

The Living Church

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



ADORATION OF THE MAGI

Lucas van Leyden [1494-1533]

[See page 4]

LETTERS

General Convention

TO THE EDITOR: I would appreciate it very much if you could advise your readers that all communications to the chairman of the local committee on arrangements for the General Convention of 1949 should be addressed to 1055 Taylor St., San Francisco 8, instead of my address as listed in *THE LIVING CHURCH ANNUAL*.

In undertaking this task I am finding it necessary to live a schizophrenic life, and it will simplify my problem if I can keep General Convention matters separate from the personal and parochial.

(Rev.) JOHN C. LEFFLER.

San Francisco.

Radio Hour

TO THE EDITOR: I have just finished reading your Editorial on "Great Scenes from Great Plays" and would like to show my appreciation in expressing just about what I feel as a layman about the program. In talking with many persons throughout our diocese I have yet to find little constructive good that has been accomplished by the program. However there is one thought and that is at least the Church is now being brought to the front by this program and it is very well done and those who put it together should be

congratulated. I believe your suggestions and criticisms are worth careful consideration. I believe it most important that congregations support the program to the limit and give it a fair trial with the hope that improvements will be made. I, too, feel that the local tie-in is a terrible let-down and does little good and spoils the whole effect. Let's continue the program but correct the errors now being made and make religion the main emphasis along with the *Episcopal Church*.

MORTON O. NACE.

Tampa, Fla.

TO THE EDITOR: Your editorial "The National Radio Program" with its suggestion that it was a mistake for St. Paul to preach on Mars Hill [L. C., August 1st] and your comment upon Fr. Gowen's letter to you regarding it [L. C., October 10th] were provocative. They appear to endorse a quietistic attitude toward the unchurched masses.

Surely St. Paul was never more missionary than when he preached before that gathering on Mars Hill, no matter what the result. And who can tell what the result may have been?

One result of his example might possibly be that of our English brethren who preach in Hyde Park and on Tower Hill. At least they acquit themselves of any charge of

complacent standoffishness.

Your reference to St. Matthew 7:6 is hardly applicable unless one interprets our Lord as meaning that all those in the marketplace are dogs and swine. But that interpretation is inconsistent with the general tone of the Gospels.

(Rev.) R. G. STEWART.

Westville, N. J.

Correction

TO THE EDITOR: In your editorial of November 21st, I wish to correct the statement that the United Council of Church Women, at their national assembly in Milwaukee, "adopted the adjectives 'Protestant-Evangelical' as the official description of the United Council." This recommendation was brought in by the policy committee, but it was not approved by the assembly and was referred to the board for further study—an action truly consistent with Anglican tradition!

A notice of the service arranged by Bishop Ivins and the invitation to Episcopal women to attend was announced at the meetings although it was not listed on the program. An organization has the privilege of making out its own program and in this case did not list local events. The names of the women who spoke in 42 Milwaukee churches the preceding Sun-

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LETTERS

day were given, but they were delegates and took part in the regular program.

Personally, I regretted the publicity given by the press to the holding of the Episcopal Communion Service. Bishop Ivins considered it his duty to instruct the clergy and women of his diocese and certainly had the right to do so. Women from other dioceses were free to attend that service—or the interdenominational one, according to previous instruction or conviction, since I believe our Church has no official canon on this subject, and there is precedent for either action, plus that of attending an interdenominational Communion service and not receiving.

There is so much that Christian women do and may do in their coöperation through the program of the United Council—work that often strengthens denominational efforts in the field of life and work—that I wish to correct the impression that Episcopal women would not wish to continue to participate in the work of the United Council.

[Mrs. J. D.] FLORENCE M. PLANT,
Member of the Board of the
Connecticut Council of Church Women.
New Haven, Conn.

College Students and Religion

TO THE EDITOR: Dr. Kolb and Dr. Bell, writing in the *Church Review*, have done the Church a great service by calling attention to the results of the recent Allport study on "The Religion of the Post-War College Student." Prof. Gordon Allport's research has shown a number of important things, including the fact that a majority of a sample group of college students reject the doctrine that Jesus Christ is God.

Prof. Allport's sample of college men and women was drawn from two secular institutions that assume little, if any, official responsibility for the religion of their students. In all probability the findings are fairly representative of student belief in most of the 1700 institutions of higher learning in this country. Dr. Bell, Prof. Chad Walsh, the Rev. Carroll Simcox, Dr. Oliver Martin, and others have already enlightened us on the reasons for the theological and philosophical plight of secular education. (For a pertinent analysis of educational views, see Dr. Martin's very provocative essay, *Two Educators: Hutchins and Conant*. Hinsdale, Ill.: Henry Regnery Company, 1948.)

But what of the Church-related colleges? What do their students believe? There are eleven liberal arts colleges related to the Episcopal Church. These eleven do profess Christianity. These eleven do claim Christian faculties. These eleven do invite our support on Christian grounds. These eleven do assert that their curricula are distinctively Christian, that Christianity is the integrating principle of intellectual activity. These eleven do say that they educate students to be intelligent, practicing Christians.

It is time to ask ourselves, and for the eleven Church-related colleges to ask themselves, whether, in fact, they are accomplishing what they set out to accomplish. What is the evidence? Do their graduates understand and believe the Christian

Faith? What is the evidence? Do the colleges change nominal Christians into practicing Christians? What is the evidence? Do their students learn all the "things which a Christian ought to know and believe to his soul's health"? What is the evidence? Is the individual student more Christian when he graduates than when he enrolled? What is the evidence?

Here is a great task in research. Here is a job that the colleges ought to do. Speeches and press releases about Christian education are not enough. Historic friendliness toward the Church is not enough. These are not the true marks of a Christian institution. A college is not Christian by virtue of these things. Nor are the endorsements of distinguished graduates, the success of alumni in graduate schools, recognition by accrediting associations enough. A roll-call of graduates in the ministry is not enough. The existence of a campus chapel and chaplain is not enough. The opportunity for the student to elect a course in religion is not enough. The Christianity of a college is deeper and not so easily demonstrated.

