

# The Living Church

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



## National Council Meeting

*Elizabeth McCracken*

Page 3

## PARISH WORK AT ST. EDMUND'S, CHICAGO

A member of the social service guild at St. Edmund's, one of the fastest growing churches in the country, helps solve a family problem. With the help of the Reconstruction and Advance Fund, St. Edmund's has just bought the superb property of St. Constantine's Orthodox Church to house its large congregation and varied activities.

[See pages 4 and 20.]



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## LETTERS

### "I Hear That There Be Divisions"

**T**O THE EDITOR: May we not have reprints of Fr. Palmers' article [L. C. February 10th] in pamphlet form? It should be scattered broadcast throughout the Church. Would that every member of General Convention could read it and catch its spirit. There is not one of us in the Church but needs to apply its charge and respond to its challenge.

I thank you for it.

✠ WALLACE E. CONKLING,  
Bishop of Chicago.

Chicago, Ill.

### Editor's Comment:

We shall be happy to make reprints of Fr. Palmer's fine article, "I Hear That There Be Divisions," available if the demand is sufficient, at the following prices: 10 cents per single copy, 8 cents each in quantities of 10 or more, and 7 cents each in quantities of 50 or more. The form will be an eight-page pamphlet. We should appreciate promptness in ordering so that production can be undertaken without delay.

### Contributions For Paris Church

**T**O THE EDITOR: I was glad to see Sgt. Isaac's article in a recent issue with reference to St. George's Anglican Church in Paris. This church was opened by our chaplains shortly after the liberation of Paris and is being used regularly for daily Eucharist and daily Evensong. A clergyman of the English Church, the Rev. C. E. B. Neate, has come over from England to take charge of the church, but he has not undertaken an easy task. The church was closed during the German occupation, pipes were removed from the organ when metal was needed, and various other things happened to the property.

There are not yet a sufficient number of Catholic-minded American or British civilians who have resumed residence in Paris to provide necessary funds to keep the church going after our soldiers have withdrawn.

The rector himself is here on a venture of faith and is serving without salary. St. George's is crucially important inasmuch as it is providing Catholic worship and privileges for Englishmen and Americans of our communion in Paris.

An appeal for funds is being made in England and I feel certain that there are Catholic parishes or Churchmen in America who would like to make a contribution to insure the continuance of services during this time of reconstruction. Perhaps THE LIVING CHURCH would be willing to forward contributions, or they may be sent directly to the rector, the Rev. C. E. B. Neate, c/o Chaplain (Maj) Albert J. Dubois, O-310658, Chaplain Section, Hq. Western Base Section, APO 513, c/o Postmaster, New York, N. Y.

(Chaplain) ALBERT J. DUBOIS.

c/o Postmaster, New York.

### Editor's Comment:

We shall be happy to forward contributions for St. George's. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, with notation, "For St. George's, Paris," and sent to the office of publication, 744 North Fourth Street, Milwaukee 3, Wis.

## THIS WEEK

Six Million Dollars so far—that is the report of the Reconstruction and Advance Fund given to the National Council meeting (p. 3). This leaves two-and-one-half million to go—a large sum in comparison with the normal giving of the Church to general missions, but not too large in view of the untapped resources still at hand.

We are guilty of the fundamental confusion of thought which besets the Church as a whole, in speaking of "general missions," for the National Council's job is neither more nor less missionary than the job of every suburban parish. The National Council, according to the canons, is the central agency for every kind of national Church activity—just as the parish is the local agency for the same. The first and most necessary step of a reconversion of the Church, as some of its best thinkers have just finished pointing out in our columns, is to recognize that the Church's "mission" is to men's bodies and minds as well as their souls, and to their group relations as well as their personal ones. We agree with Fr. Pepper that the Church has something to say about atomic energy. When the Church habitually looks to the National Council for leadership in every department of human life, it will begin to move forward; until then it will be a congeries of parishes pulling this way and that way, and going nowhere.

Which leads us to Bishop Whittemore's superb convention address analyzing our present neurosis. Instead of daydreaming about what we might be able to do if there were more of us in one ecclesiastical household, Bishop Whittemore suggests (p. 14) that we buckle down to a practical task and get it done. There is nothing wrong with the Episcopal Church that a little hard work won't cure!

In emphasizing the need for work in the educational field, we must remind readers that the National Christian Education Division is in just as great a ferment about the need as those who make proposals from outside. In an early issue we hope to have an authoritative statement about the Division's present program and future plans which will show that the Church is not quite starting out from scratch in considering the education of its children.

Christian unity is not essentially a neurosis. It only becomes so when it is made the sole focus of attention and its absence is made a scapegoat for all our failings. Fr. Pittenger's article, The Catholic Church and Christian Unity, shows that it is possible to consider the subject within a realistic context of Faith, Order, and Life, and to emerge with some hope for the future.

PETER DAY.



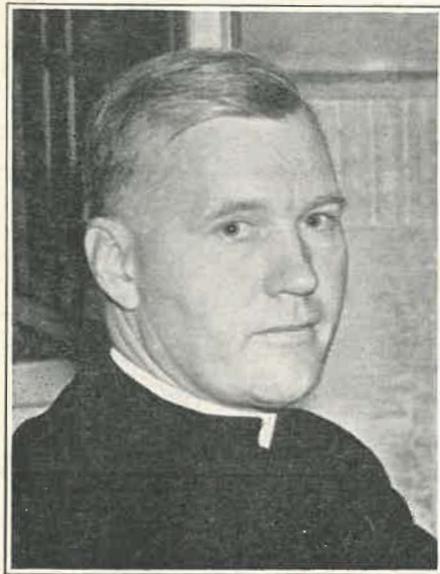
and Advance Fund Campaign; the proposal for the establishment of a Central Personnel Bureau; the postwar ministry; membership in the United Board for Christian Colleges in China; a syllabus and curriculum material for Christian education; aid to Bishop Payne Divinity School; and a contribution to the National Committee on Atomic Information.

There was a decided missionary emphasis at this meeting of the Council. Bishop Bentley of Alaska and Bishop Binsted of the Philippine Islands made speeches of unusual interest. The Presiding Bishop announced the names of those whom he had appointed on the committee to visit China, the Philippines, and Japan, namely: the Rev. Dr. James Thayer Addison, Dr. Lewis B. Franklin, the Rev. Dr. Robert A. Magill, and Mrs. Arthur M. Sherman. Bishop Tucker announced also the special appointment of Bishop Reifsnider to go to Japan to confer with the Japanese bishops and other leaders of the Nippon Seikokwai. Another incident of missionary interest was the address of the Rev. Gilbert S. B. Darlington of the American Bible Society.

**R&A Fund**

Bishop Hobson of Southern Ohio reported for the Department of Promotion. He said:

"The Reconstruction and Advance Program has not even begun. We have com-



BISHOP HOBSON: "I intend to get this \$8,800,000 raised before I go, or know the reason why."

menced to raise a fund. With success in raising that fund will come help in the Reconstruction and Advance Program. The end of the campaign will never come. The raising of \$8,800,000 may end; but that is not all nor the most vital part of the campaign. The future holds the greatest opportunity the Church has ever had.

"We shall not raise that \$8,800,000 by the end of February, as we had wished; but we are going to raise it. We have now, in cash and pledges, a little over \$6,000,-

**National Council Summary**

Reports on the Reconstruction and Advance Fund show some dioceses lagging, p. 4.

Allocations from the fund raise issue of commitments, p. 4.

Budget for the next triennium envisions "more nearly what the Church should be giving," p. 5.

Appropriations voted for National Committee on Atomic Information, p. 5.

Central Personnel Bureau recommended for further consideration, p. 5.

Resolution to appoint an assistant in the Division of College Work for recruiting for the ministry voted down, p. 6.

Membership on the United Board for Christian Colleges in China approved, p. 7.

The Division of Christian Education not yet ready to publish its report on a syllabus and curriculum material for Church schools, p. 6.

Final report of Army and Navy Commission heard, and new Division of National Council appointed, p. 6.

Bishop Bentley of Alaska and Bishop Binsted of the Philippines report on their fields of work, p. 7.

Lambeth Conference in 1948 announced, p. 7.

Appointments of missionaries, p. 7.

000. When we get the final figures, let us send them to those dioceses and parishes that have done *nothing*. Let pressure be brought to bear on them, to find out *what*, if *anything*, they are going to do. We hope to do this tactfully, but we are going to do it. [Laughter.] They will have to do their part, or say why not. [More laughter.] I have been on the National Council for almost nine years—so long that you forget how old I am. [Still more laughter.] But I intend to get this \$8,800,000 raised before I go, or know the reason why. We *shall* get it raised."

Bishop Hobson then called upon Robert D. Jordan, director of the Department of Promotion, to give details of the campaign. Mr. Jordan said:

"At the December meeting of the Council you provided us with a great tool, by asking all the divisions and departments to prepare material for a single portfolio, which would give helps to parishes in one book, instead of in many folders. We all met together and submitted our individual programs. Then we scrutinized each program, to see if it offered *parish* helps. No mere presentation of such helps will give a complete answer to the questions needing answers; but it will prepare the ground for "grass-roots" material later on. This single portfolio will go to press in April, and will be ready to distribute by May. The Presiding Bishop is asking the 88 dioceses and missionary districts to hold one-day conferences, when trained men will present the plan. We shall request suggestions and criticisms and revise the portfolio in the light of them.

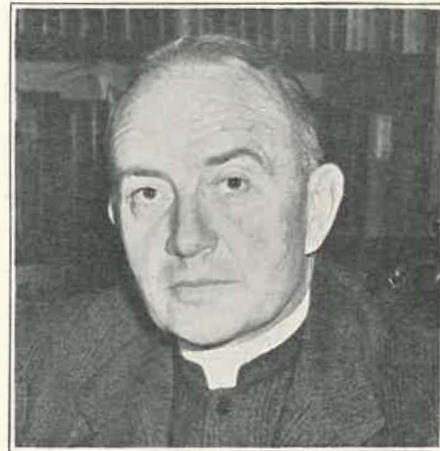
"Bishop Hobson has said that the Reconstruction and Advance Program will

never end. We are raising the fund; but, at the same moment we 'point with pride' and 'view with alarm.' The campaign is not an entire success as yet. Some of the bishops and clergy are magnificent examples of leadership. We 'view' them and their results 'with pride.' But we 'view with alarm' and with shame the lack of leadership in some dioceses and parishes. I came to the National Council two years ago believing that *all* the bishops and clergy believed in missions. I have found that this is not true. Some have done nothing in this campaign; some have done something, but have done it half-heartedly. These cold or lukewarm Church people are pulling down the sacrificial work of the great leaders.

"It is time that we took stock. One bishop is doing this by asking his clergy to give him the names of their entire communicant lists, with a report from each person named. The report is to be: 'A sacrificial gift' or 'No.' The leadership of the clergy is essential. Where they do lead, the effort succeeds. We have nothing but praise for those who have succeeded, and nothing but condemnation for those who have fallen down on this, their greatest opportunity. Even now, it is not too late. Let *everyone* determine to have no more failure but full success."

**Allocations from R&A Fund**

During the course of the meeting, several allocations were made from the Reconstruction and Advance Fund and



BISHOP DUN: "We must first have all the requests."

requests for other allocations were received. The sum of \$500,000 was allocated for the purchase from the United States government of a large quantity of building material which is unused military supplies now in the Pacific area. Another allocation was \$5,000, to buy books for the library of Hua Chung College. An allocation in the home field was \$50,000 to enable the diocese of Chicago to purchase St. Constantine's Greek Orthodox Church, to be used by the Negro congregation of St. Edmund's parish. The property includes facilities for social and educational activities as well as religious work. It is close to two large Negro housing develop-

ments. The larger part of the purchase price of \$175,000 will be provided locally.

These allocations were approved without debate; but another possible allocation led to a discussion of the whole question of allocations made before the completion of the fund. Bishop Dun of Washington, reporting for the National Council Committee on the Study of the Needs of the Bishop Payne Divinity School, declared that approximately \$250,000 will be required to put the present school buildings in relatively good condition and provide essential new buildings. It would be useless to try to do less, he said, and the committee did not feel justified in recommending more just now. The money would come out the Reconstruction and Advance Fund.

Bishop Randall, Suffragan of Chicago, opened the ensuing debate by saying: "This brings right up to the front the question of allocations from the Reconstruction and Advance Fund. I think that the Department of Finance should receive all the requests, study them, and bring suggested allocations to the April meeting."

Bishop Hobson at once took the floor and said with intense earnestness: "If there should get around in the Church any idea that the National Council is muddled about the Reconstruction and Advance Fund, it would be fatal. There is no muddle-mindedness at all; no vagueness. For months we have told the Church that the fund is to be used only after expert study as to where it is most urgently needed. When all the recommendations are in, we shall make comparisons between the various needs. That cannot be decided in April. We should be fools if we tried to do it all then. When the delegation from the Orient returns, we shall study their reports. As other requests come in, we shall study those. By September, we ought to be able to start allocating. We shall know then where we are going.

"Of course, we have made some allocations already. All those were made after study, to meet situations which would not admit of any delay without loss of opportunity or future greater outlay."

Bishop Dun of Washington added a stronger word, saying: "I very strongly wish to record myself as hoping that the officers of the Council will resist all appeals to make promises or allotments *now*. We must first have all the requests."

Alexander Whiteside of Massachusetts asked a question: "I wonder what should be done with this present recommendation about Bishop Payne Divinity School?"

The Presiding Bishop replied: "Nothing, I think, but receive it and consider it at the right time."

The Council was reminded that 10% of the Reconstruction and Advance Fund goes to aid the sister Churches in Europe, as the money is received. Devastated areas in China and the Philippines also have been allotted money from the fund, for emergency building repairs.

