocked if your priest were to "pass the time of day" with you as he carried the Blessed Sacrament from the altar to you, kneeling at the altar rail in the church.

Now go ahead of the priest into the sickroom. Light the candles and then kneel until the pyx containing the Blessed Sacrament has been placed on the table. Then rise and leave the room so that the priest may hear the patient's confession. (See the third rubric on page 313 of the Prayer Book.)

If the priest is to consecrate at the bedside, meet him at the door, or better still go out to the car to help him carry his equipment into the house. Such strict silence as in the former case is not called for here, but what conversation there is should be confined to necessary questions and directions. Merely conventional greetings and trivialities are not called for. The priest is not making a social call.

Go into the sickroom and stand ready to assist the priest in any way he may require. Show him where he may vest. While he is vesting light the candles and see that all present have Prayer Books with the places marked. As above, give the priest an opportunity to hear the patient's confession. When the priest opens the door you may reënter the room.

COMMUNION OF THE SICK

The priest will communicate the sick person last and may ask him to consume the ablutions. After the Communion the priest may anoint the patient according to the form on page 320 of the Prayer Book.

He will then reassemble the equip-

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ment and leave immediately Without further words. Neither the patient nor the family should expect him to stay and visit. The patient does not want to, and should not be "jerked" out of Communion with our Lord by having inane pleasantries and trivialities dinned into his ears.

If it is the case of a "shut-in" and the household routine is not upset, and if

the family wants to visit a few minutes, or if they want to offer the priest breakfast, that is permissible as long as it does not interrupt or intrude upon the peace of the patient who has just received Holy Communion.

"And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." St. James 5:15.



BOOKS



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

Ministry to the Sick

THE PRIEST'S VADE MECUM. Edited by T. W. Crafer. London: SPCK, 1945; and New York: Morehouse-Gorham, 1946. Pp. 120. \$1.40

The subtitle of this little book, *A Manual for the Visiting of the Sick*, gives the substance of its nature and purpose. Published under the auspices of the Guild of St. Raphael, it carries a commendatory note from the Bishop of Ely. Fr. Crafer has made an extensive study of liturgical, Biblical, and devotional literature in compiling the work, and has contributed much original thought to the sections on the kind of talk and instruction to be addressed to persons of varying degrees of illness. The result is a handy volume which will be of inestimable use to the clergy whose chief ministry is to the ill and handicapped, as well as to the parish priest who is constantly dealing with such persons in his ordinary round of duty.

H.B.V.

The Atomic Bomb

MUST DESTRUCTION BE OUR DESTINY? By Harrison Brown. New York: Simon and Schuster, 1946. Pp. 258. \$2.

"A Scientist Speaks As a Citizen" is the subtitle to a book that has all the material needed for leaders to conduct forums on the social and political implications of the atomic bomb. It is concise, clear, straightforward, and non-technical in its approach to the facts and a possible solution. Churchmen would do well to read this book as a matter of correct information and to consider procedures for a solution.

The chapter on "World Control" will provoke the most discussion and the author will be accused of "internationalism" and "un-American propaganda," when he has only followed the implicating logic of the chapters ahead of it on "The Cities of the Dead," "The Problem That Confronts Us," "We Can

Expect No Enduring Monopoly," "We Can Expect No Specific Defense," and the "Fallacy of Supremacy." The book closes with a resume of the State Department report and the statements of scientists. Technical readers will find some good material in Appendix II on "The Nature of the Atomic Bomb" and "Suggestions for Further Reading." Muddled thinking on the atomic bomb will be clarified by a study of this book.

ARTHUR M. GARD.

Survey of Wisdom Literature

REVELATION IN JEWISH WISDOM LITERATURE. By J. Coert Rylaarsdam. Chicago: University of Chicago Press, 1946. Pp. 125. \$3.

The author is a specialist in the problems of revelation and authority, and also in the field of Semitic Wisdom literature. He handles the subject of this book very competently, and his erudition and careful interpretation of his data are amply in evidence.

The merits of the book are these: it provides a sound historical frame of reference for the various Wisdom writings. It traces clearly the course of development of the basic ideas of the Wisdom tradition. It shows the relationships and affinities between the Jewish and non-Jewish Wisdom concepts. And, as I have remarked, it is thoroughly scholarly.

