

The Living Church

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



Herald Tribune

MRS. SIMKHOVITCH AND FRIENDS

After many years' service to God and His Greenwich Village children, Mrs. V. G. Simkhovitch is retiring as director of Greenwich House.

[See page 6.]

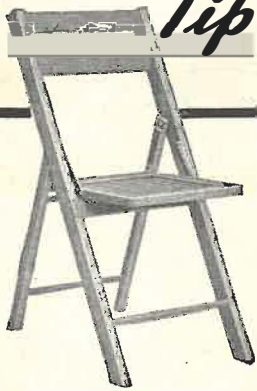
**"I Hear That There
Be Divisions"**

Fr. Palmer, SSJE

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Christ and Divorce

TO THE EDITOR: Congratulations on your editorial on *Christendom*. That fine magazine fully deserves the support you ask for it.

But may we point out an error in your paragraph relating to Dr. Cirlot's book, *Christ and Divorce*. You state that it is "a book which has not yet been reviewed by any 'Liberal' (sic!) Anglican paper."

We distrust the label "Liberal"—particularly in caps!—because of the loose way in which that word is being used today as a synonym for "humanism," but if you are using the term in its larger, traditional sense, we accept it. In any case, in the August 25, 1945, issue of the *Southern Churchman*, there was a full review of Dr. Cirlot's book, written by the Rev. A. T. Mollegan, of the faculty of the Virginia Seminary. In subsequent issues we printed an answer to that review by Dr. Cirlot, and a rebuttal by Mr. Mollegan. In our "Post Haste" column there was further discussion by our readers.

Livy must have been on vacation last August!

(REV.) FREDERICK J. WARNECKE,
Editor, *Southern Churchman*.

Richmond, Va.

Editor's Comment:

THE LIVING CHURCH, which also reviewed Dr. Cirlot's book, also considers itself liberal (with a small "l"), though we are not sure about the large, traditional sense. It would be our impression that the spiritual springs of the *Southern Churchman* are of the Evangelical tradition, rather than the Liberal—an impression confirmed by our contemporary's stalwart stand against "Liberalizing" the marriage canon. Livy, who insists that we forward the *Southern Churchman* to him when he takes his vacation, refers its editor to Isaiah 51: 1.

Churchmen and Catholic Party

TO THE EDITOR: From time to time one will see something that just thrills him through and through and I read just such a thing this weekend in THE LIVING CHURCH, January 13th.

The article was in The Question Box: "How many clergymen and laymen belong to the Catholic Party?" The answer said in part, "most individuals of any party hold some opinions and follow some lines of conduct characteristic of each of the others." That answer is worth thinking about when we start snapping at each other in the fellowship. I like to think that most of the snapping is just a safety valve for those doing it.

When I talk with ministers of various Christian bodies and see how they appreciate the position of the Episcopal Church, I feel very humble and unworthy and I ask for strength to lift up the Lord Jesus into the position He alone should take in my life and in the lives of those in the flock I shepherd. After all is said and done, it is the Christ we preach and teach and it is He in us and we in Him that really matters. If our glorious Church would only man the front lines of this warfare against the world, the flesh, and the devil with all the strength and spiritual weapons we possess, this age would be an age of great things accomplished for Christ. When I see wonderful things come to pass with half-hearted efforts, I ask what would be the results, if all we

have and are were thrown into the fight for the kingdom of God.

May we continue to pass party lines within the Church, may our front be unbroken against evil, and may we in the might of the Spirit move forward in this our day and do great things for God.

(REV.) PETER DENNIS.

Bedford, Ind.

A Missionary College

TO THE EDITOR: May I seek from your readers their comments and suggestions to the following proposal: that we need in the Episcopal Church a general missionary college? For many years since my own missionary days I have felt such a school to be necessary, and this belief has been so strengthened while serving as an army transport chaplain that I hope upon discharge to establish such an institution.

A missionary college, such as I believe necessary, should have three main purposes: (1) to impart the necessary specialized training to missionaries; (2) to forward research into missionary methodology; and (3) to recruit missionaries.

The missionary college should be under the general supervision of the missionaries themselves; and administered under them by an executive board and teaching staff. It should, ultimately at least, have some degree of official standing so as to be guided by the whole mind of the Church.

The training course should last at least one year, and should include the training, not only of the clergyman, but of the doctor, nurse, teacher, and other types of missionaries. It should embrace all phases of the missionary life. (This training program has already been fairly well worked out but I welcome further suggestions.)

A large institution need not be established; for by locating the missionary college near an adequately equipped university and securing affiliation with it, we need maintain only a small teaching staff and could thus keep the budget at an absolute minimum. The missionary college might well be associated with one of our own seminaries or colleges.

The location of this missionary college is a difficult problem. We have in the Episcopal Church at present four main areas of missionary work: the domestic field in the western half of our country; the eastern foreign field, including Alaska and Hawaii, largely in the Orient; the southern foreign field in Central and South America and the West

The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE.....Editor
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- ELIZABETH MCCrackEN.....Associate Editor
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LETTERS

Indies; and the great missionary areas contained within the dioceses. The missionary college should be located where missionaries, going to any one of these fields, could be adequately and conveniently trained. I should appreciate the opinions of your readers to this proposal.

(Chaplain) NORMAN S. HOWELL.

c/o Postmaster, New York.

The Common Chalice

TO THE EDITOR: I noted your comments on Dr. Pratt's question, pointing out a possible loophole in the Barrows-Hemmens investigation. (L. C., September 2nd).

It may interest your readers to know, and I say this by permission, that Dr. Elizabeth Hemmens is a communicant of this parish, devout and regular in her attendance at Holy Communion. We follow the Prayer Book use, Communion in both kinds. With all her bacteriological experience, her constant presence may be some solace to fearful souls. I understand that Dr. Barrows attends St. Paul's in Chicago, near the University, and his father is one of our prominent Indianapolis clergymen.

(REV.) CARLTON STORY

Chicago, Ill.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth Street, Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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THIS WEEK

Fr. Palmer, SSJE, superior of the Canadian Cowley Fathers, is well known in this country as an able preacher and missionary. Taking as his text St. Paul's "I hear that there be dissensions," he gives in this week's leading article a sense of perspective on the "Catholic-Protestant" issue. Mother Church may become somewhat distraught at times, but she never forgets to cherish all her children.

This seems to be our SSJE issue. Fr. Smith of the American congregation, now serving as a chaplain in Japan, records his recent experiences at various meetings of Japanese Churchpeople, including the Japanese branch of the society. His article includes a report on the present situation of the Japanese episcopate. One of the problems facing that steadfast band is the fact that the bishops who went into the Tojo-sponsored Church consecrated additional bishops by an uncanonical form.

Our Book Department this week is given over to a review by four able New Testament men of the Revised Standard New Testament. Leaving the expert opinion to the experts, we are content to remark that this is the first revision on the same principles as the King James version to be made since that version itself was produced—an effort to provide a translation in the speech of the present day as the joint work of the Biblical scholarship of an entire nation.

This Column is happy to record the arrival of Deborah Drysdale, daughter of Mr. and Mrs. Harold F. Drysdale, on January 25th. Our former managing editor will find that her new job is even more fun—and more exhausting—than her old one!

Next week's issue will be our annual Lenten Book Number with the authoritative reviews, special features, and reading lists which The L. C. Family has come to expect. The late Lent this year makes it possible for us to put out the Book Number a week earlier than usual, in terms of the date of Ash Wednesday. Our ability to continue doing so in future years depends chiefly on the publisher's being able to get their Lenten books produced in time.

Speaking of Lent, we have a series of articles for our occasional department, *Everyday Religion*, of extraordinary interest. Taking the *Forward in Service* study subject for Lent, the Incarnation, as his theme, the Rev. W. Norman Pittenger provides a warm and devotional account of the whole sweep of God's redemptive plan. There is theology—sturdy theology—in the series, but the approach is religious; and that is not as usual as it ought to be in theological writing.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *A correspondent sends in a clipping from the London Church Times to the effect that on visiting cards a clergyman should omit the word "The" before the word "Reverend," and asks if this does not change our established practice.*

The etiquette of visiting cards is not a fixed thing, but has its fashions as much as costume, etc. Also, we in America do not necessarily follow English practice in such matters.

My own opinion is that visiting cards, being somewhat old-fashioned things, should avoid all abbreviations other than Mr. or Mrs., unless the length of the style or of the name requires them to avoid an excessively large card. Thus the card would normally read "The Reverend John Henry Smith." In cases where the name is so long that the style must be abbreviated, "the" is sometimes omitted; but only when "Reverend" is abbreviated, since in spoken English "the" must always precede "Reverend" or "Honorable."

• *Is it a regulation of the Episcopal Church that a priest may not celebrate Holy Communion when there is no person present except himself?*

There is no American rubric or canon to this effect, but it is an ancient tradition of the entire Catholic Church.

• *If a Roman Catholic layman wishes to be received into the Episcopal Church, what is the procedure for admitting him? Must he be received by the bishop, or may a priest do so?*

Some bishops require all Roman Catholics to be brought before them, others permit them to be received by the parish priest. There are many forms for this reception, most of which seem to me to lay insufficient stress upon the seriousness of the step taken.

My own practice is to have the candidate kneel at the Communion rail in the presence of at least one witness, and with his hand upon the Holy Gospel for the day solemnly swear: That he believes the Holy Scriptures and the Nicene Creed to be the sufficient statement of the Catholic Faith; that he has been baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost; that he has been confirmed by a bishop in due succession from Christ through the apostles; that he repudiates all claims to infallibility or to universal jurisdiction as residing of divine appointment in (name), Bishop of Rome; that he renounces the jurisdiction of (name of the local Roman bishop) and places himself under the jurisdiction of (names

of the Presiding Bishop and of the local ordinary) whom he recognizes as the true chief pastors of the Holy Catholic Church in (name of the place of residence); that he will for the remainder of his life conform to the doctrine, discipline, and worship of this Church.

If the man has not received Roman confirmation, he should simply be put under instruction and confirmed at the next episcopal visitation.

• *I am told that it is accepted doctrine that the priest assures the presence of the Church. (a) Is this true? (b) When there is a seminary lay reader in charge of a church building, is the place to be called a church or a mission? (c) Has the man holding these services the right to list himself in the phone book as the minister?*

(a) The word "Church" has so many different meanings that statements like this may be partly true, partly false. The only man who sums up the Church Militant in his own person is the bishop, who is a baptized member, a confirmed communicant, and an ordained deacon, priest, and bishop. The priest assures the presence of the Church only if he is in communion with the bishop, and acting by his appointment or permission granted either directly or through the priest whom he recognizes as head of the local work. In the last resort the assembly of the faithful in any place, duly organized and admitted into union with the bishop's diocesan organization, or recognized by it as an unorganized congregation, or where there is no diocesan organization or bishop simply assembled with the consciousness of membership in the Church and intending to act as such, assures the presence of the Church in that place.

(b) The correct correlative to "mission" is "parish." A parish is an incorporated self-sustaining congregation. A mission is a congregation incapable of supporting itself without the aid of the diocese, or of some parish. The head of the supporting organization is the rector of the mission, even though a priest may be in charge of the work.

(c) The telephone listing of such a lay spiritual leader as "minister" of the congregation is a purely practical one, to enable anyone who needs the Church for any purpose to find promptly the person responsible for the local work. The telephone company has no doctrine of Holy Orders, but gives all spiritual leaders the same title. I see no reason why he should not be so listed, provided he avoids the use of the style "the Reverend," or any title such as "vicar" which implies an ordained man.

FIFTH SUNDAY AFTER THE EPIPHANY

GENERAL

NATIONAL COUNCIL

Annual Meeting

The annual meeting of the National Council will be held February 12th to 14th. An account of the meeting will appear in *THE LIVING CHURCH* for February 24th.

WEST INDIES

Bishop Creighton to Attend

Meeting of Bishops

Bishop Creighton of Michigan, has been appointed to represent the National Council at a conference in Kingston, Jamaica, on jurisdiction of the Anglican bishops in that area.

The purpose of the conference will be the development of a plan for administering the work of the sister Churches there more efficiently. Bishop Creighton left for the assignment January 27th, and will be gone a month. [RNS]

YOUNG PEOPLE

National Youth Commission

Meeting February 15-16 in Ohio

The National Youth Commission is scheduled to meet this year from February 15th through 19th at Orleton Farms near Columbus, Ohio. This annual meeting has as its purpose the preparation of a program and emphases for the young people of the Church to be presented in *PLAN!* for 1946-47. Representatives on the commission will come from all over the United States. Each province will send one adult and three young people as delegates. Members at large are chosen so that all the various racial groups will be included among the Church's young people.

INTERNATIONAL

Anglican Clergy Coöperate With Church in GI Bride Contacts

When the Presiding Bishop wrote recently to the Bishops concerning the Church's welcome to British wives of servicemen now arriving in this country, he informed the Archbishop of Canterbury of his action.

Dr. Fisher replied, expressing his thanks, and saying that he is sending a

notice to the papers, asking clergy to send to Bishop Tucker information about any of the young women who are known to belong to the Church of England.

In addition to his letter to the bishops, Bishop Tucker has sent a letter to be delivered to the ships bringing British wives, at ports of entry. The Federal Council of Churches is taking a similar action. The letters extend the Church's welcome, and urge immediate contact with a church in this country, with advice as to the various communions, and explanation of the Episcopal Church's relationship to the Church of England.

FEDERAL COUNCIL

Rev. Cameron Hall Elected

To Social Relations Post

The election of the Rev. Cameron Hall of Philadelphia as associate executive secretary of the Department of Christian Social Relations of the Federal Council of Churches and as co-secretary with the Rev. James Myers of the Industrial Relations division was announced in New York by Dr. Beverly M. Boyd, executive secretary of the Department of Christian Social Relations.

Mr. Hall has resigned his position as director of the Department of Social Education and Action of the Presbyterian Church, USA, to begin his new work with the Federal Council on a part-time basis on February 1st and full-time on April 1st. Mr. Hall will remain with the department of the Presbyterian Church until April 1st.

He has been a member of the Industrial Relations division since 1926.

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

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LAYMEN

New Organization Plans

Inaugural Dinner in New York

The National Council of Churchmen, a new association of laymen and women organized to maintain, defend, and propagate the historic doctrine, practice, and teaching of the Anglican communion as held by the Episcopal Church and contained in the Book of Common Prayer, will hold a great meeting on February 27th. This will be an inaugural dinner, in the Grand Ball Room of the Hotel Commodore, New York City. Fifteen bishops of the Church accepted invitations to be present immediately upon receiving their invitations. Still more bishops and other Church leaders are expected.

Emphasis, however, will be put on the fact that the council is made up entirely of laymen. Unlike the program of most Church dinners, the speakers at this one will all be laymen, namely: the Hon. William R. Castle, former ambassador to Japan and former Under-Secretary of State, who is a vice-president of the council; Clark G. Kuebler, president of Ripon College and president of the council; Richardson Wright, editor of *House and Garden*; and Clifford P. Morehouse, editor of *THE LIVING CHURCH*. A very large attendance is expected. Clergy, laymen, and women desiring to attend should apply for information about tickets to the Eastern Province Office, 144 West 47th Street, New York 19, N. Y.