### Budget Increases Proposed

Dr. Lewis B. Franklin reminded the National Council that the National Council, under the canons, must recommend to

General Convention a budget for the triennium following the meeting of General Convention. The proposed budget for the first year must be given in detail; for the second and third years in round numbers. It is customary to prepare the recommended budget in advance, in order that the Joint Committee on Program and Budget, to whom it will be referred by General Convention, may study it before General Convention meets. The figures set for the recommendation are larger than those for the triennium ending this year. For 1947 the new budget would add \$500,000 above the present giving for 1946. For 1948, \$350,000 would be added, and another



DR. PEPPER: "Many subjects relate to our missionary endeavor."

\$350,000 for 1949. This would raise the budget, if adopted, \$1,200,000 for the next triennium over the giving of the present year. Speaking of this average increase, Dr. Franklin characterized the proposed budget as "more nearly what the Church should be giving for its world program."

The Presiding Bishop spoke to this point, saying: "We can't get people interested in raising an expanded budget without evangelism, in the parishes as well as outside. The value of the missionary dollar depends on whether that dollar represents evangelism in the parish it comes from. Are the clergy and other Church people doing at home what they give the dollar *for*? The Christians you make abroad are the same kind of Christians you have at home. The people who support missions are few compared with the whole number of communicants. Unless as much work is spent in expanded evangelism at home as in trying to get an expanded budget, you won't get the money in the first place. In the second place, it won't do any good if you should get it."

Dr. Franklin gave an encouraging report of the budget for 1946. The General Convention approved a budget of \$2,735,058 for 1946, and at the September, 1945, meeting of the National Council a budget in this amount was voted in detail by the Council. Estimated income at the present time from all sources amounts to \$2,558,167. Dr. Franklin reported also that the

accounts for 1945 closed with a balance of income over expenditure of \$10,232.72. Dr. Franklin said it had not been possible to obtain a final accounting for China.

### Committee on Atomic Information

The National Council was led into an unusual discussion due to a request from the Rev. Dr. Charles W. Sheerin for \$500 as a contribution from the National Council to the National Committee on Atomic Information. This committee recently held a conference to which they invited representatives of various religious bodies, among them the Episcopal Church. Dr. Sheerin was the delegate chosen by the Presiding Bishop. The Department of Finance recommended that no contribution be made, for the reason that the Council has no right to use missionary money, which is all the money it handles, for non-missionary purposes, however important and good.

The Rev. Dr. Almon B. Pepper, executive secretary of the Division of Christian Social Relations answered: "The purpose of this recent conference of that committee is no different from other conferences regarding Christian social relations, in which we have taken part and to which we have paid our fair share. Do funds cease to be 'missionary' when they are given to the Division of Christian Social Relations? Many subjects relate to our missionary endeavor. This conference on atomic information has a great deal to do with our missionary enterprise. We have a conference fund, for just such use."

Bishop Dun of Washington ventured a suggestion: "I feel that a few munificent bishops might help here. I shall be glad to plunk down \$100." After Bishop Hobson and Bishop Carpenter had each volunteered to give \$100 more, Dr. Pepper said: "This National Committee on Atomic Information is made up mainly of scientists. Theologians have criticized scientists for getting the world in the state it now is in, and for *not* calling in the Church. We should be glad that this committee wants the Churches to take part. We shall cut the ground from under our feet if we refuse to help with a little money."

Dr. Franklin then withdrew the motion of the Department of Finance refusing the request from Dr. Sheerin, and \$500 was voted.

### Central Personnel Bureau

Bishop Carpenter of Alabama presented the report of the Committee to Study Personnel Problems with a recommendation that a Central Personnel Bureau be established at the Church Missions House. This called for additional secretaries and an appropriation. Dr. Franklin, the first speaker in the discussion which immediately took place, simply said: "We have three personnel secretaries already. I am against this proposed bureau."

Bishop Dandridge dissented also, saying: "The committee says that this Central Personnel Bureau will simplify the problems of personnel. Men as well as women workers would come before such a bureau. There would not be many men; but would

it simplify anything to have one person pass upon everyone, particularly if that one person is a woman and some of the men might be clergy? I think we should receive this report and pass on it at the April meeting."

Bishop Carpenter disagreed, saying: "I hear of places which want Church workers and I hear of workers wanting Church work. This bureau would have the names and data about both the places and the workers and could get them together."

Bishop Dandridge yielded a little ground, but not much, when he said: "If Bishop Carpenter can guarantee that this bureau will create a list of competent priests and competent lay workers, I shall be glad to support it—but I doubt it."

Bishop Carpenter explained that the bureau was not to be a clergy placement bureau; that the only clergy whose names



BISHOP CARPENTER: "This bureau would have the names and data about both the places and the workers. . . ."

would be on it would be those who would seek or be sought for positions connected with college work, youth work, and other such activities under the Council. He added: "As for a guarantee, we must leave that to heaven."

After further discussion, Bishop Dandridge said: "The resolution is a very long one, with many details. I have perfect confidence in the committee; but the rest of the members of the National Council are not rubber stamps. How could we properly pass *now* a long resolution, accepting *all* its details? I move that the matter be given further consideration; that copies be sent to all the Council members, for study and future action."

The motion was seconded, after which Bishop Hobson arose to say: "I am not a member of this committee. As Dr. Franklin says, we already have three personnel secretaries. There will *always* be a personnel man in the Overseas Department and a personnel secretary, a woman, in the Woman's Auxiliary to work with this central bureau, if established. One person cannot do it *all*. We want to do this work

better; and we need three persons, and more."

The Presiding Bishop suggested that the *idea* of a Central Personnel Bureau might be approved, without voting on any method of carrying out the idea. This was done. The amount of \$7,500 would be recommended later, as one of the allocations in the budget.

### Syllabus and Curricular Material

Bishop Dun presented a long report for the Division of Christian Education on the preparation of a syllabus and curriculum material for the use of Church schools, in accordance with the request of the House of Bishops at its meeting in Birmingham in 1945 and other Church agencies. Bishop Dun spoke from notes. He asked that his full written report, which he would shortly have ready, be awaited; and that his informal statement be regarded as mainly off the record. Bishop Dun said that changes would be made in the report, when written.

The syllabus, he stated, is ready for study and discussion by the group of diocesan chairmen and full-time workers in religious education, which will meet in Chicago, May 21st to 23d. Some progress has been made, Bishop Dun said, in curriculum-planning, work which is extremely difficult. Material now in print is being analyzed.

A short discussion followed the report. This took the form of questions, which Bishop Dun said that the Division of Christian Education was not yet ready to answer.

A letter from Bishop Jackson of Louisiana, written as chairman of the Department of Christian Education of the Province of Sewanee, and on behalf of the Association of Diocesan Leaders of Christian Education of that province, was read and referred to the Division of Christian Education of the National Council. Bishop Jackson urged the Council to strengthen the field of adult religious education, by preparing materials for the use of "this Church," particularly for the younger adult group, those aged from 21 to 35. Bishop Jackson emphasized the fact that returning servicemen and their wives are in this age group, and that the Woman's Auxiliary and the Committee on Laymen's Work are not meeting their needs.

### Army and Navy Commission

Bishop Sherrill of Massachusetts made a final report to the National Council on the Army and Navy Commission. This was a very long document, of which Bishop Sherrill had only the one copy. He mentioned, after the session, that there would be changes and corrections in his manuscript; after these were made, he would have copies made for publication in the Church press. This much may be said now: the report showed what splendid work had been done by the Commission and the urgent need that it be continued without diminution.

The Council passed resolutions of appreciation of the work of Bishop Sherrill as chairman, and of the Rev. Dr. Henry

B. Washburn, the executive secretary of the Commission.

The Presiding Bishop announced that he had appointed to the Army and Navy Division of the National Council the following members: Bishop Sherrill of Massachusetts, Bishop Hobson of Southern Ohio, Bishop Hart of Pennsylvania, Bishop Block of California, the Rev. Frs. Churchill J. Gibson, Richard H. Baker, Jr., Robert D. Smith, Chaplain Frank H. Nash, Chaplain J. Burt Webster, and Dean Vincent. The Presiding Bishop announced a little later in the meeting of the Council that he had appointed two additional members: the Rev. Percy C. Hall, who had been a chaplain in the Army; and the Rev. Merritt F. Williams, who had been a chaplain in the Navy. Still other members may be added to the Division.

### Postwar Ministry

The Rev. John Heuss, Jr., of Chicago, reported progress on the part of the Committee on Recruiting for the Postwar Ministry. Fr. Heuss stated that rectors and bishops had responded to the call of



FR. HEUSS: Veterans had expressed their appreciation.

this work and that veterans thinking of the ministry had expressed their appreciation. Fr. Heuss presented a resolution providing for an assistant to the Rev. Thomas V. Barrett, secretary for the Division of College Work, to recruit for the postwar ministry.

Bishop Dun led the resultant discussion, saying: "Men write to me about the ministry; but they are all men I knew before they went into the armed forces; or men who, being told how to proceed, did it. I don't see that we need a special man for this recruiting."

The Presiding Bishop felt that this would many times be the case; but added: "There are other men, whom the bishops may not know, who are going back to college from the war. Some of them come to see me, and say they don't know what

they want to do in life after college. Only a few already know that they want to go into the ministry."

Bishop Dun held to his position, saying: "But I doubt if a man from here, going about, can do what these very men need. The regular channels of the Church can take care of them."

Bishop Hobson said, "I agree with Bishop Dun. Rectors and the Church Society for College Work and the various chaplains can do it. They *are* doing it."

The resolution to appoint an assistant for Fr. Barrett to do the work of recruiting was not passed.

### Christian Colleges in China

Dr. Addison, in presenting the resolution to accept membership in the United Board for Christian Colleges in China, reminded the Council that this matter has already been before the National Council twice. Action was postponed at the December meeting, to enable the Council, at the suggestion of Col. Jackson A. Dykman, to secure further legal advice. Dr. Addison declared that this had been done. He said:

"Col. L. K. Lydecker, a lawyer and former member of the Council, went over the agreement. Samuel Thorne, the lawyer for the other side, agreed with Colonel Lydecker's findings, and so did Colonel Dykman. The Presiding Bishop is satisfied. It is therefore moved that we join this board. It gives us greater opportunity in planning. It brings us in where others are coming. It gives us a part in any funds raised. It adds weight to what we may say as to policy. The membership involves no transfer of property, and surrenders no rights hitherto held by the National Council."

There was a little discussion, which was chiefly in the form of questions about the several colleges represented on the board. Bishop Dun asked whether the fund controlled by the board was in the nature of a community fund, and Dr. Addison replied that it was.

### Ministry to Veterans' Hospitals

The Rev. Crawford Brown, Chief of Chaplains in the Veterans' Administration, spoke to the National Council on the development of the work of the Church to the sick and wounded among the returning veterans. There are 81 full-time chaplains on duty, and it is expected that in the near future there will be 212. There are 98 veterans' hospitals, and the patients are 64% non-Roman. The administration plans to have one chaplain for each hospital of 150 beds or more; and, in the larger hospitals, one chaplain for every 500 patients. The quota of chaplains for the Episcopal Church is six and it is already filled.

The Council passed a resolution urging all bishops and diocesan departments of Christian Social Relations to develop a program of supplementary ministry in cooperation with the official chaplains of the veterans' hospitals, to the end that every member of the Episcopal Church among

the patients and the staffs shall receive the regular ministry of the Church and be kept within the bonds of the Church's fellowship. The Council also approved a program of ministry to disabled veterans worked out by the Department of Christian Social Relations in the Third Province, and asked the National Council field officers to provide leadership in the development of this program.

### Missionary Addresses

The members of the National Council and the large company of visitors were thrilled by the missionary addresses of Bishop Bentley of Alaska and Bishop Binsted of the Philippine Islands. Bishop Bentley gave a sketch of the work in Alaska and its growth. He then said:

"Our country of Alaska has not been bombed; there has been no fighting in our streets. We have not suffered as others



BISHOP BENTLEY: "Alaska plans to contribute . . . as a thank offering," instead of receiving.

have, though the war was so near us. I know that early tentative schedules provided that Alaska should share in the benefits of the Reconstruction and Advance Fund, at least in the amount of \$5,000. But we have decided not to take any of that money. Instead, Alaska plans to *contribute* to the Reconstruction and Advance Fund as a thank offering for our merciful deliverance from any of the horrors of war in our land.

"I have already received gifts for our contribution to this fund. A tiny group of Indians of an arctic village have sent me 16 muskrat skins, which were sold for \$32, for the fund. St. Matthew's Guild at Fairbanks sent an offering of \$200, with the promise of more later. Our offerings will continue, and we shall make a good contribution to this great fund."

Bishop Binsted gave a vivid account of the present condition of the Church in the Philippines and spoke with deep earnest-

ness of the new era opening there and of the great opportunities it offers the Church. In this connection, he said:

"The new epoch demands that we train native leaders. We could not do this at first. We had to teach; we had to Christianize. We had to wait for vocations. What we must do now is to establish facilities to train for leadership. We must work with those who have given up their allegiance to the Roman Catholic Church and are drifting toward Communism and atheism. Members of other religious bodies urge us to carry on, saying: 'Your Church is both Catholic and evangelical; it is what is needed here.' I hope we can establish schools in Manila for the unchurched. We shall need high schools, with dormitories for the students; universities for men and women, a theological seminary, a medical school. Thus we can raise up native leadership in all fields. We shall have native bishops in the Philippines also, in due course, if we can get the schools we need. It will all cost money, but I hope you will give it."

### Lambeth Conference

The Presiding Bishop read a letter he had received from the Archbishop of Canterbury, announcing that the next Lambeth Conference will be held in 1948. The Lambeth Consultative Group will meet this present year in July.

