

The Living Church

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

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THE CONSECRATION OF BISHOP SAWYER OF ERIE
Bishop Oldham of Albany read the gospel at the service in Grace Church, Utica, New York. [See page 5.]

By The Rt. Rev. Austin Pardue



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Pittsburgh**

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"... But it is a book that, placed beside some of the fictionalized trash that's being produced these days, probably wouldn't get a second look from a lot of people. The point that should be made here is this: the book should get a second look, yes, and a third and fourth, from a lot of people.

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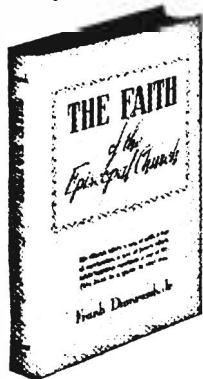


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LETTERS

"Union Begins at Home"

TO THE EDITOR: Dr. Mabry's article in the October 20th issue of THE LIVING CHURCH merits the careful consideration of all members of the Church, laymen as well as clergy. My own feeling on returning from General Convention is one of satisfaction that Churchmen can differ as vigorously as they did over the question of union with the Presbyterians and still remain loyal to the Church and entertain respect for those who differ from them. I doubt whether the "tensions" to which Dr. Mabry refers exist so widely as he seems to believe. Most Catholics and Liberals find it possible to work together for the spread of Christ's Kingdom without any considerable friction. There are of course, as evidenced by occasional articles in the Church press, some who believe that those who emphasize our Catholic heritage should be expelled and sent on their way to Rome. There may be, too, some Catholics who think a like treatment should be meted out to the "Liberals," though I have never met any of them. I question whether either class would be convinced or affected by Dr. Mabry's proposals. However, nothing would be better for all parties in the Church than to emphasize in our studies and teaching during the next three years the essential features of the Prayer Book.

HOWARD T. FOULKES.

Milwaukee.

Christian Education

TO THE EDITOR: It did me good to see a kind word for the National Council Division of Christian Education in your correspondence section. Here is another:— From Christian Nurture on, each regime has added something vital to our Church's educational program. The present regime has disclosed and developed two points: (1) All Church activities educate— vestries, bazaars, picnics, services, etc. Therefore we had better see to it that these educate to *right* ends. Participation in community service educates too. Because of our failure to see to it that

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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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this educated to the right end, it has educated even our own Church folk in the lie that community wellbeing gets on very well without God and Church. (2) The most potent of these educational activities is Sunday worship, centering in Holy Communion, and into this all other activities must be tied.

These two points are of tremendous significance. We will grievously suffer if enough mud is slung to cover them up. These points are popular now, and many are pressing them.

May I reënforce Father Haydis' last point. Of the scoffers at the educational and Forward in Service materials from Church headquarters that I have known personally, none had any experience in using them. The chief trouble with the leaders in the Church is that too few Episcopalians will humble themselves as little children and follow. There are very few clergy who will take the trouble to study and master another man's idea. We are congregationalists at heart.

(Rev.) C. E. B. ROBINSON.

Grand Ridge, Ill.

Lectern Bible

TO THE EDITOR: A family Bible, suitable for use as a lectern Bible, has been given to me to pass on to a parish or mission in need of such a copy of the Scriptures. The pages are 8½ by 12 inches, with the Authorized and Revised Versions in parallel columns on each page. The volume is in very good condition. I shall be glad to hear from any church in need of such a Bible.

(Rev.) LESLIE L. FAIRFIELD.

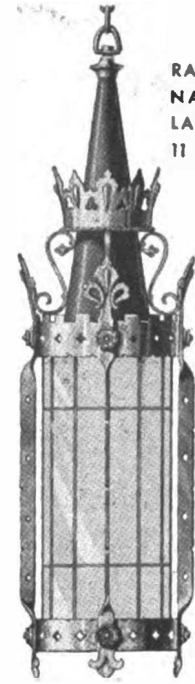
156 Springfield St.
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Chaplain in Denver

TO THE EDITOR: I am a chaplain now on duty at Fitzsimmons General Hospital and shall appreciate the names of any Churchpeople who are on duty here or are patients.

(Chap.) JAMES H. TERRY,
Major, USA.

Denver.



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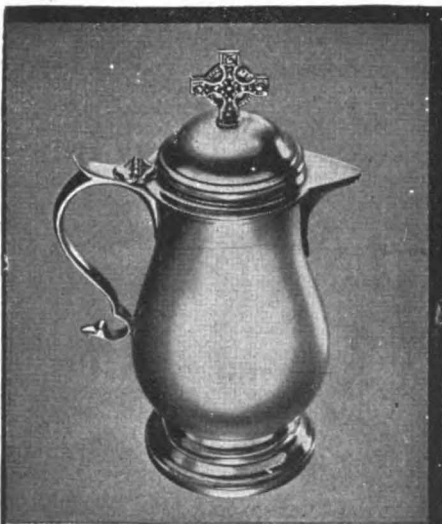
The Living Church

Established 1878

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

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Curriculum Pains

MY pupils don't like this course," a teacher tells me, and I know she is only covering up the fact that she can't teach the course. It is natural to blame some one else. And yet we can't blame the teacher entirely, for we have all found that certain courses are difficult to present, or weak at some points. Most often, the method and outlook of the text do not chime with the attitude and training of the teacher. It is just the wrong course for her.

No printed lessons are perfect, it is true, because they are the efforts of a writer or a board to organize materials and techniques which must, in real use, pass through the personality of each teacher, and to the personalities of real children. These are of all sorts, and largely incalculable. You never can be sure how anybody will act in response to the ideas and plans of others.

When a teacher, really trying, cannot put over the materials which have been given to her for the year, it is reasonable to ask what can be done about it. To waste a whole year in futility, annoyance, and with a diminishing class seems needless. Yet to switch to some other text is surely no guarantee of correcting the trouble. All courses have some flaws, and there is no course so perfect that it relieves the teacher from patient effort, ingenuity, and adaptation.

The clergy, who have the responsibility for the success of their schools, are notoriously weak in this solution. They will try any new course offered, with only the most casual examination, always hoping that this is at last the perfect system, which they have only to order, hand out, and forget about for a year. That so many of them do just this may explain so many weak schools and poorly taught children. This is perhaps why we have seen a dozen different publication schemes spring up within our Church. It is, however, no explanation or excuse for the fact that our National Council has not for the past 20 years, given us strong leadership in curriculum guidance.

THE BUILDING OF CURRICULUM

For the present, we will have to work along this line: We must teach our children, week by week. And we must work with the materials at hand, until something better appears. But the real trouble, all through, lies in the assumption in the minds of both clergy and teachers

that the printed material is the most important thing. Yet if we will consider, for a moment, the whole problem of curriculum, we may get a new approach. Broadly, the curriculum is the whole plan for teaching—what to teach and how to teach it. A committee undertakes to answer the large question, "What shall we teach our pupils from the first years they can understand to the end of their school days, from about four years to 20?" The usual way is for the committee to start making a list of yearly topics.

What shall we teach in kindergarten? What in fourth grade? To sophomores? The result, after several sessions of the committee, is a neat list of topics, sometimes obscured by romantic titles, for each year's main objective. It is sometimes discovered that this was all done, back in the 1890's, in the Standard Curriculum, which is still the norm if we assume the topical or content approach.

A YEAR'S TEACHING

Next, each year's theme is farmed out to a likely writer or group of experts, and they eventually produce a textbook to be used as the material for teaching about 30 lessons. Now it comes to the class teacher. In effect he is told, "Your subject for the year, for these children, is the Ten Commandments, or the life of Christ, or whatever the curriculum calls for. Here is the printed book to use. Make the most of it. Have a good year."

If every teacher would look upon this ceremony of receiving the book each fall as the acceptance of his marching orders, and would then try to adapt them to his own skills, and the fluid response of his pupils, we would have better teaching. To every teacher, then, the rector says, "Stick to this subject all year, as much as you can. There are other books you will need. Some of the suggestions will work, some won't. But you are a teacher, not a mechanic watching an automatic loom. This is a memorandum, not a blueprint. See that your children memorize some information, practice some worship and service, and live with you together for a year as Christian friends."

Content and method meet in the person of the teacher. He must digest the content, the substance of the Christian tradition, and then find devices by which his pupils will, as inheritors of that tradition, make it their own.

TWENTY-SECOND SUNDAY AFTER TRINITY

GENERAL

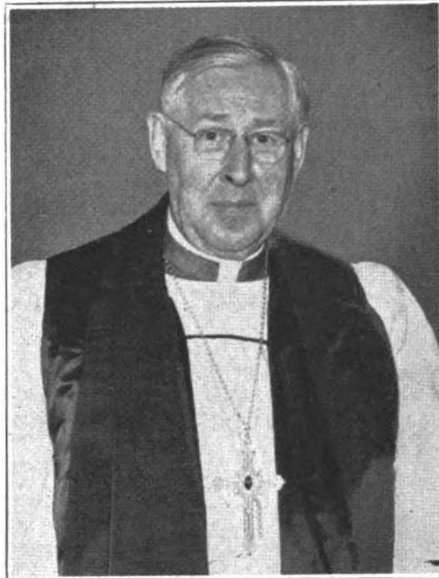
EPISCOPATE

The Rev. Harold E. Sawyer Consecrated Bishop of Erie

The consecration of the Rev. Harold Everett Sawyer as fourth Bishop of Erie took place in Grace Church, Utica, N. Y., on November 6th. The ceremony, in which 14 bishops participated, was attended by a congregation of more than 1,500 persons, including representatives of the Diocese of Erie and 150 priests of the Diocese of Central New York.

Led by a crucifer, Earl W. Laver, who has been a member of Grace Church choir for the last 46 years, the three-part procession entered the church singing "Rejoice, the Lord is King," followed by "The Church's One Foundation" and "Ancient of Days." In this part of the procession were the choir, wardens, and vestrymen of Grace Church, lay members of the standing committees of the Dioceses of Erie and Central New York, and the Hon. Kennard Underwood, chancellor of the latter diocese. Preceded by a second crucifer and master of ceremonies, the second part of the procession included clergy from various dioceses. In the third section, preceded by a crucifer, the verger, a master of ceremonies, the registrar, and the Very Rev. Francis D. Blodgett, dean of St. Paul's Cathedral, Erie, Pa., were the bishops, and attending priests, escorting the Bishop-elect.

The Presiding Bishop was the consecrator, with Bishop Peabody of Central New York and Bishop Ward, retired of Erie, as co-consecrators. The presenting bishops were Bishop Hart of Pennsylvania and Bishop Kirchoffer of Indianapolis; Bishop Gardner of New Jersey was the preacher. The attending presbyters were the Rev. Harold S. Olafson, rector of St. Paul's Church, Flatbush, N. Y., and the Rev. George E. Nichols, assistant at the Church of the Heavenly Rest, New York City. The litanist was Dean Blodgett, Bishop Pardue of Pittsburgh was the Epistoler, and Bishop Oldham of Albany, the Gospeler. The Rev. John Henry Fitzgerald, secretary of the House of Bishops, served as registrar; the Rev. Thomas L. Small, rector of Christ Church, Oil City, Pa., read the evidences of election. The Rev. Beecher H. M. Rutledge, rector of Trinity Church, Warren, Pa., gave the



BISHOP OF ERIE: *The Rt. Rev. Harold E. Sawyer, consecrated November 6th in Utica.*

evidences of ordination, and Bishop Reinheimer of Rochester; the approval of the House of Bishops and the ratification of the House of Deputies. The masters of ceremonies were the Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, N. Y., the Very Rev. Howard S. Kennedy, dean of the Cathedral of All Saints, Albany, N. Y., and the Rev. Canon Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City. Dr. Norman Coke-Jephcott, organist and master of the choristers at the Cathedral of St. John the Divine, played the prelude and postlude; J. Laurence Slater, organist and choirmaster at the Church of the Heavenly Rest, New York City, conducted the choir; and John L. Baldwin, Jr., organist and choirmaster at Grace Church, Utica, was accompanist.

