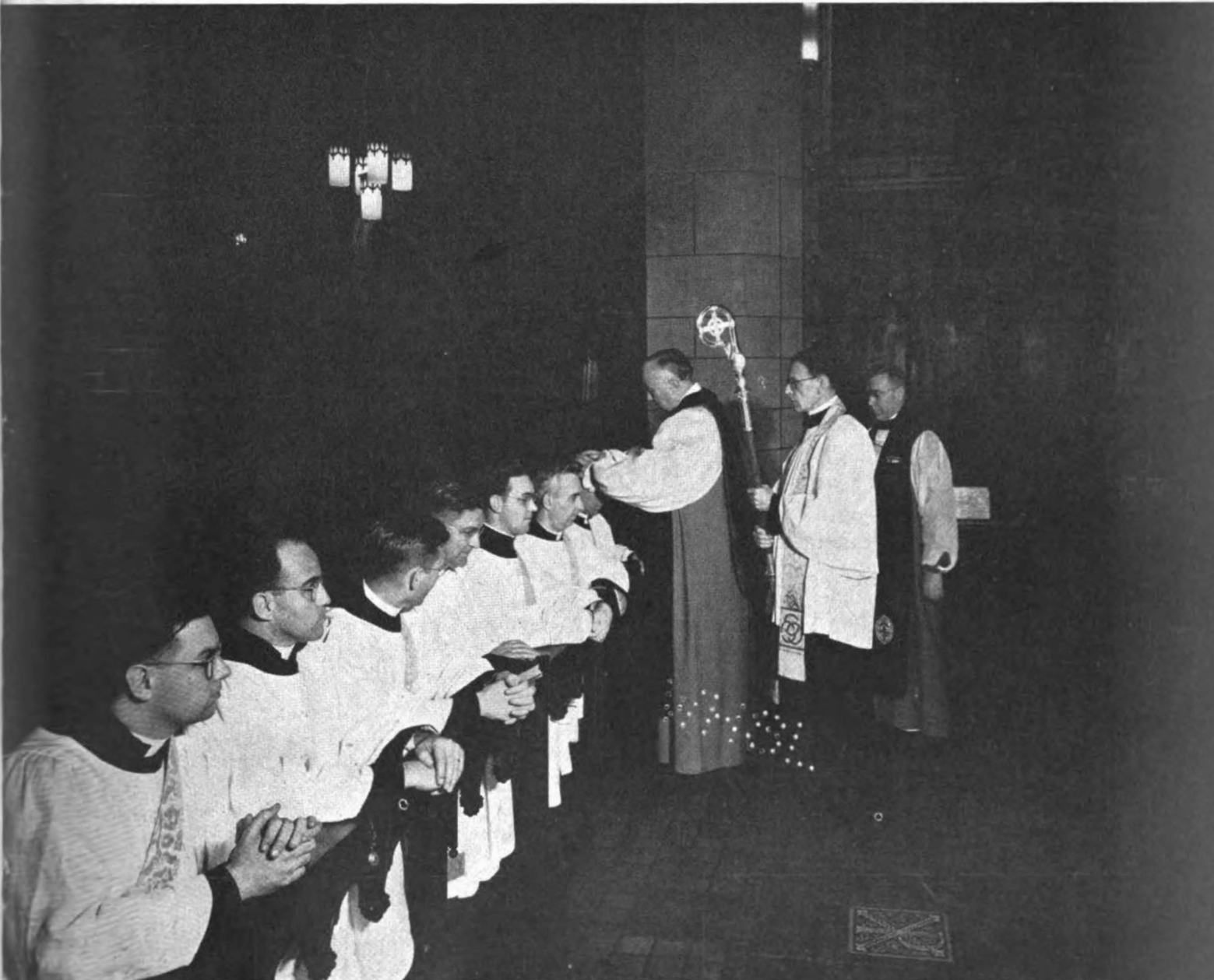


The Living Church

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



When Solomon Nodded

ORDINATIONS IN MINNESOTA

Bishop Keeler of Minnesota ordained six former businessmen to the diaconate in St. Mark's Cathedral, Minneapolis, on December 17th. [See p. 18.]

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LETTERS

Position Clarified

TO THE EDITOR: On or about November 23, 1947, the *American Weekly*, a Sunday supplement of the Hearst newspapers, carried an account of the Rev. Gareth Hughes' work in Nevada. If read correctly, the account is correct, but the implications are entirely incorrect.

The Rev. Mr. Hughes was not ordained in the Episcopal Church, and is not ministering in any capacity under my jurisdiction. He was ordained in Los Angeles by the authorities of the Apostolic Episcopal Church, which, I believe, has no connection with the Protestant Episcopal Church in America.

No little confusion has been created by this article, and I should like to make clear that Mr. Hughes is not connected with the missionary district of Nevada in any way.

✠ WILLIAM FISHER LEWIS,
Bishop of Nevada.

Reno, Nevada.

The Benedictus Qui Venit

TO THE EDITOR: Permit me to make the following points regarding the *Benedictus qui venit*, in reply to Dean Hughes' letter [L. C., December 14th].

(A) As I tried to show in my article on the question [*Anglican Theological Review*, April, 1947], there can be little doubt that the original place of the *Bene-*

dictus was just before the Communion. Not only is this attested by the Apostolic Constitutions and the Testament of our Lord, but the verse occurs after the Epiclesis in the liturgy of the Abyssinian Jacobites, and just before the Communion in the Coptic St. Mark, and in many versions of the Liturgy of St. John Chrysostom.

(B) The *Benedictus* was attached to the *Sanctus* in the West by the seventh century. The Eastern evidence is more difficult to assess. While the practice is indicated in both the Greek and Syriac forms of the Liturgy of St. James, it is equally clear that the verse is an interpolation, since it breaks the natural sequence of thought from the *Sanctus* to the opening of the consecration prayer. This sequence is duly stressed by Theodore of Mopsuestia and Narsai, to whom such an intrusion is unknown. It was only in some Western Masses (as those of Mone) that an attempt to smoothe out the abrupt transition was made.

(C) In deciding the appropriate place of the *Benedictus*, we must concern ourselves not only with a widespread custom (which strikes me as a typical instance of bad Syrianization), but also with origins and meanings.

The *Benedictus* is the appropriate cry of the congregation after the consecration. Thereby we greet the triumphal entry of the Redeemer into His Holy City, the Eucharistic Church. To place the verse be-

fore the consecration is to confuse the Catholic doctrine of the Sacrament, as well as to introduce a harsh transition from the *Sanctus* to the Canon.

I quite agree that putting the *Benedictus* after the Prayer of Humble Access is difficult. I should prefer it to follow the Lord's Prayer, or even better, the Epiclesis. What, however, is of primary importance is that we should recover the note of joy and Resurrection in our celebrations. We are still too largely under the influence of medieval piety in laying undue stress upon the Passion in our Liturgy. The *Benedictus qui venit* in its proper and original place is peculiarly adapted to regaining a needed emphasis.

(Rev.) CYRIL C. RICHARDSON.
New York City.

After Confirmation, What?

TO THE EDITOR: In the report of the recent meeting of the National Council mention was again made of the fact that every year the Church loses from its rolls some thirty or forty thousand confirmed persons. The figures on the "Table of Comparative Statistics" in *THE LIVING CHURCH ANNUAL* tell the story clearly enough. The discrepancy between the number of those confirmed during the year, and the increase in the number of communicants of the Church should make us weep. Why is it so? What can be done about it? We must look for the trouble and cure

Theological Education Sunday

At the request of the Joint Commission on Theological Education, I have designated Septuagesima Sunday, January 25th, 1948, as Theological Education Sunday.

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

Our Theological Schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

Henry K. Sherrill

Presiding Bishop

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

LETTERS

in three places: lack of training of those who are confirmed so that they shall understand their responsibilities as members of the Church; lack of follow up after they have been confirmed; and failure to follow those who move from the parish, as so many of our young people do shortly after they have been confirmed. The last point is clearly one of pastoral responsibility, and the way to care for these people is simple enough, if the clergy will but do it. The first two points need some comment.

Training of Confirmation candidates. So far as I have been able to determine most of the clergy still use the forsaken method of six to a dozen "talks" or lectures to the young people. It is a method of education that has been given up in every other sphere long ago. It fails to enlist active participation of the young people, who in the majority of cases are 'coming to confirmation' because their friends are doing so. They are physically present, but too often mentally on the ball park. If supplemented with a requirement to learn the catechism or Offices of Instruction, there may be some residual gain. But it is hopelessly inadequate by any standard.

It is significant also that in all conversations with the Lutherans looking toward reunion, the lack of adequate confirmation instruction in our Church has been one of the points the Lutherans usually make.

What might a reasonable standard be? The Church rests upon the Holy Scriptures as the foundation of her doctrine and practise. People today do not know, nor read the Bible. In former times when people did read the Bible, we could presume that the children grew up with some knowledge of it. We cannot today. One requirement for entrance upon formal confirmation instruction might well be elementary knowledge of certain books of the Bible. I suggested this thought to one of the officers of the Church, specifying Isaiah for its doctrine of God and His righteousness, one of the Gospels, the Acts of the Apostles, I Corinthians, and I was told that my list was arbitrary. Well, let us have a list that is not arbitrary. In this parish we have one of the more effective programs of religious education. We have not only a Sunday school that is as good as we can make it; but we have the children in the parish released by the public schools to come to the parish hall school-room (a professional teacher, desks, blackboard, and all) for a period each week with home work, supported by school discipline. In spite of the professional education that is thus available, the children cannot pass in the eighth grade a simple test on the books mentioned, let alone the other parts of the Bible.

I personally am an advocate of catechetical teaching, at least to the extent that the answers in the Offices of Instruction shall be learned by heart and understood. There is some hope that some of this will remain in the memory.

Certainly the basis of Christian life and practise should be taught. But let us not think that because we clergy sweat to teach it as effectively as we can, the children are therefore learning. It is the children who should do the sweating! Simple

outlines of instruction or workbooks, such as those provided for the Chalmers Church school courses on the Offices of Instruction are needed.

With adults many of the same requirements and comments are in order. Few adults come to a confirmation class because it is "the thing to do" or because their friends are doing so. We may presume that they will bring a more inquiring mind, and more attentiveness. They have a horror of examinations, and probably do not need them as much. But it still should be clearly born in mind that they come from a pagan society, where the word of God is not read or studied, and that they need thorough preparation. How true this is was made clear to me when instead of preaching one morning, I passed around, without previous warning, a carefully worked out true-false test to the congregation. Their score on knowledge of the Gospels was less than that of a sixth grade class that had studied the life of Christ the year before in the Church school.

What are the drawbacks to such a program? As I see it, two; and they are worth considering. The clergy will have to work on the preparation of candidates for much more than the usual six or eight weeks; a year would not be too long. The bishops will have to be content with smaller classes, especially when such a program is first put into effect.

One or two closing considerations; it will be impossible for most parishes to undertake this program, or any effective program alone. In most cases it will have to be done on the diocesan level. If one parish tries it, the children will simply leave and go down Main Street to the parish of the Celestial Snooze where the requirements are less arduous.

And again, we clergy will have to determine whether we want to undertake such a program because it will cost time and effort. Do we really care that there are thirty or forty thousand confirmed persons "inoculated with a mild form of Christianity" every year "which renders them immune from the real thing," and so lost to the Church and her Lord?

(Rev.) RUSSELL S. HUBBARD.

Bar Harbor, Maine.

The Living Church

Established 1878

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

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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.
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Spiritual Mobilization Quiz

Q: How many representatives does Spiritual Mobilization have? A: 12,742.

Q: How many sermons preached on your Columbus Day Crusade? A: 25,066.

Q: Who won the National Sermon Contest? A: More than a thousand manuscripts were submitted and are being judged now. Winners will be announced within 30 days.

Q: Can we read the winning sermons? A: Yes, all thirteen prize winning manuscripts will be shortly published in a volume. First prize winning sermon can also be had in pamphlet form for free distribution in your parish.

Q: What is your present special project? A: To get 5,000,000 more citizens registered and voted to help make democracy work and perpetuate Freedom.

Q: Does Spiritual Mobilization agree with President Truman's statement that price controls, etc., belong to police states? A: Yes!

Q: Are you opposed to federal subsidy of education? A: Yes. Such would almost inevitably result in loss of academic freedom, without which basic capital "F" Freedom could not endure.

Q: Do bureaucratic controls and governmental paternalism continue to threaten Freedom since government payrolls are reduced to postwar levels? A: Government payrolls have *not* been reduced and are probably still expanding, proving that as Paul Hutchinson said, "The State is the New Leviathan."

Help make 1948 a banner year for Spiritual Mobilization. More recruits are needed! Send along the coupon below for more complete information.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Teacher As Friend

WE ALL have memories of our childhood. Among the richest of these are memories of some beloved teacher whose friendship continued long after the class year. In nearly every parish there are one or two veteran teachers who know all the older children in the Church school because they have been through their class. And the children keep them as their friends ever after.

What is it that causes some teachers to be soon forgotten, to pass into our history as vague nonentities, while the few are remembered? The difference is hard to discover, but it must be something to do with personal interest, the kindling of that relationship which is best defined as friendship. It is partly a born or achieved characteristic in the teacher, partly a separate accomplishment with each new friend. In part it is an incalculable miracle in the realm of the spiritual. But friendship also has its outward and visible rites which may be learned and observed by any one eager for the inward and spiritual reality.