### Appointments

The following appointments were announced at the February National Council meeting: Sister Christabel, S.H.N., for Nevada; Mrs. Freda M. Newell, for Wyoming; Miss Anne Weitzel, R.N., for Alaska; the Rev. E. P. Runnells, for the Panama Canal Zone; Mari O. Cruise, M.D., for the Philippines; the Rev. C. H. Long, for Shanghai. Also, the Rev. Arnold M. Lewis, to succeed the Rev. Wilburn C. Campbell as director of the Presiding Bishop's Committee on Laymen's Work; Lindley M. Franklin, as assistant treasurer, upon Richard P. Kent's forthcoming retirement; and Edgar Campbell to succeed Frank Zubrod as cashier at the Church Missions House.

### THE PRESS

#### Roman Catholics to Campaign For Church Paper in Every Home

Campaigns to put a Roman Catholic newspaper into every non-Roman home throughout the country were urged by Archbishop John Gregory Murray of St. Paul in a statement announcing at Washington, D. C., the observance of Catholic Press Month during February. The observance was inaugurated about 16 years ago at the suggestion of the Catholic Press Association, composed of Roman Catholic editors and publishers.

Archbishop Murray, who is chairman of the press department of the National Catholic Welfare Conference, called for "a spirit of liberality" among Roman

Catholics to enable their Church's papers to be sent to non-Roman homes through bonafide, fully-paid subscriptions to publications in the local territory. He said this would mean a total weekly circulation of 100,000,000 among non-Roman readers.

Describing the plan as an apostolate to present the Roman Catholic Church in action to every reading American citizen, Archbishop Murray asserted:

"The present crisis not only of Christendom but of the world at large calls for an apostolate not only of the consecrated ministers of Christ, but of the entire Catholic laity in every land, to demonstrate a Catholic consciousness, an unselfish devotion, and a militant crusade in the cause of truth and justice." [RNS]

## ASSYRIANS

### Fast of Jonah Observed In Interest of Peace

The supplication of the Ninevites, or the Fast of Jonah, the three-day period of fasting and prayer which has been observed by the Assyrian Church three weeks before Lent for the past 1400 years, was held from February 11th to 13th this year.

In Chicago Mar Eshai Shimun XXIII, Catholicos Patriarch of the East and of the Assyrian nation, decreed that special prayers be offered that God, who touched the hearts of the heathen Ninevites, may also affect the hearts of the United Nations and especially so of the British government; that they may do justice to the Assyrian cause, by finding a lasting and speedy solution to their problem and not abandon that brave Christian people and the smallest ally to the same fate as that to which they were abandoned following the first World War. The service was held in Mar Sargis Assyrian Church.

This penitential service, which has remained unchanged throughout the years, according to the patriarch, dates from 600 A.D., when the Assyrian Bishop Mar Sabr Ishoo during a severe pestilence heard an angelic host tell him that his people should spend three days in fasting and prayer. The people obeyed the angelic command and the pestilence ended. The Church has observed the command each year since.

The service, which concludes with a celebration of Holy Communion, originally lasted five hours and was preceded by fasting from all food and drink. Today, in America, three-hour services are held each of the three evenings and the fasting is limited to abstinence from meat and all but vegetables.

The services in Chicago were conducted by the patriarch with the assistance of the Rev. Mannon Oshana, the Rev. George Isaiah, and the Rev. S. K. David. There are 350 families in the Assyrian Church in Chicago and ten Assyrian parishes in the United States.

The Assyrians, hailing from the fastness of the mountains of Kurdistan to the north of Iraq, under the leadership of a former patriarch rendered invaluable service to the allied cause during the first World War. They lost their homes and

about 50% of their number in fighting and from hardship. However, after the war, nothing was done to restore to them a national refuge. In 1933, eight months after the British gave up the mandate over Iraq, a wholesale massacre of unarmed Assyrians was conducted by the Iraqi army. In the second World War the Assyrians were again enlisted in the aid of the British. In 1941 they were largely responsible for the allied victory at the battle of Habbaniyah, which saved Iraq and the position of the United Nations in the Middle East.

## FEDERAL COUNCIL

### UNO and Geneva Reports to Highlight Special Meeting

A special meeting of the Federal Council of the Churches of Christ in America, to be held at Columbus, Ohio, March 5th to 7th, will bring together some 500 church leaders from all parts of the country to consider the responsibility of the churches in relation to immediate post-war problems.

President Truman will address a plenary session of the body on March 6th.

Personal reports from leaders just returned from meetings of the United Nations Organization and the World Council of Churches will highlight the phase of the session dealing with world order and post-war reconstruction.

John Foster Dulles will report on the London meeting of the UNO General Assembly. Dr. Samuel McCrea Cavert, general secretary of the Federal Council, will bring a report of the first post-war meeting of the Provisional Committee of the World Council of Churches, at Geneva, Switzerland, February 21st to 23rd.

Bishop G. Bromley Oxnam, president of the Federal Council, will preside at the three-day session which will review present-day needs under five headings: World Order, Community Tensions, Returning Service Personnel, Evangelism, and Foreign Relief.

Congressman Walter Judd of Minnesota, physician and former missionary to China, will talk at the Ash Wednesday service. David Sarnoff, president of the

## THE LIVING CHURCH RELIEF FUND

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### Children in France

Previously acknowledged	\$3,905.18
St. Peter's Episcopal Guild, Rockport,	
Texas	8.00
Mrs. Edward D. Mohr	8.00
	<hr/>
	\$3,921.18

### Chinese Children

K. R. D.	\$ 5.00
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### European Relief Work

Rev. A. G. H. Bode	\$ 25.00
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Radio Corporation of America, is scheduled to address a dinner sponsored by the Radio Department of the Federal Council.

This special meeting of the Federal Council is comparable to the one held after the last war in May, 1919.

## CONFERENCES

### Three Vocational Meetings To Be Held in East

Dates have been set for three conferences on vocations. They are the New England Vocational Conference, the Third Province Vocational Conference, and the Fort Valley Negro Vocational Conference.

The New England Conference will be held at St. Mark's School, Southboro, Mass., March 15th to 17th. The same days have been set for the Third Province Conference, which will meet at the College of Preachers, Washington, D. C. The Fort Valley Negro Vocational Conference is scheduled to meet from April 5th to 7th at the Church Center, Fort Valley, Ga.

All of the conferences are intended to aid young women in studying the opportunities for Church work as a vocation.

## ARMED FORCES

### Chaplain Returns to Columbia

Chaplain Stephen F. Bayne, Jr., has just returned from two years' service as a lieutenant with the United States Navy, where for the last several months he has been stationed on the USS *Salerno Bay*. He has now resumed his duties as a chaplain of Columbia University.

## RELIEF

### Save the Children Federation Publishes Report for 1945

To its work for distressed European children and for children in disadvantaged rural areas of the United States the Save the Children Federation applied \$1,880,000 in cash and commodities during 1945, President John R. Voris reported at the annual meeting of the federation in New York, February 1st. Of the total, \$780,000 went to the work overseas.

A major part of the commodity receipts was in clothing. To Sweden (for child refugees), Italy, Holland, Norway, France, Belgium, and Jamaica, went 214,000 pounds, with the remainder of the 889,931 pounds being distributed to remote rural areas of the United States.

Overseas sponsors were obtained for 371 schools and 649 individual children in France, Holland, Belgium, and Norway. More than 900 child refugees in Sweden also were sponsored. Selection of schools to be aided is made by the governmental ministries of education, and of the children by the sister organization of the Save the Children International Union in each country.

## Rededication of the Brotherhood in Japan

By Lieutenant Frank Haley



RNS

**CORPORATE COMMUNION:** Members of the brotherhood assemble before the blasted walls of Holy Trinity Church after the service. Bishop Sasaki is in the center. Colonel Rusch is second to the right.

¶ Lieutenant Haley is the son of the former New York state president of the Brotherhood of St. Andrew. He is a communicant of St. Philip's Church, Norwood, N. Y. ¶ His story of Holy Trinity Church, Tokyo, and the meeting of the brotherhood there supplements the news release of Religious News Service which was printed in THE LIVING CHURCH for January 13th.

**I**F YOU should chance by Holy Trinity Church in Akasakaku, Tokyo, on Sundays nowadays, you would find an interesting congregation. Interspersed with the Japanese are American officers and GIs, many of them Japanese-Americans. It requires something of the Spartan to go to Holy Trinity just now, for the church has no roof . . . no windows or doors . . . and the December winds are not very warm in Tokyo.

Holy Trinity was formerly one of the most beautiful churches in Tokyo. Ambassador Grew was a regular church-goer there, as were many other Americans in Tokyo before the war. Now only the walls remain. There are a few badly-burned bronze tablets propped up on the fire-scarred marble altar, and the metal frames remain from the once-beautiful stained glass windows. But that is all. The entire church and parish house were completely gutted by fire in the great B-29 raid of May 25, 1945, which also destroyed

everything but the Canadian Legation in the surrounding ward of Akasaka.

Lt. Col. Paul Rusch of General Headquarters is responsible for the present services. Colonel Rusch, as a former professor at St. Paul's University before Pearl Harbor, was sponsor of the Episcopal laymen's Brotherhood of St. Andrew in Japan before the war. He was interned at the outbreak of hostilities in 1941 and returned to the United States on the first trip of the *Gripsholm* in September, 1942.

Colonel Rusch arrived in Tokyo on September 29th, to find the ruined church filled with debris. He hunted up the rector, the Rev. Kiichi Akiyama, and with the help of some of the young men of the parish, a small area was cleared at the front of the nave. A communion rail was constructed from rough lumber and the first celebration of the Holy Communion was made on Sunday, October 11th. Since then both church and parish house have been entirely cleared of debris, and chairs and benches placed in the nave. Most of the work has been done by the parish members of St. Andrew's Brotherhood, of which Holy Trinity Chapter was the first in Japan.

On Sunday, December 2d, nearly 100 people were present at the Holy Communion and rededication service of the St. Andrew's Brotherhood held in Holy Trinity with the Rt. Rev. Paul Shinji Sasaki, D.D., Bishop of Tokyo, officiat-

ing. Some young men traveled for as long as five hours by train to attend the service. At the close of the service Colonel Rusch greeted the congregation and his old friends. He remarked that the occasion was the fourth anniversary of what had proved to be his farewell address in Japan to over 700 young men at St. Luke's International Hospital Chapel on Advent Sunday, December 1, 1941.

After the service, the Brotherhood of St. Andrew held its formal reorganizational meeting, which was headed by Tadao Kaneko, chairman of the brotherhood in Japan. Members plan to revive their work all over Japan, stemming from Holy Trinity Chapter. Another project they hope to undertake is the rebuilding of Holy Trinity Church. Several large monetary gifts have already been made to aid them in their work.

## UNITED NATIONS

### Delegates Hear Bishop Wand

By the Rev. C. B. MORTLOCK

United Nations delegates attended a special service in St. Paul's Cathedral, London, on Sunday, February 3d, and heard an impressive sermon by Dr. John W. C. Wand, Bishop of London, who began by pointing out that the politician thought of unity as an ideal which had yet to be attained, while the theologian thought of unity as already in existence, though it had been sadly broken and needed to be restored. The unity of the human race consisted in the fact that all men were the creatures of one Creator—made in His own image. Though men soon began to deface that image, the essential unity remained.

By virtue of the Redemption of the world by our Lord Jesus Christ, Dr. Wand continued, the human race also possessed a more intense unity. Those who accepted Christ as their Redeemer were no mere believers in an ideal. They were part and parcel with Christ, a fact, which, as St. Paul pointed out, broke down all barriers between nations. It might encourage the delegates to realize that in attempting to reach the ideal of truly united nations they were striving not to impose upon the world something essentially unnatural to the human race, but rather to restore something that belonged to the real nature of man as he emerged from the hand of his Creator and from the love of the Redeemer.

## ENGLAND

### Name Building for Dr. Temple

The Workers Educational Association has announced plans for a new headquarters building in London to be known as Temple House, in memory of the late Dr. William Temple, Archbishop of Canterbury, who was president of the association from 1908 to 1924. [RNS]

# The Catholic Church and Christian Unity\*

By the Rev. W. Norman Pittenger

Instructor, Fellow, and Tutor, The General Theological Seminary

THERE can be no doubt that Anglican Catholics, of whatever "stripe," seem to many to occupy a peculiar place in movements towards Christian unity. Their attitude seems to be ambiguous, for they strongly advocate the unity of Christendom, yet they appear to hold back from certain actions which to large numbers of Christians appear necessary if unity is to be achieved. Especially is this true in the matter of the ministry, with the nature and function of the episcopate as the chief point of division. In any event, the attitude of Catholics in the Anglican Communion is frequently misunderstood, their sincerity is sometimes considered to be doubtful, and their generosity of spirit is often questioned.

This paper is an attempt to speak as an Anglican Catholic—for the writer is himself convinced that to be an Anglican means to be a Catholic in doctrine, discipline, and worship, although doubtless as a member of a "reformed" Catholic communion—and to speak frankly, charitably, and constructively. It is an attempt to present the background from which an Anglican Catholic speaks when he discusses reunion, and against which any judgment of the validity of his position must be undertaken.

## CONFEDERATION NOT THE GOAL

My first point is simply to state a truism. The goal of "ecumenicity," if by that is meant merely a universal confederation of essentially disparate Christian bodies, is not the ultimate goal in Church unity. The clue to the ultimate goal is in the word "Catholic," whose meaning (as its Greek rooting indicates) is in the first instance "whole" or "complete" or "integral" or even "organic." The goal towards which under God and by His grace we are striving or ought to be striving is the realization on earth in *empirical reality* of the true catholicity or wholeness of the Church, its fundamental integrity, as this actually exists in God's intention and in eternal reality. Some kind of confederation, based on mutual understanding and cooperation, is doubtless a step on the way; it is not the end of our labors. That cannot be until and unless we are one, empirically, in the common possession of the historic faith, a common participation in the Eucharistic worship of the Body of Christ, a common manifestation of the life in grace which characterizes the Body, and a common acceptance of the ministry which is authenticated by the whole Church of Christ.

