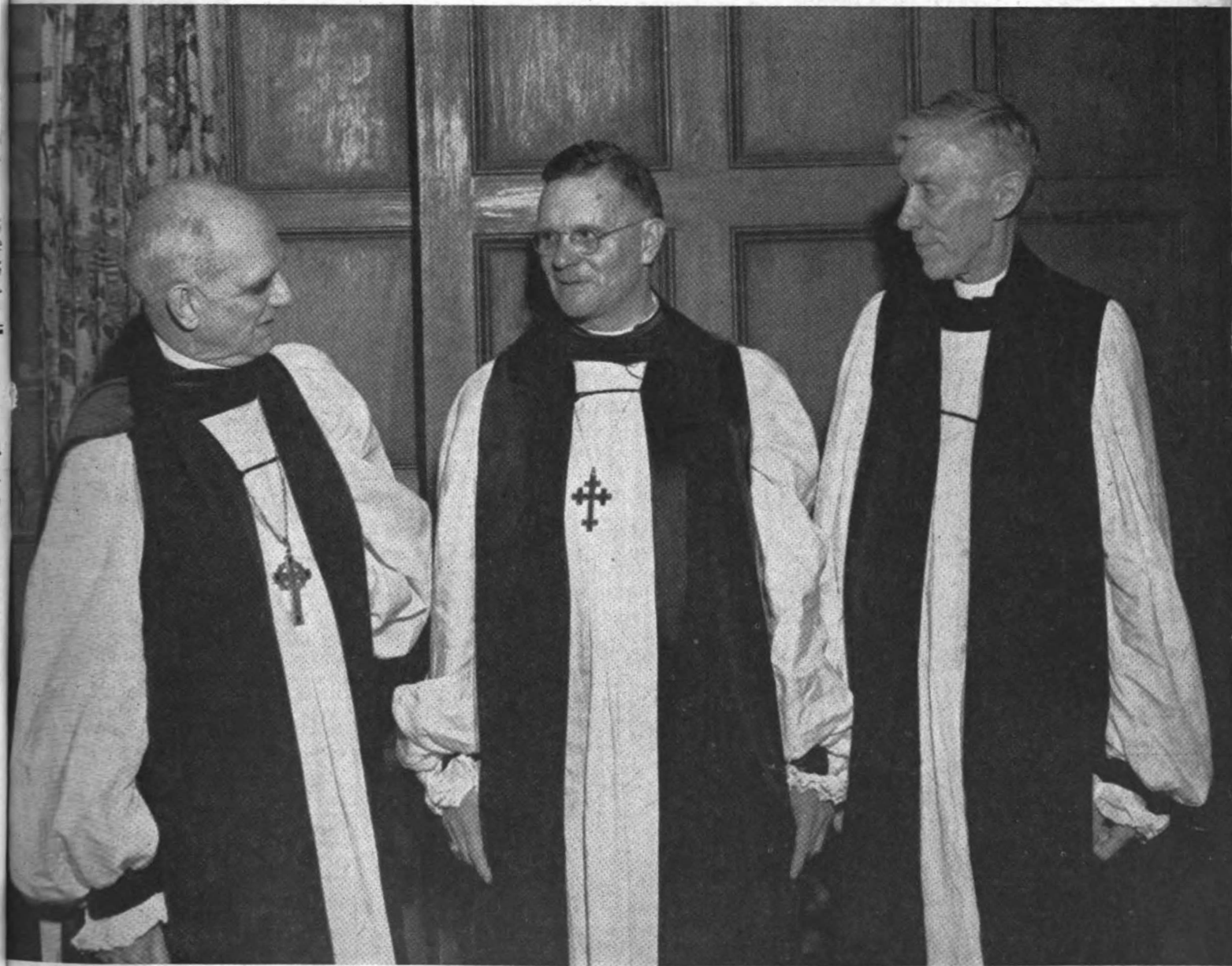


The Living Church

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



AT CONSECRATION OF BISHOP CLARK

The new Bishop of Utah is shown with Bishop Stevens of Los Angeles (left) and the Presiding Bishop (right) after the service in St. Paul's Cathedral, Los Angeles.

[See page 6]

**Biennial Meeting
of Federal Council**

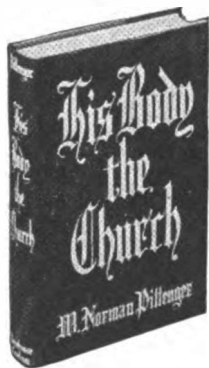
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"About Holy Baptism"

TO THE EDITOR: It is laudable to wish to provide laymen with a few of the facts "About Holy Baptism" [L. C., October 20th], but I find myself wondering where Fr. Heuss derives some of his theological "facts." I cannot see that his language on Original Sin has been borrowed from, or even strictly based on, Article IX; and it would seem only fair in such a case to refer the reader to the authority being followed. Whereas Article IX speaks of "the fault and corruption" of man's nature by the Fall, Fr. Heuss thinks that the Fall "drenched [man] with the capacity for evil doing." Does this imply that the capacity was not present before the Fall? Does it imply anything besides capacity after the Fall?

Again, Article IX speaks of man as "very far gone from original righteousness," but is this the same as Fr. Heuss' "thoroughly soaked in evil"? Is the deflection that of a lame or wounded man, or is it that of a drunken or sodden man? Fallen man is "inclined to evil," says Article IX; but Fr. Heuss thinks him so "twisted to evil" that men without Baptism have "evil selves."

I shall not presume to pronounce on Fr. Heuss' "facts" on the Fall, but I cannot altogether avoid the suspicion that they are (to borrow one of his own characteristic words) "tainted" with Calvinism. In any case, a somewhat more conventional terminology might be preferable in catechetical instruction. Let us not by talking down to the laity water down our Faith, or the nature of man either.

(Rev.) ROY W. BATTENHOUSE.

Cambridge, Mass.

Editor's Comment:

The expressions used by Fr. Heuss all come short of the Penitential Office for Ash Wednesday (Prayer Book, page 60): "Behold, I was shapen in wickedness and in sin hath my mother conceived me." Even after Baptism, the Church teaches us to confess that we are "miserable offenders" that "there is no health in us," and that "we have no power of ourselves to help ourselves." The use of very strong language to describe the state of unregenerate man is not by any means peculiar to Calvinism.

That Blank Wall

TO THE EDITOR: At a time when the general trend among Anglo-Catholics seems to be directed toward an irenic spirit, it is rather regrettable that Fr. Liebler's letter in THE LIVING CHURCH [November 10th] should come along and give rise to a new element of controversy. It is doubtful that Anglicans in general are any more desirous of swimming the Tiber River than they are of navigating the currents of Lake Geneva. Now that we have under God's providence been spared from coming under the shadow

of Calvin, why should we have to be frightened by that of the Vatican?

The editor is undoubtedly right in his assertion that most Churchpeople "would not agree with Fr. Liebler's implicit assumption that the differences between Rome and Anglicanism are minor." There are matters not only of tradition and of practice, but of faith itself, which divide us; and if we are both intellectually and spiritually honest, we must believe that we are right and Rome is wrong. There are some millions of Anglicans who are convinced that the XXXIX Articles were everlastingly right when they said: "The Church of Rome hath erred."

Fr. Liebler correctly says that once the "separated Church of England was corporately reunited." It was—in the reign of Mary I, at the cost of confession of heresy and schism and at the price of national penance. How many Anglicans are willing to do such a thing as that?

Fr. Liebler says that "if we really want unity, we have got to seek it on the basis acceptable to the Church we are approaching." That is quite correct; and everyone knows that the only basis acceptable to Rome is renunciation of our orders and discipline and submission to papal supremacy (not mere primacy).

Fr. Liebler tries to draw an analogy between the Uniat concordats and a possible concordat between Rome and Anglicanism. There is no similarity in the cases involved. Such Uniat concordats have been between Rome and a separated Eastern body. Rome has always recognized the orders and sacraments of the Eastern Churches; their position is regarded as schismatic, but their orders and sacraments are valid. But Rome has declared that our orders are null and void. Our sacraments are equally invalid. Certainly Rome would never have the temerity or the insincerity to enter into a concordat with mock bishops, priests, and deacons, who are implementing a travesty of a Church whose members have never received a valid sacrament.

God has given us the opportunity to have peace among ourselves for a time. Can we not use that opportunity to grow

The Living Church

Established 1878

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

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LETTERS

to love our Anglican brethren more warmly, to understand them more intelligently, and to bear with them (and be borne with) more wisely? Must we always be looking to see where we can leap—even before we understand our own rich and varied heritage, with all it has to offer to a needy world?

(Rev.) HEWITT B. VINNEDGE.
Nashotah, Wis.

St. Mark's, Philadelphia

TO THE EDITOR: In THE LIVING CHURCH of November 10th there is a letter which, by implication, suggests that St. Mark's Church, Philadelphia, is being led back to the Prayer Book by the present rector, Dr. Dunphy. It is only fair to the memory of a great parish priest, the Rev. Dr. Frank L. Vernon [rector, 1920-1944], and to myself [as one previously associated with the parish], that the misunderstanding should be corrected.

St. Mark's had never departed from the Prayer Book, and it was the only book on its altars or in its stalls. We were called "Prayer Book fundamentalists" because we refused to depart from its standards. Matins, the Eucharist, and Evensong were read daily without omissions or changes, and the Prayer Book order was always followed.

There has been some change in ceremonial lately, for in Dr. Vernon's and my time we used, with the addition of some traditional customs, the suggestions of Bishop Walter Frere which he had sent some years before at the request of Mrs. Horace Brock. We never followed what is known as the "Western Use." We were *Ecclesia Anglicana*, as the late Mr. Theodore Smith of the Guild of All Souls once called us.

(Rev.) FRANCIS F. E. BLAKE.
Unadilla, N. Y.

Bishop Moreland

TO THE EDITOR: The death of the Rt. Rev. William Hall Moreland, retired Bishop of Sacramento, brings back fond memories of the vigorous young man who had just been consecrated a bishop. It was during the summer of 1899 or 1900 that I first met him. Bishop Moreland was spending a few weeks in San Mateo, Calif., and, if I remember correctly, was in charge of the dear little "Ivy Church" of St. Matthew. I was a choir boy of ten at the time. Bishop Moreland made a great impression on us by his clear, convincing, and brilliant sermons, which in spite of their serious side allowed for generous touches of humor. When a preacher can hold the attention of all his choir boys, he is indeed letting his light shine.

The news accounts of the late Bishop's death are not enough about him. We would read more of his life and work and the grand part he had in spreading the Kingdom of Christ wherever he went, whether in his own diocese or throughout the Church. When *The Life and Work of Bishop Moreland* is published, the Episcopal Church will be the richer for its information.

W. LYNN McCracken.
Staten Island, N. Y.

December 15, 1946

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THIS WEEK

This department seems to be absent almost as often as it is present these days. The explanation is the chronic shortage of space, together with the large oversupply of important and interesting material awaiting publication.

The object of "This Week" is to tell you something about the men and women who write for The Living Church and serve on its staff. We go on the principle that when space is cramped it is better to leave out the personal mention and let their work speak for itself. But, this issue being an enlarged one, we are not going to allow ourselves to be squeezed out of our corner this week.

First item on the agenda has been awaiting report since October 30th—the birth of Nancy Louise Dodge, daughter of Edgar O. Dodge, our advertising manager, and Florence. The Dodges have forged ahead of the Days in the baby sweepstakes, the score being three to two.

Big feature this week is the report on the Federal Council of Churches, meeting in Seattle. Our Olympia correspondent, Mrs. Gladys Caneedy, has been doing a fine job of coverage on this important assignment, as the stories in the Federal Council section show. Probably you will also find a report from her in the Episcopate section on the election of a new Bishop, scheduled to take place on the day this is written.

Pastor Niemöller, the great symbol of Christian resistance to Nazism and a great Christian in his own right, supplied one of the high points of the meeting in his address on "The Faith That Sustains Me" which appears in slightly abridged form on page 17. There was some doubt that he would arrive from Germany in time to address the Council, but he did—in fact, he was able to pinch-hit at another session for two speakers who couldn't make it from New York.

Miss J. M. Hall, whose vestment firm in New York has been advertising in The Living Church for as many years as it is proper to mention in connection with ladies, asks us to let her customers know that her showroom will be closed during the first two weeks in January in order to permit the firm to take inventory and catch up with back orders. The "tremendous volume of business," Miss Hall says, makes this step necessary.

Paul B. Anderson, our associate editor, continues this week his lucid analysis of the jurisdictional problems of the Russian Church outside of Russia. Just after writing the article, he departed on another trip to Paris which will result in more first-hand information for readers of The Living Church in due course.

PETER DAY.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Easy When You Know How

AS A boy I acquired a book, *How to be a Magician*, which started out each section with the caption "Effect," and which went on to describe how a dove appeared to come from a locked box, or whatever. Then followed the delightful section headed "Modus Operandi," telling in detail just how to do the trick yourself.

One such deception I can still manage (provided the audience is polite and not too wary) is the trick of causing some one, apparently by his own volition, to name the top card in a deck. There lies the deck, untouched by the magician. The victim names the card, himself lifts it from the deck, and is astonished to find he is right.

MODUS OPERANDI

Magician (who in advance has taken a peek at the top card; let's say he knows it is the deuce of spades) asks victim to mention two of the four suits. If the reply is hearts and spades, he asks to choose between spades and hearts. (But if the reply is diamonds and clubs, the magician would say, "That leaves hearts and spades; which of these do you choose?")

Next, "Which do you select, deuce through eight, or the upper cards, nine through ace?" If the reply includes the deuce, the magician asks which half of the lower numbers; but if the upper cards are named, he says, "That leaves the lower cards," etc. Finally you get down to two cards. "Of the deuce and trey, name one." If you are lucky, he will say, "deuce," whereupon you ask him to turn the card. But if he says "three," again you have to say, "That leaves the deuce," and invite him to look. In working this trick one frequently gets a series of breaks whereby the victim, at each point, makes the decision toward the card, and you can go on. In any case, he will not be apt to notice how you have directed the selections.

Now, let's apply our lesson. You are having your monthly teachers' meeting. At the start, the rector says, "You will notice that I have a portion of the blackboard covered. I have written there something which we will look at later in the evening."

He then explains that we are to prac-

tice just how to launch a new activity. "You teachers," the rector requests, "will please pretend that you are fourth grade children. I will be the teacher, and I want you all to talk up exactly as you imagine this age pupil would react to my words. All set?"

DIRECTED DECISIONS

"When you are sick, do you like to have people send you presents?" The "pupils" recall several personal experiences of being sick. The talk is soon "running along a line" and there is a group mind created, focused on being sick, getting toys, the appropriate kind.

"Wouldn't you like to send something to a child who has been sick for a long while?" All agree, but nobody knows of any such invalid at the moment.

"Did you ever hear of the children's ward in a hospital?" (If you are lucky, as in the card trick, some one will have mentioned this before you do.) They discuss this.

A local hospital is soon named. Again with some luck, and some suggestion, some one proposes, "Couldn't we make something for the children there?" The teacher doesn't propose it, but plays around the idea until a voice from the class does. This is fundamental to the whole method: *Don't tell them; get them to say it.*

Finally, by the same direction of discussion, it is decided that scrapbooks would be good, that they should be on cloth pages so they would last longer, and that there shall be one book full of dogs, another of airplanes, and another of boats.

Here the rector ends his demonstration by requesting somebody to uncover the blackboard, where it is found that there had been written, "Make cloth scrapbooks for children in St. John's Hospital: dogs, boats, airplanes."

APPLICATION

The teachers get the point. Then the method of directing responses by suggestion is reviewed, and practiced. The meeting finally summarizes their discovery in these words on the board:

Know in advance what you wish them to attempt. Direct the discussion until they are eager to do something with a common mind and decisive action.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian education are urged to communicate with Dr. Hoag at 1116 S. College Ave., Tulsa 4, Okla. Please enclose stamped, addressed envelope if a personal reply is desired.

THIRD SUNDAY IN ADVENT

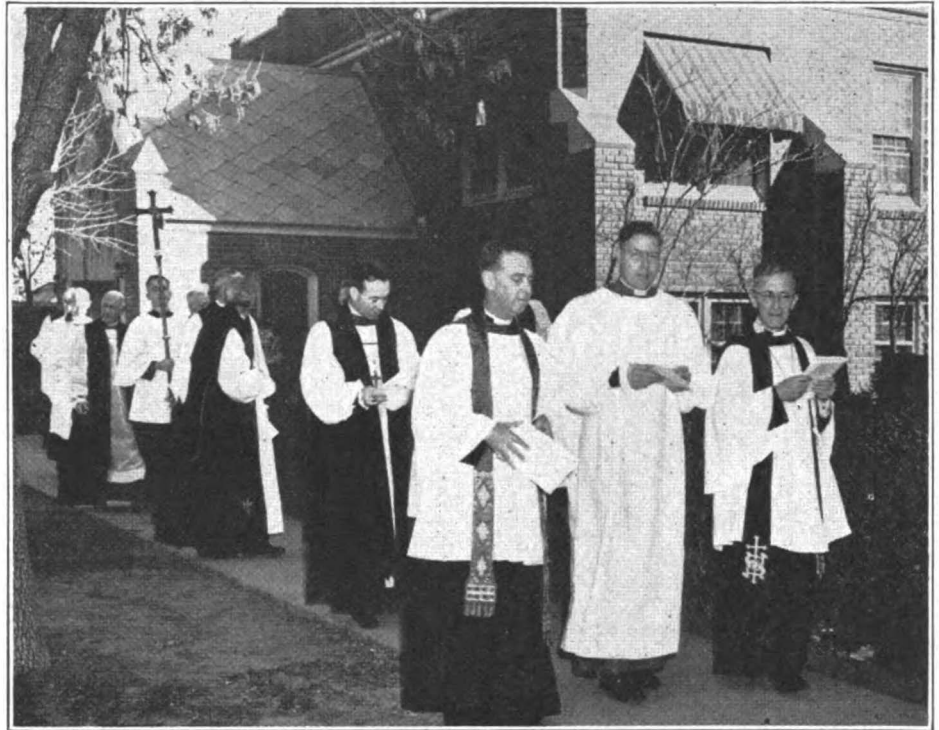
E P I S C O P A T E

PRESIDING BISHOP

Massachusetts Church Council Honors Bishop Sherrill

"Unless the Churches are united in purpose and spirit the world cannot possibly be redeemed," Bishop Sherrill of Massachusetts, presiding Bishop-elect, declared at a testimonial sponsored by the Massachusetts Council of Churches.