The important duty of gathering and presenting evidence of the Christianity of a college is not primarily a public relations function. It is not the work of an advertising man. It calls for scholarship of a high order. It must be a joint enterprise of theologians and psychologists: theologians to define, as precisely as they can, the knowledge, understanding, belief, and overt actions that characterize a Christian; psychologists to devise the means for determining the degree to which our Church-related colleges are changing students in the direction of these Christian goals.

A Christian curriculum, after all, is a curriculum that produces true Christians. It is nothing more, nothing less.

This responsibility to test themselves, and to use the tests results to build a more and more effective Christian curriculum, rests with the eleven Church-related colleges. It is an obligation to their own integrity. Some will balk at the responsibility, fearful of self-scrutiny. Others, let us hope, will have the courage, faith, and energy to do the task. These will merit our most generous support. We Churchmen should back them with our money, with our young people as students, with encouragement, and with official recognition of their high calling.

Really Christian colleges—colleges that educate students to understand the Christian Faith, to believe it, to defend it intelligently, and to practice it—such colleges as these are a bulwark against the rising tide of nihilism. There is a cleavage; the lines have formed for a great struggle in which there can be no neutrality. The issues are becoming sharp in American higher education. There is a clash between two systems of ideas. Christians must know their friends in the academic world. They must find out which colleges are effective in behalf of Christianity, and they must support those colleges. When you judge colleges, it is "by their fruits ye shall know them."

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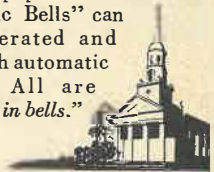
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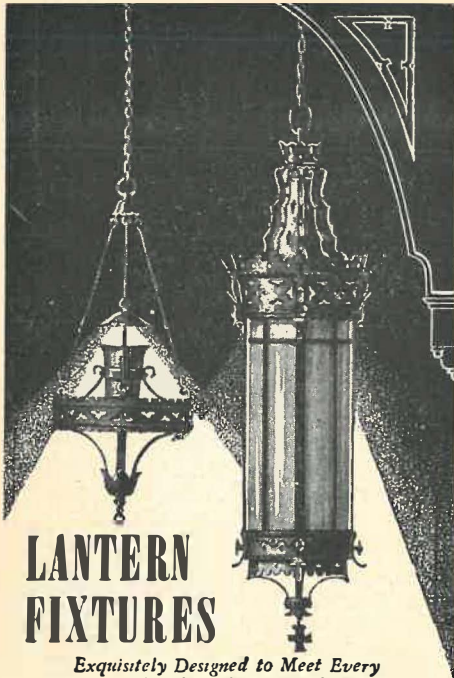
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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *What do Anglican Theologians or Historians say about the Cult of the Great Pyramid and Divine Message?*

The mystical interpretations of the Great Pyramid are not discussed by any generally accepted theological or historical scholars. *An Encyclopedia of Religion*, published by the Philosophical Library, is silent on the subject, although it contains a notice of "Pastor Russell" and his "International Bible Students." The attempt to equate the details of this Pyramid with past history and to deduce from it the future is so thoroughly unscientific that it has not received the attention of any Anglican or other theologians of repute. By the cult of the "Divine Message" I presume you mean "Judge Rutherford's" movement or "Jehovah's Witnesses" who have taken over a great deal of Russell's followers

and teaching. It is a pity that these eccentric cults have not been discussed by such men so that there can be a sound scholarly answer made. Undoubtedly to the experts they seem so unscholarly as to be unworthy of study or reply.

• *Why do some of our clergy, who have no difficulty in using the phrase "prevent and follow," insist on changing the King James' version English, into modern, "ends for here endeth" and "stands for standeth," etc.?*

It is of course impossible to say why any particular man does any particular thing. Often the man himself could not tell you. Changing the old fashioned forms, such as "liveth" and "loveth" into their modern equivalents, may be entirely unconscious. I really think that this ought to be done in the Offices of Instruction.

RELIGION IN ART

By DR. WALTER L. NATHAN

Van Leyden:

[See Cover Picture] Adoration of the Magi

Photo Courtesy Art Institute, Chicago

The Bible merely speaks of the "wise men from the East" who followed the star to the manger in Bethlehem, but tradition early identified them as kings in reference to the prophecy in Psalm 72 of the kings who shall bring presents and offer gifts. And although the Gospel is silent as to their number, three have commonly been represented from earliest times on when the "Adoration of the Magi" was already a favorite subject for the decoration of Christian sarcophagi and catacombs. Perhaps this number was chosen to accord with the three presents: gold, myrrh, and frankincense; it may symbolize the three persons of the Holy Trinity, or else the three kings—later named Caspar, Melchior, and Balthasar—stand for the three races of man descended from Sem, Ham, and Japhet, the sons of Noah. Balthasar is often shown as a Negro; he represents the Hamites and is the youngest because his people were the last to accept the Christ.

Thus the festival of the Adoration became known as Epiphany, that is the manifestation of Christ to the Gentiles. The early Church celebrated the day as that of Jesus' birth, and in some coun-

tries it still outranks Christmas as a day of joyful exchanging of gifts in commemoration of those the Magi brought, of caroling and costumed processions.

Such pageantry is likely to have inspired Lucas van Leyden's colorful picture. The highly gifted Dutch artist, despite his early death, left a considerable body of paintings and an even larger number of engravings. His contemporaries admired his keen observation of reality and masterly grouping of well-drawn figures.

The three kings and their followers are first seen in the distance as they ride through a fantastic landscape dotted with castles on mountain crags. Now they have arrived, dressed in noble garments and bearing their gifts in vessels of gold. Joseph is visibly impressed by so much wealth, but Mary receives the homage of her visitors as if she knew how greatly the glory of her Son would outshine whatever earthly treasures were laid at His feet.