If we take seriously the description of the Church as the Body of Christ, we may properly affirm that the Body is marked by certain structures or "forms" (to use Fr. Hebert's phrase). The Church

is not an amorphous or invertebrate entity. It is the extended social humanity of the incarnate Lord, possessing as His Body its own distinctive and characteristic qualities and its own peculiar "culture." Appearing in history from the womb of the older Israel, the Church was marked by a faith in Jesus as Messiah, a rite in which that faith was expressed, and a quality of life called by St. Paul "the life in Christ." No less important was its germinal ministerial articulation, a stewardship of faith and of sacrament which was a characteristic mark of the Church's structure as the Body of Christ.

## DEVELOPMENT OF THE MINISTRY

It took many decades for the naïve, unformed, and implicit faith of the primitive community to work out into the fully developed Nicene faith. It took many decades for the primitive "breaking of bread" to become the normative Eucharistic offering of the memorial of the sacrifice of Christ. Likewise it took some considerable time—although not so long as some appear to think—for the ministry to come to its generally accepted and normative form. It would be anachronistic to expect to find the full-grown ministry at the year 50 A.D.; but it would be a denial of the normal growth of the Body of Christ to revert to some supposedly primitive form of ministry, even if such could be *proved* to have existed prior to traditional developing and developed Catholic order.

Aware as one is of the problems of nomenclature in the New Testament description of the ministry; conscious of the "tunnel," as Salmon called it, during the second century, not to say earlier, in our knowledge of development; noting the supposed irregularities at Alexandria and elsewhere, to which attention is rightly called, one is yet compelled to agree with Dr. Burn-Murdoch in his recent book that the *functional* ministry, rather than the ministry by any particular set of names, has remained constant in its development, that these functions may be traced back to primitive days, and that the Book of Common Prayer is in this sense correct in saying that "from the apostles' time" there have been three orders of ministry in the Church, bishops, priests, and deacons.

This might not be of such significance were it not for the fact that the ministry is the functioning agent for the whole or

integral Body of Christ. This does not so much concern "government" as it does the proclamation of the saving gospel and leadership in the characteristic action of the Body in the continued offering of the Memorial of our Lord's Passion. It is correct and imperative to say that the whole Body of Christ is the Priest, as being the Body of Him who is Priest. On the other hand it is inherent in our conception of the Church that the ministry functions *for* that Body, by the Body's appointment and on its behalf, although never with any rights of *its own* as a ministry. The ministry is the essential sacramental *exteriorizing* of the inner or spiritual apostolicity or *sentness* of the Body of Christ. The function of the bishop or chief pastor, in that context, is to insure to finite, time-and-space-bound man, that continuity of Christian "type," that identity of evangelical truth, and that unity in fellowship at the Lord's Table, which are of the essence of whole or "Catholic" Christianity.

## FUNCTION OF THE MINISTRY

The only meaning and purpose of the ministry, then, is this: to act as the historically persistent functional and representative agency of the Body of Christ, to which alone belong both Gospel and Sacraments. The perpetuating of this functional and representative ministry, on behalf of the Body of Christ, is a task which the episcopate has performed since the days when the Church, like a child in its early years, was finding itself, laying down the pattern for its future behavior, and striking out the lines along which it would grow and expand. It would be a blasphemy of the Spirit religiously, as well as an attempt to reverse the time-process historically, to go back on this reality.†

This is why one who might be called a defender of dynamic Catholicism must yet insist on the apostolic ministry, with the episcopate as the steward of orders, not as a matter of convenience only, but as an intrinsic element in the fundamental theological structure of the Body of Christ. Here we have a growth and development of the *given*, as von Hügel would have said; we do not have the devising of a new Christianity for a new day. It is *non nova sed nove*, in the fine phrase of St. Vincent of Lerins. There can be and must be further development, such as the democratizing of the episcopate as a governing body, but the logic of the life of the Church as the Body of Christ forbids us to deny or reject the historic tradition of Christianity.

This is far from a mechanical or legalistic notion. The analogy has been an organic one—a living Body with its established structure and its given ways of be-

†This position is developed at length and in detail in the present writer's Bohlén Lectures for 1945, published under the title *His Body the Church* (Morehouse-Gorham).

## COMING EVENTS

### February

- 26-27. Convocation of Puerto Rico, Mayaguez, P. R.
- 27. Inaugural dinner, National Council of Churchman.

### March

- 5-7. Special meeting, Federal Council of Churches, Columbus, Ohio.
- 8. World Day of Prayer.
- 15-17. New England Vocational Conference, Southboro, Mass.; Third Province Vocational Conference, Washington, D. C.

\*The substance of this paper was delivered as an address to a recent interchurch conference on Christian unity at the College of Preachers, Washington, D. C.

having. The position is based on a totally sacramental conception of the nature of the Church, as well as of man himself—strange body-mind complex that he is, dependent on sensible things for his knowledge of spirit or value or idea, living by and with and on tradition even when he seeks to shatter or remold it. This view of the ministry is not adventitious or accidental; it is essential to the total world-picture, to the Christian faith, and to historic "churchly appurtenance."

#### THE WAY TO THE GOAL

What, then, of the way to the full goal, which (as I have said above) is the empirical expression of the actual Body of Christ as it is eternally and in God's divine intention? For myself, it is apparent that such an empirical unity in its true sense cannot come until in each aspect of its integral and whole life, with whatever differences of approach and understanding, the Body expresses itself as one in faith, in worship, in life, and in ordered ministry. But what are some considerations along the way?

First, let us never forget that our Roman Catholic brethren are part of the picture. There is much that one could say at this point; suffice it to remark that there is little to be said for those who discuss reunion and the ecumenical goal, omitting to take into account the strong Christian faith, mixed with whatever error; the right emphasis in Christian worship; and the continued production of lives fragrant with holiness, to be found in the Roman Catholic Church, not to speak of its inevitable place in any truly "ecumenical" Christianity. To the Roman Communion, we must add the Eastern Orthodox Churches. So I cannot agree with any movement which amounts to what has been called "pan-Protestantism." The bringing into a single body of all Protestant Christianity is, I am sure, a very desirable and necessary step. But it is possible that in our zeal we may do harm. Coöperation on all possible levels, by all Christian groups, is helpful provided it does not overlook or minimize the peculiar traditions of each body, Catholic or Protestant. As an Anglican, for example, I believe that the Anglican Communion has its own peculiar and I think valuable tradition, linked as it is with Reformed Christianity on the one hand and with Rome and Constantinople on the other. Hence I agree with Fr. John S. Higgins' remark in a recent number of the *Anglican Theological Review*: "Local reunions which endanger the integrity of the Anglican branch of Christ's Holy Catholic Church may have the ultimate effect of retarding the whole ecumenical movement."

#### THE ANGLICAN CONTRIBUTION

To continue on this line, I am sorry that I cannot subscribe to Dr. Theodore O. Wedel's statement that Anglicanism is evangelical in faith and catholic in worship and polity. Neither can I agree with Dom Gregory Dix, who in *The Shape of the Liturgy* says precisely the reverse. I believe that the specific genius of Anglicanism in faith and worship and polity is that it maintained through the vicissitudes of the 16th and 17th centuries, and still maintains, the main Catholic position but

with due recognition of the place and importance of the evangelical strain. Because it went through its own peculiar reformation, the Anglican Communion has its link with Reformed Christianity of other origins; its misery, as its grandeur, is that it can forget neither its Catholic heritage nor its Reformed character.

This means, I believe, that the Anglican Communion is bound to participate in all aspects of the ecumenical movement, coöperating in Christian action, playing its full share in conferences and discussions, working towards theological renewal and understanding. It does not mean immediate mutual acceptance of ministries or immediate inter-communion; that would deny its particular stewardship, its *raison d'être*. Because this cannot at present be done, the Anglican will be in pain and anguish. But he can believe that loyalty to his communion's particular genius will accomplish more in the long run and that the empirical realization of the unity of Christ's Body, when by God's providence it comes, will be greater and richer because he has been true to the truth as he saw it. Expediency is not the rule of life; above all, it cannot be the rule for "ecumenical" Christian thought and action. Principle is the rule; and for principle we must sometimes sacrifice both our cherished desires and our immediate happiness.

#### BEGIN WITH THE OBVIOUS

Perhaps something should be said about the particular discussions in which the Episcopal Church is at present engaged. I do this with hesitation, for I have found myself unable to agree with or approve the kind of argument used by many who share my own theological views, while I have also been unable to accept the several proposals that have been put forward for a united communion. My single point is that our first and most important task is a deepened theological understanding and a greater fellowship in the immediately obvious areas. Until these are achieved, it would be harmful rather than helpful to move along other lines. In the final event, some plan for achieving the outward expression of Christian catholicity, not totally unlike the *original* South India Scheme, may be devised. If it is, my hope is that it will be less vague and theologically inept than that scheme *now* seems to be, so far as I have been able to follow it. In any case, this sort of thing should come, I am sure, only after years of deeper, more realistic fellowship and understanding, with a more genuine grasp of the wholeness of the historic Christian tradition, than appears to me to be found at present.

The way to such an agreement, understanding, and grasp is partly through discussion, partly through conference, partly through common work. It is chiefly through prayer. Participation in such movements as "the Octave for Unity," in which we may join in a common

devotion each participating in his own way without raising questions about intercommunion and immediate moves towards outward unity, can do much for us all. Here is a realized unity in the supreme Christian action, short of the Eucharist. I suspect that one reason for the sense of hurry—which is a different thing from the sense of the divine urgency of our task—about reunion proposals is that the proponents do not sufficiently realize the true unity of all Christians, of whatever name, in the action of prayer.

#### PARTICIPATION IN WORSHIP

Participation in such a fellowship of prayer for unity should be pointed up and expressed by common participation in worship, to the degree that this is possible. To join together in direction of the soul to God is not an unimportant or incidental matter; it is a way towards unity which is utterly fundamental. In this connection, the revival of interest, among Protestants, in liturgical worship is a hopeful sign. For the sense of unity which can be known in worship, and especially in the employment of traditional modes of worship with their rich freightage of devotion, brings us new insight and comprehension as to the nature of Christianity itself.

From this can come a renewed theological exploration. We are being driven back, these days, to the historic gospel and away from minimizing versions or partial expressions of the faith. We can all get back to our confessional position; then *through* that position we can come to the faith which is not peculiarly Anglican or Presbyterian but genuinely and normatively Christian and Catholic.

It is at this point, and not before, that orders may profitably be discussed. For these are intrinsic to faith; without common faith and its expression in Eucharistic worship, the question of orders is bound to be considered on the wrong grounds. What we need, of course, is a ministry which shall be recognized and given authentication by the whole believing and worshipping community; a ministry which shall be priest offering sacrifice on behalf of the whole priestly community, prophet proclaiming God's will on behalf of the whole prophetic community, pastor tending the souls of men on behalf of the whole shepherding community. We Episcopalians believe that the ministry of apostolic succession, conceived not mechanically but vitally, supplies precisely what we need. But that does not mean, thank God, that everyone must become an "Episcopalian"!

#### THE ULTIMATE UNITY

Ultimately, there can be no denominational Christianity. There can be but the Church of Christ, His Body and Spouse. That is the ultimate goal of our efforts: the realization on earth, under God, of such an expression of the eternal reality of Christ's Church. Please God, the day shall not be too long delayed, nor yet by our hasty efforts made more difficult of final achievement, when there shall be neither Episcopalian nor Presbyterian, neither Romanist nor Orthodox, neither Methodist nor Baptist, but one Body of Christ who is our Head, from whom the whole Body, fitly joined together, shall work for the building up of itself in love.

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### CHURCH CALENDAR

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#### February

24. Sexagesima Sunday.

25. St. Matthias.\*

28. (Thursday.)

\* Transferred from February 24th.

## The February National Council Meeting

THE FEBRUARY meeting of the National Council, being the annual meeting, gave considerable time to financial matters. These were encouraging in some quarters and rather discouraging in others. For example: it was good news that the accounts for 1945 closed with a balance of income over expenditure of the substantial sum of \$10,232.72. It also was cheering to hear that the Council is recommending a budget for the next triennium which is \$500,000 above the present budget for the first year, 1947; and \$350,000 higher for each of the next two years, 1948 and 1949. As we all know, the Council merely proposes the budget to General Convention; after which General Convention refers it to the Joint Committee on Program and Budget. It is by no means certain that this committee will accept the suggested budget, or that General Convention will vote it. However, it is heartening that the National Council, after careful study, recommends a substantial increase.

The discouraging financial news was about the Reconstruction and Advance Fund. A little over \$6,000,000 has indeed been raised in cash and in pledges; but the Council had hoped to raise the entire fund of \$8,800,000 by the end of February. The reason clearly is the fact that some dioceses and parishes are not doing their part. We hope that the enthusiastic and highly successful work of other dioceses and parishes may bestir these inactive ones. Surely the record of the diocese of Pennsylvania, for instance, should be an inspiration to other dioceses; and the splendid achievement of St. James' Church, New York City, will be an example to others. That parish set a goal of \$30,000; it has already reached \$85,000, and we hear from a trustworthy lay source that it very likely will reach \$100,000. The reason? Personal leadership by the rector, the Rev. Dr. Donegan.