The National Council of Churchmen, being a teaching agency, is preparing a series of tracts. One of these has already been printed and the second is in the press. Copies will be mailed to any communicant of the Church upon request to the executive secretary of the council, John Whitely, at the Eastern Province office.

ARMED FORCES

Cathedral Honors Gen. Patton

At Washington Cathedral on Sunday, January 20th, a congregation of 1,500 people from all walks of life assembled to pay tribute to and honor the memory of Gen. George Smith Patton, Jr.

Participating in the solemn and impressive service, sponsored by the American Legion's Tank Corps Post 19, District of Columbia, were men and women representing the family, close associates, friends, members of Congress, government officials, officers and men from the Army and Navy,

the diplomatic corps, and many veteran military organizations.

Among those speaking in tribute of the late general was Col. Harvey H. Semmes, who served under General Patton in World War I, and in his Second Armored Division in World War II. Colonel Semmes spoke of General Patton as "a great American, a great soldier, a great sportsman, and a great friend."

Taking part in the service from the cathedral staff were Bishop Dun, Dean Suter, Canon Draper, and the cathedral choir. Gen. Luther D. Miller, Army Chief of Chaplains, read the lesson.

Mrs. George S. Patton, widow of General Patton, her son, George S. Patton 3d, a West Point cadet, and other members of the immediate family of the general occupied seats in the reserved section.

Gen. and Mrs. Dwight D. Eisenhower, Fleet Adm. Chester W. Nimitz, and Lieut. Col. Robert L. Stack, were seated near the Patton family.

Chaplain Mize Visited Patton

The Rev. Robert H. Mize, superintendent of St. Francis Boys' Home, Ellsworth, Kans., recently received a letter from his brother, Chaplain Edward M. Mize, saying that he had been called from Bad Nauheim, where he is chaplain of the 15th Army Headquarters, to Heidelberg to minister to General Patton. He visited the general at the hospital and gave him the last Communion, for all of which the general was "responsive and grateful."

Chaplain Mize is assisting, at present, in drawing up an army report on the work of chaplains in the European area. Both priests are sons of Bishop Mize, retired Missionary Bishop of Salina.

MISSIONARIES

Educator Returns to Brazil

The Rev. Custis Fletcher, Jr., and his family, home on furlough recently, sailed for Brazil January 29th, on the S.S. Raphael Semmes.

Mr. Fletcher has worked in Brazil since 1939. He teaches in the Southern Cross School for Boys, and at the theological seminary at Porto Alegre.

While in this country Mr. Fletcher gave some time to filling speaking engagements on behalf of the Reconstruction and Advance Fund.

SOCIAL RELATIONS

Mrs. Simkhovitch Retires

By ELIZABETH MCCrackEN

Mrs. Mary Kingsbury Simkhovitch retired on February 1st as director of Greenwich House, New York City, the settlement founded by her in 1902 and directed by her for the 44 years since then. Mrs. Simkhovitch, in an interview at Greenwich House, began by saying with a smile:

"My retirement is as director of Greenwich House, but not from active work. My husband [Dr. Vladimir G. Simkho-

vitch] and I shall continue to live here. This is our home and we expect to live here the rest of our lives. None of my relationships in the neighborhood will be lost or discontinued. I shall be perfectly available for use, just as always. My life in the neighborhood will go on without interruption. The only difference will be that I shall be a resident in Greenwich House, not an executive. That will give me so much more time to be available to the neighbors."

Mrs. Simkhovitch went on to say that she had drawn up a "Memorandum on the Objectives and Program of Greenwich House" out of her long experience, which she hoped that the administration would regard with favor. She continued:

"But I shall have nothing to say about that. While they are making me director emerita, I shall have no administrative duties of any kind. That will leave me free to arrange my time as I think best. There will be plenty to do. I shall not have leisure to read many detective stories!"

THE PURPOSE OF A SETTLEMENT

Asked to say something about her idea of what a settlement should be, which is indeed what Greenwich House is, Mrs. Simkhovitch said:

"I have always felt that settlements should be little units of the democratic way of life. They are not places, when they are effectual, where little activities go on; nor are they tied up with any religious or political group. Every member of Greenwich House has been, and is, free to act as he or she believes. But as a house, we stand for no religious group, and for no political platform. Of course, any Church can establish a settlement; but that is not a *community* house. It exists to do the work of a particular parish or diocese. Splendid work has been done by Church settlements, in London especially; but that work is an extension of the work of the Church as a Church. Of course, I wish that every priest of our own Church could take a deep interest in every civic purpose and lead in every community good work. The clergy of Greenwich Village, including the Jewish rabbis and the Roman Catholic priests, are among our friends and neighbors. What I want to stress is that we never have held in Greenwich House any meeting of any Church as such, nor had any rally of any political group here. Individual Democrats, and individual Republicans, and also individual Communists come to Greenwich House; they are among our neighbors. Individual Episcopalians and individual members of other faiths come, because they are neighbors. We all work together, as Greenwich Village people, for our neighborhood. It is the same with my own friends: they are of many different traditions and convictions."

Mrs. Simkhovitch went on to speak of the men and women who had lived in Greenwich House in the course of the 44 years, saying:

"We have had every nationality and every racial background here. Right now, we have a Chinese member of the family

and a Negro. 'Tensions' do not exist here, and never have existed. We just take it for granted that people are different—no two alike. We have never refused anyone because of his or her opinions, but have chosen residents on the basis of their interest in the principles for which the house stands and for their efficiency."

Speaking of neighborhood planning, for which Greenwich House is celebrated, Mrs. Simkhovitch said very earnestly:

"Neighborhood planning is the foundation for city planning. From the beginning, Greenwich House has stood for planning by all the neighbors. There is a factory sort of organization, in which a group organizes to put over its own ideas. That is not the kind we have. Ours reflect *all* the neighbors, not just those of us who live in the house. Greenwich House is a 'grass-roots' organization. Growth is up, from the roots. One of the worst faults of the intelligentsia is that they talk to one another. Here we talk with everybody, and everybody talks with us. The house takes social action *with* the neighbors. There is no sitting in the parlor and thinking up things to do for the neighbors. They and we plan it all out together."

Mrs. Simkhovitch is a Churchwoman, a practising Catholic. She is a member of Trinity Parish and for a quarter of a century has been active in St. Luke's Chapel, working with the other people of St. Luke's under the guidance of the beloved vicar, the Rev. Dr. Edward H. Schlueter. Among other things, Mrs. Simkhovitch is a member of the women's guild of St. Luke's, called St. Anna's Guild. Speaking of her life in the Church, Mrs. Simkhovitch said:

"There have been four priests who have made a deep impression upon my life; from them I have learned more than I can well say. They were the Rev. Dr. Henry Sylvester Nash of the Cambridge Theological School, Bishop Phillips Brooks, Bishop Hall of Vermont, and Fr. Schlueter."

The question of good housing has long been a major concern to Mrs. Simkhovitch. She was for several terms a member of the Federal Housing Authority, and is now municipal vice-chairman of the New York Housing Authority. About this she said:

"I have two more years in office, and I am the only woman member. Recently I formed a women's advisory committee, advisory to myself as vice-chairman. The purpose is to channelize the work to the community and also to bring to me the ideas of women on housing. In general, I am not much in favor of women being segregated as a group. But this is an exceptional case. Women are naturally and specially good on decoration and planning—about space for children and for neighborhood needs. Men are good about finance and insurance, banking and building. We need the special abilities of each."

Mrs. Simkhovitch is succeeded as director of the house by Mrs. Dexter P. Cooper, assistant director since last June and a former superintendent of Vanderbilt Mansion at Hyde Park. A dinner in honor of Mrs. Simkhovitch will be given March 5th at the Hotel Roosevelt.

ENGLAND

Bishop of Gibraltar Reports On Tour of Southern Europe

By the Rev. C. B. MORTLOCK

The Bishop of Gibraltar, Dr. Harold Buxton, who is making a tour of his diocese, which comprises the British chaplaincies in southern Europe, visited a camp near Naples, at Eboli, for non-Tito Yugoslavs. He has telegraphed a report to the Archbishop of Canterbury in which he said that he had visited the Yugoslav Patriarch Gavrillo in Rome, and at his request visited the largest camp of the exiles.

"Lieutenant Colonel Gadd, commandant of the camp, told me," he wired, "that he had now 12,500 people in the camp, including 6,000 to 8,000 active men, Serbs, who had been farmers and rural workers before the war. They were volunteers who served under Michailovitch since 1941 in the resistance to the Hitler pact. All of these would be good workers if employment could be found for them. With all these are large numbers of wounded and disabled men, and a group of about 800 women and children. There are also 700 Croats, and 800 Slovenes, most of whom are soldiers without their families."

All in the camp are described as "SEP," i.e., surrendered enemy personnel. The majority were reduced to extremity in 1944-45 and gave themselves up to the British forces. The army, says the Bishop, has treated them with all the consideration that is possible. Nonetheless, the situation of the "non-Titos" is critical and tragic.

The Bishop points out that no doubt among them are some undesirables, political intriguers, adventurers, and others who have become criminals. "Speaking generally, however," the Bishop's report continued, "I was astonished to find the morale of the SEP's as high as it is. The day of my visit, November 21st, was Michaelmas Day according to the *pravoslav kalendar*, and I was conducted to a very large hall for the *Slava* ceremony. A thousand or more attended. Prayers were lead by some 28 clergymen present, and an atmosphere of devotion was evident among all present." After a speech by General Damianovitch the Bishop expressed the fraternal sentiments of the Church of England for the *pravoslav* and its suffering sons and daughters.

Appeal Issued for £100,000 For Church in China

A free and unconditional gift of £100,000 to the Church in China—that is the aim of the appeal the two Archbishops have launched and for the accomplishment of which they are looking to the Church-folk of England. The archbishops, acutely conscious of the cause for which they are issuing the appeal, have stated:

"For eight years China has been in the fiery furnace of war on its own soil. For eight years the young Church in China has suffered and endured with the people

of China." Out of the 13 dioceses of the Anglican communion in China, 11 have been in whole or in part occupied by the Japanese. Half of its bishops, and many of its clergy, and leading laymen have been in the hands of the enemy; many of its schools and colleges were commandeered; many churches were completely destroyed or heavily damaged; hospitals suffered likewise; and, of course, congregations were scattered and shepherdless. Yet, in spite of all that, say the archbishops, the Church "lives with faith undaunted, with the fruits of the spirit manifest, with its influence enhanced."

The memorandum which the native Chinese bishops together with the missionary bishops in China have sent out is regarded as one of the historic documents of our times.

COLOMBIA

Bishop Gooden Sees Field for Church Work in Latin America

Bishop Gooden of the Panama Canal Zone recently paid a visit to survey the work being done in Colombia by the Rev. George F. Packard. His tour included Cali, Bogota, Medellin, Cartagena, Barranquilla, El Centro, Pato, and in each place he conducted services or preached, both in English and Spanish. At Cartagena the Bishop confirmed the first person in Colombia to be confirmed by a bishop of the Episcopal Church. "It may be of interest," the Bishop commented, "to note that Bishop Beal had married that person on his first trip to Cartagena some five years ago."

"To say that Colombia or any other of our Latin American neighbors is 100% Roman Catholic is like claiming that the United States is 100% Protestant and that every citizen is an active churchgoer," Bishop Gooden said.

"I have lived in Spain and in Latin America for over 12 years and feel that there is good reason to believe that our branch of Christ's Church is a 'natural' for thousands of liberal and God-fearing people south of the Rio Grande.

"Colombia is a beachhead into South America. It is the only place in that continent where the Church is making preparations for Spanish-speaking work. This month we sent a Colombian to the Virginia Theological Seminary to prepare himself for work in that field. We need more, many more.

"Everywhere we went, the people entreated us to send them a resident clergyman. I was constantly reminded of St. Paul's vision of the man from Macedonia, but the words I heard were 'come over into Colombia and help us.'

"While waiting for our plane in Pato, I noticed a small package on the desk at the airport. It was a bar of solid gold about ten inches long and one inch thick. I held it in my hands for a moment. There was enough gold to build a church or to pay the salaries of several missionaries, but it wasn't ours. And it may be some time

before we can get enough money and men to build up our Church in Colombia.

"We must pray and work for that time. The opportunity for work among Spanish as well as English-speaking people in that great republic is a golden opportunity."

WORLD COUNCIL

British Representation At World Council Meeting

By the Rev. C. B. MORTLOCK

The Archbishop of Canterbury is to attend the meeting in Geneva from February 20th to 24th of the Provisional Committee of the World Council of Churches.

Other British delegates to the meeting in Switzerland include Dr. G. K. A. Bell, the Bishop of Chichester, Dr. Leonard Hodgson, secretary of the World Conference on Faith and Order, and Archbishop Germanos of Thyateira, representative in England to the Ecumenical Patriarch.

Before the full committee assembles there will be a meeting of the *ad interim* committee of the International Missionary Council, February 16th to 19th, also in Geneva, to discuss the restoration of the missionary work throughout the world which was interrupted by the war, and to consider the resumption of international contacts between the missionary societies and the younger Churches overseas.

The director of the department of inter-Church aid, the Very Rev. Dr. J. Hutchison Cockburn, a former moderator of the Presbyterian Church of Scotland, is expected to visit England during February to speak on its work to the British committee for Christian reconstruction in Europe.

Bishop Larned Reports on World Council Activities

Writing from Paris, Bishop Larned, who represents the Presiding Bishop in charge of American churches in Europe, tells of a recent visit to Emmanuel Church in Geneva. He found that during the war the church was closed for some time. Immediately after peace came representatives of the World Council of Churches were asked if they would assume responsibility for services of worship there until a new rector could be secured. Officers of the World Council are carrying on a program of services and will continue to do so until the arrival of the Rev. Ronald H. Roland of Baltimore, who will become rector of this, the only American church in Geneva, which is the headquarters of the World Council.

Bishop Larned is deeply impressed with the work being done by the World Council. "Many temporary wooden church halls have been erected," he said, "both in France and Holland, almost on the ruins of their former churches, and many more have been ordered for these countries as well as Belgium. Aid has been given to increase the very inadequate pastors' salaries."



BOOKS



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

The Revised Standard Version of The New Testament

ACCORDING to the advertising copy of Thomas Nelson and Sons, New York, the "most important publication of 1946" is the *Revised Standard Version of the New Testament*, which will be available February 11th. Perhaps this is more than an advertiser's hyperbole; for this translation is in direct succession to the great *King James Version* of 1611, via the *American Revised Version* of 1901. It is the result of several year's work on the part of a large revision committee, headed by Dean Luther A. Weigle of the Yale Divinity School, under the auspices of the International Council of Religious Education.