But on the negative side some things must be said. The author does not keep before us the express object of his study, which is *revelation* in the Jewish Wisdom literature. If he has a thesis, it is very difficult for the reader to find it among the morass of his data. There is little of any evaluation and criticism as such of the documents, and all too much of that "complete objectivity" of the "pure scholar" which yields only boredom and despair to any reader who is not a specialist in the field. And the style is what one expects in such a work: dull as cinders and dry as dust.

CARROLL E. SIMCOX.

CHICAGO

Youth Program Planned

A Youth Loyalty Service, sponsored by the Diocesan Youth Commission and the Canterbury Club of the University of Chicago, will be held on the Feast of Christ the King, October 27th, at the university chapel of the University of Chicago. The preacher at the service will be the Rev. Canon Bernard Iddings Bell.

The purpose of the program, which is to cover several years, is to set forth Christ as King of the family, King of the nation, and King of the world. It is hoped, thus, that in a world which increasingly lends itself to the stultifying influences of secularism, this program will aid young people to distinguish between the material and non-material values of a Christian sacred society in contrast to the present chaotic confusion of secularism.

Solemn Evensong will be sung by the choir of the university and Bishop Conkling of Chicago will pontificate. Assisting the Bishop as deacons of honor will be the Rev. Douglas R. MacLaury and the Rev. Chandler Sterling; assisting Bishop Randall, Suffragan of Chicago, the Rev. Alan Watts and the Rev. Joseph Kitagawa.

A rally will be held after the service, at which Fr. MacLaury will outline the plans of the movement. The Rev. James McClain and Mr. Richard Lutton will also address the gathering.

PITTSBURGH

Parishes Combine in Presenting School of Religion

On October 7th the first session of a school of religion was held at Calvary Parish House, Pittsburgh, Pa., under the joint auspices of Calvary Church and the Church of the Ascension. The school is continuing each Monday evening through November 25th. Enrolment is limited to 200 laymen, with a registration fee of five dollars.

At the opening session Dr. Clark Kuebler, president of Ripon College, Ripon, Wis., and of the National Guild of Churchmen, spoke on the subject, "What Is the Episcopal Church?" On October 14th Dr. Theodore Green, head of the department of philosophy of Princeton University, spoke on "What Does the Episcopal Church Teach About God?" He is also speaking October 21st on "What Does the Episcopal Church Teach About Christ?"

Mr. Richardson Wright, editor of *House and Garden*, will be the speaker on October 28th and November 4th on

the subject, "What Does the Episcopal Church Teach About the Sacraments?" and "About Prayer?" The Rev. Wilburn C. Campbell, rector of the Church of the Ascension, on November 11th is speaking on the Holy Communion, and on November 18th Bishop Pardue of Pittsburgh on immortality. The series closes on November 25th with another address by Dr. Kuebler on the Church's teaching about corporate worship.

QUINCY

Bishop Essex Honored On Tenth Anniversary

Bishop Essex of Quincy was honored at a diocesan banquet in Peoria, September 30th. The occasion was the tenth anniversary of his consecration. Among the 400 Churchmen present were Bishop Whittemore of Western Michigan, Bishop White of Springfield, Bishop Randall, Suffragan of Chicago, and Bishop DeWolfe of Long Island.

Bishop Essex at the dinner gave all credit to those who have worked with him during his episcopate, saying that he alone could not have accomplished anything. (During his episcopate the diocesan debt has been retired, contributions to the National Council have been greatly increased, the communicant list has gained by 25%, and three closed missions have been reopened.) The Bishop also spoke of his hopes for the future of the diocese: a youth center at Knoxville, a new missionary priest, a priest to have charge of diocesan youth work, establishment of marital clinics in the larger parishes, resumption of the role of almoner to Christ's poor, and the raising of an endowment which would permit the Bishop to resign as rector of St. Paul's Church, enabling him to devote his entire time to the diocese.

Among gifts presented to the Bishop were a check for \$600, with a pledge from the laity that \$2,500 would be raised to permit him to attend the Lambeth Conference in 1948; a swivel in the shape of a mitre for the Bishop's pectoral cross, given by the clergy of the diocese; and a balanced budget for the coming year from Zion Mission, Brimfield. Vestrymen from one of the churches gave the Bishop a dozen golf balls, remembering his love of the game.

WASHINGTON

Local Goal Attained

The Cathedral of SS. Peter and Paul [National Cathedral] has announced that its portion of the goal of \$375,000 for the building fund has been oversubscribed. With gifts and pledges amount-

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ing to \$386,755, the campaign will be continued in the hope of reaching \$500,000—10% of the national target.

