

The Living Church

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

National Council Meets

News

Page 5

Heaven is my Home

W. Norman Pittenger

Page 12

December National Council Meeting

Editorial

Page 14

India Faces the Storm

John P. Aaron

Page 18



UNVEILING OF TRIBUTE TO BISHOP MANNING

New York Times.

The statue of St. John the Divine, which is a tribute to the life and work of the retired Bishop of New York, was unveiled November 27th. [see page 20.]

LETTERS

BOOK OF DIVINE SERVICE

"It combines in a single volume everything needed to say the Daily Offices" according to the American Prayer Book. "... a model of typography and legibility."—*Bayard H. Jones, in the Anglican Theological Review.*

Thin opaque paper, easy to turn. Durably bound in black fabrikoid. 4¼x6½x1½; 1365 pp. Price, \$8.50.

THE PRAYER BOOK OFFICE

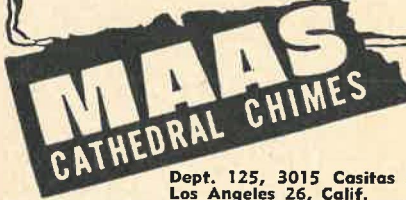
Bound with the Holy Bible and Apocrypha Lessons. Size: 4¼x6½x1½ in.; 1793 pages. Price, \$10.00.

Postage Additional

Morehouse-Gorham

14 E. 41st St., New York 17
29 E. Madison St., Chicago 2

YOUR CHURCH may have the finest cathedral chime for as little as \$518... the finest tower carillon for \$950...
Send for information.



Dept. 125, 3015 Casitas Ave.
Los Angeles 26, Calif.

Clergy and Choir

VESTMENTS

ALTAR HANGINGS and LINENS

Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.

14 West 40th St., New York 18
Tel. Chickering 4-9306

*

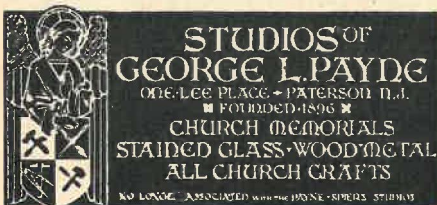
American Distributor of Stained Glass Windows for JAMES POWELL & SONS (Whitefriars) Ltd., London, England.



Distinctive Vestments

CLERGY AND CHOIR
ALTAR HANGINGS

J. THEODORE CUTHBERTSON INC.
211 S. 17th STREET
PHILADELPHIA 3, PA.



STUDIOS OF GEORGE L. PAYDE

ONE-LEE PLACE - PATERSON N.J.
FOUNDED 1896

CHURCH MEMORIALS
STAINED GLASS - WOOD METAL
ALL CHURCH CRAFTS

NO LONGER ASSOCIATED WITH THE IRVINE-SIMPERS STUDIO

Benedictus Qui Venit

TO THE EDITOR: The statement of the Liturgical Commission on the use of the *Benedictus Qui Venit*, quoted in your issue of June 22d, does not reflect credit either on the scholarship or the logical ability of the commission.

At the last revision of the Prayer Book, General Convention refused to insert the remainder of the *Benedictus Qui Venit* in the Liturgy. (Part of it, "Glory be to Thee, O Lord Most High," a variant translation of *Osanna in excelsis*, was there already, at the end of the *Sanctus*.) The objection, as the members of the commission should be aware, was not to its location, but to its teaching. It is quite true that the rubric, "Here may be sung a hymn," following the Prayer of Humble Access, covers the use of almost anything which the taste of the individual priest dictates at that point, and we do not need a pontifical statement from the Liturgical Commission to assure us of this. But to suppose that omitting the *Benedictus* in one place and inserting it in another is loyal either to the letter or the spirit of the action of General Convention is a case of straining out the gnat and swallowing the camel. Those of us—a large and growing number—who use the *Benedictus* must realize that in so doing we are disobedient to General Convention. That disobedience will surely help to bring General Convention at the next revision to correct its mistake. But for the present it is disobedience.

The commission seeks to justify its casuistry by a naïve assertion of the devotional and historical appropriateness of using the *Benedictus* after the Prayer of Humble Access. They declare that the *Benedictus* at the end of the *Sanctus* (remember that part of it is there already) "interrupts a stream of praise" leading on to the Prayer of Consecration. To anyone who will take the trouble to recall the words of the *Benedictus*, and the various musical settings for it, it will be apparent that the interruption would occur in the intrusion of the *Benedictus* between the penitential Prayer of Humble Access and the Act of Communion, for the *Benedictus* represents praise rather than penitence and humility.

The Commission makes a great deal more of the historical evidence about the use of the *Benedictus* than the facts warrant. The *Benedictus* is found in the *Apostolic Constitution* and the *Testamentum Domini* immediately before the communion of the people, but the commission errs in claiming this for the Liturgy of St. John Chrysostom and the Jacobite Liturgies, for in all of these it is found following the *Sanctus* at the beginning of the Prayer of Consecration. Arthur Linton in *Twenty-five Consecration Prayers*, a translation of Liturgical texts in Christian literature, published by the SPCK in 1921, says of the *Benedictus*, "Possibly the first use of this verse was before Communion, as in the *Apostolic Constitutions* and *Testamentum Domini*, but there is no reason for thinking such use to be general."

Not all liturgies have the *Benedictus*, but of these which do, the overwhelming

majority—and all which have continued in use—have the *Benedictus* attached to the *Sanctus*. To use it elsewhere is to be quaint and not edifying, as well as disobedient to the will of General Convention.

We greatly need the work of the Liturgical Commission, but they must do better than this if they are to win the respect of the Church.

(Very Rev.) W. D. F. HUGHES.

Portland, Maine.

The American Church Union

TO THE EDITOR: On the Feast of All Saints, the Cycle of Prayer of the American Church Union began its second year of revived activity. It is appropriate that the saints in their perpetual intercession for the Church Militant should be the example of those on earth whose prayers are raised to Heaven for the conversion of our land to the Catholic faith.

The Cycle of Prayer is a system of corporate intercession which is observed each day of the year in different parishes, school chapels, and Religious communities. In some of these the cycle is kept for one day only; in others for several days, or an entire week. The plan of intercession is the cycle—the moving from parish to parish over the whole country. Every day somewhere the same intention is offered at the altar and the same intercessions raised to God. During the last year, since November 1, 1946, the cycle has been observed in 232 parishes, 35 Religious communities, and six school chapels in 65 dioceses. From the Atlantic seaboard to the Pacific, from the Gulf of Mexico to the Canadian border, in rural chapels and urban churches, in Religious chapels and diocesan cathedrals, these same intercessions have been a constant subject of prayer.

INTENTION IS CONVERSION

The chief intention of the cycle is the conversion of the United States to the Catholic doctrine, discipline, and worship of the Book of Common Prayer. This intention is particularised in the intercession leaflet under the six headings of "Conversion of America," "the Church in the United States," "the Priests of the Church," "the Increase of the Ministry," "the Communicants of the Church," and "the Missions of the Church." The aim of the intercessions is the full living of the Catholic doctrine, discipline, and worship set forth, but still unrealized by many, in the Book of Common Prayer. It is the religion of the Prayer Book present in the lives of all communicants that is the purpose and aim of the cycle.

Many organizations within the Church in different ways and various agencies seek to promote this goal. The Cycle of Prayer is the devotional foundation upon which all of this work must be based. For no external works will succeed without prayer. As the Anglican communion approaches in 1949 the 400th anniversary of the first Prayer Book, the Cycle of Prayer provides a way for the full appreciation of the religion contained in that Book.

The participation of individual members of the laity apart from parish observ-

LETTERS

ances is also encouraged. The committee on the Cycle of Prayer will send these leaflets to any inquirer who requests them. The address of the committee is 2101 65th Ave., Philadelphia 38, Pa.

(Rev.) LOUIS A. HASELMAYER,
Philadelphia.

Segregation

TO THE EDITOR: One must deplore the raucous tone of antagonism in the letter of the fifteen Negro clergymen of Philadelphia in your issue of June 8th, and one must wonder just what is to be gained in the great movement for the improvement and betterment of the conditions under which the Negro race in this country lives, by the self-assertive angry attacks of one group of Negroes upon the honest opinion expressed by a leader of our Church based upon his own experience. And one must deplore the fact that they went so far afield as to make their intemperate demand for the resignation of the Rev. Cyril Bentley as director of the American Church Institute for Negroes. I do not see that it was any of their business. He is responsible to the National Council and not to them.

I read Bishop Barnwell's article with great interest, and thought it an admirable statement of the convictions of a man who has been genuinely interested in the welfare of the Negro people for many years. Suppose the fifteen Negro ministers in Philadelphia do not agree with him. Is it not better for all of us, White and Colored alike, who are hoping and working for the removal of unfair restraints under which many Negroes are compelled to live, to work together in harmony even though we may not agree as to details? Will not bitter violence of statement and discourtesy tend more to alienate and offend those who should be working together, and so hurt severely the cause which both have at heart?

One cannot but wonder if these Negro clergymen who warm up again their "pent-up anger" at the restrictions of segregation really think that the removal of the laws under which segregation thrives would be the panacea which would imme-

diately solve all the problems of the development of the Negro race? There seem to be so many things of so much greater importance than the forms of segregation which all of us here realize are slowly and steadily being removed by growing public opinion: better educational privileges, health conditions, the growing crime rate, the shiftlessness of so many of the lesser privileged Negroes.

I understand that there is no segregation of Negroes at all in Pennsylvania and New York. Are there any Negro slums in their great cities, or other harmful and repressive conditions under which the lesser privileged Negroes there must live? Would it really not be better in the long run for the leading Negro clergymen in these privileged states, and other leading Negroes, to undertake movements for the correction of improper conditions under which their own people live in their own communities rather than devote so much emotional vigor to attacking segregation conditions in other states. I feel very firmly convinced that only the people, White and Colored, of any state or community can really create and maintain the condition of mutual helpfulness and respect under which the Negroes, or any other racial group in that state or community, can be freed from repressive restrictions and have full opportunity to develop their own fullest individual and corporate life. This is true everywhere: north, south, east, and west. It is always true that the worst and most hurtful forms of segregation and repression cannot be reached by law at all. They are things of the spirit.

UPBUILDING OF RACE

I am frankly much more deeply interested in the development and upbuilding of the Negro race in the Southern states than I am in the feelings and emotions of the individual Negro who by his own inherent ability makes a life and success for himself in the Northern states. For his own personal advantage he has gone away from the bulk of his own race and has lived his life in the freer and more intellectually invigorating atmosphere of a section which is geared to a different set of social and communal conditions. More power to him. Let him go just as far as his innate powers of intellect and spirit can carry him. He can be either a help or a hurt to the development of his race in the south, dependent upon his own personal attitudes, and his ability or willingness to subordinate personal feelings and tempers to matters of greater communal importance.

In reply to their attack upon Dr. Bentley I can only say that he has done admirable work for the Institute, the National Council, and the several schools in the past, and I hope he will be continued. There is and will continue to be a very real value in having such an official to represent the National Council and the Church at large. I should hesitate to see in that position a Negro appointed by a group of ministers expressing the one-sided opinions shown by this Philadelphia group.

(Rev.) G. MACLAREN BRYDON,
Richmond, Va.

*Audio
Visual
Aids*

**EVERY NEED
FOR THE CHURCH**

16 mm. Sound Films

16 BIBLE STORIES
16 mm. Sound Films
Dramatizing the most enlightening
episodes of the Life of Christ

TEACHER'S STUDY GUIDE
available on each subject

22 HYMNS
16 mm. Sound Films
Read and sing these wonderful hymns
with the sound film before you.
Quartet, Choir, St. Luke Choristers
with organ accompaniment

Write for descriptive folder and
location of nearest rental library

Cathedral Films
1970 Cohuenga Blvd., Hollywood 28, Calif.

MOWBRAY'S

invite inquiries for all

**CHURCH METALWORK
COMMUNION VESSELS
PROCESSIONAL CROSSES
ALTAR ORNAMENTS**

Special designs submitted on request

A. R. Mowbray & Co. LTD.
28 Margaret St.
London, W. 1 England

**THE PAYNE-SPIERS
* STUDIOS, INC. ***

STAINED GLASS

**BRONZE
TABLETS
MURALS**



**METAL AND
WOOD FURNISHINGS**

PATerson NEW JERSEY
SINCE 16 1889

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Executive Editor
GEORGE M. McCLAREY, JR....Managing Editor
ELIZABETH McCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
PAUL RUSCH.....Associate Editor
REV. CARROLL E. SIMCOX.....Book Editor
EDGAR O. DODGE.....Advertising Manager
MARY MUELLER.....Credit Manager
WARREN J. DEBUS.....Subscription Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.



When does a man start slipping?

The moment comes to every man.

The moment when he realizes that the days of his peak earning power are over . . .

Chat some day not so very far away some younger man will step into his shoes.

When does this time come? It varies with many things.

But of one thing you can be sure. It will come to you as surely as green apples get ripe—and fall off the tree.

Is this something to worry about? Well, yes. But . . . constructively. For that kind of worrying can lead you to save money systematically.

What's the best way to do this? By buying U. S. Savings Bonds . . . *automatically*. Through the Payroll Savings Plan. Or through the Bond-A-Month Plan where you bank.

Either method is virtually foolproof. It's automatic. You don't put it off. There's no "I'll start saving next month"—no "Let's bust the piggy bank."

And when you really do need the money—when your health fails—or when you're old and ready to retire—it's right there waiting for you. Four shiny dollars at maturity for every three invested.

So why not take this one step now that will make your future so much brighter?

Get on the Payroll Savings Plan—or the Bond-A-Month Plan—today.

Sure saving because it's automatic

— U. S. Savings Bonds

Contributed by this magazine in co-operation with the Magazine Publishers of America as a public service.



The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *What is meant by the Solemnity of St. Joseph?*

The older festival of St. Joseph is March 19th, which commemorates him as the husband of the Blessed Virgin and foster-father of Our Lord. The "Solemnity of St. Joseph" was added in the Roman rite to commemorate him as the patron of the Universal Church.

• *Where can I obtain a copy of the text of the Mass from the Prayer Book of 1549?*

The Morehouse-Gorham Company, 14 East 41st Street, New York 17, would have the latest information about reprints of this book and could supply any you might wish. Everyman's Library lists a volume containing the full text of the Prayer Books of 1549 and 1552.

• *What is the significance of the Feast of the Seven Sorrows of the Blessed Virgin Mary?*

The Seven Sorrows of Our Lady are: (1) the prophecy of Simeon (S. Luke 2:15); (2) the flight into Egypt (S. Matthew 2:9); (3) the three days' disappearance of the Boy Christ (S. Luke 2:42-46); (4) the journey to Calvary (all four Gospels); (5) the Crucifixion (all four Gospels); (6) the taking down of our Lord's body from the Cross (all four Gospels); (7) the entombment (all four Gospels). In the Roman Calendar these are commemorated twice, on the Friday in Passion Week and on the Third Sunday in September.