Bishop Gardner took Acts 20:38 as his text: "Take heed unto yourselves, and to all the flock, in which the Holy

Spirit hath made you Bishops, to feed the Church of the Lord which He purchased with His own blood."

"The implication is that if they [the Bishops] do not take heed unto themselves, or if they become unmindful of the flock, they shall fail God and His Church in the execution of their office. After consecration, as before, the bishop is subject to all the temptations with which the world, the flesh, and the devil delight to entangle and confuse man. Indeed, the mere fact that his consecration as a bishop in the Church of God has bestowed upon a man new status and responsibility, opens up to these arch-enemies of the soul fresh means of attack. It is true that God in His mercy provides for the bishop's use sufficient grace to triumph against either the deepened subtleties of Satan's hidden attempts at penetration, or his noisy, widely-distributed frontal attacks: both techniques designed to disrupt the bishop's single-minded purpose to be altogether the faithful soldier and servant of Jesus Christ. In short, the bishop is as truly a potential traitor to God and His Church as he is a potential gem for the Lord's crown.

"The episcopate has its origin in the person of Jesus Christ. He is the great High Priest and the Bishop of souls; it is His Priesthood which is exercised in the Church through God the Holy Ghost by means of the orders of ministers which from the Apostles' time have been in Christ's Church, namely: bishops, priests, and deacons. St. Paul reminded his Ephesian brethren that the Holy Spirit had made them bishops in the flock. The suggestion that the episcopate took its rise as an expedient means hit upon by the Church some time ago so as to facilitate her operation is maintained despite the clear witness of Holy Scripture to the contrary. On the basis of expediency, it may quite reasonably be argued that some more efficient substitute for episcopacy should be adopted in view of changed conditions both in the Church and in the world. If the episcopate were of man's creation it might well be subject to man's termination. But the episcopate derives from the Lord Jesus Christ in person, and has, from the very first, so been understood in the Church. When St. Paul declared that it was the Holy Spirit who had made his companions bishops in the Church of the Lord, he stated a truth to which they all subscribed. His statement was not the occasion for a theological dispute, as might well be the case if the same statement were to be made, let us say, in some un-denominational Church paper today.

"The primary function of the episcopate

CHURCH CALENDAR

November

- 17. Twenty-second Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thanksgiving Day.
- 30. St. Andrew. (Saturday.)



SIGNING OF CERTIFICATE: *The Presiding Bishop affixes his seal to the certificate of consecration of Bishop Sawyer.**

is to feed the Church of the Lord. The Offices of Instruction set forth in the Book of Common Prayer teach us that the office of a bishop is to be chief pastor in the Church. He extends to the flock the provision the Good Shepherd has acquired for its welfare. The bishop is, as the Prayer Book teaches us to call him, the flock's Father in God. To consider him only as a superintendent of the Church's business is to miss the family relationships which inhere in the unity which is betwixt Christ and His Church. The Church had bishops before she had business interests, and her welfare today requires that her bishops have a flair for other concerns more truly basic than even efficient business administration. Quite adequate care can be taken of the Church's finances by trained and devoted laymen. It is not business methods that guarantee the Church's effective witness to Christ in this world, but the Grace of God; and the Lord Jesus Christ, the Good Shepherd, has made ample provision that the Grace of God shall be abundantly available to strengthen and to sustain the people of God throughout their pilgrimage on earth. The Father hath sent the Holy Ghost in Christ's Name, and through His agents, the bishops, the Holy Ghost causes grace to abound to the whole Church.

"My dear brother . . . learn to know and to love your people. Let your visitation begin each Sunday morning at the altar, with the wardens, vestrymen, and people attending, and with the former, at least, breaking bread with you afterwards

at breakfast. If you would merit the title *Pastor Pastorum*, always remember this is achieved by way of becoming truly the *Servus Servorum* . . . And may He who has brought you to this great moment ever bless and sustain you in the years before you."

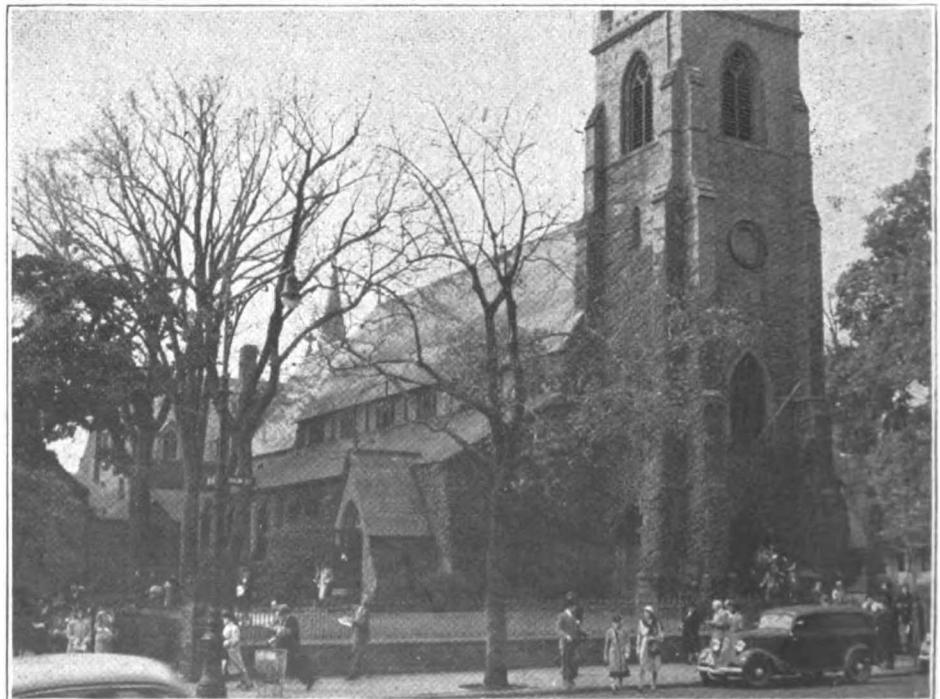
After the service, a luncheon was given for the new Bishop, which was

attended by nearly 400 guests. The Presiding Bishop extended the official welcome of the House of Bishops, and urged the new Bishop to use his influence to "make America more Christian," which he said, is the only hope for world peace. "If we are to extend Christian influence throughout the world, we must first begin at home."

Gifts to Bishop Sawyer included the Bishop's book of services from Bishops Hart and Kirchhoffer, classmates of the new bishop at seminary, the Bishop's ring from Grace Church, and a watch from the standing committee of the Diocese of Central New York.

Bishop Sawyer has been rector of Grace Church for the past 24 years, during which time he has built up the largest communicant list in the Diocese of Central New York. He received the degrees of A.B. from Trinity College, Hartford, Conn., and A.M. from Columbia University. He is a graduate of the General Theological Seminary, and before becoming rector of Grace Church was curate at the Church of the Redeemer, Morristown, N. J., and St. Agnes' Chapel, Trinity Parish, New York City. He was ordained to the diaconate in 1916 and to the priesthood in 1917 by Bishop Brewster of Maine. While in the Diocese of Central New York he has been chairman of the board of examining chaplains, a member of the standing committee, and has served as a deputy to General Convention in 1931, 1940, 1943, and 1946.

Other bishops at the service who took part in the laying on of hands were Bar-



UN RELIGIOUS CENTER: *St. Peter's Church, Flushing, Long Island, has been designated as a special place of worship for United Nations delegates.*

*Standing, left to right: Bishops Barry, Coadjutor of Albany, DeWolfe of Long Island, Peabody of Central New York, and Ward, retired Bishop of Erie. Seated, Bishop Gardner of New Jersey, and Bishop Tucker.

ry, Coadjutor of Albany, Banyard, Suffragan of New Jersey, Davis of Western New York, DeWolfe of Long Island, and the Rt. Rev. John Z. Jasinski of Buffalo, a bishop of the Polish National Catholic Church.

ROMAN CATHOLICS

Priests Given Power to Confirm Those in Danger of Death

After January 1st Roman Catholic priests may administer the Sacrament of Confirmation to those in danger of death from serious illness. Previously, administration of Confirmation was limited to bishops. The ruling, which was made by the Sacred Congregation of the Sacraments, was announced in the official Vatican publication, *Acta Apostolica Sedis*.

The decree will permit priests "who have the care of souls" to act as "extraordinary ministers" of Confirmation "lest the sacrament might be lacking to so many young and adults in danger of death." Explaining that the sacrament, though not absolutely necessary for salvation, is nevertheless one of "the most wonderful means of fortifying the Christian soul in the daily fight against temptation," the decree declares that many Catholics die without the sacrament because no bishop is available.

[RNS]

UNITED NATIONS

St. George's Church Honored

St. George's Church, Flushing, L. I., has been designated as a special place of worship for United Nations delegates and all "who wish to pray that God's will may be done in the General Assembly meetings now being held." The church, which was so designated under the auspices of the Laymen's Movement for a Christian World, is only half a mile from Flushing Meadows where the UN is meeting.

The parish was founded in 1702, and had Francis Lewis, one of the signers of the Declaration of Independence, as one of its first wardens. Bishop Seabury, the first bishop of the American Church, was the rector of the church from 1757 to 1765.

"It is particularly fitting," said Wallace C. Spears, chairman of the Laymen's Movement, "that a church which was providing spiritual inspiration at a time when our nation was going through the birthpangs of freedom and the interdependence of man should be used by the United Nations delegates who are trying to construct a peaceful world society for the benefit of all mankind."

The Rev. D. L. Maclean is rector of the parish.

[RNS]

MISSIONARIES

Safe Arrival in Shanghai

The National Council has received word of the safe arrival of the following missionaries and missionaries' families in Shanghai: Mrs. Lloyd R. Craighill, Mrs. William P. Roberts and son, Bruce, Paul B. Denlinger, Blanche Myers, Edith M. Hutton, Lillian Weidenhammer, Carman Wolff, Grace Brady,

and will now be stationed at Balbalasang by Bishop Binsted of the Philippines. Mr. and Mrs. Matlock expect to sail in the near future.

CHURCH PRESS

NDP Editor Changes

The Rev. Dudley J. Stroup, secretary of the National Diocesan Press, will become the editor of the monthly bul-

Chicago Youth Service



A service of Solemn Evensong and Te Deum was attended by 1,760 people at the chapel of the University of Chicago on October 27th, when young people from the Diocese of Chicago gathered for the celebration of the Feast of Christ the King. [See THE LIVING CHURCH for November 10th.]

Elizabeth Falck, the Rev. Charles H. Long, Jr., and Mrs. Long, and Charles Perry.