Yet the Christ Child plays with these gifts in innocent childish fashion, happily unaware still that the crown that was waiting for Him was not one of gold but of thorns.

SECOND SUNDAY AFTER CHRISTMAS

GENERAL

EPISCOPATE

Bishop Creighton Dies

The Rt. Rev. Frank W. Creighton, retired Bishop of Michigan, died in Washington, D. C., December 23d after a long period of ill health.

Bishop Creighton was born in Philadelphia, Pa., December 3, 1879. He attended the Northeast Manual Training High School and Brown's College Preparatory School, Philadelphia, and later the Philadelphia Divinity School, which conferred upon him the degree of Bachelor of Sacred Theology in 1914, and that of Doctor of Sacred Theology in 1926.

Bishop Creighton engaged in secular work in Philadelphia from 1898 to 1912, and served as a lay reader in St. Bartholomew's Church, Wissinoming, Philadelphia, from 1906 to 1913. In 1914 he was ordained to the diaconate by the Rt. Rev. Philip Rhinelander, and in 1915 was advanced to the priesthood.

In 1926, Bishop Creighton was consecrated as Bishop of the Missionary District of Mexico, and served in that field until 1933, acting also from 1931 to 1933 as executive secretary of the Department of Domestic Missions of the National Council.

Bishop Creighton was elected as Suffragan Bishop of the diocese of Long Island in 1933, and as part of his responsibility served as Archdeacon of Queens and Nassau. The convention of



BISHOP CREIGHTON: Died December 23d in Washington, D. C.

the diocese of Michigan elected him as the first Bishop Coadjutor of that diocese in January, 1937, and he succeeded the Rt. Rev. Herman Page, D.D. as Bishop of Michigan January 1, 1940, when Bishop Page retired. Bishop Creighton retired in 1948.

Although controversy developed over some actions of Bishop Creighton's episcopate — notably over the use of the Mexico City cathedral for Christian Science services and over the granting of permission to a priest to marry a divorcee — Bishop Creighton's episcopate was distinguished by constructive service in several fields. Most noteworthy of these is the field of labor-management relations, in which the diocese of Michigan played an active role under his leadership.

Bishop Creighton served in a number of parishes before being elevated to the episcopate: Church of the Redeemer, Andalusia, Pa.; St. Andrew's, Albany, N. Y.; and St. Ann's Church, Brooklyn, N. Y. During his stay in Albany he was also a member of the Diocesan Board of Examining Chaplains. He is the author of *Our Heritage, Mexico*, and *Christianity is Life*.

Bishop Creighton married Miss Maude R. Hawke of Belvidere, N. J., in 1903. They have two sons: the Rev. William F. Creighton and Thomas H. Creighton.

CHURCH SCHOOLS

Missions by Mail

Recently in Billings, Mont., a conference was held under the sponsorship of the department of Christian education of the Sixth Province for the purpose of discussing, and if possible, improving techniques in a great field of Christian education — the church school by mail.

Where long distances or lack of clergy make church attendance impossible for many isolated families, the church school by mail often sends regular lessons, as well as cards and Christmas and birthday remembrances. This work is supplemented by occasional visits from the nearest clergyman, the archdeacon, the bishop, or the director of the church school by mail.

Referred to at the conference as "perhaps one of the most successful of these schools" was the one in Colorado where Mrs. Sallie Boyd this year has an enrollment of 1,417 families and 635 children. The Rev. A. M. Lukens has been appointed rural dean for the Bishop's scattered congregation. Children are prepared for baptism and confirmation by instruction received through the mail, and special services are held for them.

In South Carolina the Church School Teachers' Institute by Mail reaches 100 or more teachers monthly. An altar guild in that diocese sends study material regularly to 150 girls. In Massachusetts the well known *Home Prayers*,

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

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developed by the Rev. Allen W. Clark, has extended its circulation so that it goes to all parts of the country. It is a printed bulletin containing a sermonette and a service of worship, intended for shut-ins and isolated people.

The National Council's Division of Domestic Missions has in process a booklet summarizing the various methods and course materials for the church school by mail.

CHURCH CONGRESS

Anniversary Conference

The Church Congress will celebrate its 75th birthday in Boston from April 26th to 28th. The Congress has had its ups and downs during its long life, but has held to its original purpose, namely, to provide a place where all parties within the Church can meet together and discuss differences within an area of agreement.

Toward Unity will be the theme of the Boston Conference, which will be open to the public. There will be three major sessions. The first will consider the unity of the home, with emphasis on the Marriage Canon. There will be papers presenting the question from four different points of view, that of a bishop, a priest, a chancellor of a diocese, and a woman.

The second session on Unity in American Christianity will hear two papers, one from the Catholic and one from the Evangelical point of view. The third session will consider unity in world-wide Christianity.

Among the speakers will be Bishops Dun of Washington, Lawrence of Western Massachusetts, and Ivins of Milwaukee; the Rev. Messrs. B. I. Bell and James M. Niblo; Mrs. Henry Hill Pierce; and the Hon. Andrew Dilworth.

LABOR RELATIONS

Church Representatives Attend CIO Convention

Attendance at the 10th national convention of the CIO, held at Portland, Ore., during the week ending November 27th, was augmented by 35 representatives of 10 Churches present in the interest of improved relations between the Church and labor. There were more than 600 delegates from 40 national and international unions present.

Heading the Church representation was Dr. Cameron P. Hall, executive secretary of the department of the Church and economic life of the Federal Council of Churches. The Episcopal Church was represented by the Rev. A. Ronald Merrix, field officer of the National Council, with headquarters in San Francisco; the Rev. Joseph G.

Moore of Seabury Western Seminary; the Rev. William S. Van Meter of Oregon's diocesan department of social relations; and the Rev. John McCarty.