A story is going 'round the Church of a questionnaire asked some pupils, seeking to determine just what they liked most about their favorite teachers, what they disliked. To the latter, a reply was, "We don't like a teacher who is a sourpuss." Let's put that down as our first rule: the teacher shall smile often, and *at individuals*. The small child reports at home, "My teacher likes me. She smiles at me."

MEANS GENUINE INTEREST

But the friendly teacher has more than the bright smile, and even the brilliant social attention to all and each. She sees her pupils as individuals, each from a different kind of home, each with his own special emotional set-up, attitudes, and pattern of response. Each is a problem to be solved as a teacher; but before that, a person to be known and won as a friend. Therefore the general attitude must be kindness, cheerfulness, as of one enjoying the time together. One great trouble with the strict teacher, who secures good order by external devices of discipline, is that when these have to be pushed under strain, and when the class energies get out of hand, there is nothing to employ but more strictness. The kindly teacher, however, having always the good will of her pupils, has but to use a look, a word showing she is displeased at the outburst, and lo, they

are quiet again for her sake. They might not so express it, but that is the truth.

Class methods, for all their importance, tend to make many teachers forgetful of the constant necessity for this friendly relation. The attitude of friend changes the teacher. She is more confident, more poised.

CHILDREN THE BEST FRIENDS

"I have friends of all ages," boasted a prominent man. And that was a statement of his native human interest, his outgoing self. He liked people for themselves. And it must be admitted for those yearning to make friends, children are often more rewarding than adults. Consider many of your adult intimates: they have schooling, but little vital interest, knowledge or charm. They are frankly rather obvious, dull, and tiresome. But a young friend offers eager interest, fresh enthusiasms, a humbling dependence on your opinions. He needs you, and you know you can help him. Young folks are far more fun, more amusing, better company than hundreds of stuffy adults.

The techniques? There are no set ones. My list is not yours. The craftsman, committed to his project, finds his own materials, sharpens, and often invents his own tools. It doesn't do much good to tell your teachers, at some meeting, "You should always phone to absentees." The ones interested in every child will have been doing that every week; the others will not do it anyway. (The beloved teacher has few absentees!)

OUTSIDE OF CLASS

Clearly you must know them outside of the class time. Two ways are commonly practiced by the friendly teacher: calling at the homes, to know the child in his setting, to enlist the help of the parents; and to arrange parties, excursions, treats now and then. One great teacher made a point of having all the children in his class for dinner at his house, two or three at a time.

And in between there are the little talks, the special notes, gifts, suggestions. These are the things that build friendships which last across the years. Let us repeat: children have few adult friends. They need such steadying and uplifting personal contacts. So the teacher is given her list for the year. "Make them your friends," says the wise pastor, "And you will be able to teach them anything."

SECOND SUNDAY AFTER CHRISTMAS

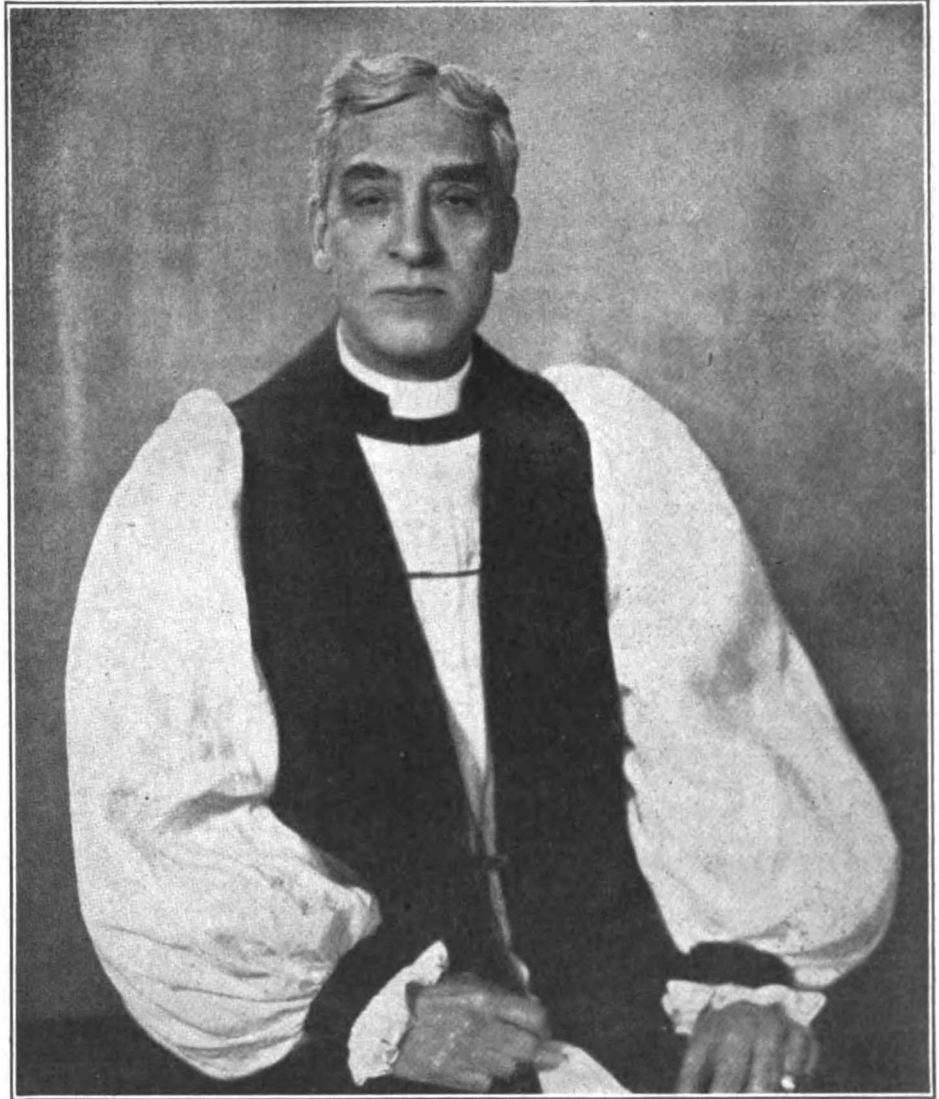
GENERAL

EPISCOPATE

Bishop Helfenstein Dies

The Rt. Rev. Edward Trail Helfenstein, D.D., retired Bishop of Maryland, died December 22d after a relatively brief illness. The Bishop suffered a severe heart attack in recent weeks, but rallied at the Church Home and Infirmary where he had been taken, and two weeks ago was permitted to return to his home for convalescence. Death came peacefully, the Bishop's wife, Mrs. Grace Nelson Helfenstein being with him at the end. The funeral took place at the Cathedral of the Incarnation, Baltimore, on Wednesday, Christmas Eve, at 11 AM, and interment followed at Mt. Olivet Cemetery, Frederick, Md.

Bishop Helfenstein was born in St. Louis, Mo., April 7, 1865, the son of Cyrus G. Helfenstein and Annie E. (Trail). He was educated at Frederick College; the Episcopal High School, Alexandria, Va.; Johns Hopkins University, and the Virginia Theological Seminary, where he was graduated in 1889. He was ordained deacon in 1889 and priest in 1890 by Bishop William Paret, and was successfully deacon-in-charge of Christ Church, Rock Springs, and Holy Cross, The Rocks, Harford County, Md.; rector of St. Mark's Parish, Frederick and Washington Counties, 1890-1900; rector of St. John's Church, Ellicott City, Md., 1900-1920; and St. Peter's, Ellicott City, 1913-1920. He served as Archdeacon of



THE RT. REV. EDWARD TRAIL HELFENSTEIN, D.D.: *The retired Bishop of Maryland died on December 22d.*

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Maryland, 1920-26; was elected Bishop Coadjutor, December 28, 1926, and on the death of Bishop John Gardner Murray, Presiding Bishop and Bishop of Maryland, October 3, 1929, became the eighth Bishop of the diocese. Bishop Helfenstein retired by reason of age on November 1, 1943, and was succeeded by the Rt. Rev. Noble Cilly Powell, D.D.

While a priest of the diocese Bishop Helfenstein served as secretary of the standing committee; a member of the board of examining chaplains and of the committee on constitution and can-

ons. He was a deputy to the General Convention of 1916, 1919, 1922 and 1925. He received the honorary D.D. degree from the Virginia Theological Seminary in 1916.

In accord with the Bishop's request that the utmost simplicity mark the funeral service, there were only two priests in vestments in the sanctuary with Bishop Powell who conducted the service. These were the Rev. Canon Harold N. Arrowsmith of the cathedral and the Rev. Dr. P. J. Jensen, rector of St. Thomas' Church, Garrison Forest, Md.

PUBLIC AFFAIRS

UN Commission Drafts Religious Freedom Guarantees

Two articles safeguarding religious freedom are part of the "Declaration of Rights" adopted in Geneva, Switzerland, by the United Nations Commission on Human Rights. The Declaration will be submitted to member states, after which it will be sent back to a drafting committee. The Commission also adopted the text of a Covenant of Human Rights, which also contains articles guaranteeing religious freedom. The religious liberty articles in the Declaration read:

"1. Individual freedom of thought and conscience to hold and change beliefs is an absolute and sacred trust.

"2. Every person has a right, either alone, or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching, and practice."

Dr. O. Frederick Nolde, of Philadelphia, director of the Commission on the Churches and International Affairs, said the second article "seems inclusive enough to cover all conditions essential to the exercise of rights and freedoms, especially when interpreted, as it will be, in relation to other articles such as those dealing with freedom of expression, association, and assembly."

Dr. Nolde, who served as consultant to the UN Commission on behalf of the Church agency, a joint group of the World Council of Churches and the International Missionary Council, declared that limitations to protect public order, welfare and morals, and rights and freedoms of others, as prescribed by law, will be covered by a general statement of limitations applying to the whole Declaration.

As it now stands, the human rights Declaration has 34 articles. The Declaration was adopted by 13 votes to none, with four delegates abstaining: those from Soviet Russia, White Russia, the Ukraine, and Yugoslavia.

The human rights Covenant, originally called a "Convention," will also be submitted to member states. While merely abstaining from voting on the Declaration, the Soviet bloc voted against accepting the Covenant.

The religious freedom clauses in the Covenant read as follows:

"1. Every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief; to change his belief, and to practice any form of religious worship and observance; and no person shall be required to do any act which is contrary to his worship and observance.

"2. Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and to persuade other persons of full age and sound mind of the truths of his belief, and, in the case of a minor, a parent or guardian shall be free to determine what religious teaching he shall receive.

"3. The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and the welfare, morals, and freedoms of others." [RNS]

General Lee to Enter Church Work

Lt. Gen. John C. H. Lee, who retired last month from active duty, will become the general secretary of the Brotherhood of St. Andrew. He will serve without salary. General Lee will move to York, Pa., to make his home and to take up his new work.

General Lee was retired from the Army on grounds of physical disability on December 31st on a \$550 monthly pension payment. He is at present at Letterman General Hospital, the Presidio, San Francisco, Calif., for a final physical checkup.

INTERCHURCH

Bishop de los Reyes Expresses Gratitude

The Supreme Bishop of the Philippine Independent Church, Don Isabelo de los Reyes, Jr., has written the Presiding Bishop to express his gratitude for the action of the House of Bishops, providing that the Independent Church shall be given a valid episcopate through Episcopal Orders [L. C., November 16th]. Bishop de los Reyes said:

"We are fully determined to accept all the conditions demanded for the granting of such a precious gift, and we will endeavor to fulfill the requirements about the adoption of the Book of Common Prayer with the necessary adaptations in all our churches. Likewise we will continue as heretofore, conducting all our services in the dialects of the various communities, as well as in English and Spanish, both official languages in the Philippines.

"With the inspiration of the Protestant Episcopal Church, the Independent Church of the Philippines is sure to become one of the most vital moral forces in the spiritual rehabilitation of the people of the Philippines. Most of my people are presently eagerly seeking to learn more and more about the Protestant Episcopal Church. We envision immense blessings and the salvation of countless immortal souls by the action of the House of Bishops.

"I confidently believe that the bestow-

ing of valid Orders to our clergy is only the beginning of a new era in the Philippines. All of us will exert our best efforts to become worthy of the magnanimity of the Protestant Episcopal Church."

2,600 Ministers Request Report on Yugoslav Tour

Twenty-six hundred ministers of various communions recently signed a statement endorsing publication and distribution of a full report by the seven ministers who recently toured Yugoslavia and said that they found freedom of worship there.

The statement called for an "uncensored hearing" and asserted that the seven ministers made the trip "in the interest of world peace and understanding among nations," and that "clearly their findings are of deep interest to their fellow clergy and to the public generally."

The seven ministers who toured Yugoslavia are presenting their report at meetings in large cities throughout the country, beginning with a hearing in New York City, November 7th.

Dr. Jean Nussbaum, Paris physician and secretary general of the International Association for the Defense of Religious Liberty, appeared at the New York hearing together with at least four of the seven ministers.

The text of the statement signed by the 2,600 ministers follows:

"Seven Protestant clergymen recently visited Yugoslavia to investigate, on the spot, charges (1) that the people of Yugoslavia are denied freedom of worship, and (2) that the conviction of Aloysius Stepinac, Roman Catholic Archbishop of Zagreb, on charges of collaboration with the Nazis, was in fact, an instance of religious persecution. They made the trip in the interest of world peace and understanding among nations.

"The members of the group hold positions of responsibility and trust in their respective Churches. They are highly respected by large numbers of Churchpeople. Clearly their findings are of deep interest to their fellow clergy and to the public generally.