Calling for united action in common causes, but expressing doubt on the feasibility of an official merger of various denominations under one head, Bishop Sherrill said, "I don't think we have the time in this atomic age to work out organic unity. But in order to confront the great social forces of the day, we must bring the pressure of the united Churches to bear. I cannot see why we can't cooperate on the great common causes men know are essential to redeem our time and civilization. I feel sure that unless we are united in purpose and spirit the world cannot possibly be redeemed."
[RNS]



ON HIS WAY TO CONSECRATION: Fr. Quarterman with attending presbyters nears the church, followed by the bishops participating.

OLYMPIA

Fr. Bayne Elected Bishop

The Rev. Stephen F. Bayne, Jr., chaplain of Columbia University, New York City, was elected to be the third Bishop of the Diocese of Olympia by a special diocesan convention meeting December 9th in St Mark's Cathedral, Seattle, Wash.

Fr. Bayne returned to his duties as chaplain of the university in February after two years' service with the Navy as a chaplain. He is 38 years old.

NORTH TEXAS

Bishop Quarterman Consecrated In Amarillo December 3d

The Rev. George H. Quarterman, who was elected by General Convention meeting in Philadelphia in September, was consecrated as the third Missionary Bishop of North Texas in St. Andrew's Church, Amarillo, Texas, on December 3d. The Most Rev. Henry St. George Tucker, Presiding Bishop, was the consecrator, with Bishop Fenner of Kansas and Bishop Casady of Oklahoma as the

co-consecrators. The Bishop-elect was attended by the Rev. Canon James Green of the Cathedral of St. John the Divine, New York City, and the Rev. W. H. Gerhart, rector of the Church of the Heavenly Rest, Abilene, Texas. He was presented by Bishop Jones of West Texas and Bishop Hines, Coad-

jutor of Texas. Bishop Quin of Texas was the preacher.*

The Consecration was in the Church of which Bishop Quarterman was rector at the time of his election to the episcopate. He had become rector March 1st, moving to Amarillo from St. Philip's Church, Ardmore, Okla., the only other charge he had held during his ministry.†

After referring to the need of Chris-

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

Member of the Associated Church Press.

*Other bishops and priests taking active parts in the service included: Bishop Mason of Dallas, gospeller; Bishop Mitchell of Arkansas, epistoller; Bishop Stoney of New Mexico and Southwest Texas, litanist; the Rev. P. K. Kemp of San Angelo, Texas, chaplain to the Presiding Bishop; the Rev. W. R. Scott of Plainview, Texas, master of ceremonies. Testimonials were read by Bishop Spencer of West Missouri, the Rev. R. J. Snell of Midland, and Mr. Robert Tucker of Lubbock, Texas. The Rev. E. W. Henshaw of Pampa, Texas, was the deputy registrar. Bishop Seaman, retired Bishop of North Texas, was seated in the sanctuary.

†Born at Poughkeepsie, N. Y., August 12, 1906, Bishop Quarterman is a graduate of St. Stephen's College (now Bard College), Annondale-on-Hudson, N. Y., and of General Theological Seminary. He was ordained deacon by Bishop Manning of New York in May, 1931. In December of that year Bishop Casady of Oklahoma ordained him priest while he was in charge of St. Philip's Church.

tians to be witnesses in a world where three-fourths of the population is not Christian and in a country where 50% is not, Bishop Quin in his sermon continued:

North Texas has been a missionary district for 46 years; Eastern Oregon since 1907; Salina since 1903; Nevada since 1860. These four have the smallest membership of all the districts. The total increase in membership of these districts in the 1946 LIVING CHURCH ANNUAL was 258. The National Council appropriated to these four districts \$68,804 in 1946. Their total communicant membership is under 8,500.

It does not seem to me that we are getting our money's worth. It is not the money which chiefly concerns me, but life. A growing something has life in it. I am not any more critical of missionary bishops or of any bishop than I am of myself, but a missionary district should come to self-support within a given number of years, or it should not continue. Its territory should revert; and if a diocese claims the status of a diocese, it should be required to sustain its own work, or else revert to a missionary district in a given time. Your only alternative is to make them all dioceses and leave out any incentive or the urge to become independent, and drag along as we are at the present.

It is quite possible that a bishop, like a successful parish priest, may not "click" in a different situation, no matter how splendid or saintly he is, and there ought to be some power of removal or change, review or recall, with honest frankness and without hurt to or criticism of the personalities involved.

Bishop Quin then spoke on the subject of the proposed union of the Episcopal and Presbyterian Churches, voicing his disapproval of the proposals "because I did not like what these proposals did to the office and work of a bishop." He then said:

I know a bishop was given, in these proposals, only the permissive right to delegate the power to confirm to priests of his Church and to presbyters in the Presbyterian Church. . . . It was definitely headed in the direction of making the bishop "the chairman of the board," relegating the bishop to budgets, loans and notes, deeds and mortgages, adequate coverages—building a wall around him and keeping him from his people, and that is not the witness I promised to bear.

Taking Confirmation away from me was not the only objection I had to the unity proposals. I still believe what the Prayer Book says about the three orders of the ministry.

A luncheon was held for the bishops, clergy, and their wives after the service. Bishop Fenner of Kansas, who had been serving as Provisional Bishop of the district, presided and short talks were made by Bishop Quarterman and Bishop Tucker. Bishop Seaman, who retired as Bishop of North Texas be-

cause of permanent disability, was introduced. The newly consecrated Bishop was presented with a number of gifts.† A reception in the parish house of St. Andrew's Church was held in the afternoon.

UTAH

Consecration of Bishop Clark

The Rt. Rev. Stephen Cutter Clark, D.D., was consecrated Bishop of the Missionary District of Utah on December 6th in St. Paul's Cathedral, Los Angeles. He is the sixth bishop of the district. Before his elevation to the episcopate, Bishop Clark had been rector of St. Mark's Church, Pasadena, Calif., for 20 years.

The Presiding Bishop was the consecrator, with Bishops Stevens of Los Angeles and Moulton, retired of Utah, as co-consecrators. Bishop Parsons, retired of California, was the preacher, taking his text from St. Paul's Epistle to the Colossians: 3:16: *Let the Word of Christ dwell in you richly, in all wisdom.*

Others taking part in the service were Bishops Gooden, Suffragan of Los Angeles, and Lewis of Nevada, presenting bishops; Bishop Rhea of Idaho, litanist; the Very Rev. F. Eric Bloy and the Ven. William F. Buckley, attending presbyters; the Rev. Canon C. Rankin Barnes, deputy registrar; Bishop Walters of San Joaquin, epistoler; Bishop Kinsolving of Arizona, gospeler; Bishop Block of California, certificate of election by the House of Bishops; Bishop Reifsnider, canonical testimonial of the House of Bishops; the Rev. H. Vernon Harris, the Rev. J. Herbert Smith, and the Rev. Peter H. Paulson, masters of ceremonies; and the Rev. George W. Barrett, Mr. C. P. Overfield, the Rev. J. Burton Salter, the Rev. Mortimer Chester, the Very Rev. R. Dunham Taylor, and Bishop Mitchell, retired of Arizona.

As Bishop of Utah, Dr. Clark will have jurisdiction over 4000 baptized persons, 2500 communicants, three parishes, and 21 missions. He will also be the president of the board of directors of St. Mark's Hospital, Salt Lake City, and Rowland Hall School for Girls, Salt Lake City.

Bishop Clark was born in Pasadena, Calif., August 6, 1892, the son of Stephen Cutter Clark and Grace (Miller). His undergraduate work was taken at Occidental College and the Univer-

†Gifts included: the pectoral cross from the Altar Guild of St. Andrew's Church; the Bishop's ring from Mr. and Mrs. Lee Bivins; the Bible from the Bishop's parents, Mr. and Mrs. Fred G. Quarterman; the Bishop's *Book of Services*, Bishop Fenner; books for the Bishop's library, Bishop Casady; Prayer Book, Bishop Seaman; vestment case, the clergy of the district; luggage, the Annie Lockett Guild of the parish; briefcase, the YPSL of the parish; a Communion service, Miss Minnie Stellman.

sity of California, from which he received the degree of A.B. in 1914. He was graduated from the Episcopal Theological School, Cambridge, Mass., with the degree of B.D. in 1917. He was ordained to the diaconate by Bishop Lawrence of Massachusetts in 1917 and to the priesthood in 1918 by Bishop Hunting of Nevada. In addition to his rectorate at St. Mark's, Bishop Clark has been priest in charge of St. Luke's Mission, Park City, Utah, and rector of St. Paul's Church, Pomona, Calif.

Bishop Clark was married to Miss Helen Marcia Moodey in 1917, and they have four children: Stephen Cutter Clark III, John Moodey Clark, Mrs. Robert E. Patterson, and Mrs. Robert H. Tarr. He has been chairman of the board of Christian education of Los Angeles, a member of the standing committee of the Diocese of Los Angeles, assistant secretary of the House of Deputies of the 1940 General Convention, and editor of the *Los Angeles Churchman*.

NEW YORK

Election Set for January 28th

The standing committee of the Diocese of New York, at its regular monthly meeting on December 5th, voted unanimously to request Bishop Manning to call a special convention at the earliest possible time to elect his successor. The date for the election has now been set for Tuesday, January 28th.

The Diocese of New York elects its lay delegates only for the annual diocesan convention, and it will be necessary to have elections for this special convention. Because two weeks' notice must be given and elections held, it is thought that the convention cannot be held before the end of next month.

COLORADO

Request for Coadjutor Received

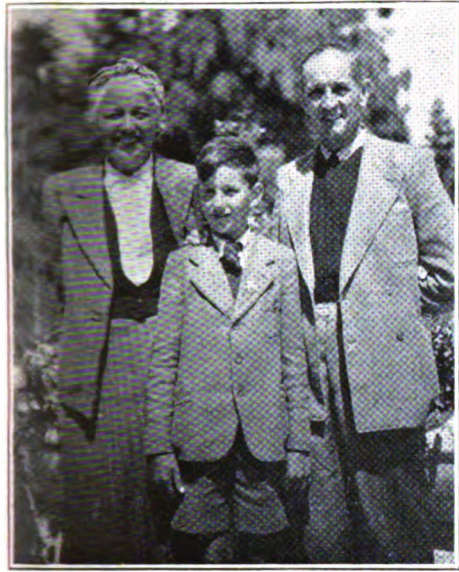
At a special convention of the Diocese of Colorado Bishop Ingley presented his request for the election of a coadjutor and announced that he planned to retire in two years. The convention, which was held at St. John's Cathedral, Denver, December 3d, acceded without a dissenting vote to the Bishop's request for assistance, subject to canonical consents from the bishops and standing committees of the Church. The election of the coadjutor is tentatively planned for May 18, 1947.

Bishop Ingley presented his request on the basis of the extent of diocesan work and the wisdom of offering his successor an opportunity to become familiar with the diocese before the full responsibility falls on him as diocesan.

NIEMOELLER

Thousands Throng to Hear German Leader's Address

In spite of a miserable rainy night, people were turned away from the First Presbyterian Church in Seattle on the event of Pastor Martin Niemoeller's first address since his arrival in the United States, when he spoke on the



THE NIEMOELLERS: The famous pastor with his wife and son.

evening of December 4th to the Biennial Meeting of the Federal Council of Churches. Some 3,900 others more fortunate (they arrived long before the meeting was scheduled to begin) were inspired by the impressive service, by the sight of this Christian man of whom the whole world has heard.*

When Pastor Niemoeller was introduced, the whole throng stood to do him homage, and he appeared deeply moved as he began his address. [See page 17 for the abridged text of his speech.] After referring to the help he and fellow prisoners of the Nazis had derived from the knowledge that they were being remembered with prayers, he said, "My being here emphasizes the ecumenical vitality of the universal Church in our times."

*Mrs. Canedy, correspondent for THE LIVING Church, tells of her own experience at the meeting: "I was one of those people who got there early to find myself relegated to a room in the basement along with 899 other people. The public address system was excellent, and the service was quite impressive even there. We stood for the hymns, singing 'Faith of Our Fathers' with zeal and humming the great hymn of the Reformation, Martin Luther's 'A Mighty Fortress.' Dr. Niemoeller was kind enough to come down and say a few words to us, as did Miss Schekking [another speaker on the evening's program], who remarked that she didn't know when she was speaking upstairs that there was an 'underground movement' below her! In another room above the main auditorium were 200 more people."

He then reviewed the war which raged throughout the whole period of the Nazi regime between the totalitarian state and the Church, with its trials for Christians and the need of joining together among the Churches to oppose the pagan philosophy and conduct of the Nazis. He told how after the end of the war the old territorial Church systems were revived, but said there has been partial success, at least, in preserving ecumenical fellowship across denominational lines.

With the end of the war, too, there came a change in the content of preaching in the German churches. He told of how before the message had been the absolute sovereignty of Christ; with the end of Hitler, the emphasis changed to the need of Christ and repentance.

OPENING SESSION

Service of United Witness And Intercession Held

By GLADYS N. CANEDY

The Federal Council of Churches of Christ in America began its three-day Biennial Meeting on December 4th with an inspiring service of "united witness and intercession" in the Olympic Hotel, Seattle, Wash. In its first such meeting on the Pacific Coast, the Council was attended by more than 1,500 delegates from all parts of the United States and also included representatives from Europe and Asia. Bishop G. Bromley Oxnam, president of the Council and a bishop of the Methodist Church, presided.

Dr. Edwin T. Dahlberg, president of the Northern Baptist Convention and pastor of the First Baptist Church, Syracuse, N. Y., led the opening service and spoke on the theme, "The Christian Faith in a Chaotic World." In his address he said:

We dare not undertake the least part of our cosmic mission without the mind and spirit of Christ. Man is self-defeating on a colossal scale if he attempts to possess the universe without the redemptive love of Christ for all the children of God. . . . By military power we have inherited the earth all the way from the Rhine to the boundaries of Korea. But we do not know now what to do with it, even within the borders of our own land, where men struggle in vain for the control of capital and labor. Without Christ, as He Himself said, we can do nothing. An educated, scientific humanity without the Gospel is doomed. What the world most needs is more Christians—better Christians—who have goodwill toward each other because they know God has first loved them, and they also love God.

In his report on "The Churches in America During the Biennium 1945-

1946," Dr. F. Ernest Johnson, secretary of the Department of Research and Education of the Federal Council pointed out "that with all the shortcomings of Protestantism, to which attention is currently called—the very awareness of which is an element of strength—it has a spiritual and institutional vitality that make it worthy of our loyalty." In the statistical picture he reported that since the federal census of religious bodies taken in 1926 and in 1943-44, Church membership continues to increase as does Church giving; in the inner life of the Church there has been a revival of interest in corporate worship, enrichment of Church architecture, an increase in family devotions, more interest in personal counseling; and that the released-time religious education movement is going forward at a remarkable rate. Missionary service in foreign lands has begun with vigor; the relations between the American Churches and the non-Roman Churches throughout the world grows stronger through the World Council of Churches, and interfaith relations are being strengthened.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, addressed the meeting on the theme "The Federal Council—Today and Tomorrow." He said:

Today we find ourselves in what may be the most fateful hour of history. Our crisis, however, does not really center in the problem of the atom. It centers in the problem of man. The power released by atomic energy could be used to make our life an earthly paradise: it may also be used to make an end of civilization. Everything depends on the purposes for which man uses it. And the truth which has been disclosed as in a lightning-flash, attesting the revelation in the Holy Scriptures, is that man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands. No matter what forms of control over atomic energy we may establish, we shall be at the mercy of those who exercise the control. Even the most perfect political machinery is no final safeguard if it is administered by men who are self-seeking, lustful of power over others, and cherishing a false pride in their own achievement. We now begin to see that if we are to spend billions in an Oak Ridge plant to achieve undreamed of power, we must devote equal energy to developing the kind of men and women in whose hands that power will mean life, not death, a blessing rather than a curse.

Dr. Cavert then proceeded to define the purposes of the Council, as follows:

- (1.) It is not so much an effort to create unity among Christians as an opportunity to manifest to the world a unity that already exists.
- (2.) It is not an association of diverse

and heterogeneous faiths but a fellowship of Churches which all confess Jesus Christ as "Divine Lord and Saviour."

(3.) It also represents a common Protestant* front in support of the priceless heritage that all of the member Churches have in the Reformation.

(4.) The Federal Council is an instrument of Church coöperation, not of union.

(5.) It is an instrument for bearing a combined witness to the principles, derived from our Christian faith, which must be applied to the social, political, and international life of the world.

(6.) It provides a channel for relating the American Churches to the worldwide Church as an ecumenical community.

Dr. Cavert noted in conclusion that the next meeting of the Council might be its last, since the Federal Council, it is planned, will be absorbed by the proposed National Council of Churches of Christ in the United States, which, he said, may become a reality within three or four years. He continued:

The time may not be far distant when the principle of coöperation among the agencies† will have gone so far that their union in one Council will seem a normal and natural development. If so, the Federal Council will rejoice that it may lose its separate life to find it in a larger whole.

At the afternoon session of the first day the Rev. Eugene C. Blake, minister of the First Presbyterian Church, Pasa-

The delegates to the Biennial Meeting of the Federal Council were very happy in their meeting place, Seattle's beautiful Olympic Hotel. One morning they arrived to find great piles of beautiful, tasty Washington apples, with containers handy for the cores! Even some of the most dignified clergy were standing around the carpeted halls munching on the juicy fruit.

dena, Calif., presented a very real challenge to the delegates when, speaking on "Evangelization in America," he declared, "America will be won to Jesus Christ only in the degree in which the Churches of Jesus Christ, their ministers, their leaders, their people repent and are

*Although the majority of the member Churches are Protestant, the Council also includes, besides the Episcopal Church, the Russian Orthodox Greek Catholic Church of North America, the Syrian Antiochian Orthodox Church of North America, and the Ukrainian Orthodox Church United Brethren in Christ.

†The proposed National Council of Churches is to be a federation of eight interdenominational agencies: the Federal Council, the Council of Church Boards of Education, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of U. S. and Canada, United Council of Church Women, and United Stewardship Council.

themselves saved by the grace of God." He gave as three basic points of how to evangelize America the following: We must recapture our sense of *duty to God*; salvation by Jesus Christ; recapture of the practice of love to all men "which was at the heart of Jesus' teaching and at the heart of the Church's life when the Church was more effectively evangelistic (in the first century) than it has been at any time since."