The most noticeable effect of this revision would seem to be that the New Testament becomes exceedingly readable. Gone are the archaisms of idiom and grammar (notably the second and third persons singular and second person plural). Gone are the double-columned pages rigidly marshalled under chapters and verses. One may, to be sure, easily find a given verse, but never do numbers break the smooth flow of words across the entire page. Paragraphing and punctuation (including the use of quotation marks) are as current with this century as is the idiom. And yet those who are devoted to the *King James Version* will experience no sense of shock, as they have probably done in reading certain modern translations.

Since THE LIVING CHURCH regards the issuance of the *Standard Revised Version* as a publishing event of great importance in the world of religion and literature, it has asked four reviewers to treat the four principal sections of the New Testament. The comments on the Synoptic Gospels and Acts are by an internationally known specialist in the field, who has asked that his name be not used. The Johannine Writings are reviewed by the Rev. Warren M. Smaltz, who is well known to the readers of this department of THE LIVING CHURCH. The editor of this department has discussed the Pauline Epistles. The concluding section (dealing with the remaining General and the Pastoral Epistles, as well as Hebrews), is by the Rev. Dr. Pierson Parker, professor of New Testament in the Church Divinity School of the Pacific. It has seemed well, moreover, to devote the Book department of this issue to this significant new translation of a part of the Word of God.

At present the version is available only in board binding, priced at \$2. In the late spring and summer other bindings will be available.

The Synoptic Gospels and Acts

The Greek text followed in the Synoptic Gospels differs from that used in 1901 most notably in transferring St. Mark 16:9-20 to the margin (and adding the alternative "shorter" ending) and in

treating St. Luke 22:19b-20 and the "Western non-interpolations" in St. Luke 24 similarly. Otherwise textual changes are made in St. Matthew 3:16; 5:25; 7:13; 8:10; 13:35; 14:3; 15:5; 20:31; 21:44; 27:17, 24; St. Mark 1:29; 2:22; 3:32; 5:36; 7:4; 10:24; 11:19; 12:36; 14:68; 15:44; St. Luke 4:44; 9:35; 11:11; 12:39; 22:16. Of these changes only that made at St. Luke 22:19b-20 is likely to cause debate and most of the others are insignificant. On the other hand a considerable number of alternative readings that appeared in 1901 have now been dropped; for instance, in St. Luke 11:2-4 the Lord's Prayer is given in the shortened form without variants. The number of alternative renditions has moreover been drastically reduced; e.g., where the 1901 edition has six such variants in St. Matthew 2 and five in St. Mark 4 the new version has none in either chapter. As most of these alternatives were of little consequence and many were tiresomely pedantic (like the invariable "Jacob" for "James"), this is a great gain; the reader's eye is no longer distracted to footnotes of very dubious value.

The greatest change is of course the unsparing modernization of the English. Not only does this extend to the elimination of archaic forms (although certain of these are very properly retained in prayers), but the Greek historic present, often overworked by St. Mark especially and always meticulously reproduced in 1901, is now better translated by the past tense. But very familiar passages will best illustrate the differences: St. Matthew 5:18 is now "not an iota, not a dot, will pass from the law"; 6:7, "in praying do not heap up empty phrases"; 6:22, "the eye is the lamp of the body"; 11:26, "yea, Father, for such was thy gracious will"; 16:23, "you are a hindrance to me; for you are not on the side of God, but of men"; 26:34, "You have said so"; 26:74, "then he began to invoke a curse on himself"; St. Mark 9:3, "glistening, intensely white, as no fuller on earth could bleach them"; 15:37, "breathed his last"; St. Luke 16:8, "the master commended the dishonest steward for his prudence."

As regards Acts, changes in the Greek text occur in 8:18; 13:18; 15:24, 29; 18:7; 19:9, 39; 20:4; 21:1, 25; 27:37, 39, but none of these is likely to attract the attention of any except professional textual critics. The omission of variant readings and alternative translations given in 1901 seems to have been more systematic than in the case of the Synoptics; there are many pages wholly without such footnotes.

The Johannine Writings

A comparison of the new revision with the Standard Version of 1901 and with Moffatt's translation is very revealing.

We take at random St. John 5:19 because of its length.

American Standard Version

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner.

Moffatt's Translation

So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same."

Revised Standard Version

Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise."

It should be instantly apparent that Moffatt's justly famed translation has exerted a pronounced influence upon the new revision. His work is based upon the Greek text of von Soden, while the present revision is not, but even so they often approximate very closely in individual passages. The student of Greek will note that the American Standard Version adheres closest to the idiom and word order of the Greek text, to the detriment of its English phraseology. The new version, like Moffatt's but more conservatively, strives to convey the true sense of the original text in current idiomatic English.

It does not always succeed. It retains such expressions as "you have a demon" for *you are crazy* in St. John 8:48 and elsewhere. "... And the Word was God" persists in 1:1 when *divine* would express the true meaning better; and inasmuch as the Greek *Logos* is untranslatable it would better be left that way in the text, instead of the wholly misleading "Word." A bit further on, however, the new version comes up triumphantly with a correct "... has not overcome it." In 1 St. John 5:17, "sin which is not mortal" is quite gratuitous in view of Roman doctrines concerning mortal and venial sins, when the word *deadly* would have served better from every viewpoint. The "After this I looked, and lo, in heaven an open door!" of Revelation 4:1a is a piece of brilliant translating that evokes our unbounded admiration; and then we are rudely brought back to earth by the uncalled for "Come up hither" of 4:1b. Such uneven excellence prevails throughout the Johannine books we have examined.

Greek scholars will approve the omission of St. John 5:4, while wondering why a footnote does not warn the ordinary reader that the verse is intentionally absent. They may also wonder whether the revisers knew that the two words for "fish," found alone in the Fourth Gospel, are no more synonymous than our English *fish* and *sardine*. Again, in the question which Jesus thrice asked of Simon Peter in St. John 21:15-17, the original Greek employs two different words for *love*, and this fact gives the chief point to the anecdote. The present revisers, like all their

predecessors, ignore this completely, so that in translation the point of the story is lost. And one may be forgiven an idle curiosity to know the revisers allowed temperance leanings to influence them in St. John 2:6 where, with unobtrusive obscurantism, they evolve, "each holding two or three measures"—a statement that might mean almost anything except the 20 or 30 gallons implied by the original Greek.

Such has been the tremendous impact of the King James Bible upon English and American literary style that, when producing a new version of Holy Scripture, there are only three criteria, to wit: (1) whether to retain the incomparable diction of the Authorized Version, (2) whether to ignore it in favor of modern clarity of expression, and (3) whether to sacrifice both in favor of scrupulous adherence to the original text.

The result has always been a compromise in the past. This revision is no exception. Like all compromises, it is likely to leave a great many people still dissatisfied.

The Pauline Epistles

In any appraisal of a new translation of Holy Scripture a quick rule-of-thumb criterion of its usefulness can be applied: Does this version make for facility of reading while fully conveying the thought of the author? In so far as the Pauline writings in the Revised Standard Version are concerned, the present reviewer would answer, "Yes." By actual tests I found that one is able to read understandingly a given passage (of considerable length) in about 30% less time than the same passage requires in the King James Version (1611). The advantage over the American Revised Version (1901) is almost as great. There is a lesser advantage over the well known modern translations (*e.g.*, Moffatt, Weymouth, Goodspeed). There is no time advantage over *The New Testament in Basic English*, but certainly an advantage in clarity.

More rapid reading is, of course, not always to be equated with superiority. But the point to note is that the reader of the Revised Standard Version is strongly tempted to read the entire Epistle to the Romans, when he has once begun it, whereas in the 1611 or 1901 Version he is much more likely to read it only at three or more sittings. Here the advantage is all on the side of the new translation, if the object be (as it often should be) to gain a complete view of an author's treatment of his theme.

The influence of Moffatt's translation is apparent in frequent instances. Consider, in this connection, I Corinthians 7:9. In Moffatt it reads:

"Still, if they cannot refrain themselves, let them marry. Better marry than be aflame with passion."

In the Revised Standard Version it is: "But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion."

Entirely aside from the Moffatt influence, however, a generally excellent job has been done on this admittedly difficult

chapter. Certainly the translation of verses 36-38 marks a tremendous improvement over the glaring errors in the 1901 Version.

One may well be grateful that *mè-génoito* is rescued from the "God forbid" which was used for it in both 1611 and 1901. One may be grateful also that many of the interminable Pauline sentences have been broken up into shorter ones of readable length. It is unfortunate, however, that in some instances the breaking-up process has gone too far, so that occasionally an incomplete predication stands in the text as a sentence; thus, "Though I myself have reason for confidence in the flesh also" (Philippians 3:4).

One is glad for the general absence of archaisms in grammar and phrase, which are becoming increasingly unintelligible to the general reader. Yet one receives a jolt now and then when the smooth flow of contemporary idiom is interrupted with such an archaic expression as "then sudden destruction will come upon them as travail comes upon a woman with child" (I Thessalonians 5:3).

There is occasional (but only very occasional) wordiness; *e.g.*, "I think that I am not in the least inferior to these superlative apostles" (II Corinthians 11:5), and "To write the same things to you is not irksome to me, and is safe for you" (Philippians 3:1). But these are balanced by a frequent felicity of phrase; *e.g.*, "the Spirit himself intercedes for us with sighs too deep for words" (Romans 8:26); "a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God" (Romans 15:16).

Finally, a word about the references: there is a certain advantage in their being placed at the bottom of the page. They are good, as far as they go. But one wishes for greater completeness. It is, for example, hard to see why there are so few cross-references between Romans and Galatians.

Hebrews and the Pastoral and General Epistles (St. John Excepted)

Others in this symposium may have described certain general features of this version of the New Testament: the beautiful printing, shorter paragraphs, more frequent display of poetic structure, use of quotation marks particularly for Old Testament allusions, the breaking up of participial and relative clauses into short sentences, the simple modern English which often remains astonishingly close to the older versions, the frequent and highly commendable taking up of ARV marginal readings into the text; and the brilliantly succinct statement at the close of the preface, of motives underlying the new version.

This reviewer has marked over a hundred passages where the new rendering of these epistles is definitely superior to the American Revised; *e.g.*, St. James 3:1 is correctly translated, "Let not many of you be masters." Hebrews 10:33, "being publicly exposed to abuse and affliction" is much clearer than the old version. "Silly myths" (1 St. Timothy 4:7) is more accurate and more effective than "old wives' fables."

On the other hand, the marked disposition to paraphrase and introduce explanatory words, while it often makes comprehension easier for the general reader, inevitably leads to doubtful interpretations. For example, not a few will question the propriety of inserting "God," "Christ," and "Jesus" (some 15 times in Hebrews alone) where these do not occur in the Greek. At times the sense of the original is obscured. For "husband of one wife" and "wife of one husband," we have "married only once" (1 St. Timothy 3:2, 12; 5:9; St. Tit. 1:5) which is not the same thing. "The good deposit . . . committed unto thee by the Holy Spirit" has become "the truth. . ." (2 St. Timothy 1:14). "His sake" (Hebrews 6:10) is at least weaker than "his name." Hebrews 11:28 has "[Moses] kept the Passover and sprinkled the blood" but the Greek says he "made" (*i.e.*, instituted) these things. "God's own people" (1 St. Peter 2:9) seems in its context less effective than the literal reading of the margin, "a special people." "Honest work" (St. Tit. 3:1) is not equivalent to "good work." At 1 St. Timothy 6:2, "must not be disrespectful on the ground that they are brethren" ought, the reviewer thinks, to read "must not be disrespectful, since they are brethren." Hebrews 2:8 read "man" for "him," yet by "him" the author surely meant Jesus!

Questions also arise regarding some individual words. *Didaskalia* is "doctrine" in 1 St. Timothy 4, but "teaching" in the next chapter.

At times the modernized English loses in vividness. "Turn away from listening" (2 St. Timothy 4:4) is less striking than "turn away their ears." "Palsied knees" are now merely "weak," and "exceedingly fear and quake" becomes just "tremble with fear" (Hebrews 12:12, 21). The language is not always felicitous. The repeated "ages ago" will strike some as a vulgarity. "Will" in Hebrews 12:14 should be "shall." At 1 St. Peter 1:11 it is not clear that "predicting" is said of the *Spirit*. Some may be puzzled to read (Hebrews 12:18) that fire, gloom, voices, and the like "may be touched."

The Greek text behind the version is usually excellent. Occasionally a better attested reading is relegated to the margin (Hebrews 1:8, 12; 3:2; 13:21; St. James 1:17; 1 St. Peter 5:10; St. Jude 5). Sometimes a superior or equally good reading goes unmentioned: Hebrews 10:1, "they can"; Hebrews 12:28, "we have"; St. James 1:12, "he" or "Lord" for "God"; 1 St. Peter 3:18, "bring you."

These objections (more than half of which, strangely enough, relate to Hebrews) are in matters of detail, and do not vitiate the warm welcome to be accorded the new version of these epistles. The latter will come alive to large numbers for the first time. Many readers will be gratified at the over-all conservatism that is shown. All the letters except Hebrews are ascribed to their traditional authors. "All scripture," we read at 2 St. Timothy 3:16, "is inspired by God and profitable. . ." And at St. Tit. 2:13 and 2 St. Peter 1:1, our Lord is "our God and Savior Jesus Christ."

"I Hear That There Be Divisions"

By the Rev. Roland F. Palmer, S.S.J.E.

Superior of the Canadian Congregation of the Society of St. John the Evangelist

DURING the past year or so party strife within the Church has raised its head again. Some Churchmen seem to view this as inevitable. They see the Anglican Communion as a tragic figure who must always be torn between two poles of belief, and they think that these tensions can only be relieved in Eternity. They believe that there are certain "Catholic" teachings and certain positive "Protestant" teachings that must forever be in opposition. Some of us cannot view our Communion as a tragic figure; we see her as something far more lovable—a comic figure. She may be compared to a dear motherly old body loaded down with parcels containing things new and old. She is battling against a heavy wind, and her children are clinging to her skirts, trying to pull this way and that. It seems at times as though she must drop a parcel or lose a child, or even fall down herself or be struck down in the traffic, but none of these things happens to her. For this reason we love and trust this old Mother. A tragic figure would have far less appeal.

St. Paul had trouble with party strife in Corinth. They had the good fortune not to be divided into two parties; but into four. Probably the priggish party that said "I am of Christ" was the most annoying of them all. "Catholics" in the Church are in danger of annoying their "Liberal" friends because they claim to have the whole truth, and are prone to say when any positive Protestant principle is mentioned "we have all that in the Catholic religion".

FALSE PARTY TAGS

The trouble is that we really have no right to use "Catholic," "Evangelical," or "Liberal" as party tags. So-called "Catholic" Churchmen must remember that the Catholic religion is something bigger than their own party. How frequently we hear of "Catholic parishes," meaning thereby parishes where lights and vestments are used, Eucharists are frequent, and confessions are heard, and perhaps the Sacrament is reserved. It is a pity we cannot be content with the old name of "High Church." One wonders how much right the "Liberal Evangelicals" have to their name. They are probably true enough to the "Liberal" name, but one wonders how much they care nowadays for the old evangelical truths such as Justification by Faith, and Salvation through our Lord Jesus Christ only.