"The announcement of their projected visit was the occasion for attacks upon their competency and motives. These attacks were renewed on the release of their brief preliminary report to a press conference in Belgrade. Newspaper reports distorted the release and destroyed its value to an unprejudiced public.

"The group is preparing a full, joint report.

"Prior to its release, we cannot, of course, pass upon the report itself. But both the standing of the authors and the importance of their findings entitle them to an uncensored hearing. For that reason, we endorse the publication and distribution of their report and the holding of meetings at which they may be presented. Our sponsorship is entirely in the interest of freedom of speech and press, and we are

confident that our fellow clergy and the public will welcome, as we do, an opportunity of judging on its merits a report covering a matter so closely affecting world peace and international good will."

[RNS]

ORTHODOX

Plan First Russian Academy in America

The announcement of plans for the first Russian Orthodox Academy in America to train Russian Orthodox priests at the university level was made on December 17th by the Rt. Rev. Bishop John of Brooklyn at a reception held by the faculty and students of Union Theological Seminary, New York City, for the faculty and students of St. Vladimir's Russian Orthodox Seminary. Plans for the academy have received the official approval of the Council of Bishops of the Russian Orthodox Church in America at the *Sobor* held in San Francisco in November.

To augment the present faculty of St. Vladimir's Seminary, and raise the standards of the seminary to university levels, several eminent Orthodox scholars will be brought from Europe, including the Very Rev. Prof. Georges Florovsky of the Orthodox Theological Academy in Paris and a member of the Provisional Committee of the World Council; Prof. E. V. Spectorsky, former president of the University of Kiev; and Prof. N. S. Arseniev, formerly of the University of Warsaw.

Prof. Boris A. Bakhmeteff of Columbia University, former Russian Ambassador to the United States of the Kerensky government, emphasized that the academy will make it possible for "the sons and daughters of former [Russian] immigrants" to be served "by Churchmen with an American background and with an American education on a level equal to the ministers of other denominations."

Plans for close academic coöperation among St. Vladimir's, Union Seminary, and Columbia University were announced by Prof. G. P. Fedotov of Union. He said that the intention is to establish St. Vladimir's as one of the specialized schools of Columbia.

PENSION FUND

Stowe's Distributed

The new edition of *Stowe's Clerical Directory* was distributed to subscribers on December 10th, according to the announcement of the publisher, the Church Pension Fund. The *Clerical Directory* contains the biographies of the 6,400 clergy of the Episcopal Church, and in-

cludes in the new edition, for the first time, the biographies of 150 deaconesses.

The new volume supersedes the 1941 edition and a supplement to this, which was printed in 1944. Normally the *Clerical Directory* is published every three years, but plans for a full 1944 edition had to be cancelled.

No other directory contains individual biographical material on the entire clergy in the Episcopal Church. Biographical data have been obtained from the individual in each case. The information in the biographies includes up-to-date data on churches served, offices and positions held, important writings, and other facts which have been submitted by the clergyman himself.

The publisher suggests that libraries, universities, and societies which have not ordered copies do so now, since the edition is limited and the book will not come out for another three years. Orders for *Stowe's Clerical Directory, 1947* may be placed by writing to the Church Hymnal Corporation, 20 Exchange Place, New York 5, N. Y. There are over 400 pages in the book and the price is \$5.

WOMAN'S AUXILIARY

World Problems Discussed at National Board Meeting

The contact which the women of the Church have with the current life of the world, and their concern about it, appeared at many points in the meeting of the Woman's Auxiliary national Executive Board at Seabury House, Greenwich, Conn., November 28th to Decem-

ber 1st. Plans for next year's evangelistic movement were discussed by the Presiding Bishop; the plight of displaced persons and other needs in Europe were described by the Rev. Almon R. Pepper, head of the National Council's Social Relations Department and secretary of the Presiding Bishop's Fund for World Relief, who had just returned from Europe; national affairs as they appear to the Federal Council's Washington bureau were presented by Benson Landis, head of the bureau; the threatened sale of Alaskan timber lands belonging to the Indian people of Alaska was reported to the Board by a letter from the Home Missions Council.

RELIGION IN PUBLIC SCHOOLS

A request to take some action about religious education in public schools had come to the Board from the last Triennial Meeting and had been under consideration. The Board adopted the following resolution, brought in by the Committee on Triennial Preparation and Follow-up, of which Mrs. William T. Heath of Buffalo, N. Y., is the new chairman:

"We are agreed that there is an urgent need for more effective religious education, and that the women of the Church have a responsibility to do everything in their power to promote such training. Since public schools are locally administered, and there is no national agency which could establish a program of religious education in the schools, we call upon the women of the Church to carry out the spirit of the resolution by taking any or all of the following steps in their own communities:

"a. Take an active part in providing

LAMBETH CONFERENCE OF 1948

The Agenda

"God in His World and in His Church"

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|---|---|
| <p>I. The Christian Doctrine of Man
(a) His relation to nature and to God
(b) The Christian Gospel for Man
(c) The Christian way of life for man</p> <p>II. The Church and the Modern World
(a) Modern conceptions of the State
(b) International Order and Human Rights
(c) The Church Militant</p> <p>III. The Unity of the Church
(a) The Nature and Mission of the Church
(b) Anglican Relations with</p> | <p>other Churches
(1) Episcopal
(2) Non-episcopal
(3) The Church of South India</p> <p>(c) The Ecumenical Movement</p> <p>IV. The Anglican Churches
(a) Their tradition and responsibilities
(b) Ideals and forms of worship
(c) Questions of organization</p> <p>V. Questions referred to the Conference by member Churches
(a) Marriage discipline
(b) The relation between Baptism and Confirmation
(c) Deaconesses
(d) Intinction</p> |
|---|---|

better religious instruction in the home and in the Church.

"b. Cooperate with other groups in the community in plans for released-time religious education.

"c. Study the subject of religious education in the public schools, using such materials as *The New Education and Religion* by Williams, *Religion and Education* by Sperry, and *Public Education and Religion* by Weigle."

Other new committee chairmen taking office for the coming year are Mrs. David R. West, Minneapolis, United Thank Offering Committee; Mrs. Roy Hoffman, Oklahoma City, Personnel; Mrs. Lewis Pilcher, Petersburg, Va., Finance.

As an aid in facing current high living costs, the Board appropriated from the discretionary item in the United Thank Offering approximately \$7,000 in special gifts this year to women workers in the United States. Other appropriations were for scholarships, for equipment of missionaries, and for equipment of mission buildings, including such things as indoor and outdoor games to provide some recreation for nurses at St. Luke's Hospital, Manila, laboratory material for St. James' Hospital, Anking, China, aid to a Cuban Churchwoman who is translating a number of Woman's Auxiliary publications into Spanish for the use of the Cuban branch of the Auxiliary; also two or three refrigerators. Modern developments in refrigeration are making possible marked improvement in missionary diets.

This was the Board's first meeting at Seabury House. They were enthusiastic about every aspect of it and sent formal expressions of appreciation to Bishop and Mrs. Sherrill and to the staff.

MRS. TABER RETIRES

Mrs. Derrill D. Taber met with the Board for the last time as a staff member; she is now retiring. She has been a national field secretary for twenty-five years. Previously, she had been on the South Carolina diocesan executive board of the Auxiliary for ten years, and before that, she said, she had been "a violent parish president." She reviewed and summarized her experience and her convictions about field work. The Board's statement concerning her said she had been "a friend to women throughout the Church."

RELIEF

Children's Sanctuary Plan Fails Through Non-Support

Failure of the Stateless Children's Sanctuary, Inc., to raise sufficient funds for providing a home in the West Indies is reported in a statement from the board

of directors made public December 15th. The corporation accordingly is no longer accepting contributions, and will turn over its assets to "an established philanthropic organization for specific use in connection with the care of European war orphans."

The statement follows:

"The Stateless Children's Sanctuary, a non-profit corporation chartered in the District of Columbia, has for over a year been engaged in an endeavor to raise sufficient funds to provide a sanctuary in The British West Indies for war orphaned children whose nationality and origin was completely unknown.

"Despite the best efforts of those engaged in the project and the generous response of many donors, the financial goal is still far from attainment. In addition, authoritative reports which have just been received from Europe show that the number of stateless war orphans has now been reduced to a mere fraction of the total which previous reports had indicated were still in Displaced Persons camps. The same reports indicate that the number of children will shrink still further before the necessary funds can be raised. Apparently the effective work of tracing teams and the activities of established welfare agencies at work in the field has now largely taken care of the particular group of war orphans which the Stateless Children's Sanctuary had hoped to aid. This in no way means that there is not still a tremendous need for caring for war orphans — it merely means that the majority of the children classified as stateless at the end of the war and who could not therefore emigrate to this or many other countries, are no longer so classified. For the most part their country of origin has by now been determined, and the children returned to the care of relatives or welfare agencies in their own countries.

"Further, it has recently become evident that additional delays cannot be avoided before the necessary governmental clearances can be obtained.

"Under these circumstances, the board of directors of the Stateless Children's Sanctuary, Inc. has come to the reluctant conclusion that it is no longer justified in soliciting contributions for the establishment of a sanctuary in the British West Indies under its auspices. After a careful study of the entire situation the directors have concluded that they should wind up all pending business affairs, and transfer remaining assets to an established philanthropic organization for specific use in connection with the care of European war orphans.

"Appropriate announcement of this decision will go forward shortly to all donors. In the meantime, pending the conclusion of unfinished business affairs and negotiations with welfare agencies, the Stateless Children's Sanctuary will accept no further contributions, and is cancelling immediately all promotional activities. As soon as the foregoing actions are completed, the Stateless Children's Sanctuary will go into voluntary dissolution.

"Mrs. Vere Stuart-Alexander, founder

and executive secretary of the Stateless Children's Sanctuary, has decided to continue her efforts to establish a sanctuary in the British West Indies. Her future activities in this regard will be taken entirely on her own responsibility, and not on behalf of the Stateless Children's Sanctuary."

Readers of the THE LIVING CHURCH have contributed a total of \$1,883.04 through THE LIVING CHURCH RELIEF FUND to the Stateless Children's Sanctuary. Most of this money has already been forwarded and will be included in the amount turned over to another philanthropic organization working among European children. A small balance remaining in the RELIEF FUND will be redesignated on instructions from the donors, to whom a request for redesignation will be sent.

Activities in support of the proposed establishment of a sanctuary on the Island of Nevis in the British West Indies for the "lost" children of Europe, youngest and most helpless victims of the world's worst war, will be continued by a new organization shortly to be incorporated for that purpose.

Joint announcement to this effect was made December 15th by Mrs. Vere Stuart-Alexander and Representative Sam Hobbs, of Alabama. Washington headquarters of the new organization, as of SCS, will be the home of Mrs. Stuart Alexander, 6638 Thirty-second Street.

NATIONAL

Service for Congress to be Held in Washington

A service in honor of the 80th Congress and asking divine guidance upon its deliberations will be held in Washington Cathedral on January 11th, the Sunday immediately following the opening of the second session. Invitations to the service, which will be held at 11AM, are being issued by the Bishop of Washington, the dean, and chapter of the cathedral, to members of both houses, their families and office staff, and the page boys. Senator Arthur H. Vandenburg and Speaker Joseph W. Martin, Jr. have approved plans for the service.

The address will be delivered by a layman, Dr. Clark George Kuebler, president of Ripon College, Ripon, Wis.

CHURCH CALENDAR

January

4. Second Sunday after Christmas
6. The Epiphany
11. First Sunday after the Epiphany
18. Second Sunday after the Epiphany
25. Septuagesima
26. Conversion of St. Paul*

*Transferred from January 25th.

JERUSALEM

Anglican Bishop Denounces Partition

Partition is "wrong in principle and unworkable in practice," the Rt. Rev. Weston Henry Stewart, Anglican Bishop in Jerusalem, declared in a statement commenting on the United Nations decision setting up separate Jewish and Arab states in the Holy Land. The statement was the first issued by an Anglican authority since the UN vote.

Bishop Stewart said he welcomed the creation of an international settlement in Jerusalem apart from either of the new States, but added that his approval was "subject to the hope that the demilitarization of Jerusalem will not mean lack of adequate protection."

"The Church," he declared, "has been here long before the mandatory government and will remain after its withdrawal."

Partition will mean an inevitable shrinkage of the British community in Palestine and a corresponding loss of income, Bishop Stewart said, but the Church will be obliged to carry on and increase missionary work among both Moslems and Jews even though such efforts become more difficult.

He said it was "regrettable" that while the United Nations insisted on religious freedom in Palestine, it did not safeguard freedom of conversion. Meanwhile, he exhorted Christians not to concentrate merely on maintaining their rights and interests in the Holy Land, but to consider also their responsibilities and duties there. [RNS]

ENGLAND

Archbishop of Canterbury Rebukes Dean Johnson

The Very Rev. Dr. Hewlett Johnson, dean of Canterbury Cathedral, was rebuked by the Archbishop of Canterbury (Dr. Fisher) for "recent actions and utterances" liable "to affect the relations of the Church of England with foreign Churches or countries." Dr. Johnson is often popularly referred to as the "Red Dean" because of his pro-Soviet views. The dean, who recently endorsed Communist régimes in eastern and central Europe following a tour of the Continent, issued an immediate reply insisting upon the right to express his opinions.