We are not so discouraged about the time it is taking to raise this \$8,800,000 as are some. On the contrary, we feel with Bishop Hobson that the raising of this fund is only the beginning of the Reconstruction and Advance campaign. As he said, the program has not even started; and its end will never come. Success in raising the fund will *help* the program, but it is not itself that program. We agree also with Bishop Hobson in his conviction that the fund will be raised, though it will not be completed by the end of February. The problem is to help the laggards see their opportunities and responsibilities, and to see these as great adventures. This can be done; it should be done; and we have faith to believe that it will be done. The Presiding Bishop pointed the way when he said: "We can't get people interested in raising an expanded budget without evangelism in the parishes as well as outside."

A word must be said about Bishop Hobson's fear that an idea might get around in the Church that the National Council was "muddled" about the Reconstruction and Advance Fund, because of the allocations already being made from the money already in hand. As he said, there is "no muddle-mindedness at all." The allocations, few in comparison with the entire amount thus far raised, were made for urgent needs and opportunities which would have been permanently lost by any delay whatever.

We can never prophesy from the agenda just what will lead to a debate at a National Council meeting. The recommendation of the committee to study personnel problems

aroused one of the longest discussions at the February meeting. Some of the speakers objected to the plan because it would add two more personnel secretaries, with two more salaries, to the Church Missions House. Others protested for the reason that some men as well as women workers would come before this Central Personnel Bureau. No one person would pass upon them all, particularly if that one person were a woman, it was said.

As we understand it, there would be five members of the Central Bureau, some of whom would be men and some women. The only men who would come before it would be those to be considered for college and youth work. Dr. Addison felt that the Council was not taking the recommendation seriously. This was owing to a humorous remark or two, growing out of Bishop Hobson's statement that the Proctor and Gamble Company paid a personnel man \$40,000 a year salary, with additional funds for running his office, and the glaring contrast with what the Church does: "We are getting to be prize antiquarians," Bishop Hobson concluded.

Personnel work is a delicate matter. So much inevitably depends upon the personnel secretaries. Moreover, as in every other field, the final personnel opinion must be that of the man or woman under whom the candidate is to work. Even the best Central Personnel Bureau can actually do little more than to furnish records and photographs: the bishop, rector, or other person seeking a worker will examine these, and then decide finally from the impression gained from an interview — or from the opinion of a friend whose judgment of people he has previously found to be sound; or, better still, from both. The Council, we think, was wise to approve "the idea" of the recommended bureau, with the postponement to some future date of the way in which "the idea" might be carried out.

One of the most unusual discussions ever heard in the Council was that on the contribution to the expenses of the recent conference of the National Committee on Atomic Information. Dr. Pepper carried the Council with him when he declared warmly that: "This Conference on Atomic Information has a great deal to do with our missionary enterprise. We have a conference fund in the Division of Christian Social Relations for just such use." Certainly, we should be glad that the scientists who constitute the National Committee on Atomic Information invited representatives of the Churches to take part in their recent conference. Difficult as atomic energy is for the lay mind to understand, there is no difficulty whatever about Christian people seeing that the Church has something authoritative to say about the use of that energy.

It was a good Council meeting, with much reported which indicated progress. Perhaps the most impressive incident of all was the decision of the Church in Alaska not to accept anything from the Reconstruction and Advance Fund, not even the sum already tentatively allocated to the district of Alaska. Instead, the Alaskans are contributing, as a thank-offering for their protection from any devastation or suffering because of the war — which came so near their land. This should inspire every man, woman, and child in the Church at home to go right out and work and give to the Reconstruction and Advance Fund — as a thank-offering for Alaskan Church people.

*Unity in a Hurry?*

WE ARE given pause by a statement made by the Rev. Gardiner M. Day recently: "Quite a few influential Presbyterians have pointed out that our Church has had eight years to consider ["Basic Principles" and other angles of the unity negotiations] and if it does not act favorably and decisively at the coming Convention, the Presbyterian Church will in all probability find itself compelled to withdraw from further consideration."

This sentence appears in a new introduction to a reissue of the pamphlet, *Why Unite With the Presbyterians?* published by the Episcopal Evangelical Fellowship, of which Mr. Day is the president.

We sincerely hope that either Mr. Day or the influential Presbyterians he quotes are in error about the probable attitude of the Presbyterian Church as a whole. The reconstituted Commission on Approaches to Unity found itself after the Convention of 1943 in the unenviable position of inheriting a legacy of widespread distrust and a statement of principles which was absolutely unacceptable to a very large proportion of the Church. It has had to contend with wartime difficulties of many kinds which interfered with meetings and correspondence, and even now — six months before General Convention — has not been able to publish a report of progress.

Some time ago, we said editorially that it seemed to us that the commission ought to have at least a preliminary report before the Church a full year in advance of General Convention if it wanted the Convention to take any action upon such a complicated and far-reaching subject. We still believe that this much time is necessary, especially as we understand that the inadequate "Basic Principles" have now been tabled and a much more comprehensive Plan of Union is under discussion. Accordingly, it does not seem to us that it would be intelligent for the Church to take any further action at this General Convention, except to continue the commission and provide it with any necessary funds for its work.

We trust that pious expressions of our intentions to overcome obstacles to unity have been produced in sufficient abundance that the principle of the desirability of reunion is known to all. The two Churches need now to get down to the practicalities of the collision between the Catholic Life and a system which has hitherto stoutly denied certain essentials of the Catholic Life — the Eucharistic Sacrifice and priesthood, the authoritative Liturgy, etc. Obviously, these are matters which affect vitally the life of both Churches. Certainly no casual judgment for or against the commission's work should be arrived at without adequate study, and at the present time there is no concrete proposal before the Church for study. Hence, it seems to us that those who hope most strongly for the eventual success of the unity negotiations would be best advised to make sure that the foundations are well and solidly laid, and should counsel against any decisive action in 1946.

We should not have thought that the Presbyterians were in a hurry if it were not for the statement quoted above. They have been negotiating for considerably longer than eight years with other Churches within the Presbyterian tradition and fellowship, where the problems should be much easier to solve, and have not made notable progress. Why, then, should they become impatient with us? If they are, we frankly do not know what can be done. The Lambeth Conference will not meet until 1948, and a legislative principle which stands on precisely the same footing as the Declaration of Purpose requires Lambeth's advice before any commitments are made.



LIMERICKS

THE UNO headquarters project, like Alice after she tasted the magic mushroom, seems to grow larger one minute and smaller the next. First it was going to be a few hundred acres, then forty-two square miles, then maybe two or four square miles, then possibly all of Westchester County. Residents of the affected area can only exclaim, like Alice, "Curiouser and curiouser."

Different people are affected different ways. Some are appalled, some indignant, some entranced, some amused. For my part, the whole thing has resolved itself into a series of limericks, which pass through my head as I commute back and forth along the edge of the proposed area each day. Here are some of them:

There was an old maid from Westchester  
Who feared U. N. O. would molest her.  
She thought peace on earth  
Was a doctrine of worth,  
But its local encroachment depressed her.

A matron from Greenwich, Connecticut,  
Remarked (with accent on the precticut),  
"For Vishinski and Bevin  
And all under heaven  
To settle down here isn't ecticut."

A broker from Bedford, New York,  
As he toyed with his roast loin of pork,  
Said: "Some of these Arabs  
Though handy with scarabs  
Don't know how to eat with a fork."

A commuter who takes the New Haven  
Said: "Let us not cringe or be craven,  
For I know and you know  
That otherwise UNO  
Will perch at our door like Poe's raven."

All right, all right! I won't give you any more. That's probably too much already.

CLIFFORD P. MOREHOUSE.

*Afterthoughts*

LIVY THE OFFICE CAT is indebted to one of his ubiquitous correspondents for the following allegedly true reports from a Southwestern parish.

The registration cards for the Church school included a space for the names and addresses of parents and then the phrase:  
Church attended by parents . . .  
One child answered: "Very seldom."

Teacher: "What do you mean by an 'outward and visible sign'?"

Pupil: "It's the sign on the bulletin board outside the church showing that a service is going on inside."

Teacher: "Why do we stand when we recite the creed?"

Pupil: "To show that we're willing to stand up for it."

The director of the beginners' department of the Church school had asked the parents at a meeting of their guild to find from the children what had been said about the Christmas creche. One mother telephoned that her little girl on being asked what the teacher had said, answered, "She said not to touch it."

# A House Not Divided\*

## *A Way to Cure the Church's Neurosis*

By the Rt. Rev. Lewis Bliss Whittemore, D.D.

Bishop of Western Michigan

THE EPISCOPAL Church, when we try to portray it at its best, is called a comprehensive Church. Its critics call it a house of confusion, if not a house divided against itself.

This is not true in this diocese where we have a rather happy family. It is not true in most dioceses so far as I know. It is on the national scene and in the theater of our General Convention that the divisive issues seem to crystallize and assume that critical character which alarms everyone who truly loves the Protestant Episcopal Church in the United States of America.

Taking the least serious view, they accentuate divisions within the diocese and keep the whole Church from moving ahead toward commonly accepted objectives. At the worst, they contain within themselves the seeds of disaster.

The trouble with us is that we are all worked up about the wrong things. We seem to have a set of issues which wrack us to pieces instead of bringing us together. The Episcopal Church needs to get excited about a whole new set of issues and to leave some others to the junk pile of history.

### CHURCH UNITY

It certainly cannot be claimed that the question of Church unity is a false issue. It should be a deep concern of every Christian. We pray, rightfully, about our unhappy divisions. But this does not mean that every approach to Church unity is wise nor that the results will be in the interest of that great objective. It does not mean that in approaching any other Christian body we can fail to think of the effect upon our own or that we can neglect the essential conditions of successful diplomacy, the chief of which is that one must take one's whole group along. The blessing of God cannot rest upon simple majority decisions when a great minority is seriously doubtful. Nor can such approaches be made in haste and without the opportunity for the fullest consideration with the chance for all to express their views. Any decision which does not have these essentials behind it is bound to do more harm than good. Our own unity is a very precious thing. The element of force should not have to enter into major decisions which might mar that unity.

It seems to me that none of these conditions have been met in the negotiations which we have been having with our respected neighbor, the Presbyterian Church, with whom we have been having discussions. The result is that we find our Church has been maneuvered into an utterly false and ridiculous position. A committee was authorized to meet with the

Presbyterians and to see what agreement might be reached. After some preliminary negotiations the committee, in the 1937 Convention, introduced the following resolution into the House of Bishops:

"Resolved, the House of Deputies concurring, That the General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian churches is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

This resolution was concurred in by the House of Deputies.

There was no debate about this resolution. None of the many issues was discussed. The issue was whether or not to support the committee which said that it needed this assurance if it was to be able to deal with the Presbyterian group. It is impossible to conceive that this vote would have been given without discussion if those who voted felt that it was final and that the committee was thereby given a blank check fully signed by the Episcopal Church. If this was a final commitment, or indeed any commitment beyond the expression of serious interest and honorable intention, the House of Bishops and the General Convention stand convicted of having decided a matter of the most extreme importance with an almost criminal carelessness.

### THE GREAT MISTAKE

The great mistake was in allowing a resolution of such strength to go through. It is almost violent in its affirmation. It speaks of God's will for the visible unity of Christian Churches but leaves no place for the possibility that this particular union of these particular Churches at this particular time may not be the will of God. The warning of St. James about expressions of purpose might well have been included. Instead, the tone of it is such that it might have been expressed: "We purpose to achieve organic union—no matter what happens."

At any rate, the resolution went through and, while there were reservations and doubts in many minds, the committee seemed to feel that the resolutions included support for the positions taken by the committee, as well as support for the committee itself. Its report back to the

Church, prior to the Convention of 1943, raised such a storm of opposition that at the Convention the committee itself recommended that a new committee be appointed. On the touchy and difficult question of the *commitment* which had been made by the Episcopal Church (which seemed to make it an affair of honor), the minority report of the committee had this to say, in part:

"... There is a distinct feeling of resentment in many quarters of the Episcopal Church at the way in which this Declaration of Purpose has been held over the heads of Churchmen as a mandate of General Convention for every utterance emanating from the Commission on Approaches to Unity. Repeatedly it has been said that 'we have agreed to unite.' Many of us do not believe we have done any such thing. We have declared our 'purpose to achieve organic union,' which is quite another matter. The Bishops and Deputies who voted the Declaration of Purpose had no idea they were voting the Episcopal Church into union with the Presbyterian Church. They understood they were launching on a voyage of exploration which might carry them through many and devious channels but which had a definite objective in the end. The two have been made to appear synonymous—which they are not. Opposition to one or another of the tentative schemes put forth by the Commission has been branded as a flouting of the will of General Convention—which is quite contrary to the facts. . . ."

The new committee was appointed and asked to conduct further studies. Even on this occasion there was no debate, at least in the House of Bishops, upon the issues themselves. One bishop did say, however, without contradiction that in voting for this continuance it was with the distinct understanding that the Church was not committing itself to anything except a continuance of negotiations.

To this day the House of Bishops has never taken the opportunity to discuss this matter in free and open debate. One would think that in a matter involving the very nature of the Church, and certainly its future, there should be accorded the most ample opportunity to talk the thing over without having a pistol at our heads. We should have the opportunity to do this without the feeling that we are "going back" on the committee or without hurting the feelings of our good friends, the Presbyterians. When we do merge with the Presbyterians, or any other group, the affair should not be a "shotgun wedding." Again, to do the Presbyterians justice, it is difficult to feel that they can have any joy in a union which would be entered into so hastily, unadvisedly, and with so many reservations. Frankly, we would not be bringing them very much.

With the best intentions in the world, this affair has been badly stage managed. I trust that the new committee, which is to report at the next Convention, will

\*The Bishop's Message to the annual convention of Western Michigan, at St. Mark's Cathedral, Grand Rapids, January 15, 1946.

recommend that the whole project be dropped. Our face is red and we may deserve being called a house of confusion if no more bitter epithet is applied. But no real harm will be done and, certainly on the local and diocesan scene, life will go on much as before. If such a proposal is made either by the committee or by anyone else, I trust that the good sense of the Convention will bring about favorable action.