The money will go toward completing the "Patriot's Transept," or southern arm of the cathedral, and to add five bays to the unfinished nave.

EAST CAROLINA

First Teachers' Institutes Held

The Diocese of East Carolina held its first annual Church school teachers' institutes on October 3d at historic St. Paul's Church, Edenton, and on October 5th at St. James' Church, Wilmington. Both institutes were opened with a celebration of the Holy Communion, the one at Wilmington commemorating the first anniversary of the consecration of Bishop Wright as the Bishop of East Carolina.

The institutes were presented by the Rev. James Fitzhugh Ferneyhough, rector of St. John's Church, Fayetteville, and newly elected chairman of the diocesan department of Christian education. Miss Frances Young, of the Division of Christian Education of the National Council, was the lecturer on the subject of religious education. Mr. Ferneyhough stated that these institutes were a forerunner of what the department was planning for the diocese and that next year it was planned to have similar institutes in September with expert and specific instruction for teachers in each department of the Church school.

Bishop Wright spoke to the members of the institutes on religious education in the diocese. He emphasized the importance of religious education in the work of the Church today and called upon his hearers to unite in an effort to improve the facilities in the diocese for the nurturing of children in the Church school so that they may be given a higher spiritual outlook upon life and its problems.

Church school material from many different publishers and for all the different age groups was displayed as well as religious books for children and young people, publications of the National Council and its Departments, and other materials of interest to Church school teachers. A film strip on the Philippines was shown and one on the Presiding Bishop's Fund for World Relief. Colored slides for use at Christmas and on other occasions during the Church Year were also shown.

NEW YORK

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DIOCESAN

Christian religion," opened at its new address, 157 E. 72 St., New York City, on October 15th. The former building at 175 E. 71 St., was sold last spring and a new location had to be found. The library will again be moved when larger space for additional study and conference accommodations can be obtained. The institution, which is under the auspices of the Church, is staffed entirely by volunteer workers.

The library is open, Monday through Friday, from 2 to 5:30 in the afternoon. It is also open on Tuesday evenings from 7:30 to 9:30 for the convenience of business people.

MISSOURI

Military Godlessness Decried

Speaking to the annual fall conference of the Diocese of Missouri, Dr. William E. Hocking, professor-emeritus of philosophy at Harvard University, said, "The United States Army has substituted psychiatry for religion and custom as the basis upon which to control the conduct of troops." He added that after his experience in the first World War he had believed in compulsory military training, but that he no longer held that opinion because "the Army has failed in its moral job."

"The political situation in the world is such," he asserted, "with its spiritual and political complexities, that the Church cannot evade uttering words to guide the minds of Christians toward righteous solutions. It can pronounce judgment on the ingredients of a just and durable peace." Dr. Hocking said that he believed that the Archbishop of Canterbury's statement to the effect that the Church could not be directly involved in the necessary compromises of the peace would not be repeatable today.

Dr. Hocking's three addresses to the conference, held on September 30th and October 1st, were "God in Civilization," "God in International Matters," and "God in History."

MICHIGAN

Third Annual Labor Service Held

The third annual labor service of the Diocese of Michigan was held in St. Paul's Cathedral, Detroit, on the Feast of St. Michael and All Angels, September 29th. The service was arranged by the department of Christian social relations of the Diocese of Michigan, in consultation with labor leaders. After greetings were extended to the congregation by Mr. Anthony Tashnick of the AFL and Mr. James Wishart of the CIO, Bishop Emrich, Suffragan of Michigan, preached the sermon, in which he outlined the chief Christian principles

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DIOCESAN

and their bearing upon the history of the labor movement.

The service, arranged by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church and chairman of the department of Christian social relations of the diocese, was designed to promote better understanding between the leaders of the Church and the leaders of labor. Assisting in the service were the Very Rev. Kirk B. O'Ferrall, dean of the cathedral, the Rev. William B. Sperry, and Mr. Widdifield.

EDUCATIONAL

UNIVERSITIES

Sewanee Opens With Largest Enrolment in History

The University of the South, Sewanee, Tenn., began its fall term with the largest enrolment in its history, when Bishop Juhan of Florida, chancellor of the university, was the speaker at the opening exercises in the overflowing chapel of the mountain-top campus. Dr. Alexander Guerry, vice-chancellor, reported that there are 444 students in the college of arts and sciences, 46 in the school of theology, and 231 cadets in the Sewanee Military Academy.