In his statement, the Archbishop dissociated himself from the views expressed by Dean Johnson and pointed out he was neither responsible for, nor able to control the dean's actions outside the confines of his ecclesiastical jurisdiction. He recalled that a previous Arch-

bishop of Canterbury, the late Most Rev. Cosmo Gordon Lang, had rebuked Dean Johnson in 1937 for assertedly bringing politics into the Church. Dr. Fisher said:

"It is unfortunately the case that recent actions and utterances of the Dean of Canterbury have given rise to widespread misunderstandings and misconceptions both on the Continent and in the United States, liable to affect the relations of the Church of England with foreign Churches or countries.

"The dean's office and jurisdiction in this country, does not extend beyond the confines of the cathedral body of which he is head. Outside those limits he speaks and acts only for himself. The Archbishop of Canterbury has neither responsibility for what the dean may say or do, nor power to control it." [RNS]

CUBA

Cathedral Consecrated; School Dedicated

The annual convocation of the Church in the district of Cuba was held at Holy Trinity Cathedral, Havana, on November 29th. Several events took place in connection with convocation. The Woman's Auxiliary held their annual convention, and presented, in a corporate Communion, their United Thank Offering, the largest in the history of the organization in this district.

On November 30th, the new Holy Trinity Cathedral was consecrated by the Bishop Blankingship of Cuba. The sermon was preached by Bishop Goodwin of Virginia; the consecration sentences were read by the Hon. R. Henry Norweb, American Ambassador to Cuba; and the instruments of donation were presented by the Hon. James L. Dodds, His Britannic Majesty's Minister to Cuba. Mr. J. Earl Fowler, representing the National Council, brought greetings from the Presiding Bishop and the Department of Missions. All the clergy of the district of Cuba were present at the consecration service, which was also attended by the largest group of Episcopalians ever gathered together in Cuba. One of the highlights of convocation was the presentation to Bishop Blankingship of a check representing the spontaneous contribution of members of the Church in the Island to help defray his expenses to the Lambeth Conference.

The new building for the Sarah Ashurst School in Guantánamo, in the province of Oriente, was dedicated on December 14th by Bishop Blankingship. The building was made possible through a gift from the R&A Fund, and through gifts from the people in the city of Guantánamo. Mr. and Mrs. J. Earl Fowler were also present at this dedication serv-

ice. On the same day, Bishop Blankingship, together with the guests from New York and the rector of All Saints' Parish, Guantánamo, made his annual visitation to the United States Naval Operating Base, Guantánamo Bay, where they were the guests of Commodore C. E. Battle, USN, commandant of the Naval Base, and of Lt. Comdr. Elmer Bosserman, chaplain of the base.

St. George's Church, Chaparra, Oriente, was also consecrated recently. The building of this church was made possible through a gift of the Very Rev. Alexander Zabriskie, dean of the Virginia Theological Seminary, Alexandria, Va. St. Andrew's Church, in Manati, Oriente, was dedicated on the same day. This chapel was recently rebuilt by Señor Salvador Rionda, owner of the Manati sugar estate, to provide a better place of worship for the British West Indians working in the estate.

JAPAN

Refuse Permission to Fr. Viall

The chapter of the American Congregation of the Society of St. John the Evangelist [Cowley Fathers], meeting at Cambridge, Mass., on December 23d, refused permission to Fr. Kenneth Abbott Viall, SSJE, to accept his election as Suffragan Bishop of Tokyo. Fr. Viall was elected on September 29th at a meeting of the synod of the diocese of Tokyo [L. C., October 19th]. The statement issued by the chapter follows:

"Although deeply appreciative of this honor paid to our dear Father and to the Society by the Japanese Church, the chapter felt that the Father should continue his important work as liaison officer [of the National Council]. This he would not be able to do in the event of his consecration as Bishop, since the National Council feels that its representative should not be a member of the Nippon Seikokwai. By thus remaining as liaison officer, our dear Father will be enabled to serve the whole Japanese Church, rather than a single diocese."

At the recent meeting of the National Council, December 2d to December 4th, Bishop Sherrill said:

"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."

Mr. Blansford Gates Goes to Heaven

A Story in Two Parts: Part I

By Howard R. Patch

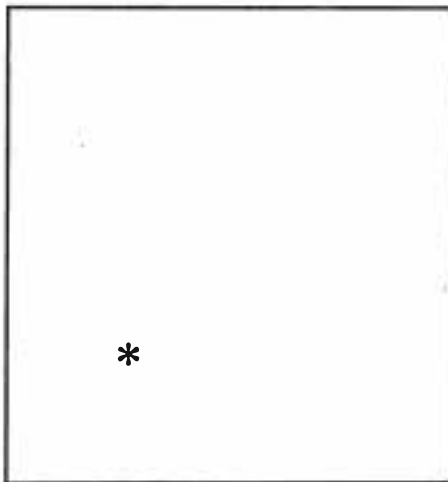
Professor of English, Smith College, Northampton, Mass.

MR. BLANSFORD GATES was a successful business man who lived in a small but comfortable house with his wife and two children just outside of Chelmswood, Connecticut. For some years he had been making far more than enough to live on, and could have retired from the stress and strain of the mercantile world if he had not donated large portions of his income annually to charitable institutions. He often gave a start in his business to promising young men and was himself widely respected for his integrity. Moreover, his hospitality in his own home was enjoyed by all; and when he and his wife threw open their modest dwelling for social purposes, guests thronged their living room and sun parlor and dining room. But beyond all that he secretly provided an adequate living for his wife's indigent aunt, and managed to put two young cousins through college.

In his late forties, after some weeks of the distress of being seriously ill, the notion struck him one day that perhaps this time he was not to get better. He had borne his illness with his usual cheer and fortitude, but something in the way the doctor's face looked one morning, and something in the touch of his wife's hand on the coverlet and even in the way the nurse began to tiptoe around, startled him with the hunch that things were not so good. In the afternoon, the way his body felt all over worried him; and after frequent times of dozing his sense that if he let go of something he would fall much too far for comfort made him think that somebody ought to do something about it right off. It was, however, several nights later that he suddenly came out of his deep sleep in a panic, fighting for air and bewildered because there were people standing around.

He could not take much account of who they were because all through his body there was now a strange passive excitement that might fairly be called alarm. It was as if each nerve and artery and even the connecting tissue were saying, "Do something! Do something now! Do it right off or else . . . This is it! Make no mistake about it, this is it!" The clamor in his head was of blackness punctured by a frantic prickling something like that of a hand or foot going to sleep; only this seemed to be rushing to a climax just as if a great charge were about to explode inside his whole being — not with noise, God help us, but with the silence of a thousand degrees below

zero, and that was much worse. For then you have no time to speak to the people around you and you cannot even reach out to the doctor and tell him to hurry. Everything in him had retreated from his feet and legs and hands and



MR. BLANSFORD GATES: ". . . I was honest and fair and I never cheated."

arms to a center of pulsing awareness. The room was full of shouts which nobody seemed to hear, even though the blackness rushed in with its chill. Nearer and nearer with its chill. Rhythmically with its chill. With its chill. With its chill. . . . its chill. . . .

For only the prickling is left. And that — and that only is what is you. How have other things fallen away so far that they seem a hundred light years distant, and here is left only the prickling that is you? . . .

Faster than anything, however, comes the thought again: "This is it. This is it. . . . This is what writers have written about and everybody thought of with terror and desolation." Yet all there is really seems like one microscopically small stab of pain for which even these words are too big. For which even an atom is too big. Perhaps a neutron and yet that occupies space. One prickle, that is all. One point which is a prickle, that is what. . . .

"I am nothing now but one prickle," said Mr. Gates to himself. And with the thought he had the astonishing realization that things could not be so bad. In all this emptiness he had some equilibrium like a point of light balanced for a fleeting instant on gossamer. "It is because of my good works, I suppose," his

thought continued. "I am glad I had the chance to do something for somebody because it certainly helps now."

Yet the instant all this became a part of his awareness a reply seemed to issue from somewhere. Not in words, of course, but with the full meaning of an idea. Just as when in life he had looked into somebody's face and a wordless but complicated message was exchanged which he might have found extreme difficulty in articulating. "What good works, Mr. Gates?"

"Why, the gift to the hospital for one thing. That's the latest on the docket." He began feeling rather confident. "Fifteen hundred dollars for a private bed. Then there's the check to that institution for orphans in New York. Why — why there's quite a lot of stuff when you come to add it up! And I've never once added them up either."

The reply came once more, like a telegram conveyed in no more than a dot and a dash somehow seen speeding over a wire: "All very good no doubt and worthy too as investments for yourself. But it that what you mean by good works?"

Where did this reply come from? Was he talking to himself? "Investments you call them! I never got a penny in return either in real gratitude or in publicity."

"No, probably not," the voice, if that is how we may describe it, went on. "But investments all the same in a feeling of spiritual security for yourself."

There was now silence, and the surrounding cold seemed blacker and the surrounding black seemed colder. At length Mr. Gates let his thoughts go forth again: "Are there then no such things as good works? I put two young men through college and never let them know where the money came from. What about that?"

The strange voice answered him again: "Did you do it for them or for yourself? How far did you care to know about their careers when they got there? They don't seem to have liked you much; they never wrote to you. How much did you know about their real needs after all? College may be very bad for some people, and education is not the universal panacea the ignorant and unthinking may suppose it to be. The whole college question is being reconsidered up here but I may tell you we are in grave doubts about it just now, very grave doubts. Wisdom has lately seemed impatient with some of the great schools

where they show they prefer Information."

Silence again held space but at last Mr. Gates sent out what may be described as a radiation: "Well, the thought of what I have done has at least comforted me now. I haven't been so much afraid as I certainly might have expected to be."

The reply once more was instant: "That was your wife's prayer at the funeral. It is almost over now. If you try you can feel some of the music she arranged for you because it was a favorite of yours. That is why it gets here — because she chose it for you, and also because the music of Bach and a few other composers comes through rather easily. César Franck, for example, comes through almost intact. . . . But you'll know when it's over."

The solitary prickle which was Mr. Gates suddenly knew what the voice meant by saying it could "feel" the music. But then all that feeling ceased and the prickle knew that too by the discovery that it was side-slipping downward at terrific speed into deeper emptiness and cold. Its thoughts again came radiating forth as if with the color of bitterness: "I suppose it makes no difference at all that I was a good man when I was on earth. Aldous Huxley certainly knew a lot more about life hereafter than anybody I ever heard preach in church!"

"Oh — so you went sometimes to church?"

"Regularly!" This thought radiated from Mr. Gates very much as a doughnut expands while it sizzles in hot fat.

"You were often seen in church, we have a record of that all right," replied the voice. "But did you yourself really go? I mean, did you go with all your faculties and devotion so that you offered as much of your soul at the altar as one might suppose from what you put in the plate? On that score I cannot find in our records that you were ever in church at all. It is curious, isn't it, but it sometimes happens, and people often never know the fact till they come to die. That is where we recruit our deathbed Christians from." Silence and intenser cold held the spaces, and then the voice went on: "But you say you were good. What did you mean by that?"

"I mean I was honest and fair and I never cheated. I looked out for my family as I should. I never went in for drink in any serious way and I kept the straight and narrow pretty well all my life." All this would ordinarily have been uttered in a rush of words because Mr. Gates felt that gross injustice was imminent and he had no one now to speak for him. But instead, of course, the whole defense came forth in one elaborate idea that radiated with one impact.

"I see. You mean, you kept the rules

then. You never stole and you never lied. You did all the right things that made you a leading citizen. And yet — and yet why did you do all that?"

"Well, why?" The prickle that was Mr. Gates was less of a prickle and still less Mr. Gates.

"I will tell you if you want to know. Because of that childhood image you once had of the bogeyman; and later, when you were a small boy, the image of that policeman you were so dreadfully scared of. Did you ever do any good thing in your whole life that was not mainly prompted by the wish to make a good impression — or deeper still — by the fear of getting caught at something? That was why you kept the rules. That was why you were so generous in all your investments in your own security. Your life has never been anything but an attempt to escape from fear — to escape from it by conduct or by buying your way out."

The prickle now vibrated another speech: "Fear? . . . Goodness is nothing but fear, is it? You seem to put a big premium upon breaking the rules and even upon being bad. Do you suggest I should have had the courage to sin?"

"You should have had the courage, yes, but to sin is something else again. . . . Do you ever stop to think of anything besides yourself — putting aside all questions of goodness or sin for the moment and really forgetting yourself? When you were in life did you ever really care to know what your wife was thinking or what she really wanted or in fact what she was really like after all?"

"I always tried my best to make her happy."

"Did you ever have the remotest idea of what she thought was fun? I can tell you the answer to that one quite simply, you did not. Never in twenty-six years did you have a real suspicion of what was going on in her thoughts or what she did when she wanted real amusement. She will someday be forgiven a lot because of that. Yet I feel compassion for you now, for you probably have no idea of what your own history looks like."

At this the prickle had an awareness of something like a great scroll in the spaces with moving pictures flowing upon it from a distant point in the blackness and cold. In an instant's flash it

saw all the long record of its own goodness and now at last it understood. There was really no love he could see in it anywhere. And goodness without love was like a body without a soul so that all his good acts were like a series of unburied corpses, one after another, and the aroma from them was terrible. How intolerable, he thought, is the stench of a good life without love to inform it with meaning! Yet — and this was now incomprehensible — how had Mr. Gates been so incapable of loving when he had always thought that charity was his greatest virtue? But had he really wanted to love other people? . . .