Perhaps the safest motto for all parties would be "the truth, the whole truth, and nothing but the truth." The High Churchmen would tend to stress "the whole truth"; the Low Churchmen would stress "nothing but the truth," but at least they would recognize that the truth is what matters and that there is only one truth. If we could view matters in this way High Churchmen could be glad of "His Majesty's loyal opposition" who would always

be on the watch to call the bluff of their High Church friends in a kindly way; and Low Churchmen could be glad that the High Churchmen were there, ever endeavouring to cast the mantle of Catholicity over every truth, no matter where found.

High Churchmen have offended their Low Church brethren by their apparent attitude that there are two sorts of parishes—one of which is "first class," and the other only "second class." It is that attitude of superiority with its dogmatic claim of greater correctness, and what seems to the Low Churchman a certain snobbish exclusiveness, which offends. Another cause of alarm to our Low Church brethren is what seems to them a tendency among High Churchmen to prefer *things* to *persons*. It comes out in little ways. A parson will be so pleased with himself that he has altered something in the church building, or that he has introduced something. There are certain stock things which are supposed to be marks of greater Catholicity, and to have introduced any one of them is supposed to be a real triumph, quite apart from the effect upon the people of the parish. It is a tendency to prefer means to ends, or so it seems to the Low Churchman. He sees the same tendency in deeper matters. He finds his High Church brother talking about grace as though it were something apart from our Lord Jesus Christ, a thing in itself. He would prefer him to say "the grace of our Lord Jesus Christ through Baptism," or "through Holy Orders," rather than "the grace of Baptism," or "the grace of Holy Orders." The Low Churchman is probably wrong in thinking that the High Churchman forgets our Lord Jesus when he speaks of grace, but it shows how methods of speech can give a wrong impression.

Grace is a quality of our dear Lord Jesus. He is the one who is full of grace. As His friend St. John said, "He was full of grace and truth." His was that charm which made Him well pleasing to the Father and to His brethren, and it is that quality of His which gives Him favour in the sight of God, and which we believe we receive from Him through the means of grace. A Low Churchman is always jealous for the preservation of the importance of the person; to him things are very secondary. There would be far fewer ill-judged and irresponsible experiments made by High Churchmen if they cared more for ordinary folk. But Low Churchmen can offend in this same way. There are plenty of instances of people being repelled by extreme liberalism, or by seeming irreverence.

Just as Low Churchmen may rightly criticize their High Church brethren for making rigid rules with a view to protecting the Sacraments, so High Churchmen may well feel aggrieved at the willingness of Low Churchmen to throw open the

Holy Communion with few, if any, safeguards. High Churchmen might well make it clear that a person properly prepared has a right to receive at any celebration, while Low Churchmen might refrain from adding to the invitation already provided in the service of Holy Communion another of a far more slack and general nature. "Ye that do truly and earnestly repent," etc., does make clear that spiritual preparation is required. High Churchmen may well think that Low Churchmen fail to appreciate the seriousness of receiving Communion when they extend such a general invitation as "all those who love our Lord are welcome to partake," or words to that effect. High Churchmen will probably be driven to a more reasonable attitude about Communion at late Masses. Nowadays there is no distinct night or day as multitudes of people work during the night and sleep during the day. It is only in our all-too-respectable and well-to-do parishes that the majority can still sleep during the night, and even with them the pleasures of the world often turn night into day. Eleven o'clock may be for many people very much like eight o'clock was years ago, as far as habits of living are concerned. In the army, chaplains have been obliged to celebrate at all hours. We shall probably live to see the Roman Church, which is always very practical, making a general rule as to some devotional fast of a few hours before Communion, and then allowing it at any time of the day or night. Low Churchmen have been offended at the insistence of High Churchmen on fasting Communion, and their frequent statement that it is the rule of the Church.

This crops up in other matters. "The Church teaches" can be a very annoying phrase. The Low Churchman at once says "What Church teaches?" "Where does it teach?" or "On what authority?" But the Low Churchman must remember that the "Liberal" also has an annoying phrase, "All scholars tell us." With this he is prepared to floor his less scholarly brethren. They would like to ask "What scholars?" and "Where?" and "On what authority?" Surely we might return to the sensible stand taken in the Thirty-nine Articles: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (Article VI.). While there might be disagreement as to what can be deduced from Holy Scripture—and there would be some borderline cases—yet in a general way this is a satisfactory platform. There will also be opinions and practices not directly taught by Holy Scripture, but yet not repugnant to the same. High Churchmen must be free to recommend these on their own merits, but must be sure that they do not put these matters on

a level with those things clearly necessary to salvation. One would think that fasting Communion would come under this heading. Fasting is recommended, even insisted upon, in Holy Scripture; and fasting before Communion is certainly suitable. It is a safeguard against unprepared reception as it prevents a person from deciding to receive only at the last moment. Low Churchmen must be free to reason against the suitability of such a practice if they think fit, but they have no right to prevent other Churchmen, who find it useful, from practicing and teaching it.

Low Churchmen have been distressed because on some occasions High Churchmen have repelled from Communion devout baptized persons belonging to other religious bodies, on the grounds of the rubric at the end of the Confirmation Office. It is always easier to hew to the line in these matters, but many High Churchmen would be ready to see that in a matter in which salvation was not involved charity might sometimes overrule a rubric. This, however, is a different thing from issuing general invitations to Communion to persons quite unknown to us who may have no idea of the seriousness of what they are doing, nor of the obligations entailed. It is this free and easy attitude towards the Sacraments that makes High Churchmen think Low Churchmen undervalue them. The High Churchman fears lest the objective nature of the gift in the Sacrament be overlooked. He believes with Article XXVIII that "the Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." He believes also that "the mean whereby the Body of Christ is received and eaten in the Supper is Faith." It is quite clear in this wording that the Body of Christ is not 'given' by Faith. The Body of Christ is 'given' because of our Lord's institution and promise, and Faith is the hand which goes out to take the gift.

THE NEGOTIATIONS WITH THE PRESBYTERIANS

It is probably the negotiations which have been going on with the Presbyterians that have led to this uprush of party feeling. The "Liberal" is annoyed at his "Catholic" brother, and he feels that the Church has been placed in an embarrassing position. We decide to confer with the Presbyterians with a view to union, and the "Catholics" seem to agree to this in so far as voting in Convention goes. The negotiations go a considerable distance, and then the "Catholics" begin to get alarmed and to shout their fears abroad. The Presbyterians quite naturally wonder what it is all about. The "Liberals" wonder why the complaints could not have been made sooner, before we became so much involved. The "Catholics," on their side, are annoyed with the "Liberals" who, they feel, have made too much of the original resolution in General Convention, and that they have read into it a determination to achieve union in spite of everything. They also think that some "Liberals" have rushed matters, and they are even afraid that a very few may try to force the union through, with a view to liquidating "Catholics" from the Church. It is most unfortunate that mutual trust has been undermined. Surely everything

should be done to restore our confidence in one another, and in one another's motives. "Liberals" think that all "Catholics" care about is the minute copying of Rome, and ultimate union with Rome. "Catholics" are inclined to think that "Liberals" have written off Rome and the East as being scarcely within the Christian fold.

Surely both "Catholics" and "Liberals" need one another in the Anglican Communion. We shall probably be obliged, for a long time, to permit a rumpus room in the basement where the extreme "Liberals" can smash up the furniture; and an attic where the lunatic fringe of the "Catholic" party can play at Church—"Let's pretend we are Roman Catholics!" Most of us love children so we shall not mind the noise, but most of us will prefer to live in other parts of the house.

The "Liberal Evangelicals" will need their "Catholic" brethren more and more in the coming years, as their party will tend to be split by the new controversy that is arising in Protestantism. The old "Liberal Evangelical" taught the Essential Nobility of Man. He exalted man's reason and sought for the truth of God manifested to us in Creation. Now there is the rising up again of that dark gloomy stream that comes to the surface from time to time which teaches the Total Depravity of Man's Nature, and the complete inability of the created things to teach us anything. Our only knowledge of God must come from direct revelation through the written Word. Here, indeed, are two poles, and a terrible tension arising. The "Catholic" Churchman has always held the middle position as represented in the Articles of Religion: "Man is very far gone from original righteousness, and is of his own nature inclined to evil" (Article IX); "He cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God" (Article X). This is neither the teaching that man is an altogether noble creature, nor yet is it the pessimistic teaching that he is utterly depraved. "Liberal Evangelicals" will surely be glad of this middle standing ground. It is this middle position, which has been held by the majority in the Anglican Communion, which has saved us from being torn asunder in the Modernist versus Fundamentalist controversy; and it will save us again in the controversy now looming up.

NEED OF THE EVANGELICAL NOTE

The most distressing thing about the present condition of the Episcopal Church is the almost complete disappearance of the evangelical note. On the one hand we have strong Sacramentalists, on the other side strong Liberals, and all too few seem interested in uttering that evangelical note, "Jesus saves." For some time "Liberals" seem to have been preaching 'good advice' rather than 'good news,' and "Catholics" have had much to say about the duties of devout reception of the Sacraments; but neither side seem to have been eager enough to preach Christ, and Him Crucified, and to trumpet forth Jesus and the Resurrection. Men know that they need a Saviour. They cannot be saved either by good advice or by devout practices. They need "Someone" to save them, and that Someone is our Blessed Lord. Justification by Works, whether they be devout prac-

tices or benevolent acts to all mankind, does not give men the victory over sin and death. Justification by Faith is a great truth. It is our Lord Jesus who saves us, and it is by faith in Him that we accept His salvation. If we were saved in any other way then we should still remain proud, thinking that it was something we had done. It is only through Justification by Faith that truly humble Christians can be produced. The Church can never afford to lose those great Reformation doctrines of the Sufficiency of Holy Scripture and Justification by Faith; of the immediate access of the soul to God through our only Mediator and Advocate, of the necessity of Faith in the use of every means of grace. But these do not seem to be the ringing notes of the preaching of "Liberal Evangelicals" today, nor are they sufficiently emphasized by "Catholic" Churchmen who are so ready to claim that they have the whole truth. Mutual appreciation, trust, and tolerance of one another will do a good deal to hold us together; but what we all need is this third element in Christian teaching—the clear proclamation of those mighty acts of God whereby we are saved. Surely "Liberals" and "Catholics" can unite in this.

THE REAL PRESENCE OF CHRIST'S BODY

There is another great underlying truth which is forgotten by both parties. It is the truth that the Church is the Body of Christ, that the Church has within herself a life which is the life of Christ. We should not be too ready to be "liquidated" from the Anglican Communion, as a part of that Church, just because we may be upset by this or that. There is a life force in the Church which tends to heal the wounds in the Body, and to supply the defects, if only this life force is given time. It is the Holy Spirit Himself. "Catholics" have made much of the objective Real Presence of Our Lord in the Sacrament of the Altar, and they have been right in this. "Liberals" have feared the creeping in of magical notions. That fear would largely disappear if both "Catholics" and "Liberals" united in teaching the objective Real Presence of our Lord Jesus in his Body, the Church. This is the Real Presence belonging to the great Sacrament of Baptism. Where two or three are gathered together in His Name there is He in the midst, according to His promise. This is a real and objective Presence of the Body of Christ; the two or three gathered together are living members of Christ. We can only see the two or three members, but we know that because they are there the whole Body of Christ is there. Our Blessed Saviour, united with all His children, the living and the departed, is there. If this objective Real Presence of our Saviour is constantly asserted and realized, then all danger disappears from the teaching of the objective Real Presence of our Lord Jesus in the Holy Communion. A great deal of the controversy about the Eucharist versus Morning Prayer will disappear. Churchmen of all kinds will be enthusiastic for all the various types of worship provided in the Church. We shall know that if we want the Lord Jesus we must have the company He keeps. "Liberals" will have to put up with "Catholics," and "Catholics" with "Liberals," because our Lord Jesus Christ

receives sinners and eats with them. We shall see then that the gift in Holy Communion is the Body of Christ in every sense of that word—our Lord's incarnate humanity: our Lord's mystical body, the Church. We shall receive Jesus into our hearts in Communion, and with Him we shall receive one another.

There will be a great challenge to the Church in the next few years to take her part in alleviating the injustices and the sufferings of mankind. The "Catholics" will need the "Liberals" and the "Liberals" will need the "Catholics," and both will need the "Evangelicals" if mankind is to be lifted up out of the terrible despair into which he has fallen. And we shall all come to realize that in lifting up our brethren we are lifting up the Lord Jesus.

There is a real danger of the Episcopal Church's becoming "the privileged classes at prayer." God grant that we may never forget the ordinary man on Main Street who needs our Lord Jesus so badly and, though he does not know it, is really longing for Him. He has been put off by the extravagances of enthusiastic sects, and by the cold respectability of many Christian people.

Let us stop wasting our time quarrelling with one another. Let "Catholics" try to teach the great truths they have apprehended in such a way that the ordinary man can receive the same. Let them relentlessly inspect every detail of their public services to see whether they can justify such details, either on the ground of the glory of God, or the edification of His people rather than on some standard of "correctness." Let priests and laymen listen to the words *Ite missa est*—"Go, you have your mission." Let them go forth from the Altar of God into the world, carrying our Lord Jesus with them; that is where He wants to be, out in the world doing good through us. Let "Liberals" in their re-statement of the great truths keep the ordinary man in mind, and not so re-state them as to empty them of all meaning, but rather so re-state them as to show their moral importance, and to make them easier to be apprehended and acted upon.

It is the layman who suffers most from the evil effects of the partisan spirit. In most places on this continent there is only one church of our Communion. In big cities there may be some excuse for parishes of different types, but in ordinary places the priest must try to minister to all the people. If they cannot accept what he does, they cannot go to another church within easy distance. Even when it is only a matter of their likes or prejudices, the priest is in duty bound to try to provide for them worship in which they can cheerfully take part. One hears of splendid examples of consideration on the part of priests. One very "Liberal" parson found that there was a small group of people in his parish who were used to Eucharistic vestments and other like adjuncts to worship. He bought a set of vestments, learned how to celebrate in the manner this small group preferred, and arranged to have one celebration a week such as they desired. He brought in a member of an order from time to time to give them special help. In another parish, a very "Catholic" parson found that a section of the congregation was upset by certain devotions over and above the Prayer

Book offices. He therefore took care that these devotions (Benediction, Vespers of our Lady, etc.) should never take place at the time of the Prayer Book services. He moved a statue of Our Lady and one of Christ the King, with the votive light stands, into the side chapel where they could not irritate any element in the congregation. He reserved the Sacrament there too. Once all appearance of forcing these pious practices on the people was removed, many who had been opposed began to use them. Some things are necessary to salvation; some are not. Those that are not cannot very well be insisted upon as though they were.

The Liturgical Movement in the Roman and Protestant bodies is rapidly upsetting the old scale of values and showing the way to a more reasonable, holy, and living way of life and worship.