#### CHURCHMANSHIP

The second issue is the so-called High Church-Low Church controversy. It is a sterile issue. We are not so aware of this in this diocese. Elsewhere it comes to the surface more and a certain section of the national Church press has almost an obsession on the subject. I hesitate to recommend these papers to any but the most mature Church people—so great is the bitterness displayed. These people are the true medievalists because they are still living mentally amidst the controversies of the Reformation period. If it could be showed that there are moral issues involved, or that the faith of the Church were at stake, that would be one thing. There definitely were moral issues at the time of the Reformation—graft, extortion, etc. But such is not the case today. Neither the High Church nor the Low Church group is seeking to oppress the poor. If there is unworthiness among the clergy, it is not confined to any one group. Moral failure can crop up anywhere. The saints are not all on one side and the sinners on the other. Neither has either side a monopoly of the faith once delivered to the saints.

The Anglican Church, of which we are a part, is called "a house of confusion" because, practically alone in Christendom, it is striving to conserve the values of 19 centuries of Christian life which include the essential values of the Reformation. It refused in Reformation days to say that the whole period between the Apostolic age and the Reformation should be declared a blank. It refused to discard the heroes of the faith who lived and labored during that time. It wished to retain the creeds, the historic ministry, the sacraments, as well as the Scriptures. At the same time, it opposed a spiritual dictatorship and lay subservience to the hierarchy. It wanted both the notion of the Body of Christ (the sense of the corporate) and, at the same time, the emphasis on the individual man and his religion. It was an adult and mature conception.

But it is a very difficult conception. It has its counterpart in the political sphere in the age-long conflict between totalitarianism and the concept of political life in which there are both the state and the individual in equal balance—or a world order in which the nations have union but also some measure of freedom and responsibility. It is the quest, in the words of Daniel Webster learned by the schoolboys of another generation, for liberty and union, now and forever, one and inseparable.

It is the only Church which has tried to do so. The Protestant denominations have gaily severed their connection with 16 centuries. It means grievous losses but at least it is clear cut. They have oversimplified the problem but it leaves them free for action. If a certain group wants

to be free, it simply cuts itself from the other body and goes on its way. The Roman Church, representing religious authoritarianism, marches on free of complicating issues and ready for aggressive action. The Anglican Church, trying to hold on to the values of the past as well as of the present, is in no such easy position. It is no wonder that it is groping its way just as mankind in the political sphere is groping its way in the attempt to reconcile the two greatest ideas ever to grasp the mind of man—the majesty of the corporate, the dignity of the individual.

These two great traditions should not go down within the body of the Church as parallel lines—as separate groups. In so far as this is true, the Church has missed its own genius, its own especial character. They must fuse into a single conception.

The time has come to forget about the hates and bitterness of the Reformation era and to think, instead, of just what each group was really fighting for. We must realize that religion has both an appreciation of the corporate nature of the Church and also of the necessity for personal and individual religion. It must see the necessity for the sacramental approach and also the necessity for the individual to wrestle, like Jacob, with God in prayer. It must appreciate both the need of an adequate liturgy and also the place of the Quaker silence. It must appreciate both that there has been a Revelation and that there is a place for free inquiry.

There are some who naturally turn to one aspect more than another. Let them do so and let us not be alarmed if they like an expression of worship different from our own. When we can divest ourselves of prejudice, however, most of us find within ourselves both the response to the authority of the corporate and to the freedom of the individual, both to the sacramental and to the non-sacramental, both to the complex and the simple, both to that which strengthens us from without and that which seems to come from deep within. In so far as we have done this, we are true Episcopalians—or Anglicans. There is, I believe, a much larger body of such people in the Church than the vocal minority would lead us to believe. The time has come for this great body of opinion within the Church to assert itself.

It is the glory of the Church when it is comprehensive enough to gratify the religious needs of all sorts and kinds of people and of the same person in different moods. But when these legitimate aspects of human nature are erected into parties, keep burning the fires of long out-dated controversies, engender suspicion if not hatreds, it is not a comprehensive Church but a divided Church. It is a house of confusion. It confuses and dismays our own people and it gives the world a chance to scoff. We must face the fact that today the Church, on the national scene at least, is neurotic if not schizophrenic. It is turned in on itself and its own morbidity. It is introvert, not extrovert. Using another figure, it is at "dead center." With all the capacity in the world to make an enormous contribution, it loses itself in its own shadows. It gets itself into ridiculous situations like this Presbyterian impasse. It makes feeble effort after feeble effort like a man of confirmed irresolution who still

tries to make resolutions. Hence come our crusades and our forward movements which do not truly go forward. When one thing fails, it starts another to take its place but still leaves the first thing in operation eking out a mournful existence, the ghost of some former enthusiasm. Isolated groups trying to save the Church dot the landscape and deluge us with their literature. Nervous, irresolute, afraid to speak its own mind in its own Convention, it still prides itself about this and that, points to the great men who have been its members and yet is half aware of its own nakedness. The Church in this country is not going forward; it is standing still, which, of course, means that it is losing ground. We are not exciting much interest. We are not of much significance. The most common question which is asked is, "What is the difference between High and Low Church?"

When a psychiatrist is dealing with a patient who is in a serious mental state, he tries to get him out of himself by getting him interested in a job. He knows that there are elements of strength in the man if once he can begin to work at something constructive.

So our Church, with its superb latent powers, must forget about some of these issues which bedevil us with Satanic efficiency and see if our real task, one in which we can all join, is not staring us in the face. It must be a real issue; it must be deep and broad; it must have something to do with the salvation of souls; it should mean something for America—for the world.

#### REAL TASK IS RELIGIOUS EDUCATION

The issue is ready made—it is the religious education of the children of the Church and of unchurched youth everywhere.

We are not only accepting religious illiteracy for our children, we have at the present time no serious intention of doing anything about it. By and large, our Church Sunday schools are a disgrace. They get little support from the congregations, financial or otherwise. We are far behind other groups in what is being done. The greatest single activity of any Church should be its educational system. It should be the one thing we are proudest of, make the greatest investment in.

The national Church should lead the way. Our National Council has been a failure as far as giving us strong leadership in this field is concerned. It has a shadowy "Division" of Christian Education but the Council members go to New York for other things. An executive secretary makes a perfunctory report after a very hurried department meeting, all under a sense of hurry and strain. Nothing comes of it. The National Council has no policy beyond hiring an executive secretary.

This Church should have a board of religious education of perhaps 50 members meeting quarterly. It should have an executive committee which meets monthly. This board should be elected by the General Convention. Only so can it be representative and only so can it be held accountable. The National Council should, by the same token, be freed of all responsibility for religious education save that the Presiding Bishop should be a member

*ex officio* and that the board would have to justify its budget to the National Council. This is not to reflect on the National Council. It is only to free it from a burden of responsibility which it is not fitted to bear.

This board should not only be representative of the entire Church but it should represent diverse points of view and interest within the Church. It should have deans of seminaries, theologians (of every stripe), clergy, professional educators, and grass roots teachers.

One of its first tasks should be to study what should be taught in our Sunday schools through high school as a minimum of instruction for an informed Churchman. If any say that the Church could never agree about such a corpus of material, my reply would be that that is precisely what I would like to see proved. My belief is that there is a much greater area of agreement in this Church than the alarmists give us credit for. I can think of no better project than for the theologians of all schools to sit down to such a task. One trouble with the Church has been that it has dwelt on that which seems to divide. This would show how far we are united.

Next, the board should produce an official curriculum for the Church. It would not be compulsory but it would have the backing of the board.

The board should supervise and coordinate the educational material of such groups as college work, youth, layman's work, and, in general, bring into focus and cooperation all the scattered groups who are trying to save the Church singlehanded.

It should study the matter of teacher training and the creation of a real lay teaching order in the Episcopal Church.

It should work closely with our theological schools.

The board should study the matter of having a publishing house to be owned and operated by the Church.

It should have a budget and a staff adequate to its needs.

In general, it should set out to awaken the entire Church to a sense of its responsibility toward childhood and youth and to give definite leadership and guidance in discharging that responsibility.

Frankly, I dread going to this next General Convention if it is going to have the thoroughly unhealthy atmosphere of the last one. I would go with joy if I could feel that we were going to get excited about real issues, of which I regard religious education as chief, always excepting missions with which it is allied.

The Episcopal Church should move from strength and not from weakness. The cause of Church unity is not going to lose if our Church, before it makes random and haphazard alliances and mergers, gets rid of its various psychoses and begins to go forward in its own right and in its own strength. Any alliance which springs from weakness is bound to fail. A strong, growing, united, and successful Church will have much more to contribute out of its strength. It can have nothing to contribute out of its weakness. Let the divided house be united through a mutual act of faith. Then it can look around and see what the next step should be.

# The Feast of St. Matthias

February twenty-fifth—Book of Common Prayer

We come to another milestone in our pilgrimage through The Calendar—the Feast of St. Matthias. Well, who was he, anyway? Occasionally, and only occasionally, we hear of some of our churches being named under his patronage, but neither The Bible nor The Prayer Book have any chapters filled concerning him. He was certainly *not* one of the center-stage Apostles like St. Peter, St. John, or St. Paul. What we are told of him is confined to merely a few paragraphs in all. Yet The Church warmly remembers him, gives him an especial day in its Calendar, which is not filled to overflowing with just names, and it tells us that the vestments and altar hangings on his day should be *red*. That means that he was a Martyr—his blood was shed that Christ's Kingdom might be the more firmly established. That means, don't forget, that his blood was shed that the priceless heritage of religion might be made possible for you and for me. Don't you know, we are rather happy to help celebrate the Feast of such a lesser-known saint as St. Matthias. We have a soft, warm feeling in our hearts for these lesser-known saints of the martyr days, just as we have the same warm feeling for those lesser-known saints whom we know and have known in this day and generation. We are told that St. Matthias, who, as you know, was selected by the early disciples to succeed the traitorous Judas, came up to his life's biggest moment when, at his trial, he had the usual opportunity to refute Jesus and the Christian Religion. He spurned the opportunity, did this rarely heralded saint, and his resulting death was quite horrible and very bloody. Martyrs in those days had really a bad, messy time of it at their executions. Our modern firing-squads and gallows scenes would have been real luxuries to those early martyrs of the Faith. But we blasé Episcopalians, we

take those great souls and their agonies in our behalf quite in our stride, and just about 90 per cent of us pass by on the other side. We simply can't be bothered. No fun being a martyr for people like a lot of us, we'd say. One might easily wonder whether or not we are worth it. St. Matthias serves to bring to our minds, as we have before hinted, other not-so-well-known saints such as he. We've all known them. You can bring one of them to your mind as you read this, can't you? Well, if the saint you know is still alive, what are you doing to make his life happy? Or are you perhaps causing him to live as a martyr even in these enlightened days? Are you by-passing him because he is "too spiritual"—or is he "too peculiar"? Most godly people *must* seem peculiar and different to some of the nice, agreeable pagans we know as friends, for Christians must always be, as they always have been, *different*, for they simply cannot be and live as do that vast majority of non-Christians about us. Real Christians have always been in the minority, never the majority, since Christ's time, but oh, what a powerful minority, and what a glory it is to be in that blessed minority—The Fellowship of Jesus Christ, the Son of The Living God. So, like St. Matthias, we can be less well known here among mere men, but we can glory in our association with "angels and archangels and with all the company of heaven."

Thanks be to God for St. Matthias! Take your old edition of the Church Hymnal now and turn to Hymn No. 267 and read appreciatively verses 1, 8, 19 and 20. Even our Hymnal takes on a new, fresh flavor when we read as well as sing in a meditative way, doesn't it? If we keep on this way and don't watch out, we'll soon find ourselves getting to be the sort of Episcopalians The Church has always yearned for us to be.

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# Four Fronts For Peace

## II. The Church Front

By the Most Rev. Henry St. George Tucker

Presiding Bishop of the Episcopal Church

**T**HIS past week the first world-wide gathering of Christian leaders since 1939 has been meeting in Switzerland. Men from the prisons and concentration camps, like Norway's Bishop Berggrav and Germany's Pastor Niemoeller, have been able to meet with their brethren from America, Britain, and other lands around the world for the first time since before the war. During the long years of conflict, the Christian "underground," a heroic band of men and women, managed to maintain some contacts across the barriers of war. Now the unbroken fellowship can be openly expressed.

A major purpose of this conference has been to plan the first full meeting of the World Council of Churches, scheduled for next year. The World Council, to which 92 communions from 32 countries have already adhered, reflects the determination of Churchmen throughout the world to work together effectively in seeking the Kingdom of God and His righteousness.

Another problem dealt with at the Geneva conference has been the setting up of improved procedures to help the Churches of the world to act more adequately on problems of world order. "Combined operations" are required if the Churches are to exert a constructive in-

fluence on international institutions like the United Nations Organization. As the Statement on the Four Fronts points out, Christians are a minority in the world. If they are to offer effective leadership and service, they need to be a well-organized minority.

This requires not only united efforts on the part of the Churches belonging to the World Council of Churches but coöperation on moral issues by all men of good will. The Catholic, Jewish, and Protestant Declaration on World Peace, issued in October, 1943, and known as the "Pattern for Peace," helped to make clear the moral requirements of a just and durable peace, and provided an example of coöperation by men of good will. It is also interesting to note that at the same time leaders of the non-Roman Churches urged "Christian Action on Four Fronts for Peace," a Roman Catholic group, acting independently, urged a comparable set of objectives, entitled "Preserving Peace on Four Fronts." Unless men of good will can coöperate, we can hardly expect the nations to do so.