• *Who is the secretary of the Anglican Society?*

The secretary of the American Branch of the Anglican Society is the Rev. Charles E. Hill, Twin Oaks, Williamstown, Mass. Further information can be found on page 142 of the 1947 LIVING CHURCH ANNUAL. The general secretary of the parent society in England is the Rev. G. B. Timms, 341 London Road, Reading.

• *Please explain the festivals of the Sacred Heart and of the Precious Blood.*

The Feast of the Sacred Heart is a devotion to Jesus Christ as the Good Shepherd who loves His sheep and gives

His life for them. It is directed to our Lord Himself, not to His heart as distinct from Him. In fact the heart is simply the symbol, not the actual seat of love.

Devotion to the Precious Blood is devotion to the Christ as the Redeeming Victim, who restores to man's soul the lost divine element in its nature. This devotion, though not as a special feast day, is characteristic of much evangelical Protestant piety as well as of Catholic piety.

• *Why did the Church pick out Wednesday, Friday, and Saturday for the Ember Days, instead of making them consecutive?*

I do not think these days were consciously picked out. From very early times Wednesday and Friday were observed as "station days" for fasting and public prayer. The custom of keeping a Saturday vigil as a preparation for Sunday seems from Acts 20:6-12 to have been a very early one. Consequently these days became fixed in the Christian mind as the natural ones for such observances.

• *What is the Feast of the Holy Guardian Angels?*

A guardian angel is one assigned by God to watch over and aid an individual soul. Christ implies (St. Matthew 8:10) that every soul has such an angelic helper.

Departments

BOOKS	22	GENERAL	5
DIOCESAN	20	LETTERS	2
EDITORIAL	14	PARISH LIFE	19
EDUCATIONAL	19	QUESTION	
FOREIGN	11	BOX	4
TALKS WITH TEACHERS	13		

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

Member of the Associated Church Press.

THIRD SUNDAY IN ADVENT

GENERAL

NATIONAL COUNCIL

Reports Heard; Few Debates
in December Meeting

By ELIZABETH McCracken

The National Council meeting, held December 2d to 4th at Seabury House, Greenwich, Conn., considered several matters of great importance and took action or made recommendations regarding them. Among these matters were a national program for rural work; the history, method, and machinery of surveys, with specific examples; plans of the Department of Christian Education; and budget strategy. Unlike most meetings of the National Council, this one had few debates, none long. On the other hand, the reports read and the speeches made in the presentation of programs or plans were of some length.

The report on rural work was vividly presented. The Rev. Clifford L. Samuelson, associate director of the Division of Domestic Missions, in an introductory statement said:

"A national program for rural work is developing rapidly. It is five-fold and calls for a five-fold division of the budget for that work: (1) educational, (2) promotional, (3) inter-Church, (4) established field projects, (5) new demonstration centres. There is a shortage of qualified men to work in this field. There is also a need for a policy for systematic evangelization, rather than a hit-and-miss ministry.

"Rural work has developed so rapidly that it has been necessary to add a staff member, Miss Elizabeth Rhea, assistant secretary for Rural Work. We shall now show you a pictorial survey of a survey, based on studies made in the district of Idaho and the diocese of Eau Claire. Tomorrow, Dr. Wieland will make a statement on survey procedure."

Fr. Samuelson and Miss Rhea then showed moving pictures, of "before and after" situations in Idaho and Eau Claire, with other reels, showing the work at Valle Crucis, Western North Carolina, and the project on the farm of W. A. Cochel of Kansas City. Almost two hours were spent in showing these pictures, with running explanatory comment by Fr. Samuelson and Miss Rhea. Council members expressed the hope that Churchpeople in many places might have the opportunity to see this convinc-

Council Summary

The National Council at its December meeting:

¶ Heard with approval reports on rural work (p. 5), missionary surveys (p. 5), and education, including a statement of policy with respect to "cooperating agencies" (p. 6).

¶ Began consideration of "budget strategy"—long range financial planning (p. 7).

¶ Set up "Reserve Fund" for undesignated legacies (p. 7).

¶ Withdrew from plan to combine all non-Roman Churches' headquarters in one building (p. 7).

¶ Appropriated funds for Promotion (p. 7), Army-Navy work (p. 8), and other special needs.

ing witness of the splendid work being done in this field and of the almost unlimited possibilities for further advance.

On the second day of the Council meeting, the Rev. Dr. George A. Wieland, director of the Home Department, gave a full and clear report, which had a direct bearing on evangelism:

"Domestic work, Negro work, rural work, college work, Army and Navy work: all are nothing else than evangelistic work. If the Christian Church can win a decisive victory here, in the continental United States, over the foes of paganism and secularism which are active in the American scene, we may have some hope of winning the world to a Christian allegiance. If we fail here, that failure is of world-wide concern. . . .

"I want to speak first on the subject of surveys. Our department has been completely swamped by requests for this service. To date we have made three: the dioceses of Montana and Eau Claire and the missionary district of Idaho. We have pending requests from Maine, Northern Michigan, Fond du Lac, and others. . . . The request for a survey must, of course, originate with the bishop or ecclesiastical authority. The expense involved is shared by the diocese and the Division of Domestic Missions. Usually the basis is that we pay the expenses of surveyors and of the evaluation committee to the diocese, while the diocese assumes responsibility for the surveyors while they are in the diocese. . . .

"Our surveys are not roll-calls. They are objective surveys. We study the history of each unit in a field, over a long period of

years. We want to know what has happened to the community, in other Churches, and what our contribution has been. We seek both for strength and weakness in what has been done yesterday, in order to have a basis for our recommendation of what shall be done tomorrow. . . .

"The machinery of a survey begins in our office about three months before we actually start in the diocese or district. A 25-year history of the diocese or district is worked out, statistically: baptisms, confirmations, etc., number of clergy, number and kind of other services. The money going to the field, and the money given by the field is ascertained. We try to get a picture of every parish and mission. Then, we send to the diocese a 'self-survey' form for each parish and mission. These are worked out by the rectors and vicars, with their vestries or bishop's committee.

"The surveyors study these two documents before they go into the diocese. They know how the situation looks from our office and through local eyes. After they have gone over the whole field, and drawn up their reports, an evaluation committee considers the material. This committee has on it the bishop, or bishops, of the diocese; two or three key clergy, and a number of local lay men and lay women; three or four bishops and clergy from outside the diocese, and representatives of the Home Department. . . .

"The survey usually reveals that there are too few men at work, inadequate financial support, inadequate training. The result is poor work. The survey reveals capital needs. . . . Little by little we are coming awake to the needs, which are more men, more money, more interest in the field, more evangelism of a high order, more pump-priming, and fewer pipe lines. . . . But we are seeing facts, and facing them: that is the first long step toward ultimate success."

As Dr. Wieland ended his report, there was prolonged applause. Then, Bishop Whittemore of Western Michigan, a new Council member succeeding Bishop Randall, Suffragan of Chicago, said:

"Our Home Department has been doing this work well. It is a good plan to have people come in from outside, to work with the people inside. The response of the clergy and laity in Idaho, Montana, and Eau Claire has been splendid. The Bishops got a sense of support, which was a great thing. In Eau Claire, for instance, there has been an idea that this diocese should not have been created, that there was no need for it, that it was too small. The survey reveals that this idea was a mistake on

all three counts. Bishop Horstick is doing splendid work and sees countless opportunities for growth. Intensive work was needed in that area, which is large enough to require the full-time efforts of able, energetic men. The survey helped everyone there; made them sure that their work was valuable and necessary."

The Presiding Bishop put in a word:

"I hope that the National Council realizes the importance of Dr. Wieland's report. His department is doing a magnificent work. To go in, be frank, get coöperation, and give it is a great thing."

Christian Education Department

Bishop Dun of Washington, reporting for the Department of Christian Education, said:

"I am not going to give now any extended report of the various meetings of the department and its committees and divisions. We have asked for three hours, at the February meeting of the Council, and have been promised it. Dr. Heuss will then present plans in detail, and will invite Dr. Smart of the Presbyterian Church to speak to the Council. They, the Presbyterian Churchpeople, have spent \$3,000,000 in developing their plans for Christian education. I am not going into finances now; I just want you to know what a sister Church of about our own size is doing here in this field. I only want to say, before I go on that Dr. Heuss has won our confidence by his vigor, his realism, and his patience. We are happy that the Presiding Bishop secured him.

"We plan a series of provincial meetings here at Seabury House. We want as many persons as possible to have a chance to present their ideas. That will help in two ways. The ideas will enrich us, and we shall discover people who look like promising co-workers. First, we must build up our staff. We have begun by nominating Miss Frances Young as a coöpted member of the Children's Division, and the nomination you have confirmed."

Bishop Dun then called upon Bishop Carpenter of Alabama, chairman of the Youth Division, to give his report. Bishop Carpenter, after presenting routine matters, went on to speak of the relationship of the eight coöperating agencies to the Division of Youth, with a statement of policy as to this whole question:

"First, the definition of a 'coöperating agency.' It is any organization for youth which meets such standards as the Division of Youth may adopt. It shall be represented on the Division of Youth by a coöpted member, designated by the coöperating agency. The Youth Division shall be similarly represented on the governing board of the agency.

"Second: It shall be recognized that there are two types of coöperating agencies—those that accept funds from the National Council are to be known as assisted agencies. The staff personnel of such agencies shall provide some service to the Youth



BISHOP DUN: "Dr. Heuss has won our confidence . . ."

Division, when called upon to do so, especially in the preparation of program material. Agencies which accept no funds from the National Council shall be known as approved agencies.

"Third, as to standards for a coöperating agency. It shall conform to the doctrine, discipline, and worship of the Protestant Episcopal Church. Its purpose shall be at one with the stated purpose of the United Movement of the Church's Youth, namely: (a) to serve as a means whereby youth's place and part in the life and work of the Church can be more clearly articulated; (b) to strengthen the Church's influence on the lives of her young people by providing in fellowship a helpful program . . . so that they can witness for Christ through Christian living; (c) to coördinate the work of interested young people . . . in the program and emphases of the UMCY. . . ."

"Furthermore: a coöperating agency shall have demonstrated its stability and usefulness over a five-year period; must pursue a program adapted to the ages served by the Division of Youth; must require its paid professional workers to be trained and of professional competence. Such an agency must submit to the Division of Youth an annual report, with full details. An assisted agency must submit in addition, a financial report.

"Fourth, as to application for membership. Full details, covering the five years just past must be included. The Division of Youth shall evaluate the agency on the basis of the information submitted, and shall submit its recommendation to the Department of Christian Education for its approval. Agencies approved and accepted by the Division of Youth shall be publicly endorsed by that division."

This report also was applauded. Bishop Peabody of Central New York then arose to say:

"May I say a word of approval? I don't want to turn over dead leaves; but there are a few things that need mention. The Committee of Reference found certain relationships vague, when we studied this matter. The recommendations we made have all been substantially adopted. There are two points that I would emphasize.

First: one area where youth work needed strengthening was in living up to the standards they set coöperating agencies. I hope that there will be great emphasis put on that. Second: in making programs people able to be effectual were not used. We should make immediate use of those people who understand program work, who are available."

In reply to a question by Bishop Nash of Massachusetts, another new member of the Council, succeeding Bishop Budlong of Connecticut, Bishop Carpenter said that there are at present eight coöperating agencies approved and accepted by the Division of Youth.

Bishop Dun then asked the Rev. Dr. John Heuss, Jr., director of the Department of Christian Education, to speak. Dr. Heuss gave the figures of a study made in the Department of Christian Education of the number and sizes of Church schools in the Church, in order to plan curriculum material to fit the actual situations. The Council were clearly astonished at the result of the study. It showed that there are 5,078 Church schools in the American Church. Of these, 1,448 have less than 25 pupils; 1,212 have less than 50; 1,250 between 50 and 100—averaging about 60 each, 3,898 out of the 5,078, less than 75; 844, from 100 to 200; 341, over 200; 241, from 200 to 300; 85, from 300 to 400; 28, from 400 to 500; 17, from 500 to 700; 5, from 700 to 1,000. In all, the 5,078, there are just 500,000 pupils—the grand total.

Bishop Mitchell of Arkansas was the only speaker when Dr. Heuss finished:

"We need material for missionary education. If the two Departments of Overseas and Home were one department, we would get material for missionary education. They could channel it through the Department of Promotion. Perhaps the Overseas Department could do it, and could cover the home field as well.

"General Convention in 1943 bade us prepare missionary education material. For four years we have overlooked this plain mandate of General Convention. The source of that material should be our missionary departments, with Overseas at the head."

The Presiding Bishop made a suggestion:

"Perhaps Dr. Addison [the Rev. Dr. James Thayer Addison, formerly director of the Overseas Department] might do it. He certainly knows the Overseas field."

Bishop Whittemore of Western Michigan enthusiastically agreed, saying:

"That would be wonderful."

Financial Matters

Dr. Lewis B. Franklin, Treasurer of the National Council, before he made his report at the first session of the Na-

tional Council meeting, distributed an important document, entitled "Budget Strategy," which will be studied by the departments and divisions of the Council. After stating that "since the year 1930, the budget-making policy of the National Council has been the product of necessity rather than the product of long range thinking," this document went on to give a few illustrations of the results, in financial terms. Five questions concluded the statement:

"(1) In case of increased income in the years ahead, shall each District receive its proportionate share of the increase, or shall certain more strategic areas receive the major part?"

"(2) Should we notify the Bishops of certain areas that they should not look for increased appropriations, even if more money is available?"

"(3) What is a strategic area? What are the criteria by which missionary work should be judged?"

"(4) Is growth in Church membership the most important test? What other tests are of equal or greater importance?"

"(5) Is it advisable for the National Council to adopt, subject to action by General Convention, a general plan of missionary strategy looking forward for ten or fifteen years?"

Dr. Franklin did not ask for comment on "Budget Strategy" at this time. He went on to report that most parts of the Church were keeping up well with their payments on quotas and expectations. Reporting next on trust funds, Dr. Franklin offered a resolution providing that, beginning January 1, 1948, all undesignated legacies received shall be held as a Reserve Fund, to be drawn upon only in cases of emergency, it being understood that the budget is to have a margin for emergencies and that expenditures are to be kept within the budget. Discussion followed at once, led by the Presiding Bishop, who said:

"It will encourage people to leave us money if they know that it will be cared for as this resolution suggests. There will never be a time when we shall not have emergencies. The moment one comes, we shall be asked to make an exception and draw on this Reserve Fund, instead of keeping to the budget with its provision for emergencies."

The Rev. A. Irvine Swift, who has been acting director of the Overseas Department in the interval between the resignation of the Rev. Dr. James Thayer Addison and the appointment of Bishop Bentley, spoke next:

"There is an emergency in the Orient now, because of the need of bonuses to meet the increased cost of living. Those bonuses are an absolute necessity."

The Presiding Bishop replied:

"There are always emergencies. I have known the National Council for eighteen

years, and have never seen a time when there were no emergencies."

Jackson Dykman of Long Island, spoke to the earlier point made by Bishop Sherrill, the possible increase in undesignated legacies, saying:

"I have been drawing wills for years. There has been a great falling off of charitable bequests in the past fifteen or twenty years. Lawyers have no opportunity to do much about this. Clients come with their plans all made. They want the lawyers merely to draw up their wills."