Fourteen new members, five of them doctors of philosophy and one a Rhodes scholar, have been added to the faculty.

Eighty per cent of the college students are veterans. To care for the increased enrolment, two emergency housing projects, built by the government, are nearing completion. One of them, for 30 families of married veterans, will be habitable early in November. In the meantime these students are living at the Monteaule Assembly Inn, a summer resort six miles away. The other project, a group of five units, will house 90 unmarried veterans, who are in the meantime residing at the university's guest hotel.

SEMINARIES

Canon Demant to Lecture at BDS

The Berkeley Divinity School, New Haven, Conn., opened September 23d, with an enrolment of 33: three graduate students, five special students, four seniors, 10 middlers, and 11 juniors. Nineteen dioceses are represented.

For the first time since the beginning of the war the staff includes an English lecturer, the Rev. Canon Vigo Auguste Demant, chancellor of St. Paul's Cathedral, London. Canon Demant is teaching moral and pastoral theology, and

E D U C A T I O N A L

will deliver the Kingsbury and Page lectures in January.

SECONDARY

Record Enrolment at St. Peter's

St. Peter's School, Peekskill, N. Y., founded by the Rev. Frank C. Leeming in 1938, opened its ninth year Wednesday, September 18th. Seventy-four boys, representing 13 states and seven foreign countries, are enrolled for the present

year: Iran, Greece, Colombia, Puerto Rico, China, Bermuda, and the Panama Canal Zone are represented. For the first time in its history, St. Peter's is filled to its capacity.

Mr. Richard McDowell is in charge of the history department and Mr. Spencer Wright is in charge of the sixth grade boys, assisted by Mr. Henry Dyson. Mr. Cuthbert McGay, who has been on leave of absence in the Army, has returned as senior master of the school.

D E A T H S

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

Robert Benedict, Priest

The Rev. Robert Benedict, 74, retired priest of the District of South Dakota, died August 26th at his home in Richmond, Calif.

Mr. Benedict was born in Germantown, Pa., and received his education at Rollins College and the University of the South. He was ordained to the diaconate in 1898 by Bishop Gray of Southern Florida, and to the priesthood in 1900 by Bishop Whitaker of Pennsylvania. Mr. Benedict had had parishes in Southern Florida, Pennsylvania, Chicago, Minnesota, Maryland, and Wyoming before becoming a missionary in the District of South Dakota. He retired from this field in 1941 because of ill health.

Services were held at St. Edmund's Church, Richmond, by the Rev. Canon Gordon Reese. Burial was in the Sunset View Cemetery, Richmond.

Mr. Benedict is survived by his wife, a son, a daughter, and a brother.

James Jeffries Chapman, Priest

The Rev. James Jeffries Chapman, a retired priest of the Diocese of Virginia,

died at his home in Gordonsville, Va., September 10th.

Dr. Chapman was born in Fauquier Co., Va., the son of Col. William Henry Chapman and Josephine M. (Jeffries) Chapman. He was graduated from the University of Virginia and the Virginia Theological Seminary. Bishop Whittle of Virginia ordained him to the diaconate and to the priesthood in 1889. His seminary gave him the D.D., *honoris causa*, in 1932. All of Dr. Chapman's ministry, from 1899 to 1941, when he retired, was spent in the Missionary District of Kyoto, Japan. During part of this time he was president of the council of advice of the district.

Funeral services were held on September 11th by the Rev. Henry E. Bat-cheller in Christ Church, Gordonsville. Interment was in the Maplewood Cemetery there.

Benjamin Dennis, Priest

The Rev. Benjamin Dennis, 94, a retired priest of the Diocese of West Texas, died at his home in Richmond, Va., September 13th.

A graduate of the Virginia Theological Seminary, Mr. Dennis was ordained to the diaconate in 1883 by Bishop Whittle of Virginia, and to the priesthood in the following year by Bishop Randolph, at that time Coadjutor of Virginia. Mr. Dennis served as rector of Meade Memorial Church, Manchester, Va., Pulaski Parish, Tazewell Co., Ala., and the Church of the Advent, Brownsville, Texas.

The Rev. Stanley E. Ashton and the Rev. W. Leigh Ribble conducted the funeral services on September 14th.