There are movements afoot in and far

beyond our own Communion which in a few years will make our little party squabbles meaningless. In Protestantism there is a strong swing back to orthodoxy and away from humanism. This is carrying Protestants closer to their Catholic brethren. In both Protestantism and Catholicism the great Liturgical movement is helping Protestants to appreciate Catholic ideals of worship, and is helping Catholics to see the value of some of the things Protestants have striven for, such as the use of the vernacular, and the devotional value of Holy Scripture. This movement is helping Catholics and Protestants alike to see life as one whole, undivided into religious and secular, and to understand that worship is the offering of the whole of life to God. It is making us all long for outward unity so that with one heart and one mind and one voice we may glorify God.

A Chaplain in Japan

By the Rev. Robert C. Smith, S.S.J.E.

Chaplain (Captain), USA

EVER since my arrival in Japan with the Army on October 7th I hoped to be able to meet members of the Nippon Seikokwai in general and of the Japanese Congregation of the Society of Saint John the Evangelist in particular. After three futile attempts, I was able to realize my aspirations.

On November 12th I left Onomichi on the day train bound for Kyoto. American civilians who complain of crowded trains should travel on the Imperial Japanese Railway. Contrasted with the interior of a Japanese passenger car, a can of well-packed sardines is analogous to a vacuum. It was a relief to breathe the free air again in Kyoto when I arrived after eight hours of genuine discomfort.

The purpose of my two-day lay-over in Kyoto was to await orders permitting me to travel to Tokyo. Happily that wait coincided with the meeting of the delegates of the diocese of Kyoto at St. Agnes' Church. The church building is being used by the Army, with the consent of the rector and the diocesan, for general Protestant services. The rector, the Rev. Matsutaro Okajima, conducts an Episcopal service each Sunday for his own flock and for Episcopal servicemen.

On the evening of November 13th the delegates to the convention held a service at which the Rt. Rev. Michael Hinsuke Yashiro, Bishop of Kobe, spoke. Following the service there was an informal gathering with refreshments (tea and sweet potatoes) in the office of the Rt. Rev. Jiro Sasaki, Bishop of Kyoto. I was introduced to the delegates and addressed them briefly.

The next morning at six o'clock Bishop Sasaki celebrated Holy Communion at St. Agnes' and I made it a point to attend to receive the Sacrament with the delegates. Later in the morning Chaplain Arthur Marsh of the diocese of Albany and Chaplain Joseph Kellermann of the diocese of Tennessee were present and Bishop Sasaki addressed us briefly stating that in the future the Seikokwai would wel-

come material and spiritual aid from the Episcopal Church in America.

On the evening of the 14th I left Kyoto on the "Pullman" for Tokyo. I reached Tokyo Thursday morning when the train pulled in to what used to be the Central Station. I say, "used to be," since the station itself is entirely destroyed. Destruction is the keynote of Tokyo which is two-thirds gone.

Much to my joy I learned that Bishop Binsted was in the city and lost no time in finding him. On the evening of the 15th Bishop Binsted and I went to call on the Rev. Peter Takeda and his family. Father Takeda is the chaplain of Saint Luke's Hospital and a splendid priest in every respect. Bishop Binsted said that many memories flooded his thoughts as we went through the hospital. Fortunately it has not been bombed. Only two windows of the chapel have been slightly broken. The cross was removed from the top of the building by the Japanese Government under the pretext that the metal was essential for the war effort. No wooden cross ever replaced it and a flagpole stands in place of the cross now. St. Luke's is now the 42nd General Hospital and the personnel of the hospital has taken over buildings in the river block. Father Takeda, however, celebrates Holy Communion for Episcopalians there every Sunday. Major Paul Rusch has drawn up an excellent paper explaining the history and work of Saint Luke's. The very existence of the hospital will do more to commend the medical missionary enterprise of our Church to the members of the armed forces than thousands of missionary talks or sermons.

On Saturday morning, November 17th, I went up to Oyama by train. I reached the monastery about 3 o'clock in the afternoon, the first time an American Cowley Father had stepped onto the property since Father Dale and Father Hoffman left in 1940. I wrote the Father Superior recently that I thought of the 17th of November as an historical occasion in the

annals of the Society of Saint John the Evangelist.

Father Sakurai, Father Nuki, and I spent every possible minute in conference as so much had transpired in the five years of separation. Father Nuki had been compelled to enter the Japanese Army and has served with an artillery unit in Singapore and on Bataan. Father Sakurai and Father Kimura carried on heroically during the war years. They took in many refugees and two families are still being housed in parts of the monastery. The second floor has become a veritable storehouse for many who have lost their homes through bombings. The Sisters of Nazareth, now in Australia, save for the two Japanese Sisters, deposited their library at the monastery. Father Sakurai stated that the garden, with rice added, provided them with food.

On Friday, November 23rd, I returned to Oyama by jeep accompanied by Chaplain Robert Gumm of the diocese of Massachusetts. The trip was a rough, cold one but we managed to survive. When we reached the church in Oyama, the synod meeting of the diocese of North Kwanto was in session. Chaplain Gumm and I were permitted to retain seats in the synod and I made a short address to the delegates.

The chief subjects discussed at the synods in both North Kwanto and Kyoto were the immediate problems, and plans for the future. Many of these problems and plans were doubtless discussed at length at the General Convention of the Nippon Seikokwai which was held at St. Paul's University, Ikebukuro, November 14th.

As I see it, the biggest tasks of the Church in Japan are problems of reconstruction. Bombed churches must be rebuilt. The constituency of the Church "bombed" by the sad schism provoked by the government-inspired Nippon Kirisuto Kyodan (Japanese Christian Church) must also be "rebuilt". Churches must await the availability of funds and materials, but steps are already being taken to bring



DIOCESAN SYNOD OF NORTH KWANTO: *Among the members and visitors are Chaplain Smith, fourth from the left. To his right are Chaplain Gumm, Bishop Makita, and Dr. Inegaki, dean of the seminary. Fr. Sakurai and Fr. Kimura are seated third and second from the right. Behind them stands one of the two Japanese Sisters of Nazareth.*

back those who defected. Bishop Paul Sasaki, the Bishop of Tokyo and Presiding Bishop of the Church, has already received some priests back, using a form drawn up by Father Sakurai, SSJE. Bishop Yashiro told me he plans to use the same procedure. The problem is more complex in the matter of the bishops who left the Seikokwai. These are Naide, Yanagihara, and Matsui. Bishop Naide has since died but before his death the three bishops consecrated eight others—Goto, Muraio, Takese, Fujimoto, Yokota, Yogi, Matsumoto, and Kuwade. The question arises as to the validity of these consecrations, since the intention was not to consecrate bishops of the Catholic Church and the canonical requirements of the Nippon Seikokwai were disregarded.

I have discussed the Kirisuto Kyodan with several Churchmen and non-Churchmen. I asked a Japanese Methodist minister from Kure how the group planned to harmonize conflicting theologies and systems of ecclesiastical polity. His answer was, "We shall rewrite our own theology," but I am told that when this was attempted the Presbyterians and Lutherans clashed. A German Lutheran with whom I spoke in Kyoto thought the Lutherans would leave the amalgamation as the Salvation Army and members of the Holiness Church have already done. The general impression I have been able to gather from many sources is that the Kirisuto Kyodan will not endure.

The reconstruction of buildings will require many years. I have been in Hiroshima, Kure, Kobe, Osaka, Yokohama, and Tokyo and everywhere stand ruined Christian churches of all denominations. In Tokyo I believe we have only four churches left. In Kobe Bishop Yashiro pointed out ruin after ruin which marked the site of a church. His own church was completely destroyed but he had made a small one of pieces of tin and wood and

attached to each end the iron crosses from the original edifice. What a wonderful spirit of perseverance that little house of God exemplifies.

Developments in the Nippon Seikokwai since the last reported statistics in the LIVING CHURCH ANNUAL have altered the diocesan list of bishops, which, according to information I have been able to cull, is now as follows:

TOKYO, the Rt. Rev. Paul Shinji Sasaki, Presiding Bishop; HOKKAIDO, the Rt. Rev. L. S. Maekawa; KOBE, the Rt. Rev. Michael Hinsuke Yashiro; KYOTO, the Rt. Rev. Jiro Sasaki; KYUSHU, Under the care of Bishop Yashiro; MID-JAPAN, the Rt. Rev. Kensuke Onishi; NORTH KWANTO, the Rt. Rev. Timothy Makoto Makita; OSAKA, under the care of Bishop Yashiro; SOUTH TOKYO, the Rt. Rev. Todomu Sugai; TOHOKU, the Rt. Rev. Shinzo Nokamura; KOREA, the Rt. Rev. John Kudo.

After my second visit to Oyama, having accomplished my mission, I prepared to return to my unit. I flew the following Sunday from Tokyo to Osaka (right by Mt. Fuji in all its glory) and on Tuesday went from Osaka to Kobe by jeep and then from Kobe to Onomichi by day train accompanied by Bishop Yashiro. Bishop Yashiro was en route to Kyushu to hold a meeting of the synod of that diocese. The train left Kobe at 2:00 P.M. He would arrive in Kyushu at 5:00 A.M., conduct the day's meeting, and take the next train back. He would be standing for the entire trip. When I asked the bishop how in the world he managed to keep going, he replied with a smile, "A bishop in Japan must be a very strong man." Bishop Yashiro is indeed that both physically and spiritually. The bishop epitomizes the spirit of the Nippon Seikokwai, a spirit which will, by God's help, see that Church restored to her former status with a new impetus for the spreading of Christ's Kingdom in Japan.



COWLEY FATHERS IN JAPAN: *With peace and the arrival of Chaplain Smith in Japan, relations with the Japanese Congregation of the Society of St. John the Evangelist were re-established at Oyama November 17th. Left to right: Father Nuki, Father Kimura, superior of the Japanese Congregation, Chaplain Smith, and Father Sakurai.*

Paul and Agrippa and Japan

THE EDITORIAL staffs of the *Christian Century* and the *Christian Advocate* lunched together recently, and emerged from the lunch with common ideas on a breathtaking conception — the Christianization of Japan in one generation.

Pointing out that the present leadership of Japanese Christianity is generally weak and disorganized, the two magazines in separate editorials in their issues of January 30th and 31st propose that a commission of leading American Christians — ministerial and lay — be sent to Japan, where they would “openly press upon the leaders of Japanese life the claims of the Christian Faith.” “Like Paul before King Agrippa,” says the *Century*, “they could strive for the conversion of the Emperor himself.” The *Advocate* urges “a frank and direct approach to the plain man, but also to the Emperor and his household.”

Both magazines are anxious to avoid even the semblance of official pressure in this mission; both hope that it will be on an undenominational basis, revitalizing the discredited united Church of Japan; both recognize that this could only be a first step in a long and expensive campaign of evangelization.

While Anglicans would have their reservations about the desirability of Pan-Protestantism in Japan, just as in the United States, their imaginations will be captured by the prospect of the rapid winning of a nation to Christ. Would that there were no vital issues outstanding between Catholicism and Protestantism so that the whole Gospel and the whole sacramental life of the Church could be presented by a united Christendom! Such an appeal could hardly fail to have its effect.

Yet, even in the divided state of Christendom, such a mission — if broadened on a basis which we shall suggest below — might accomplish much for both Christianity and Japan. The one thing which might poison its work would be the imposition of an outward Christianity, either as the religion of a victorious enemy or as a quack “success-philosophy,” without the necessary inward roots of genuine conversion to Christ. When St. Paul appeared before Agrippa, it was the apostle, not the emperor, who wore the chains.

A commission composed of Americans only, whether it intended to or not, would inevitably exert the powerful influence of military success. Whether consciously or not, it would strive to capture the emperor in order to build on his prestige. We should like to propose an amendment which would free the scheme from the charge of commending the Gospel by means which have little or nothing to do with the Gospel and would bear even more impressive witness to the underlying unity of all those who follow Jesus Christ as God and Saviour:

Let the mission be a truly ecumenical and world-wide one, not confined to American Christians, or even citizens of the United Nations. In addition to Americans, let it include British, Russian, and Chinese Christians, and representative Christian leaders from Germany and Italy, France, the Scandinavian countries, India, and elsewhere. Let it include Anglicans, European Protestants, Eastern Orthodox, and Chris-

tians of the so-called “Younger Churches” of the Far East, as well as North American Protestants and Latin Americans. Ideally, of course, Roman Catholics should be included, but practically, they would exclude themselves.

Only one body is in a position to sponsor such a truly ecumenical mission — the World Council of Churches. And we believe the World Council should seriously consider doing so. A truly world-wide mission, sponsored by the World Council and with emphasis on ecumenicity, not on nationalism or denominationalism, would be free of any suggestion that it is an attempt by a victorious power or group of powers to force its religion on a defeated nation. And possibly — just possibly, in the providence of an omnipotent God — such a mission might lead to the inauguration of a truly ecumenical Christianity in Japan. Certainly it would be a magnificent and inspiring step in that direction.

Clergy on the Picket Line

WE HAVE a good deal of sympathy for our former editorial associate, the Rev. Joseph Fletcher, and other Massachusetts clergy who recently translated their preaching into direct social action by joining a picket line in the East Boston General Electric Company strike. As Fr. Fletcher writes in a private letter: “I don’t stand for a ‘spectator theology.’ It is my duty to stand for the right as I see it, to stand up and be counted. . . . People who have only principles and do not practice them prove in the end and issue to be really unprincipled.”

But for all that, we do not feel that the picket line is the proper place for a priest of the Church. His priesthood is a ministry of reconciliation to *all* men — union laborers and non-union laborers, managers and owners and passers-by. He is called to be a shepherd to *all* the sheep, not the white ones only. And not all the black sheep are on one side, anyhow, in any labor dispute.

That is not to say that the priest is to retire into an ivory tower, and refuse to have anything to do with the practical application of the social ethics that he (supposedly) teaches and preaches. On the contrary, it is his bounden duty to do his level best to apply the timeless principles of the Christian religion to the ever changing social scene. It is largely because of the failure of the Church to do this, that social morality has lagged so far behind personal morality in this nominally Christian land of ours.

Surely it is the duty of the clergy, as of Christian laymen, to stand for the right as they see it; in the words of Fr. Fletcher, to “stand up and be counted.” But just as the Christian clergy have traditionally not borne arms in international wars (though serving valiantly as chaplains), so we believe it of dubious propriety for them to serve as combatants (for that is what pickets are) in industrial disputes. By so doing, they are limiting to a particular class or group the ministry that has been committed to them on a universal basis. The question is not whether or not the strikers are right in any given dispute; it is whether a priest of the Church should stultify his ministry

by limiting it to a particular group, and should risk identifying the Church in the popular mind with a specific question of wages and hours.

There was plenty of social injustice in Our Lord's day. There was, in fact, a militant political group, the Zealots, that tried to rectify the situation by force. Without in any way watering down His own social teaching, which was nothing short of revolutionary in its implications, Our Lord firmly refused to join this or any other political or social pressure group. "My Kingdom," He said, "is not of this world; if it were, then would my disciples fight."