Alexander Whiteside of Massachusetts, another lawyer, said:

"I want to endorse what Mr. Dykman has said. A client seldom asks his or her lawyer for advice about leaving money. A better way to get at this is not through lawyers but through the Church."

Dr. Franklin called attention to a provision for this very thing at the end of the Office for the Visitation of the Sick in the Prayer Book:

"There is a rubric there which says that the minister is ordered to advise the people whilst they are in good health to make wills, and when of ability, to leave bequests for religious or charitable uses. But who ever heard of a minister doing it?"

The resolution, creating the Reserve Fund, was unanimously carried.

Church Withdraws From Non-Roman Headquarters Plan

At a later session, after the meeting of the Finance Department, to which several matters had been referred, Dr. Franklin offered a resolution providing that the National Council withdraw from an enterprise to which it allocated \$15,000 in 1946. He explained:

"A plan was made by a group of religious organizations for a building in New York City, to be the headquarters of all the non-Roman Churches. We were asked to come into the scheme, and we voted \$15,000 and appointed Mr. Whitney and myself to confer with the other interested groups. One man is needed to carry out this project. Now they ask for additional funds. The man they have in mind had something to do with the Rockefeller Center plans. We have since bought Seabury House. For that, and other reasons, we feel that we must withdraw from this enterprise. It is to cost \$13,000,000. Our share would be \$1,500,000. It would actually cost us about \$780,000, because part of our share would be covered by a mortgage and part would come from the sale of the Church Missions House. At the end of thirty years, we should own our share of the building."

There was a brief silence. Then the Presiding Bishop spoke:

"I am very friendly with all the boards interested in this enterprise. But I have some question in my mind as to the advis-

ability of buying urban property, especially in an arrangement which would be like a cooperative apartment ownership. People with apartments in cooperative apartment houses have found them utterly unsaleable. When I think of the way the cities of Europe look now, I don't want any property in a city.

"I also think we should lose something of the family feeling. Churchpeople come to the Church Missions House, and they are already coming to Seabury House, because they feel that they are their own. In a big inter-Church building, that family feeling would be lost. I don't see what we would gain."

Bishop Whittemore, glancing out the window of the council room at Seabury House, said:

"There is no question in my mind. Here, we look out and see trees and the sky. It calms the mind. At the Church Missions House, even, it is not so good as this. There is the noise of the subway construction work on Fourth Avenue right now. But it is always noisy in New York."

E. Townsend Look of New Jersey brought the discussion back to the financial aspect of the matter:

"We should own a share in this building at the end of thirty years. But suppose we didn't want to use it. We couldn't sell it easily, if at all, and we couldn't rent it."

C. McD. Davis of East Carolina mentioned another difficulty:

"Suppose we did this. We should own two centers, Seabury House and this other. We don't need both."

The Rev. R. Brown of Virginia, spoke to another point:

"I think we should give them what they have not used of our \$15,000."

Dr. Franklin explained that this money had been on call, so to speak, saying:

"We should pay what we owe to date. Our share of what has been spent has been \$500, and they have had that. We owe a little more now, about one hundred dollars. We shall, of course, pay that."

The Presiding Bishop had the final word:

"We should make it plain that we want to cooperate, but that we cannot enter into such an enterprise as this building."

The vote to withdraw from the plan was unanimous.

Promotion Plans and Progress

Robert D. Jordan, director of the Department of Promotion, reported that the Presiding Bishop's Fund for World Relief was over-subscribed in the amount of \$93,312, making a total of \$1,093,312 for 1947. Plans for raising the \$1,000,000 in 1948 are well under way. He said:

"As announced, it is planned to raise the

entire amount in one day: Sunday, February 29th. The Presiding Bishop will speak over the radio, the broadcast to reach the people in their churches at the eleven o'clock service. It is expected that 400 radio stations will carry the message. Parishes and missions will arrange receivers, so placed in the Church buildings that they can be turned on at the right moment.

"We are sending out material to help the clergy prepare for the day. Also, Dr. Pepper and I are going to the provinces to help make plans. Our promotional material is going to be mailed in January, in order not to have it lost sight of, as it would be if mailed during the Christmas season."

Mr. Jordan went to report on the progress of the plans for the campaign of evangelism, saying:

"The material for visitors to carry with them is being prepared. The department is asking for \$7,500 to cover the cost of the Presiding Bishop's letter and other material to be distributed by the visitors. We cannot expect dioceses or provinces to assume this expense. As you know, three letters will be carried: the Presiding Bishop's, that of the bishop of the diocese or district, and that of the rector or vicar.

"The First Sunday in Lent is to be the time for a Corporate Communion of the whole Church. This is to be the beginning of a Lent, kept with renewed devotion, leading up to Easter, and beyond."

Another matter brought up by Mr. Jordan was *Parish Helps* for 1948. He said:

"This is regarded as the most valuable aid the Church has ever had. We had considered, because of the expense of getting it out, having simply a supplement this next year, to the 1947 edition. But the response to the complete annual edition has been so great that it would be a mistake to bring out anything except the complete 1948 book. Its use has increased three-fold the use of other National Council material. I ask for \$10,000 to cover the necessary expense."

Both the amounts requested by Mr. Jordan were voted, with the further provision that they would not be subject to cuts at the February meeting. This was necessary, because the contracts for the work, in both cases, must be signed now.

Army and Navy Division

The Rev. Dr. Percy G. Hall, reporting for the Army and Navy Division, gave an account of the need for chaplains in the veterans' hospitals that stirred the Council. Out of 91,978 men in 123 such hospitals, 1,000 to 1,500 are members of the Episcopal Church. More men, to the probable number of 9,000 would welcome the ministrations of the Church. Yet, in the veterans' hospitals, there are only seven full-time chaplains, and four who are on part-time. Dr. Hall said in respect to the problem involved:

"Most of the time of the Army and Navy Division has been spent in examining the requests for grants from the dioceses and missionary districts in which veterans' hospitals, Army camps, and Naval bases are located. This is our problem: the chaplains in the Army are being inactivated from the Army as soon as they have the proper number of points. However, some of the chaplains are going back into the service, having requested active duty. These have been endorsed by the Army and Navy Division. With the release of chaplains, the dioceses and missionary districts must carry on the work in the camp. This entails the use of a car in most instances and in some cases of travel of from 12 to 24 miles each way.

"The Navy is asking for 19 more chaplains from us. With the Veterans' Administration we have still another picture. There are 123 Veterans' Hospitals in operation in the United States today, and 79 more have been authorized. Hence, it is necessary that the clergy near these hospitals carry on the Church's work."

Dr. Hall recommended the allocation of varying grants to fourteen dioceses and missionary districts, and also a grant to the General Commission on Army and Navy Chaplains. All the allocations were unanimously voted.

American Church Institute

The Rev. Dr. Cyril E. Bentley, director of the American Church Institute for Negroes, presented the need for a new dormitory at the Voorhees School, Denmark, S. C., and asked for an additional grant from the Reconstruction and Advance Fund to build the dormi-

tory. The original allocation was not enough because of rising prices of all materials. The new building would make it possible for Voorhees to have an exchange plan with a State school. Dr. Bentley declared that this was extremely desirable, for the State school and for Voorhees.

The request was referred to the Department of Finance, which brought in a recommendation that, for further funds being available from Reconstruction and Advance for this purpose, a change of allocation in the original allotment to the Institute of something over \$600,000 might be made, in order to permit Voorhees to erect the building. This reallocation must be settled with the other schools of the Institute, in consultation with the boards of trustees of the several schools and the bishops of the dioceses in which they are located.

Japanese Presiding Bishop

The National Council, on recommendation of its Standing Committee, made an appropriation not to exceed \$2,500 to underwrite the expense of sending the Presiding Bishop of the Church in Japan to the Lambeth Conference, with the following explanation:

"Just as the Council has made provision for sending a Chinese Bishop to Lambeth, it seems only right that similar provision should be made for a Japanese Bishop. The American Church has no Bishop in Japan; but certainly the Presiding Bishop should be sent and the provision can be made only by funds which the Council may vote."

Army and Navy Appropriations

<i>Diocese or District</i>	<i>Appropriated</i>	<i>Project</i>
Arizona	\$ 600	U. S. Air Force, Williams Field near Mesa.
Dallas	120	Ashburn V. A. Hospital, McKinney, Texas.
East Carolina	240	St. Joseph's Church, Fayetteville, N. C.
Eau Claire	300	V. A. Hospital, Tomah, Wis.
Honolulu	4,040	Work on other islands, \$240; salary of Hostess, \$1,800; maintenance of Service Center, \$2,000.
Kansas	300	Winter Veterans' Administration Hospital.
Maryland	1,000	Aberdeen Proving Ground, Fort Meade; Edgewood Arsenal, Camp Holabird; and Fort Howard Hospital.
New Jersey	1,200	Fort Dix, Camp Kilmer, Fort Monmouth, Lakehurst Naval Air Station, Lyons V. A. Hospital.
Olympia	500	State Council of Churches.
Oregon	300	Veterans' Hospital in Portland and Vancouver.
Puerto Rico	300	San Juan Area Military Installations.
South Dakota	300	Sturgis V. A. Hospital.
California	2,100	Fort Ord, Monterey. Service at Oakknoll and Letterman Hospital.
General Commission on Army and Navy Chaplains	6,000	
Total	\$17,300	

Action on Fr. Viall's Election

Another piece of action taken in relation to the Japanese Church had to do with the election of Fr. Kenneth L. Viall, SSJE, as Suffragan Bishop of Tokyo, by the Japanese Church. Fr. Viall is now liaison officer in Japan for the American Church. He has written to the Presiding Bishop, saying that he would like to continue as liaison officer, and to be regarded as a missionary of the American Church. About this, the Presiding Bishop told the Council:

"When faced with our relations to the Japanese Church, it seemed necessary to appoint a liaison officer in the field, and I did appoint Fr. Viall. I told him, when he was elected Suffragan Bishop of Tokyo that he could not continue in that position, nor as a missionary of our Church if he accepted. I think we should keep to our original agreement. We wish to help the Japanese Church, but not in regard to the election of an American Bishop for the Japanese Church. They are an independent Church, and we must keep to that. I have so told Fr. Viall."

New Members

Bishop Whittemore of Western Michigan has been elected a member of the National Council, to succeed Bishop Randall, retired Suffragan of Chicago; Bishop Nash of Massachusetts was elected to succeed Bishop Budlong, who, having become President of the First Province, resigned as the Provincial National Council member; the Very Rev. James W. F. Carman, dean of Trinity Cathedral, Phoenix, Ariz., to succeed Dr. Heuss.

Resolution on Film

The Council passed the following resolution:

"RESOLVED, That the National Council of the Protestant Episcopal Church, recognizing that moving pictures exert an important influence for good or evil at home and abroad, and learning that a picture depicting the life of the late Al Capone is being considered by one of the companies, wishes to state its opinion that such a picture would be of evil influence, and hopes that plans for its production will be abandoned."

The Council read in the secular press, before a copy of the resolution had been sent to the company in question, that plans for the film had already been given up, with plans for other moving pictures of a similar character.

Social Relations Progress

Rev. Dr. Robert A. Magill of Southwestern Virginia, reporting for the Department of Christian Social Relations, announced that the department has set up a Committee on Health and Welfare

Services, with the Rev. John S. Higgins of Minnesota as chairman. The other members are Ralph S. Barrows of Boston; Walter Pettit, former head of the New York School of Social Work; Mrs. Guy King of New York; the Rev. John G. Martin of New Jersey; and Mrs. Edward Ingersoll of New York. This committee will work closely with the Rev. Arnold Purdie, assistant secretary of the department.

The Rev. Almon R. Pepper, director of the department, reported on the use of the Presiding Bishop's Fund for World Relief, giving facts and figures, in answer to questions. He added to the accounts he has already given of his recent trip to Europe.

College Work

The Rev. Thomas V. Barrett, executive secretary of the Division of College Work, announced that a conference of members of college faculties would be held at Seabury House in January. It was expected that a representative group would be present.

Philippine Islands

Word had been received that there were a number of American members of the Episcopal Church on Okinawa and other Pacific islands, and that there were also some Japanese Christians, members of the Church, on these islands. A request was made that some one be sent to minister to them.

The Council voted to ask Bishop Binsted of the Philippines if he would go. Bishop Binsted is nearby, and he speaks the Japanese language. It was made clear that this visit of Bishop Binsted does not mean the opening of new work. Bishop Binsted has consented to make the visitation.

It was voted to make provision for a salary bonus of \$30,000 in 1948, for the workers in the Philippine Islands who have been receiving such aid since 1945. The bonus is absolutely necessary in order to enable them to live under the very high costs of living in the Islands. A similar procedure is followed in China.

Grant to Negro Church

The sum of \$10,000, from the \$200,000 reserved in the Reconstruction and Advance Fund for Negro work in the United States, was voted to the Church of St. Philip the Deacon, Omaha, Neb., in response to a request for that amount. The grant is to aid in building a new church plant of church, rectory, and parish house, to replace the old property. The City Planning Commission of Omaha has confiscated the old property for a city play-ground.

The grant is contingent upon the raising locally of the rest of the money for the project. By the sale of the present property to the city, the pledges of the congregation and the diocese of Nebraska, it was expected that this will be done. St. Philip's is one of the oldest congregations in Omaha.

Appointments

The Rev. Roger W. Blanchard was appointed Provincial Secretary for College Work in the Seventh Province. Mrs. Muriel S. Webb was appointed part-time secretary in the Department of Christian Social Relations. The Rev. Luther Tucker was elected to take the place of the late Dr. John W. Wood as representative of the National Council on the Hua Chung Committee of the United Board of Christian Colleges in China.

The Rev. Ronald A. Merrix, Field Officer for the Eighth Province, asked for a full-time secretary, made necessary by the expansion of his work. This appointment will be taken care of without the need of National Council action.

Expected Good Friday Offering

It was announced that the Good Friday Offering is expected to amount to \$45,000. Of this \$20,000 will be allocated to the Jerusalem and East Mission; allocations made for the salary of the Rev. Dr. Walter C. Klein, American chaplain, and his work in the Holy Land; and fifteen per cent, by order of General Convention, to the Russian Academy in Paris. The balance will be appropriated on the recommendation of the Bishop in Jerusalem at the discretion of the Presiding Bishop.

Presiding Bishop's Southern Trip

C. McD. Davis of East Carolina, in whose private car the Presiding Bishop made his recent trip to eight Southern Dioceses, was asked to speak about the trip. Mr. Davis gave an account of their visits in the dioceses of Virginia, South Carolina, Atlanta, Alabama, Florida, South Florida, Georgia, and East Carolina. The number of miles travelled were as many as in the distance from New York to San Francisco.

EPISCOPATE

The Rev. Mr. Hunter Accepts

The Rev. James Wilson Hunter, rector of St. Mark's Church, San Antonio, Texas, has accepted his election as Bishop Coadjutor of the district of Wyoming [L. C., December 7th]. His decision was announced after he had met in separate meetings with the clergy and laity

of the district. The consecration is to take place in Laramie, Wyo., as soon as the consents of a majority of the standing committees have been received.