Mr. Strohsahl and Mr. Matlock To Work in Philippines

The Rev. Vincent H. Strohsahl, a member of the staff of Grace Church, Newark, N. J., has been appointed for missionary service in the Philippine Islands by the Overseas Department of the National Council. Mr. Strohsahl expects to leave in November, and will be stationed at the Mission of St. Francis of Assisi, Upi, on the island of Mindanao.

The Rev. Charles R. Matlock, Jr., has been transferred from the District of Liberia to the Philippines. He has served in Africa for two and a half years

let in of that organization, which is the clearing house for ideas of the editors of diocesan publications. The Rev. G. Ralph Madson, president of the National Diocesan Press, has been the editor of the bulletin. Fr. Stroup, who is moving to Rensselaer, N. Y., from Asheville, N. C., will be editor of the diocesan publication of Albany, which is to replace the Albany edition of *Forth*.

RELIGIOUS ORDERS

Fr. Whittemore Leaves for Africa To Make Official Visitation

The Rev. Alan G. Whittemore, OHC, superior of the Order of the Holy Cross, will leave November 29th to make his official visitation to the order's mission at Bolahun, Liberia. In ordinary

times an official visitation is made there every four years, but because of the impossibility of obtaining accommodations in wartime, the Father Superior has not been there in six years. While in Liberia,

he will discuss many problems with the Rev. Joseph G. Parsell, the father in charge, including the expansion of the work and the erection of new buildings. Telling of his journey, Fr. Whitte-

more has written to THE LIVING CHURCH:

I am due to leave here November 29th (3d class on the *Queen Elizabeth*—be sure to put in 3d class!). I shall be in England

EVERYDAY RELIGION

Facts Every Layman Should Know

V. About the Creeds

By the Rev. John Heuss, Jr

A CREED—a “Credo,” an “I believe”—is planted like a rock right down in the middle of the Holy Communion service. It is there like a battle cry shouting out to the whole world the truth for which we stand. Our allegiance to these convictions is our apology for life. We get up early, we attend the Church’s service every Sunday, we fast, disciple, and humble ourselves, we work, pray, and give, we try to live up to strict moral standards, we try to love unlovely people, we sacrifice, we are sorry for our sins—all because we profoundly believe and are loyal to these credal truths. Whenever you find an Episcopalian to whom the creeds are unimportant, there you have the making of a casual “activities” Churchman, and probably sooner or later a lapsed communicant.

There are two creeds in the Prayer Book, the Apostles’ and the Nicene. A third, the Athanasian, is included in the English Prayer Book. The creeds have their origin in the New Testament. In II St. Timothy 1:14 the faithful are exhorted to “continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” In I Corinthians 8:6 St. Paul says: “But to us there is but one God, the Father, of whom are all things and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him.” Again in 15: 3 and 4 he says: “For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures. And that He was buried, and that He rose again the third day.” In Hebrews 6: 2 the author speaks “of the doctrine of baptism and laying on of hands, and of the resurrection of the dead, and of eternal judgment.”

In the second century echoes of a primitive creed can be found in the

writings of Ignatius, Justin, Irenaeus, and Tertullian. The interesting thing about all of them from different authors is the similarity of phraseology, which suggests that they were “statements of the Faith” in common use.

As the third century wore on, a great many heresies arose and finally the Church had to deal with the Arian heresy at the Council of Nicea. Here the original form of our Nicene Creed came into existence. In succeeding councils the Nicene Creed took its present form. In the Western part of the Church the Roman baptismal profession of faith gradually developed into the form known as the Apostles’ Creed. In these two creeds are to be found the authoritative statements of the basic truths of the ancient Apostolic Faith. They constitute what is called dogma. Dogma is that fundamental truth which is essential to salvation.

This is what they say: I reject any notion that the universe is chaotic, merely materialistic, accidental in origin, and governed by chance, having no plan or purpose in it. I hold it to have been created by an enormously powerful Intellect whose Mind in some small measure science, philosophy, art, and religion can appreciate and follow. This powerful Creator, I believe, is more than mere Mind. I am convinced that it is also a Person, because it is inconceivable that the Creator could be less than anything He created. He must at least have what I have and that requires Him to have personality. Moreover, I believe that He is a good Person who in His relationship to man can best be described as having the anxious and loving concern of the finest father. This concern led Him to enter human life to save it from the constant futility it had experienced because of evil.

I believe that He did this by tak-

ing on Himself the limitations of humanity in the flesh of Jesus Christ, who was both Man and God, conceived by the Holy Spirit and born without a human father, taking His humanity from His mother, the Virgin Mary. I am certain that the historical facts about Jesus are trustworthy, which means that God suffered and died as the result of a vicious combination of human evil which was composed of all the basic factors of evil in the world. In so suffering and dying, Jesus accomplished three things: He made suffering beautiful and helpful to others; He overcame evil and ensured that it could never win a permanent victory over mankind; and He opened the gates to life after death.

Moreover, I believe that God in Christ founded a Church to bring His example, teaching, presence, and power to all men for all time, so that all of us can make our suffering an act of atonement, can have a part in His victory over evil, and can share with Him in life after death. That Church has the key to man’s well-being and human destiny. No matter what happens, it will some day triumph in this world because the Holy Spirit of God is in it. Meanwhile it has made a notable contribution to the history and welfare of mankind already. In its life is found both the sanest interpretation of existence that there is and the power to live with joy. This power comes from a mysterious series of divine actions called sacraments. After Baptism, the chief of these is Holy Communion, wherein the Presence and Power of God in Christ are given to me. With that Power I can live victoriously even if I go down in seeming defeat under suffering and death. After this life I am convinced that I shall live again and continue to have the chance to grow in perfection until I am fit to enter permanently into the Presence of God the Father after the judgment. With this Faith I am more than conqueror through Him who loved me, Jesus Christ our Lord.

If the creed will do that for you, who dares to say that it is a dead thing, or that it fasten chains upon the freedom of the mind?

JAPAN

Bishop Matsui Dies

The Rt. Rev. Yonetaro Matsui, S.T.D., second native Japanese Bishop of the Diocese of Tokyo, died October 16th at his home in Matsuyama, Shikoku Island, Japan. He is survived by his wife and two sons.

Bishop Matsui, who was consecrated the second Japanese Bishop of Tokyo on June 11, 1928, had been confined to his bed for nearly a year. He was born in 1869 in Gifu prefecture and was a graduate of the Osaka Trinity Theological College, and of the University of Toronto in 1904. From 1928 until he retired as Bishop of Tokyo, after the outbreak of war, he was a trustee of St. Paul's University and St. Luke's International Medical Center. Before his consecration as Bishop he was for many years rector of St. Paul's Church, Tokyo, which was completely destroyed during the war.

The funeral was held the day following his death at the Episcopal church in Matsuyama.

ENGLAND

£3000 for Canterbury Cathedral

The Friends of Canterbury Cathedral have announced that £3000 will be spent during the next three years to modernize the cathedral. One-third of the sum will be used to install hidden lighting in the crypt and cloisters of the cathedral and in Howley Library. The remainder will be used to rebuild the organ.

The council expressed gratification over a letter from Bishop Oldham of Albany, in which he said that 90 members of the House of Bishops, one priest, and two laymen had become members of the organization. [RNS]

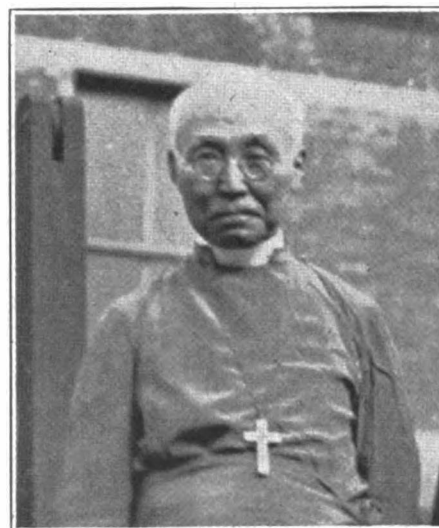
Religious Freedom Comes to Haiti

By the Rev. D. E. MORRISEAU

Clerical Deputy to General Convention from Haiti

For the first time in her 143 years of independence Haiti has afforded religious freedom to all her citizens. Last January the dictator Lescot, a Roman Catholic, was overthrown by a popular and bloodless revolution, and a military junta took power and pledged solemnly to hold free elections in order that a new and democratic government might be elected.

On May 12th legislative elections were held and on August 16th the Parliament elected Mr. Dumarsais Estimé, a congressman, President of Haiti.



BISHOP MATSUI

May Move Archbishop's Residence

Historic Lambeth Palace in London will cease to be the official residence of the Archbishop of Canterbury if the English Church Assembly approves a report to be submitted by its ecclesiastical committee.

The committee believes the Archbishop should reside in the cathedral city of Canterbury, and stresses also the excessive financial burden imposed by the upkeep of Lambeth.

Under the plan, Lambeth Palace would continue to be "the center and, in a sense, headquarters of the Anglican Communion."

It is proposed that the palace, which was heavily damaged during the war, be restored for use by the Archbishop of Canterbury and his staff when in London, and as a guest house.

If the plan is approved, Lambeth Palace would belong to the entire Church of England and not the See of Canterbury. [RNS]



FR. WHITTEMORE: Eagerly anticipating Christmas in Liberia.

for a fortnight, spending most of the time at convents of the Community of the Holy Name, whose sisters collaborate with us in the African mission.

I take a plane December 19th, and am due in Freetown, Sierra Leone, on December 21st. The next train up-country (on a little narrow-gauge railroad) leaves on December 23d. It will take us two days to go 225 miles, the train and its passengers stopping the night at a village called "Bo." At Pedembu, the railhead, at which we hope to arrive on the 24th, a car is to meet me and carry me to the end of the motor road. There carriers from the mission are to meet me.

AN EIGHT-HOUR TREK

Usually we walk all the way, or at all events most of the way, from the motor road to the mission—about an eight-hour trek. But this time, since I will be out of practice, I shall probably go most of the way in a hammock. Two types of hammock are in use: the four-man and the two-man. In the latter the pole holding the hammock is slung across the shoulders of two men walking Indian file. The passenger sits erect, with both feet hanging from the same side of the hammock and arms crossed over the pole. Not so comfortable as the four-man, but much less cumbersome. It is also faster and easier to carry; working in shifts, the carriers run with it.

ARRIVAL CHRISTMAS EVE

I figure that if we start our trek not later than 5 PM, we should make the mission, with the aid of lanterns and native torches, just in time for Midnight Mass. I know most of the carriers personally from the days when I was stationed there. They will be as full of the spirit of it all as I shall be.

And Christmas at Bolahun is the most wonderful in the world.

Churchmen Look Forward—II

WE discussed, two weeks ago, the papers in the first section of the new book sponsored by the Church's Commission on Social Reconstruction, dealing with questions of World Order. This week we should like to consider the papers in the second section, on Domestic Order, and the concluding one on The Duty of a Christian in the Modern World.*

The papers in the domestic section are naturally more controversial than those in the section on world order; for there is a considerable measure of agreement among Americans as to most of the essentials of foreign policy, but wide disagreement as to domestic matters. The papers are by writers who are frankly on the New Deal side — a side that is perhaps less sure of itself since the Republican landslide in the election last Tuesday. But the approach to the problems is sociological and religious rather than political, and the problems remain acute, regardless of who controls Congress, or who may eventually sit in the White House. Men and women of good will should not permit themselves to be blinded to them by party labels.