The social teachings of the Sermon on the Mount alone contain enough dynamite to turn the world upside down. The Christian religion is not "other-wordly" in the sense that it is not relevant to current events; indeed it is far more relevant to them than most of us are willing to admit. But there are, we believe, more excellent ways in which the clergy can demonstrate that relevance than by carrying an "unfair" sign on a picket line. The pastoral theology of the altar and the pulpit, the sick-bed and the confessional, the class-room and the font, is no "spectator theology"; it is the front line of the Christian battle.

Recognition of the Russian Seminary in Paris

WE HAVE received a translation of an *Ukaz* signed by Patriarch Alexei of the Russian Orthodox Church, setting forth the new official status of the Russian Orthodox Church in Western Europe, and mentioning in particular the Theological Academy in Paris. According to the *Ukaz* (No. 1171), the relations between Metropolitan Eulogius and the patriarchate are fully restored, and Eulogius is appointed Exarch for the Russian Church in Western Europe.

With reference to the Theological Academy in Paris, article 7 of the *Ukaz* states: "Directing the activities of the Theological Academy at the Sergievsky Podvorye, the Exarch confirms its academic plans and programs in accordance with local requirements for theological education."

This recognition of the academy will bring great satisfaction to its many friends and supporters in our Church. Founded for the purpose of training priests for the Russian Church and to carry forward modern theological research, the academy is now "accredited" and its faculty and students may be looked upon as truly a part of the great Russian Church. Anglicans in England and in the United States, who have had such a large part in keeping the academy effectively at work during these twenty years, may now be assured that their efforts have been rewarded by this action on the part of the Orthodox Church of Russia.

A Forward Step in Arkansas

A NOTABLE forward step was taken by the diocese of Arkansas at the convention marking the diocesan jubilee, by inaugurating the process of removing constitutional limitations concerning Negro representation in the convention. In his address Bishop Mitchell, reviewing the history of the diocese for 75 years, recalled the action of the late unhappy and maladjusted bishop, William Montgomery Brown, in setting up the Negro convocation as almost a separate diocese, "hoping thereby to pave the way for the racial episcopate and eventually for a separate Negro Episcopal Church." The result was that Negroes were deprived of their proper membership in the di-

cesan convention and were reduced to a status in which the diocese took little interest in them, and they were more or less left to drift. Despite the efforts of that fine leader of their own race, Bishop Demby, this policy resulted in the pauperization of the colored congregations and the impoverishment of the entire diocese.

Whatever may be the merits of the racial episcopate, there is certainly no proper place in America or in the Episcopal Church for an ecclesiastical "Jim Crow" policy. Negro bishops should be elected on their merits, to serve in accordance with their own qualifications and the needs of their people, as in the case of Bishop Harris; not to separate the people of one race from those of another. If Bishop Demby's episcopate had been on this basis, rather than on a separatist one, it might have been far more successful. As it was, only Bishop Demby's fine Christian character and indefatigable efforts kept it from being a tragic failure. His recent confirmations of white people in the diocese of Ohio are an inspiring precedent for the future of the American episcopate.

Arkansas is to be congratulated on the forward step it has taken in this important matter, and it is to be hoped that under Bishop Mitchell's continuing leadership, the diocese will become ever stronger in its ministry not only to its own members but to the unchurched men, women, and children, both white and colored, especially in the needy rural areas.

The UNO Headquarters

THE recommendation by a UNO committee of 42 square miles in Westchester County, N. Y., and Fairfield County, Conn., as the site for the world capital of the United Nations, has created universal interest, widespread approval, and some consternation — the last among local residents who recall the story of the camel who put his nose in the tent and soon eased out its occupant. But the good of many justifies the sacrifice on the part of a few. The United Nations Organization is the major hope for world peace, and in the long run its headquarters will benefit not only the nation but also the local communities now being inconvenienced.

There are some historic churches in and near the recommended area. Round Hill Community Church, founded in 1828, is a typical early American church. Bedford Village and other communities also have old meeting houses, of which we hope at least one may be preserved in the UNO area.

The Episcopal Church has a few small missions in the area and on its boundaries, including St. Stephen's, Armonk, N. Y., St. Mary's, East Middle Patent, N. Y., and St. Francis', Long Ridge, Conn. Nearby is St. Matthew's, Bedford, parent church of the East Middle Patent mission and a historic colonial church which was the spiritual home of John Jay. Many Churchmen in the area attend churches in White Plains, Rye, Port Chester, Greenwich, and Stamford.

It is to be hoped that the Church may retain rights to some of its property in the UNO area in order to build a church which can serve the UNO delegates and staff and serve as a center for services of international significance. The proximity of the Cathedral of St. John the Divine will also make of this growing cathedral more than ever a house of prayer for all people. Perhaps its chapels now dedicated for the use of various nationalities were prophetically planned. They may be given new meaning and significance as the representatives of 50-odd United Nations gather first in the New York temporary headquarters and later in the UNO's permanent home near by.

CANADA

Set Church Rededication Appeal

The first of the two objectives of the Anglican Advance Appeal in the Canadian Church is the appeal for rededication. This appeal will be carried on in a stimulated program of visitation during the period beginning February 17th and ending March 3d.

Because each person in Canada places himself on the census sheet under some religious denomination, the statistics show 400,000 listed as Anglicans, but only a portion are actually on the parish rolls. Of all the so-called members, relatively few worship and contribute. Therefore, each parish is carrying a scheme of visitation aimed at compiling appropriate statistics, and then at converting the unchurched.

Priest Appointed Judge

A new field of opportunity has opened for one of eastern Canada's Anglican priests with the announcement made recently by the Rt. Rev. W. H. Moorhead, Bishop of Fredericton, that the Rev. L. L. M. Pepperdene, rector of St. Luke's Parish, Saint John, New Brunswick, will soon relinquish his parochial duties to become Saint John's first full-time judge of juvenile court.

Largely because of Mr. Pepperdene's interest, Saint John established its first juvenile court less than two years ago, with Mr. Pepperdene acting as judge in a voluntary capacity.

The appointment of a full-time judge comes after a period of experimentation by the Saint John city council. During this time Mr. Pepperdene handled more than a thousand cases. He will continue to hold a general license as a priest of the Church in the diocese of Fredericton.

WESTERN MASS.

Clergymen Boost R&A Fund

Forty-seven of the clergymen active in the diocese of Western Massachusetts have pledged \$9,164 to the Reconstruction and Advance Fund, Bishop Lawrence has announced. Of the remaining 13, he said that all have pledged to the fund but in amounts not yet specified.

The news of the 100% cooperation of these clergymen in this drive was brought to the bishop by the Rev. Richard Greeley Preston, rector of All Saints Church, Worcester. Early in the preparation for the campaign, Mr. Henry A. Field, diocesan chairman for the Fund, said that the success or failure of this drive depended to a large extent upon the cooperation of the clergy. Acting on this suggestion, Mr. Preston, on his own initiative, decided to canvass all the clergymen and received pledges from all.

Expressing his appreciation of the wholehearted support of the clergy in this effort, Bishop Lawrence said that if every

one of the 19,000 communicants in the diocese did as well the result would be more than \$3,500,000 instead of nearly \$150,000 which the diocese has figured is its proportionate share in the fund.

CENTRAL NEW YORK

Diocesan Paper Begins 119th Year

Beginning its 119th year of continuous publication with the current issue, the *Church Messenger* published by the diocese of Central New York ranks among the oldest religious journals in the United States, not only of the Church but of any religious body.

Surpassed in age and in its record of unbroken publication by only one Church publication, the *Churchman*, edited by the Rev. Guy Emery Shipler, D.D., the *Church Messenger* is the oldest diocesan news-organ in the Church today.

The *Gospel Messenger* was the original name of the paper, which was published in its early years in a small frame building in the churchyard of St. Peter's Church, Auburn, N. Y. The church's rector, the Rev. John Churchill Rudd, D.D., was the paper's first editor. Dr. Rudd, one of the giants of the Church in upstate New York in the days of Bishop John Henry Hobart and Bishop William Heathcote De Lancey, continued as editor until his death in 1849.

It is noteworthy that the two oldest publications of the Church are identified with Bishop Hobart, third diocesan of New York (1816-1830). The *Churchman* was founded in 1804 as the *Churchman's Magazine* by Bishop Hobart, and the *Gospel Messenger* was launched upon its career upon his insistence, with his hearty support and constant blessing.

The original *Gospel Messenger* was a four-page newspaper published every week. It is now published as a 16-page monthly news-magazine by the department of Promotion and Publicity of the diocese.

RHODE ISLAND

Sponsor School of Religion

The diocesan department of Christian Education is sponsoring a diocesan school of religion, the first of a series which will be held annually hereafter, in the fall. The dean of the school is the Rev. C. Lennart Carlson, Ph.D., rector of St.

James' Church, North Providence, and Calvary Church, Pascoag. The curriculum of the school will include, from year to year, courses to meet the needs of the various groups and organizations in the Church.

This year's school of religion is being held at St. Martin's Church, Providence, during February. At the first session of each meeting, all lay persons enrolled in the school will take a course on Christian Faith in Practice, with the Rev. David W. Norton, Jr., vicar of St. Stephen's Church, Boston. At the same time, the Rev. Thomas J. Bigham, Jr., fellow and tutor in the General Theological Seminary, New York City, is offering a course for clergy on the Meaning of Liturgy.

Three courses are being offered for the second session of each meeting. Richardson Wright, editor-in-chief of *House and Garden*, will teach a course on Christian Stewardship for men. The course for women is on the work of the Altar Guild, a series of four lectures. The Rev. Canon Albert C. Larned, of St. John's Cathedral, Mrs. Minot C. Crowell, director of the Rhode Island Altar Guild, and the Rev. Theodore H. McCrea, assistant at St. Martin's Church, Providence, are the lecturers. The school is also offering a course for lay readers, taught by the Rev. Arthur F. Roebuck, rector of St. Mary's Church, Portsmouth.

NEW YORK

Church Club Dinner

Honors Bishop Manning

More than 500 Church people, clergy and lay men and women attended the 59th annual reception and dinner of the Church Club of New York, held in the Grand Ball Room of the Hotel Waldorf-Astoria, New York City, on January 29th. The occasion was in honor of the 25th anniversary of Bishop Manning's consecration.

Robert McC. Marsh, president of the club, presided, opening the speaking with an address of congratulation to Bishop Manning. Bishop Sherrill of Massachusetts spoke on the Army and Navy Commission, mentioning with appreciation the help given by the diocese of New York through Bishop Manning. He then went on to describe the tragic scenes he saw during his recent visit to Germany and to plead for immediate and sufficient help for the suffering peoples now being displaced. Rear Adm. Wat Tyler Cluverius, president of Worcester Polytechnic Institute, emphasized the opportunity and the necessity of the Church in facing and solving the problems of peace.

The Presiding Bishop made an eloquent speech of praise and congratulation directly to Bishop Manning. In answer, after thanking the Presiding Bishop and the other speakers for their "kind and generous words," Bishop Manning went on to say in part:

"As I look back over these years I am thankful to God for His goodness and mercy and I am grateful to you, and to all

COMING EVENTS

February

- 10-11. Convocation of Honolulu, Honolulu; North Texas, Abilene.
- 12. Council of Colored Churchmen (diocesan), Fort Valley, Ga.
- 12-14. Annual meeting, National Council.
- 22. Convocation of Panama Canal Zone, Ancon; Southern Brazil, Livramento.
- 26-27. Convocation of Puerto Rico, Mayaguez, P. R.
- 27. Inaugural dinner, National Council of Churchman.

the clergy and people of our diocese, for your faithfulness in the work of our diocese and of the Church. And I am confident that you will give your earnest support to the effort which we are now making all over the diocese for that vitally important matter, the fund for reconstruction and advance in our missionary fields, especially those devastated by the war. And tonight, at this gathering, with so many of our parishes and congregations represented here, let me give you this thought. We all realize that we are living in a new era—an era such as this world has never before known. We are facing tremendous problems, unmeasured responsibilities, vast uncertainties, and grave dangers. The need of our whole Church, the need of the Christian Church all over the world, and the need of each one of us, is a deeper faith, a more vivid consciousness of our relationship with God as He shows Himself to us, and to all men, in Jesus Christ. . . .

"This is the faith which the Prayer Book gives to us. And in view of the suggestions which some are now making, let me say that, in my judgment, we should not at this time enter upon another period of revision of the Prayer Book. Too frequent revision of that great book is weakening and unsettling to the spiritual life and work of the Church. What we need in the Church now is not to revise the Prayer Book but to believe, and teach, and live the Prayer Book. . . . In this day of many uncertainties, of unknown possibilities, and of a wholly new world situation, may God give us grace and strength to bear our witness as a Church, faithfully, loyally, and lovingly, for that faith which is not ours to change or give away, that faith which does not change because it is divinely given and revealed, that Scriptural, Evangelical, Catholic, and Apostolic truth of Christ and His Church which is held up so truly before us, and before all Christendom, in the Book of Common Prayer."

CALIFORNIA

Convention Adopts Resolution To Present New Marriage Canon

Warning Churchmen that we have only begun to fight in the struggle for a better world, Bishop Block, addressing the 96th convention of the diocese of California, said international peace is threatened because "the evil spirits of isolationism and cynicism, which during the shooting war remained in abashed silence, have again become vocal and are challenging the hope of world fellowship and imperiling the payment of a debt we owe to those who have given their lives that liberty and

STUDY GROUP DISCUSSES RACIAL PROBLEMS



RNS.

RACE RELATIONS SUNDAY: Inter-racial study groups such as this one are urged on Race Relations Sunday, February 10th, as a part of Brotherhood month, held during February to promote interfaith and interracial understanding.

justice might not perish from our earth." In the domestic field "some of the evils we hoped had been destroyed in the crucible of war, now reappear with aggravated malignity. As a nation we are morally at peace with gambling on a fantastic scale, and the problem of drink is becoming ever more formidable. This is not the musing of a misanthrope. America needs a spiritual revival, else our churchly activities are irrelevancies in the current scheme of things, and we will dip into a period of decadence resembling that which followed the first World War."

Two significant actions were taken by the convention. The report of the diocesan commission on marriage and divorce, under the chairmanship of the Very Rev. Henry H. Shires, was presented and approved. The report of the commission indicated that the Church is at the crossroads regarding its attitude toward marriage and that the present confused situation is intolerable. Either the Church must say that no marriage of divorced persons will be tolerated or we must provide a practicable method of dealing with each case on its merits. Accordingly, the report recommends a canon providing that any person whose marriage contract has been civilly terminated by decree of annulment or by final decree of divorce for any cause may apply to the bishop of his or her domicile for his judgment as to whether applicant is free to marry in the Church. Under this proposed canon all such applications shall be in writing, addressed to the bishop through the minister of the parish

who shall certify to certain facts and circumstances, particularly those which would determine whether a former marriage failed to be the spiritual union taught by Christ, caused by either the existence of certain impediments or the existence of abnormalities, defects, or deficiencies of character sufficient to prevent the fulfillment of the marriage vows; furthermore, whether in the former marriage there existed irremediable mental, moral, or spiritual deterioration or incapacity, the causes or existences of which were latent before the previous contract and which were exposed by the marital relationship. On the basis of these facts and within the limits of a strict legal procedure, the bishop after taking advice thereon shall render judgment in writing to the petitioner. After prolonged discussion it was resolved: 1. That the convention adopts this report as representing in substance the mind of the convention regarding the canons of the Church which deal with matters considered herein; 2. that copies of this report be furnished to members of the joint commission on Holy Matrimony of the General Convention, and to all of the bishops of the Church. The resolution was adopted 89 to 17.