The Rev. Mr. Hunter was born in Baltimore, Md., April 4, 1904, the son of William Curtis Hunter and Beryl Gertrude (Wilson). He attended Baltimore City College, and was graduated with the B.A. degree from Johns Hopkins University in 1925. He was graduated with the B.D. degree in 1928 from the Virginia Theological Seminary. Bishop Murray of Maryland ordained him to the diaconate in 1927, and to the priesthood in 1928. Before becoming rector of St. Mark's, the Rev. Mr. Hunter had served parishes in the dioceses of Lexington and Kentucky. He is at present president of the San Antonio Council of Churches.

A communicant of the district of Wyoming has written:

"Without dissent, all who met and conferred with the Rev. Mr. Hunter and Mrs. Hunter are deeply gratified at his decision. He did not come to Laramie in a spirit of looking us over, but rather to acquire a proper picture, to let us look him over, and to be very sure that he was the right man for Wyoming."

Bishop Ziegler of Wyoming and Mrs. Ziegler left Laramie on November 23d. The Bishop is on a two-year sick leave, to be spent at Carmel, Calif.

Bishop Oldham on Crippled Australian Airliner

Bishop Oldham of Albany, American Church representative at the recent Anglican centenary celebration in Australia, and his wife, were among 35 persons aboard a crippled airliner which landed safely at Sydney after flying 380 miles across the Tasman Sea with one of its four engines dead.

The plane was en route from Sydney to New Zealand when the engine failed and the pilot elected to turn back.

Bishop Oldham said there was no formal prayer among the passengers, "but you can take it from me that we all were thankful to the Lord that we got out of it."

Mrs. Oldham told reporters that she and her husband lost all their possessions when the crew jettisoned about 2,000 pounds of baggage and freight in order that the plane might gain altitude. The craft was flying through a squall at about 500 feet when the engine trouble began.

"All our luggage was jettisoned," she said, "and I personally have only the clothes I'm wearing. Of course, it was the only thing to do.

Bishop Oldham said he lost some old and valuable ecclesiastical vestments.

[RNS]

FINANCE

Building Fund Commission Reports Active Year

Mr. Richard N. Crockett of the law firm of Cadwallader, Wickersham and Taft, New York City, and Mr. A. Elliott Bates, comptroller of Trinity Parish, were elected trustees of the American Church Building Fund Commission at its last meeting. Mr. Crockett fills the vacancy created by the recent death of Mr. Lewis R. Conklin who had been a member of the board since 1937 and counsel for the Commission since 1942. Mr. Bates was elected to fill the vacancy created by the resignation of Mr. J. Austin Daly, who withdrew because of his removal to Massachusetts.

The Commission reported that during

the past six months it has made loans aggregating \$160,449, and gifts amounting to \$13,800. Commitments for loans promised but not yet taken amount to more than \$186,000 and promised gifts exceed \$16,000.

Since January 1, 1947, the Commission has received inquiries from more than 185 congregations which want to finance their building programs through loans which total more than two million dollars and from 53 others desiring gifts in excess of \$18,000.

The permanent building fund now amounts to \$893,796.66, of which more than \$500,000 is represented by current loans to churches.

The Commission has just issued a new booklet, "Building for the Kingdom," which explains its functions and its services to the Church. The Commission, formerly located at Church Missions House, because of the overcrowded conditions there, has removed its offices to 170 Remsen Street, Brooklyn 2, N. Y.

CONFERENCES

Church Workers Meet

Three major suggestions will be made to the National Council as a result of the conference on the training of women for Church work, held at the College of Preachers, Cathedral of SS. Peter and Paul, Washington, D. C., September 8th to 10th. The conference, attended by bishops, deans of theological seminaries, and professional women Church workers, was sponsored by the Vocational Department of the National Council. The Very Rev. Alden Drew Kelley, dean of Seabury-Western Theological Seminary, Evanston, Ill., presided.

The first of the suggestions to be made calls for the formation of an association of professional women Church workers, similar to the National Association of Social Workers.

Secondly, the group called for the establishment of a committee to continue and extend study of the curriculum and training for women workers, looking toward setting up a normal standard for all training centers, and urged upon such a committee consideration of the importance of more training in devotional and moral theology for closer integration of educational, social, and theological disciplines. Particular stress was laid upon the third point: promotion of recruiting of women for Church work, and study at the present training centers, as part of the Churchwide program for evangelism, with the further recommendation that recruiting be stressed at the parish level.

The suggestions will be presented to the Presiding Bishop for his consideration and submission to the National Council.

THE LIVING CHURCH RELIEF FUND

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

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 36.00
In memory of H. T. W.	25.00
Christ Memorial Church, Mansfield, La.	15.00
Miss Dorothy M. Craig	10.00
Miss Mary F. Ogden	10.00
Rev. Bruce V. Reddish	10.00
Cyril R. Smyth	10.00
W. Lee Thompson	10.00
E. P.	5.00
Mrs. Claire G. Anderson	5.00
William Danner	5.00
Emily T. Gage	5.00
Mrs. L. N. Hart	5.00
Miss H. E. Mahan	5.00
Rev. Dudley Tyng	5.00
Blanche A. Verder	5.00
A. Elizabeth Kremer	3.00
Miss Estelle C. Young	3.00
Anonymous	2.00
	<hr/>
	\$ 174.00

CARE for Old Catholics

Previously acknowledged	\$ 4,292.95
Miss Charlotte B. Morgan	30.00
In memory of H. T. W.	15.00
William F. Eves	10.00
	<hr/>
	\$ 4,347.95

Central Theological School, China

Previously acknowledged	\$ 85.00
Irene S. du Pont	800.00
	<hr/>
	\$ 885.00

Stateless Children's Sanctuary

Previously acknowledged	\$ 1,853.04
E. P.	10.00
In memory of H. T. W.	10.00
	<hr/>
	\$ 1,873.04

Presiding Bishop's Fund

Mary E. Nelson	\$ 5.00
----------------	---------

Children in France

Previously acknowledged	\$ 3,498.78
St. Luke's Auxiliary, Anchorage, Ky.	31.00
St. Peter's Guild, Rockport, Texas.	8.00
	<hr/>
	\$ 3,537.78

OLD CATHOLICS

Dr. Steinwachs Consecrated

In St. Gertrude's Church, Utrecht, Holland, on October 5th, the Rt. Rev. Dr. Otto Steinwachs was consecrated as Old Catholic Bishop in Germany. The Most Rev. Andreas Rinkel, Archbishop of Utrecht, was the consecrator, assisted by the Rt. Rev. Jacob van der Oord, Bishop of Haarlem; the Rt. Rev. Engelbert Lagerway, Bishop of Deventer; and the Rt. Rev. Stephen Neill, Assistant Bishop to the Archbishop of Canterbury.

The whole service was in Dutch, but the German Bishop replied to the questioning in his language, and at the moment of consecration, Bishop Neill spoke the words "Receive the Holy Ghost" in Latin. The Archbishop was the preacher.

UGANDA

Bishop Balya Consecrated

The consecration of the first native East African took place on October 26th in the Cathedral Church of St. Paul, Kampala, Uganda, East Africa, when the Rev. Canon Aberi Kakyoma Balya was made Assistant Bishop of Uganda. The cathedral normally holds 2,000 people, but over 3,000 were accommodated, and another thousand stood outside.

The Rt. Rev. Alfred Morris Gelsthrope, Bishop in the Sudan, was the consecrator; the Rt. Rev. Robert Selby Taylor, Bishop of Northern Rhodesia, preached; and the Rt. Rev. Cyril Edgar Stuart, Bishop of Uganda, and the Rt. Rev. Reginald Percy Crabbe, Bishop of Mombasa, joined in the laying on of hands. The service was partly in English, partly in Uganda, and African drums were used to celebrate the occasion.

PHILIPPINES

Minority Continues to Oppose Intercommunion Plan

A minority group in the Philippine Independent (Aglipayan) Church has again assailed the majority Church group headed by Supreme Bishop Isabelo De Los Reyes, Jr., for seeking intercommunion with the Episcopal Church in the United States. The Filipino petition for intercommunion was approved by the American Church at a meeting of the House of Bishops during November.

A Religious News Service dispatch says the group, headed by Archbishop Jamais, includes a third of the Philippine Church bishops, together with a few score priests who seceded from the

majority body after a conference in Manila at the end of the war.

In a statement to the press, L. A. Ruiz, secretary to Archbishop Jamais, branded a recent assertion by Bishop De Los Reyes that intercommunion does not mean fusion or subordination as "quite far-fetched and misleading."

"It is an incontrovertible fact," Ruiz declared, "that as a *sine qua non* for union, the De Los Reyes Church is required to discard the doctrine and constitution of the old Philippine Independent Church and adopt in its place another patterned exactly after the constitution of the Protestant Episcopal Church."

Ruiz asserted that the step taken by the Philippine Church "will necessitate the submission of Bishop De Los Reyes and other bishops and priests to reconsecration and reordination."

The spokesman for the dissidents challenged Bishop De Los Reyes to "tell the truth" that he has "repudiated the creed, doctrines, rites, teachings, and constitution of his Church and embraced those of the Episcopal Church." He charged that Bishop De Los Reyes has "jettisoned" the Aglipayan divine office and is now using the Book of Common Prayer of the Episcopal Church.

"The true Philippine Independent Church, which was founded by Monsignor Gregorio Aglipay and which seceded from the De Los Reyes group, refusing to fuse with the Episcopalian Church," Ruiz declared, "will continue to be the nationalistic Church of the Filipinos." [RNS]

ENGLAND

Two Consecrations

The Archbishop of Canterbury (Dr. Fisher) consecrated the Rt. Rev. C. K. N. Bardsley to be the Suffragan Bishop of Croydon, and the Rt. Rev. J. M. Key to be Suffragan Bishop of Sherborne on All Saints' Day, November 1st, in Southwark Cathedral. The Rt. Rev. Christopher M. Chavasse, Bishop of Rochester, was the epistoler; the Rt. Rev. John W. C. Wand, Bishop of London, the gospeler. The Rt. Rev. Ernest N. Lovett, retired Bishop of Salisbury, was the preacher.

NEW GUINEA

Bishop Newton Dies

The Rt. Rev. Henry Newton, retired Bishop of New Guinea, died on September 25th at Dogura, New Guinea. He was 81 years old.

Bishop Newton was graduated from St. Paul's College, Sydney, and Merton

College, Oxford, and was ordained to the priesthood in London, England, in 1892. He began his career as a missionary in 1899 as a priest in the diocese of New Guinea, where he served until his consecration to the episcopate in 1915. He was Bishop of Carpentaria until 1922, at which time he was translated to the see of New Guinea. Bishop Newton resigned in 1936 because of poor health and advanced age.

Bishop Newton lived in the diocese of New Guinea throughout his retirement and during the war, and gave great service to the missions, until his death, in translations and in training of candidates for the native ministry.

AUSTRALIA

Dr. Mowll Elected

Primate of Australia

The Most Rev. Dr. Howard W. K. Mowll, Archbishop of Sydney, has recently been elected primate of the Church of England in Australia, succeeding the late Archbishop Le Fanu of Perth.

Dr. Mowll, who has been acting primate for more than a year, will also remain Archbishop of Sydney. Formerly Bishop of Western China, he was elected Archbishop of the see of Sydney in 1933.

[RNS]

YUGOSLAVIA

"Unfriendly Actions" Reported

The Holy Synod of the Orthodox Church in Yugoslavia has protested against recent "unfriendly actions" by local political authorities, according to reports reaching Church circles in Athens.

Among incidents said to have prompted the protest were:

Arrest of six priests who attended the funeral of the late Father Andre Dugovitz, known as an ardent nationalist.

Refusal of local authorities to permit an encyclical letter issued by the Orthodox Bishop of Tuzla to be read in churches.

Imprisonment of a priest in the Tuzla dioceses for preaching a sermon in which he declared that all weddings should be blessed by the Church.

Forced interruption by local authorities of church services in Lazarevo and Velebit.

Prohibition in Bogujno of the singing of a hymn in honor of St. Sava, patron saint of Serbia.

The reports added that "any form of anti-Christian demonstration is permitted and even encouraged" in Yugoslavia.

[RNS]

Heaven is my Home

By the Rev. W. Norman Pittenger

Instructor at the General Theological Seminary, New York, N. Y.

I AM a stranger here, heaven is my home . . ."

So ran the old hymn, now so much condemned. It is unquestionably the fact that a great deal of "other-worldliness," in the most unfortunate sense of that word, has been found amongst Christians. It is possible so to over-emphasize the "hope of heaven" that this present world is left entirely out of the picture, or — if it be not denied attention — is reduced to the level of a mere vestibule to "the other life" which is the only important part of the picture. But it is also possible so to forget or minimize the reality of the Christian "hope of heaven" that one centers all one's attention, interest, and thought on this world alone; and the result of that total concentration on this-worldliness is a futile secularism in which the present sphere of our life loses the tang and flavor which come to it when it is seen and appreciated as shot through with the supernatural reality of heaven.

FUTILE SECULARISM

A futile secularism is no better, surely, than a sterile supernaturalism. It is only when due concern for this world and its ways is balanced by the recognition that man's destiny and consummation are beyond this world, that we have a healthy and sound state of affairs. It is only when a keen sense of the circumambient reality of the eternity to which we belong is balanced by vital action in the mundane world in which we now live, that we can have a just and ordinate sense of the meaning of life.

Of course, nowadays the tendency is all in the direction of a semi-spiritualized secularism. Indeed this is one of the reasons that contemporary religious thinking is so much out of tune with the traditional thought of the Christian Church. It does not take much reading of the historic liturgy of the Church, its offices of prayer, and its public services of worship, nor much acquaintance with the writings of the great saints and theologians of the past, to see that their entire outlook was governed by the dominant theme of man's heavenly destiny, his belief that "heaven is my home," his "hope" of fulfilment beyond this world of space and time.

Actually "hope" is far too weak a word to use here; there was a certainty and conviction attaching to this conception that had an overmastering influence on all life and experience. Every moment of every day, every bit of thought and every area of action, was

modified and colored by this sense of the more-than-worldly. So much have we lost this vivid sense of the reality of the supernatural life and the imminence (and I do not mean *immanence*) of the supernatural world, that it is not surprising to hear, as one did recently, that at a series of meetings of a great commission of American religious leaders, called to discuss important issues of Christian faith, it was impossible to get more than one or two of the members to go beyond the statement, "the souls of the righteous are in the hand of God," when it was desired to make some clear definition of the Christian hope.

Such a reticence has a certain value, admittedly. The attempt to draw accurate maps of the "other world" is bound to fail; the best we could ever hope to do would be to offer suggestions, intimations, hints, about the state and quality of life beyond this one. The pictorial representations of heaven, like those of purgatory and hell, are at best to be taken symbolically rather than literally. But it is certainly a grievous state of things when the Christian is told to have as part of his faith the conviction of "immortality," while he is yet expected to hold it as in itself a vague uncertainty with little influence on life. It reminds one of the lines composed by an Oxford don:

"O let us never, never doubt
What nobody is sure about."