OFFICERS

Charles Taft Elected President As First Layman So to Serve

Charles P. Taft, Cincinnati lawyer and prominent civic leader, on December 5th was elected the 14th president of the Federal Council of Churches—the first layman, and the second member



NEW PRESIDENT: Charles P. Taft to serve in 1947-48.

of the Episcopal Church, to hold the office. He succeeds Bishop G. Bromley Oxnam of the Methodist Church who has served as president for the last two years, and who himself succeeded Presiding Bishop Tucker.

The 400 assembled delegates representing 25 non-Roman Churches also elected Bishop John S. Stamm of the Evangelical United Brethren Church, Harrisburg, Pa., as vice-president succeeding Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga.

Mr. Taft held two important government positions during the war; first, as director of the United States Community War Services in the Federal Security Agency, and secondly, as director of the Office of Wartime Economic Affairs in the Department of State.

He has been conspicuously identified with the community chest movement, having served as chairman of the National Committee for Community Mobiliza-

tion for Human Needs in 1937-39. His interest in the field of social work is indicated by the fact that he is at present chairman of the National Social Welfare Assembly.

Mr. Taft is a member of the National Council of the Episcopal Church, and is chairman of the Friends of the World Council which worked throughout the war toward the establishment of the World Council of Churches. He is a communicant of Christ Church, Cincinnati.

OTHER ELECTIONS

Mr. Taft was born in Cincinnati, Ohio, in 1897, son of the 27th President of the United States.

Bishop Stamm, the new vice-president of the Federal Council, was an outstanding leader in the recent merger of two denominations, The Evangelical Church and the Church of the United Brethren in Christ, which was accomplished in November of this year.

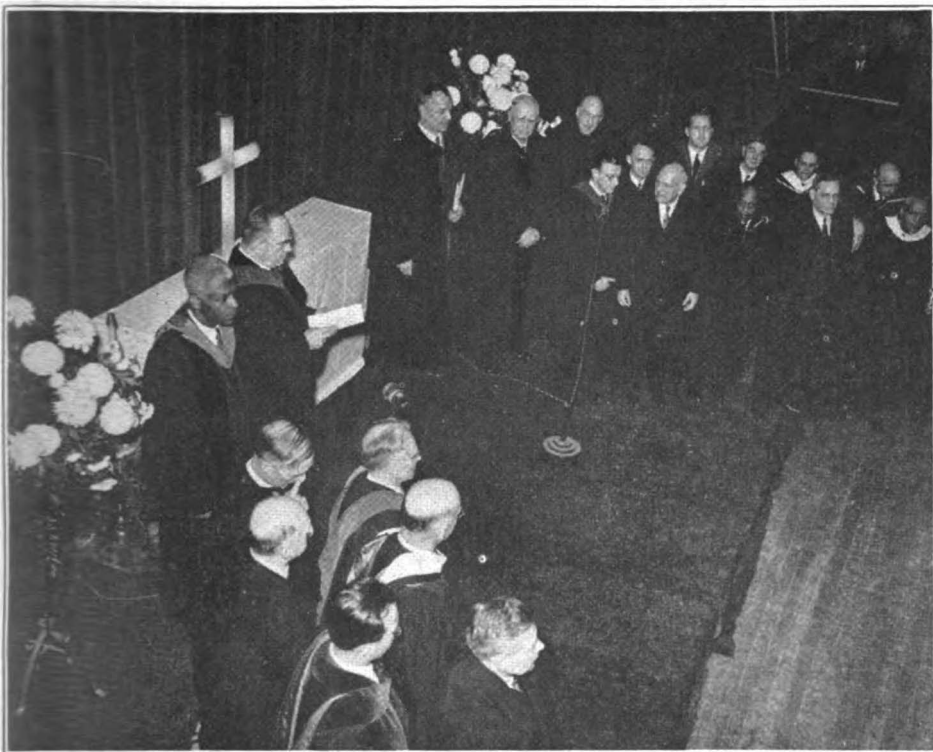
The Council reelected its treasurer and recording secretary for another 2-year period. The treasurer is Harper Sibley, Rochester, N. Y., former president of the United States Chamber of Commerce, chairman of the International Committee of the YMCA, and first president of the National USO. The recording secretary is the Rev. Glenn Roberts, general secretary of the Connecticut Council of Churches, Hartford, and a member of the Society of Friends.

Bishop Oxnam Addresses Council As Retiring President

"The Church Must Lead" was the subject of Methodist Bishop G. Bromley Oxnam's presidential address to the Federal Council of Churches of Christ in America. Urging the Church to make use of radio, press, magazines, and pictures in order to assert and assume the moral leadership of the world, he said, "Modern man is subjected to and conditioned by mass education made possible by modern media of communication. The Church must make use of the means of mass impact to create upon the people of the nation a mood congenial to the Gospel message and to reinforce the fundamental work done in the local parish by minister and teacher."

Bishop Oxnam touched upon the coal situation by saying in part:

A generation ago Church leaders pointed out that conditions in the coal industry were dangerous. The miners could get but two days' work a week, and once struck for the privilege of working five days a week. They were an exploited lot of men laboring in a hazardous occupation. Attempts at organization were ruthlessly suppressed. At the very moment when the full coöperation of the worker was necessary for the production of coal, the industry experienced civil war. At last the men were



INAUGURATION OF OFFICERS: *Flanking the improvised altar. (left to right) Dr. Benjamin E. Mays, Bishop G. Bromley Oxnam, Charles P. Taft, and Bishop John S. Stamm.*

organized. They too thought in terms of battle. They had had to fight their way and continued fighting. Greater power came to them, and at last using the same method of power for selfish ends, they paralyze the economic life of the nation.

Had management seen fit to follow the advice of Churchmen, had it recognized that mining coal is a process involving research, engineering genius, administrative skills, and just as truly the intelligent and skilful labor of the miners; had it thought in terms of the life of the miner and also of the common good, and instead of organizing to fight the worker had sat down with him to work out the problems together, by this time the proper spirit would have been created, the problems long since solved, and goodwill would have taken the place of hate and battle.

Mrs. Niemoeller addressed the same meeting and told of the great help the laymen had been to her through all the years her husband was imprisoned. She said that during this time, "I learned from him that God is indeed a reality."

Installation of Officers

Before a group of more than 5,000 people gathered in Seattle's Civic Auditorium for a banquet, tickets for which had been sold out days in advance, Mr. Charles P. Taft and Bishop John S. Stamm were installed as president and vice-president respectively of the Federal Council of Churches of Christ in America.

The lights in the great auditorium

were dimmed and, as offstage music was heard playing "The Church's One Foundation," the curtains were slowly drawn to reveal a simple white altar with a radiantly lighted cross, while grouped on either side garbed in their academic robes and vestments were officers of the Federal Council. Bishop Oxnam then installed the two new officers.

REPORTS

Towards Peace in the Far East

One of the most important pieces of business, on world affairs, at the Biennial Meeting was the adoption of a very well written paper on "Towards Peace in the Far East," the purpose of the paper "to set forth the need to examine world order problems in Eastern Asia in the light of certain principles for which our Churches have stood."

The elimination of Japan as a power and the Allied occupation throw into sharp relief "the friction between the United States and the Soviet Union. The consequence of this friction, in turn, may yet give opportunity for unconverted militarists in Japan to bid for a return to power. Furthermore, there is always a question as to the permanency of institutional reforms imposed by external pressure rather than internal initiative."

The threat of an extended civil war in China "is ominous for China and for the world. . . . Korea has been liberated from the overlordship of Japan, and has

been promised national independence in due course. Yet the division of that land into two zones of occupation has led to frictions and mutual suspicions."

The committee drawing up this report set forth the following "Guiding Principles":

- (1.) The Far Eastern settlement must reflect due regard for the moral and material welfare of the peoples directly concerned.
- (2.) The Far Eastern settlement must safeguard the fundamental rights of the human person.
- (3.) [It] must contribute to and be an integral part of a world settlement.
- (4.) [It] must provide for that mutuality of interest and creative effort which can increase international understanding and fellowship.
- (5.) [It] must encourage the more privileged nations to share their scientific and technical resources with those less privileged.

The paper concluded by stating:

We recognize the practical difficulties confronting statesmen in the application of these relevant principles to the complex issues of Far Eastern affairs. Our present concern is for careful and persistent examination of policy in the light of these principles. Fortunately, the Churches are not limited to indirect action in the political sphere. There are highly significant forms of direct action open to Christians as individuals and as Churches. Through missionary aid to the younger Churches, our Christian people can help to elevate the spiritual, moral, and material welfare of millions in Asia. Through Christian education and witness our Christian people here and overseas can help to undergird fundamental human rights. Through support for the World Council of Churches and the International Missionary Council, our Christian people can help to build that sense of fellowship and world community on which world order must be based. Through sacrificial contributions to relief and reconstruction, our Christian people can share their relative abundance with others in need. In these and other ways, the Churches of Christ can work now towards just and durable peace in the Far East.

Bishop Sterrett Gives Report On the Alcohol Problem

Bishop Sterrett of Bethlehem brought before the meeting the committee's report on the alcoholic problem. It pointed out that "it seems apparent that any program attempting to eliminate the production and use of alcoholic beverages by legislation on a national scale would be unsuccessful unless supported by an overwhelming majority of the people" and listed the operating principles for social control, including the following:

Revision of the alcoholic beverage tax structure. This should be in the direction of encouraging the dilution of proof

spirits and fortified wines, through a tax program providing adequate incentive to the distributors for such reduction.

Enforcement of laws regarding issuance of liquor licenses and regulation of hours of sale.

Prevention of sales to minors.

MEMBERSHIP

Applications by Universalists An Others Declined After Debate

Application of the Universalist Church of America for membership in the Federal Council was rejected by that body meeting in Seattle. A rather heated debate started after a motion was made for further study of the denomination with its leaders and was on the question as to how far the Universalist creed goes in line with the traditional Christian belief in the divinity of Christ. The Council followed its rejection with a unanimous move that a committee of seven persons from the Council confer with the Universalist heads, "and offer it the council's affectionate Christian greetings," and report to the Council in two years.

Applications for membership received from the Liberal Catholic Church, the North American Old Roman Catholic Church, The Church of the New Jerusalem, and the Church of the East and the Assyrians were also rejected. These applications were rejected because the Churches concerned did not meet one or more of the requirements set up by vote of the Federal Council.

The Evangelical Unity of the Czech-Moravian Brethren in North America was received into membership.

In order to qualify for membership in the Federal Council of Churches of Christ in America that body has set up certain standards:—"A Church which, acknowledging Jesus Christ as 'Divine Lord and Saviour' seeks admission to the Council should normally be expected to (1) have had a sufficiently long history to have become well recognized as a Church by its sister Churches and to have demonstrated its permanence and stability; (2) have more than 5,000 communicant members; (3) have general agencies for the furtherance of its missionary and educational work and for the training of its ministry."

RESOLUTIONS

Urge Christmas Amnesty for CO's

A resolution which was adopted on conscientious objectors read:

The Federal Council of Churches of Christ in America respectfully petition the President of the United States to issue a Christmas amnesty to those conscientious

objectors who remain in federal prisons and that this amnesty include the restoration of civil rights to all conscientious objectors thus far released from imprisonment.

Resolution on Internationalism

Another of the important features of the second day's business was the sending of a telegram to the United States delegation to the General Assembly of the United Nations pledging the Council's support "for those policies of our government which will assist in accomplishing the purpose of the international cooperation set forth in Article I of the United Nations Charter," reading in part:

We recommend the proposal of the United States regarding the progressive development of international law and its codification. It is our earnest prayer that the general assembly now in session will initiate steps to accelerate the reduction of armaments, the universal abolition of military conscription and the outlawry of the atomic bomb and other weapons of mass destruction.

Overseas Relief

A resolution was adopted on an expanded overseas relief and reconstruction program because "the conclusion of United Nations Relief and Rehabilitation Administration operation on December 31st for relief in Europe will leave some of those peoples uncared for." The resolution urged the government to enter into arrangements with other

countries in supplying food needs, and emphasized that "we stand committed to the principle that the relief of human suffering must not be used for political ends."

HOLLAND

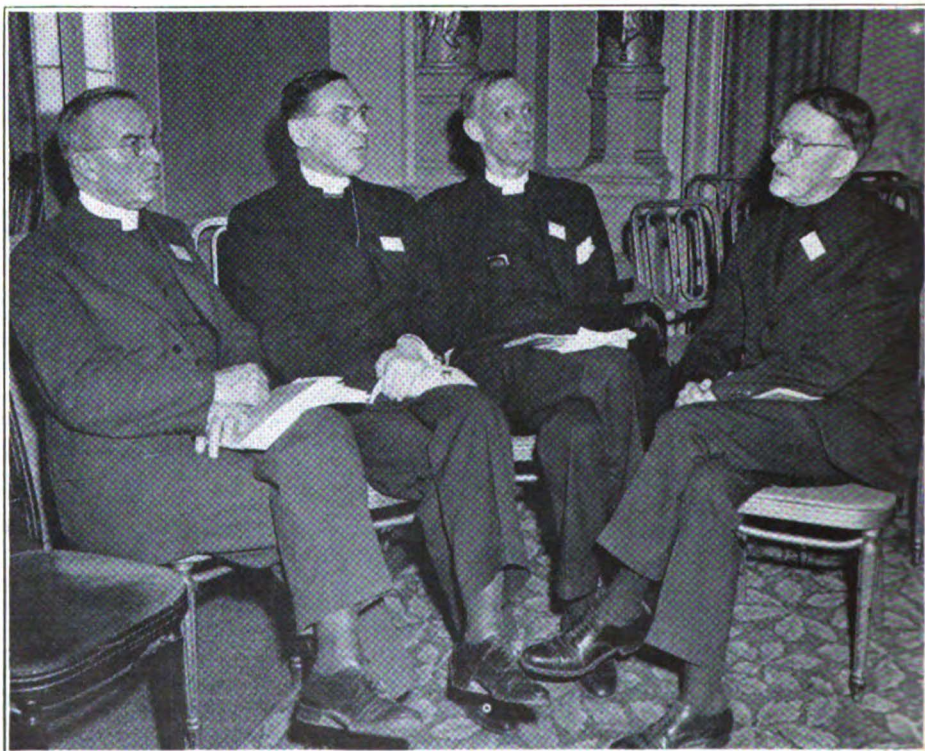
Dutch Underground Leader Tells of Work with Youth

Miss Hanna Schokking of Holland, leader of a former underground youth movement there and herself a prisoner of the Nazis for eight months, preceded Dr. Niemoeller on the program of the Council for the evening of December 4th. Her address was concerned with the relationship of the Church to youth and with the problems of relief in Europe.

Explaining how the Church in Holland vigorously opposed the German occupation, particularly by open proclamations from the pulpit, she said:

After every new move of the National Socialist Party everybody looked forward to the next Sunday to see what the official Churches would do. In taking the full responsibility for their resistance, the Church gained the real interest of the people and especially of the young people.

During the war the Churches of Holland were a real authority for youth. The Churches were no longer the old, almost dead bodies they used to be. As soon as the resistance of the Germans stiffened against the Churches, the message of the Churches became clearer and more aggressive.



BISHOPS AMONG EPISCOPAL DELEGATES: (Left to right) Bishops Huston of Olympia, Sturtevant of Fond du Lac, Sterrett of Bethlehem, Cross of Spokane.

CONVENTION

Commissions Announced to Report To Next General Convention

The list of members of the Joint Commissions and Committees* of General Convention for the current triennium has been completed. The entire list of appointments will appear in *THE LIVING CHURCH ANNUAL* for 1947; among the important ones are:

JOINT COMMITTEE ON CLERGY PENSIONS: Bishop McKinstry of Delaware, Bishop Jones of West Texas, Bishop Tucker of Ohio, Rev. Dr. G. Carlton Story, Rev. Jones S. Hamilton, Very Rev. N. R. H. Moor, C. G. Michalis, William W. Grant, David E. Bronson, Thomas F. Cadwalader, Victor Hansen, Lt. Gov. E. N. Carvel.

COMMISSION ON THE WORLD CONFERENCE OF FAITH AND ORDER: Bishop Dun of Washington, Presiding Bishop Sherrill, Bishop Perry, retired of Rhode Island, Rev. Dr. Floyd W. Tomkins, Robert S. Barrett, Bishop Parsons, retired of California, Bishop Oldham of Albany, Bishop Walker of Atlanta, Bishop DeWolfe of Long Island, Bishop Sturtevant of Fond du Lac, Bishop Gray, Coadjutor of Connecticut, Very Rev. H. E. W. Fosbroke, Rev. Dr. W. Russell Bowie, Rev. Gardiner M. Day, Rev. Dr. D. A. McGregor, Rev. Dr. Leicester C. Lewis, Very Rev. William H. Nes, Clifford P. Morehouse, Samuel Thorne, Edward O. Proctor, Dr. Kenneth C. M. Sills.

SPECIAL COMMITTEE OF HOUSE OF BISHOPS ON PROCEDURE UNDER MARRIAGE LEGISLATION: Bishop Davis of Western New York, Bishop Gardner of New Jersey, Bishop Tucker of Ohio.

BI-RACIAL COMMITTEE: Bishop Powell of Maryland, Bishop Clingman of Kentucky, Bishop DeWolfe of Long Island, Bishop Walker of Atlanta, Rev. John E. Culmer, Rev. John S. Higgins, Rev. Jones S. Hamilton, Rev. Dr. Albert R. Stuart, Allen B. McGowan, Peter M. Day, Thomas B. K. Ringe, H. Ivor Thomas.

COMMITTEE ON THE PRESIDING BISHOP AND THE NATIONAL COUNCIL: Bishop Clingman of Kentucky, Bishop Gardner of New Jersey, Bishop Peabody of Central New York, Rev. William H. Marmion, Rev. Dr. John C. Leffler, Rev. Dr. Thorne Sparkman, C. Francis Cocke, John Nicholas Brown, Edward F. Colcock.

COMMITTEE ON THE PRESIDING BISHOP'S RESIDENCE: Bishop Lawrence of Western Massachusetts, Bishop Budlong of Connecticut, Bishop Powell of Maryland, Very Rev. Frederic M. Adams, Rev. Dr. Charles L. Gomph, Rev. Dr. Horace W. B. Donegan, Jackson A. Dykman, Clifford P. Morehouse, Dr. Samuel F. Houston.