At this question the prickle felt the horrible slipping begin all over again, as it dropped through blackness and cold further than Mr. Gates on earth could have imagined space to extend. Moreover the blackness and the cold seemed now to invade the prickle itself so that it was microscopically still smaller than ever, like the center of a toothache when the anaesthetic used for extraction has almost banished it away. But even so it radiated another idea, which once more, of course, must here be set down in the form of sentences: "But why could I never forget myself? Why could I never love anybody? . . . I know I loved my wife once upon a time."

The voice now came in reply: "Send your thoughts back to the morning you gave a piece of toast to your wife's Aunt Jane."

"At breakfast, you mean. That time she paid us the endless visit and was such a nuisance."

"But you saw she wanted just that hot piece of toast. You wanted it too, but you saw how she would enjoy it and you gave it to her. And then you were glad she had it, and you enjoyed it with her. You never once thought how noble you were, did you? Not that time."

"Ah! . . ." At this the prickle felt an entirely new sensation, like that of blood stirring and warmth returning and even other prickles burgeoning in its midst. For an instant it could see. "Yes, it was funny. For a while I actually loved the old dried shrimp." With the end of this speech and in the adjectives involved the prickle felt all the cold rush back and it started slipping again. Then by holding on to the thought of Aunt Jane's happiness in the toast it steadied itself and sent out another thought: "My one good act in all my life, I suppose. That was long ago. I see what you mean."

"Yes, it's all in that one little episode. If only you'd kept along further on that same line!"

The prickle began to slip down into the cold again. "Then that means I am going to be damned," it said in a radiation like a ring blown forth by someone smoking. "I have no chance for anything but hell, have I!"

(Concluded next week)

ACU CYCLE OF PRAYER

January

4. Christ Church, Riverton, N. J.
5. St. Mary's, Bolahun, Liberia
6. St. George's, Utica, N. Y.
7. St. James', Franklin Square, N. Y.
8. St. Matthew's Cathedral, Dallas, Texas
9. St. Katherine's, Baltimore
10. St. Mary of the Angels, Hollywood, Calif.
11. Holy Comforter, Poughkeepsie, N. Y.
12. Trinity, Ossining, N. Y.
13. St. Mark's, Milwaukee, Wis.
14. St. Mark's, Augusta, Maine
15. Crucifixion, New York City
16. Holy Cross, Kingston, N. Y.

Worship, Work, Pray, and Give

ONE of the glories of Anglicanism is its vivid and emphatic understanding of the doctrine of the priesthood of all believers. In Romanism, the emphasis is all on the hierarchy — the professional ministry — as the active agents of God and the Church.

In Protestantism, even though the "priesthood of all believers" was a watchword of the early Reformers, the practical result of the Protestant system was the disappearance of belief in a priesthood of any kind. A priest is a man who mediates between God and his fellowmen; and in a large proportion of American Christianity today, it is believed that men can only approach God in solitary struggle and solitary communion — what has been called "the flight of the alone to the Alone."

As Anglicans we do not believe that we are an inert mass of laity capable of no religious function except submission to the clergy; neither do we believe that each of us stands walled up in solitude, in a windowless tower to which only God can find access. On the contrary, we believe that the whole Church is a priestly body, with both the ability and the duty to bring God to men and men to God; that it has bishops, priests, and deacons, charged with special responsibilities and endowed with special gifts; and that the laity have priestly and pastoral duties similar in many respects to those of the clergy. As we move toward our heavenly goal, all of us are able to help each other and strengthen each other. And if we fail to do so, we are confronted with our Lord's terrible warning: "Whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depths of the sea."

This year, as the national Church embarks on a campaign of evangelism, laymen should be thinking of their ministerial responsibilities in the public worship of the Church, in the home as the pastors of their families, and in their secular occupations as prophets and missionaries. And, just as the Eucharist is central in the Church's life, the Eucharistic functions of the laity are, or should be, central in each layman's life.

As St. John Chrysostom pointed out, the responses of the *Sursum Corda* — "We lift them up unto the Lord" . . . "It is meet and right so to do" — constitute the authorization of the priest by the congregation to celebrate the Holy Communion. The role of the laity in the service is as important and necessary as that of the priest. The bread and wine are the offerings of the people, representative of their lives; the priest consecrates them as Christ's body and blood, in obedience to His commandment, and offers them to the Father. In doing so the priest does not

act as an individual, but as the representative of the whole congregation. The whole Church, clerical and lay, offers Christ as the one, perfect, and sufficient gift of humanity to God; and each member of the Church joins with that heavenly offering the gift of himself, his soul and body, as a member of Christ. No Churchman can take the place of another in joining his "Amen" to the Prayer of Consecration; no priest or bishop can receive the Blessed Sacrament in such a way as to make up for the failure of another Churchman to partake. Each member of the Church has a personal and unique contribution to make to the Church's public worship which cannot be passed on to anyone else.

THE ministry of the laity in public worship, accordingly, is a 'priesthood as real and important as that of the clergy. It is hardly necessary to point out that this does not imply that the liturgical functions of the priest and the layman are identical. They are similar, because they are functions of the priestly, prophetic, and pastoral body of Christ, which is His Church. They are different because that body is not, and never was, a formless mass or a leaderless mob: it has a definite shape, and definite principles of organization, stemming from Christ and the apostolic Church, with some modifications to meet historical circumstances; and all the changes that have taken place have been much less radical than the changes in an individual human being from infancy to adulthood. When we consider the priesthood of the laity, our first assumption should be that it is both similar to and different from the priesthood of the clergy.

Yet the reality of the lay ministry should not be underemphasized. In Confirmation, the bishop lays his hands upon the layman just as in ordination he lays his hands upon the man being ordained deacon, priest, or bishop. By this means the same Holy Spirit that is imparted in ordination is given for the lay ministry. And there is perhaps no better summary of the functions of this ministry than the statement in the Offices of Instruction on page 291 of the Prayer Book:

"My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work, pray, and give for the spread of His kingdom."

In other words, Christians are not charged only with the job of saving their own souls, although to love and worship God in Christ is their first duty; but they are also expected to spread Christ's kingdom among others.

And this job, like charity, begins at home. We need to know enough about Christianity to teach

it to our children. It used to be fashionable for parents to say that they did not prejudice their children in favor of one religion or another because they wanted them to approach the subject with open minds. But this remark was probably more of an indication of lack of knowledge on the subject, combined perhaps with lack of conviction, than an example of rugged devotion to the cause of truth.

Teaching religion to children is first and foremost a matter of having it oneself, for basically religion is caught rather than taught. Fathers and mothers who know God as an abidingly present friend and guide will be able to lead their children to Him. The family prayer section in the back of the Prayer Book, with its forms for morning, noontide, and evening prayer, grace at meals, and prayers for special intentions, could be used much more widely than it is. One of the things emphasized in the Family Prayer section — daily Bible reading — is the foundation of the immensely valuable meditations in *Forward — day by day*. The growing custom of family attendance at the Holy Communion each Sunday, and on weekdays which are of special family significance, is another valuable observance of family religious life.

Fathers commonly see very little of their children these days. Surely it is one of the privileges and duties of the layman's ministry to set aside some time for leisurely conversation and play with one's own family. Sometimes in this casual contact, deep matters of religion and behavior will come up, but this is the exception. What the Churchman of today needs to avoid is becoming so busy in outside activities — good, bad, or indifferent — that, like a pastor who is too busy to call on his people, he simply loses contact with those for whose physical, mental, and spiritual welfare he is most directly responsible.

THE layman's ministry is exercised in his priestly worship and in his pastoral family leadership. It is also exercised in his life as a missionary in his daily contact with the world. How often Churchpeople talk about missions as if the subject were something remote or strange, having to do with the Philippine mountains or the Liberian hinterland! To be sure, these are a part of that farflung missionary frontier which is the Church's glory. But there is a missionary frontier right here in every American community, and we American laymen are the personnel that is supposed to be manning it.

In business and in social life, the average Churchman probably talks to more people who do not have a real relationship with any Christian Church than to people who do. Most of them have an interior sense of their spiritual emptiness and a desire — which they might indignantly deny — to do something about it. Man is so constructed that he must worship some God or sink into the torpor of the bowery bum; and all around us are the unhappy worshippers of the false and tyrannical gods of money, power, social position,

communism, sex, humanism, nationalism, internationalism, art, knowledge, pleasure and godless rectitude. Many of these false gods are very worthy and respectable idols indeed. But they feed their worshippers the same dust and ashes that the ugly idols provide.

What are we doing about our godless friends and associates? What can we do about them? Just how can we be lay missionaries without being insufferable intruders upon their privacy?

The first answer is always the same in religious matters; "Religion is caught, not taught." But it needs a lot of teaching, too! In the confused and turbulent days of the late Roman empire, St. Peter counseled his converts: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you." If Christianity is at work within us, it will be evident in our faces; and people will ask us what it is that makes us so confident.

A second answer is simply to be alert to opportunities to talk about religion. Most of us avoid such opportunities partly because we don't want to seem unduly pious, and partly because we feel inadequately prepared to present such a large subject.

Obviously we are not all, nor are we expected to be, theological experts. When we discuss religion with our friends we can do so only as laymen. The real agent of conversion is not any man, but God Himself. Our most effective part is to invite our friends to come to Church with us, and to introduce them to the clergy after the service. If we get them to come several times, they will begin to understand as no arguments could possibly tell them, what Christianity and the Christian Church are all about. Then, as they become interested in joining this worshipping community, they can investigate the intellectual aspects of the matter in confirmation classes, in books, in talks with the clergy, and in other ways.

If each layman during the next year were to take it upon himself to bring six of his friends to Sunday service two or three times, we can be sure that the result would be a substantial increase in confirmation classes, in parish memberships, and in the ranks of the Kingdom of God in the United States.

During the next year, THE LIVING CHURCH plans to devote a considerable share of its space to laymen's work in the Church. In doing so, we are following the lead of the Presiding Bishop, the National Council, and the House of Bishops, who are calling the Church to a great campaign of lay evangelism. During the year, the details of the program will be worked out and made known, and it will be up to us of the laity to make the campaign succeed.

In preparation for that campaign, let us reconsecrate ourselves to the layman's priesthood that is ours by virtue of our confirmation — our lay ordination. Let us through prayer, communion, and study, seek to perfect our equipment as ministers of God, the

hands and feet and voice which He has chosen to use for the salvation of the world.

In our worship, our family life, and our business and social relationships, let us always be conscious of the fact that we have priestly responsibilities which nobody on God's earth can fulfill in our stead. If we do not save the souls which God has given into our charge, it would have been better for us if we had never been born. But, if the burden of our priestly responsibility is heavy, the means God has appointed to strengthen us are more than adequate — the gifts of grace in Baptism, Confirmation, and Communion; the Prayer Book way of prayer, discipline, and Sacrament; the Bible, unfolding the nature of God and His plan of salvation; the Church and its ministry which stand in the same relation to us that we do to our families and friends. And all these are channels for the outpouring of that inexhaustible love of God which is more than sufficient for every need of man.

Radio City

ONE of the most enjoyable forms of entertainment in New York during the holiday season has long been the Christmas show at Radio City Music Hall. New Yorkers and visitors alike obtain a real thrill from watching the reverent and dignified Christmas pageant presented on the huge stage in the world's largest theatre, and have then enjoyed also the Rockettes, the ballet, the chorus, and the symphony orchestra.

In addition to all this stage entertainment, there is always a first-run motion picture, which has generally been one that the whole family can enjoy. This year, unfortunately, the whole effect is marred by the movie, which is a cheap, objectionable picture misnamed *Good News*. This is a musical picture in color, with its scene laid in a small college in the 1920's. It is full of scenes of promiscuous kissing and embracing, and is characterized generally by poor taste. It is certainly unsuitable for young people, and directly contrary to the spirit of reverence in the pageant. It proves nothing, except that a C-grade movie in Technicolor is still a C-grade movie.

We protest the showing of this picture at Radio City Music Hall on this occasion, and hope that the management will take care in the future, as they have in the past, to select suitable pictures to accompany their justly famous Christmas and Easter stage presentations.

General Lee

THE appointment of Lieut.-General John C. H. Lee as general secretary of the Brotherhood of St. Andrew seems to us a particularly happy one. General Lee is a devoted Churchman, whose regular attendance at weekday celebrations of Holy Communion as well as Sunday services have inspired many who have come into contact with him. Even during

HIS MOTHER

SHE, too, did humdrum tasks; she dusted, swept,
 Her little house in shining order kept;
 Prepared the meals and had the lamps alight
 When Joseph from his work came home at night.
 She mended clothes for husband and for Son,
 As women through the years have always done;
 She helped a little toddler to walk,
 And, smiling, listened to His baby talk.
 She watched Him grow through childhood's sunny years,
 And felt a mother's gladness and her fears;
 Her days were filled with duties; yet she knew
 The joy of quiet contemplation too.
 And often when the stars shone clear and bright,
 She thought again about His natal night.

KAY W.

the busiest days of the war, General Lee did not neglect the practice of the religion which is the guiding star of his whole life.

It is said that when General Lee and his troops entered Paris, a delegation waited upon him to ask that only certain churches be opened to the use of the military; and that he replied: "I did not come to close churches, but to open them."

It was when Bishop Sherrill was visiting Europe, in the latter days of the war, that General Lee offered his services to the Church after his retirement. We understand that Bishop Sherrill himself, after he became Presiding Bishop, recommended the General to the National Council for a high position in the national administration of the Church; but that the Council failed to elect him after one of its members had charged that the General was "too High Church." If that is true, it reflects upon the National Council rather than upon General Lee, whose loyalty and devotion are too well known to be called into question.