Mr. Dennis is survived by his wife, one daughter, two sons, seven grandchildren, and four great grandchildren.

William Brown Heagerty, Priest

The Rev. William Brown Heagerty, 72, a retired priest of the Diocese of Los Angeles, died at his home in Sierra Ma-

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DEATHS

dre, Calif., September 20th. He had been in poor health for a number of years.

Dr. Heagerty was born in Ireland, and was a graduate of Queen's College and the Royal University of Ireland. He later received the M.D. from the Royal College of Physicians and Surgeons, Edinburgh, Scotland, and shortly thereafter came to the United States, where he established a private practice in Minnesota. After having served in the Army medical corps in the first World War, he determined to seek Holy Orders, and studied at Seabury Divinity School. He was ordained to the diaconate in 1922 and to the priesthood in the following year by Bishop McElwain of Minnesota. Before coming to the Diocese of Los Angeles, Dr. Heagerty had served as a missionary to the Indians in the Diocese of Minnesota and the District of Arizona. He was later rector of the Church of the Ascension, Sierra Madre, from 1937 to 1943, when he resigned because of poor health. Dr. Heagerty had served as a deputy to General Convention and a delegate to the provincial synod.

Funeral services were held on September 24th by the Rev. M. D. Kneeland. Dr. Heagerty is survived by his wife, two brothers, and one sister.

Anna C. Norris, Deaconess

Deaconess Anna C. Norris died October 3d in Christ Church Hospital, Philadelphia, after a long illness.

She was the daughter of the late Dr. John C. Norris and Mary (Irvin) Norris. Bishop Mackay-Smith of Pennsylvania set her apart as a deaconess on May 10, 1911. During her 25 years' work in the Diocese of Pennsylvania she was on the staff of St. Martha's Settlement House, St. Agnes' House, and was engaged in work among the Polish children. She retired in 1936.

A Requiem Mass and the Burial Office were said in St. Mark's Church, Philadelphia, on October 7th by the Rev. Robert C. Hubbs, assisted by the Rev. William H. Dunphy. Interment was in the West Laurel Cemetery, Philadelphia.

Marguerite Bartberger

Miss Marguerite Bartberger died in St. Margaret Memorial Hospital, Pittsburgh, Pa., September 24th, after a long and painful illness. She had served as a missionary to Alaska for 25 years: 15 years in the mission school at Anvik, and subsequently in charge of the Indian work at Nenana. She retired from the mission field in July, 1945.

The Burial Office was read in Calvary Church, Pittsburgh, by the rector, the Rev. Dr. Lauriston L. Scaife, on September 27th.

CHANGES

Appointments Accepted

The Rev. Alfred L. Alley, formerly vicar of Grace Church, Yorktown, Va., is now the chaplain of the Cathedral School for Boys, Dallas. Address: 5100 Ross Avenue, Dallas 6, Texas.

The Rev. Beverly M. Boyd, formerly rector of Grace and Holy Trinity Church, Richmond, Va., is now the executive secretary of the Department of Christian Social Relations of the Federal Council of the Churches of Christ in America. Address: 297 Fourth Ave., New York 10, N. Y.

The Rev. Howard G. Hamilton, formerly of the Church of England in Canada, is now rector of St. Paul's, Owatonna, and priest in charge of St. Peter's, Kasson, Minn. Address: 122 W. Mill St., Owatonna, Minn.

The Rev. Louis A. Haskell, rector of St. Paul's, Suffolk, Va., will become rector of St. John's, Florence, S. C., December 1st, and may be addressed there.

The Rev. Christoph Keller, formerly rector of Trinity, Highland Park, Ill., is now rector of Christ Church, St. Michael's, Pa., and may be addressed there.

The Rev. W. James Marnier, formerly assistant at St. Paul's, Oakland, Calif., is now assistant and organist at St. James', Wichita. Address: 140 N. Yale, Wichita 8, Kans.

The Rev. Richard Rossman II, formerly assistant at St. John's, Stamford, Conn., is now assistant at Emmanuel Church, Baltimore. Address: 215 W. Lanvale St., Baltimore 17, Md.

The Rev. Dudley J. Stroup, priest in charge of the Church of the Redeemer and St. Luke's, Asheville, N. C., will become rector of the Church of

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THE LIVING CHURCH

CHANGES

the Epiphany, **Rensselaer**, November 1st. Address: 1249 Third St., Rensselaer, N. Y.