The convention heard international president Philip Murray, steel worker elected CIO head for the ninth time, renew his pledge of war on Communist infiltration into his organization.

Willard S. Townsend, vice-president of the National Urban League, urged an end of racial discrimination and exhorted Portland to make its "Sunday manners" which prevailed during the convention its everyday manners.

INDIAN WORK

Fire Destroys School in Alaska

Fire has destroyed the school house at St. Mark's Mission, Nenana, Alaska, and the buildings and their contents are a total loss. Insurance in the amount of \$6,000 was carried. The fire broke out while the mission priest, the Rev. Robert Reid, was away on pastoral business, and apparently the ice was so thick that difficulty was experienced in getting water on the fire.

Last summer St. Mark's suffered from a slight earthquake, a fire, and a flood. The earlier fire was quickly extinguished, but the flood caused damage totaling several thousand dollars.

St. Mark's School was opened in 1907. Most of the 35 to 40 pupils are Indians; a few are Eskimos.

INTERCHURCH

Youth Movements Agree on Principles and Goals

Agreement on "the goal of an inclusive, united evangelical Christian youth movement" in United States and Canada was reached at a recent meeting of representatives of the United Christian Youth Movement, International Society of Christian Endeavor, and the International Council of Religious Education, it was announced November 30th.

Recognizing "the primacy of the organized Church" and outlining seven areas for further discussion and agreement, the joint committee adopted a statement which listed the bases for continuing consultations and which will be presented to the three organizations for approval.

The committee met October 22d at Buck Hill Falls, Pa. The statement of the joint committee was released in Chicago by Dr. Isaac K. Beckes, director of young people's work for the International Council of Religious Education and executive secretary for the United Christian Youth Movement, and by the Rev. P. Marion Simms, Jr., associate general

secretary for the International Society of Christian Endeavor.

The text of the statement follows:

"Reaffirming our loyalty to Jesus Christ as Lord and Saviour, and to the Christian Church as the visible expression of His body on earth, and acknowledging with humility the strategic need of this hour for a united ministry to youth, we, the members of the Joint Committee of the International Society of Christian Endeavor and the United Christian Youth Movement—International Council of Religious Education—adopt the following bases for our continuing consultations:

"1. We are agreed upon the goal of an inclusive, united, evangelical Christian youth movement, committed to Christ and His Church. This movement must serve the spiritual needs of youth.

"2. We agree to and support the primacy of the organized Church in the development of this youth organization and program. This principle must be interpreted in the light of the varieties of denominational structure and polity and the growing ecumenical movement within the Church, and provide for an expression of the interest and leadership of Christian lay people in the welfare of youth.

"3. We are agreed that the governing body of this inclusive youth movement contain a majority of young people in its membership.

"4. We recognize the following areas which must be explored in order to find bases of agreement:

"a. The name of the inclusive organization.

"b. A time schedule sufficiently lengthened to permit necessary consultation and understanding in order to reach common agreement.

"c. Provision in this youth movement for the widest possible participation, including those groups in denominations, churches, and agencies not at present associated with the International Society of Christian Endeavor and/or the United Christian Youth Movement.

"d. To preserve the heritage and contribution of Christian Endeavor in the main stream of the Church, in accordance with the principles stated above.

"e. To relate effectively this inclusive movement to the world outreach of Christian Endeavor, the World Council of Christian Education, the World Council of Churches, and to the urgent need for a great movement of Christian youth around the world, recognizing the responsibility of existing American organizations to youth groups in other lands.

"f. To define clearly the relationship of the inclusive youth movement to the programs of children's and adult work in the churches.

"g. To reconcile the principle of denominational responsibility for youth programs with the problem and need of those churches that have or may have Christian Endeavor societies and desire to retain their identity when they become part of this inclusive youth organization and may require continuing assistance in program.

"5. We are agreed upon the urgency of finding means to mutual understanding,

fellowship and coöperative action which will serve as a basis for the establishment of the inclusive youth movement.

"6. We are agreed to name a continuing committee, responsible to this joint committee, to work in the interim between meetings of this joint committee and to develop proposals for the implementation of the above agreements.

"7. We are agreed that during this interim period the agencies represented here are free in good faith to conduct their activities and promote their programs."

Ecumenical Service Held in Providence

An ecumenical service "in the interests of unity between the Episcopal and Eastern Orthodox churches" was held at the Cathedral of St. John in Providence, R. I., under sponsorship of the department of unity of the diocese of Rhode Island.

Taking part in the service were the Rev. Vahan Jelalian, pastor, and the choir of the Armenian Apostolic church, Providence; the Rev. Anthony Beryk and the choir of St. Michael's Ukrainian Orthodox church, Woonsocket; the Rev. John Popescu of the Romanian church in Woonsocket; Bishop Bennett; and members of the unity department.

"Our meeting is a symbol of Christian unity," said the Rev. Robert P. Casey, head of the department of Biblical Literature at Brown University, in the sermon. "We are here not to minimize or accentuate the differences which exist between us, but to think together, to pray together and to sing God's praises together before His altar on which the Holy Sacrifice of the Mass, the epitome and representation of the redemptive process in which we are all involved, is regularly and legitimately offered."

Highlights of the service included a procession of the clergy and choirs; selection from Vespers in the Russian Orthodox Liturgy by the priest and choir of the Ukrainian church; and prayers by the Orthodox priests.

More than 200 were in the congregation, which was largely Orthodox.

[RNS]

WORLD RELIEF

Theological Scholarships for 1948-1949

Church World Service has announced that 62 European theological students will study in the United States and Canada in the 1948-1949 academic year on scholarships sponsored by the Department of Reconstruction of the World Council and affiliated organizations.