How to restore something of the keen sense of the reality of heaven to the jaded modern mind is a most difficult and stubborn problem. But surely one of the first things to be done is to get out of our thinking, as quickly as we can, the notion that heaven, eternal life, the supernatural, are all merely future. The very phrase, "the afterlife," has done a great deal of harm, because it is taken to imply that everything relating to eternity comes after this life, in a strictly temporal sense. Yet in our day-by-day experience, we must realize, the eternal, supernatural realities are ever surrounding us, penetrating our world and our activity within it, giving their own unique tang to all that we do and know.

"BRIGHT SHOTS"

"Bright shoots of everlastingness" constantly insert themselves into our lives — the sense of a heightened meaning, the joys of enduring comradeship, the recognition of beauty, a momentary glimpse of true goodness: here we have

traces of heaven. Little bits of heaven are everlastingly found in this world; it is not all future, but indeed largely a matter of present living experience.

Another point which can help is that even the most secular existence is never without some disturbing awareness of the more-than-earthly. We remember how it is remarked in Browning's *Bishop Blougram's Apology* that it is precisely when everything seems secularly ordered and explained, and the world has been "made safe" for secularity alone:

". . . Just when we're safest
There's a sunset touch, a fancy from a
flower-bell,
Someone's death, a chorus-ending from
Euripides,
And that's enough for fifty doubts and
fears,
As old and yet as new as nature's self,
To enter in . . ."

Those moments when the prison-walls of this-worldly existence are shattered, even if it occurs to our own annoyance or disturbance — for we like, most of us, to be "cabined, cribbed, confined" in a neat little this-worldly existence — those moments are the moments when heaven breaks in upon men, when that which is their ultimate destiny speaks to them, under many and strange incognitos, as immediately present to them with inexorable demand or inexplicable succour.

I said, "when heaven breaks in . . ." I might almost as well have said, "when hell breaks in," for the truth is that the sense of the impingement or insertion of eternity into time brings the awful possibility of a futile, hopeless, frustrated destiny sharply before us, in the same fashion in which it brings the bright prospect of a fulfilment of life in the presence and by the power of the everlasting God. When men see deepest into their own lives here and now and grasp their underlying significance and their "grounding," they may also see the height to which life is called as well as the depths to which it is capable of sinking. Both heaven and hell are real elements in our experience, if once we get into the habit of living like men, rather than existing as highly developed simians with certain rational powers.

It is amazing to see how this realization of eternal issues dominates the great literatures of the world. Shakespeare is an obvious illustration; but he is influenced by Christianity and so may be thought to be prejudiced. But the Greek tragedians show the same understanding. Lately I devoted an entire summer

to a re-reading of Aeschylus, Sophocles, and Euripides; the one thing that struck me above all else was the vast cosmic sweep of their thinking, the sharpness of their moral insight in the light of that cosmic stretch, and the way in which human life, in the immediacy of here and now, was taken to be related to the ultimacies of right and wrong, good and evil, eternal hope and everlasting despair. Their characters live and move and have their being in this world, but it is against a cosmic background and in a cosmic frame of reference.

This is the understanding which we must recover for our generation. To see our lives, not to speak of the lives of those whom we hold dear, against a cosmic background and in a cosmic frame of reference, will lift us and them above triviality and cheapness. It will give our lives and the lives of other men a dignity and beauty which are imperishable. We shall be able to see that for men such as this, the poet spoke wisely when he affirmed that "Time shall not wither them, nor the years condemn..." That is the first insight.

If this is hard to express, that is not because it is untrue but because our human apprehension is so weak and our human understanding so feeble. We have as Christians appropriated so little of the riches of Christ; we have comprehended so little of what we do in fact possess. But for all of us who even in some tiny way have grasped a bit of the meaning of Christian discipleship, there is truth in the old song, imperfect as it is:

"I am a stranger here,
heaven is my home."

That truth, put more satisfactorily if more prosaically, is that our ultimate destiny and our highest realization is beyond all that this world can offer or contain. We are pilgrims, set in this world to make it a fit colony for the sons of God, but we are resident aliens who can never forget the homeland.

In the *Aeneid*, Vergil has the moving picture of the souls of Anchises and the other dead, standing by the river which separated them from the eternal habitations, and "stretching out hands with longing towards the farther shore." This yearning for more than is now known and seen is part of what we Christians mean by "the hope of heaven." But Soeren Kierkegaard, concluding his literary apologia *The Point of View for My Work as an Author*, says that of him it will be written, that from the historical account "he died of a mortal disease, but poetically speaking he died of a longing for eternity, where his happiness will be to give thanks everlastingly to the God who brought him on his way." That is the adequate, as it is the Christian, statement of what we mean when we say that "heaven is our home."



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Christmas Pageant

THE great danger hovering over the Christmas pageant is that it become a show, a performance, and not a true educational venture. There is no better way to illustrate the true nature of a project—arising from actual interests, stimulated by directed discussions, nurtured by pupil exploration, and carried through with the greatest possible amount of the children's own ingenuity and original creative activity—than to have the school put on an original pageant. Naturally some older heads have to steer, to push and step in at moments, or the whole would end in disaster. But the educational ideal should be kept first. This would include as many children taking part as is physically possible, and as much childhood planning and executing as can be.

Looking for the right script is often a long job, and discouraging. Some are too literary, sententious, or heavy in their lines. Some are sweetly sentimental. Others run to the musical and are largely a carol service or operetta. Why not invent and produce your own pageant? Get out your Bible and outline the actual scripture events, and list the characters. There are not many characters: only Mary and Joseph, Gabriel, the Wise Men, the shepherds and angels. If you include the Visitation, you have Zacharias and Elizabeth, and if you add the Presentation, you can have Simeon and Anna.

But there are other characters implied in the stories: St. Anne, the innkeeper, Roman soldiers, villagers, and camelboys for the magi. Moreover, since there is apt to be great rivalry as to the assigning of the rôle of our Lady, why not have a different Mary in each scene where she appears?

Some parishes have tried with great success the method of assigning a separate scene to each of several classes or pairs of classes, with just enough suggestion to keep them on the track. Even if there are several Marys and Josephs, the audience doesn't mind, because they know the story, and are interested in the children.

A REAL LEARNING PROJECT

The following scheme shows how the pageant has been divided among typical classes. The teachers are given their instructions early, and start developing their scene on the first Sunday in Advent.

1. The Annunciation. St. Luke 1:26-38. Assigned to 7th and 8th grade girls.

2. Mary Visits Elizabeth. St. Luke 1:39-56. Assigned to 9th grade girls.

3. Arrival at the Inn. St. Luke 2:1-7. Assigned to 5th graders.

4. Shepherds hear the Angels. St. Luke 2:8-15. Assigned to 6th graders.

5. The Meeting of the Wise Men. (Conjectural. Action and dialogue invented by the group. Include some attendants, etc.) Assigned to 8th grade boys.

6. Shepherds at the Manger. St. Luke 2:16-20 and St. Matthew 1:22-23. Assigned to 7th grade boys. (Country people talk in foreground, manger hidden by screen. Shepherds arrive, screen is removed; they adore.)

7. Wise Men arrive and adore—Twelfth night. St. Matthew 2:1-12. Assigned to older boys' class.

8. Presentation of Christ in Temple. St. Luke 2:22-33. Assigned to high school class. Holy family, temple priest, Anna, Simeon, people. This scene closes with the holy family going down center aisle, preceded by a guardian angel, representing the Flight into Egypt, while all sing "O God, our help in ages past."

ORIGINAL WORK

Each class had little more than the above to work on. They at once began a close study of the passage assigned. They asked all kinds of questions: what people? how did they dress? what did they say? Where no words are given, what might they have said? What did each carry? How did they walk? Thus every detail had to be digested, and decisions made. Attitudes, deeper meanings, motives, all are stirred. Imagination is started, and allowed rein. The teacher manages and suggests, but not too much.

There must be an over-all coordinating committee, and some parents to assist with the costumes, but all for the joy of it, and not just to impress the audience. There will be carols in between, of course, and any scenic and lighting effects the local ingenuity may command. But it is all kept a children's service, for their sakes.

One convenience is that each group rehearses independently, and will therefore know its part better. One or two general rehearsals are all that are required. This pageant is fun, in the preparing and the acting. But some of the critical oldsters may say it was "not as beautiful as we've seen it." But who is really to judge? Frankly: just why do you give a Christmas pageant?

The December National Council Meeting

THE Presiding Bishop summed up the quality of the December National Council meeting when he said, just before adjournment, that it had not been so dramatic as some other meetings, particularly those at which the campaign of evangelism had been discussed; but that this meeting showed great progress in the working out of plans made in several important fields. He hoped that this, the first meeting at Seabury House, would prove to be historic.

We think that it will so prove, for the reason that the reports made showed what had been done in carrying out the plans made at the more dramatic meetings. It is the experience of everyone actively engaged in any work that the test comes in the day-by-day perseverance in attention to details — policy having been determined and program agreed upon. In the campaign of evangelism, this necessary work has been and is being done. The preparation of material, the conferences with bishops, clergy, and laity, the securing of radio “time” and equipment: all these are receiving day-by-day attention. The First Sunday in Lent is not so very far away (February 15th); but the National Council members feel confident that the intensive response will begin then, as planned and hoped.

There was one really dramatic session of the December meeting. It was the presentation of the report of the work done in the rural field, made by Fr. Samuelson and Miss Rhea. They had their “before-and-after” moving pictures, to illustrate their words; but, even without the pictures, the story would have been thrilling. It showed what can be done, by presenting what had been done.

The long report on surveys was heard without any lessening of the intent interest with which the Council had given to the earlier report. Dr. Wieland made it clear that surveys are of value to all persons concerned—but only when all persons concerned request them, and work together in them, from beginning to end. That is the secret of the success of the recent surveys of the dioceses of Montana and Eau Claire and the district of Idaho. It will be of great value to the evangelistic work of the Church to continue these surveys, especially since they strengthen what Dr. Wieland has truly declared is the evangelistic quality in all the work of the Church—whether in the rural field, for Negroes, college work, Army and Navy work, or any other work aimed at winning the world for Christ.

One startling fact came out during the discussion on legacies, namely that fewer men and women are leaving money to religious and charitable organizations than in former years. No reason was suggested

for this falling-off, which is strange in view of the fact that among those who leave their money elsewhere are Churchpeople. Perhaps, as Dr. Franklin remarked, the failure of the clergy to take heed to the rubric at the end of the Office for the Visitation of the Sick is one reason. That rubric orders the minister to advise the people, whilst they are in health, to make wills, and, “when of ability, to leave bequests for religious and charitable uses.” In the days of our forebears, the clergy certainly did this.

THE document on “Budget Strategy” aroused interest. Discussion on it was deferred until it had been further studied; but there was present a feeling that answers to the five questions at its end would be difficult to make without danger of mistakes. For example: the first question as to whether, in case of increased resources, each district should receive a proportionate share, or should “certain more strategic areas” receive the major part? The third question — what is a strategic area? — opens up an endless debate. Naturally, each district regards its area as strategic. Indeed, it is upon just precisely this conviction that success is founded and is built. Another question as to notifying the bishops of certain areas that they should not look for increased appropriations, even if more money is available, might, and probably would, lead to such discouragement that work would suffer.

The report of the Army and Navy Division should remind the Church that chaplains are almost as much needed today as they were during the war. We have between 1,000 and 1,500 men in the 123 veterans’ hospitals. For the entire number of patients, some 91,978, there are only seven full-time and four part-time chaplains. The clergy of the nearby parishes are doing what they can, but it is not enough. This plight of the hospitals is a sorry comment upon peace-time treatment of soldiers and sailors. The apportionment system makes it impossible for the General Commission on Army and Navy Chaplains to do much. But the Church can do a great deal, by giving financial aid to the clergy who are helping in the veterans’ hospitals. We are glad that the National Council approved and granted all the appropriations recommended by our Army and Navy Division. In addition to the Episcopalian patients in the hospitals, there are others who would be glad to have the ministrations of the Church, making a probable total of about 9,000.

The National Council appeared to enjoy greatly meeting in Seabury House. Most of the members arrived on Monday evening, in time to settle in be-

fore the opening of the first day of the meeting. Instead of the customary hour of 9 o'clock, the celebration of the Holy Eucharist was at 7:30. The chapel in Seabury House is not yet fully ready; but the essentials were there, and the service was held each morning. Living in one house made for fellowship between sessions. Perfect weather added to the pleasure the Council took in the place. It is true that something was said about the possibility of blizzards in February, but most members were inclined to take care of February weather when it came.

Catholic and Protestant

SOME time ago the Archbishop of Canterbury asked groups representing various schools of Churchmanship in England to answer certain questions in regard to "the contrast or conflict between the Catholic and Protestant traditions," and the conditions under which the two traditions can co-exist within the same ecclesiastical body.

The Anglo-Catholic group, through a distinguished committee of theologians convened by Dom Gregory Dix, gave its answer in a brilliant pamphlet entitled *Catholicity: A Study in the Conflict of Christian Traditions in the West* (Morehouse-Gorham, 85 cts.). The other groups have not yet been able to formulate their reply. A recent issue of the *Church Times* notes that a group of Central Churchmen under the chairmanship of the Dean of St. Paul's held one meeting, but differences among its members rendered further meetings impossible. A group which was to discuss the subject from the standpoint of Nonconformity had not yet succeeded in holding a meeting. No information is given as to a group holding views that might correspond to those of our Liberal Evangelicals.

The question whether Catholic and Protestant traditions can live and thrive in the same Church ought, we should think, have a unanimous answer by Anglicans, for the Anglican communion is a living witness to such a synthesis. But we think that the words with which the report of our English Catholic brethren conclude might well be read and pondered by Churchmen of every school of thought on both sides of the Atlantic:

"It seems to us undeniable that our unity in the past has rested upon the assurance that certain things remain constant as part and parcel of the very structure of Anglicanism. Some of these things belong specifically to our Reformation heritage, some of them belong to our Catholic continuity, and it is vital to our unity that *both* are constant and unalterable. The Anglican knows that wherever he worships throughout the Anglican communion he will find the Holy Scriptures read and public worship conducted in the vulgar tongue; he will find the historic Creeds recited alike in the rite of Holy Baptism and in the offices;

he will find the sacrament of Confirmation administered by the Bishop; and he will know that the celebrant at the Eucharist is a priest whom a bishop, standing in the Apostolic Succession, has ordained. These things may be differently valued by Churchmen, and even by theologians, but it is upon the constancy of these things in one single pattern, that the unity of the Anglican communion rests, with the frank recognition that parts of the pattern which are not held to be of the *esse* by some Anglicans are held to be of the *esse*, with conviction, by others.

"It is by a principle of constancy in Scriptures, Creeds, Sacraments, and Apostolic Succession, that the Anglican communion, for all the diversity within it, remains one. If this principle may be called, at the lowest, the historical condition of our unity in the Anglican communion, we believe it to be at the highest the precondition of the task of theological synthesis to which the Anglican communion is, in the Divine Providence, called."

These are words that we may well remember when any plan of Church union, however attractive, is before us for our consideration.

A Great Layman

NICHOLAS MURRAY BUTLER was a credit alike to his Church and to his nation. As an educational leader he had few equals and no superiors; as a citizen he ranked among the first, and his counsels were treasured by the leaders of two great democracies. But it was as a powerful spokesman for morality on Christian lines that he exercised his most constructive influence in contemporary society. May he rest in peace.