Three of the five papers in this section deal with the question of racial and religious minorities. Mrs. Anna Eleanor Roosevelt, described unequivocally by the editor of the book as "first woman of America," leads off with a general discussion of The Minorities Question. Mrs. Roosevelt's views on this subject are well known. In the present paper she takes as her point of departure the injunction of our Lord, "Love thy neighbor as thyself." On this basis, she makes a strong plea to stop generalizing about people. "If we no longer thought about them as groups but as individuals," she observes, "we would soon find that they varied in their different groups as much as we do in our own." Not all Irish Catholic politicians are corrupt, not all Jews are grasping and overbearing, not all Negroes are lazy. She might have added, not all Gentile professing Christians are kind, loving, and entirely admirable.

Both abroad and at home, Mrs. Roosevelt believes, "Our only real defense in a very insecure world is friendship among peoples." The rest of the world looks to us for leadership, therefore "we must find a way to live with our neighbors in peace." And that applies especially to our fellow-citizens at home, who may differ from us in racial background, or in the color of the skin, or in religion, but who are nevertheless our fellow-citizens with "dignity and the

potentiality of development into the same kind of people we are ourselves."

Parenthetically, we wonder how many Jews, Negroes, or Irish Catholics would want to develop into "the same kind of people we are ourselves." Would it not be well if we would try to acquire some of their virtues, too? We white Gentile non-Romans might be better citizens and better Christians if we would emulate something of the intellectual curiosity and social consciousness of the Jews, the religious loyalty of the Irish Catholics, and the cheerful acceptance of adversity of the Negroes, so that all of us could achieve a higher standard of life. It would, we fear, be rather appalling if all the people of this nation and of the world became "the same kind of people we are ourselves."

THE Rev. Dr. Walter Russell Bowie, former rector of Grace Church, New York, and now professor of practical theology in the Union Theological Seminary, takes up specifically The Negro Problem. This, he says, "is not so much a problem about the Negro as it is a problem about the white man. It began when the white man brought the Negro here; and, furthermore, now that the Negro is here, the question of his relationship to the whole life of America depends less upon what the Negro is than upon what the white man thinks." And this, bluntly put, is that "the Negro is an inferior being."

There is no doubt that Dr. Bowie is right in his estimate of the views of a considerable proportion of the American people, in the North as well as in the South. It does not, thank God, apply to all Americans. There are plenty of white people who feel that the Negro, who was good enough to be drafted into the armed forces of his country (where he made an excellent record), is good enough to vote, to sit next to white folks in public places, to attend first-class schools, and to have full equality of opportunity with themselves. To feel that way, honestly and sincerely, is not necessarily to be prepared to give an affirmative answer to that old chestnut, "Would you want your daughter to marry one of them?" Most of us know plenty of white citizens that we would not like to have as sons-in-law, but we do not relegate them to an inferior status because of that.

In the recent New York *Herald Tribune* forum a Negro war correspondent, Oliver Harrington, summed up the situation pretty accurately. Said he: "You fought, if you are a Negro veteran, to tear down the sign 'No Jews Allowed,' in Germany, to find in America the sign 'No Negroes Allowed.' You fought to wipe out the noose and the whip in Ger-

**Toward a Christian World*, a Symposium edited by William Searlett, Bishop of Missouri. Philadelphia: John C. Winston Co., \$2.00. Also published as a Penguin Special by Penguin Books, New York, under the title *Christianity Takes a Stand*.

many and Japan, to find the noose and the whip in Georgia and Louisiana." He added that of the 97 veterans' hospitals operating at the present time, 17 do not accept Negro veterans except in cases of extreme emergency. And these are not hospitals in parts of the country where there are few Negro veterans; "for over 3,000 Negro vets in Georgia and Mississippi there is not one available hospital bed."

Our indignation over the German and Japanese atrocities committed in the name of racial superiority will mean more when we manage to eliminate in our own national life the conditions that led to the recent Georgia lynchings and the night of terror in Columbia, Tenn., and when we cease to divide our population into first-class and second-class citizens.

In this important area of our own national life, the Church can play a leading and constructive role. Indeed, if the Church does not, it is difficult to know where such leadership can be found. Those who resent political attempts to deal with the problem should be foremost in their concern that the Church exercise sound leadership; otherwise the Negro will look to the politicians, the demagogues, and the Communists for that which he has not found in the Church.

Dr. Bowie well concludes: "The forward road on which the Church must try to go in the matter of race relationships is difficult, but its conscience will be troubled and tormented until it does begin to move ahead." We would put the matter even more forcibly; the Church *must* give leadership in this vital area, or it will fall far short of the mandate of its Lord to carry the Gospel to all people.

THE Rt. Rev. Edward Lambe Parsons, retired Bishop of California, deals with *The Legacy of the Japanese American Evacuation*. The war-time treatment of the 130,000 to 140,000 persons of Japanese descent in continental United States poses problems, says Bishop Parsons, "which go far beyond those of ordinary racial or creedal discrimination." He deals with both the constitutional and the human aspects of the evacuation of the Japanese to relocation centers, but devotes most of his paper to the aftermath — the attempt of these people, mostly thoroughly loyal, to reestablish normal lives in communities on the West Coast and elsewhere.

On the whole, Bishop Parsons feels, the American-born Japanese have won the recognition and acceptance of their fellow-citizens. The splendid record of the *Nisei* soldiers in Europe did much to accomplish this. There were some cases of violence when the soldiers and the interned civilians returned; and there were notorious instances of intolerance like that of the American Legion post at Hood River, Oregon, which struck the names of *Nisei* service men from the community honor roll. But now "open violence has apparently stopped. What is left is part of the overall racial problem, job discrimination,

efforts to block business or farming enterprise upon the part of these returning citizens." And the answer: "If we give them their chance they have a great contribution to make to our American life."

Those of us who were fortunate enough to see the troupe of young people from Hawaii who attended the Youth Convention in Philadelphia caught a glimpse of what can be done in the way of elimination of racial barriers. Here were boys and girls of Chinese, Japanese, Hawaiian, European, and American descent — Americans all, "without any difference of inequality." Hawaii is far ahead of our own West Coast in the solution of this problem, as those of us who were stationed there during the war had ample opportunity to observe. And there was no sabotage or fifth column on the part of the Japanese-American community in the Hawaiian Islands. In point of fact, there is no Japanese-American community there, in the strict sense, for the descendants of the various races live together with a minimum of segregation and a notable absence of discrimination. It would be a great gain if we could translate something of the Hawaiian approach to racial problems to continental America.

IN A paper on Full Employment, Miss Frances Perkins, former Secretary of Labor and a devoted Churchwoman, deals with one of the most controversial problems in contemporary industrial life. With many of the specific measures that she advocates, Churchmen and others will and do disagree, often emphatically. But with her basic premise, no Christian should find fault:

"The Church," she writes, "with her accumulated wisdom and her divinely revealed knowledge of the nature of man has long taught that a man must work and earn his own living. Idleness, whether voluntary or involuntary, is recognized as the opportunity for the Devil to attack. A corollary to this essential moral teaching of the Church is that a man should be able to live as the result of the work that he does."

Economics, says Miss Perkins, is not and probably never can become, a science. It is rather "a serious descriptive inquiry with an effort to discover where and what are the lines of cause and effect in production, consumption, and distribution." In ecclesiastical terminology, it is "that division of moral theology which deals with the ways men earn their living."

Miss Perkins believes that economics can fulfil its moral functions only when there is in the national life a continuously high level of employment, commonly called full employment — in other words, a fair opportunity for every man to earn a fair living. She has pretty definite ideas as to how that should be accomplished. Some of us feel that her remedy would achieve security, if at all, at the expense of liberty; such a conclusion is an entirely legitimate one. But it behooves those of us who think she is wrong

to offer some other plan that may be reasonably expected to give every man a fair opportunity to earn a fair living. Can this be done by unregulated "free enterprise"? The experience of the late '20's and early '30's does not so indicate.

Of the role of the Church, Miss Perkins writes: "The Church informs the conscience of the people; presents the moral implications of the choice; stimulates the strong defense of the dignity and with it the liberty and responsibility of the individual man in the course of collective action. . . . The Church must help the people to decide on a course which is right. . . . The Church cannot be expected to provide the economic data or to pass expert opinion on the technical means proposed or utilized to achieve the end, though many Churchmen, as individuals, will contribute to this and the Church can bless their work."

Above all, concludes Miss Perkins: "Men must expand their moral code beyond inherited boundaries. The Church will help them to define the individual and social morality adequate for current conditions and will exhort men to its observance."

LAST of the papers in this section is one by Eduard Heimann, formerly professor of economics at the University of Hamburg and now a member of the graduate faculty of the new School of Social Research in New York City. The substance of his article is taken from his book, *Freedom and Order*, previously published by Scribners.

"The fundamental problem of political life," says this distinguished refugee economist and student of theology, "is how to achieve equilibrium between freedom and order." Order, he believes, is a physical necessity; freedom, a spiritual necessity. Nazi Germany exalted order at the expense of liberty; but in the last analysis, "what matters is liberty."

From this excellent premise, Dr. Heimann develops an interesting theological comparison. He sees the conflict between freedom and order permeating Christianity itself from the earliest days, with St. Paul as the prime exponent of order and St. Peter as the advocate of freedom. It is an interesting, though not entirely convincing thesis. One wishes it might be considered by those contemporary Christians who base their authority primarily on the alleged primacy of St. Peter, and who have not always been conspicuous for their devotion to the idea of political and intellectual liberty.

Dr. Heimann's reasoning is too closely knit to lend itself to summary. We can therefore only say that it deserves careful but critical reading and pondering. But we do like his conclusion:

"Christians and Christian social systems are not good and just; they are sinful like everybody else and every system. What distinguishes them from others is that they recognize this and are extended in the hope that, by taking criticism and blame seriously,

they may be lifted to the plane of a new, more just, and more durable life."

The closing paper of the book, by Dr. Stringfellow Barr, president of St. John's College, Annapolis, is an exceptionally able one on *The Duty of a Christian in the Modern World*. We should like to see this paper reprinted and widely distributed, for it has practical and immediate value for every American Christian.

THE Christian who is also a member of the American electorate, says Dr. Barr, is answerable three times. He is answerable by virtue of the fact that he is a man, that he is a ruler (for the American people are a sovereign people), and that he is a Christian. As a man, he must make choices; as a ruler, he must make political choices; as a Christian, he must make moral choices. And all of these add up to one much-abused but still essential word: "responsibility."

"The first job which deliberation on practical action always faces, once God's aid has been invoked," says Dr. Barr, "is to ask the right first question, not the last one. Most people find it pleasanter, when deliberating, to ask the last question in a series first, rather than the first one. This enables them to skip a lot of hard homework. I believe that Christians are always answerable for this homework but are not always answerable for a successful solution."

The "first question" must always, for a Christian, be a Christian question, observes Dr. Barr, adding, "I do not think that today it usually is." We have fallen prey to the prevailing secularism of our age, and "in so far as we remain Christians, this procedure has made us schizophrenics."

Dr. Barr has no illusions about our society. "In a few short decades of pride and optimism we have produced an unmanageable economic system and unemployment of astronomical proportions. . . . We have built a world from which our immediate forebears would shrink with loathing and many of us have the effrontery to whistle through the darkness we have created."