At any rate, the Brotherhood of St. Andrew is to be highly commended upon the choice of its new general secretary. We hope and believe that this will mark the beginning of a new period of activity on the part of the Brotherhood, and that it will be highly beneficial to the whole Church in its program of evangelism. And we extend to General Lee our congratulations and best wishes, and the assurance of our support in any forward-looking program that may be developed under his leadership.

When Solomon Nodded

Reflections on the Partition of Palestine

By the Rev. Charles T. Bridgeman, S.T.D.

Assistant at Trinity Parish, New York City

THE decision of the United Nations Assembly to solve the "Palestine" problem by partitioning the country has settled nothing — except to settle on the strategic Middle East a burden of embittered national rivalries which may drag it into the slough of war. The action of the Assembly in approving the partition plan made no provision for its effective implementation in the event that both parties did not cordially agree to accept it. If now the Security Council decides to impose the plan by force, it may well be that the new Jewish State will be given sufficient protection to secure its establishment. But this kind of enforced "peace" will merely clamp a lid on a seething caldron of frustrated national feelings which at some future date will blow that "peace" to pieces, and perhaps set off a chain-reaction of explosions in Arab and Moslem lands everywhere just at a time when other political volcanoes are ready to erupt. The result may well be another world war.

While there is still time to find some alternative solution, let us look candidly at the whole problem, scrutinize our part in it, and see whether anything can be done at this late date to avoid the dangers which threaten the Jews, the Arab world, and the structure of world peace which the United Nations is trying to erect.

The United Nations decision has been based on a whole series of wrong premises and wrong-headed notions about the Jews, the Arabs, Palestine and its own duty to the future. If perchance the United Nations was trying to emulate the practical wisdom of Solomon it seriously missed the mark.

FUNDAMENTAL ERROR

The fundamental error of the United Nations has been to accept the political Zionists' thesis that the Jews are a separate race and a "lost nation" which could know no peace except in its own sovereign state. It should be noted that not all Jews or even a majority so think of themselves. They are in fact an international religious community like Christians and Moslems. They are a complex of racial strains, of which the Semitic is but one. The vast majority of Jews would prefer to be considered just plain citizens of the countries in which they dwell. The vast majority of Jews do not want a state of their own: their con-

cern is that their co-religionists be given fair and equal treatment wherever they may be; and their immediate anxiety is that the pathetic remains of the harried Jews of a Hitlerized Europe be granted an opportunity to rebuild decent, secure and dignified lives in some safe havens. Discouraged by the cold hearted

to settle a million Jews in Palestine. That would bring the Jewish population there up to 1,700,000 of the 10,000,000 Jews in the world, or 17%. A ten per cent reduction in the number of the Jews now in the dispersion will hardly be noticed. The vast bulk of the Jews, over 80%, will remain scattered abroad; and as will be noted below, will constitute a *permanent irreducible diaspora*. In short the numerical aspect of the "Jewish" problem will remain unsolved, and will continue to constitute a major challenge to all right minded people. Palestine as a solution of the problems surrounding Jews is a complete failure.

Meanwhile the erection in Palestine of a Jewish State and the crystallization of the notion that people of Jewish faith as such do indeed constitute a *national* group may well seem to justify the ever vigilant anti-Semites in their contention that the Jews form an international coterie, whose group loyalty is stronger than their loyalty to the countries of which they are citizens, and who are ready to use their international dispersion to further their communal ends. Such a development would be a disaster. The first hint of its potentialities may be seen in the idea that Jews in the USA send volunteers and arms to fight for the erection of the Jewish State. The Jewish people have been led up a blind alley of "blood and soil" nationalism, and it may well be that their last state will be worse than their first. It is a tragedy. But it is a tragedy into which we have encouraged them to walk, because it suited America to "solve" the Jewish problem at the expense of some one other than ourselves; and it suited both major political parties to play politics with what they have been told was, of all tragic things, a "Jewish" vote.

JEW AGAINST JEW

The immediate result of stamping people of Jewish faith as a national entity and of associating them by implication with what Arabs consider a hostile move of nationalist Jews in Palestine has been to render insecure the lives and property of 200,000 Jews in adjacent Arab countries. The Jewish communities in Iraq, Egypt, and Syria date back to Old Testament times. Jews were given a refuge in Arab lands when persecuted by Christians of Europe. There the Jews have in the main led quiet, useful lives with an assured position. Like all minorities they



PALESTINIAN CHECKERBOARD

manner in which the great Christian democracies have practically refused a refuge to the displaced Jews, they have been persuaded by the political Zionists to join the campaign for a Jewish State in Palestine.

The next great mistake has also been with regard to the Jews: the naïve notion that the creation of a Jewish state in Palestine would "solve" or offer a major solution of the world "Jewish" problem. The most obvious aspect of the world "Jewish" problem is that people of Jewish faith live scattered abroad among people who tend to dislike them. This side of the problem Palestine cannot alter, for there will be practically as many Jews in the dispersion, when Palestine has absorbed all it can, as there are now. Today only seven per cent of the Jews of the world are in Palestine.

A Zionist representative announced recently that within ten years they hoped

have of course suffered occasional attacks. But in recent times the Jews were free from hostility until in the last two decades political Zionism caused a ferment in all Arab lands. The attack upon Jews in Baghdad during the period when the Rashid Ali *coup d'état* was being liquidated sprang directly from animosity against people of Jewish faith stimulated by political Zionism. Disregarding this warning ardent Palestinian Zionists have since sought to secure the support of Jews in adjacent Arab lands. Thus they have laid a foundation of communal strife which now is beginning to show itself. The killing of Jews in Aden is one consequence. Now it is reported that Jews in Iraq are leaning over backwards to dissociate themselves from Zionism and even have offered men and money to fight against political Zionism. Their effort to prove that they are loyal citizens of Iraq may be successful and secure the Jews there from popular demonstrations, but the outlook is not good, and at best is setting Jew against Jew. Thus the ferment of Jewish nationalism is souring the atmosphere of places where Jews have lived.

The United Nations has also been mistaken with regard to the Arabs. They have been led to believe that the Arabs were likely to accept a *fait accompli* without much protest. They have been told, by the Zionists, that the Palestine Arabs were so grateful for what the Jews have done for them (*sic*), that they would welcome the establishment of a modern, "democratic" Jewish State. It was useless to try to persuade our American representatives at the U.N. that this was something about which the Arabs felt intensely, and was one thing which would unite all Arab and Moslem countries in a strong bond. Events are proving how stupid it was to say that there would be no need for an armed force to implement the decision of the Assembly.

DEMOCRACY?

The United Nations has meanwhile done itself vast harm, and in this the USA is perforce associated. By describing the solution as a "democratic" one, the Arab peoples are naturally asking what meaning we attach to the word. They ask how you can call it "democratic" when the great countries, themselves unwilling to relieve the plight of the Jews, combine to force them on to a small neighbor where the majority of the population does not wish them. Nor do the Arabs understand why the Jewish State, set up by outside forces against the wishes of the Arab majority in Palestine, can be called "democratic" in any sense of the word.

The Christian world indeed owes something to the Jews after having let them down in Europe, but it has no right to discharge that debt by slaying its weak

neighbor's "ewe lamb" in restitution.

Palestine itself has been misconceived. Charmed by rosy predictions of what could be done there if the Jews were given free reign, many have forgotten that it is a small country, the size of New Hampshire, half of which today is without sufficient water for the proper agriculture and fully a quarter will always be irredeemable desert, even if the costliest schemes be realized. It is forgotten that with a population of 170 persons per square mile, it has four times the population density of the USA, with 44 per square mile. It is forgotten that while the Jews are pumping in 1,000,000 immigrants in the next ten years, the Arabs, by sheer natural increase will be adding another 500,000. And it is forgotten that the populations there will not be crystallized at the end of ten years, even if there is no further immigration, because they will continue to grow through the high birthrate and room must be left for the inevitable natural increase of the succeeding decades.

The map of partitioned Palestine should itself have been a warning of the impracticability of the whole plan. In an effort to segregate the Jews, the country has been divided into three Arab and three Jewish areas connected like a checker-board at certain points; and in addition there is an Arab city, Jaffa, isolated within the Jewish coastal area; and an international Arab-Jewish city, Jerusalem, in the middle of the Arab country. Wishing to give the Jews the rich coastal area where they have already large holdings, the Partition plan leaves nearly 400,000 Arabs in the Jewish section, a number almost as large as the existing Jewish population. And while half the citrus industry (which before the war accounted for four-fifths of the total exports of Palestine), is owned and developed by the Arabs, who originated the citrus business, the whole of the lucrative citrus area has been left in the Jewish sector. This means that the proposed Arab state has been deprived of the main export industry of its people. It is to them a humiliating compensation to be offered a share in the customs duty collected in the proposed Jewish state.

The plan proposed for the Partition can only be made to work if the two peoples and the two states enjoy the greatest mutual confidence and are animated by the strongest desire to work together. That is not the case. And, if force must be used to effect the Partition, it will never really exist. Rancor and bitterness will be created among the Arabs of Palestine and in every neighboring country which will one day express itself. A Middle East irridentism will Balkanize the crossroads of the continents.

The United Nations' Assembly has misconceived its role. Instead of solving problems by moderating the force of

narrow nationalisms it has blunderingly thrown the firebrand of a new nationalism into the tinder box of the Middle East. By setting its approval on Jewish nationalism it has reinforced Arab nationalism, and given the bloc of Arab nations a stronger reason for internal solidarity and created a united front against Europe and America. The United Nations has issued a plan which disunites the nations.

The greatest tragedy of it all is that day by day we read of strife and bloodshed in the Holy Land, sacred alike to devout Jews, Christians, and Moslems. Christmastide sees the promise of peace nullified by communal ill-will. Jews, Arabs, and a great Christian power are embroiled in a triangular struggle. The situation is made all the worse because supposedly Christian nations, after failing to show Christian goodwill toward the hapless victims of Hitler's anti-Semitic fury, have adopted a sub-Christian "solution" of the problems attending the Jewish people. The tragic figure of our Lord crucified again looms over the land and the peoples He sought to redeem. He has been crucified again in the deaths of now hundreds of innocent Jews, Moslems and Christians. He has been wounded in the house of his friends, because it is the people who call themselves by His Name who have precipitated this bloodshed.

WHAT SOLUTION?

One cannot close on this note of warning and regret.

Is there anything which Christian people yet can do to avert the ills which seem so inevitable?

We must never forget that the troubles in Palestine today are but a by-product of a larger, world problem: the secular tribulations of the people of Jewish faith. We must not forget that the so-called "Jewish" problem is really a "Christian" problem: the problem why Christians cannot behave as such toward religious, cultural, and racial groups different in some respects from themselves: Jewish, Negro, Asiatic and the like. We must not forget that so far as the Jews are concerned Palestine offers no solution of the difficulties which inhere in the continued existence of a permanent, irreducible *diaspora* of the vast majority of persons of Jewish faith.

The dissolving of the special difficulties which surround the Jews in most countries has to be sought by a new realism. The disastrous realism of nationalism must be supplanted by recognizing the truer realism of the Spirit and of the Christian democratic ideal. After all Jews, despite their minor differences from other people are just plain folks — a cross section of the noble, the indifferent, and the bad of humanity at large. They aspire to be counted just common citizens of their respective countries, and

given an equal chance to enjoy a life of security and dignity.

If we in this country and Christians in other enlightened countries assure them of this, their despairing flight into a regressive Zionist nationalism will disappear. If we go further and use our unquestionably great powers to assure them like treatment in all countries, Poland, Germany, Romania, Arab lands, we shall bring joy to every person of Jewish faith, and win them from that selfish nationalism which plagues us all. By making the Jews feel really confident of our good will and decency toward them, we shall relieve the pressure which now drives frightened, disillusioned Jews toward a danger-fraught Palestine and a backward-looking nationalism. When panic immigration to Palestine is slackened, the country will return to normal. The numbers of Jews there will not be enough to cause the present panic opposition of the existing Arab population. Jews and Moslems and the small Christian minority, freed from mutual fear, will be given a chance to work out together the welfare of a country all three love. One day it may be that a united Palestine, comprising all three peoples, will be ready for self-government.

There is yet time. The United Nations has yet time to review its ill-considered action in setting up two hostile states and faced with the awful implications of having to employ force to sunder the country, may well in the interests of all delay the fateful expedient and seek under its own supervision to reconcile both Jews and Arabs to a solution more in keeping with our post-war aim to solve international conflicts by raising both contestants to a level of more truly democratic and supra-national cooperation.

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Now, any Evangelism Programme started by "281" is dead before it starts, unless everyone in The Church beginning with the Presiding Bishop, then all the Bishops, the Priests, and the Deacons, and finally we laymen, let ourselves catch fire, through our personal love for Jesus, and begin, quite botchily, perhaps, but BEGIN reaching out and touching other people. Not only must we contact them, but we must start spreading the Gospel to them. Naturally, we must first be thoroughly converted in our hearts ourselves, else

we'll never get to first base in trying to spread what we really, at heart, may not have.

Don't let the elaboration of any Evangelization Programme overshadow the one basic, needful fact — that The Church is calling us first to come out openly and show our love and devotion for Our Lord. Then, when we have gotten over our embarrassment in having done that, we'll be more nearly fit and ready to start touching others. Once you've claimed a soul for Jesus, you can never rest content again, and you'll just crave to go on and on in your new life as a disciple.