The Partition of Palestine

IF WE have not hitherto commented on the United Nations proposal to partition Palestine into Jewish and Arab states, it has not been because of lack of interest. This is a problem of prime importance, and it has been interesting to observe that Russia and the United States have been on the same side in urging partition, while Britain has been opposed to it and has refused to have her troops used to enforce the UN decision.

We are not particularly happy at the decision to partition the Holy Land. The history of partitions in modern times, from those of Poland in the 19th century to the recent one in India, has been filled with heartache and bloodshed. Often they have raised more problems than they have settled. We fear that the present instance, with partition opposed by the Arabs and barely acquiesced in by the British, is likely to follow the same pattern.

As Christmas draws near, let us remember that this land is holy; and let us pray that God will find in its citizens that good will which issues in peace.

Christian Stewardship

III. Managing Our Souls

By the Rev. Wilburn C. Campbell

Rector of the Church of the Ascension, Pittsburgh, Pa.

THE peace of God is peace which possesses the soul. Jesus Christ came to root out those evils that separate us from God, to renew in us a right spirit, and make clean our hearts that we might see God. In short, Jesus Christ came to save our souls and to rule in our hearts. Truly, then, the managing of our souls is the very heart of Christianity. How earnestly ought we to pray in the mode of John Donne: "Eternal and most glorious God, suffer me not so to unvalue myself as to give away my soul, Thy soul, Thy dear and precious soul, for nothing; and all the world is nothing, if the soul must be given for it. Preserve therefore, my soul, O Lord, because it belongs to Thee, and preserve my body because it belongs to my soul. Thou alone dost steer my boat through all its voyage, but hast a more especial care of it, when it comes to a narrow current, or to a dangerous fall of waters. Thou hast a care of the preservation of my body in all the ways of my life; but in the straits of death, open Thine eyes wider, and enlarge Thy Providence towards me so far that no illness or agony may shake and numb the soul. Do Thou so make my bed in all my sickness that, being used to Thy hand, I may be content with any bed of Thy making — Amen."

A TWO-FOLD PROCESS

Now the managing of our souls is a two-fold process. First of all, we must honestly examine our souls and prayerfully see ourselves as God sees us. Then having turned ourselves inside out, so to speak, we must hasten on to put ourselves right side up. It is necessary to tear down, cut away, and slough off those things which are harmful to a healthy soul and heart, but we must be sure that we replace them with good things. Otherwise, we shall be like the person our Lord described who drove off the unclean spirit and swept and garnished his house, but left it empty. Then the unclean spirit took unto himself seven other spirits more evil than himself and returning to the house, found plenty of unoccupied room. So they all dwelt there and the last state of the house was worse than the first.

In this article we shall consider only the first step in the process. In our last article, "Managing Our Hearts," we shall discuss the building up process, the positive religious life.

About the hardest thing to do is to face ourselves, to examine honestly our souls. Modern living tends to make cal-

lous our conscience and to harden our sensitivities. Some callousness is but a natural protective coating. The tragedies, the sufferings, the inequalities, the raw rottenness of so much of the world would drive us out of our minds unless there were some such protective coating. Yet mingled with what beneficent nature has done for us, there is also a blindness of heart and a slothfulness of soul which we have created.

To be sure the Church provides a public confession, the wording of which is pretty explicit. Be honest, though. Do not most of us mechanically repeat the phrases about being "miserable sinners" and "lost sheep"? How often do those words pierce our hearts and shake our souls to alert penitence? A beloved professor of mine once said that he was always tempted to ask a congregation that has just piously confessed to have sinned against God in "thought, word, and deed" to name three definite sinful acts! Try naming three the next time you repeat the General Confession. It will make the Absolution more meaningful, too.

Unfortunately most of us feel that we can get away with a slothful and unmanageable soul. We do as far as the world is concerned. Only the few (but their number is increasing) find themselves suddenly cracking up and losing their grip. Some find refuge in the office of psycho-analysts and others less sensible fall prey to esoteric and hypnotic "faith healing cults."

Please do not misunderstand me. Psychology and psychiatry are too well founded to need defense or merit attack. They are proving their value in treating certain mental and psychical ills. Certain types of disintegrated souls and personalities need expert scientific and medical care. Many, though, would have no need of such treatment if they would learn to manage their souls as Christian stewards. All of us would make our life more Christlike and our Christianity more lifelike.

"SOFT MUSCLES"

One cannot pontifically pronounce that "the trouble with the Church is," and so forth, but one can confess that beginning with oneself the Church needs some honest spiritual exercises so patterned that soft spiritual muscles become more resilient and strong. Until the soul of the Church is alert and active, honestly at war against those evils that so sorely plague her, why waste time speciously arguing the need for the Church

to expand physically and financially? First of all our mission is to be "saints in Caesar's household," to save souls, to keep our hearts and souls strong enough to nourish and support a growing body.

It is not betraying any confidence to report that groups of clergymen in the diocese of Pittsburgh have made a decision to do something about managing their souls. Convinced that the clergy should be spiritual leaders in deed as well as in theology and inspired by Bishop Pardue's example and leadership, one particular group has had meetings frequently for almost a year.

The group rightly believes that its work is in too formative a stage to be written down in blueprint manner. It may possibly be that such blueprints can never be made because souls cannot be regimented and catalogued. Every soul is an individual.

Nevertheless, the group has come to realize certain basic principles in soul management:

(1) Grace is a free gift of God and cannot be coerced or obtained by man's effort or willing. That does not mean that man cannot place himself in a receptive mood. Man can strive for will-control as well as pray for grace. By the grace of God we have a will. By the use of will we can draw near to God and give His grace a chance to fill our hearts. By will and spiritual exercise we can work to put ourselves in a position of receptivity and susceptibility. Through the discipline of will and stern spiritual exercise man can lift himself out of morasses of loneliness, and by developing strong spiritual habits free himself to a real degree from impulsive or involuntary acts that lead the soul astray. If a person can control his acts to win friends and influence people, he can also influence his soul and defeat those lusts that lure him away.

(2) History reveals that most great leaders appreciated the value of systematic spiritual exercises. St. Augustine, St. Francis, Ignatius Loyola, John Wesley, and Martin Luther were just a few we studied. Even Benjamin Franklin on a rather secular level made a systematic personal examination and kept a "box score" of his efforts.

(3) Most of us felt that the best way to begin was to draw up a list of those spiritual attributes most needed and opposite that list to catalogue the acts which help in attaining them and some of the temptations which most militate against them.

Then we set aside a definite period of

time (our Pittsburgh clergy group chose a 21 day period) and during that time we checked the list every morning and evening, grading ourselves "I" for "Improving," "G" for "good," and "P" for "poor", after the Benjamin Franklin chart. The methods of grading may vary to meet the individual's taste.

Here is a sample check list for illustration:

- (1) Truth.
 - (a) Do I really want the truth about myself? About my family? About my weakness? About my mannerisms?
 - (b) Am I grateful? or resentful?
- (2) Have I learned to hate sin, but love the sinner?
- (3) Revenge.
 - (a) Am I holding grudges or resentment?
 - (b) Do I belittle, criticize, or ridicule?
 - (c) Am I jealous?
 - (d) Do I wish ill toward others?
 - (e) Do I hurt other people?
 - (f) Do I judge unfairly?
 - (g) Did I make restitution?
- (4) Faith.
 - (a) Faith that God's trust and righteousness cannot fail. (This sounds easy, but it is about as hard as anything on this earth. It means to relax and quit thinking you or anyone else can force God's hand. It means to be happy and confident when all your dreams come tumbling down.)
 - (b) Do I believe in the guidance of the Holy Spirit?
 - (c) Do I pray over problems?
 - (d) Do I remain calm under tension?
 - (e) Do I let go and let God?
 - (f) Do I compromise the faith?
(This means afraid to speak out for what I believe. Or acting to curry favor and approval at the expense of the faith.)
 - (g) Am I willing to fail if Christ wishes it?
- (5) Discipline.
 - (a) Do I control my emotions?
(Lose my temper, shout unnecessarily, flare-up.)
 - (b) Do I judge by feeling or by facts without losing sight of the feelings of others, and without fearing those feelings?
 - (c) Do I act too impulsively?
 - (d) Do I talk too much?
 - (e) Do I talk too little?
 - (f) Am I an honest extrovert or dishonest?
 - (g) Do I lie awake worrying?
 - (h) Do I press (as in golf)?
- (6) Pride.
 - (a) Am I hurt if not appreciated?
 - (b) Do I seek approval, limelight, and important offices?
 - (c) Am I touchy, sensitive, hurt, moody, argumentative?
 - (d) Am I boastful?
 - (e) Am I teachable?
- (7) Depression.
 - (a) Am I full of self-pity, self-justification?
 - (b) Do I cry over spilled milk?

It is obvious that a check list can be expanded or condensed and that it must be patterned after the needs of the individual soul. The very check list itself is

an indication of the honesty with which a person approaches the problem of managing his soul. It is also obvious that a searching check list will demand considerable time and discipline if it is to be kept for 21 days. It is supposed to be demanding and hard.

This clergy group is not quite sure where this check list is going to lead them or what exactly is going to happen as a result of this self-examination.

We do know that we are playing with spiritual dynamite and that some of us are being blown out of our lethargy.

Managing the soul is a high and holy trust given to us by God our Father. We are stewards of our life, not creators. Whatever the time and the agony of mind, it is well worth it if we can possess our souls in faith and in patience, masters of evil, and faithful stewards for Christ's sake.

Royal Wedding Address

By the Archbishop of York

This is the complete text of the address made by the Archbishop of York at the marriage of Princess Elizabeth and the Duke of Edinburgh in Westminster Abbey, November 20th.

IN the presence of this congregation, and in the hearing of the invisible audience in every part of the world, you have now become man and wife. Never before has a wedding been followed with so much interest by so many, and this has not been merely passive. It has been accompanied by earnest prayer and hope that throughout your married life you may have every happiness and blessing.

One of you, the daughter of our much loved King and Queen, has gained already by charm and simple grace the affection and admiration of all, and the other as a sailor has a sure place in the hearts of the people who know how much they owe to the strong shield of the Royal Navy.

Notwithstanding the splendor and public significance of this occasion, the service in all essentials is the same as it would be for any cottager who might be married this afternoon in some small country church in a remote village in Wales. The same vows are taken, the same prayers are offered and the same blessings are given. Everywhere and always this service is built around the taking of vows and the giving of blessing.

A vow was taken by each of you separately and individually when before God and man you made a solemn and deliberate promise that come what may, for better or for worse, in sickness and in health, you will always be true and faithful to one another "until death us do part."

You have made this great promise willingly and gladly because you have given yourselves to each other in unselfish love. Love must always be unselfish, and unselfishness is the true secret of a happy married life. It must show itself not only in a great moment of heroic self-sacrifice, but continuously in all small problems and inci-

dents of everyday life. It means thoughtfulness and patience, ready sympathy and forbearance, talking over and sharing together the special interests and cares which each of you will have.

And thus you will learn to bear one another's burdens as you walk on the road of life, making the journey together with happiness and hope. Through this unselfishness you will be able to make your home an oasis of peace and love in the midst of a life which is certain to be crowded with public duties and which will often be interrupted by exacting claims upon your time. A happy and unselfish home life of your own will enable you to enter more readily into the joys and sorrows of people who have a deep and instinctive love of their homes.

But this service is far more than the taking of solemn vows. It is one of blessing. For it is only through God's help that you can keep the promise you have made. God's blessing has been given you that you may so live together in this life that in the world to come you may have everlasting life. The ever-living Christ is here to bless you. And He will always be near to help and guide you. His perfect love will deepen your love. The nearer you keep to Him the nearer you will be to one another. Let Him always be an unseen guest in your home. Never let a day pass without speaking to God in prayer. Every day pray for one another and for His help and blessing.

So, with high and confident hope for all that this day means for yourselves and the nation, we send you forth from this abbey to the great multitudes outside who are eagerly waiting to welcome you as man and wife.

You go forth with the affectionate good wishes of all who are here. May God's unfailing love always surround and protect you. May He day by day, now and always, give you every blessing, peace, and happiness.

India Faces the Storm

By the Rev. John P. Aaron

Superintending Missionary of the diocese of Dornakal, India

IT WAS the night of August 14th and a small group was gathered around a radio, eagerly waiting to get a glimmer of what was happening in New Delhi. In the group were an English missionary lady, my wife and I, and a few educated men of the congregation. My children were fast asleep, oblivious of the great changes in the history of India that were to be announced in a few moments. My wife prepared hot coffee for the party, partly to keep us awake and partly to stimulate interest in the coming events. The inauguration was to take place at midnight. The English lady yawned a few times and went to bed, asking us to wake her up just before midnight. The group in a way was very representative of the mind of India. Some were very enthusiastic about the coming freedom, no matter what it might bring in its trail; some were definitely opposed to the withdrawal of the British. The rest were indifferent.

Then came the long awaited moment and the freedom of India was announced amidst cheers, roar of guns, chanting of prayers, and the singing of Tagore's national anthem. Over the radio everything sounded wonderful and thrilling. After the glamor was over and the effect of the coffee was wearing out, the group began to brood and give expression to their opinions. One of them said, "Now that the strong arm of Britain is withdrawn what is going to happen to us Christians?" Another said, "Are we really fit to take up the reins of government with all the petty jealousies and caste prejudices?" A third said, "The Hindu-Muslim tension might take a nasty turn."

Then over the radio came the musical voice of Mrs. Sarojini Naidu, the "Nightingale of India" and the first Indian lady to be the governor of a province. Her speech was almost a word-picture of Mother India with open arms, inviting all her children to come to her bosom. The English lady whispered to me, "I wish there were less poetry and more realism." I am sorry to say that there is a lot of truth in that whispered remark. India attained her freedom in a very dramatic way without bloodshed. But with the dawn of freedom reality began to assert itself in all its ugliness. After Mrs. Sarojini Naidu, we heard the voice of Rajkumari Amruth Kaur, an Indian Christian of noble birth and the minister-designate for health in the new Indian government. She was more practical in her speech and represented the

cultured and the aristocracy among the Indian Christians. The next morning we gathered as a small congregation in the church and thanked God for the freedom left the fate of our country in His hand. We were not supposed to rejoice very much, because we were in the Hyderabad State which declared its independence simultaneously! The question is to whom do we, or should we owe allegiance? To the ruler in whose land we live and enjoy hospitality, or to greater India?

PRICE PAID

During the few days that followed, people were so much taken up with Independence Day celebrations that they forgot the heavy price that was paid at the altar of independence — the division of India into Pakistan and the Indian Union, Muslim and Hindu. The religious division has been in existence since the dawn of history; but the division of the country politically on a religious community basis was something new, and the seed of bitter hatred was planted. Few realized the serious consequences of this division. People like Mahatma Gandhi, with tears in their eyes, pleaded with Muslim and Hindu leaders not to resort to violence. But the harm has been done and we cannot blame Britain for it. Very soon the storm broke, as was expected, and the present condition of the Punjab is well known to the rest of the world. This festering sore is gradually spreading to other parts of India. So far South India has been spared, but one can never tell how long it will be free from this pollution. The oft-repeated question is, "Whither India?" Are we heading for chaos, anarchy, and total annihilation, or what?