A second important action of the convention was a resolution adopted unanimously inviting the General Convention to meet in San Francisco in 1949, which marks the centennial of the diocese of California.

Throughout the convention there was a major emphasis upon the missionary pro-

CHURCH CALENDAR

February

- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 25. St. Matthias.*
- 28. (Thursday.)
- * Transferred from February 24th.

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EXETER
ENGLAND

gram of the Church and the crucial importance of the Reconstruction and Advance program, presented by Bishop Kingsolving of Arizona. He indicated that reconstruction and advance must begin in the hearts of the clergy and the people of the Church. We must grapple, he said, with the powers of paganism in our own parishes and communities. When we have honestly faced this issue our mission to the uttermost parts of the earth will be effective.

ELECTIONS: Diocesan council: the Rev. Harold E. Hallett, Philip Adams. Standing committee: the Rev. Messrs. Mark Rifenburg, John C. Leffler, John M. Krumm, Francis P. Foote; Messrs. Clifton H. Kroll, Arthur W. Towne, H. Robert Braden, Albert C. Agnew. Deputies to General Convention: the Rev. Messrs. John C. Leffler, Francis P. Foote, Russell B. Staines, Mark Rifenburg; Messrs. Clifton Kroll, H. Robert Braden, Albert C. Agnew, Arthur W. Towne. Alternates: the Rev. Messrs. Oscar F. Green, Henry H. Shires, John M. Krumm, V. O. Ward; Messrs. Nelson Hackett, Robert Bullard, Noel Arnold, Philip Adams.

TEXAS

Council Plans Mission Program, Bible Chair at University

The 97th annual council of the diocese of Texas in Galveston January 22d and 23d endorsed and referred to the executive board with power to act a recommendation of Bishop Hines, the new coadjutor, for a long range mission program. The council also:

(1) Designated as a diocesan institution the proposed \$2,000,000 St. Luke's Hospital at Houston and approved appointment of a 21-member board to administer the hospital. The institution will be financed by a \$1,000,000 gift of Mr. and Mrs. H. Roy Cullen of Houston and by subscriptions which will be matched 50 cents on the dollar, up to \$500,000, by the Anderson Foundation of Houston.

(2) Authorized joint study by the departments of missions and Christian education of proposed reestablishment of an Episcopal Bible chair at the University of Texas, Austin, and establishment of diocesan boarding schools for boys and girls.

(3) Adopted a diocesan budget of \$32,025, an increase of more than 70%. The increase was caused principally by the fact that the coadjutor will function for his first full year in 1946. Adopted an executive board budget of \$70,496, including \$39,000 for missions. The missions item does not anticipate financing the proposed long range mission program.

(4) Admitted to union with the diocese four missions, St. John's, LaPorte, St. Alban's, Houston, St. Stephen's, Lufkin, and St. Mark's, Galdewater, and raised the status of two missions to parishes, St. Mary's, Houston, and St. Luke's, Houston.

The proposal for long range mission development and maintenance, based on Bishop Hines' recommendations, will consider: Subsidizing areas of work which will most likely be self-sustaining in five years; Subsidizing areas which have a claim upon Episcopal conscience but which may never be self-sustaining; Minimum

subsidies to areas which for historical reasons the Church still claims but from which for tactical reasons it might be well to withdraw in time; A five-year maximum tenure of office in all mission fields, subject to review by the department of missions in case of unusual evidence that the five-year tenure would be injurious to some particular field; Creation of a revolving fund for maintenance of Church properties in the mission field.

An Episcopal Bible Chair was maintained at the University of Texas for two and a half years ending in 1930 when funds raised by a special committee were exhausted. The diocese now allots \$100 a month for a student worker at All Saints' Chapel on the campus, in whose parish hall, Gregg House, the Bible chair was conducted. This allotment, together with other funds that might be raised, could be used to pay the salary of a professor of Bible for the reinstated chair. This is a situation now being considered by the two departments which are studying the proposal for reestablishment, made by the coadjutor.

Of his proposal, Bishop Hines declared: "To put it mildly, we can no longer allow ourselves the luxury of having the Bible and Christian ethics defended and dispensed only by the Roman Catholics, the Baptists, the Presbyterians, and the Methodists at our state university. One of our priests told me recently that at least 20 Episcopal students were enrolled each term in the 'Marriage and Morals' course given by the Roman Paulist father.

"I question whether the Roman Church and the Anglican Communion always see eye-to-eye in a study of morals; and I know that they do not agree on the institution of marriage.

"But even beyond that, the increasing secularization of our culture has already warned us in two devastating wars that the Christian religion must reclaim the field of education or be an unwilling partner in world collapse. I am in favor of immediate reestablishment of this chair, as an indication that we intend to keep faith with our growing boys and girls. And it must be done with the best talent we can find."

Mr. Robert Jordan, director of the national Department of Promotion, and Mr. Tom Brewer, a youthful Houston layman recently discharged from the armed forces, were speakers at the convention on the subject of the Reconstruction and Advance Fund.

ELECTIONS: the Rev. Morris Elliott, secretary; the Rev. Lawrence L. Brown, registrar. Standing committee: the Rev. Messrs. F. Percy Goddard, L. L. Brown, Charles Summers; Messrs. Ray E. Lee, Ernest Japhet. Executive board: the Rev. Messrs. Gray M. Blandy, Edmund H. Gibson, Aubrey C. Maxted; Messrs. Roland Jones, Walter Dossett, Percy V. Pennybacker.

Deputies to General Convention: clerical, E. H. Gibson, F. P. Goddard, Robert R. Brown, J. Lawrence Plumley; lay, Dr. W. J. Battle, A. J. Dow, Ray E. Lee, Col. John Lansdale. Alternates: clerical, T. W. Summers, O. G. Helvey, H. F. Selcer, J. T. Bagby; lay, Hiram Salisbury, S. S. McClendon, Bert Steves, Roland Jones.

The convention accepted the invitation of St. David's Church, Austin, for the council in 1947, which is that parish's centennial year.

The Associated Women, meeting concurrently with the council, elected Mrs. Percy V. Pennybacker of Austin as president in succession to Mrs.

Ernest Japhet of Houston. Other officers elected: Mrs. Scott Myers, first vice-president; Mrs. John M. Moore, Jr., educational chairman; Mrs. Roy Buchanan, Church Periodical Club chairman; Mrs. Robert J. Potts, nominating committee chairman; John O. Kelley, parliamentarian. Members-at-large Mrs. J. H. McDonald, publicity chairman; Mrs. to the executive board of the Associated Women were Mrs. Ronald W. Byram, Mrs. Maxwell Wortham, and Mrs. Clint Wolston.

WESTERN NEW YORK

Bishop Davis Discusses Divorce At 16th Anniversary Celebration

Celebrating the 16th anniversary of his consecration, Bishop Davis was host to the clergy of the diocese at an all day conference. After a Communion service in Trinity Church Chapel he presented the subject of the family for discussion.

"Divorce and remarriage in the Church needs a more realistic approach and each case should be treated individually," he said. "There are causes," he asserted, "much more serious than adultery, such as mental cruelty and mental and emotional immaturity. In the latter two cases the difficulty could be serious enough as to prevent there ever having been a true marriage, in which case the dissolution of the marital bond would not be contrary to God's Word." In cases where children have to grow up in an atmosphere of quarreling and disharmony, Bishop Davis thought it better for that family that a divorce be granted and that, on the merits of the case either party be allowed to remarry.

The decision in such cases would be left to the bishop and a board who would investigate the case thoroughly, and seek such expert advice as they deemed necessary.

Later the clergy were addressed by Thomas Cook Brown, an editor of the Buffalo *Courier Express*, who spoke of the Bishop's great contribution to the Church and the community, particularly of his courage in the days before our country went to war by calling attention to the fact that Britain was fighting humanity's war; and that the enemy was seeking to destroy all the worthwhile things of the spirit which we considered so essential in a Christian world.

WEST TEXAS

Convention and Auxiliary Hear of Progress

Bishop Hobson of Southern Ohio was the guest speaker at the 42d annual council of the diocese of West Texas meeting in San Antonio the third week in January. He, with Bishop Jones, had spent the previous week in travel through the diocese speaking in special centers on the Reconstruction and Advance Fund.

FIVE MISSIONS BECOME PARISHES

Great enthusiasm characterized the sessions of the council due to several facts. The attendance was large, with almost every parish and mission represented; progress was reported from all areas; and five missions asked for parish status. The diocesan mission funds thus released be-

came available for new work. Some of this included the salary of a Negro priest, additional work for Latin-Americans within the diocese, and the opening of two new missions, one within San Antonio in a newly settled section.

Plans were made, on recommendation of the committee on the Bishop's address, to appoint a stewardship committee, to employ a full-time secretary for religious education when funds and a suitable person become available, to restore the regional meetings discontinued during the war, and to recommend the first Sunday in March as a day of thanksgiving on which the names of persons returning safely from armed services be read.

The Woman's Auxiliary met at the same time. The inspirational session included addresses on the five Church objectives set forth by Bishop Jones at the last council, namely, "a Praying Church, a Believing Church, a Caring Church, an Expanding Church, and a World-minded Church." Bishop Hobson gave the last two and the Rev. Wilson Hunter, the new rector of St. Mark's, gave the one on the Caring Church.

The Daughters of the King held a diocesan assembly in connection with the council. The speaker was Deaconess Hall of the Brownson Home in Victoria. She told of her work in training children.

Other speakers on different occasions included the president of the Young Churchmen of the diocese, who thanked the men and women for the purchase and development of Camp Capers, which will be ready for use this summer. One of the most welcome speakers was Deaconess Charlotte Massey who had returned to West Texas last May after long internment in the Philippines.

ELECTIONS: Delegates to the General Convention: the Rev. Messrs. Benjamin Minifie, H. E. Moreland, S. O. Capers, J. W. Hunter; Messrs. Bertram Parker, Andrew Dilworth, R. W. Carter, Capt. J. N. Greene. Alternates: the Rev. Messrs. F. A. Croft, S. H. Lindsay, W. T. Sherwood, B. H. Smith; Messrs. Walter Godart, L. A. Christy, J. T. Canales, Earl Clements.

EAST CAROLINA

Annual Auxiliary Meeting

The annual meeting of the Woman's Auxiliary of the diocese of East Carolina was held January 23d in St. John's Church, Fayetteville. Mrs. W. O. Sutherland of Wilmington was reelected president. Other officers elected at the meeting were Mrs. Baxter Moore, Fayetteville, 1st vice-president; Mrs. Sidney Ward of Plymouth, 2d vice-president; Mrs. T. F. Darden of Wilmington, secretary; Mrs. John R. Tolar, Fayetteville, treasurer; and Mrs. E. M. McEachern of Southport, promotion chairman. Reports of the officers showed progress in all of the work during the past year.

Addresses were given by Miss Mary E. King, president of the Woman's Auxiliary of the Fourth Province; the Rev. Alexander Miller, diocesan chairman of the Promotion Department; and Bishop Thomas H. Wright. The meeting in 1947 will be held in St. John's Church, Wilmington.

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The Matter of PASCHAL CANDLES

It occurs to us just now to speak of the custom of having Paschal Candles in our churches during Paschaltide (the forty days between Easter and Ascension Day) mainly because it is our custom at this particular time to suggest to the clergy the wisdom of placing their orders for their Paschal Candles *now* in order to permit us to plan and purchase all that will be needed, and have them shipped in ample time. You all won't forget to do this RIGHT NOW, will you?

But away and beyond all ideas of our commercial interest in Paschal Candles, is our love of their beautiful symbolic meaning. First of all, in the average Episcopal Church candles are no longer anathema, "High Church," or "smacking of Rome." What real strides in common sense and in acceptance of age-old religious ceremonial practices many of our churches have made! We are proud of them. Candles on the altar are now an accepted practice in parishes of all types of churchmanship. Very well then—candles are acceptable because they symbolize that our Lord is the Light of the World. The two Eucharistic candles are symbolic of Our Lord's two-fold nature, both human and divine. How fitting it is that they should be lighted on His Holy Altar, where again and again is re-presented the sacrifice which He, Who was both human and divine, offered up so freely in behalf of us, miserable sinners all.

The average Episcopal parish passed on, in progress, without too many growing pains, to the matter of additional lights on the Altar—three-branch, five-branch and even seven-branch candelabra, and in many parishes to the loveliest practice of all, six Office Lights set upon the gradine or retable, which, with the cross or crucifix, give the number of seven, to symbolize the seven

Sacraments of The Church. And still The Church is not split asunder because of mere lovely, lighted candles, all with their lovely, lighted meaning. Then why not use the same poise of an enlightened and intelligent Church and go on to the only other candle The Church needs to have as a symbol, the Paschal Candle. It symbolizes Jesus, the Light of the World, again present on earth with His followers after His Resurrection; it burns for forty days, the time He was on earth, clear up to Ascension Day, when He was taken up into Heaven. The Paschal Candle is solemnly extinguished at some service on Ascension Day in token of Our Lord's departure from amongst His followers. We are His followers, aren't we, and so we love to have any symbol of His presence with us that we can. Well then, why in Heaven's name, do some parishes make such a point about lighting one more symbolic candle? Most generally (it's really funny) the parishes that raise such issues are those which have gone the limit in "millinery" in other sillier forms, with their hop-skip-and-jump crucifixes with double-jointed elbows and glassy, staring eyes, dressed up more resplendently than the priest himself, and a lot of other attendant furbelows. But to put in a Paschal Candle just to signify Our Lord's presence on earth—wow! Still, and for all that, Paschal Candles should be where people love Jesus and all that He did for them, and not used as mere trappings. We are increasingly glad for the Catholicity in our Church which puts deep, devotional meaning into every symbol, act, vestment, and service in the Church. All this reaches such depths in our own personal, spiritual lives that we crave for all our other friends in The Church the same joys and privileges that are ours.

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DEATHS

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

Walter B. Clark, Priest

The Rev. Walter B. Clark, retired, died on Sunday, January 13th, in Aiken, S. C., after an extended illness. He was 78 years old.

The Rev. Mr. Clark was born in Lawrence County, Pa., on March 28, 1867. He attended Western University of Pennsylvania, where he received his B.S. degree, Western Theological Seminary, and the Kansas Divinity School, from which he was graduated with a B.D. degree in 1894. He was ordained to the diaconate in 1894 and to the priesthood in 1895 by Bishop Thomas.