JOINT COMMITTEE ON RURAL WORK: Bishop Brinker of Nebraska, Bishop Fenner of Kansas, Bishop Gravatt of Upper South Carolina, Bishop Haines of Iowa, Bishop Horstick of Eau Claire, Bishop Lewis of Nevada, Bishop Loring of Maine, Bishop Mason of Virginia, Bishop Mitchell of Arkansas, Bishop Rhea of Idaho, Rev. W. Francis Allison, Ven. William F. Buckley, Rev. E. Dargan Butt, Rev. Charles Conder, Rev. William Davidson, Rev. Robert H. Mize, Jr., Rev. Granville Peaks, Ven. Robert G. Purrington, Rev. Clifford L. Samuelson, Rev. Philip H. Steinmetz, Prof. R. J. Colbert, W. A. Cochel, Prof. William V. Dennis, Mrs. Hubert R. Hudson, Miss Florence Pickard, Mr. F. Harper Sibley, Prof. Thomas B. Symons, Miss Margaret W. Teague, Mr. George F. Wiese.

JOINT COMMITTEE ON SOCIAL RECONSTRUCTION: Bishop Scarlett of Missouri, Bishop Tucker

*A joint committee is composed of members of the two Houses of General Convention. A Joint Commission includes not only members of the two Houses but members chosen at large. The General Convention of 1943 voted that any Joint Committee or Commission which did not report to the Convention following its appointment should be discharged at the close of the Convention unless action to the contrary was taken.

of Ohio, Bishop Carpenter of Alabama, Bishop Loring of Maine, Bishop Pardue of Pittsburgh, Very Rev. Arthur C. Lichtenberger, Rev. John S. Higgins, Rev. Dr. Norman B. Nash, Very Rev. Gordon E. Brant, Rev. John C. Leffler, F. Harper Sibley, Dr. Clark G. Kuebler, James Garfield, Dr. Spencer Miller, Jr., Albert Roberts, Jr.

JOINT COMMISSION ON APPROACHES TO UNITY: Bishop Strider of West Virginia, Bishop Fenner of Kansas, Bishop Penick of North Carolina, Bishop Keeler of Minnesota, Bishop Washburn of Newark, Bishop Sturtevant of Fond du Lac, Rev. Dr. Sherman E. Johnson, Rev. Dr. Theodore O. Wedel, Very Rev. Alexander C. Zabriskie, Very Rev. Alden Drew Kelley, Very Rev. Claude W. Sprouse, Very Rev. Gerald G. Moore, J. C. Spaulding, H. T. Foulkes, George F. Thomas, Clifford P. Morehouse, Dr. John Milton Potter, Dr. Gordon K. Chalmers.

POLISH CATHOLICS

Bishop Tucker Notifies Episcopal Bishops of Intercommunion

Official and formal notice has been sent by the Presiding Bishop to all members of the House of Bishops of the Episcopal Church concerning the acceptance by the Polish National Catholic Church in America of the principle of intercommunion between that Church in America and Poland with the Anglican Communion and the Episcopal Church.

Bishop Tucker's statement to the bishops read:

I am writing to inform you officially of the receipt of a notification from Bishop Francis Hodur, Prime Bishop of the Polish National Catholic Church in America [L.C., November 3d], that the Synod of that Church had accepted unanimously the principle of intercommunion between the Polish National Catholic Church of America and Poland with the Anglican and Episcopal Churches.

Our own General Convention in 1934 and again in 1940 definitely approved of intercommunion between the Protestant Episcopal Church and the Old Catholic Churches which are in communion with the See of Utrecht, which includes the Polish National Catholic Church in the United States, on the terms of the Bonn Agreement. These terms are:

1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

The action of the Synod of the Polish National Catholic Church approving of intercommunion on these terms, being the final step needed to make intercommunion between the Protestant Episcopal Church and the Polish National Catholic Church effective, this letter will be an official

notice that such intercommunion is now in effect.

You will, I am sure, be gratified to know that this step in the direction of Christian unity has been taken. Also you will be glad to follow the recommendation of the report made by the Committee on the Polish National Catholic Church to the Cleveland General Convention, that friendly relationships should be cultivated with that Church.

THE MINISTRY

Theological Education Sunday To be January 26th

At the request of the Joint Commission on Theological Education, Bishop Sherrill of Massachusetts, as Presiding Bishop-elect, has designated the Third Sunday after the Epiphany, January 26th, for the observance of Theological Education Sunday.

In a letter addressed to the bishops and clergy of the Church, Bishop Sherrill has written urging a Churchwide recognition of the day, as follows:

"This Sunday I hope will be the occasion for addresses in every church upon the subject of the importance of the work of our theological seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the seminaries.

"There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy. Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the seminaries and their need of adequate support.

"I hope therefore that on this designated Sunday there will be a ready and genuine response."

PUBLIC AFFAIRS

Institute Studies Relation of Religion to United Nations

By ELIZABETH McCracken

Fifty men and women participated November 25th and 26th in an interdenominational institute on the United Nations. Invitations to the institute were issued by the Rev. Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches. The members, including ministers, social service secretaries, secretaries of city and state councils of churches, foreign missionary executives, editors of the religious press, leaders of women's organizations, and others, came from various parts of the country. The

group in its visits to the headquarters of the United Nations at Lake Success was transported by chartered bus. Other sessions of the institute were held at the headquarters of the American delegation in New York City and in the assembly room of the Presbyterian Board of Foreign Missions in the same city.

The first day of the institute was spent at the United Nations headquarters. Mr. J. B. Orrick, chief of the Section for Voluntary Organizations (in which section religious organizations are listed), welcomed the members of the institute, saying that the United Nations needed and was glad to receive the co-operation of voluntary organizations. Benjamin V. Cohen, assistant secretary-general of UN, was the next speaker, saying:

We are very happy to find so many organizations interested, especially those able to give us moral support and practical suggestions. Such organizations as yours, representing spiritual values, are of great importance. The League of Nations failed because of the one thing which was not worked out—contact with public opinion.

The United Nations has an entirely different policy. We are distributing our information in all the ways we can. There are 22 information centers abroad, and we have the help of the press, the radio, and other agencies. The Charter of the United Nations starts with the words, "We the peoples of the United Nations"—not the delegates, but the *peoples*. Here we keep in mind those words, and we try to keep the peoples informed.

Mr. Cohen then answered questions and indicated on a chart, showing the various departments and divisions, where in the building material might be secured.

The next speaker, Andrew Cordier, executive assistant to the secretary-general, Trygve Lie, held the close attention of the institute by his interesting speech, in which he said:

It is often said that issues are more important than procedure. But we cannot be less concerned about procedure than about issues. The resolving of issues rightly depends upon right procedure. Routine is not mechanical; it is tested procedure. It is going to require patience over many years to achieve results in the United Nations. We must have patience with slow progress. If another world war comes, it will be because of lack of patience. We need devotion on the one side, backed by vigor, able to go on and on. And we need patience on the other side, with imperfect results, and patience to try again and again.

Mr. Cordier then explained the details of procedure in the General Assembly and in the various departments. In conclusion, he said:

Some of you represent various papers. We should like to see clippings or whole

papers which contain references to the United Nations. That would help us to see the progress of public opinion.

As the institute prepared to adjourn for lunch, the Rev. Dr. W. H. Jernagin, pastor of the Mt. Carmel Baptist Church (Negro), Washington, D. C., asked that the session close with prayer. Dr. Van Kirk agreed and requested Dr. Jernagin to lead in the prayer.

In the afternoon the institute attended a session of the committee of the Economic and Social Council concerned with trusteeship agreements. This committee, under the chairmanship of Dr. Roberto MacEachen of Uruguay, was considering the agreement submitted by New Zealand relating to Western Samoa, over which New Zealand exercises a mandate. The discussion was lively.* The New Zealand position was that, while every effort was being made to develop the people toward self-government, they were not now ready for that. The demand of Soviet Russia and of India through their delegations, on the other hand, was for immediate autonomy for Western Samoa. The discussion was not finished by the end of the afternoon, and several of the members of the institute returned the next morning to hear it continued.†

The evening session on November 25th was held at the headquarters of the American delegation in New York City for a meeting with Chester Williams, public liaison officer of the Department of State. Here John Foster Dulles spoke on the subject of the discussions the members had heard in the afternoon. Mr. Dulles, who had been sitting as an alternate United States Representative to the General Assembly with the committee which was considering trusteeships, said:

The Trusteeship Council has not yet started. The provisions of the Charter are complicated. The only action we could take in London was to call upon those administering mandated territories to send recommendations to the United Nations. All but one of them did so. Two major questions then came up: Were the agreements concurred in by the territories mandated? Did the United Nations approve of the agreements?

We have discussed Western Samoa first.

*Earphones, recently installed in some of the committee rooms, aroused the interest of the visitors, for no one quite understood how an English translation came through certain earphones, a French through others, while, at the same moment a Russian delegate was speaking.

†Members of the institute were thrilled to witness the unanimous vote of the committee dealing the trusteeship agreements to the effect that "freedom of religion" in a mandated territory provided for missionaries freedom to follow and to win converts to their religion, and to travel freely to this end. The applause of the visitors surprised but appeared to please the committee, for the chairman remarked, "We thank the public [the term always used for the audience] for this applause."

New Zealand was willing and it presented the fewest difficulties. We have got through eight amendments to New Zealand's proposed agreement, without the preamble. We may get the whole of Western Samoa through in 1946; territory mandated to Australia, in 1947. Unless we can accelerate the process, it will take a year for each mandated territory.

So far the General Assembly is a body valuable for the exchange of ideas, not for executive action. We must reconcile ourselves to that. The United Nations is still a debating society of great value. It is moving toward administrative authority, but it is not moving rapidly.

The nations must act; the Charter provides for the harmonizing of action. . . . Perfectionism prevents action. Yet we must take action, even if it is not perfect. There is room for perfectionism in life, but in some areas it kills necessary action.

The movement is toward giving people who have never had it independence. This is not because those who had or have mandates are angels, but because it is a strong tendency of the time. The colonial powers are all acting in good faith.

Mr. Dulles, when asked to mention some one particular service rendered by religious forces, replied that the establishment of the Commission on Human Rights was in large measure due to the efforts made by the Federal Council of Churches. This commission might have been set up in time, he said, but the recommendations of the Federal Council, representing so many Christian Churches, had made it part of the original organization as one of the commissions of the Economic and Social Council.

The afternoon of November 26th the institute held its final session at the Presbyterian Board of Foreign Missions. The purpose of this last session was to relate the earlier sessions to specific action to be taken by the institute. Dr. Van Kirk presided. Dr. O. F. Nolde, co-director of the Commission of the Churches on International Affairs, listed nine essential activities in which all Christian bodies should engage:

- (1.) Encourage national commissions on international affairs, to strengthen the international commission.
- (2.) Assemble materials for information and distribution throughout the world.
- (3.) Engage in study of problems that will continue to perplex the world.
- (4.) Appoint subcommittees in different countries.
- (5.) Convene conferences like the one held in Cambridge, England, in the summer of 1946.
- (6.) Call the matter to the attention of the leaders of the Churches in the various countries.
- (7.) Draft principles which reflect Christian principles, and send them out.
- (8.) Represent smaller bodies to international bodies.
- (9.) Connect with other organizations on all common objectives; with Roman

Catholics and Jews, for example, on the many great issues which they have in common with all religious people.

Dr. Nolde also listed five difficulties: different religious and political views; differences in technique in deriving the world order message from the Gospel; differences in communicating what message has been derived; differences in Christian experience; geographic distances.

The Rev. Vernon Holloway, international relations secretary of the Council for Social Action of the Congregational-Christian Church, the next speaker, spoke concerning regional conferences on "The Churches and American Foreign Policy." He outlined a plan whereby such conferences might be held in 1947, beginning if possible in January or February, in order to influence Congressional action. There would be a minimum of 20 and possibly 30 or 40 interdenominational conferences, held in different parts of the country. The emphasis would be on the opportunity and obligation of the Churches in relation to the question, "How does America exert its power?"

The Rev. Richard M. Fagley, secretary of the Commission on a Just and Durable Peace, gave a brief account of the Atomic Energy Commission. The institute closed with a vote of thanks to Dr. Van Kirk.

ACU

New Officers Elected

Mr. Spencer Ervin was elected president of the American Church Union at the meeting of the council on November 18th in New York City. Council members elected are: for a three-year period, Bishop Conkling of Chicago, the Rev. Frs. Albert J. Dubois, Leicester C. Lewis, Vivan A. Peterson, Gordon Wadhams; Messrs. Spencer Ervin, Clifford P. Morehouse, Drs. Hoxie M. Fairchild, Clark G. Kuebler, John Wild; for a two-year period, Bishop DeWolfe of Long Island and Mr. John Whitely.

Other elections were: the Rev. William P. S. Lander, general secretary and treasurer; the Rev. S. Whitney Hale, chairman, the Rev. Grieg Taber, Bishop Barry, Coadjutor of Albany, and Messrs. John Kremer and J. Sherman Porter, executive committee; the Rev. Vivan A. Peterson, field director; and the Rev. Frank Damrosch, congress committee chairman.

It was voted to align the Union's week of prayer in January for Church unity with other Christian observances at that time. Plans for the development of regional Catholic Congresses throughout the nation in 1947 were outlined.

RUSSIA

English Priest Reports on Visit

By Dr. S. BOLSHAKOFF

The Rev. S. G. Evans, editor of *Religion and the People*, on November 16th spoke to the St. John Damascene Society in London on his recent travels in the Soviet Union, where he had the opportunity to interview the clergy of different Churches as well as the Soviet officials who are charged with applying the new Soviet policy toward religion.

During his travels, Fr. Evans, an Anglican priest, visited Leningrad, Riga, Moscow, and Soviet Armenia. His general impression regarding religious revival in Russia, he said, is favorable. He was impressed by the immense crowds which fill the churches of all communions except those of the Lutherans in Latvia. It is hardly possible, he reported, to enter the churches and even more difficult to leave because of the attendance.

Among the different Churches in the Union, Fr. Evans was most impressed by the Armenian. The mass immigration of Armenians from other countries to the USSR in order to settle in their native Armenia has greatly increased the importance of the Church. Armenians all over the world look to His Holiness Georg VI, Supreme Patriarch and Catholicos of all Armenians, in Etchmiadzin, Soviet Armenia, USSR, as their head and not to the secular Armenian government. The Armenian clergy by their learning, command of languages, and high intellectual and moral standards also won Fr. Evans' esteem. Eighty churches are open and 50 more will open as soon as possible to serve the population of about 1,250,000. The theological academy in Etchmiadzin has been functioning for a year.

ORTHODOX AFFAIRS

The Russian Orthodox Church, according to Fr. Evans, suffers from an acute shortage of clergy. Three theological academies and 12 diocesan seminaries are now operating. The hierarchy includes the Patriarch, three metropolitans, and 67 archbishops and bishops. There are 22,000 registered churches and nearly one hundred monasteries. The Diocese of Leningrad, which suffered more than any other because of atheistic persecution, has 300 parishes, approximately one church for each 30,000 inhabitants. The Russian prelates are very friendly toward the Anglican Communion, which they consider a part of Catholic Christendom. They look forward to the revival of the former contacts on the lines advocated in the past by Neale, Birchbeck, and others of

the Oxford Movement. They do not see much point in close collaboration with Protestants, who have a quite different doctrinal foundation.

The native Russian Protestants—Baptists, Evangelicals, and others—have about 3,000 congregations. The Lutherans in Latvia and Estonia are regarded as having compromised themselves greatly with the Germans during the war. Of the Lutheran pastors, 70% led by their archbishop, Dr. Grünberg, fled with the Germans. At present the Lutherans have 103 pastors in Latvia and have recently opened a seminary in Riga.

ROMAN CATHOLICS

Fr. Evans also visited the Roman Catholics in Riga, where the only Roman prelate in the USSR resides. Archbishop Springovich was ill but sent a delegation of six priests to meet Fr. Evans. The Latvian Roman Catholics are in a position similar to the Lutherans. A considerable number of priests fled with the Germans, and others have been arrested as collaborators. There are 250 churches there, but only 140 priests to serve them. The government has allowed the Roman seminary in Riga to reopen and it is now functioning. The faithful are loyal, and the churches are as crowded as ever.

CHINA

New President Inaugurated For St. John's University

Dr. Y. C. Tu was recently inaugurated as president of St. John's University, Shanghai. The new president, a Methodist, whose father was a Methodist minister, attended Wesleyan University, Middleton, Conn., Massachusetts Institute of Technology, and the University of Chicago. Returning to China, he taught at National Central University, Nanking, and the Shanghai Baptist College. He has also been on the staff of the national Chinese YMCA.

The new American ambassador, the Hon. J. Leighton Stuart, flew to Shanghai from Nanking to take part in the ceremonies of the inauguration.

After the famous presidency of the university for 43 years by the Rev. Dr. Francis L. H. Pott, who retired in 1941, Dr. Tu is the fourth Chinese to hold the office. His three immediate predecessors directed the institution through the difficult years of war and transition. Dr. William Z. L. Sung, former vice-president and acting president, held office from 1941 through most of 1945. Dr. P. C. Nyi was acting president for a few months early in 1946, and then Dr. Edward S. Tyau served until a more permanent arrangement could be made.

The Federal Council Meeting

THE Biennial Meeting of the Federal Council of Churches of Christ in America, which has just completed its sessions in Seattle, has given a new impetus to the coöperative work of a considerable section of American Christianity. It has also, one feels, strengthened the influence of the member Churches, and of historic non-Roman Christianity generally, in the Far West, which has often felt left out of such activities.

This latter consideration should not be dismissed too lightly. The West is an area of rapidly growing importance, as well as of increasing population. The war has brought new people, new industries, and new outlooks to the states of the Pacific coast. But it is the part of the United States in which the traditional American Churches, both Catholic and Protestant, have the most precarious foothold. One has only to read the Church advertisements in a Saturday paper published in Seattle, Portland, San Francisco, or Los Angeles to see how these Churches are overshadowed—at least in public attention—by all kinds of outlandish sects, humanist societies, revelation cults, and pseudo-Oriental philosophies. Perhaps the witness of the Federal Council in its first meeting west of the Mississippi will help to strengthen the main stream of traditional Christianity against this flood of heresies, half-truths, and outright religious frauds.