One might ask the question why the Muslims insisted on this division. Definitely the Hindus are to blame. The very slogan, "Jai Hind," rubs the Muslim in the wrong direction. "Hind" stands for Hindustan, the land of the Hindus. The Muslim asks, "What about us Muslims, the Christians, and the untouchables who are only nominally Hindus with the elementary rights denied?"

Why emphasize the fact of the Hindu predominance? Well, free India has been rent in twain, and it looks as if the twain shall never meet again. The only encouraging side of the picture is the fact that already some leading Muslims are beginning to sound the alarm and are working for a United India. If more take that attitude, then the sal-

vation of India is at hand. But the burden lies on the shoulders of the Hindu leaders to create a kind of confidence, trust, mutual tolerance, and respect, which alone can win back the Muslim to the fold of a United India.

CHRISTIAN ATTITUDE

What is the attitude of the Indian Christian and where does he stand? The cultured Indian Christian is for freedom and self-government. As a body we have thrown our lot with the Indian Union. We have faith in the top-ranking leaders who assure us freedom to preach the gospel and freedom of worship. But the cultured Indian Christian is a very small minority. The bulk of Christian India is located in the villages. This is true of at least the Andhra Desa and the Hyderabad State. What do these village Christians think of this new freedom? Does it mean anything to them? Unfortunately it has meant fear. The average caste Hindu in the villages does not hesitate to make capital out of the newly acquired freedom. He emphasizes the point that it is his government that is at the top, and not a Christian one. Many a petty government official, commonly called "patels," glibly makes the remark, "Now that the British Government is gone, let us see how long the Christian religion lasts."

Fortunately or unfortunately, Christianity has always been tacked on to the British Raj. In a way we Christians did enjoy certain privileges and patronage. Our national leaders say that only such patronage will be denied to us, and that we will be treated like everybody else. I personally think that we should not look for any special patronage. We may even lose some of the so-called rice Christians! Such Christians are a loss in any case, so we don't lose anything by getting rid of them. In spite of the assurances from the leaders, I am afraid we may be subjected to certain disabilities. But then, that is the time for Christians to show that we are made of deeper stuff and show to the world that Christ is still the "Crown of Hinduism"; that the Indian Christian has a great task to perform in healing the wound that has been inflicted by the division; and that the Christian must shoulder the ministry of reconciliation.

In the wake of political freedom, India is going through one of the greatest famines she has ever known. The rural Indian Christian population is one of the hardest hit communities. In the Hyderabad State, 99% of the Christians live in

villages and yet don't own a yard of land. They are daily wage earners in the fields and are at the mercy of unscrupulous landlords. The price of grain has gone up twenty times, and even then it is not available. Black-marketing is flourishing and many a villager is desperate. The problem is too grave and large for us to handle. I have presented a plan to the Bishop to run grain shops in different centers and sell grain at cost price to the Christians. But that means a huge starting capital. To run such centers in the diocese of Dornakal alone we need \$10,000.

UNITED CHURCH

On September 27th took place another important and historic event—the inauguration of the Church of South India. It is no more a scheme but a fact. Unfortunately there is a certain amount of tension in this new-born freedom in the life of the Church. It would have been really good if all the Anglican dioceses in India had joined the Union. Temporarily, at least, the uniting dioceses have been in a way separated from the rest of the dioceses. The encouraging factor is that the rift is not so bad as the one existing between Pakistan and the Indian Union! If this Union is the will of God, I am sure this small beginning that has been made in South India will prove to be the forerunner of greater union that must come. In the meanwhile we need the prayers and sympathetic understanding of Churchmen all over the world.

BLOOD BATH

Mother India is being battered by the storm of communal hatred of the bitterest kind, and by an economic situation which has alarmed the average citizen and has driven many to despair. But she is facing the crisis and she will need the active coöperation and determination of every Indian in weathering this storm. We often hear the statement that there is no salvation without the shedding of blood. Well, Mother India is having a blood-bath, and it may be that therein lies her salvation.

ACU CYCLE OF PRAYER

December

14. Grace, Carthage, Mo.
15. St. Mark's, Philadelphia
16. House of Prayer, Newark, N. J.
17. St. Luke's, Lebanon, Pa.
18. All Saints', Western Springs, Ill.
19. St. Agnes', Washington, D. C.
20. All Saints' Cathedral, Milwaukee, Wis.
21. St. Andrew's, Baltimore
22. Church of Our Saviour, Chicago
23. St. Luke's, Caribou, Maine
24. St. Luke's Cathedral, Portland, Maine
26. Trinity, New York City
27. St. Ignatius', New York City
28. St. Luke's, Smethport, Pa.
29. St. Stephen and the Incarnation, Washington, D. C.
30. St. Paul's, Doylestown, Pa.
31. Annunciation, Philadelphia

SEMINARIES

Bishop Dun Urges Support of Theological Education Sunday

In urging the whole Church to observe Theological Sunday, January 25th, Bishop Dun of Washington, chairman of the Joint Commission on Theological Education, points to a "familiar passage of Scripture which reminds us that the Church is a body with many members, and that when one members suffers all the members suffer or when one member is honored, all the members rejoice with it. On Theological Education Sunday we are asked to turn our thoughts and prayers and giving towards those members of the body which we call our seminaries.

"It requires little thought," he continues, "to recognize that the spiritual fortunes of every congregation of our Church are bound up with the fortunes of our seminaries. The young men who in these days are crowding into our seminaries come chiefly from families where there has been some living faith and prayer kept alive by a faithful mother or father. There would be no seminaries in which they could make ready for their ministries, unless in past years lay people in our parishes had seen the need and given the resources for teachers and books and buildings, above all for teachers. The life and strength of all our seminaries depend absolutely on the life of the whole Church. Let the supply of men or of gifts for theological education fail; and our seminaries will be like an arm into which the circulation of the life-blood has been blocked.

"Too many of our seminaries are working for us all with inadequate resources because they are living on the gifts of the dead rather than on the continuing gifts of the living.

"Equally true is it that all the congregations and parishes of this Church are alive at all because there have been men who with all their human limitations stood in these communities as ambassadors for Christ. At the center of the life of every parish there have been men who spoke for God and His Christ, who baptized little children, who called men to prayer, and brought Christ into marriage and sickness and sorrow. The great majority of these men have come out of our seminaries. The quality of their ministries has depended in very large measure on the quality of the seminaries out of which they came.

"The Church can be strong only when it feeds its life and its gifts into the schools which prepare its ordained leaders for their high calling."

Dr. Cook Elected

The Rev. Elmer Jay Cook, professor of New Testament at the Hartford Theological Seminary, has recently been elected professor of the literature and interpretation of the New Testament at

Berkeley Divinity School, New Haven, Conn. He has accepted the election and will take up residence in New Haven on July 1, 1948.

Dr. Cook was born August 20, 1901, and was graduated from Washington and Jefferson College and the Hartford Theological Seminary. He was ordained to the diaconate in 1936, and to the priesthood in the same year. He was awarded the degrees of B.Litt. from Oxford University; Ph.D. from the Hartford Theological Seminary; and B.S. in Library Science from Columbia University.

Sewanee Begins First Semester

The School of Theology of the University of the South, Sewanee, Tenn., recently began its first semester of the year under the direction of the new dean, the Very Rev. Robert F. Gibson, formerly a missionary of the Philippines and Mexico. He succeeds the Very Rev. Fleming James who retired last year.

The Rev. Daniel MacGregor comes to the chair of Theology at the seminary to replace the Rev. Royden K. Yerkes, who is now director of Christian Education in the diocese of Chicago. Dr. MacGregor was formerly a member of the department of Christian Education in the National Council.

The student body is this year composed of 45 young men, 38 of whom are veterans of the last war.

PARISH LIFE

Pews Now Rent Free

For the first time since Emmanuel Church, Baltimore, was founded, 93 years ago, the pews and sittings in the church are free of the pew rent system. Members of the congregation holding pews or sittings have voluntarily given them up, and are contributing what they formerly gave as pew rents with their pledges, through the duplex envelopes. Congregations already show an increase in attendance in this downtown parish, ministering to a scattered congregation and to many visitors and strangers.

In the parish bulletin, the rector, the Rev. Ernest Victor Kennan, said:

"The community generally has known that pews were not free in our parish church, and visitors, and even new communicants, have hesitated to enter any pew without permission of an usher. This will now no longer obtain. As members of the congregation welcome such visitors or new members, the values of cordiality in the House of God which mark the spirit of so many of our people will be the more apparent to the strengthening of our work and our witness to the Christian faith that all are brethren in the Lord."

Society of King Charles the Martyr

Objects:

1. To pray for the Anglican Communion especially at the Holy Eucharist.
2. To promote wider and better observance of January 30 as a Memorial of King Charles as a great layman.
3. To promote knowledge of King Charles and his witness to the Anglican Church as Catholic and Apostolic.
4. To assist the plan to erect a Church at Oxford, England, in memory of Charles.

Membership is open to any who share the purposes of The Society.

Inquiries may be addressed to The American Representative,

The Rev. Alfred John Miller, P. O. Box 164,
Ridgewood, N. J.

TERCENTENARY OF THE MARTYRDOM IN 1949.

J. Wippell & Co., Ltd.
Exeter England

✱

stained glass windows
silver, brass, and bronze
church ornaments
embroidered vestments, frontals etc.

✱

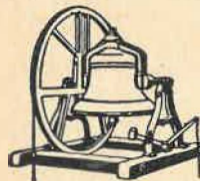
George L. Payne
American representative
One Lee Place, Paterson 7, N. J.

CHOIR VESTMENTS

Clerical Suits
Cassocks . . . Surplices
Stoles
Rabats . . . Rabat Vests . . . Collars
Black Clerical Shirts

CHURCH HANGINGS
ALTAR LINENS

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.



**MENEELY
BELL CO.**

22 RIVER ST.,
TROY, N. Y.

BELLS

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1947
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Subscribe to **THE LIVING CHURCH**
Rate: \$6.00 per year

NEW YORK

Honor Bishop Manning

On Thanksgiving Day, November 27th, the statue of St. John the Divine, given by the clergy and laity of the diocese of New York in affectionate and grateful recognition of the episcopate of Bishop Manning, diocesan from 1921 to 1946, was unveiled and dedicated. The statue is on the trumeau [central door-post] of the west front of the Cathedral of St. John the Divine.

At the conclusion of the sermon by Bishop Gilbert of New York, in the eleven o'clock service of Morning Prayer, the choir and clergy, with crucifers and taperers, proceeded to the great bronze doors, Bishops Gilbert, Manning, and Donegan leading the procession. The bishops and clergy were provided with their cloaks, and the great doors were opened. The choir and congregation remained inside the cathedral. Outside, the statue was unveiled. Bishop Gilbert said a short prayer; then read the inscription on the statue:

"This statue is given by the clergy and laity of a grateful diocese in thanksgiving to Almighty God for the leadership of William Thomas Manning, Bishop of New York from 1921 to 1946, A.D."

The statue, which represents St. John the Divine as an old man, is the work of John Angel, who has done other sculptures for the cathedral. It shows St. John, looking earnestly forward, a figure of power and dignity. At the foot of the statue are the Four Horsemen of the Apocalypse.

In his sermon Bishop Gilbert paid tribute to Bishop Manning, saying:

"Upon conclusion of twenty-five years of consecrated service, a grateful diocese last December paid a justly deserved tribute to a great leader, one whose inspiring devotion to God and His Church and to the life of this community and this nation we shall never forget. There is a sense in which this great cathedral will always stand as an enduring memorial to all that Bishop Manning has meant to us, of all that God has wrought through him. But it seemed fitting that there should be, in this place, some mark of our recognition of the service he rendered. That was made possible by the spontaneous action of a large number of his people throughout the diocese, and it was arranged that a figure of St. John the Divine should be set up between the great doors of the West front with a suitable inscription. This 'trumeau,' as it is called, is not completed, and we shall all agree, I am sure, that this Thanksgiving is an appropriate time for its unveiling. This will immediately follow.

"We are particularly grateful that Bishop Manning can be here with us at this time, grateful for the opportunity that is offered us to assure him again of our deep thankfulness for all that his many years of

distinguished service have meant to the Church and to our country, and of the deep affection with which he will always be remembered. As we give thanks for all that his God and His Church enabled him to do for us, let us pray that the people of this diocese may carry forward the work to which he gave himself, that, through us, God and His Church may enable us and our nation and our world to find the things that belong to our peace."

CENTRAL NEW YORK

Gambling Condemned

Bishop Peabody of Central New York has issued the following pastoral letter to all the clergy of his diocese, stating his opposition to all forms of gambling in order to raise funds for the Church:

"The first reason that gambling, from the Christian standpoint, is wrong hinges on the fact that as stewards of His bounty we are committed to account to God for every minute and every cent. When the Church encourages gambling it deliberately breaks with this principle.

"Gambling, however apparently harmless, leads almost inevitably to habitual indulgence and often to play for larger stakes. Once undertaken it is hard to control.

"Bingo, where money is paid to enter the game or is received for winning, is in fact gambling and like all games of chance,

**Headquarters for
RELIGIOUS SUPPLIES**



CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods

National CHURCH GOODS SUPPLY COMPANY
22119 ARTHUR STREET, PHILADELPHIA, PA.
CATALOG ON REQUEST

**NICHOLAS WAGNER
STAINED GLASS STUDIOS**

228 WEST BROADWAY
NEW YORK 13, N. Y.

Inquiries Respectfully Invited

**For Church Kalendars
or
Churchman's Ordo Kalendars**

WRITE FOR FREE CIRCULAR
Send 35c for sample copy—postpaid

ASHBY COMPANY • Box 430 • ERIE, PA.

ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with references to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

is prohibited by law in the State of New York. The police may overlook such law-breaking, but is it not thoroughly improper for the Church to use her position of privilege to break the law at all, and particularly in her own interest?

MORAL BREAKDOWN

"For these reasons it seems obvious to me that by permitting gambling on Church property (or wherever games may be held in the Church's interest) we are permitting a practice that will tend to break down the moral standards which as Christ's followers we are trying to build up.

"Accordingly I appeal to you to put an end to gambling of all kinds in your congregation, either as a means of entertainment or as a device for raising money for the Church, on the ground that this is incompatible with our position as stewards of Christ in the world. This applies to Bingo or to games of similar nature by any name, to raffles, to "door prizes" so-called, and to every game of chance for which rewards are offered or received and for which corresponding services are not rendered." [RNS]

KANSAS

Dean Day Receives Tribute

Bishop Fenner of Kansas paid tribute to the Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans., on October 19th, the dean's 20th anniversary of his installation at the cathedral.

In paying tribute to Dean Day, Bishop Fenner said:

"He has given his gifts of self and spirit and never has he been called upon that he hasn't responded with his best. He has won the highest affection and esteem of the diocese of Kansas as a careful and foresighted administrator. He conceives of liberty, justice, and truth as coming from God, and he battles for them."