The Church's programme may get a bit unwieldy, but in your heart, keep it down to the least common denominator — do we really love Jesus, or are we just playing at it?

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MINNESOTA

Six Business Men Ordained

The extreme shortage of clergymen during the war led Bishop Keeler to invite lay readers and other interested laymen to serve parishes and missions without resident clergy. Known as the "Bishop's Men" they took special training for this work under the Bishop and members of the examining chaplains.

Out of this experience, six laymen decided to relinquish responsible and lucrative secular positions to prepare for the ministry. They have been continuing their studies privately, and together during periods of the summer; passed the requirements of the examining chaplains; and were ordained to the diaconate by Bishop Keeler in St. Mark's Cathedral, Minneapolis, on December 17th. The sermon was preached by Bishop Page of Northern Michigan.

While pursuing their studies, these men have been gaining practical experience as lay vicars of parishes and missions.

GLENN M. REID was in the central accounting division of the Post Office for 18 years. For two years, in addition to this work, he traveled thousands of miles to hold Sunday services, and during the week on occasion, at St. Peter's, New Ulm, about 150 miles from Minneapolis. January 1, 1947, he resigned at the Post Office to take full time charge of St. Matthew's, Minneapolis.

RAY S. HARDY, a district sales manager, has been assisting his rector in various capacities; taking services in vacant missions throughout the diocese; and on January 1 will take temporary charge of Trinity, Anoka, the rector of which retired December 31st.

Mr. Reid and Mr. Hardy were presented by the Rev. Frederick D. Tyner, rector of St. Luke's, Minneapolis, to which parish they belonged.

ROBERT D. WRIGHT for ten years was in the accounting department of the Soo Line Railroad. As of January 1, 1947, he resigned to become office manager at Gethsemane Church, Minneapolis. For two years, until they secured their own priest on November 1st, Mr. Wright served St. Thomas' colored church, Minneapolis. He will continue as assistant at Gethsemane and was presented by his rector, the Rev. Dr. John S. Higgins.

In December, 1946, RENO W. KUEHNEL of St. John's Church, St. Cloud, resigned as an executive with the Kraft Cheese company, and moved with his wife and four sons to Fergus Falls to take charge of St. James' Church there and of St. Luke's at Detroit Lakes. For some time Mr. Kuehnel had assisted his rector, the late Rev. E. C. Biller, Sr., at St. John's and in other missions. When Mr. Biller suddenly died the day before Christmas, 1945, Mr. Kuehnel stepped in and took charge of services and activities until a new rector could be secured.

Also in December, 1946, ALAN HUMRICKHOUSE, who had been serving his mission, St. Matthew's, Minneapolis as Lay Reader since the death of their priest in charge, resigned as a communication technician with Western Electric and with his wife and five children went to Little Falls to take charge of the Church of Our Saviour and of Grace Church at nearby Royalton.

THOMAS K. SEWALL of Emmanuel Church, Alexandria, Minn., was a captain in the Army, in charge of Negro troops, a position which intensified his interest in missionary work. Encouraged by his rector, the Rev. Frederick K. Smyithe, who presented him for ordination, in June, 1946, he resigned his position with the Goodyear Company and volunteered to take charge of St. Columbia's mission, White Earth; the very heart of the Church's work among the Chippewa Indians. Having had some experience in building, he promptly wrecked the dilapidated mission residence and with

very little help except from the Indians completed an attractive, modern rectory, most of the cost of which has been met by a gift of the diocesan woman's auxiliary. He is now about to launch a project to improve certain lands owned by the former diocese of Duluth; cut and sell the timber on them, and cultivate them as an experimental farm for the Indians.

Robert M. Woodfield, a graduate of Garrett Biblical Institute, also studying at Seabury-Western Seminary, was also ordained. He will continue as assistant to the rector of St. Paul's, Duluth, the Rev. O. Wendell McGinnis, who presented him.

IOWA

Join Inter-Church Council

The diocese of Iowa was admitted to membership in the Iowa Inter-Church Council at the council's recent annual meeting in Des Moines. The admission of the Church in the diocese of Iowa brought the number of communions represented to 14.

The appointment of two special standing committees in the field of temperance was authorized by the meeting. One of the committees will make a study of legislative procedures in cooperation with independent and governmental agencies. The other will work in the field of temperance education. [RNS]

OREGON

Commemorate Centennial

Commemoration of the first Episcopal Church services held in the Oregon territory 100 years ago was the theme of the confirmation sermon delivered November 30th by Bishop Dagwell of Oregon at St. Paul's Church, Oregon City, Oregon.

Centennial of the first Episcopal Church, until recently set for November of this year, was delayed two years upon discovery that the first Episcopal congregation was not organized until two years after the first services in Oregon City November 30, 1847. St. Paul's was founded in the early 1850's.

Services were held in the parish house, which is the only completed unit of the new St. Paul's Church, begun since the sale of the 90-year-old church building

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in downtown Oregon City last year to the First National Bank of Portland.

The confirmation class was presented by the Rev. R. T. Hicks, recently retired as vicar of St. John's, Milwaukie, Ore. The Rev. Hal R. Gross, formerly assistant rector at St. Mary's, Eugene, has been appointed rector of St. Paul's to fill the vacancy left by the resignation of the Rev. A. Julian Mockford, now assistant rector of Good Samaritan, Corvallis. The Rev. Mr. Gross took his first services at St. Paul's on December 7th.

IDAHO

Hospitals Coöperate

Both St. Alphonsus' (Roman Catholic) and St. Luke's (Episcopal) Hospitals, Boise, have been struggling to meet demands for additional facilities and space. Two building funds campaigns at once presented difficulties, and the sensible solution was to combine the two. This was done under the leadership of Mr. C. C. Anderson, a Methodist layman and member of St. Luke's Hospital Board, with a goal of \$600,000 from public subscription on a combined building project of \$1,250,000.

The amount raised to date is in excess of \$700,000, with a good prospect of reaching \$750,000, thus reducing the amount each hospital will have to raise from other sources.

The wisdom of the combined undertaking and the endorsement by the community have been well revealed by this success. The hospitals are working together in full accord in their building plans as well, each one developing special services. For example, St. Alphonsus' will develop a psychiatric service and St. Luke's will develop an isolation unit for communicable diseases.

St. Luke's Hospital has been seriously overcrowded since the outbreak of a polio epidemic in July, with forty or more polio patients daily, and a total reaching approximately 300.

MASSACHUSETTS

Lay Readers Commissioned

Six lay readers were commissioned by Bishop Nash of Massachusetts on December 16th at an evening service in the chapel of the diocesan house. The Rev. G. Earle Daniels, chairman of the diocesan commission on lay readers, presented the candidates, who were Robert J. Carlson, David K. Howells, Frederick J. Libby, Dr. Calvin Gates Page, Earle F. Plank, and William F. Seaward.

The commissioning was followed by a supper and an informal meeting of the new lay readers with members of the

commission. Also present was the Rev. David R. Hunter, diocesan executive for Christian education and director of the diocesan schools at which the lay readers have received teaching on the Bible, the Prayer Book, and the use of the voice.

Aid to Britain

A call to each of the parishes of the diocese of Massachusetts to help a parish of the Church of England has been issued by the diocesan department of social service, under the chairmanship of the Rev. Howard P. Kellett. Within three days, applications were received for the first 50 parishes, especially hard-hit during the war, whose names had been supplied by ten English bishops. Speaking of the project, the Rev. Mr. Kellett said:

"Unlike our situation here, the English people are still rationed in their food and clothing, not to the point of starvation and exposure but to a degree that saps their vitality. A very practical opportunity for Christian fellowship is open to the Churches of America, especially the Episcopal Church, which has such close ties with the Church of England."

WEST TEXAS

UTO Reaches \$652.43

The Advent presentation of the United Thank Offering of the women of St. Mark's Church, San Antonio, Texas, was the largest amount ever presented by that group at any one time: \$652.43. This, added to the spring offering, makes a total of \$1,224.43 for 1947. For the presentation, two servers carried a large replica of the UTO box, in which the women had placed their offerings.

During Advent the rector of St. Mark's, the Rev. J. Wilson Hunter, who is Bishop Coadjutor-elect of Wyoming, presented a second confirmation class to Bishop Jones of West Texas. This brought the number of confirmations in the parish to 140 for 1947, and a total of 315 during the Rev. Mr. Hunter's two-year rectorship.

HARRISBURG

Christ Church, Williamsport, Raises \$61,500

Christ Church, Williamsport, Pa., has recently completed a campaign to raise \$60,000 for a complete modernization of its church, parish house, and rectory.

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BOOKS

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Aquinas Re-interpreted

THE ETERNAL QUEST. By William R. O'Connor. New York: Longmans, Green and Co., 1947. Pp. 290. \$4.

The general subject of this book is well expressed by the subtitle: "The Teaching of St. Thomas Aquinas on the Natural Desire for God." As such, it deals with an old problem which has occupied a great many commentators on St. Thomas. The Angelic Doctor appears to be teaching that all men have a 'natural' desire for the Vision of God—the Beatific Vision—which is, of course, a supernatural thing. After a careful historical retrospect of this problem down through the ages, St. Thomas's various commentators' interpretations, and the philosophical background of this matter in St. Thomas himself, Professor O'Connor brings forth the suggestion that the solution of the difficulty is to be found in the separation of the actual teaching of St. Thomas from what his various expositors (influenced as they inevitably were by other schools of thought and ideas) held that he taught.

The second portion of this book, then, deals with a careful and scholarly analysis of St. Thomas's doctrine as it applies to this problem, concluding with the resolution which the author has found. The crux of the matter turns on the fact that St. Thomas (so Fr. O'Connor claims) never speaks of the natural desire for the beatific vision. The Angelic Doctor is speaking, in the passages under discussion, of the purely intellectual tendency to know, not of the tendency of the will toward happiness.

As can easily be seen, from the very brief sketch here given, this is a very scholarly work dealing with profound and difficult philosophical and theological problems. In spite of its attractive title the ordinary reader will probably find much of this book quite over his head, but the philosophical theologian will find much solid matter into which to put his teeth.

E. J. TEMPLETON.

Travesty of Church

THE BISHOP'S MANTLE. By Agnes Sligh Turnbull. Macmillan, New York. Pp. 359. \$3.

Whenever an author writes a novel about a period of history, people who have any knowledge of history expect to see the true facts presented. Similarly, when Mrs. Turnbull writes a book on the life of an Episcopal priest, Episco-

pals would expect the hero to observe the teachings of the Church. But in *The Bishop's Mantle* couples come to be married, and are married immediately, in spite of our canon law regarding three days' notice and instruction. Non-confirmed people are urged to make their Communion despite the Prayer Book rubric which forbids. And miracles (in this case the feeding of the five thousand) are rationalized to a purely natural level (the people had their lunches with them).

The story is that of the Rev. Hilary Laurens, who, after the death of his grandfather, an Episcopal bishop (from whom the mantle is received, I suppose), becomes rector of fashionable St. Matthew's Church. It happens that his rich and beautiful fiancée, Alexa McColly, lives in the city; and his courtship takes up a good share of his time. There is little insight into the rectory life after the marriage; a factor which the reader expects to return to.

The book is a work of strong and unadulterated sentimentalism, plus a watered down idea of Christianity (at least compared to the teachings of our Prayer Book). In the opinion of this reviewer, it will have little (if any) positive value in selling this fiction reading country on the glorious riches of the Episcopal Church. In closing there is one story that can not be omitted: Mr. Laurens arrives for a society wedding one hour late, and in the service he has to ask the groom his Christian name. He never bothered to find out earlier! This I cannot believe, even in fiction!

G. L. CLAUDIUS.

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DEATHS

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

Helen Stevens Gravatt

Mrs. John J. Gravatt, 64, the wife of the Bishop of Upper South Carolina, died suddenly on December 17th. Mrs. Gravatt had been ill recently, but her condition had shown improvement and her death was therefore unexpected.

Mrs. Gravatt was born on June 23, 1883, in Fort Wayne, Ind., the daughter of G. W. Stevens and Virginia (Wilson). Her father was at one time president of the Chesapeake and Ohio Railroad.

Funeral services were held on December 18th at Trinity Church, Columbia, S. C., by the Rev. Louis C. Melcher, assisted by the Rev. Messrs. A. G. B.

Bennett and B. DuVall Chambers. The clergy of the diocese acted as pallbearers. Interment was in Trinity churchyard.

Mrs. Gravatt is survived by the Bishop; a brother, Cecil W. Stevens of Virginia Beach, Va.; a daughter, Helen; and several nieces and nephews.

Richard D. Pope, Priest

The Rev. Richard Duffield Pope, for 30 years rector of the Church of the Advent, Westbury, L. I., N. Y., from which he retired in 1941, died December 8th at his home in Meadow Woods Road, Lake Success, L. I. Funeral services were held in the Cathedral of the Incarnation, Garden City, on December 10th, the Rev. Dr. William P. S. Lander, of Rosemont, Pa., and the Very Rev. Dr. Hubert S. Wood reading the Burial Office; and the Rev. Henry R. Kupsh, of Williston Park, L. I., celebrating the Requiem Eucharist. The Rt. Rev. Thomas Jenkins, retired Bishop of Ne-

vada, pontificated and pronounced the Absolution of the dead. Burial followed in Greenwood Cemetery, Brooklyn, Fr. Kupsh officiating.