For the Federal Council takes seriously its constitutional commitment to Trinitarian Christianity. Its rejection of the application of the Universalists for membership was clearly based on that premise, for it was felt that the Universalists lean too far in the direction of Unitarianism, and that the witness of the Federal Council to common action in the name of the Divine Christ would be impaired or obscured by the membership of a denomination whose official formularies were not clear on that essential point.

For those who attended this meeting, some 1,500 delegates and at times nearly 5,000 visitors, there have been moments of high inspiration. The greatest of these was the service of ecumenical witness, at which the heroic Pastor Martin Niemoeller made the first address of his visit to this country. It was an occasion that will live long in the memory. Dr. Niemoeller spoke simply and clearly, without oratorical gestures or verbal pyrotechnics; his words obviously came from the heart of a great Christian who has suffered for his unshakeable faith. Listening to him, one thought of St. Paul, nearing the end of a journey involving shipwrecks, persecution, and imprisonment, calmly bearing witness in the name of the living Christ within him.

There were other moments of inspiration, including the service of installation the last night, at which

5,000 filled the great civic auditorium to witness the inauguration of the new officers, and to hear Dr. Niemoeller again. Unfortunately the two speakers billed as headliners, John Foster Dulles and Dr. Wellington Koo, were both detained by the continuing sessions of the United Nations General Assembly; but this gave opportunity for a longer, largely impromptu address by Dr. Niemoeller, in which he told some personal experiences and won his audience anew by his informal graciousness, coupled with his obvious deep religious conviction.

And there were other occasions that this editor found singularly inspiring. One was the simple noon-day service and quiet meditation on the Holy Fellowship conducted by Bishop Sturtevant; a half hour of contemplation and meditation that many found spiritually refreshing and reinvigorating. Another was the testimony of Miss Hanna Schokking, Dutch underground leader, of her constancy and her temptations under the Nazi domination. Still another was the vivid picture drawn by Mrs. Katherine Bliss, Anglican editor of the *Christian News Letter*, of the transition from Britain at war to Britain in the throes of a peaceful social revolution.

THE Episcopal Church was honored by the election, for the second time in its brief membership, of one of its representatives as president of the Federal Council. Charles P. Taft is the first layman to hold that responsible office. He is a colorful figure, and made a vigorous inaugural speech, directed "from the pew to the pulpit." Frankly, we wish he would get over his devotion to Oliver Cromwell as the *fons et origo* of Christian democracy—an interpretation that we believe to be historically inaccurate and singularly unjust to his own Church—but we like his realistic and hopeful approach to the complex problems of the current day, and we appreciate the non-clerical freshness with which he tackles them.

Other members of our Church played important parts in the Seattle meeting. Bishop Sterrett, chairman of our delegation, presented the report recommending a program of alcohol education—a ticklish subject in a body containing a large element that still believes in legal prohibition, and an equally large element that is determined not to repeat what it believes to have been a disastrous experiment. Because of this cleavage, the Federal Council has heretofore been unable to make a constructive contribution to the universally admitted problems of alcoholism and the juvenile delinquency and other related evils that are so closely related to it. It is hoped that the present program may prove to be one on which all can coöperate.

Bishop Scarlett ably headed the section dealing with

Christian social relations. The Rev. Ronald Merrix served as one of the secretaries of the discussion group on evangelism. Harper Sibley was reelected as treasurer, while Mrs. Sibley presided over the United Council of Churchwomen. Through these and other individuals the Episcopal Church continues to take a leading part in the activities of the Federal Council.

And we were impressed anew with the appreciation of the leaders of the Federal Council, and most of its members, for the Catholic witness of the Episcopal Church. It is true that occasionally some brother would sound the drums of pan-Protestantism, and make us Churchmen feel a bit uneasy; but these occasions are increasingly rare and usually unintentional. Actually the participation of the Episcopal Church, and of some of the Eastern Orthodox Churches, has gone far toward making the Federal Council much more of an ecumenical body than it was before we became members. And the trend is definitely in that direction.

OF THE actions taken by the Federal Council, we cannot write at length here. They are recorded in our news columns, or will be in the next week's report of action taken at late sessions. In general, they were sound but not startling. We should have liked to see a little more vigorous guidance and leadership in some areas, notably the pressing one of labor relations. But that particular problem is to be the subject of a special conference, sponsored by the Federal Council, to meet in Pittsburgh in February.

In the field of international relations, the Federal Council gave more specific counsel to its constituent members, and to the American delegation to the United Nations. The telegram to Senator Austin backed up the American proposals on atomic energy, endorsed the principle of disarmament if and when accompanied by proper international supervision and security, and called for an extension of the trusteeship principle and its application to American-held Pacific islands—again with the proviso that adequate international supervision be provided. The statement on the Far East, following up the excellent declaration on Soviet-American Relations, is a competent study of existing conditions, with a cautious indication of some steps toward at least a partial solution of the tangled problems involved. The resolution on displaced persons shows a realism that has not always characterized our own government's approach to that problem.

So we feel that, on the whole, this has been a successful and constructive biennial meeting of the Federal Council. We are glad that our own Church is taking its full part in the activities of the Council, to our own benefit and that of the Council as well.

The real test will come in the extent to which the leadership of the Federal Council filters through to the local churches and their members. Like our own General Convention, the Federal Council can enun-

ciate principles and suggest procedures. But high-sounding statements of principle are not enough. To be effective, they must be carried out by the concerted effort of the constituent bodies, and their clerical and lay membership. Only in that way can coöperative Christianity make a common impact upon the life of the community, the nation, and the world. So in the last analysis, the whole thing is up to each one of us in our own respective spheres of influence and activity, whether great or small.

Religious Influence and the UN

THE relationship between the United Nations and the forces of religion has from the start been difficult to define, as is natural in a body with religious backgrounds extending from Roman Catholicism to Marxian Communism, with Buddhism, Mohammedanism, Brahmanism, and other varieties of Christianity and paganism in between.

It was accordingly profoundly impressive to the members of the United Nations Institute held under the auspices of the Federal Council of Churches at New York and Lake Success to find that the representatives of the United Nations who addressed the institute were convinced that the UN needed the help of the religious forces of the world. The section on "voluntary organizations" has been set up, it appears, primarily for coöperation with religious groups. As Mr. Dulles pointed out, the opinions of religious bodies have had a direct effect on the shaping of the world organization and the setting of its objectives.

How is the influence of religion to be maintained and strengthened at this vital point? This was one of the most important questions with which the institute had to deal.

Everyone at Lake Success and at the two New York City sessions of the institute stressed the fact that religious influence cannot be maintained by passing resolutions at Church meetings, nor by study alone of the United Nations. The people of every nation must be awakened and kept awake. How to do it?

First of all, by conferences. Perhaps some readers will feel that the plan to hold 30 or 40 regional conferences is a let-down. There are so many conferences, especially Church conferences, and many of them seem not to lead to any immediate practical end. Some one at the final session, when the regional conferences were being discussed, said this. But everyone, including that speaker, agreed that such conferences could be made of great value, and that these now planned would be. The goal was not vague. The United Nations desired the moral help of "voluntary" organizations; had said so; had used that help when it was offered. The aim of the regional conferences will be to discover areas in which the religious forces of the whole country may act with

the United Nations, and to formulate methods of action.

Two important results of such conferences will be the spreading of knowledge of the United Nations and world affairs, and the mobilization of Churchpeople for political action.

Here again, some readers may experience a let-down. So many conferences send petitions to Congress or urge members to write to their Senators and Representatives. Even at General Convention, resolutions to petition Congress seldom arouse extreme interest. And how many do write, when urged, to their Senators and Representatives? There is too often a feeling that "it will not do any good."

Probably the most important result of the Interdenominational Institute on the United Nations was the fact that its 50 members, inspired by what they had seen and heard, and encouraged by Dr. Van Kirk's leadership, actually became convinced that petitioning Congress could and did bring the desired results, and that letters to their Senators and Representatives might be made effectual. Some of the 50 will be the leaders of the conferences in their regions. We have faith to believe that the "findings" of those conferences will be taken seriously, both by our own government and by the United Nations. They feel the need of religious support, perhaps even of religious guidance; and it would be a tragedy if Churchpeople were too cynical to supply it.

Choosing a Bishop of New York

WE ARE very glad that the Diocese of New York has decided, through the standing committee and Bishop Manning, to hold a special election in January to choose a successor to Bishop Manning, and to do this with the least possible delay. A great diocese such as that of New York ought not to be left for any longer time than is absolutely necessary without a duly elected diocesan. The attention of the whole diocese has been concentrated upon the choice for many months. To add six months more would serve no useful purpose. Moreover, the agitation would take on a different note from the day of Bishop Manning's actual retirement.

Bishop Manning, as a matter of principle, has taken no part whatever in the discussions of possible candidates. He has stated that the choice of the next Bishop of New York is the responsibility of the diocese, and that he will express no opinion whatever. So consistently has Bishop Manning maintained this stand that even his closest associates do not know what his views are.

Every other interested person in the Diocese of New York has spoken freely on the subject, discussing every name mentioned to the fullest extent. From this free discussion a fact of extreme interest has been established. This fact is that the election will not be along party lines. Possible candidates are being con-

sidered, not for their Churchmanship, or, if so, merely incidentally, but for their qualifications, spiritual and intellectual, and for their experience and ability in the several fields needed in a Bishop of New York. New York Churchpeople of every school desire the good of the Church in the diocese; and, as a primary responsibility, they all work for it.

It has been a disturbing matter to people in the diocese, of all sorts of Churchmanship, that the secular press, through a natural misunderstanding of this basic fact, has announced "sides" and has taken sides in regard to the choice of a new bishop. This is regrettable for the reason that it gives the general public an erroneous impression, and might possibly give a wrong impression to other dioceses. A leading member of the Diocese of New York stated the actual fact in a striking manner when he said: "Bishops of all schools of Churchmanship voted for Bishop Sherrill as Presiding Bishop, because they all believed that he was the right choice. No one took into account his Churchmanship. It appears that the Diocese of New York will proceed in the same spirit when it elects its next bishop."

CARE for Old Catholics

THE response to our appeal for CARE food packages for Old Catholic congregations in Europe has been immediate and generous. As our acknowledgments show, we have received a total of \$1883.62 for this purpose, as well as generous contributions for other kinds of assistance to our European Old Catholic brethren.

The Episcopal Church has also taken official recognition of the need of our fellow-Churchmen of the Old Catholic faith by the action of the Presiding Bishop's Committee on World Relief in appropriating \$1,000 to send 100 CARE packages to the various Old Catholic parishes in Austria. These should arrive in time for the Christmas season and be a practical demonstration of our intercommunion and fellowship.

But the need continues, and we hope that the contributions will also continue. One food package is a gesture of fellowship, but it does not go far toward permanently warding off undernourishment. To be truly effective, such packages should be sent at least once a month, to supplement the meagre rations available in many European countries today.

Eventually, we anticipate that donors will receive acknowledgments from the recipients of their gifts. After that, we hope they will continue to send a CARE package at frequent intervals directly to the person or congregation that acknowledges the first gift, thereby setting up a warm personal relationship. Meanwhile, THE LIVING CHURCH RELIEF FUND will continue to receive and transmit promptly any contributions, large or small, sent to it and designated "CARE for Old Catholics."

The Faith that Sustains Me

Address to the Biennial Meeting of the Federal Council of Churches

By Pastor Martin Niemoeller

WHILE I was in prison and concentration camp those long and wearisome eight years, my fellow prisoners and I were borne and supported by the remembrance and prayers of millions all over the world, and especially in your country with your innate love of freedom and justice. We guessed it and even knew it, and it gave us comfort, strength, and courage.

Even though I am looked upon as a victim of National Socialism, the fact remains that I can't cease being a member of my German nation and that I signed the Stuttgart Declaration, thereby affirming my personal share in the joint liability of my nation just now in its present state of guilt and contempt. This being so, your invitation shows that there is a bridge that overcomes the gulf by which our nation is separated from the rest of the human world. I do not need to say who is the Constructor of this bridge or how He has brought it about.

My being here emphasizes the ecumenical vitality of the universal Church in our times. A special personal interest may have been present when you selected me to be invited to this meeting . . . but when your invitation was first given, I had for months already been installed as deputy chairman of the Evangelical Church in Germany. So it is this my Church that feels herself thus honored and privileged, and I feel happy in conveying to you the heartfelt greetings and good wishes of my fellow members of our Church Council.

In the last 12 years God has taught us more than one lesson which may also prove instructive for the Christian Churches abroad, and so I shall try to give you an impression of what has happened and what is happening in the Evangelical Church in Germany. In doing so I am convinced that St. Paul is right in writing to the Corinthians: "Those members of the body, which seem feeble, are necessary." The Church in Germany is a feeble member of the body. Nevertheless, the Lord, as the Head, may use it for the common benefit, in spite of and even by its deficiencies. For this we hope and pray.

It is well known that through the whole period of the Nazi regime a war raged between the totalitarian state and the Christian Churches.

This "Church struggle" has been understood as a political battle. And so it was. The Churches (that means for Germany the Evangelical and the Roman Catholic) were the two big organizations left which did not surrender to Hitler's claim to unrestricted control of public life. The Churches took their stand for free-



PASTOR NIEMOELLER: "During the last years, it was bare terror."

dom of conviction and religious liberty. Moreover the Churches had to bear witness to the validity of God's commandments and of Christian moral standards both for the individual and the social life of the nation. This war could not be avoided and had to be fought to the end, until either the State renounced its totalitarian claim on the very souls of its subjects or the Churches revoked the binding character of God's will for human life.

Today that is easy to see, after the history of Nazism has come to an end and the whole plan underlying its development has been revealed. But there were several factors which, as long as the Nazis were in power, made it difficult to recognize their real intentions. In the first period, there was the genuine enthusiasm of the masses; in the second, the veiled propaganda misleading public opinion; and during the last years, it was bare terror, the ef-

iciency of which nobody can imagine who has not gone through it himself.

Therefore, it was always a small minority only who came to see the issue and who took part in the struggle. I remember how often and to what extent we became afraid when mustering the dwindling troops of a few thousand ministers and congregations, fighting on our side. Strange to say, Hitler was never strong enough to overcome them.

When in 1933 the spirit of treachery spread over all the established territorial Churches of German Protestantism it made no difference to which confessional denomination those Churches belonged. Christians who became Nazi and took to the Nazi religion (the so-called "German Christians") were to be found amongst Lutherans as well as Reformed and members of the Lutheran-Reformed Union. God has not honored one single denomination by making it the stronghold of Christian resistance; instead, He condescended to choose a remnant in each church body to perform this. When we came to know each other we found that we came from all different sorts of creeds and churches.

Actually, we had no time to ponder the question whether we were entitled to join in a common witness according to the articles of faith legalized by our respective denominations. We felt summoned to open our lips and proclaim what God wanted us to speak. We experienced an absolutely new communion, not planned nor made by ourselves, but a gift of God, given to us by His grace, a miracle and wonder in itself. It was to this entirely new communion that we gave the name "the Confessing Church," because it came in to existence the very moment when we thought of nothing else but confessing obediently what we were told by the word of God.

It was only many years later that we realized this new communion to be an ecumenical Church, binding together members of various denominations into one brotherhood. You may have heard that this "Confessing Church" was governed by Councils of Brethren, and you may understand by now that this name was not chosen by chance, but in order to glorify God for his unspeakable gift:

the new, ecumenical and brotherly communion. In this way we learned our second lesson, the lesson that God is free and at liberty to bestow His spirit and life wherever He will.

Through centuries we have lived on in the solitary confinement of our denominational seclusion, not believing that the barriers could be cast down and not even allowing God to do so. But God does not need our allowing or forbidding; for He Himself is the Lord and does as seems pleasing unto Him. To us, the Confessing Church, He has given a new and genuine communion of ecumenical character, and we dare hope that He will do the same all over the world, and that He by His Spirit may consummate our poor beginnings of ecumenical work and regenerate His Churches into the one, living Church, the true Body of Christ.

When we met with Hitler's claims and came to see that he wanted for himself and for his purposes the whole of our nation and each single member of it, body and soul, life and death, it meant for us a dreadful situation. Actually he was the god of the nation. Without thinking the fascinated crowds shouted, as they were told, "We are nothing, the Fuehrer is everything."

Why now did we, the small minority, not give in when we had to fight against all odds? We saw what was happening and we saw ourselves confronted by God's first commandment, "Thou shalt have no other gods before me, for I am the Lord, thy God." We simply could not help resisting. This resistance was not very impressive, but it was stubborn and went on year by year, God having a long lesson to teach us. We were to learn through many thousand days that God has a word for us which is able to renew courage and strength every single day and which proves even more powerful than the orders and will of a tyrant. We knew this word quite well we thought, and had known it for a long time. But we came to learn it and to understand it quite anew—the word, "Jesus Christ."

That was the content of our most important and essential lesson. Indeed, we overcame all doubts and difficulties the very moment when we professed this lesson which God had taught us.

Probably you know the first and fundamental sentence of the Barmen declaration, which has become the Magna Charta of the Confessing Church and the banner of those who defied Hitler: "Jesus Christ, as Holy Scripture bears witness of Him, is the only word of God that we must hear, and who in life and in death we

are to trust and obey." Trusting in this word we had no room left in our life for the fear of man.

If we were to obey this word we no longer had any authorization to separate and to go our own way, building churches according to our own plans and tastes. We found ourselves bound by His love and His command to mutual help and responsibility.

At last, listening to this word, we knew everything about the meaning and task of our life and duty. We knew what to preach and how to say it. "Jesus Christ, the one word of God!"

The small minority at last has outlived its persecutors. Once again the Lord's promise has been fulfilled. "The gates of hell shall not prevail against it." Yet we cannot boast that the Church has won the victory by herself. The Lord rather has done it. It looked as if the second lesson had been totally in vain. The old territorial church systems came back to life. The denominations were restored. The sheep divided from the goats — Lutherans, Reformed, and Unionists. It could not be otherwise. But we tried to hold fast to God's second lesson of ecumenical fellowship and brotherhood across the denominational boundaries of our organized Churches and creeds. And partly, at least, we have succeeded in doing so. You will have heard of the Church convention in Treysa in the Fall of 1945. There the Evangelical Church in Germany was established, an interdenominational union of all the Protestant territorial Churches in Germany. It is not yet to be seen what will become of it. But whatever the ultimate form and result may be, it is here that the ecumenical brotherhood of the fighting and confessing Church is at home now and where we meet to continue God's second lesson. And it is this Church that is sending its greetings to you, for we came to see that God's plan for Christian brotherhood doesn't stop short at the boundaries of nations nor of continents.