Nevertheless, he adds: "I suspect we could still rebuild the civilization we have now all but destroyed

DWELLING PLACE

HE whose finger moves
Distant galaxies of stars
Dwells also in wise hearts
To which no wrong is too small
To touch them with compassion.

ISABEL M. WOOD.



"TOO MUCH CEREMONY AND RITUAL IN THAT CHURCH."

if we could find the right questions to ask ourselves. But that is not why we ought to ask them. Civilization would be one of the things added unto us if we sought first the Kingdom of God."

We should like to conclude on that note, and we italicize it: "*Civilization would be one of the things added to us if we sought first the Kingdom of God.*"

No, it is too important even for italics; we capitalize it: "CIVILIZATION WOULD BE ONE OF THE THINGS ADDED TO US IF WE SOUGHT FIRST THE KINGDOM OF GOD."

If there were no other significant sentence in this book, this one alone would make it well worth buying and studying, thoughtfully and prayerfully. We are glad our Commission on Social Reconstruction had the courage to sponsor it.

Religious Education

DEAN VICTOR HOAG gave an excellent picture of the current confusion in the field of religious education in the Church, and the steps taken by General Convention in regard to it, in the Post-Convention Number of THE LIVING CHURCH [L.C. October 13th]. "The General Convention," he wrote, "might well have been turned into a historic one bearing the label of Religious Education. . . . We seem to have missed the opportunity, because the right leader did not appear to touch the spark. Whether the National Council, through a revitalized Department, will assume strong leadership, this winter will tell."

We earnestly hope that strong leadership will be forthcoming. We know that the subject is recognized

by Bishop Sherrill, our Presiding Bishop-elect, to be of the utmost importance. General Convention has laid the groundwork by restoring religious education to the status of a full Department, and by appropriating increased funds both for administration and for the development of curriculum material.

The first and most important task will be to find the right man to head the new Department of Christian Education. What is needed above all is sound, courageous, intelligent leadership. Along with this goes the organization of the new Department, so that both the National Council members and the staff are able to work together in harmony to develop and carry out a constructive unified policy of religious education, which will command the respect and support of the whole Church.

Next in importance, it seems to us, is the matter of curriculum material. Here again General Convention has given the lead, by going on record in favor of an official course or courses, developed and sponsored by the Department, and adapted to use generally in the Sunday schools of the Episcopal Church. At the present time there are five competing series, one issued officially and the others unofficially by Church publishers. In addition, there are many denominational series and some English ones in use in our Church, while several dioceses and even parishes issue their own material. The result is lack of uniformity, duplication, omission, and general confusion.

Not the least significant result of this confusion is the high cost of curriculum material published for our Church. With five competing series, no one of them can be issued in quantities large enough to bring the unit cost down to a figure comparable to that of the material issued by the denominational houses. The result is that many parishes are unable to afford Church courses, and turn to Methodist, Presbyterian, or Congregational material instead. While this may serve with a reasonable degree of satisfaction for courses on the life of our Lord, or on the Old and New Testaments, it cannot give our children the background of the faith and history of our Church, the Prayer Book, missions, Christian symbolism, and other subjects that they need to be loyal, intelligent, well-informed Churchmen.

We earnestly hope that the new Presiding Bishop and the newly constituted National Council will tackle this important matter promptly and decisively; and will develop the new Department in such a way as to give the Church the guidance and leadership in religious education that it has lacked, and that is so urgently needed today.

Dean Hoag asks, in the title of his article, "Did We Miss the Boat?" We think General Convention did not miss the boat; but it remains to be seen whether the boat proves to be the *Queen Elizabeth* or the Hoboken ferry.

Christianity and Social Regeneration

II. *The Christian's Duty to Society*

By the Rev. Robert Findlay Thomas

Rector of Christ Church, Point Pleasant, W. Va.

WHILE it is true that a Christian social order essentially is a natural evolution and cannot be effected by exterior controls, this does not mean that as Christians we should do nothing about the largely pagan order in which we live. It means only that we should recognize the difficulties, problems, and even dangers we face. It remains our obligation bravely to estimate the degree of society's conversion to Christianity at given times, and conscientiously to vote for and work for such Christian reforms as we judge feasible.

It is our Christian duty directly to be concerned about, and directly to work for the regeneration of society because, first, we infer it generally to be God's will that the social order provide human beings with the economic, cultural, and spiritual opportunities to live healthful and happy lives on this earth.

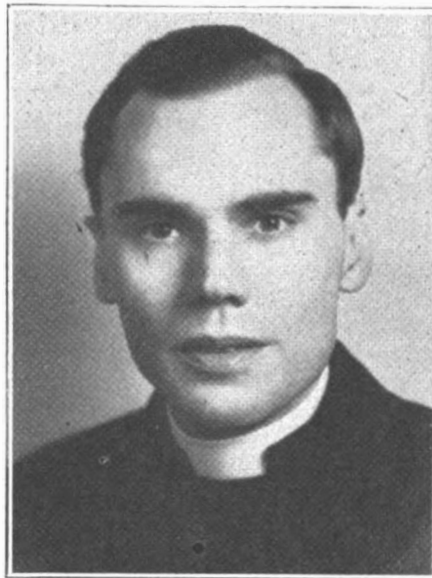
More specifically we are concerned about the regeneration of society because the present maladjusted order affects the development of the Christian life in individuals. Man's economic welfare affects his relation to God and his moral character. The physical handicap of malnutrition is a spiritual handicap. Industrial complexity develops new possibilities of moral choice, and, when wrong choices are made, new evils. Corrupt politics tends to inhibit Christian character by the apparent necessity for truckling to bosses, distributing favors, and appealing to prejudice and passion.

The Christian life involves self-forgetfulness in the service of others, but the unemployed are deprived of man's principal means of such service—his daily work; in the moral isolation of unemployment the Christian concept of a useful life cannot flourish. The competitiveness of an unregulated capitalistic system encourages what William Temple called "combative self-assertiveness"; economic "free enterprise" unduly rewards man's natural selfish acquisitiveness. A collectivist system, on the other hand, retards Christian achievement in stewardship, initiative, self-discipline, and self-reliance.

CHRISTIANITY'S RELATION WITH ORGANIZED SOCIETY

Finally, we as Christians cannot evade our responsibility toward the social order as such because Christianity itself is a social structure upon which the total

social structure impinges. As Patrick McLaughlin has said, "The Mass begins on the farm." Growth in the Christian life means growth in the Christian fellowship, and the Christian fellowship on earth cannot entirely be separated and distinguished from the human fellowship as a whole. Even as the Christian



FR. THOMAS: "*We cannot evade our Christian responsibility . . .*"

society strives to redeem man, it is itself affected by man's secular social order.

Thus, though the mission of the Church primarily is to convert people as individuals to Christ and His kingdom of love, she is inescapably concerned with organized society as such. There is the danger of trying to push Christian social reform faster than people's individual conversion to Christianity can keep up with it and make it work, but also there is the danger of failing immediately to translate available Christian zeal into concrete measures which will make society more Christian.

ENDORSEMENT OF EXPEDIENTS

Some believe the Church as such should operate directly on organized society or parts of it. In 1944 a Church journalist wrote, ". . . the Church's fight to destroy sin requires it to support the leaders of the United Nations in their demands for the unconditional surrender of Germany and Japan. The fact that the Allies are not wholly vir-

tuous should not divert us from the job immediately at hand."

Now, when we as American Christians prayed that God would "uphold the United Nations in their struggle to maintain liberty and righteousness throughout the world," we prayed rightly, and when we prayed, "Guide us unto thine own victory," we prayed rightly. But was the Church required to "support the leaders of the United Nations in their demands for unconditional surrender . . ."? In committing the Church to such a specific goal in human politics do we not improperly bend the Church's mission to our own half-converted wills and our own fallible wisdom?

In our natural and legitimate desire to see lesser evils frustrate greater ones, we ought to remember that God permits forces other than Christianity to contribute to the accomplishment of His will. Doubtless God permitted the Allied powers to become an expedient instrument of His judgment against the national sins of Germany and Japan. But that doesn't mean that the human motives and actions of that instrument can be endorsed by the Church, which God has revealed to be the instrument of His own initiative in the world.

It is not for the Church as such specifically to translate Christianity into the existing social organization. Whether or not we like it and whether or not God has willed it, such translation inevitably involves the temporary tolerance of the lesser of two evils, such as the atomic bomb (or war itself); it involves not eliminating but manipulating a social system that is largely pagan. We know that at least in the predictable future we shall have at best only a partly Christian social order. The Church herself eternally is committed to nothing less than a wholly Christian order. Past and present policies of the Vatican notwithstanding, it is not the business of the Church temporarily to condone iniquity by directly manipulating society's existing systems.

But here, where the Church herself cannot act, her members must. Christians, members of the Body of Christ, also are citizens of the kingdoms of this world. The existing social systems with which we must cope largely are our systems. Their evils result partly from our own lack of complete conversion to the will of God. Because that is true.

and because we are not the Church (whose Head is Christ) but only her human members on earth, we can and must strive to translate Christianity into the social order by manipulating and maneuvering existing systems.

To distinguish between the Church and Churchmen, between Christ and Christians, is of course not to say that, in striving to make organized society more Christian, Christian Churchmen should act only as individuals. That their efforts may be more effective they may and probably should form and work through such groups as the Church League for Industrial Democracy. The corporate action of a group of Churchmen is not the same thing as the corporate action of the Church.

CHRISTIAN SOCIAL ACTION

The Church, then, not only mediates the grace and power of the Incarnation to people, but also teaches them the implications of a Christian social order. Combining the Church's wisdom with human judgment and secular knowledge, and conscious that they themselves are part of the existing unconverted order, Churchmen in every generation must take steps in social action to make society more Christian.

The existence of many elective offices in a state or county, for instance, plays into the hands of conscienceless political machines. The voter doesn't have the time to investigate candidates for a dozen or more offices. Often he doesn't even know the names of the candidate for minor offices until he sees them on his ballot ten seconds before he votes. But if only several offices are elective, the voter can investigate the candidates, and later hold those elected responsible for the efficiency and honesty of minor officials they appoint. While they may be qualified to choose a governor, the voters of a state hardly are better qualified than the governor himself to choose members of the latter's cabinet. So it would seem that to keep elective offices down to a minimum would be a means to conserve Christian social values.

It must be remembered that Christian support for any measure in social action remains, in a sense, only a temporary compromise with a largely secular set-up. We should support measures only when they become Christian expedients, and cease to support them when they cease to be Christian expedients. For example, a system of freely competitive private enterprise developed the natural resources of this country and hence indirectly contributed to a Christian social order, since before natural resources properly can be shared in a Christian order they obviously must be developed. But free competition evolved into private monopoly, and some measure of government regulation became a Christian expedient. Today, government reg-

PROPORTIONATE GIVING

We dedicate our column here, once a year, wholly and unreservedly in an earnest effort to forward the Every Member Canvases going on in our churches this month, in order that the life and work of The Church may go on, please God, in a less niggardly way than in the past. Forget if you please, for this month, that we are in the Church Supply business, and just listen, out of long experience, to some of the things we have to say about the whole matter of GIVING.

Let's have parochial, diocesan and national budgets, of course. They are basic, and generally they are MINIMUM, for, from sad experience, hardly ever have those in charge seen them exceeded. But, at least, budgets serve for an essential target. You know for certain what you have to raise, MERELY TO KEEP YOUR DOORS OPEN. But who wants to run his business or his church on such a minimized basis as that?