Action in the temporal sphere, important as it is, provides no substitute for the major responsibility of the Church. A righteous world order cannot be organ-

ized and maintained by individuals who are themselves unrighteous. The Church's first contribution to the attainment of our post-war aims is to make an organized and united effort to bring the multitudes who wander as sheep having no shepherd into such contact with Christ that He may effect in them that radical change which is described as a new birth. Unity of effort on the Church Front is no less important than on the political front. St. Paul speaks of the many members of the one body. This presupposes unity of effort in the achievement of the purpose committed to us by Christ.

If the branches of the Christian Church can measure up to this ideal, they will make a contribution of inestimable value to the solution of the problem of world unity. The loyalty of men to the groups which we call nations often stands in the way of a sense of responsibility towards the whole of mankind. The Church can show that its branches through their union in Christ have found a solution of the problem of achieving unity without destroying diversity. That is the type of leadership the world needs so desperately.

Christian men and women can help mightily to further advance on the Church Front by taking a responsible part in their own church and by helping it to become an active participant in the united effort of the world-wide Church.

¶ *The third and fourth articles of this series, to appear in future issues of THE LIVING CHURCH, will be The Peace Treaty Front and The United Nations Front by Senator Fulbright of Arkansas and Harold E. Stassen, former governor of Minnesota.*

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**NEBRASKA**

**Reunion with Western Nebraska  
Approved Unanimously**

The annual council of the diocese of Nebraska, meeting at Trinity Cathedral, Omaha, on February 7th, took final action on the proposed reunion of the missionary district of Western Nebraska with the diocese of Nebraska. The action was in the form of a resolution to General Convention requesting the reunion and recording the unanimous consent of all parishes and missions of the diocese. The chancellor of the diocese, Paul Good, reported that all preliminary steps toward the reunion had been taken. The delegates of the annual convocation of the missionary district of Western Nebraska were guests at the council meeting.

**ELECTIONS:** Deputies to General Convention: the Rev. Messrs. R. C. Rodgers, W. P. Barnds, F. B. Muller, Harold Gosnell; Messrs. R. R. Reid, P. F. Good, R. D. Neeley, H. W. Yates. Alternates: the Rev. Messrs. S. G. Sanchez, J. P. Hollifield, L. W. McMillin, Eric Asboe; Messrs. A. D. Mapes, W. D. McHugh, J. E. C. Fisher, L. S. Smith.

**Executive council:** the Rev. Messrs. M. Roberts, J. P. Hollifield, W. P. Barnds, R. C. Rodgers; Messrs. W. D. McHugh, Jr., R. R. Reid, E. L. Cerryell, Dr. Frank Mellinger. Standing committee: the Rev. Messrs. R. D. Crawford, E. J. Secker, Chilton Powell; Messrs. J. S. Hedelund, William Cash, R. D. Neeley.

**WESTERN NEBRASKA**

**Convocation Meets in Omaha**

The missionary district of Western Nebraska held its 56th convocation at Trinity Cathedral, Omaha, on February 6th with Bishop Brinker of Nebraska presiding. The convocation closed in the evening with the delegates participating in the opening service of the annual council of the diocese of Nebraska.

**ELECTIONS:** Deputies to General Convention: the Very Rev. W. E. Post, Harry Dixon; alternates, the Rev. C. E. Whitney, L. P. Carpenter.

**HAITI**

**80th Annual Convocation**

Solemn Vespers was sung at the opening service of the annual convocation of Haiti in Holy Trinity Cathedral, Port-au-Prince, January 31st. Sessions continued until noon, February 2d. Bishop Voegeli delivered his annual address at this opening service. In his address, he included a brief sketch of the foundation of the Church in Haiti, 1946 being the 80th anniversary of the first convocation, which was held in 1866.

The Very Rev. Elie O. Najac was elected secretary of the convocation, which also increased its pledge for general missions to \$1,350. Resolutions of sympathy, regretting the death of Sister Mary Phoebe of the Sisters of St. Margaret, were sent to the Mother Superior.

The speaker at the missionary meeting on February 1st was Archdeacon Benedict. Bishop Carson, the retired Mission-

ary Bishop of Haiti, assisted at the celebration of Holy Communion before adjournment.

**ELECTIONS:** Council of advice: the Very Rev. E. O. Najac, Canon E. V. Gilles, the Rev. J. S. Lindor, the Very Rev. J. G. Dahl; Major John Peterson, Messrs. W. H. Williams, F. W. Kroll, Andre Turnier. Deputies to General Convention: the Ven. D. E. Morisseau, Andre Turnier; alternates, the Rev. Oscar Macombe, Urie J. Garneir.

**SOUTHWESTERN VA.**

**Annual Council Date Changed**

With the approval of the executive board, Bishop Phillips of Southwestern Virginia has fixed May 14th and 15th as the time for the meeting of the annual council of the diocese. This is a change from the previously scheduled dates of May 21st and 22d.

The council will meet as heretofore planned in Trinity Church, Staunton.

**UPPER S. C.**

**Convention Removes "White Race" Clause from Constitution**

The 24th annual convention of the diocese of Upper South Carolina, held at the Church of the Advent, Spartanburg, January 23d and 24th, was concluded with the final passage of a motion which will admit members of the Negro race as representatives to future diocesan conventions. The constitution had stipulated that the convention should be composed of clergymen and laymen "of the white race, as hereinafter provided." The words "of the white race" were removed by a vote of 22 to 1 in the clerical order and 43 to 10 by the lay delegates.

Bishop Keeler of Minnesota was the speaker at the laymen's dinner, which preceded the opening service of the convention, and also preached at the service which emphasized the Reconstruction and Advance Fund.

**ELECTIONS:** Standing committee: the Rev. Messrs. L. N. Taylor, L. C. Melcher, A. G. B. Bennett, J. K. Morris, J. N. Bynum; Dr. J. N. Frierson, Messrs. R. B. Sloan, J. W. Arrington, Jr., C. H. Jones, W. M. Perry. Executive council: the Rev. Messrs. J. A. Pinckney, J. K. Morris; Messrs. C. H. Jones, DuBose Stuckey, Fred Mays. Diocesan positions: the Rev. A. G. B. Bennett, secretary; E. R. Heyward, treasurer. Deputies to General Convention: the Rev. Messrs. L. C. Melcher, J. A. Pinckney, L. N. Taylor, Capers Satterlee; Messrs. J. E. Hart, R. B. Sloan, Fred Mays, Col. Wundham Manning. Alternates: the Rev. Messrs. C. M. Seymour, Jr., J. S. Ellenburg, A. G. B. Bennett, Roddey Reid, Jr.; Messrs. F. D. MacLean, H. A. Ligon, E. R. Heyward, R. B. Clarkson.

**NORTH CAROLINA**

**\$40,000 Gift for St. Mary's**

St. Mary's School and Junior College, now in its 104th year, recently received a gift of \$40,000 from Roger Gant of Burlington, N. C. This is the largest gift that has come out of the centennial drive for funds. That fund has now exceeded the

\$200,000 mark. The trustees have not yet decided what will be done with this gift; perhaps, it will be used for a new dormitory. Two of Mr. Gant's daughters attended St. Mary's in Raleigh, as did his two sisters.

*N. M. & S. W. TEXAS*

**Coöperation in Reconstruction Urged by Convocation**

Reconstruction and Advance held the spotlight as the theme of the 52d annual convocation of the district of New Mexico and Southwest Texas in St. John's Cathedral, Albuquerque, February 5th and 6th. The fund was stressed by Bishop Stoney in his convocation address, and by the Rev. James W. F. Carman, National Council field officer, in a joint session of convocation and the Woman's Auxiliary and at the convocation banquet. A resolution was passed memorializing General Convention to seek coördination with other Churches in the program of reconstruction.

Looking toward early attainment of diocesan status, plans were formulated for systematic reduction of supplemental aid to organized missions and the support of the episcopate. For the first time in the history of the district, the convocation budget includes an item for the bishop's salary, and it is planned to increase this item annually by \$500 until self-support is achieved. The district is this year assuming \$1,500 of the bishop's salary through the convocation budget and an annual "Bishop's Dollar" campaign.

A vote of thanks was given the Rev. Dr. Ross R. Calvin for his many years of service as secretary of convocation. He is succeeded by the Rev. Robert S. Snyder, executive secretary of the district.

**ELECTIONS:** Executive council: the Rev. Messrs. L. W. Clarke, C. J. Kinsolving; Ralph Faxon. Deputies to General Convention: the Rev. R. S. Snyder; Ralph Faxon. Alternates: the Rev. W. G. Wright; Ellis Mayfield.

*NEW YORK*

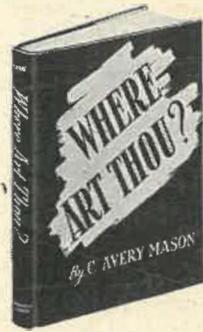
**Youth Service Active 35 Years**

A reception and tea was held on February 14th at St. Bartholomew's Community House, New York, to celebrate the 35th anniversary of the founding of Youth Consultation Service of the diocese of New York. Bishop Manning, one of the founders, is honorary president. Mr. George W. Van Slyck serves as president.

Youth Consultation Service is devoted to assisting girls and young women with their personal problems, regardless of race, color, or creed.

After the reports on the 1945 work of the agency, the Rev. Thomas J. Bigham, Jr., the chaplain, spoke on the spiritual aspects of the agency's service. He drew attention to the fact that it is not only the chaplain who has to do with counseling on religious questions. He pointed out that girls come to the agency deeply troubled and perplexed, and it is the case worker who gives the first understanding and acceptance in a supportive relationship so

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By David K. Montgomery

For laymen who question the value of church-going this book will prove a real stimulant. Each chapter presents a convincing answer to a commonly raised objection to church attendance. Leaders of worship will find the book of immense value. The clergy will find it useful with adult confirmation classes.

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—*Church Management* \$2.00

**THE MAN WHO WANTED TO KNOW**

By James W. Kennedy

Here is a delightfully written story of the attempt of John Jones to discover the meaning of being a Christian. "Excellent material for the novice in the ways and teachings of the Episcopal Church. Thoroughly comprehensive, yet elemental enough for the average Churchman who wants to know what he may, must, and can believe."—*The Witness*

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### The Bishop of London's Book for Lent

## The Glorious Liberty

BY ROGER LLOYD

In this stimulating and thoughtful book, the author demonstrates that one may attain to identity with Christ and understand the goal of life by a way which is within the reach of every person. Chapter headings include: Living in the Spirit, Sanctification and Renunciation, The Problem of Holiness, Life Complete and Free, The Revolutionary Simplicities.

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### A Diurnal of Prayer for Lent

## The Sufferings of Christ

BY SIBYL HARTON

This book of devotion for Lent provides an arrangement of daily prayer by which the soul approaches, ponders, and venerates the sufferings of Christ and seeks to apply them to itself and to the world. Each prayer is in itself short but its form is such as to provide material for meditation for those who desire to pray longer.

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ST. CONSTANTINE'S CHURCH: A revitalized St. Edmund's Parish justified National Council's seizing an opportunity to aid Negro work.

that a girl can, without pressure of fear or favor, begin to think constructively about herself.

Wartime conditions and tensions have greatly increased the number of teen-agers who have come to the agency for help. Three service centers are maintained; one at headquarters, a second in the uptown area, and a third, which serves all Westchester County.

## CHICAGO

### Greek Orthodox Church Purchased for St. Edmund's Negro Parish

The purchase of the Greek Orthodox Church of St. Constantine, Chicago, to be the new home of St. Edmund's Church, has been announced by Bishop Conkling of the diocese of Chicago.

The block of property, which includes the basilica type church seating more than 900, an eight room school, two offices, three recreation rooms, a chapel, and a school yard, will give St. Edmund's Church one of the largest and best equipped plants in the diocese.

The purchase will make it possible for St. Edmund's, one of Chicago's largest Negro parishes, to increase its ever-growing community activities. Through its Social Service Guild, St. Edmund's gives counseling service to families in its neighborhood, one of the most congested sections of the city with an estimated 70,000 persons to the square mile. It also operates a child clinic and two youth centers, one for the high school age group and one for grade school youngsters—the only such Church sponsored centers in the commu-

nity. With the purchase of the property, plans are under way for the opening of a day school.

The purchase was made possible through the coöperation of the National Council which is allocating \$50,000 from the Reconstruction and Advance Fund toward the project.

The project marks the second step in the rapidly expanding program of work by the Church in the Negro field in Chicago. Two years ago the Church opened Randall House, the only foster home for Negro boys in the city. Randall House, located on the crowded west side of Chicago, has recently enlarged its program to include a much needed community and youth center which now has an average daily attendance of over 100.

The history of St. Edmund's Church as a Negro parish, dates to 1928 when the Rev. Samuel J. Martin, rector, was appointed priest-in-charge of a then dying mission. The growth of the church, from two communicants in 1928 to the 1249 communicants of today, has been limited only by the size of the present plant. With 232 enrolled in the Church School, classes are now held in every vacant corner of the church and parish house.

St. Constantine's Church, built in 1927, is 120 feet from the entrance to the altar and is 60 feet wide. Its 70 foot ceiling is painted with reproductions of "The Creation" by Michaelangelo and El Greco's "Assumption." Paintings on canvas of eight of the prophets, the twelve apostles, the Crucifixion, the Nativity, the Resurrection, and St. Paul in Athens, done by well known Greek, Russian, and Roumanian painters, line the walls.

In announcing the purchase of the prop-

erty, Bishop Conkling said the history of St. Edmund's, which has been a self-supporting parish for six years, demonstrates that the parish has within itself the qualities of leadership necessary to carry on this greatest piece of work ever undertaken in the Negro field in Chicago by the Church.