As long as Hitler played God's rival, preaching was not difficult at all. Certainly it required some courage and no little love for the lost and misled people. But opening your Bible you knew very soon what God wanted you to say.

Now the situation has changed. I must confess that after coming back from eight years of imprisonment I simply was at a loss to know what to preach. I knew that most of my fellow ministers felt the same. At Barmen we had proclaimed the absolute sovereignty of Christ. But after Hitler had gone what did this sov-

ereignty mean? Why then could we not make up our minds to preach according to our heart's desire, as millions of people wished us to do?

It was the hour of great temptation for us as well as for the whole Church. One step only and we should have had the chance of winning the sympathy of our whole nation. But we could not give way. We had to remember that there is no comfort in the Gospel except for those who enter in at the straight gate, and that we were not authorized to alter Christ's original message, "Repent, for the kingdom of heaven is at hand."

That was the way we came to our new message. Repentance was to begin in our own life and work and only then could we hope to preach the real and full message of Christ's sovereignty in the midst of a world full of guilt, sin, and misery.

This confession of our own, the Church's guilt, has become the main contents of the well-known Stuttgart Declaration. That declaration, made by the Evangelical Church in Germany at the time it became a member of the World Council of Churches, represents the preëminent event in the life of our nation and Church since the end of the war. It represents a new beginning for Christian preaching after a year's lethargy. Christ, the Saviour of sinners, is again manifested in His sovereignty.

On purpose I did not speak of the material misery in Europe. We know that you are aware of it. You yourselves know that a great many of us would have died from starvation months ago if we had not had your sustaining help and regular support. Believe me, we thank you for it from the bottom of our hearts. But in spite of all sincere human efforts hunger, cold, and homelessness are spreading more and more. No one can see the end of them. And even more we feel troubled by the growing hardness and apathy of souls. He who has not himself lived in the midst of this world of distress can hardly imagine what we are going through. And he who is acquainted with it knows how all Europe today is like the valley which was shown to the prophet of old, the valley "which was full of bones."

There is only one hope left, the hope that is embodied in Christ, crucified and risen from the dead. That hope is entrusted to His Church. May she preach it in spite of death and despair. "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

The Russian Church Outside Russia

II. Current Situation and Historical Summary

By Paul B. Anderson

Associate Editor, THE LIVING CHURCH

In the first instalment of his article, Mr. Anderson outlined the development of supervision of Russian 'parishes in Western Europe: Before 1917 the Metropolitan of St. Petersburg had had their oversight. After the restoration of the patriarchate by the Sobor of 1917, the Patriarch Tikhon appointed Archbishop Eulogius as Metropolitan for the Western parishes. Required to declare his loyalty to the Russian state, Eulogius instead received recognition of his exarchate from the Ecumenical Patriarch in Constantinople. Meanwhile émigré bishops had established the Karlovci Synod in Yugoslavia, moving eventually to Munich. In 1945 a reconciliation of the Western parishes with Moscow was being effected, but before all details were completed Metropolitan Eulogius died in August, 1946, and the exarchate became a question of jurisdiction between the Patriarchates of Constantinople and Moscow, with Archbishop Vladimir and Metropolitan Seraphim as the respective appointees.

FOR several weeks there was heated controversy among the Russians in France, and this was exaggerated by the two Russian papers. The patriarchate issued a pastoral letter, declaring uncanonical the diocesan conference which was called by Archbishop Vladimir to elect a successor to Eulogius. Metropolitan Germanos, Greek Exarch of the Ecumenical Patriarch for all West-

ern Europe, arrived in Paris in September, and conferred with both Vladimir and Photi, the Metropolitan Gregory having returned to Russia. On October 17th, the council called by Archbishop Vladimir met and drew up resolutions confirming the position taken by the Archbishop, electing him to be the head of the province, requesting the Patriarchate of Constantinople to confirm this election, and stating that the province "desires to remain in peaceful liturgical communion and brotherly collaboration with the Russian Church and all Russian establishments located at places beyond its borders." The convention was attended by 125 delegates, including three bishops, 54 priests, and 68 laymen, representing 47 parishes and 11 Church organizations.

Thus the division in the Russian Church abroad was reopened. Metropolitan Seraphim retained the five parishes who had followed him from Karlovci when he was reconciled to Moscow, the half dozen parishes who had been loyal to Moscow throughout the whole period, and perhaps a dozen other parishes or small groups in France, England, and Scandinavia. By far the majority of laymen, priests, and bishops now adhere to Archbishop Vladimir and the patriarchate of Constantinople. Nevertheless the operation must not be considered complete, for many reasons, chief of which is the possibility that Patriarch Alexei of Moscow may reach some agreement with Patriarch Maximus V of Constantinople, which will achieve a state of affairs in which there may be spiritual, *i.e.* liturgical, unity, with administrative diversity between the two groups which adhere to Moscow and Constantinople respectively. The Karlovci Synod does not seem to have gained new parishes in France; it is restricted, practically speaking, to displaced persons in Germany and Austria, and the parish in Geneva.

ARCHBISHOP ALEXEI'S VISIT TO AMERICAN CHURCH

Meanwhile, in North America, a similar process of division has been under way. In October, 1945, the Moscow patriarchate sent Archbishop Alexei of Yaroslavl to New York, with purposes analagous to those with which Metropolitan Nikolai had gone to Paris, *viz.*, reconciliation with Moscow. The latter's success, however, was not duplicated in America. Two of the Russian bishops transferred their loyalty to the Patriarch

Alexei, and some scattered priests and two or three parishes also joined this jurisdiction. In March, 1946, Archbishop Alexei returned to Russia, while Metropolitan Benjamin continued as exarch for the patriarchate. The visit, however, had placed before the Russian Church in America the need for reaching definition of its position. In January, 1945, it had sent the American Bishop Alexei and the American priest, the Very Rev. Joseph O. Dzvonchik, to Moscow with proposals for conciliation and had received a reply which, they felt, failed to take account of American Church conditions. On November 26, 1946, therefore, the American Russian Orthodox are meeting in a national Sobor (council of bishops, priests, and laymen) to reach a conclusion in the matter. As in Paris, the patriarchate is demanding submission and the direct administration of the Russian Orthodox in North America through an exarch appointed by Moscow. The alternatives are*: (1) For the American Church to continue the temporary autonomy as has hitherto obtained, with spiritual unity expressed in the Patriarch's right to reject confirmation of the head of the Church who may be elected by the

*Mr. Anderson's prognostication of the action of the Sobor was made before he returned to Europe to continue his executive duties as a secretary of the YMCA. For the outcome of the Sobor, see THE LIVING CHURCH for December 8th, which reports the decision to recognize the Patriarch of Moscow as spiritual but not as administrative head of the Church in America.



RNS.

ARCHBISHOP VLADIMIR: Elected in Paris as Metropolitan.



RNS.

METROPOLITAN SERAPHIM: Named Exarch by Moscow.

American parishes; or (2) the continuation of the present relationship between the Russian Orthodox in North America and the Karlovci Synod.

SUMMARY OF THE SITUATION

By way of summary it is necessary to consider fundamentally the views held by the conflicting parties, and in particular, the reasons why the Moscow Patriarch desires full submission, and the counter reasons why those abroad disagree.

1. The patriarchate in Moscow maintains that it now has separation from the State, freedom for Church life, and



Acme.
PATRIARCH ALEXEI OF MOSCOW:
A parental attitude over all of Orthodoxy is being revived.

the responsibility of a mother over all Russian Orthodox affairs. It stated on June 17, 1946, that the Russian Church now has 65 dioceses and 25,000 parishes in the Soviet Union, with a theological institution working regularly in Moscow, another being established in Leningrad, a lower theological school established in Odessa, and yet other similar colleges to be opened. The patriarchate had revived its parental attitude toward the whole of Orthodoxy, most concretely represented by the theory that Moscow has become the third Rome, after the fall of the First Rome to the Vandals, and of the Second Rome—Constantinople—to the Turks. The Patriarch himself, or his notable emissaries, has visited all of the ancient Orthodox Patriarchs, except Patriarch Maximos at Constantinople, and all the modern autonomous Churches of the Balkans, Czechoslovakia, Poland, and Finland, securing their close adherence to the policies of the Moscow patriarchate. The extension of this policy to include the former Russian provinces of Western Europe and North America, as well

as the displaced persons would be a natural development in every respect.

2. The Metropolitan Anastassy and his Karlovci Synod take the position that the Church in Russia is not free. As chief evidence they point to the fact that both Patriarch Sergei and Patriarch Alexei, as well as their most noted representatives, have definitely stated that the Soviet State has at no time persecuted the Russian Church. Karlovci draws from this the conclusion that the patriarchate does not recognize that there have been and now are martyrs of the Russian Church, who have suffered from the persecution of the Soviet government. In refusing to recognize these martyrs, the patriarchate is either wilfully rejecting these martyrs, or is doing so under the duress of the State. Furthermore, the Soviet State is under the avowed domination of the Communist Party, which has declared and persistently insisted upon its atheistic position, and at times gone to great lengths in promoting godlessness. The combination means, they say, that the Church in Russia is not free and, more than that, insofar as it denies the martyrs of the Church, it participates in the denial of God and the acts of God, which is characteristic of the Communist Party. People in the West, in order to understand their position, must strain themselves further to comprehend the deeply mystical and spiritual basis underlying this view. Its adherents believe in the work of the Devil, just as firmly as they believe in the work of God. The Soviet government, they say, is the work of the Devil; and any body, such as the patriarchate, which extends its loyalty to the Soviet government is in league with the Devil himself. It is not difficult to see how such persons and the leaders recognized by such persons refuse to submit to the patriarchate in Moscow, and why they claim a responsibility for the Russian Orthodox, pending the "liberation" of the Moscow Church. A weakness of their administrative position is that it has no canonical basis. It has lost the patronage of the Serbian patriarchate, and, by refusing to adhere to the Patriarch of Constantinople, or any other canonical Patriarch, it is adrift. This is the danger which faces the American Orthodox, if they should maintain administrative connection with Karlovci.

3. Archbishop Vladimir, in the Province of Western Europe, does not stress the point of spiritual defects on the part of the patriarchate in Moscow, but says that the Patriarch's position within the Soviet State is entirely analogous to the position of the Orthodox Church under the czars, during the worst period of the subjection of the Synod to the will of the State. He maintains that the Church and State were separated at the time of the great Sobor in Moscow, 1917, and that the patriarchate should prescribe

clear distinction between spiritual loyalty and civil loyalty. It is for this reason that the resolution of the diocesan conference of October 17, 1946, in Paris, declares that its leaders desire to maintain spiritual communion but not administrative relationships with Moscow.

HISTORICAL DEVELOPMENT

Such is the present status of things in the Russian Church. It is probable that the decisions taken in France and in North America will clarify the atmosphere for a time—simply by the fact of decisions having been taken. These decisions, however, cannot be considered as in any sense final. Eventually, the Russian Church abroad will need to find permanent canonical connections for the maintenance of discipline and in order that the Holy Spirit may act in an atmosphere of love and not one of controversy. This leads to consideration of the historic manner in which Orthodoxy has developed its separate parts. In earliest times there were the several dioceses established by the Apostles, or their early followers. Among them, Rome, Alexandria, Jerusalem, and Antioch were primary. When Constantine estab-



METROPOLITAN THEOPHILUS: *The Sobor recognized his leadership.*

lished the Byzantine Era in Constantinople, and imperial honors were transferred to this city from Rome, the Bishop at Constantinople reflected this glory. The Second Ecumenical Council in 381 gave Constantinople authority second to Rome. In 481 A.D. the Fourth Council, in Article 28, gave Constantinople authority to consecrate the bishops in the "Pontic and Asian and Thracian Dioceses, as well as the bishops of the adjacent dioceses in the barbarian territories." The latter referred to the territories adjacent to, but beyond the actual limits of these dioceses. In time, the bishops in these adjacent territories

achieved great prominence by the number of faithful and their ecclesiastical establishments, and also because of the growing might of the civil lords of these territories. At proper moments, therefore, these bishops were granted autonomy and subsequent autocephaly, that is, independence from Constantinople, while adhering still to the Orthodox Faith and the canonical statutes of the Church. Thus the Russian Church became autocephalous, with her own patriarch, in 1589. The Bulgarian Church and the Serbian Church had earlier achieved autocephaly, although both lost this status for many years.

Without attempting to review further the historic movement of Orthodoxy, we need only note the principle involved: that as Orthodox provinces achieve importance, they tend to demand and actually to achieve independence within the framework of the Eastern Orthodox Churches. Such historical development is not dissimilar to that which has taken place in the Anglican Communion.

Anglicans can therefore easily see how it is that for reasons perhaps similar to those under which the several independent Anglican Churches have been established, there may be independent Orthodox Churches in Western Europe, in North America, etc. The question only is how this can be achieved, or whether it will require a break into schism before an eventual recognition can be gained. A conflicting factor is the fact that in Western Europe, as in North America, there are present not only the Russian Orthodox, but the Greeks, Serbs, Rumanians, Bulgarians, and others. Manifestly, the Russians could not set up alone an Orthodox Church in America, but all the Orthodox of the several national origins could come together and jointly set up such an American Orthodox Church, claiming and eventually receiving independence of their respective mother Churches. This is the logical development, but life is too complicated to follow logic quickly or simply. It is in the hands of God.

PARISH LIFE

Servicemen to be on Vestry

Christ Church, Pensacola, Fla., recognizing a responsibility and an opportunity, has recently instituted an official representation for its Army and Navy contingency. At the vestry's November meeting there was created the position of "associate vestryman." Such an associate is elected by the vestry from the men of the armed forces resident in Pensacola and serves for the length of his tour of duty in the community. He has a seat, voice, and vote. The first associate vestryman to fill the position is Capt. Wendall Kline, USN.

December 15, 1946

Feast of St. Thomas the Apostle

Book of Common Prayer — December 21st

Here again, we find Our Lord choosing as a Disciple a man of many limitations both of mind and body, and by this time, we weak, run-of-the-mill Episcopalians, with very little to commend us to The Blessed Lord Jesus, should take great heart, for if He could use such men as St. Thomas, He must have ample room in His scheme of things for us.

This blessed but limited soul, St. Thomas, was by tradition a carpenter, just as Our Lord was. That was and still is a most honorable and exalted craft. There aren't too many really good ones, even now. We have a lot of "wood butchers" who manage to use a hatchet and can even make out fairly well driving nails, but a CARPENTER — well, that's another story. We are so glad that Our Lord was a finished craftsman. Would that we all were finished to the same degree in our craft as Christians!

Poor St. Thomas! He'll be known to all eternity for his doubts, and many there have been who have poked interior fingers at him for them, overlooking all the while, of course, their own sins of doubt and omission. But Our Lord never frowned upon honest doubters. Doubt that is honest is a sign of a seeking mind. Jesus asks nothing better than an opportunity of satisfying a doubting, inquiring mind. The Christian Religion has nothing to fear from an honest doubter. St. Thomas was honest in his doubts, and when they

were cleared, he became as earnest as some of the more up-front Apostles. We plead guilty to having a soft spot in our hearts for those Apostles of Our Lord, then and now, who are not just the up-front sort, probably because we ourselves have so little on the ball spiritually that never under the farthest stretch of anyone's imagination, including our own, could we ever rate the up-front classification. So we cast our lot in with the St. Thomases, the St. Phillips, the St. Bartholomews, and such like, and, believe it, please, we are so profoundly grateful and humble that Our Lord even wants us around on ANY basis, that if we ever should arrive at the exalted idea that he could use us as Apostles, we would simply fall down and die from sheer overwhelming gratitude and love of Him.

The Vestments on St. Thomas' Day are red. You know why. How about our doing a little bit more in the way of being willing to die for Our Lord in this our day. We won't die by bollings or spearings, but we can offer up our lives by giving him some of our allotted time that we are now spending on ourselves. That would be dying for Him, for it would be giving Him of Our LIVING time out of lives which are racing rapidly down that stretch toward that last great day when we, like all the other Apostles, will simply cease being here, and will be THERE, with Him!

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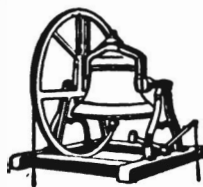
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BOOKS



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

Preview of Book to Come

APOSTOLIC SUCCESSION AT THE BAR OF MODERN SCHOLARSHIP. By Felix L. Cirlot. West Park: Holy Cross Press, 1946. Pp. 77. 50 cts.

Churchmen are under obligation to inform themselves concerning the problems involved in the subject of Church unity. Among the most debated of those problems is that of the ministry. This short booklet by Fr. Cirlot defends the Church's doctrine of Apostolic Succession against the many modern attacks. A bold assertion is made in the Preface: "this vital doctrine, far from being invalidated by any secure results of modern scholarship, remains standing more firmly than ever." The chapters of the book present the evidence for the truth of this statement. The facts are ably set forth. There is not space in this short pamphlet to present the material in detail, and it is gratifying to learn that the author has in preparation a book on the same subject. Meanwhile this abbreviated summary should be listed as 'required reading.' W. FREEMAN WHITMAN.

EDITOR'S NOTE: Dr. Cirlot's more comprehensive treatment of this subject has just appeared in book form under the title *Apostolic Succession and Anglicanism*. It will be reviewed in a forthcoming issue of THE LIVING CHURCH.

Lord's Prayer in Daily Religion

THE RELIGION OF THE LORD'S PRAYER. By John F. Scott. Nashville: Abingdon-Cokesbury, 1946. Pp. 124. \$1.

The Religion of the Lord's Prayer is so helpful a little book for the average user of the model prayer, and its attractive format so convenient to carry around for reading and study, that it seems ungracious to point out that its view on several basic matters is not that of the Church. For example, to describe the Kingdom of God as "a state of society or kind of living in which men, acknowledging God as their Father and the Ruler of the universe, shall recognize their fellow men as brothers and pull together for the common weal of the whole family," excellent as this statement is from certain points of view, is hardly enough if we are to take into account the sacraments which are the divinely appointed means of bringing men into the Kingdom and building them into its citizens. Again, to counter the thought that God's will is expressed, for

example, in the untimely death of a small child, with the text, "It is not the will of your Father in heaven that one of these little ones should perish," is to miss the point of God's eternal care. Further, to sweep away all recognition of a personal devil is to set aside what was perhaps our Lord's meaning of the final petition of the prayer, and to make of no account the story of His temptation. Christ is so humanized in this otherwise excellent book that there is almost no reference to His deity.