The Episcopal Church has had a part in this work for the theological stu-

The Epiphany

By the Rev. GEORGE M. BREWIN
Rector, Grace Church, Toledo, Ohio

THE Festival of the Epiphany is very closely associated with Christmas, as is shown by its alternative names of "Little Christmas" and "Twelfth Day." It has been the privilege of our American Church to restore it to its rightful place in the Prayer Book and give it the prominence it deserves. This has been done by making it an eight day festival like Christmas and giving it a special Preface, such as it had in pre-Reformation days. No such stress is found in other parts of the Anglican Communion. In actual practice our congregations have not yet caught up with their Prayer Book, and few pay much attention to it. It has a strange name and it has not been commercialized as yet, though candle-makers are doing their best.

The word Epiphany means "the shining forth" and refers to the revelation of Jesus Christ to us Gentiles who were represented in the Wise Men who came from afar to worship the Saviour of the world and were given divine guidance to the place of His nativity.

The tremendous significance of the feast should be obvious to even the most casual kind of Christian for it is the occasion of our Thanksgiving to God for giving us Gentiles the Christian religion.

In the Proper Preface the liturgy states that our Blessed Lord used the Epiphany to "bring us out of darkness into his own glorious light." We would like to capitalize the "us" and

insert after it the name of the nation for the sake of emphasis.

The great feasts of the Christian Year celebrate articles of the Creed, Epiphany referring to the creeds' statement "I believe in one holy, Catholic and Apostolic Church." This statement asserts that our Saviour must be shared with all men, at all times, everywhere. If that is to be actually brought about, it means that every person who has the light of the Gospel is under a solemn obligation to say "Thank-you" for it by enthusiastically doing his part to make it known to others. The Feast of Lights is a true expression of the meaning of the Epiphany. Light that does not shine ceases to be light, and as long as a Churchman refuses to "work and pray and give for the spread of His kingdom" (missions) that man ceases to be Christian.

Surely every communicant of the Church should share in the great Eucharist of the Epiphany, and in making his preparation for it examine himself as to whether he is doing all he can for the spread of the Gospel message. We do not want to consign ourselves to the level of those whose observance of the feast is limited to looking at pictures of camels in a desert.

"Thou who didst make the world,
Wast manifested in the world,
To enlighten those who sat in
darkness.
Glory to Thee, O Lover of
men."

dents since 1946. Through the Presiding Bishop's Fund for World Relief five scholarships were provided for men to attend Seabury-Western, General, Berkeley, and Virginia Seminaries, and the Episcopal Theological School, for the academic year 1948-1949. For 1947-1948 four students were cared for.

For the current academic year, an Episcopal scholarship provides for an Old Catholic student from Mannheim, Germany, and a Syrian Orthodox from the Church of Malabar, India, at the General Seminary.

In addition, the Presiding Bishop's Fund for World Relief has provided \$5,000 to assist 37 displaced Serbian Orthodox theological students attending the Serbian Orthodox Seminary established by the Church of England in Dorchester, England.

Aid Requested for Arabs, Other Holy Land Refugees

Urgency of assisting an estimated 440,000 Arab and other refugees in the Holy Land has been emphasized in Geneva by the Rev. Elfan Rees, director of the Refugee Division of the World Council of Churches.

At the same time, Mr. Rees announced that the Rev. Dr. Walter Klein, an American Episcopal priest, will act as coördinator of Christian action in the Middle East for the World Council, in conjunction with the International Missionary Council.

Dr. Klein, who is on the staff of the Anglican Bishop of Jerusalem, will coördinate Christian work among the refugees in this area with the program of Old Catholic St. Willibrord's Church

the United Nations' mediator in Palestine.

There are at least 272,000 refugees in Palestine, 50,000 in Lebanon, 80,000 in Syria, 20,000 in Trans-jordan, and 12,000 in Egypt, mostly Arabs.

Appointment of such a field representative in the Middle East was authorized early in September by the Amsterdam Assembly of the World Council, which also recommended an appeal for money, food, medical supplies, and blankets. This appeal was later forwarded to member Churches of the World Council.

"Substantial response" from some Churches has been obtained, but additional help is urgently needed, Mr. Rees emphasized. He reported that in addition to suffering from an acute food shortage, many of the refugees have nowhere to sleep except outdoors on the bare ground and that the approach of winter makes their situation desperate.

Other developments in the Refugee Division also were announced by Mr. Rees, including the resettlement of some refugees in South America. [RNS]

ORTHODOX

Court Rules in Favor of Russian Church Abroad

A judgment in favor of the Russian Orthodox Church Abroad was rendered recently in Los Angeles by Superior Court Judge Joseph W. Vickers in a suit for control of Hollywood's Russian Orthodox Church of the Transfiguration.

Plaintiffs were the Rev. Vasily Shaposhnikoff and 43 members of the "Church Abroad," which was founded by Archbishop Vitaly of New York last year when he broke away from the Russian Orthodox Church in North America as a protest against the proposed reconciliation of this Church with the Moscow Patriarchate.

The plaintiffs charged that the defendants, Metropolitan Theophilus of San Francisco, who heads the American Church, and 24 members of the Transfiguration Church, prevented the house of worship from being turned over to Fr. Shaposhnikoff after Fr. Jacob Pshenichnuik, a supporter of Metropolitan Theophilus, had allegedly been dismissed by a majority faction.

[Archbishop Vitaly was named Ruling Archbishop of the American and Canadian diocese of the Russian Orthodox Church Abroad by the synod of bishops at Munich, Germany, a group of Russian prelates opposed to any form of relationship with the Moscow Patriarchate "as long as the Communist regime remains in power."]

During the last week of the trial,

which started late in September, Patriarch Alexei, supreme head of the Russian Orthodox Church, was represented by Philip Adler, a New York lawyer. [RNS]

FINANCE

Social Security Discussed at Church Pension Conference

Continued efforts to bring religious workers under the benefits of the Federal Social Security program will probably be made during the session of the 81st Congress which convenes in January, according to George A. Huggins, actuary of the Church Pensions Conference.

Mr. Huggins told the 34th annual meeting of the conference that there will be presented to the new Congress a number of bills amending the Social Security program, but that "no one can safely predict to what extent the code will eventually be amended."