There is one method of giving that The Episcopal Church has never learned, and that is the matter of giving to Our Lord on some fixed basis of a certain proportion of one's income, set aside regularly, which becomes at once Our Lord's property, and can only be used for His purposes.

Husbands, how much do you love your wives and children? To the uttermost, surely, and to the last cent. But they are just flesh-and-blood, of the earth, earthy. How much do you love God? To the uttermost? Will you think of setting aside for Him a share of what He has lent you, before you start living on ALL of it for your own selfish needs? You know and agree, of course, that all you have comes from God. Well, then, all loans have to be repaid, and the usual method is to pay interest and part of the principal at

the same time. How much do you owe God? All your life, your loved ones' lives, your livelihood, your health, your home, EVERYTHING. How can one set up any schedule of reducing that debt?

Well, The Church for ages has taught that if one gave a tithe of their earnings, one would at least have a Scriptural basis for their giving. A tithe is usually one tenth of one's income. Many of us began with one tenth, and after the first few hard struggles with our innate selfishness, soon found that we could really live on ninety per cent of our income, and that Our Lord's little money box in the cupboard soon had more in it for Him than it had ever sheltered before. After long and earnest prayer, YOU will know whether your tithe is to be a tenth, or a twentieth. Whichever or whatever it is, we know just this, that if honestly practiced, The Episcopal Church would be so flush with money that She would even be able to send her far-flung missionaries enough money for some decent clothes, could make her mission churches places of loveliness instead of barn-like shacks, could change the whole scheme of things so that even "2-1" might brighten up and smile a bit and look less depressing than it certainly does now, and so on, ad libitum.

And all of those are just externals. You'd never know the good that your money had done for SOULS until you reached the Heavenly Kingdom.

THERE'S the answer to The Episcopal Church's problem about money. You spend your money in proportion to your income for everything else but God and His Church. It's about time we all woke up and realized how shabbily we've been treating God, Our Father. Instead of giving HIM the first-fruits of what we earn. He has been getting the leavings. Shame upon us!

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ulation has become government monopoly, and to resist the latter monopoly has become a Christian expedient.

Existing society can be reorganized on a more Christian basis only as rapidly as, and only to the extent that, people's (including our own) personal commitment to Christianity will support and vitalize such reorganization. "It is the highest wisdom," J. D. MacBride has said, "not to enact a code abstractedly the best, but one which will best suit the circumstances and capabilities of a people."

Through shrewd organized pressure it sometimes is possible for a minority to secure enactment of a law with which the majority is not in sympathy. It is doubtful whether Christians should regard the use of such pressure as legitimate Christian strategy. Legislation outlawing racial discrimination certainly will not force racial tolerance upon an unconverted majority and it may even increase racial animosity. Would it not be better for Churchmen to devote the same amount of energy to persuading more people willingly to accept the Christian viewpoint, thus obtaining a legitimate majority capable of making such legislation really work? Race discrimination can be suppressed by legislation only when society is willing actually to recognize it as a crime (which means when the majority of people are willing to recognize it as a sin).

MORALITY OF SOCIAL ACTION

To judge the morality of social action is not as simple as to judge the morality of individual action. In social action one must act on behalf of other people, yet without being able to make moral decisions for them. In war, it is a soldier's business to destroy the enemy, yet the soldier is not permitted to decide whether his country shall prosecute a given war. Obviously when the soldier necessarily kills other human beings the guilt is not uniquely his own; he shares it with every citizen of his warring nation, if not indeed with every member of organized society, including members long dead.

But the individual certainly has a moral responsibility in social action. One has no right so to act as to coerce the unwilling into embracing "Christian" unselfishness or accepting "Christian" martyrdom. Suppose a labor spokesman, an earnest Christian, is given the responsibility of arguing his union's case in a dispute with management. As a spokesman his attitude cannot be that of Christian charity alone. He is fairly sure that management, motivated by corporate selfishness, will drive as hard a bargain as it can. As a spokesman for labor he must meet management's efforts with aggressive counter-strategy. He has no right submissively to accept a deal unfair to labor and thus to involve

his fellow union members in unwilling martyrdom.

Even though an individual statesman may be a devout Christian, in acting for his country he must be aware that national governments are incapable of "Christian" action; it is their natural function to be reasonably and safely selfish. In personal relations a Christian may (and ought to) return outright good for outright evil, thus heaping coals of fire upon the head of an enemy or a prospective enemy. There is a real possibility that such action on the Christian's part may convert the other party's heart to good. But even if there were a Christian American statesman who had the power immediately to commit our country to sharing all formulas of the atomic bomb with Russia, it does not follow that he should do so. There is no real possibility that such action would convert the Soviet Union's corporate heart to sweetness and light. Even ideally it is doubtful whether pure Christian charity ought to guide the behavior of nation-states. But it is certain that, in the foreseeable future, the USSR will not be motivated by Christian love (and it is just as certain that the USA will not be so motivated; it is bad enough, for the present, that the latter is making atomic bombs). The American statesman has no right to involve his fellow-countrymen in the possibility of "Christian" martyrdom.

The Christian obligation of the labor spokesman is to seek to have the dispute heard and arbitrated by the most impartial tribunal available. If he succeeds in bringing that about, then all that remains is for him vigorously to argue the union's case before that tribunal; it is not his duty particularly to worry about management's cause. The Christian American statesman, while striving to have our own country supply better evidence of its goodwill and sincerity than "Operation Crossroads," should seek the formation of a world system of control to which atomic weapons safely can be committed. In the divine revelation law precedes grace, and in the relation between nation-states our immediate need is for the ministry of law. Though personally motivated by supernatural love, Christians, in economic and political life, inevitably must act in the context of an unconverted society. In that context Christian charity, which of course means far more than either, must seek the immediate feasible goals of fairness and justice.

ACU CYCLE OF PRAYER

November

17. St. Andrew's, Princess Anne, Md.
18. Church of the Advent, Chicago
19. All Saints', Dorchester, Boston
20. Transfiguration, New York City
21. Trinity, Hamburg, N. Y.
22. St. Matthias', Los Angeles
23. Intercession, New York City

BOOKS

REV. H. B. VINNEDGE, Editor

Gregory Dix on Confirmation

THE THEOLOGY OF CONFIRMATION IN RELATION TO BAPTISM. By Dom Gregory Dix. London: Dacre Press, 1946. Two shillings.

The author of *The Shape of the Liturgy* here offers as good a piece of writing as can be asked, in the field of history of doctrine. The results of a vast amount of study have been compressed into a small book, direct and with no lack of clarity. Adequacy of scholarship is combined with charm of style; there is no erudite obscurity. It was originally a public lecture given at Oxford in January, 1946, on invitation of the Lady Margaret professor of divinity—a lecture secured because of certain controversies about Confirmation incident to discussion of the South India Scheme and to the Report of the Joint Committees on Major Issues before the Church set up by the Convocations of Canterbury and York. It has an equal though unintended relevancy to the proposed Presbyterian-Episcopal reunion proposals.

What, Dom Gregory asks, was Confirmation in the first five centuries of our era, and what has it become today? Is it, as once it was, required for a complete Baptism or is it something extra to Baptism? The inquiry is important, for if the former is true, Confirmation is part of the initiatory Sacrament and necessary to salvation; while if the latter is true, however venerable Confirmation may be, it is non-essential and dispensable.

For evidence of the status of Confirmation in the early days Dom Gregory goes to Scripture, but not to it alone. Also to be considered are the comments on the meaning of Confirmation in the Fathers, as explanation of that which did exist and was accepted, and even more important, the recorded liturgical practice of the young and expanding Church before Constantine's time. "We know now that the Apostolic *paradosis* of practice, like the Apostolic *paradosis* of doctrine, antedated the writing of the New Testament documents themselves by some two or three decades." The Scriptures are often misunderstood, sometimes incomprehensible, unless one knows the background of things done and things believed by those who wrote and originally read the New Testament. For the *paradosis* about Baptism and Confirmation Dom Gregory goes first, of course, to the *Apostolic Tradition* of Hippolytus, which shows what was the custom, and why, about the middle of the second century, and goes on through a number of the ante-Nicene fathers, collating what they reveal. There is, to

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be sure, nothing new in doing this; but the author does it briefly and well, with penetrating comment.

It is plain that originally Confirmation was that final sealing with the Holy Ghost which made Baptism something done not merely with water, but with water and the Spirit, as by the Lord's command. Confirmation was invariably administered at Baptism and only by the bishop; without it no Baptism was complete or adequate. This was the practice as long as it remained easy to have a bishop present at all baptisms. When this was no longer quite convenient, what happened? (Here, in the medieval and reformation field, Dom Gregory is as proficient as in the patristic period.)

In the East there arose the practice, still that of the Orthodox, of any priest confirming, with oil blessed by a bishop; in other words, Confirmation by a bishop ceased to be. This was prevented in the West by the Papacy, then a now liturgically conservative. The Roman Church did what was equally unprimitive; it divorced Confirmation from Baptism. Confirmation became not a necessary seal of the Spirit which completes Baptism, but a separate affair, good to have when procurable, but in no sense necessary to full participation in the life of grace. This conception of Confirmation, Dom Gregory insists, has neither warrant in the New Testament nor precedent in tradition. We Anglicans cannot fault Rome for this, however, because we have taken over *in toto* this neo-Christian and unprimitive Roman mistake. We too have degraded Confirmation from being a necessary seal of the Baptism of the Holy Ghost and have made it only such an *augmentum gratiae* as was unknown to antiquity.

The one place where Anglicans are more in accord than Rome with the mind of Christ and the practice of the Apostles, in regard to Confirmation, is in the rubrical insistence that Confirmation is a necessary prerequisite to Holy Communion. To take that position, which Rome has not taken since the 12th century, implies that Baptism is incomplete until the bishop adds the seal of the Holy Spirit; that for participation in Christ's fellowship there is required not only Baptism with water for cleansing but also Baptism with the Spirit for power. If that rubric is erased we might with good grace give up Confirmation altogether, or at best present it as a pious superfluity. As we recover the New Testament doctrine of the Church as the Body of Christ, and realize that initiation into it is a matter not only of status (water baptism) but of dynamic (spirit baptism)—which was what the Church devoutly held for centuries—we may perhaps recover a true sense of what Confirmation is all about. Such a posi-

tion will not be modern Roman nor modern Orthodox nor modern Protestant nor even modern Anglican, but just possibly it may and should become post-modern Ecumenical. At any rate it is New Testament. Till we again understand and restore Confirmation to its rightful status, we would do well to abandon our present indefensible position, which is that Confirmation is not necessary but that it ought to be insisted on.

This book is competent, thought-provoking, decently written.

BERNARD IDDINGS BELL.

Post-War Realism

BEYOND THIS DARKNESS. By Roger Lincoln Shinn. New York: Association Press, 1946. Pp. 86. \$1.

It would be well if more books like this one were written. Mr. Shinn, a veteran of World War II and a graduate of Union Theological Seminary, sets forth with great clarity the ethical and religious issues, which he says are really the same thing, which beset our times. It is, of course, only the faith of Christ Crucified which he believes can save us. By "save" he does not understand the mere preservation of life. This, he thinks, is not of paramount importance: "He that findeth his life shall lose it and he that loseth his life for my sake shall find it."