Two other instances are found in comments on the will of God and the provision of daily bread. Under the former the election of St. Matthias is by implication held to have been done in a way approaching magic! In regard to the other, the writer dismisses any idea, in this central petition, of the prayer being for supersubstantial bread as the Greek permits; however, no part of his message has greater appropriateness in the present world situation, than his challenging comment on this petition. Indeed if the underlying liberalism of this book is understood and guarded against, no one can read it without learning anew the meaning of the prayer and finding in it a compact compendium of the teachings of Christ.

The author is rector of All Saints' Church, Pasadena, Calif.

M. DEP. MAYNARD.

Fresh Approach to "the Good"

THE SOURCE OF HUMAN GOOD. By Henry N. Wieman. Chicago: University of Chicago Press, 1946. Pp. 309 with index. \$3.50.

Leafing idly through a volume of Calvin not long ago, I came across the statement, "What Jerome says, I regard not; let us inquire concerning the truth." These few words reveal more than a biographer could, the temper of Calvin's mind and of the age in which he lived. It is with a similar, if not quite as audacious, attitude toward the fathers that Henry N. Wieman, professor of Christian theology at the University of Chicago, presents his views toward a theory of value in an age in which cultural values everywhere are in a period of disintegration and chaos. The problem of good, what constitutes "the good," where it comes from, and the height of its achievement in the *summum bonum* has brought forth a large body of historically developed theories. Satisfied with no one of these, Dr. Wieman has here considered and explored the possi-

bility of a new theory, one which will take into account Christian realism.

One must say at the outset that this is not a book for those who have had no training in metaphysics or theology. Despite his efforts to the contrary, Dr. Wieman writes for the technically prepared mind; this is, of course, unavoidable, for the weight of his argument is rooted in metaphysical issues. He has, nevertheless, done a splendid piece of work in clearing the ground, and his work represents an achievement in present-day discussions of value.

Wieman, who is termed a "modern naturalist," propounds a creative theory of value, one which is frankly eclectic, yet does not contravene any of the historically developed theories. Briefly stated, the author's view is that the source of human goods lies in the inter-relationship of man, his environment, and society. As man becomes aware of this intercourse, he begins to understand and to integrate the underlying meaning of knowledge, truth, beauty, morality, and religion. As the movement is deepened and enriched, it is enhanced into a "creative event," the source of human good.

Whatever one may think of Wieman's approach—and it is certain there will be critical disagreements—his book is solid and thought-provoking. Notwithstanding some minor disappointments, this reviewer came away from the reading of the book convinced of its integrity, if not wholly persuaded to the author's viewpoint. For the reader who is looking for stimulating thought on some of the basic questions of Christian morality, this book can be recommended without reserve.

The book is well made and printed, as are most University of Chicago Press publications.

FRANK V. H. CARTHY.

Essay in Neo-Orthodoxy

EYES OF THE FAITH: A Study in the Biblical Point of View. By Paul Sevier Minear. Philadelphia: The Westminster Press, 1946. Pp. 307. \$3.

If we must label everything, I suppose this book is "neo-orthodox." References to the trinity of Barth, Brunner, and Kierkegaard are frequent, and Professor Minear has returned to the Bible with a vengeance. Unlike some members of the same school of theological thought, however, he displays no signs of high-brow fundamentalism. Rather, he leans in the other direction (by rejecting, for example, the existence of the Devil).

Despite its more than 300 pages, the book reads like the outline for a much longer work. Every page is tightly packed. Professor Minear is concerned with establishing, by a multitude of illustrations, the point of view of the

biblical writers, and showing how alien it is to most modern ways of thinking.

He succeeds in a manner that, at first glance at least, is disquieting. God emerges as the inscrutable One, who (for no reason that any mortal can fathom) seizes upon certain individuals and confronts them with the categorical choice: Will you follow My will regardless of consequences, or will you not?

The greater part of the book deals with the Old Testament. The portion that treats of Christ and the New Testament does not greatly alter the impression of an inscrutable God, whose ways are past comprehension, and who can only be obeyed by a sheer act of faith and surrender. At times God seems the first cousin of Allah.

Even the act of believing in Christ is pictured as the work of God. He selects certain individuals, and endows them with faith. Once again we cannot know why He selects the persons He does choose. We can only respond, if the call comes to us.

This book is one of many sizable straws in the wind to indicate the strong growth of neo-orthodoxy in American Protestant thinking. It must be confessed that Professor Minear makes a formidable case for his main contentions. None the less, I cannot help feeling as I read his book that somehow the vitamins have been removed from my diet. I have before me the Almighty God, Sovereign of the universe, but it is difficult for me to remember that He is also the God of love.

CHAD WALSH.

Church and Reconstruction

THE ERA OF ATOMIC POWER. Report of a Commission appointed by the British Council of Churches. London: S.C.M. Press, 1946; and Toronto: Macmillan. Pp. 83. Two shillings.

ESSAYS IN RECONSTRUCTION. Edited by Dom Ralph Russell, OSB. New York: Sheed & Ward, 1946. Pp. 176. \$2.50.

The first of these books, which is really a paper-bound booklet, reflects the view of English non-Romanists, while the second is rigidly Roman Catholic in outlook. Nevertheless, they are in common agreement that we are confronted today by a world that is grievously wrong; that men of good will everywhere desire earnestly to set it right; that the Christian Church has failed hitherto to provide all the answers to the mounting problems spawned by an increasingly complex society; and that it is urgently necessary that the Church do something about it. There their agreement ends.

The Commission is interdenominational in both its personnel and general outlook, and believes that a profound reconstitution of society is inevitable so that "something radical must happen to the Church" (p. 82) if it is to influence favorably the course of events. The *Essays* however, of which six out of a total of ten are by Benedictine monks, see no inadequacies in Roman Catholicism, but are agreed that a reconstructed world can be achieved through an intensive application of the Thomist philoso-

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marked not later than midnight, March 14, 1947, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 21, 1947. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 11, 1947, Educational issue of *The Living Church*.

phy operating through the Roman Church.

The first book is devoid of practical suggestions for corporate action. The viewpoint of the second is much too narrow, as witness the unkind remark that ancient Hebrew messianic expectations meant that the "Jews would be *Herren-volk*" (p. 28); and that they believe "a man's bank balance is the index of his worth" (p. 32). We recommend neither book.
WARREN M. SMALTZ

Missionary Statesmanship

CHRISTIAN WORLD MISSION. Edited by William K. Anderson. Commission on Ministerial Training, the Methodist Church. Nashville, Tenn. Pp. 275. \$2.

This is a series of 30 essays attempting to set a background for an intelligent modern approach to the matter of Christian missions. Most of the contributors are Methodists, but the scope of the authorship is wide, representing nine different nationalities and 11 religious groups, including the Lutheran and the Roman Catholic. The sole Anglican contributor is Dr. Francis Wei, who presents a chapter on the present status of Christianity in China. Since each of the 30 authors is presumably an expert in his field, the book should be of interest and value to any who desire more than a general knowledge of the problems inherent today in the spreading of the Gospel in foreign parts.

G. F. WHITE.

Authentic Religious Experiences

GREAT CHRISTIAN BOOKS. By Hugh Martin. Philadelphia: Westminster Press, 1946. Pp. 116. \$1.50.

This useful little book is an appetizer and one hopes that it will sharpen the desire for *Oliver Twist's* "more." It opens with a persuasive discussion of "The Power of the Book," followed by the treatment of seven men of spiritual stature, with ample quotations from their work. Satisfying from a devotional point of view, even in its brevity, it is offered in the hope that the reader may be led to further exploration.

In order of treatment are St. Augustine, Samuel Rutherford, Brother Lawrence, John Bunyan, William Law, William Carey, Robert Browning. If the book diminishes somewhat in stature after the chapter on St. Augustine, that is because of the greatness of the Bishop of Hippo and the supreme grandeur of his thinking and the beauty of style. It mounts again in the chapter on John Bunyan, writer of great allegory animated by living people, presented with wit and psychological insight.

The final chapter on Browning's great poem, "The Ring And The Book,"

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fits somewhat incongruously into the pattern as a whole; but it is good to be reminded of the noble passages as Browning dwells on the worth of the human soul and God's overruling purpose of love.

Distant as these men are from our complex day, there is a timelessness about their writing that is far from irrelevant to our problems. Nearly all were concerned with the social and political crisis of their time and suffered deeply for their convictions. As a Church we are accused of religious illiteracy. One could wish that this book could be read by the many who take refuge in the trivial escapist books, the ephemeral best-sellers. They would find in these great religious writers that authentic experience of eternal truth that brings the temporal into the high realms of the spirit.

Dr. Martin's comment throughout is illuminating and serves as a dependable background for the great masters of the spiritual life of whom he writes.

VIRGINIA E. HUNTINGTON.

Sermons on the Prophets

AND THE PROPHETS. By Clovis G. Chappell. Nashville: Abington-Cokesbury, 1946. Pp. 208. \$1.75.

Few men seem to have the genius for writing sermons with appeal on a biblical series such as the prophets. Such sermons doubtless are attempted, but they seldom have value for both the pulpit and the press. Not so Clovis G. Chappell, pastor of the First Methodist Church, Charlotte, N. C., who is publishing his 26th book, *And the Prophets*.

These biographical sermons are splendidly done with the spirit of true contemporaneity. Some of his titles are "The One-Man Army—Elijah," "The Backwoods Prophet—Amos," "Mastering Our Difficulties—Zechariah," and "Bored Folks—Malachi."

What with so little reading being done in Holy Scriptures today, this is one way to waken interest in the Bible, and especially in the Old Testament.

F. H. O. BOWMAN.

In Brief

Penguin Books, Inc. (New York) has brought out a 25¢ edition of the book discussed editorially in THE LIVING CHURCH (November 3 and 17, 1946), under the title *Christianity Takes a Stand*. The text is precisely the same as that of the more expensive edition.

The publishers are to be congratulated for making this great symposium available to all persons at a nominal price.

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NEW YORK

Tribute to Bishop Manning Planned by Diocese

Bishop Gilbert, Suffragan of New York, who is the chairman of the special committee to plan a tribute to Bishop Manning from the Diocese of New York, has sent out a letter to the diocesan clergy to announce the committee's decision. The tribute is to be a stone statue of St. John the Divine, placed at the west end of the Cathedral of St. John the Divine, outside, beneath the tympanum, over the great bronze doors. The statue, now being carved, is by John Angell, who made many of the sculptures already in place in the west end of the cathedral. A suitable inscription will be carved under the statue.

It is expected that the sculpture will be finished in time for the special service on December 15th when the tribute will be given. At that service religious and civic leaders of New York will speak.

The cost of the statue will be about \$10,000. The clergy of the diocese have sent out envelopes, requesting the laity not to put in more than \$1, in order to adhere to the Bishop's request that no contribution be more than that amount.

St. Bede Lectures Scheduled

"The Episcopal Church Confronts the World" will be the topic for the St. Bede lectures for 1947, which will be given on Monday evenings at 8:30, in the guild hall of St. Thomas' Church, New York City. Admission to each lecture will be 50 cts.

The series is divided into three courses of three lectures each. "The World the Church Faces," the first course, will be given by the Rev. Stephen F. Bayne, Episcopal chaplain at Columbia University. The titles of Fr. Bayne's lectures will be: "The Scientific Spirit," "Personality and Power," and "Nature and Supernature." Dates of the lectures are January 6th, 13th, and 20th.

The Rev. Dr. James A. Pike, fellow and tutor at the General Theological Seminary, will deliver the second series, "The Church that Faces It." Dr. Pike's topics will be: "How is the Church Catholic?" "How is the Church Liberal?" and "How is the Church Protestant?" The lectures are to be given on January 27th, February 3d, and February 10th.

Richardson Wright, editor in chief of *House and Garden*, will give the third series, "The Man in the Church." Titles of Mr. Wright's lectures will be: "Prayer is Part of the Day's Job," "The Power of the Sacramental Life," and "Mysticism, the Direct Experience of

God," February 17th, 24th, and March 3d.

If further information is desired, address the St. Bede Lecture Committee, Library of St. Bede, 157 E. 72d St., New York 21.

CHICAGO

Bishop Conkling's Crozier and Liturgical Equipment Stolen

A theft which occurred between November 26th and December 2d was discovered on December 3d when a large leather vestment case belonging to Bishop Conkling of Chicago was found to be missing from the sacristy of St. Luke's Church, Evanston, Ill. The case contained the Bishop's pastoral staff* in four sections with a silver head set with jewels, a triple oilstock, two Prayer Books combined with Hymnals (one 1916 and one 1940 edition), a book of special prayers and blessings, and a supply of signed Confirmation blanks.

All of the objects stolen have a sentimental value to Bishop Conkling, as they were gifts to him at his consecration (except one of the Prayer Books, which was given him recently by the younger clergy of the diocese) and have been in constant use. The book of special prayers and blessings was especially valued as it is now out of print.

Bishop Conkling's vestments are regularly cared for at St. Luke's Church, and the case with various vestments was left there on November 26th. The vestments had been removed, but the other objects left in place. There is some suspicion that the theft was for the case alone, as the articles it contained have little intrinsic value outside the Church.

DELAWARE

Thanksgiving Service Brings Supplies for the Needy

A war veteran of Christ Church, Wilmington, Del., Robert N. Downs, proposed to the rector, the Rev. William C. Munds, that they try the biblical method of keeping Thanksgiving Day. A tent was erected on the church grounds, pens built, and other conveniences provided, suggestive of a county fair. The novelty of the plan made front page news, was featured by radio commentators, and went out on the wires of the Associated Press. The response

*The staff was one given to Bishop Conkling as a consecration gift from the clergy of the diocese and is valued at present at \$500; there is \$250 insurance on it. This staff is not to be confused with the much more valuable one which belonged to the late Bishop Anderson and which is used only on special occasions.

surprised everyone. Long before the hour for service every kind of conveyance arrived, from trucks to jeeps, bringing cattle, sheep, pigs, ducks, turkeys, chickens, canned fruit, vegetables, kitchen utensils, clothing, bedding, and tiny baby things. The congregation filled the church, the sermon was by the Rev. Charles L. Candee, pastor emeritus of Westminster Presbyterian Church, Wilmington, and Bishop McKinstry of Delaware gave the blessing. After the service the animals were returned to the farms, and the other goods stored, all to be subject to distribution by the rector among the needy irrespective of Church affiliation.

ERIE

Young People Greet New Bishop

In their first youth convention, held on November 29th at St. Paul's Cathedral, Erie, Pa., the young people of the Diocese of Erie met Bishop Sawyer, who was recently consecrated, in his first appearance at a diocesan gathering. The 135 delegates heard reports from the diocese's representatives at the national youth convention in Philadelphia and addresses by the Rev. S. C. V. Bowman and the Rev. Lawrence Cantrel on plans for youth work in the national Church and the diocese.

After the election of diocesan officers, the high point of the convention was the introduction of Bishop Sawyer. As soon as he had announced his acceptance of the election in September, the young people had voluntarily pledged themselves to pray daily for him until his consecration, and with this intention had asked his permission to hold the youth convention.

Bishop Sawyer, in extending his greetings to the young people, called upon them to be proud of their Church in the scattered communities in which they live and asked them to unite with him in an effort to further the work with young people in the diocese.

After a reception at which Bishop Sawyer met each of the delegates, the young people went into the cathedral and received the personal blessing of the Bishop at the altar rail.

ALBANY

Roman Catholic Priest Received

The Rev. Noel Patrick Conlon, a former Roman Catholic priest, was received into the Church by Bishop Oldham of Albany on November 26th at the Cathedral of All Saints, Albany, N. Y. Fr. Conlon was a member of the Order of the Friars Minor and the faculty of St. Bonaventure College. He studied at St. Joseph's Seminary, Calli-

coon, N. Y., and entered the Franciscan Order in 1938. He was ordained to the priesthood in 1944, and was pastor of the Church of St. Francis of Assisi, New York City.

While preparing to be received, Fr. Conlon has been serving as assistant to the Rev. William J. Shane, rector of St. James' Chapel, Lake Delaware, N. Y., and will continue there.

MINNESOTA

Celebration in Honor of St. Barnabas' Hospital

The 75th anniversary of the founding of St. Barnabas' Hospital, Minneapolis, Minn., was commemorated in a special service held at Gethsemane Church, Minneapolis, November 17th. Participating in the service were Bishop Keeler of Minnesota, Bishop Pardue of Pittsburgh, and the Rev. John S. Higgins, rector of the parish. Bishop Pardue was rector of Gethsemane from 1931 to 1938. St. Barnabas' student nurses choir sang for the service.

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Rev. Elmer W. Roberts	3.00
\$1,883.62	

Old Catholic Relief

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In loving memory of Bessie C. Verder..	10.00
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European Children

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Thanksgiving, Katonah, N. Y.	7.56
St. Mary's Auxiliary Guild, Brooklyn, N. Y. (Greek)	5.00
St. Mark's Church, Oconto, Wis. (Denmark, \$5.00; War Orphans in England, \$2.45)	7.45
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St. Mary's Church, Springfield Center, N. Y.	4.10
Miss Caroline B. Cooke	2.50
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China Relief

Capt. and Mrs. Albert Sayers	\$ 5.00
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NOTICE OF ERROR IN THE 1947 LITURGICAL DESK CALENDAR

An error has been made in gathering some of the sheets of the Episcopal Edition of the 1947 Liturgical Desk Calendar. In some copies a few pages of the Roman Catholic edition have been inserted by mistake.

The way in which you can "spot" the wrong pages is by inspecting the right-hand page. Any such page which has the word "memoranda" at the top is a sheet from the Roman Catholic edition and anything printed on the reverse of that sheet does not belong in the Episcopal Edition.

Please check your copy of the Calendar and notify us if you find any incorrect sheets. We will then send you a correct copy by return mail. Do not return the incorrect copy to us.