Mr. Huggins noted that two bills amending the Social Security Act were considered by the 80th Congress. One measure passed the House, but the Senate adjourned before taking action, while another died in the Committee on Ways and Means of the House.

At a Christian Social Relations Conference held last spring under the auspices of the Federal Council of Churches, "the general sentiment," according to Mr. Huggins, "seemed to favor the coverage of lay employees" of the Churches by the Social Security program.

He said that a considerable part of the discussion centered on the question of preserving the tax-exempt position of the Churches and whether this could be maintained if they were permitted to cover employees on a voluntary basis. [RNS]

ROMAN CATHOLICS

"Secularism Is Bent on Destroying Coöperation of Church and State"

For the second successive year, the Roman Catholic archbishops and bishops of the United States, in annual meeting in Washington, assailed secularism as "the most deadly menace to our Christian and American way of living."

Much of the hierarchy's joint statement, entitled "The Christian In Action," dealt with separation of Church and State as it touches the field of religious education.

In this connection, the bishops expressed hope that the "novel interpretation" of the United States Supreme Court in the McCollum case "will in due process be revised." (In the McCollum case, the high court barred re-

ligious instruction from the public schools.)

The Roman bishops blamed secularism and its "corrosive influence" for the ban against religion in public schools and charged that secularism "is now bent on destroying all coöperation between government and organized religion in the training of our future citizens."

FREE COÖPERATION

The bishops called for a "reaffirmation of our original American tradition of free coöperation between government and religious bodies—coöperation involving no special privilege to any group and no restriction on the religious liberty of any citizen."

"We solemnly disclaim," they said, "any intent or desire to alter this prudent and fair American policy of government in dealing with the delicate problems that have their source in the divided religious allegiance of our citizens."

Turning to a discussion of the First Amendment, the bishops said the Amendment's meaning was clear enough from its own words: "Congress shall make no laws respecting an establishment of religion or forbidding the free exercise thereof."

They said the founders of this country had, by the wording of the First Amendment, meant there would be "no official Church for the country as a whole, no preferment of one religion over another by the Federal Government—and at the same time no interference by the Federal Government in the Church-State relations of the individual states."

"DOCTRINAIRE SECULARISM

"It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of coöperation between religion and government implied in the term 'separation of Church and State' as it has become the shibboleth of doctrinaire secularism," the bishops said.

The hierarchy said that secularism, in the past two years, had scored "two unprecedented victories in its opposition to governmental encouragement of religious and moral training, even where no preferential treatment of one religion over another is involved."

"In two recent cases," the bishops went on, "the Supreme Court of the United States has adopted an entirely novel and ominously extensive interpretation of the 'establishment of religion' clause of the First Amendment. This interpretation would bar any coöperation between government and organized religion which would aid religion, even where no discrimination between religious bodies is in question." [RNS]

JAPAN

Bishop Bentley Surveys Church Situation

By PAUL RUSCH

The Rt. Rev. John Boyd Bentley, D.D., vice-president of the National Council, and Mrs. Bentley arrived at Haneda Airport, Tokyo, approximately 14 hours behind schedule by Northwest Airlines from Alaska, Saturday, November 27th. They were official guests of the Occupation Forces and were billeted at the Imperial Hotel, Tokyo.

The delayed arrival caused several switches in the Bishop's schedule and his official calls on General MacArthur and the Emperor of Japan were to be delayed until Bishop Bentley had completed the northern half of his orientation tour and inspection of the Japanese Church. However, the Bentleys were the dinner guests of Dr. James I. Fieser, executive director of the American Committee for the projected Christian University for Japan, and held a lengthy discussion of plans with members of the Japan Committee.

On schedule for Advent Sunday, November 28th, Bishop Bentley celebrated the Advent Sunday Corporate Communion for Men and Boys in partially restored Holy Trinity Church, Tokyo, assisted by Bishop Timothy Makita of Tokyo, the Rev. Fr. Kiichi Akiyama, national chaplain of the Brotherhood of St. Andrew, and the Rev. Earnest Richards of the Central Theological College. More than 300 Japanese and Allied Churchmen attended the corporate Communion, taxing the Church to its capacity.

At 10:30 Advent Sunday Bishop Bentley confirmed a class of 18 Allied officers and dependents at St. Luke's Chapel, St. Luke's International Medical Center. The large class was prepared by Chaplain Major Edward Mize, chaplain of the Hospital.

DIOCESAN COVERAGE

The entire Nippon Seikokwai has been focusing its attention on the Churchwide inspection tour of the American Church leader. His official schedule and tour has been worked out by the Rev. Fr. Kenneth A. Viall, SSJE, American Church liaison representative here. Both Fr. Viall and the Japanese Church Primate, the Most Rev. Michael H. Yashiro, will accompany Bishop Bentley on what is believed to be the most thorough visitation of the entire Japan Church that any Anglican leader has undertaken. His trip provides for a complete insight into the prevailing postwar situation in each of the ten dioceses. Definite time is allowed in each see city for a two to three day conference with the diocesan bishop



BISHOP BENTLEY: *His comprehensive tour of ten dioceses will provide insight into the postwar situation.*

and his clergy, workers, and assigned missionaries.

After attending the patronal St. Andrew's Day early Eucharist on the bombed out site of former St. Andrew's Church, Tokyo, November 30th, Bishop Bentley was expected to journey by a special car with the ten bishops of the Japanese Church, and the four Anglican liaison representatives, Bishop John C. Mann of CMS, Fr. E. F. Arnold of SPG, Bishop P. S. C. Powles of Canada, and Father Viall of the United States to Kiyosato, Yamanashi prefecture, where a five day conference with the Japanese leaders was to be held at Camp Seisen Ryo. On Sunday, December 5th, at the recently completed Chapel of St. Andrew of the Brotherhood's model Christian Community Center, Bishop Bentley was to preach to approximately 300 isolated mountain-folk at a service attended by the civil governor of the prefecture and his staff and Lt. Col. Burton Stetson, Wollaston, Mass., who is American military governor of the prefecture.