Many who read this book will be shocked at some of the statements made. "There are times when the Christian message only adds cruelty and sorrow"; and his assertion that if men found religion in the fox holes, *i.e.*, a desperate calling to God from instincts of self-preservation, most of them never found Him at all.

"[God] has not explained the world, or done away with evil. He has overcome them." "It is the entire Gospel that is the answer." This is the crux of Mr. Shinn's thesis. He, himself, has no pat answers to the problems we face today except the Christian Faith.

GEORGE MCCLAREY.

In Brief

Favorite Bible Verses (compiled and published by Henry H. Halley, Chicago, 1946. Pp. 144. 30 cts.) is one man's collection of favorite verses of Holy Scripture. We all have our own favorites, of course, some written on "the tablet of our heart," always available, many underlined or mechanically checked in one's own Bible. The present compilation derives from what was originally a type-written list for personal use, later prepared as a booklet for friends and others.

H.F.

ATLANTA

Clergy Request Law Requiring
Premarital Examinations

Meeting at the Cathedral of St. Philip, Atlanta, Ga., to hear Bishop Walker of Atlanta discuss the new marriage canon and unity with the Presbyterians, the clergy of the diocese passed a resolution asking for a law which would require premarital examinations. The resolution stated that "such a law would prevent some marriages because of physical unfitness, thus preventing tragedy . . . other marriages would simply be postponed until a reasonable degree of health had been restored."

State and city officials expressed support of the proposal, which has previously been defeated three times in the state legislature. Bishop Walker said the clergy had taken a stand on the matter in order to bring it to public attention, and that they might later attempt to have the law introduced by the Fulton County legislative delegation.

UPPER S. C.

Land Given to Diocese

Bishop Gravatt of Upper South Carolina has announced that Mr. St. Julian Cullum of Sandy Springs Farm, Aiken Co., S. C., has given a 100 acre tract of land in Aiken County to the diocese. The land includes a lake and many acres of woodland.

"The gift constitutes a realization of a need long felt," the Bishop said. "A diocesan center within easy reach of all the parishes and available throughout the year will furnish a place for youth conventions, and for meetings of the clergy, laymen, and women of the diocese." The tract is 45 miles from Columbia, S. C.

Plans are now in progress to erect buildings on the site, so that it may be used next spring.

EAU CLAIRE

Fr. Brant Elected Dean

The Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago, has accepted election as dean of Christ Church Cathedral, Eau Claire, Wis. He succeeds the Very Rev. Victor Hoag, who is now associate rector of Trinity Church, Tulsa, Okla. Fr. Brant will assume his new duties December 1st.

While in the Diocese of Chicago, Fr. Brant has been a member of the diocesan council, the department of Christian education, and the youth commission, and was the chaplain of the Church Mis-

sion of Help. While rector of the Church of the Advent he was successful in liquidating the \$40,000 debt the parish had incurred.

DELAWARE

Cornerstone Laid

Bishop McKinstry of Delaware laid the cornerstone of Calvary Church, Hillcrest, Del., on October 14th. The date was the 26th anniversary of the consecration of the late Bishop Cook of Delaware, to whom the church is a memorial. In his address the Bishop spoke of the eminent ability of Bishop Cook as an administrator and his contribution to the progress of the whole Church.

Bishop McKinstry was assisted by the Rev. John E. Large and the Rev. Charles W. Clash, chairman of the diocesan committee in charge of the project. The rector of the parish, the Rev. Francis D. Daley, read the list of the objects to be placed in the stone. It is hoped that the church may be completed in the spring.

NEW YORK

St. Paul's Chapel Celebrates
180th Year of Service

The 180th anniversary of the opening of St. Paul's Chapel, Trinity Parish, New York City, was celebrated on Sunday, November 3d. The rector of Trinity Church, the Rev. Dr. Frederic S. Fleming, was the special preacher. He called to the minds of the congregation



Stafford.

NEW DEAN OF EAU CLAIRE: The Rev. Gordon E. Brant will succeed Dean Hoag December 1st.



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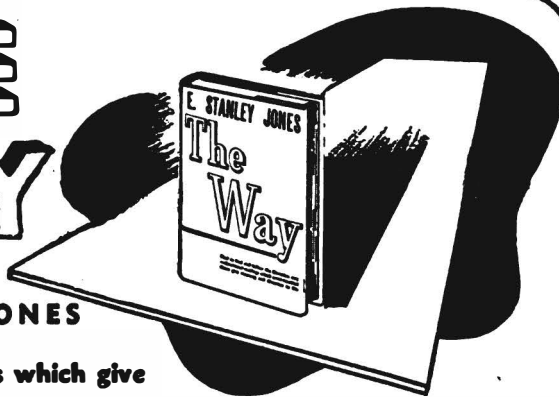
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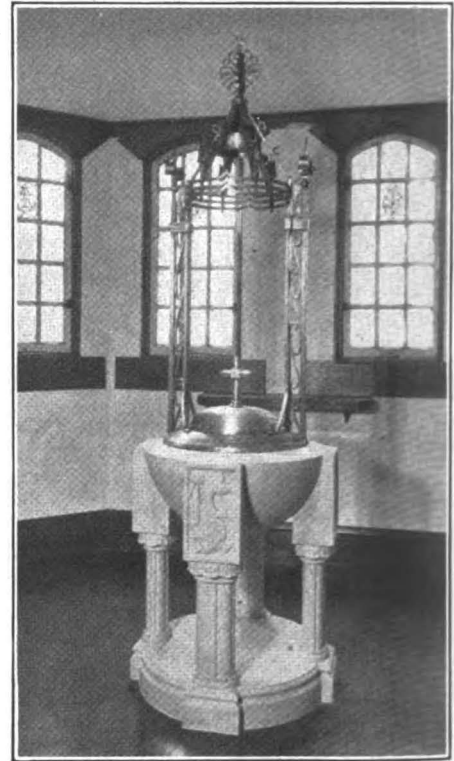
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the historic value of St. Paul's, particularly the fact that George Washington worshiped in the chapel in the pew which is now marked with his name. Valuable as such associations are, however, said Dr. Fleming, the unique value of a consecrated building, set apart for the worship of God and the administration of the sacraments, is the fact that mankind may find strength to walk with God.

CHICAGO

New Font at St. Matthew's

A new font and an east window at St. Matthew's Church, Evanston, Ill., were blessed by Bishop Conkling of Chicago on the Feast of St. Michael and All Angels, September 29th. The font was



THE FONT: A memorial dedicated recently at St. Matthew's.

given by members of his family in memory of James David Vail, Jr. The original design was made by Mr. Clarke Muir, a vestryman of St. Matthew's, and was executed by Rambusch and Co.

The window, which has as its theme Christ and the children, was given in memory of William Byford Taylor III by his grandfather. Since one of the distinctive characteristics of the parish is the large number of children and young people, it was felt that this exemplified the life of St. Matthew's.

Film Coöperative Formed

A diocesan film coöperative, "The Episcopal Coöperative of Chicago, Inc."

has been formed as a corporation-not-for-profit in the Diocese of Chicago.

The cooperative was organized and incorporated, at the request of the diocesan council, to formulate a visual aids program for the diocese and to secure film rentals at cost price for the parishes. By buying equipment, renting films, slides, and film strips through the cooperative, members will not only save money but will help build up a diocesan library of approved visual aids, the Rev. Benson B. Fisher, acting executive secretary of the department of Christian social relations, has pointed out. To date the cooperative has 21 members, several of them parishes outside the diocese.

Rummage Sale Nets \$15,022

The woman's guild and auxiliary of Christ Church, Winnetka, Ill., made an all-time record for their 21st annual rummage sale, October 10th. The total of \$15,022 received was the result of

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E. A. M.	5.00
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long and careful planning and many hundreds of hours of work by the 300 women of the parish.

Of the receipts of the 1945 sale (\$10,929), \$5,000 was given to the Bishop of Chicago to assist in the purchase of St. Constantine's Greek Orthodox Church, \$1,240 was given to the R&A Fund, and large contributions were made to the fund for the education of theological students, the support of the Church's missionary work, and the Red Cross.

EDUCATIONAL

SEMINARIES

Enrolment of 66 at SWTS

With an enrolment of 66 students, Seabury-Western Theological Seminary now has the largest student body in its history. Matriculation for the new students was at Evensong on October 10th in the Chapel of St. John the Divine. The Rev. Dr. Paul S. Kramer, secretary of the faculty, presented the students, and the Very Rev. Alden Drew Kelly, dean of the seminary, received them. Bishop Creighton of Michigan was the guest preacher.

The incoming students, many of whom are ex-servicemen, are from 16 dioceses: Chicago, Colorado, Dallas, South Florida, Idaho, Northern Indiana, Long Island, Maine, Michigan, Minnesota, Ohio, Puerto Rico, Quincy, Salina, Springfield, and Texas.

The Rev. E. Dargan Butt, former warden of the Du Bose Seminary, is the new instructor in pastoral theology. In addition to his teaching, Fr. Butt plans to work for the degree of S.T.M. in rural Church work.

Largest Enrolment at VTS

Virginia Theological Seminary, Alexandria, Va., now in its 124th year, has the largest enrolment in its history. There are 101 undergraduates and six graduate students. Seventy-one of the students are former service men and represent 35 states and four foreign countries.

A matriculation service was held on All Saints' Day. A quiet day followed, with meditations led by the Rev. Kenneth E. Heim, new assistant professor of Church history.

Other additions to the faculty include the Rev. Dr. Clifford L. Stanley as professor of systematic theology, and the Rev. Jesse M. Trotter as associate professor of apologetics.

Mr. Harrison Fiddesof has also been added to the administrative staff in the

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EDUCATIONAL

position of bursar and business manager. Before serving in the armed forces he was executive secretary of the Brotherhood of St. Andrew.

PDS in 84th Year

Because of the General Convention, the Philadelphia Divinity School did not begin its 84th session until September 26th. Many deputies were housed in the school buildings, and the House of Bishops held its Corporate Communion and the election of the Presiding Bishop in St. Andrew's Collegiate Chapel.

During the present term the dean, the Very Rev. Frank D. Gifford, is serving as Jay Cooke professor of homiletics and pastoral care, in addition to his other duties. One addition to the faculty is the Rev. Charles M. Coldren, Jr., instructor in dogmatic theology.

Because of the war the two upper classes are quite small, but there is a large junior class, most of whom are veterans. The total enrolment is 39 men.

SECONDARY SCHOOLS

Honors Convocation in Dallas

The first honors convocation of the new Cathedral School for Boys, Dallas, Texas, was held in St. Matthew's Cathedral on All Saints' Day. Bishop Mason of Dallas, headmaster of the school, presided, and Dr. Clark Kuebler, president of Ripon College, was the convocation speaker.

Newly elected class officers, members of the student council, and honor council members were presented to the Bishop by the Rev. Alfred L. Alley, chaplain. They were instituted by the Bishop, who gave the blessing and dismissed the procession.

The school opened this year with an enrolment of 110 boys in the combined upper and lower schools. Eighteen of the upper school boys are veterans preparing for college. Daily services and counsel with the chaplain are vital parts of the life of the school.

DEATHS

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

George William Locke, Priest

The Rev. George W. Locke, 85, a retired priest of the Diocese of Michigan and the rector emeritus of the Church of the Epiphany, Detroit, died September 30th in Detroit.