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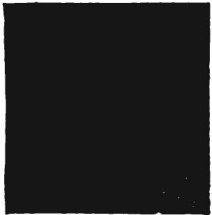
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COLLEGES

Ripon Receives Mace From English Cathedral

A relic linking a new world school and its old world namesake was presented to Ripon College, Ripon, Wis., on November 19th. The relic is a piece of stone cut from the church which St. Wilfred built in Ripon, England, in 670 A.D. It is set in an oak and silver mace above the seals of the Collegium of St. Wilfred and of Ripon College. The presentation was made by the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York City. The letter of donation accompanying the mace reads, "May the fellowships between our Churches and nations last as long as this stone."

In an address for the occasion Sir Francis Edward Evans, British consul general of New York City, declared, "It is because we in Britain and you in America believe above all in the dignity of the individual that we have the common aim of equipping the individual with a firm consciousness of his place before God and man, of his individuality, of his possession of a soul."

After the presentation of the mace, Dr. Clark G. Kuebler, president of Ripon College, conferred the honorary degree of Doctor of Divinity on Canon West and of Doctor of Civil Law on

Sir Francis Evans. The donation of the mace was arranged through Bishop Manning of New York.

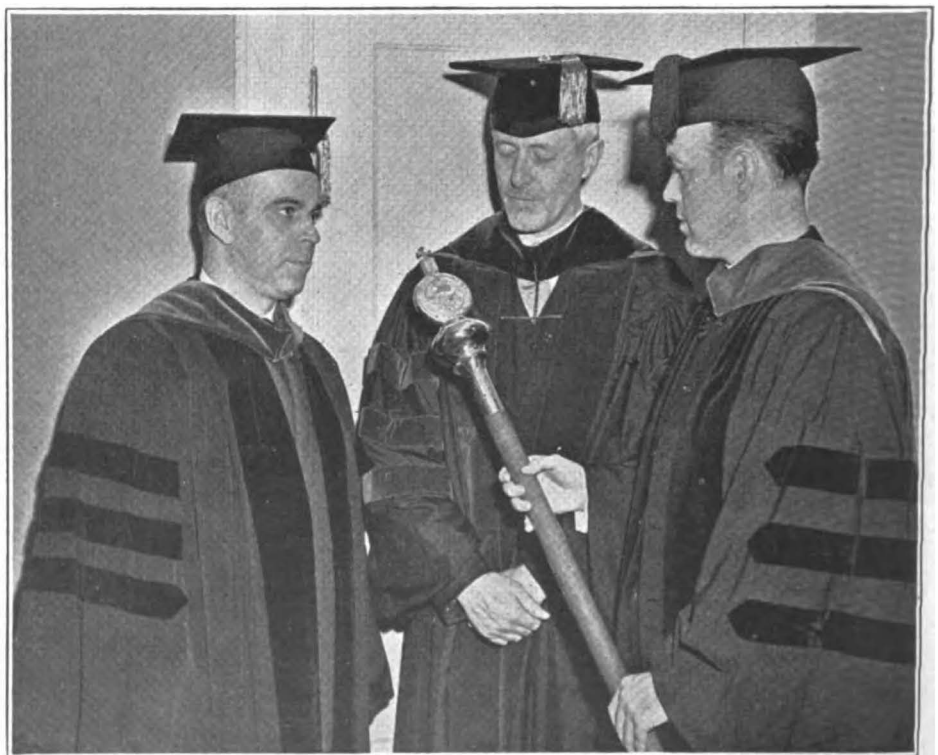
Among the guests at the presentation were Bishop Sturtevant of Fond du Lac and Bishop Mallett of Northern Indiana. The organist for the occasion was Thomas Matthews, choirmaster and organist of St. Luke's Church, Evanston, Illinois.

SECONDARY SCHOOLS

St. Bernard's Rector Installed

The Rev. Robert L. Clayton was installed as rector of St. Bernard's School, Gladstone, N. J., on December 5th. Bishop Gardner of New Jersey officiated at the service, and the Rev. John Crocker, headmaster of Groton School, Groton, Mass., spoke. In his address he emphasized the importance of religion in the education of the youth of America.

Mr. Clayton is a graduate of Bard College, Columbia University, and General Theological Seminary. After his graduation he was a fellow and tutor at the seminary and attended summer schools in Christian sociology in England. Later he was associated with parishes in Westbury, Corning, and Addison, N. Y., and Keyport and Matawan, N. J. He was appointed chaplain and master of history in religion at St. Bernard's in 1944.



RIPON MACE: The token of goodwill between Ripon Cathedral and Ripon College is inspected by Dr. Clark G. Kuebler, Sir Francis Evans, and the Rev. Canon Edward N. West.

DEATHS

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

Thomas John Sloan, Priest

The Rev. Thomas John Sloan, 83, a retired priest of the Diocese of Texas, died November 20th in Corpus Christi.

Mr. Sloan was ordained to the diaconate in 1894 and to the priesthood in 1896 by Bishop Kinsolving of Texas. During his ministry he had charge of churches in the Diocese of Texas and the District of North Texas.

Funeral services were held on November 21st by Bishop Quin of Texas at the Church of the Advent in Alice, Texas, where Mr. Sloan had made his home. Further services were held at St. Stephen's Church, Houston, on November 22d by Bishop Quin and the Rev. John R. Bentley, with other clergy of the diocese acting as pallbearers.

Mr. Sloan is survived by his widow, two daughters, Mrs. H. J. Schmidt of Houston and Miss Rachel Sloan of Long Island, N. Y., and two sons, Robert Sloan of Alice and T. N. Sloan of Midland, Texas.

Hill Burgwin

Hill Burgwin, chancellor of the Diocese of Pittsburgh, died in his sleep December 1st. He was the third generation of the Burgwin family to serve as chancellor. His grandfather, Hill

Burgwin, was the first chancellor. He was succeeded by his son, George C. Burgwin, who was in turn succeeded by his son.

In addition to his work as chancellor, Mr. Burgwin was senior warden of the Church of the Good Shepherd, Pittsburgh, and a member of the board of trustees of the Episcopal Church Home, Pittsburgh. For many years he had been a lay deputy from the Diocese of Pittsburgh to the General Convention.

Mr. Burgwin was a graduate of St. Paul's School, Concord, N. H., Trinity College, Hartford, Conn., and the University of Pittsburgh School of Law. At the time of his death he was a trustee of Trinity College and publicity chairman of the college's campaign to raise \$1,500,000.

The Burial Office was read in Trinity Cathedral, Pittsburgh, on December 4th by Bishop Pardue of Pittsburgh assisted by the Rev. L. Herdman Harris III, rector of the Church of the Good Shepherd, and the Very Rev. N. R. H. Moor, dean of the cathedral.

Mary Louise Pardee

Miss Mary Louise Pardee, for many years an active member of the Women's Auxiliary, died suddenly on November 17th at the New Haven Hospital, New Haven, Conn., after an operation.

Miss Pardee was a delegate to the Triennial Meetings in 1928, 1931, and 1934. She was a member of the national Executive Board for two three-year terms, and was chairman of the Board in 1937 and 1938. In 1937 Miss Pardee was chairman of the Executive Board's United Thank Offering committee, and was chairman of the program committee for the Triennial in 1940. In addition, she was president of the WA in the Diocese of Connecticut from 1938 to 1944.

The Burial Office was read in St. Paul's Church, New Haven, on November 19th by Bishop Gray, Coadjutor of Connecticut, assisted by the Rev. Warren E. Traub, rector of the parish. Interment was in the Grove Street Cemetery, New Haven.

CHURCH CALENDAR

December

15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
29. First Sunday after Christmas.
31. New Year's Eve. (Tuesday.)

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CATHEDRAL STUDIOS, Washington, London. Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book: Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instruction, 128 pages, 95 illustrations. Vestment patterns drawn to scale. \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

POSITIONS OFFERED

CHURCHWOMAN as Dietician, or Cottage-Mother in charge of group of girls. In writing state age, type of work preferred, training or experience. Reply, Mother Superior, Bethany Home, Glendale, Ohio.

HOUSEKEEPER as assistant to Hostess in well established Church convalescent home for women, Eastern Diocese; Churchwoman preferred; adequate salary and full maintenance. Reply Box P-3167, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. Samuel N. Baxter, Jr., rector of the Church of the Redeemer, Springfield, Pa., will become assistant at Calvary Church, Pittsburgh, January 1st. Address: 315 Shady Ave., Pittsburgh 6, Pa.

The Rev. Eldon W. Borell, a graduate student at the General Theological Seminary, is now locum tenens at St. John's, Ramsey, N. J. Address: 299 E. Main St., Ramsey, N. J.

The Rev. Aubrey Bray, formerly vicar of Calvary Church, Seaside, Oreg., is now vicar of St. John's, Bostonia, Calif. Address: 1145 E. Main St., El Cajon, Calif.

The Rev. Norman Burgomaster, formerly associated with the Church of England in Canada, is now associate rector of St. Luke's, Minneapolis. Address: 4725 Second Ave., Minneapolis 9, Minn.

The Rev. Sherwood S. Clayton, rector of St. John's, Fort Worth, Texas, will become rector of Grace Church, New Orleans, January 1st. Address: 4935 S. Prieur Place, New Orleans 15, La.

The Rev. Richard Earl Dicus, formerly locum tenens at St. Thomas', Hollywood, Calif., is now rector of the Church of the Redeemer, Eagle Pass, Texas, and may be addressed there.

The Rev. Spence A. Dunbar, formerly rector of St. Andrew's, Fort Pierce, Fla., is now rector of Emmanuel Church, Middleburg, Va., and may be addressed there.

The Rev. F. Douglas Henderson, formerly associated with the Church of England in Canada, is now director of religious education at St. John's, St. Paul, Minn. Address: 614 Portland Ave., St. Paul 2, Minn.

The Ven. T. H. Kerstetter, archdeacon of the District of Nevada, is now vicar of St. Stephen's, Reno, in addition to his other duties. Address: 121 E. 8th St., Reno, Nev.

The Rev. Boston M. Lackey, Jr., formerly curate of St. John's, Waterbury, Conn., is now priest in charge of the Church of the Redeemer, Shelby, N. C. Address: Box 997, Shelby, N. C.

The Rev. J. Raymond McWilliam, formerly priest in charge of Holy Trinity, Hicksville, L. I., N. Y., is now rector of Emmanuel Church, Springdale, Conn. Address: 995 Hope St., Springdale, Conn.

The Rev. Lansing G. Putman, formerly a non-parochial priest of the Diocese of Central New York, is now priest in charge of St. Thomas', Salem; St. John's, Centralia; and Grace Church, Greenville, Ill. Address: 814 W. Main St., Salem, Ill.

The Rev. Richard H. Schoolmaster, formerly priest in charge of St. Paul's, St. Louis, is now priest in charge of St. James', Conroe, and St. Stephen's, Huntsville, Texas. Address: Conroe, Texas.

The Rev. Stanley V. Wilcox, formerly rector of St. Paul's, Chester, is now vicar of St. George's, Ardmore, Pa., and may be addressed there.

The Rev. David J. Williams, priest in charge of Trinity, Northport, and Grace Church, Huntington Station, will become rector of Trinity, Northport, January 1st. Address: 271 Woodbine Ave., Northport, L. I., N. Y.

The Rev. Benedict Williams, rector of Trinity, Toledo, Ohio, will become rector of St. Stephen's, Sewickley, Pa., January 1st. Address: 7 Centennial Ave., Sewickley, Pa.

The Rev. F. Randall Williams, rector of St. Andrew's, South Orange, N. J., will become rector of Grace Church, Cuero, Texas, January 19th, and may be addressed there.

Military Service

Separations

The Rev. Charles H. Douglass, formerly a chaplain in the Navy, is now rector of Trinity, Bessemer, and vicar of Trinity, West End, Birmingham, Ala. Address: 2014 Berkley Ave., Bessemer, Ala.

The Rev. John F. Hamblin, Jr., formerly a chaplain in the Navy, is now to be addressed at 28 Carteret St., Newark 4, N. J.

Resignations

The Rev. Frederick J. Buttery, formerly priest in charge of All Saints', Bergenfield, N. J., has temporarily retired because of ill health. Address: 222 E. Maple Ave., Wildwood, N. J.

The Rev. J. Ross Colquhoun, rector of St. John's, Mankato, Minn., is resigning December 15th and will retire. Address: 1213 1/2 Cahuenga Blvd., Hollywood 28, Calif.

The Rev. Frederick E. Seymour, formerly vicar of St. George's, Ardmore, Pa., has retired. Address: Willett Road, Saundertown, R. I.

Changes of Address

The Rt. Rev. John C. Ward, formerly addressed c/o Erie County Savings Bank, Buffalo, should now be addressed at the Buffalo Club, 888 Delaware Ave., Buffalo 2, N. Y.

The Rev. Benson B. Fisher, formerly addressed at 65 E. Huron St., Chicago, should now be addressed at 4550 N. Hermitage Ave., Chicago 40.

The Rev. A. G. Fowkes, formerly addressed at 829 W. Lovell St., Kalamazoo, should now be addressed at 186 Bulkley St., Kalamazoo, Mich.

The Rev. Alvin L. Kershaw, formerly addressed at 429 12th St., Bowling Green, should now be addressed at 912 Nutwood Ave., Bowling Green, Ky.

CLASSIFIED

POSITIONS OFFERED

WANTED: Rector under 40, for small but growing parish in southern community of 20,000. College town, diversified industry and farming. Churchmanship moderate. Living salary and rectory. Reply Box C-3170, The Living Church, Milwaukee 3, Wis.

MATURE SOCIAL CASE WORKER, Family Service Department, large Church agency, Eastern Diocese; at least one year's work in accredited school of social work required. Also experience with, and real interest in problems of older people. Good opportunity. Churchwoman preferred, but not necessary. Salary \$2100 to \$2400 according to qualifications. Reply Box P-3168, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, Rector of City Parish, desires change. Prayer Book Churchman. Reply Box R-3165, The Living Church, Milwaukee 3, Wis.

SALESMAN: Churchman with vision, desires connection with a Church Supply House. Reply Box R-3166, The Living Church, Milwaukee 3, Wis.

WANTED

USED COPIES, Brightman "Liturgies Eastern and Western"; Conybeare, "Rituale Armenorum." Reply Box C-3171, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

ACU CYCLE OF PRAYER

December

18. St. Luke's, Lebanon, Pa.
19. All Saints', Western Springs, Ill.
20. St. Agnes', Washington, D. C.
21. All Saints' Cathedral, Milwaukee, Wis.
22. Trinity, Cliffside, N. J.
23. Our Saviour, Chicago.
24. St. Luke's, Caribou, Maine.

CHANGES

The Rev. Charles H. Ricker, formerly addressed at Brookfield Center, Conn., should now be addressed at Hut Hill Road, Bridgewater, Conn.

Leaves of Absence

The Rev. Humphrey C. Dixon, a priest of the Diocese of Michigan, is on leave of absence from that diocese and is now at Chase House Community Center, Chicago. Address: 201 S. Ashland Blvd., Chicago 7.

Ordinations

Priests

Kentucky: The Rev. J. Farrand Williams was ordained to the priesthood by Bishop Clingman of Kentucky on December 4th at Christ Church Cathedral, Louisville, Ky. He was presented by the Rev. F. Elliott-Baker and the Very Rev. N. E. Wicker preached the sermon. Mr. Williams will be canon of Christ Church Cathedral and priest in charge of Trinity Mission, Louisville. Address: 1049 Cherokee Road, Louisville, Ky.

Springfield: The Rev. John E. Gill was ordained to the priesthood by Bishop White of Springfield on November 29th at Trinity Church, Mt. Vernon, Ill. He was presented by the Rev. H. L. Miller and the Rev. Fred Arvedson preached the sermon. Fr.

Gill will be vicar of Trinity, Mt. Vernon, and St. James', McLeansboro, Ill. Address: 409 N. 9th St., Mt. Vernon, Ill.

Deacons

Albany: Ernest Davis Vanderburgh was ordained to the diaconate by Bishop Oldham of Albany on November 26th at the Cathedral of All Saints, Albany, N. Y. He was presented by the Rev. Frederic Evenson and Bishop Oldham preached the sermon. Mr. Vanderburgh will be deacon in charge of St. Mark's, Philmont, and St. John's, Copake Falls, N. Y. Address: Philmont, N. Y.

Kentucky: James Wesley McClain was ordained to the diaconate by Bishop Clingman of Kentucky on October 4th at St. Mark's Church, Louisville, Ky. He was presented by the Rev. William H. Langley, Jr., and the Rev. Edward C. Lewis preached the sermon. Mr. McClain is completing his course at Seabury-Western Theological Seminary. Address: 823 Gaffield Place, Evanston, Ill.

Utah: Walter Preston Cable was ordained to the diaconate on November 30th by Bishop Moulton of Utah at St. Mark's Cathedral, Salt Lake City. He was presented by the Ven. William F. Bulkley and the Very Rev. R. Dunham Taylor preached the sermon. Mr. Cable will be in charge of St. Paul's Mission, Plain City, Utah. Address: 3511 Washington Blvd., Ogden, Utah.

Depositions

The Rev. Victor E. Newman, a priest of the Missionary District of Eastern Oregon, was deposed from the Sacred Ministry by the Presiding Bishop on November 22d. The action was taken under the provisions of Canon 56, Section 1, with the advice and consent of the council of advice of Eastern Oregon, and for causes not affecting his moral character. The deposition took place in the presence of the Rev. George A. Wieland and the Rev. Clifford L. Samuelson in the chapel of the Church Missions House, New York City.

Lay Workers

Mr. Alan Humrickhouse is now in charge of the Church of Our Merciful Saviour, Little Falls, Minn. Temporary address: 1843 Fillmore NE, Minneapolis 13, Minn.

Mr. Reno W. Kuehnell is now in charge of St. James', Fergus Falls, and St. Luke's, Detroit Lakes, Minn. Address: 814 N. Whitford St., Fergus Falls, Minn.

Corrections

The Rev. George H. Murphy was incorrectly listed as having been ordained to the priesthood [L.C., November 17th]. Mr. Murphy was ordained to the diaconate.



CHURCH SERVICES



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily: Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r;
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin R. Priest, r
3612 Reading Rd., Avondale
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

NEW YORK CITY—Cont.

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11 (Mon Wed Sat); 5:30 V (Tues through Fri)
This Church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

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

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

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

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. Between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Mohenschild, 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 Orrick, r & dean
Sun Masses: 8 & 11. Daily: 7:30

WASHINGTON, D. C.

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

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

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

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Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop-elect

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

Christmas 1946



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