The Ven. **Richard L. Sturgis**, formerly locum tenens of St. Stephen's, Goldsboro, N. C., is now rector of St. Andrew's, Wrightsville, and archdeacon of the district of Wilmington of the Diocese of East Carolina. Address: Wilmington, Route 3, N. C.

The Rev. **A. Campbell Tucker**, rector of St. John's, Halifax, Va., will become rector of Grace Church, Stanardsville, and the adjacent missions, November 1st. Address: The Rectory, Stanardsville, Va.

The Rev. **Frederick F. Valentine**, priest in charge of St. Peter's, Broomall, Pa., will become priest in charge of Grace Church, Ravenswood, November 1st. Address: The Rectory, Ravenswood, W. Va.

The Rev. **Julius A. Velasco**, formerly rector of St. Peter's, Ellicott City, Md., is now assistant at St. Andrew's, Baltimore. Address: 2105 Homewood Ave., Baltimore, Md.

The Rev. **David E. Watts**, formerly assistant at Christ Church, Nashville, is now rector of Christ Church, Tracy City, Tenn., and may be addressed there.

Corrections

The Rev. **Birney Smith, Jr.**, was incorrectly listed as rector of St. Margaret's, Dayton, Ohio, in the September 29th issue. Fr. Smith is vicar of St. Margaret's.

Military Service Separations

The Rev. **George L. Evans**, formerly a chaplain in the Navy, is returning as canon of Grace and Holy Trinity Cathedral, Kansas City, November 15th. Address: 415 W. 13th St., Kansas City, Mo. Temporary address: Nashotah House, Nashotah, Wis.

The Rev. **John C. Grainger**, formerly chaplain in the Army, has returned as rector of St. Stephen's, Goldsboro, N. C., and may be addressed there.

The Rev. **Kenneth E. Heim**, formerly a chaplain in the Navy, is now a member of the faculty at the Virginia Theological Seminary, Alexandria, Va., and may be addressed there.

The Rev. **Joseph L. Kellermann**, formerly a chaplain in the Army, is now priest in charge of St. Andrew's and St. Peter's, Nashville. Address: 900 Broadway, Nashville 3, Tenn.

The Rev. **Judson S. Leeman**, formerly a chaplain in the Navy, is now a practicing physician in Pinedale and Big Piney, and priest in charge of St. Andrew's in the Pines, Pinedale; St. John the Baptist, Big Piney; and St. Hubert the Hunter, Bondurant, Wyo. Address: Pinedale, Wyo.

Changes of Address

The Rev. **Matthew W. Davis**, formerly addressed at 119 E. Barnard St., West Chester, Pa., should now be addressed at 1333 N. 57th St., Philadelphia 31, Pa.

The Rev. **M. E. Spatches**, formerly addressed at 107-16 Remington St., Jamaica, should now be addressed at 115-21 169th St., Jamaica, N. Y.

Ordinations

Priests

New Hampshire: The Rev. **George B. Williams** was ordained to the priesthood by Bishop Dallas of New Hampshire on October 7th in St. Barnabas' Church, Berlin, N. H. He was presented by the Rev. Roger W. Barney and the Rev. Robert H. Dunn preached the sermon. Mr. Williams will be rector of St. Barnabas' Church. Address: 275 Willard St., Berlin, N. H.

Deacons

Maine: **Harold A. McElwain** was ordained to the diaconate by Bishop Loring of Maine on September 30th at St. John's Church, Old Orchard, Maine. He was presented by the Rev. John E. Gulick and the Very Rev. W. D. F. Hughes preached the sermon. Mr. McElwain will be vicar of St. Paul's Church, Portland. Address: 143 State St., Portland 3, Maine.

Rochester: **Stanley Nelson** was ordained to the diaconate by Bishop Reinheimer of Rochester on October 6th at St. Paul's Church, Rochester. He was presented by the Rev. George E. Norton and the Ven. Charles B. Persell, Jr., preached the sermon. Mr. Nelson will be assistant at Christ Church, Rochester. Address: 28 Lawn St., Rochester 7, N. Y.



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ST. JAMES' Rev. H. W. B. Donegan, D.D., r
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Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); Confessions: Thurs 4:30 to 5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to 5, 7 to 9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat 12:10.

Little Church Around the Corner TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

PHILADELPHIA, PA.

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Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Leighton L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmer Blvd.
Rev. W. W. S. Hobenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

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Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 8 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 & by appt.

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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