On December 6th, Bishop Bentley, accompanied by Bishop Yashiro and Fr. Viall, were to begin a rugged month's tour of the Mid-Japan, Tohoku, Hokkaido and North Kanto dioceses of the Church. Returning to Tokyo on December 17th the Bishop was to fill a schedule which included conferences with the heads of St. Paul's University, St. Luke's International Medical Center, an audience with the Emperor, and a conference with General MacArthur.

On December 20th he was to fly to Shanghai for a five days' conference with Episcopal leaders. On Christmas he was to participate in Christmas day services

in Kyoto, where the Rev. John J. Lloyd is missionary assistant to the Bishop of Kyoto.

New Hope for the Church Today

By PAUL RUSCH

Since the return to Japan in late October of the Japanese Primate and the Bishops of Tokyo and Osaka from a four months' attendance at Lambeth and Amsterdam, a new feeling of realization that the Japanese Church is part and parcel of the world-wide Christian family is sweeping over the nation. The continuing reports of the welcome accorded the Japanese bishops in the United States, Canada, England, and Holland, as well as the Bishops' own reports to their dioceses are carrying the feeling into the most isolated areas of the Church here. It must be realized that General MacArthur's permission for the three Japanese bishops to attend Lambeth, and their actual visit abroad, after nearly six years of "blackout" has given the whole Christian body, especially the Nippon Seikokwai, new hope and courage.

This added to the spontaneous welcome home last month by the public press and radio, as well as the Christian community, their audience with the Emperor, their receptions by General MacArthur and Sir Alvary Gascoigne, head of the United Kingdom Liaison Mission in Japan, and the welcome services in Tokyo and Osaka-Kobe, centers of urban population, have centered much attention on the Church.

Another factor in the growing revival of spirit and hope among Japanese Churchmen has been the increasing arrival here of individual relief packages for the clergy and lay workers of the Church. Although many close friends and former missionaries have been sending relief packages since the end of the war, the increasing arrival of these token goodwill parcels to this staunch band of very underpaid faithful servants of the Church, spearheaded by Canon Symons' appeals through Forward-Day-by-Day, is having an immeasurable result in Christian goodwill. Canon Symons now has in hand a complete list of names and addresses of 500 worthy Japanese clergy and lay workers covering the ten dioceses. The goodwill value of these gifts from Churchmen overseas at this difficult economic time cannot be stressed too much. The fact that such packages are arriving to tide over the distressed church workers is having its effect down the line through this Church.

The long-awaited government announcement removing the restriction of residential entry into the major cities by war-time evacuees will permit the flow back into the 13 major cities of the na-

tion of thousands of scattered parishioners. This will expedite the reassembling and regrouping of the Church's large urban parishes. The revival of much of the Episcopal Church's parish activities has been hampered since the end of the war by this restriction, for most of the largest parishes that gave pre-war drive to the Church in Japan make up the 71 destroyed churches in the principal cities.

One of the pressing problems facing the Japanese Church is provision for English language services to help provide for what is estimated as 10,000 Allied Churchmen scattered throughout the length and breadth of the nation in Occupation Army installations. During the October inspection tour of the Far East Command by Maj. Gen. Luther Miller, Chief of Chaplains, this subject was earnestly discussed with the hope that he will be able to present this need to the American Presiding Bishop. There are two American Episcopal Chaplains of the Army in Japan. One is Maj. Edward Mize, stationed at the 49th General Hospital (St. Luke's International Medical Center), and Chaplain Martin at the Replacement Depot, about 15 miles out of Yokohama. Chaplain Martin makes an extra early Sunday trip into Yokohama each Sunday to provide the 8 o'clock English language service of Holy Communion at Christ Church. Chaplain Mize maintains a definite Episcopal service at 10:30 each Sunday in addition to three general Protestant services.

There are potential Episcopal congregations of 500 or more in Tokyo and 250 in Yokohama. Carried in the list of members of the Tokyo Episcopal Church Club are more than 800 names of officers, soldiers, and civilians of the Allied Forces. A recent survey of the Club found that 54 out of the 89 dioceses of the Church in the United States are represented by Churchmen in Tokyo, while 34 belong to English dioceses, 31 to Australian, 12 to Canadian and one to the British West Indies. The St. Luke's service maintained an average of better than 150 right through the summer months. Approximately 160 Churchmen attended the 7 AM celebration of the Holy Communion, October 24th by Chaplain General Miller. In Kyoto the Rev. John J. Lloyd has listed well over 100 Allied Churchmen in Kyoto activities. This picture could be duplicated in the larger Occupation centers such as Sapporo, Sendai, Kobe, Osaka, Fukuoka, and Nagoya, which are without the services of English language chaplains.

Through the gift of \$40,000 from the American Church toward the rehabilitation of the Church's completely destroyed Central Theological College, and by the sale of the Ikebukuro grounds of the College to St. Paul's University, the House of Bishops has nearly completed

the negotiation for the very large, undamaged Iwasaki Estate at Hongo, Tokyo. Here as soon as possession can be taken, the entire Theological College can be reassembled with sufficient buildings for classrooms, library, dormitories, and faculty housing. Other buildings will be used to house the National Council and be a permanent center for the Presiding Bishop. This acquisition is undoubtedly the best the Church has made in its history and shortly the Church can have a National Center, which will serve much as Lambeth to the English and Seabury House to the Americans.

CHINA

Diocesan Office Moved

Bishop Craighill of Anking has left Wuhu and has set up a temporary office for his diocese in Shanghai. His assistant, the Rt. Rev. Dr. Robin C. Chen, has gone to Anking to help counsel with the Chinese and American staff about the future of the work.