Fr. Pope was born in Brooklyn, N. Y., in 1870. He was graduated from the School of Mines of Columbia University, and after a short business career entered the General Theological Seminary, from which he received his theological degree in 1896. In the same year he was ordained both to the diaconate and the priesthood, the former by Bishop Potter of New York, the latter by Bishop Littlejohn of Long Island. He spent the first four years of his ministry in establishing what is now the parish of St. Gabriel, Hollis, L. I.

He is survived by his wife, Mrs. Alice Stoutenburgh Pope; two daughters, Mrs. Mary P. Whitlock and Mrs. Isabelle P. Griffith; two sons, L. Duffield Pope and Thomas W. Pope; and six grandchildren.

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Sun 8, 11, 7:30; Canterbury Club 6

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. **Alexander Anderson**, rector of the Church of the Epiphany, Chehalis, Wash., will become rector of St. David's, Portland, Ore., February 1st. Address: *St. David's Church, 830 S. E. 12th Ave., Portland, Ore.*

The Rev. **J. Thurlow Baker**, formerly vicar of St. John's, Eleele, Kauai, T. H., is now rector of Trinity, Muscatine, Iowa. Address: *1214 Mulberry Ave., Muscatine, Iowa.*

The Rev. **James D. Beckwith**, formerly rector of St. Stephen's, Culpeper, Va., and rector of St. Paul's Raccoon Ford, Va., will become rector of St. Andrew's Church, Richmond, Va., February 1st. Address: *225 South Cherry St., Richmond 20, Va.*

The Rev. **Eugene O. Douglass**, formerly priest in charge of St. Mark's Barron: St. Philip's, Turtle Lake; and St. Barnabas', Clear Lake, Wis., is now priest in charge of SS. Thomas and John, New Richmond; St. Barnabas', Clear Lake; and Holy Cross, St. Croix Falls, Wis. Address: *505 S. Main St., New Richmond, Wis.*

The Rev. **John A. Furlong**, formerly canon in charge of the Cathedral of St. John Evangelist, Spokane, Wash., is now priest in charge of the Church of St. John the Evangelist, San Francisco, Calif. Address: *120 Julian St., San Francisco, Calif.*

The Rev. **Weston H. Gillett**, formerly vicar of St. John the Baptist, Corona, Calif., is now vicar of the Church of the Advent of Christ the King, San Francisco. Address: *162 Hickory St., San Francisco, Calif.*

The Rev. **George J. Hall**, formerly chaplain of Stanford University Memorial Church, Stanford University, Calif., is now director of college work of the diocese of California. Address: *1055 Taylor St., San Francisco, Calif. Residence: 116 O'Keefe St., Palo Alto, Calif.*

The Rev. **Lionel Harrison**, formerly rector of All Saints', Valley City, N. Dak., will become rector of St. Martin's, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn., on January 15th. Address: *104 Park St., Fairmont, Minn.*

The Rev. **James L. Hayes**, formerly rector of St. Margaret's, Belfast, Maine, is now rector of the Church of the Epiphany (Forbes Memorial), New Haven, Conn. Address: *740 Woodward Ave., New Haven, Conn.*

The Rev. **Alfred T. C. Johnston**, formerly a student chaplain at the Chaplain School, Carlisle Barracks, Pa., is now chaplain at the Lackland Air Base, San Antonio, Texas. Address: *3542d A. F. Base Unit, Lackland Air Base, San Antonio, Texas.*

The Rev. **Stephen S. H. Ko** of the diocese of Hongkong is now locum tenens of the True Sunshine Mission, Oakland, Calif. Address: *163 Ninth St., Oakland, Calif.*

The Rev. **James Thomas Lewis**, formerly rector of Emmanuel, Coos Bay, Ore., is now rector of Christ Church, Eureka, Calif. Address: *P. O. Box 861, Eureka, Calif.*

The Rev. **Henry A. Link**, formerly rector of Little Snake River Parish, Dixon, Wyo., is now a missionary in the diocese and may be addressed at *Box 275, Reedsport, Ore.*

The Rev. **Thomas F. Marshall**, formerly priest in charge of the Church of the Epiphany, Dorchester, Mass., is now rector of Trinity, Wrentham, Mass. Address: *261 South St., Wrentham, Mass.*

The Rev. **Maurice Putnam McKay**, formerly rector of Trinity, Whitehall, N. Y., is now rector of Trinity, Tilton, and priest in charge of St. Jude's, Franklin, N. H. Address: *Trinity Church Rectory, Tilton, N. H.*

The Rev. **Burke Rivers**, formerly rector of All Saints', Johnson City, N. Y., will become rector of St. Stephen's, Wilkes-Barre, Pa., on January 15th. Address: *49 S. Franklin St., Wilkes-Barre, Penna.*

The Rev. **Frank Wall Robert**, formerly assistant at St. Matthew's, San Mateo, Calif., is now vicar of St. Andrew's, Lomita Park, Calif. Temporary address: *162 Hickory St., San Francisco 2, Calif.*

The Rev. **Charles A. Shreve**, formerly canon of Grace Cathedral, San Francisco, Calif., is now rector of St. Edmund's, San Marino, Calif. Address: *1175 San Gabriel Blvd., San Marino, Calif.*

The Rev. **Alfred DeF. Snively**, vicar of St. John's, Athol, Mass., will become associate at Christ Church Cathedral, Springfield, Mass., February 1st. Address: *Christ Church Cathedral, 37 Chestnut St., Springfield 5, Mass.*

The Rev. **Gardner D. Underhill**, formerly rector of St. Andrew's, Clifton Forge, Va., will become rector of Christ Church, Covington, La., on January 6th. Address: *Christ Church Rectory, Asia St., Covington, La.*

The Rev. **J. D. Wall**, formerly rector of St. John the Evangelist, Sault Ste. Marie, Ontario, Canada, and rural dean of Algoma, is now vicar of St. Mark's, Barron, Wis.

The Rev. **Edward A. Wicher, Jr.**, formerly curate of St. Luke's, San Francisco, Calif., is now rector of St. James', San Francisco. Address: *4620 California St., San Francisco 18, Calif.*

The Rev. **Carl M. Worden**, formerly rector of St. James', Theres, N. Y., is now rector of the Church of the Holy Cross, Utica, N. Y. Address: *843 Bleeker St., Utica 3, N. Y.*

The Rev. **George A. Workman**, formerly associate at St. Paul's, Richmond, Va., is now chaplain of Episcopal students at Duke University, Durham, N. C. Address: *1107 Georgia Ave., Durham, N. C.*

Changes of Address

The Rt. Rev. **John B. Bentley**, Bishop of Alaska, should now be addressed at *281 Fourth Ave., New York 10, N. Y.*

The Rev. **Lewis Baskerville**, formerly addressed at 2614 West St., Oakland 12, Calif., should now be addressed at *733 27th St., Oakland, Calif.*

The Rev. **Roger J. Bunday**, formerly addressed at 247 W. Lovell St., Kalamazoo, Mich., should now be addressed at *107 Monroe St., Kalamazoo, Mich.*

The Rev. **Wilbur O. Fogg**, formerly addressed at 600 Haven St., Evanston, Ill., should now be addressed at *c/o Missionary District of Puerto Rico, Box 1729, San Juan, Puerto Rico.*

The Rev. **William J. Gordon, Jr.**, formerly addressed at Point Hope, Alaska, should be addressed at *The Bishop's Lodge, Nenana, Alaska.*

The Rev. **Dr. Herbert H. Gowen**, who recently observed the 61st anniversary of his ordination, is now residing in Seattle and should be addressed at *1807 Thirty-Seventh Ave., Seattle 22, Wash.*

The Rev. **Charles Howard Graf**, formerly addressed at 27 Perry St., New York City, should

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CHANGES

be addressed at 224 West St., New York 14, N. Y.
 The Rev. Louis W. Johnson, addressed at 3115 Columbus Ave., Minneapolis, Minn., should now be addressed at 3544 Clinton St., Minneapolis, Minn.

The Rev. Darwin Kirby, Jr., addressed at 424 Lee St., Evanston, Ill., should be addressed at St. George's Church, Poughkeepsie, N. Y.

The Rev. Frederick L. Lattin, formerly addressed at 455 Fair Oaks St., San Francisco, Calif., should now be addressed at 717 ... San Francisco, Calif.

The Rev. J. H. S. Putnam, formerly addressed at 770 St. Marks Ave., Brooklyn 16, N. Y., should now be addressed at 25 Clark St., The Towers Hotel, Brooklyn, N. Y.

The Rev. Charles H. Ricker should be addressed at 79 Jay St., Albany 6, N. Y.

The Rev. Norman H. Snow, formerly addressed at 37 Center St., Santa Cruz, Calif., should be addressed at 532 Center St., Santa Cruz, Calif.

The Rev. A. Ervine Swift should now be addressed at 38 Poyang Road, Hankow, China.

The Rev. Walter Williams, formerly addressed at Rosebud, S. Dak., should now be addressed at ... S. Dak.

The Rev. Thomas M. W. ... should now be addressed at 2801 Bowman Road, ... Tex.

Ordination

Priests

Bethlehem: The Rev. Richard Williams was ordained to the priesthood on ... 30th ... Bishop Conkling of Chicago ... Bishop

Sterrett of Bethlehem, at the Church of the Holy Spirit, Lake Forest, Ill. He was presented by the Rev. Wood B. Carper; the Rev. M. R. Barton preached the sermon. Fr. Williams is the assistant at the Church of the Holy Spirit. Address: 384 Westminster Ave., Lake Forest, Ill.

Kansas: The Rev. Eugene G. Malcolm was ordained to the priesthood by Bishop Fenner of Kansas on December 17th at Grace Church, Ottawa, Kans. He was presented by the Rev. Carlton A. Clark. Bishop Fenner preached the sermon. Fr. Malcolm will be rector of Grace Church. Address: 315 West Fifth, Ottawa, Kans.

Long Island: The Rev. George T. Cook was one of three deacons ordained to the priesthood on December 22d at the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Very Rev. Hubert S. Wood. The Ven. Charles W. MacLean preached the sermon. Fr. Cook will be priest in charge of St. Andrew's Church, Oceanside, N. Y. Address: Oceanside, N. Y.

The Rev. Leslie C. Forde was ordained priest at the same service. He was presented by the Rev. Ebenezer Hamilton and will be priest in charge of St. Stephen's Mission, Jamaica, N. Y.

The Rev. Robert K. Thomas was presented by the Rev. Francis O. Ayres, Jr., and will be curate of St. John's Church, Waterbury, Conn.

Maine: The Rev. Hobart Jude Gary and the Rev. Farnum Virgil Wood were ordained to the priesthood by Bishop Loring of Maine on December 20th at Emmanuel Chapel, St. Luke's Cathedral, Portland, Maine. Fr. Gary was presented by the Rev. Tom G. Akeley; Fr. Wood, by the Rev. Robert F. Sweetser. The Rev. Dr. John Heuss preached the sermon. Fr. Gary will be vicar of St. James

Church, Old Town, Maine, and chaplain to students of the University of Maine; he may be addressed at Box 536, Old Town, Maine. Fr. Wood will be vicar of Christ Church, Eastport, Maine, and may be addressed there.

Rochester: The Rev. Norval Scott was ordained to the priesthood by Bishop Reinheimer of Rochester on December 17th at Christ Church, Rochester, N. Y. He was presented by the Rev. Donald H. Gratiot; the sermon was preached by the Rev. C. Dalton Scott. Fr. Scott will continue as curate of Christ Church, Rochester, N. Y. Address: 28 Lawn St., Rochester, N. Y.

West Texas: The Rev. Walter R. Belford was ordained to the priesthood by Bishop Jones of West Texas at St. Philip's Church, Beeville, Tex., on December 15th. He was presented by the Rev. Theodore Brauch; the Rev. J. Wilson Hunter preached the sermon. The Rev. Mr. Belford will be rector of St. Philip's Church.

Deacons

Albany: Gerald Stewart Bliss was ordained deacon by Bishop Barry, Coadjutor of Albany, for the Bishop of Albany, on December 14th at Christ Church, Hudson, N. Y. He was presented by the Rev. Allen W. Brown, who also preached the sermon. The Rev. Mr. Bliss will be assistant at Christ Church. Address: 22 Fairview Ave., Hudson, N. Y.

California: Elmer A. McLaughlin was ordained deacon by Bishop Block of California on December 13th at St. Augustine's Church, Oakland. He was presented by the Rev. Lewis B. ... and the Very Rev. Henry H. Shires preached the sermon. The Rev. Mr. McLaughlin will be of St. Cyprian's Mission, San Francisco, and may be addressed at 2689 Sutter St., San Francisco, Calif.

CHURCH SERVICES

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



BUFFALO, N.

PAUL'S CATHEDRAL 1000 ... Square
 Very Rev. Edward R. Wallis, ...
 Rev. R. E. Merry, canon ...
 Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S 1000 ...
 Rev. Gordon L. Grazer
 Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 7:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
 Rev. James Marchison 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)

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 1533 Belmont St.
 Rev. Edward Potter Sabin, r; Rev. Albert 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. Minnie, D.D.
 Broadway and 155th Street
 Sun HC 8, 9, 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. Philip T. Fifer, Th.B.; Rev. Francis Weelcker, B.D.
 Sun: Holy Eu 8, 9, Ch S 9:45; Mat 10:30; Sung Eu & Ser 11, Nursery 5 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. Lauriston L. Scoffe, 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. Dubeis, 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 Utica
 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

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