From 1893 to 1895 he served Grace Church in Ottawa, Kans. In 1895 he was rector of St. John's Church in Abilene, Kans.; from 1900 to 1901 he served as canon of All Saints' Cathedral, Spokane, Wash. Mr. Clark also served the Church in San Francisco, Calif.; Mineral Wells, Tex., Louisburg and Smithfield, N. C., and retired from Holy Innocents' Church in Corte Madera, Calif., in 1935.

The funeral service was conducted by the Rev. D. P. Moore at St. Paul's Church, Graniteville, S. C., on January 15th with burial in the Graniteville cemetery.

Robert Warwick Wrinch

The Rev. and Mrs. Hubert G. Wrinch, formerly of St. Paul, Minn., and now living in Phoenix, Ariz., have received word from the Navy Department that their son, Lieut. (j.g.) Robert Warwick Wrinch, USNR, who was reported as missing in action on October 25, 1944, is now officially presumed to be dead.

Lieutenant Wrinch was born in Minneapolis, Minn., on July 7, 1922. He lived with his parents in St. Paul, Minn., where his father was rector of St. Paul's Church for 16 years. Lieutenant Wrinch attended the University of Minnesota for three years where he was a charter member of the Naval ROTC unit. In February, 1942, he volunteered for special training as a naval aviator, and was sent to Corpus Christi, Texas, and Miami, Fla., to receive his flight training.

In April, 1944, Lieutenant Wrinch went overseas as a torpedo-bomber pilot aboard the escort aircraft carrier, the USS *St. Lo*, in the Pacific area.

The *St. Lo* supporting the American invasion of Leyte was sunk after an enemy plane crashed into the flight deck. Lieutenant Wrinch, a division leader of his squadron, took part in the air attacks on enemy units from land bases after the USS *St. Lo* was sunk. His plane was unaccounted for after the operations. There has been no evidence of his survival.

Lieutenant Wrinch was awarded the Air Medal, the Purple Heart, and the Silver Star Medal for gallantry in action. He is survived by his parents, the Rev. and Mrs. Hubert G. Wrinch, and a sister, Mary.

EDUCATIONAL

SEMINARIES

**Paddock Lectures for 1945-1946
Begin February 18th**

The Bishop Paddock Lectures for 1945-1946 will be delivered in Seabury Hall auditorium of the General Theological Seminary, Chelsea Square, New York City, by the Rev. Dr. Cuthbert Aikman Simpson, professor of Old Testament Literature and Interpretation in the seminary, on the following days at 4:30 P.M., Monday, Wednesday, and Thursday, February 18th, 20th, and 21st; and Monday, Wednesday, and Thursday, February 25th, 27th, and 28th. The subject is "Revelation and Response in the Old Testament." Clergy and others interested are cordially invited to be present.

Nashotah Enrolment Increases

The second semester of the academic year opened at Nashotah House January 29th. There was a marked increase in the enrolment over the preceding semester. In the seminary department proper there are four new students, two of them recently released from the armed forces. In the so-called collegiate department (*i.e.*, postulants living on the campus but completing their undergraduate work at Carroll College) there is an increase of six, half of whom are recent veterans. Ten had been expected in this division, but the four who failed to appear have not yet been released from the services; they are expected next fall.

UNIVERSITIES

**Christian Missions Scheduled
For 14 Campuses**

A series of 14 Christian Missions will be held on university campuses during the next four months for the purpose of focussing attention on religious phases of postwar problems. The first event was scheduled to begin January 27th at the University of Texas, Austin.

In announcing the University Christian Mission schedule, Phillips P. Moulton, director, described the purpose as one of confronting students with the meaning of Christianity and of emphasizing its social and personal implications today. "During the war many young people—both in service and out—have had real religious experiences, though under pressures which offered little time for reflection and interpretation. This interpretation we now seek to provide."

The missions are sponsored jointly by the Federal Council of Churches of Christ in America and the United Student Christian Council.

Texas Students Hear Dr. Koo

An estimated 6,000 students of the University of Texas, Austin, participated in general and residential meetings during the school's second annual Religious Emphasis Week. The university has an enrolment of 9,200 for the winter term.

The theme of the program, the tensions of our times, was set by Dr. T. Z. Koo, an Anglican and secretary of the World Student Christian Union, who outlined the tensions which must be resolved if peace must be preserved: nationalism *vs.* the vision of world community, the desire for freedom *vs.* oppression, and the spirit of acquisitiveness *vs.* the desire to share with others.

Dr. Koo, heard in two general addresses, said religion has an answer for these tensions. He explained:

"First, religion is a starting point by which you can evaluate and understand the tensions; and, second, religion gives you the strength, perseverance, and the optimism to take your faith into practical realism.

"If you think of religion's relation to tensions of our times, first ask yourself if you are a religious person, if you really have a consciousness of God and a communion with Him. Keep asking yourself if your faith is rooted in an experience of God or if it is just something you have gathered from your parents or from a bull session.

"If you take your faith and use it to evaluate your life you can acquire insight. Insight is the capacity in religious living that enables one to take knowledge of God and use it to understand what is happening in life."

Participants in the religious week program included the Canterbury Club of All Saints' Chapel and its rector, the Rev. Joseph M. Harte.

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LITURGICAL MUSIC

PROPER OF THE SEASON set to Plainchant melodies. Voice parts, \$2.00; organ accompaniment, \$3.25. J. C. Hackney, Ph.D., 1299 Pennsylvania Ave., Columbus 1, Ohio.

POSITIONS OFFERED

CHURCH HOME, 30 miles from New York, needs caretaker service. Good quarters, man and wife, excellent food, thorough Church atmosphere. Reply stating salary needs. Reply Box E-3032, The Living Church, Milwaukee 3, Wis.

EPISCOPALIAN preferred for position now open as general assistant. Salary and full maintenance to woman between thirty and forty-five years old; love of children essential and some knowledge of dietetics important. Write letter stating training, experience, give references to Director, St. Paul's Girls' School, 2300 Warwick Avenue, Baltimore 16, Md.

ORGANIST-CHOIRMASTER, experienced with boy choirs wanted for large Mid-Western Parish. Urban-University setting. Reply stating references and background to Box P-3038, The Living Church, Milwaukee 3, Wis.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertising insertions must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

The Rev. John H. Bonner, Jr., who formerly served St. Thomas' Church, Ahoskie, St. John's Church, Winton, St. Mary's Church, Gatesville, St. Barnabas' Church, Murfreesboro, and St. Peter's Church, Sunbury, N.C., is now rector of Trinity Church, Lumberton, N.C. Mr. Bonner will continue to be the manager of Camp Leach, the summer conference center.

The Rev. William F. Bumsted, rector of Emmanuel Church, Winchester, Ky., on January 18th also took charge of St. Alban's Mission, Morehead, Ky. Mr. Glen Atkins, a lay reader, is now in charge of St. Thomas' Mission, Beattyville, Ky., of which Mr. Bumsted was formerly priest-in-charge.

The Ven. Francis M. Cooper, rector of Calvary Church, Ashland, Ky., at his request has been relieved as priest-in-charge of St. Alban's Mission, Morehead, Ky.

The Rev. Robert F. Gibson, Jr., associate professor of Church history in the Virginia Theological Seminary, Alexandria, has been appointed in charge of the American congregation in Guadalajara, Mexico.

The Rev. Wayne L. Johnson, formerly priest-in-charge of St. Luke's Mission, Hot Springs, S.D., is now priest-in-charge of St. Paul's Mission, Brookings. Address: Brookings, S.D.

The Rev. David Jones, rector of St. John the Baptist Church, Sanbornville, N.H., has accepted a call to become rector of St. Mark's Church, Clark Mills, and St. Peter's Church, Oriskany, both in New York. He will assume his new duties as soon as the rectory is available.

The Rev. James E. Mahagan, rector of St. Mark's Church, Syracuse, N. Y., on February 1st also assumed supervision of Emmanuel Church, Memphis, N. Y.

The Rev. Frank L. Rose, Jr., formerly a student of Virginia Theological Seminary, will become deacon-in-charge of Varina and Weddell Memorial Churches, Richmond, Va., effective February 17th. Address: 110 West Franklin St., Richmond, Va.

The Rev. Frederick A. Turner, in charge of Calvary Church, Homer, and St. John's Church, Marathon, N. Y., is also now in charge of Grace Church, Whitney Point, N. Y.

The Rev. Dr. H. Curtis Whedon has resigned as priest-in-charge of St. Paul's Church, Antwerp, and will devote his full time to Grace Church, Carthage, N. Y., as rector.

The Rev. Carl Worden is now priest-in-charge of St. Paul's Church, Antwerp, N. Y.

Military Service

Separations

The Rev. John E. Bowers, formerly regimental chaplain of the 3d Amphibious Engineers Div., U. S. Army, is now rector of Trinity Church, Lewiston, Me. Address: 9 Curtis St., Lewiston, Me.

The Rev. Maxwell B. Courage, formerly a major in the Army Chaplains Corps, became assistant at All Angel's Church, New York City, on January 11th.

The Rev. Ernest A. deBardenave, formerly a chaplain in the Navy, is now the executive assistant to Bishop Goodwin of Virginia. Address: 110 West Franklin St., Richmond 20, Va.

The Rev. Vernon L. S. Jones, formerly a chaplain in the Pacific area, was elected associate to Dean Rowland F. Philbrook of Trinity Cathedral, Davenport, Iowa, on January 1st. Address: 2019 Main, Davenport, Iowa.

The Rev. Robert M. Man, formerly a chaplain in the Army, is now rector of Christ Church, Covington, La., and priest-in-charge of All Saints' Mission, Pontchatoula. Address: Christ Church, Covington, La.

The Rev. Paul Stevens Olver, has returned to Zion Church, Rome, N. Y., after 4½ years of service as an Army chaplain in the Panama Canal Zone, United States, European, and Pacific theaters of operations. He assumes his duties on February 15th.

The Rev. W. Josselyn Reed, formerly a lieutenant colonel in the Army Chaplains Corps, is now rector of St. Mark's Parish, Brunswick, Md. Address: Grace Church, 112 "A" St., Brunswick, Md.

The Rev. Worth Wicker, formerly a chaplain in the U. S. Army, is now locum tenens at St. Thomas', Ahoskie, St. John's, Winton, St. Barnabas', Murfreesboro, St. Mary's Gatesville, and St. Peter's, Sunbury, N. C.

The Rev. Lesley Wilder, Jr., recently released from the Navy as a chaplain, has been appointed on the clergy staff of St. Thomas' Church, New York, as an assistant to the Rev. Roeliff H. Brooks, rector.

Change of Address

Chaplain (Capt.) Edward M. Mize, formerly chaplain of the 89th Div. Artillery in France, is now chaplain at the 15th Army Headquarters, Bad Nauheim, Germany.

Changes of Address

The Rev. Walter G. Moffat should now be addressed at 500 South Virgil Avenue, Los Angeles 5, Calif.

All correspondence to Saint Saviour's Church in Maspeth should be addressed to 58th St. and 57th Rd., Maspeth, L. I., N. Y.

Ordinations

Priests

Oklahoma—The Rev. Robert C. Swift was ordained to the priesthood at St. John's Church in Durant, Okla., by Bishop Casady on January 25th. The ordinand was presented by the Rev. George H. Quarterman; the sermon was preached by the Rev. Edward N. Eckel; and the Litany was said by the Rev. Joseph S. Ewing. The Rev. Mr. Swift will be vicar of St. John's Church, Durant. Address: 515 W. Beech St., Durant, Okla.

Rochester—The Rev. Marcus Gilbert James was ordained priest at St. Simon's Church in Rochester, N. Y., by Bishop Reinheimer on January 25th. He was presented by the Rev. Rollin Dodd, and the sermon was preached by the Rev. Kenneth DeP. Hughes. Bishop Bentley of Alaska assisted in the service and administered the chalice to the

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WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

ordinand and to the officiating clergy. The Rev. Mr. James will be priest-in-charge of St. Simon's Church in Rochester. Address: 6 Oregon St., Rochester, N. Y.

Wyoming—The Rev. Harry Joseph Haydis was ordained to the priesthood in St. John's Church, Green River, Wyo., by Bishop Ziegler on November 30th, 1945. The ordinand was presented by the Rev. George W. Ridgway, and the sermon was preached by the Rev. Marcus B. Hitchcock. The Rev. Mr. Haydis is rector of St. John's Church, Green River, and vicar of Garden Church in Eden. Address: St. John's Rectory, Green River, Wyo.

Deacons

Long Island—Frederick B. Jansen was ordained deacon in the Chapel of St. Mary the Virgin, Na-

shotah House, Wis., by Bishop DeWolfe on January 26th. He was presented by the Rev. Hewitt B. Vinnedge. The sermon was preached by the Very Rev. E. J. M. Nutter. The Rev. W. Freeman Whitman was chaplain to the bishop; the Rev. Everett Bosshard, litanist; and Robert D. Malvern, master of ceremonies. The ordinand will complete his studies at Nashotah House in June.

L.C. Correspondents

The Rev. I. Harding Hughes, St. Mary's School, Raleigh, N. C., succeeds the Rev. Alfred S. Lawrence of Chapel Hill, as correspondent for the diocese of North Carolina.

Mr. William E. Keys is the new correspondent

for the diocese of Texas. He succeeds the Rev. Gray Blandly. Address: The University of Texas, Box 0, Austin 12, Texas.

Diocesan Positions

All communications for the Standing Committee of the diocese of Arkansas should be addressed to the Rev. W. P. Witsell, president, 509 Scott St., Little Rock, Ark.

Corrections

On page 404 of the 1946 Living Church Annual in the Clergy on the Secretary of the House of Bishop's List, "Sterling, W. Chandler" should read "Stirling, Harry A., address unknown."



CHURCH SERVICES



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

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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

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

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

NEW YORK—(Cont.)

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

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

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

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

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Saife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

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

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

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

St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

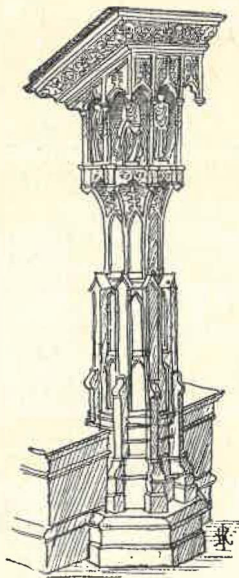
WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11

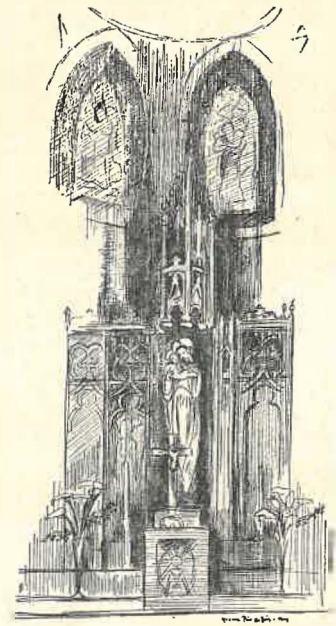
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