Choirs from three churches of the community joined with the cathedral choir in the choral festival, and a reception was held in the guild hall at the close of the service.

CHICAGO

St. Mark's Elects Fr. Alderson

The Rev. Frank Carleton Alderson was elected rector of St. Mark's Church, Evanston, Ill., on November 24th. The election, which was unanimous, was announced to the parish on the First Sunday in Advent, November 30th.

Fr. Alderson, who is 30 years of age, attended public schools in Streator, Ill., and Terre Haute, Ind. He attended Hobart College, Geneva, N. Y., and was graduated from Seabury-Western Theological Seminary, Evanston, Ill., in June, 1946. Before his election as rector,

What Is Your Symbol?

One of the most helpful phases of our religion is its wide use of symbols, by which The Faith is more positively and interestingly taught. The Church has Her symbol, the Saints have their's. A symbol is a sort of sacrament. It is the outward sign of what people or things are inside them. Symbols are the indexes to the lives of those for whom they are used. St. Mark, for instance, is symbolized by a lion, because he veritably went about ROARING the Gospel of Christ.

We caught ourselves thinking the other day that if symbols are signs of what we, ourselves, are, then what would be our personal symbol if we were compelled to signify it on paper? Would it be a wolf, or a lamb? Would it be a pair of money-bags, or a plain, simple pence? Would it be a Holy Book, or a copy of the most recent salacious novel? Would it be a whiskey glass, or a Chalice? Would it be a blackened

heart, or an unblemished one? Would it be the "Double-Cross" (XX), or the Christian Cross (✝)? On our personal heraldic shields, would there be emblazoned in scorching letters the words "Judas" or "Pilate," or an exquisitely polychromed Chi Rho?

Now, the interesting part of all this is that by the time our readers have gotten this far, they have mentally, accurately, in their minds, drawn their own true symbol. Some have been forced to the truth by sheer conscience, others KNOW, though in deep humility, which symbol they have striven for, and what we have truly striven for, IS OURS!

Do you, perhaps, in repentance, want to change your symbol? You may, you know, but it will require the use of a certain Sacrament to effect it. How glorious if we could all come to our Christ-mass with glorious Christ-pleasing symbols on our shields!

AMMIDON & COMPANY

Horace L. Varian

Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church

We now have copies of "The Shape of the Liturgy" by Dom Gregory Dix, that book of a lifetime, for priests and all liturgical students. Prices \$14.20 per copy, postpaid.

**A CHURCHLY CHRISTMAS GIFT
THE CHRISTIAN YEAR AND CHURCH KALENDAR**



Church Calendar

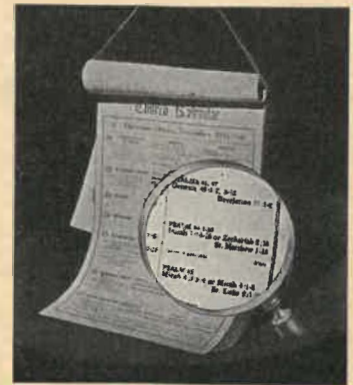
Morning and Evening Lectionary

Saints Days

Altar Society Notes

Church Dictionary and Encyclopedia

Suggested Hymns



This Calendar informs and inspires Episcopal Churchmen of the many important aspects of correct ritual. There are 112 pages of information between the red and gold covers with a colorful spiral binding and heavy twisted cord for hanging. Price \$1.50 postpaid

**H. M. JACOBS COMPANY
Publishers**

1907 Walnut St.

Phila. 3, Pa.

RGEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

**SHRINE OF OUR LADY OF CLEMENCY
CONTINUOUS NOVENA**

Write for booklet

**S. Clement's Church
20th & Cherry Sts., Phila. (3)**

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For Catalog, address: Box LO.

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:
THE SISTER SUPERIOR

STUART HALL

Under 3 Episcopal Dioceses of Virginia

104th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:

Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

FOR BOYS

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 3rd grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

SPECIAL

A three year course in

NURSING

is offered to High School graduates

Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High St., Newark 2, N. J.

If...
the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

DIOCESAN



FR. ALDERSON: *New rector of St. Mark's, Evanston.*

he had been curate and priest in charge of St. Mark's.

Fr. Alderson's institution as rector, which is being held on December 14th, is on the first anniversary of his ordination to the priesthood.

SOUTHERN VIRGINIA

Colored Youth Meet

The Colored youth of the diocese of Southern Virginia met at the Bishop Payne Divinity School, Petersburg, Va., October 11th, for the purpose of official organization. The Rev. Richard B. Martin, rector of Grace Church, Norfolk, Va., conducted the meeting, assisted by the Rev. C. W. Carnan, rector of Galilee Church, Virginia Beach, and chairman of youth work in the diocese.

The meeting opened with a celebration of the Holy Eucharist, and with only one exception, every Negro priest of the diocese was present with his own group of young people and advisers.

The meeting came to a close in the late afternoon, and everyone who attended the session expressed approval of the initial steps taken toward organization of the youth of the diocese.

CHURCH CALENDAR

December

14. 3d Sunday in Advent
17. Ember Day
19. Ember Day
20. Ember Day
21. 4th Sunday in Advent
22. St. Thomas†
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents (1st Sunday after Christmas)

† Transferred from December 21st

BOOKS

REV. C. E. SIMCOX, Editor

Catholic Controversialist

PEGUY AND LES CAHIERS DE LA QUINZAINÉ. By Daniel Halévy. Longmans, Green and Co., New York, 1947. Pp. 304. \$3.50.

Charles Péguy emerges from this biography-and-critique as a more enigmatic figure than ever. That is not a fault of the book but a virtue: M. Halévy makes no attempt to reduce his subject to a neat pattern. He shows him as he was—one of the most unrepresentative thinkers of the early twentieth century—a thinker out of harmony with practically every organized school of thought, and yet constantly plunging into various currents of French intellectual life.

Péguy stubbornly retained a great deal of the peasant in his make-up, and quite deliberately he refused to replace the direct intuitions of childhood with any brave new set of ideas, no matter how glittering or fashionable. Some of medieval France lived on in him. He was (one might almost say) organically Christian, but his Christianity was a pre-Reformation sort of Catholicism. He did not have the sharp Roman edges of a Paul Claudel, and as a result he was an object of suspicion to many powerful figures in the Church.

He was a socialist, but not a socialist as Jaurès and Herr understood the word. Toward the end of his life Péguy wrote some of his bitterest essays on the drift of the socialist movement toward scientism and Marxist dogmatism. In his peasant bones he seems to have sensed the forced labor camps, secret police, purges, and liquidations that were to be the logical result of trying to remake the world without religious insight or religious inhibitions.

Indeed, Péguy's plunges into public controversy were nearly all of the "I'm agin" type. He was against the frame-up of Dreyfus, against the elimination of Latin and Greek from the curriculum, against scientism, against pacifism. One might say that most of all he was against pacifism—his patriotism and his Christianity at times were scarcely distinguish-

SCHOOLS

DEACONESSES TRAINING SCHOOL

TRAINING FOR CHURCH WORK

is offered to qualified women at

THE NEW YORK TRAINING SCHOOL

FOR DEACONESSES AND

OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson
St. Faith's House, 419 West 110th St.
New York 25, New York

BOOKS

able. In September, 1914, a day before the official beginning of the Battle of the Marne, he died in a minor skirmish while leading his company in an advance against the German forces.

M. Halévy's book is an excellent introduction to the man who may easily come to be regarded as the most important French Christian writer of his period. It whets the reader's appetite, and makes him eager to explore further in the fabulous *Cahiers*. I fancy that already Péguy appears less a misfit than he did forty years ago. Time has done much to expose many of the ideas and movements that his peasant intuition rejected.

CHAD WALSH.

Communist Convert

THIS IS MY STORY. By Louis Francis Budenz. New York: Whittlesey House, 1947. Pp. 379. \$3.

This book has been out for several months now, and has already created no small stir. It is the *apologia* of a man who was reared a Roman Catholic, who fell away and descended into communism, and who after a decade of energetic and able service to the Party has come back to the Roman fold. Naturally an autobiographical account of so wide a circuit of faith and allegiance is interesting. In this case it is important as well, for Louis Budenz became a major figure in American Communism as managing editor of the *Daily Worker* and a member of the Communist Central Committee.

Let us be honest about this: your reaction to this book is going to be conditioned by your prior opinions and prejudices on the subjects of Romanism and

Communism. And those of us who are neither Romanists nor Marxists will reflect that the pilgrimage from one totalitarianism to another and back again is not so very remarkable after all. As one who is of this way of thinking myself, I found myself wondering as I read the book why Mr. Budenz was so utterly repelled by the Communist suppression of individual freedom of thought as he tried to live with it, but apparently finds no such difficulty in living with the same sort of bondage in the Roman cult. I do not raise this question in a captious spirit; I am sure that Mr. Budenz would reply to it, "But there is a difference..." I am sure moreover that so intelligent and earnest a thinker as he must have an answer to the question which is satisfying at least to himself. But if that is the case it is regrettable that he does not present it here.

The great value of this book lies in its powerful plea for the realistic recognition of one hard fact: and that is the fact that there can be no concord, no *rap-prochement*, no possible working compromise between Christianity and Communism—still less any conceivable merger between the two faiths, unless Christianity ceases to be Christianity or Communism ceases to be Communism. Budenz entered the Party with a courageous determination to work for reconciliation between Catholicism and Communism. He spent ten years learning the futility of this dream, and learning some other facts besides. If anybody finds it hard to believe that the American communist is *ipso facto* a traitor, by virtue of his servile bondage to a foreign and intrinsically anti-American power, let him read this book. If anybody has trouble seeing through the hypocritical pretense of the Party leaders that Communism is not anti-religious in principle, let him read this book. If anybody is in doubt as to how the Communists "use" some gullible left-wing clergy to preach the Moscow Line, or doubts that they actually do so use such unwitting stooges, let him read this book.

It isn't pleasant reading, but there are some among us who need it badly.

C.E.S.

The Doctrine of Grace

THE CHRISTIAN DOCTRINE OF GRACE.
By Oscar Hardman. New York: Macmillan, 1947. Pp. 128. \$2.

The doctrine of grace has come into its own again in theology. This book is the latest Anglican contribution to growing literature on the subject. It is a modest work in scope and intent: the author's aim is to present the doctrine of grace in terms of its historical development rather than to re-state the doctrine or to "say something new" about it. Yet

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

LINENS AND VESTMENTS

CATHEDRAL STUDIOS, Washington and London. Materials & linens per yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book Church Embroidery & Vestments, 2nd Edition, ready. Complete instruction, 128 pages, 109 illustrations. Vestments drawn to scale. Price \$7.50. Altar Guild Handbook 53c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

PURE IRISH LINEN for all Church uses, patterns, instruction books, fine cotton, cassock cloth. No advance in prices. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

POSITIONS OFFERED

WANTED: Woman to do housemothering. North shore Long Island institution. Can use woman with one child. Reply Box J-3299, The Living Church, Milwaukee 3, Wis.

REFINED PERSON not over 40 with nursing, social work, or missionary training, for resident position in Episcopal Church Home for teen age school girls. Centrally located in Middle West city. Salary commensurate with training and experience. Character references. Reply Box W-3301, The Living Church, Milwaukee 3, Wis.

CHURCH INSTITUTION, eastern city, seeks Medical Social worker for small tuberculosis hospital for adults, 75 beds. Worker must be church-woman, active, intelligent, sympathetic, interested in work. Also, if possible, graduate of accredited School of Social Work. Fine opportunity for constructive service. Salary of graduate worker \$2700. Reply Box P-3295, The Living Church, Milwaukee 3, Wis.

SOCIAL CASE WORKER in Family Service Department, Church Institution in the east. Church-woman preferred. Worker with one year training in good school of Social Work considered. Opportunity for interesting work under excellent supervision. Salary \$2500. Reply Box P-3296, The Living Church, Milwaukee 3, Wis.

TRAINED WOMAN. Unusual opportunity in Christian Education and work with young women and couples. Reply Box M-3300, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

LOCUM TENENS—Priest, highly recommended. Will serve after January first. East or Mid-West preferred. Reply Box T-3297, The Living Church, Milwaukee 3, Wis.

RATES: (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00 (B) All solid copy classifications: 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 35 cents a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by the Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CLASSIFIED

ALTAR BREAD

ALTAR BREAD—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOKS SOLD

THOUSANDS of new and used religious books on our shelves. Send for current catalogs. Baker Book House, Dept. L, Grand Rapids 6, Michigan.

CHRISTMAS CRECHES

CHRISTMAS CRECHES, 14 figures 14½", \$60; 14 figures 9", \$30. Robert Robbins Studio, 502, 1755 Broadway, New York 19, N. Y.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

it is decidedly more than a mere history of Christian thinking about grace. Dr. Hardman criticises the classic formulations of the doctrine as he records them, and his criticism will be helpful to anybody who is wrestling with the problems to which belief in divine grace gives rise.

The style is popular and for the most part lucid; but it could have been made a bit more sprightly without any loss. The subject is heavy, of course; but that is all the more reason, in this reviewer's opinion, why the author might have given it a lighter touch.

The most valuable single feature of the book is the analysis and comparison of the basic Catholic and Protestant doctrines of grace. Dr. Hardman handles this with fine discernment and scrupulous fairness to both sides. He shows that the two positions, widely though they differ on certain important points, are not so utterly incompatible and irreconcilable as is generally assumed. The author's own position is that implicit in the Prayer Book, and his book is a valu-

able contribution to what we might call Prayer Book theology.

C.E.S.

In Brief

THE GOOD NIGHT AT SAN GABRIEL.
By Susana Clayton Ott. New York: Harpers, 1947. Pp. 63. \$1.50.

This is a beautiful, and most unusual, Christmas story. Space is lacking to do it full justice in this review. The setting is an Indian mission in California in the 1780's, and the story revolves around a Christmas mystery play given by the Indian faithful. There is a consummate blend of reverence, humor, and drama which will charm any reader of any age.

C. E. S.

CHRISTMAS. By R. E. Haugan. Minneapolis: Augsburg, 1947. Pp. 68. \$1.

From cover to cover, this American annual of Christmas literature and art, now in its 17th year of publication, is

one of the loveliest seasonal masterpieces I have ever had the pleasure of reading.

The colorful book, of course, includes the Christmas story, according to St. Luke and St. Matthew, and a wide variety of favorite Christmas poems, carols, and stories.

The photo-offset lithography of unusual winter snowscapes is attractive to the eye of any lover of good photography, and the art reproductions and story illustrations are likewise lovely.

Christmas is always a welcomed gift, and a must for every family library.

E. D. G.

MY BOOK ABOUT CHRISTMAS. By Joan Gale Thomas. London: Mowbray; New York: Morehouse-Gorham. \$1.75.

An illustrated book for younger children about the different events which happen at Christmas-time, with a short simple account of the birth of Jesus.

D. M. D.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

CHICAGO, ILL.

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

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
7:30 Low Mass, 10:40 MP, Sung Eu; 9:30 Low Mass Wed & HD

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

St. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

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

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (cont.)

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D. r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

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

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

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

NEW YORK CITY (cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Louriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-Cathedral
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses
Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Tietia
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30