**KENTUCKY**

**Annual Meeting of Auxiliary**

The 62d annual meeting of the Woman's Auxiliary of the diocese of Kentucky, held January 15th in Christ Church Cathedral, Louisville, Ky., brought together over 300 women to hear Bishop Moody, of Lexington, speak on the spiritual values of the Reconstruction and Advance Fund.

The highlight of the reports on the work of the Auxiliary during 1945 was that the United Thank Offering for the past two years totalled \$9,800, and that the women of the diocese would present over \$10,000 at the Triennial next September. This is the largest United Thank Offering in the history of the diocese.

**ELECTIONS:** President, Mrs. N. E. Wicker; first vice-president, Mrs. Robinson Brown; second vice-president, Mrs. A. C. Bennett; secretary, Mrs. A. E. Norman, Jr.; treasurer, Mrs. A. G. Day; educational secretary, Mrs. J. L. Gaskell; supply secretary, Mrs. C. H. Durnil; UTO treasurer, Mrs. Walter R. Abbott; Christian social relations secretary, Mrs. H. T. Gaines, Jr. Delegates and alternates to the Triennial were also elected.

**WESTERN MASS.**

**Annual Meeting of Auxiliary**

Officers were elected at the annual meeting of the Woman's Auxiliary of the diocese of Western Massachusetts held at Christ Church Cathedral, Springfield, January 18th, and talks were given by Bishop Reinheimer of Rochester and Bishop Lawrence of Western Massachusetts.

**ELECTIONS:** President, Mrs. Harold R. Moulton; vice-presidents, Berkshire convocation, Mrs. Nelson W. Bryant; Connecticut Valley, Mrs. Russell L. Davenport; Worcester convocation, Mrs. Howard E. Chase; recording secretary, Mrs. Francis D. Hart; corresponding secretary, Mrs. Lloyd C. Johnson; treasurer, Mrs. Lester I. Pitt; UTO treasurer, Mrs. John B. Knight.

**UPPER S. C.**

**Ridge Springs Sets Record**

Bishop Keeler of Minnesota toured the diocese of Upper South Carolina during the period of January 13th to 27th, speaking on the Reconstruction and Advance Fund. With services, lunches, and dinners he spoke to practically every congregation in the diocese.

One of his addresses was heard by the people of Grace Church, Ridge Springs, where there are 38 communicants. The quota assigned them for the Reconstruction and Advance Fund was \$242. They went to work on their campaign, and one week later at the diocesan convention, reported that they had raised \$1,475 in pledges and cash.

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### ANNOUNCEMENTS

#### Minute

BRADFORD BROOKS LOCKE

October 14, 1891 — January 5, 1946

Member of the Standing Committee of the Diocese of New Jersey

May 4, 1938 — January 5, 1946

What a layman can mean to the Church, what a layman can do in and through the Church, is richly illustrated in the life of Bradford Brooks Locke, an able and faithful member of the Standing Committee of this Diocese for almost eight years, who at the age of fifty-four years was translated from the Church Militant to the Church Expectant.

Reared a Boston Churchman and graduated from Harvard University, he was closely associated with the Church Pension Fund almost from its beginnings in 1917. In 1924 he became Secretary of the Fund; in 1933, Executive Vice-President. But his devotion to the Church did not end with the conscientious discharge of those responsibilities. He was a hard-working vestryman of his parish, Trinity Church, Princeton; a regular delegate to diocesan conventions; a member of several different diocesan boards; one of the creators, and at the time of his death the secretary, of the Diocesan Investment Trust; a deputy to three General Conventions, and during all of them the secretary of the Budget Committee on the Church's Program.

Mr. Locke's record of attendance at meetings of the Standing Committee was exceptionally high, and his knowledge and ability in its deliberations were invaluable. His concern for the physical, intellectual, moral and spiritual qualifications of candidates for the ministry was especially sensitive. He was often heard to say: "Any minister who does not measure up to the Church's standards in any of these particulars, hurts the Church."

The Church can ill afford to lose such a layman as Bradford Brooks Locke. His place will not be easy to fill. But we, members of the Standing Committee of the Diocese of New Jersey, thank God that we have had the benefit of his counsel and the privilege of his fellowship during these eight years past.

May his soul rest in peace,  
And may light perpetual shine upon him.  
February 11, 1946.

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## PARISH LIFE

### Green Dragon Recreation Room Meets With Teen-Agers' Approval

A recreation room "to end all recreation rooms" has been opened at St. George's Church, Milwaukee, for neighborhood teen-agers, and an enthusiastic observer asserts that the new room "sends" the young people and "makes them spoony and drooly." The Green Dragon Room will play a big part in the steady growth of work among young people at the little church across the street from North Division High School.

The Green Dragon Room was formally opened on the evening of February 12th by Bishop Ivins of Milwaukee, who ordered a cherry pop at the circular, chrome-edged bar. The opening attracted 80 people. All the decorating of the very modern rose and green room was done by men of the parish. The large green dragon which adorns the wall behind the bar was painted by a man who is not a parishioner but who was interested in the project. The room measures about 20 by 40 feet and has a knotty pine nook with a semi-circular table to match the bar.

The most important ingredient of all is the juke box, which has been carefully chosen and competes with the best in town. The parish priest, the Rev. Reynold McKeown, a recent graduate of Nashotah House, makes no attempt to teach religion in the Green Dragon but merely to establish contact with the young people. The Green Dragon is open to the neighborhood on Wednesday, Friday, and Saturday nights. At other times it is available to the young people of the parish to use in their own social program. An attempt will be made to tie in with basketball games and other events at the high school.

Guest cards will be issued at the price of one dollar for six months. The juke box plays without coins, but a charge is made for the soft drinks. The parish is also equipped with a motion picture machine and a bowling alley.

## CHANGES

### Appointments Accepted

The Rev. Charles J. Buck, curate of the Chapel of the Intercession, Trinity Parish, New York City, will become the rector of the Church of Holy Nativity, New York, effective March 15th. Address: 3058 Bainbridge Ave., New York, 67.

The Rev. Donald L. Davis, priest-in-charge of St. John's Church, Ashland, Pa., is to be locum tenens of St. Paul's Church, Fort Fairfield, Me., effective March 1st. Address: c/o Society of St. John the Evangelist, 32 S. Main St., Caribou, Me.

The Rev. John Morgan, rector of Trinity Church, Hattiesburg, Miss., has accepted a call to St. Luke's Church, Chester, Pa.

The Rev. Gilbert P. Prince, formerly vicar of St. Allan's Church, Westwood Hills, Los Angeles, Calif., is now director of the diocesan educational center of Oklahoma. Address: 1611 Huntington Ave., Oklahoma City 6, Okla.

The Rev. George H. Quarterman, rector of St. Philip's Church, Ardmore, Okla., will be rector of St. Andrew's Church, Amarillo, Tex., effective March 1st. Address: 815 S. Fillmore St., Amarillo, Tex.

The Rev. Allan L. Ramsay, rector of St. Mary's

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### POSITIONS OFFERED

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

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THE LIVING CHURCH

## CHANGES

Church, Detroit, will become rector of St. Peter's Church, Tecumseh, Mich., on March 1st.

The Rev. Joseph C. Settle, rector of St. Paul's Church, Georgetown, Del., will assume charge of the Big Bend field, district of New Mexico and Southwest Texas, March 1st. Address: Marfa, Tex.

The Rev. H. Lewis Smith, formerly vicar of St. Christopher's Mission, Hobbs, N. M., and St. Mark's Mission, Pecos, Tex., is now rector of the Church of the Epiphany, Brooklyn, N. Y. Address: Church of the Epiphany, Ave. R and E. 18th St., Brooklyn 29, N.Y.

### Military Service

#### Commissions and Promotions

Chaplain Thomas D. Byrne of Mobile, Ala., has been promoted to the rank of lieutenant colonel. He is department chaplain charged with overall supervision of religious activities throughout the Army in Alaska.

#### Separations

The Rev. Joseph Brown, formerly a chaplain in the Army, has returned from Italy and is taking a refresher course at the Virginia Theological Seminary, where he is also adviser to returned veterans.

The Rev. James F. Clarke, formerly an Army chaplain with the 20th Armored Division, will become rector of Christ Church, Glendale, Ohio, on March 1st.

The Rev. James C. Crosson, formerly supervising chaplain of the Philippine Air Defense Command, is now on terminal leave and should be addressed at 49 Sheldrake Ave., Larchmont, N.Y.

The Rev. William M. Green, formerly an Army chaplain, has returned to St. Peter's Church, Oxford, Miss., his prewar parish.

The Rev. Rexford C. S. Holmes, formerly a chaplain with the United States Army, is now the associate at St. Matthias' Church, Detroit, Mich.

The Rev. Charles Leel, formerly an Army chaplain, has returned to his parish, St. Philip's at Uvalde, Tex.

The Rev. Gordon Neal, formerly an Army chaplain, is now rector of St. James' Church, Milton, Ore.

The Rev. Early W. Poindexter, formerly a chaplain in the Navy, is now chaplain of the University of the South, Sewanee, Tenn.

The Rev. Philip W. Roberts, until recently a chaplain in the Army, has returned to Hot Springs, S.D., as priest-in-charge of the Southern Black Hills mission field with missions at Buffalo Gap, Hot Springs, and Igloo. Address: P.O. Box 793, Hot Springs, S.D.

The Rev. Ernest Wm. S. Scully, formerly a chaplain in the Army Air Forces, is now vicar of Holy Nativity Mission, Los Angeles. Address: 6575 W. Manchester, Los Angeles 45, Calif.

The Rev. C. George Widdefeld, formerly a chaplain in the Navy, is now assistant at the Church of St. Michael and St. George, St. Louis, Mo. Address: 6345 Wydown Blvd., St. Louis 5, Mo.

The Rev. John Williamson, recently promoted to the rank of colonel in the Army, is now on terminal leave awaiting separation and should be addressed at 905 Kentland Drive, Neosho, Mo.

#### Changes of Address

Chaplain James R. McColl, USNR, should now be addressed at USS Knox (APA No. 46), c/o Fleet Postmaster, San Francisco, Calif.

### Resignations

The Rev. Richard E. Benson has resigned as rector of Trinity Church, St. Louis, in order to pursue graduate studies at Washington University. Address: 2600 Hadley St., St. Louis 6, Mo.

The Rev. Willis Gaylord Clark resigned as rector of St. Peter's Church, Charlotte, N.C., on January 1st, in accordance with special arrangements for his early retirement.

### Changes of Address

The Rev. John I. Byron should now be addressed at 299 Arden Rd., Columbus 2, Ohio.

The Rev. Guy E. Kagey, rector of Trinity Parish, Long Green, Md., should be addressed at 206 W. Monument St., Baltimore 1, Md.

### Ordinations

#### Deacons

North Carolina: Robert Carlton Baird was ordained to the diaconate on February 3d, by Bishop Penick at St. Mark's Church, Mecklenburg County. The ordinand was presented by the Rev. I. Harding Hughes, and the sermon was preached by the Rev. M. George Henry. He will be in charge of St. Thomas Church, Sanford, N. C. Although St. Mark's Church was founded by Bishop Cheshire in 1883, this was the first ordination ever held there.

Rochester: Warren Hugh Steele was ordained deacon on February 4th by the Rt. Rev. Robert E. Campbell, retired bishop of Liberia, for Bishop Reinheimer of Rochester at St. Luke's Chapel, Sewanee, Tenn. He was presented by the Rev. Bayard H. Jones, and the Rev. Royden K. Yerkes preached the sermon. The ordinand will continue his studies at the University of the South. Address: Box 225, U. of the South, Sewanee, Tenn.

South Florida: The Rev. Frederick Jacob Lotlich, formerly a Lutheran minister, was ordained to the diaconate by Bishop Wing of South Florida on February 10th in St. Thomas' Church, Eustis, Fla. The presenter was the Rev. A. L. Burgence, and the preacher, the Rev. Harry L. Taylor. The ordinand has been assigned to St. John's Church, Homestead, Fla.

Virginia: Frank L. Rose was ordained deacon by Bishop Goodwin of Virginia on December 16th at St. Stephen's Church, Richmond. He was presented by the Rev. Giles B. Palmer, and the sermon was preached by the Rev. Edward E. Tate. The ordinand will be in charge of Weddell Memorial Church, Richmond, and Varina Parish, Henrico County, Va.

### Diocesan Positions

The Very Rev. F. Eric Bloy was elected president, and the Rev. John F. Scott, secretary, of the standing committee of the diocese of Los Angeles.

### Corrections

On page 391 of the Living Church Annual for 1946, the Rev. John G. Shirley is listed as non-parochial. Mr. Shirley has been chaplain in the Army for over a year and his address is as follows: Chaplain (Capt.) John G. Shirley, 0-929463, 147th General Hospital, APO No. 958, c/o Postmaster, San Francisco, Calif.

The 1946 Living Church Annual listing of the address of the Rev. Arthur W. Taylor as Isothermal Hotel is incorrect. He should be addressed at 900 N. Main St., Rutherfordton, N. C.

## SCHOOLS

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Our Saviour 1068 N. Highland Ave., N.E.  
Rev. Roy Pettway, Rector  
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

**LONG ISLAND**—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station  
Rev. Harold S. Olafson, D.D., Rector  
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

**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

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston  
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant  
Sun.: 7:15 a.m. Matins; 7:30 and 8:30 a.m. Holy Communion; 9:30 a.m. Mass with Instruction; 10:30 a.m. Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon  
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong  
Fridays: 5:30 p.m. Service of Help and Healing  
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

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. Hohenschield  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.  
Other services announced.

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



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**NEW YORK**—(Cont.)

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Trinity Church, Broadway and Wall St., New York  
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Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

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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

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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  
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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

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Thurs. 11 a.m. and 12 noon H.C.

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

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