Mr. Locke received the degrees of A.B. from Boston University, A.M. from Trinity College, Toronto, and B.D. from Union Theological Seminary, New York City. He came to Detroit in 1903 as rector of St. Stephen's Church, and became rector of the Church of the Epiphany in 1907. He retired in 1929.

Funeral services were held in the Church of the Epiphany on October 2d by Bishop Creighton of Michigan, assisted by the Rev. Lawrence E. Midworth and the Rev. Henry E. Ridley.

John Donald McLauchlan, Priest

Funeral services for the Very Rev. Dr. John Donald McLauchlan, retired dean of St. Mark's Cathedral, Seattle, Wash., were held in the cathedral, October 26th. Dr. McLauchlan died after a long period of ill health.

Dr. McLauchlan was born in London Township, Ontario, November 5, 1881. He was graduated from the University of Toronto in 1904 and ordained as a deacon in 1906 and as a priest the next year by Bishop Anderson of Chicago. On April 21, 1908, he was married to Miss Adelaide Alice d'Evers.

Dr. McLauchlan served as curate and priest in charge of St. Peter's Church,

Chicago; rector of St. Paul's Church, Kankakee, Ill.; and rector of the Church of Our Saviour, Chicago. He came to Seattle as rector of St. Mark's Parish in 1920 and was installed as dean of St. Mark's Cathedral in 1930.

Dr. McLauchlan is survived by his wife, three sons, and one daughter.

Dr. McLauchlan's continuous service to his parish ranged over a period of 23 years, during which time the cathedral was erected. He retired in 1943 because of poor health.

Bishop Huston of Olympia had charge of the funeral service, assisted by the

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DEATHS

Rev. Chester A. Taylor, and the Rev. R. J. Arney. The clergy of the diocese vested and were in procession.

Mary Ann Barr Duncan

Mrs. James Duncan, mother of the Rev. James Murchison Duncan, rector of the Church of the Atonement, Chicago, died October 28th after a long illness. Mrs. Duncan was born in Glasgow, Scotland, April 12, 1867.

High Mass of Requiem and the Burial Office were held in St. Stephen's Church, Providence, R. I., on October 31st. Burial was in the North Burial Ground, Providence.

Mrs. Duncan is survived by three sons, three daughters, seven grandchildren, and one great-grandchild.

Irene Worth Moody

Mrs. John S. Moody, 86, widow of the Rev. John Sterling Moody, died October 29th at her home in Fayette-

ville, N. C. She was the daughter of Mr. and Mrs. Joseph Addison Worth of Fayetteville.

Funeral services were held on October 31st at St. John's Church, Fayetteville, by the rector, the Rev. J. F. Fernyhough. Burial was in the Cross Creek Cemetery.

Mrs. Moody is survived by a daughter and one grandson, Chaplain John Sterling Armfield.

Wilfred Everard Roach III

Wilfred Everard Roach III, infant son of the Rev. Wilfred E. Roach II and Mrs. Roach, died at the rectory in Radford, Va., October 10th. He was born June 8th last.

Funeral services were held in Grace Church, Radford, on October 12th by Bishop Phillips of Southwestern Virginia, assisted by the Rev. Frank V. D. Fortune. Interment was in Staunton, Virginia.

CHANGES

Appointments Accepted

The Rev. **Kenneth Harding Anthony**, formerly priest in charge of St. John's, Roanoke, Va., is now rector of St. John's, Waynesboro, Va., and may be addressed there.

The Rev. **Charles Hamilton Bascom**, priest in charge of St. Mary's, Dade City, and St. Peter's, Plant City, Fla., will become priest in charge of St. Gabriel's, Titusville, December 1st. Address: Box 126, Titusville, Fla.

The Rev. **Jay Ralph Deppen**, formerly vicar of Trinity, Jersey Shore, Pa., is now vicar of St. Andrew's, Lewisburg, and Christ Church, Milton. He will also serve as chaplain to Episcopal students at Bucknell University. Address: 127 S. Third St., Lewisburg, Pa.

The Rev. **H. William Foreman, Jr.**, rector of Emmanuel Church, Adams, and Zion Church, Pierrepont Manor, N. Y., will become rector of Christ Church, Sherburne, January 1st. Address: Classic St., Sherburne, N. Y.

The Rev. **Edward A. Groves**, formerly rector of St. James', Centerville, Calif., is now assistant at Trinity, San Jose, Calif., and may be addressed there.

The Rev. **Carl A. G. Heiligstedt**, formerly dean of the Cathedral of St. John, Quincy, Ill., is now priest in charge of St. Agnes-by-the-Lake, Algoma, and Christ Church, Sturgeon Bay, Wis. Address: 806 Fourth St., Algoma, Wis.

The Rev. **Gustav Karl Markgraf**, rector of Trinity, Oakland, Calif., will become rector of Holy Trinity, Richmond, December 1st. Address: 455 37th Street, Richmond, Calif.

The Rev. **Edward O. Miller**, formerly a curate at Christ Church, Cincinnati, Ohio, will become rector of St. George's, New York City, December 1st. Address: 45 Gramercy Park North, New York, N. Y.

The Rev. **Dudley J. Stroup**, formerly priest in charge of the Church of the Redeemer, Craggy, and St. Luke's, Chuns Cove, N. C., is now rector of the Church of the Epiphany, Rensselaer. Address: 1249 Third St., Rensselaer, N. Y.

The Rev. **Forrest E. Vauxhan**, rector of St. Luke's, Westville, N. J., will become rector of Holy Trinity, Ocean City, December 1st. Address: 615 Fifth St., Ocean City, N. J.

The Rev. **Henry H. F. Wiesbauer**, canon of St. Paul's Cathedral, Buffalo, N. Y., will become the director of pastoral counseling of the Institute of Pastoral Care at St. Paul's Cathedral, Boston, January 1st. Address: 136 Tremont St., Boston, Mass.

Military Service

Commissions and Promotions

Chaplain **Julian S. Ellenburg**, formerly rector of St. Mark's, Chester, and St. Peter's, Great Falls,

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PERSONAL

STOLLENWERCK—Information about a couple named Leslie and Marie Stollenwerck, believed to have left Puerto Rico recently for the United States, is available from the Rev. William S. Anthony, St. John's Cathedral, 180 Ponce De Leon Ave., Santurce 34, P. R.

POSITIONS OFFERED

LOCUM TENENS, for parish vicinity New York City. Live in rectory. Month of January approximately. Reply Box H-3160, The Living Church, Milwaukee 3, Wis.

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RELIGIOUS ORDER in Middle West desires correspondence with able-bodied, retired priest, who can serve without salary. Heated apartment provided. Reply Box M-3159, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

S. C., has reentered the Chaplains' Corps of the U. S. Army. He has been ordered to report to the special staff of the commanding general at First Army Headquarters, Governors Island, N. Y. He was given the Silver Star and was credited as being the first chaplain to land on the Normandy beachhead.

Separations

The Rev. Eldon W. Borell, formerly a chaplain in the Army, is now a graduate student at the General Theological Seminary. Address: 175 9th Ave., New York 11, N. Y.

The Rev. Stanley P. Gasek, formerly a chaplain in the Army, is now locum tenens at Grace Church, Utica, N. Y., and may be addressed there.

The Rev. Andrew D. Milstead, formerly a chaplain in the Navy, is now rector of the Church of the Nativity, Maysville, Ky., and may be addressed there.

Changes of Address

Chaplain (Major) William J. Chase, formerly addressed c/o HDQ Air Transport Command, Washington 25, D. C., should now be addressed c/o HDQ PACUSA, APO 925, c/o Postmaster, San Francisco, Calif.

Change of Address

The Rt. Rev. Thomas Jenkins, formerly addressed at 57-45 57th Dr., Maspeth, L. I., N. Y., should now be addressed at St. Ann's House, 131 Chilton St., Brooklyn, N. Y.

The Rt. Rev. Henry I. Louttit, formerly addressed at 3004 Vincent Rd., West Palm Beach, Fla., should now be addressed at 902 Glendonjo Dr., Orlando, Fla.

The Rev. W. J. Gratton, formerly addressed at 139 South Ave., Mariners Harbor, Staten Island, N. Y., should now be addressed at 252 E. 61st St., New York City.

The Rev. Carl Lemm-Maragg, formerly addressed at 786 Atlantic St., Stamford, should now be addressed at St. Luke's Vicarage, 8 Woodland Place, Stamford, Conn.

The Rev. E. W. Whichard, formerly addressed at 340 Avenida De Palmas, Tucson, should now be addressed at 1319 E. 6th, Tucson, Ariz.

Ordinations

Priests

California: The Rev. Frederick P. Williams was ordained to the priesthood by Bishop Block of California on October 19th at St. Mark's Church, Berkeley, Calif. He was presented by the Rev. Russell B. Staines and the Rev. John Krumm preached the ordination sermon. Mr. Williams will be curate of St. Mark's Church. Address: 2314 Bancroft Way, Berkeley, Calif.

Delaware: The Rev. George Homer Murphy was ordained to the priesthood by Bishop McKinstry of Delaware on October 26th at St. Andrew's Church, Wilmington, Del. He was presented by the Rev. John Ellis Large, who also preached the

ordination sermon. Mr. Murphy will be curate of St. Andrew's Church and may be addressed there.

Deacons

Milwaukee: John Carl Boggis and William Earl Weldon were ordained to the diaconate by Bishop Ivins of Milwaukee on October 28th at St. Mark's Church, Milwaukee. Mr. Boggis was presented by the Rev. K. A. Stimpson and Mr. Weldon was presented by the Rev. Kenneth D. Martin. The Very Rev. E. J. M. Nutter preached the ordination sermon. Both men will continue their studies at Nashotah House, Nashotah, Wis.

Marriages

The Rev. Joseph Mitauo Kitagawa and Miss Evelyn Mae Rose were married July 22d in St. Mark's Cathedral, Seattle, Wash., by Bishop Huston of Olympia. Fr. Kitagawa is now in charge of the work with the Japanese-Americans in the Diocese of Chicago.

Corrections

In the announcement of the ordination of the Rev. Lloyd W. W. Bell [L.C., November 3d], the presenter was incorrectly listed as the Rev. Harry M. Hyatt. The name should have been the Rev. George R. Hiatt.

The Rev. H. Henry Spoer, author of "Problems of the Passerby" [L.C., November 3d], was incorrectly listed as vicar of St. Paul's Chapel, Trinity Parish, New York City. Fr. Spoer is assistant at the chapel.



CHURCH SERVICES



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R. E. Merry; Rev. H. M. Wiesbauer, canons
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ST. ANDREW'S Rev. Gordon L. Graser
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Sun Low Mass 8, Sung Mass 10; Ch 5 9:30; Daily:
Low Mass 7, except Thurs 9:30; Confessions: Sat
7:30

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ATONEMENT Rev. James Murchison Duncan, r;
5749 Kenmore Avenue
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ST. BARTHOLOMEW'S Rev. John M. Young, Jr, r;
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

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Sun 8 HC; 9:30 Ch 5; 11 Morning Service & Ser;
4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Greig Taber
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. Roeliff H. Brooks, S.T.D., r
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Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily
except Sat. 12:10

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Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs &
HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-
sions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

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Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

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Rev. W. W. S. Hohenschild, 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.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orlick, 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 5, 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.