Meanwhile evacuation of missionaries and staff members continues. The Henri Pickens family, and Sisters Louise, Lucy, and Virginia, have sailed. Miss Guy Nelle McGouirk is working at St. Luke's in Shanghai; Miss Alice Gregg is in Shanghai. Remaining in Anking at present are Dr. and Mrs. Harry Taylor, Dr. Helen Taylor, Miss Emeline Bowne, Miss B. E. Myers, Miss Virginia Hebert, and Mr. Paul Denlinger.

A letter from Bishop Roberts of Shanghai gives a partial list of members of the staff and their families who will be returning to the United States: Dr. and Mrs. A. W. Tucker, Dr. and Mrs. H. H. Morris, Miss Anne Lamberton, Miss Nancy Wilson, Mrs. Charles E. Perry and three children, the Gilbert Baker family, Bruce Roberts and the Rev. and Mrs. S. W. Green.

HUNGARY

No Decision Reached Concerning Lutheran Bishop

One of the most burning problems of the Hungarian Lutheran Church is the status of the imprisoned head of that Church, Bishop Lajos Ordass of Budapest, who was committed to prison in October as the result of charges that he received remittances from American Lutherans without clearing them through the National Bank of Hungary.

The synod met in Budapest recently to ratify an agreement made with the Communist-dominated government, but no announcement was made in regard to Bishop Ordass.

There have been conflicting reports as

to the attitude which the bishop himself takes toward the problem.

One synod member said that Bishop Ordass has refused to resign and thus has blocked the appointment of a successor in Budapest.

Bishop Ordass, according to this informant, has insisted he will follow the example of Bishop Eivind Berggrav of Oslo, head of the Norwegian Lutheran Church, who was imprisoned during the war by the Nazis but continued to hold his episcopal office. [RNS]

Cardinal Mindszenty Arrested

Josef Cardinal Mindszenty, Roman Catholic leader in Hungary, was arrested on December 27th on suspicion of plotting against the Communist dominated government, spying, treason, and black market dealings, according to the Associated Press.

Cardinal Mindszenty is the highest ranking Churchman to be arrested thus far in the conflict between Church and State east of the iron curtain.

Vatican sources indicated that all Hungarian Roman Catholics in any way connected with the arrest would probably be excommunicated.

NETHERLANDS

Sympathy for Indonesians Expressed by Reformed Church

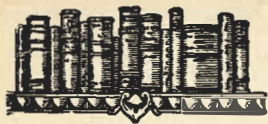
Sympathy for the peoples of Indonesia in their "endeavor for freedom" was expressed by the General Synod of the Netherlands Reformed Church in a message to the Dutch government. The synod, meeting in the Hague before the outbreak of hostilities, warned that resort to arms in the Indonesian political dispute might endanger the position of Christianity in the Archipelago. [RNS]

FINLAND

Church Stand on Marriage, Divorce Causes Wide Discussion

Discussion is reported to have been caused throughout the country by the recent decision of the Lutheran Church in Finland forbidding divorced persons to be remarried with ecclesiastical rites or to have their civil marriages blessed by the Church.

The decision was taken by the 16th General Assembly of the Church meeting at Turku. The Assembly's action must be approved by the Finnish Parliament before it becomes Church law. Meanwhile, the issue continues to be debated in many of Finland's newspapers. [RNS]



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

The Nature of the Church

THE CHURCH: Its Nature, Its Structure and Function (being the Frederick Denison Maurice lectures for 1947). By the Rt. Rev. J. W. C. Wand, D.D., Bishop of London. New York: Morehouse-Gorham, 1948. Pp. 127. \$2.15.

This brief essay on the Church has been written by Bishop Wand with reasonableness and clarity. He begins with the Nature of the Church and discusses the four traditional notes or marks of the Church. "But we wear our rue with a difference. Usually, when one says that the Church is One, Holy, Catholic, and Apostolic, one conceives the Church as a static organization and proceeds to analyse it as if it were a specimen on the dissecting table. As a result, we lose the essential quality of it, which is life itself." Bishop Wand attempts to show us these notes or marks are not the dry-as-dust elements of a museum specimen. We catch a glimpse of their forceful dynamic quality.

The section on the Structure of the Church is largely a discussion of continuity. The Bishop tells us that there is an apologetic value in the guarantee of continuity. The best rough-and-ready argument to use with the man in the streets in defense of the historicity of the Gospel is the local parson. Point the inquirer to him and ask where the parson comes from if Jesus never lived. In brief compass, Bishop Wand sums up the scholarship and theories about orders in the Church and concludes with the words from the Prayer Book Ordinal, "from the apostles' time there have been these orders of ministers in Christ's Church: Bishops, priests and deacons." And, says the bishop on sober consideration of the facts, we have never been in a better position to support the Prayer Book statement than we are at the present time.

The third section concerns the Function of the Church. It is identical with Christ's purpose on earth. That is, in the briefest possible sentence, to mediate God's friendship for man. "By His passion and death, He showed how far the love of God was prepared to go. The sun swinging in the heavens sends a beam through the windows. We recognize the beam because the light is broken, refracted upon the myriad motes of dust that dance within it. So the infinite love of God shining out of eternity, when it strikes athwart our sphere of space and time is broken, refracted upon the Cross of Calvary. Thereby we can recognize it for what it is." Bishop Wand continues

to give an ethico-mystical interpretation of religion which he believes to be essential Christianity. There are many theologians for whom it is sheer superstition. For them, sacraments are either a primitive or worn-out garment and should be discarded; or else they are picturesque symbols, which still may fill a useful purpose if they are regarded as no more than optional appendages. It was one of Maurice's great merits that he saw the value of the sacraments as means by which the redemptive work of Christ might be applied to us. The reader will be enlightened with Bishop Wand's discussion of the Function of the Church in education, and as an influence penetrating the homes, the workshops and pleasure resorts of its people. These are indeed vast applications and a new spiritual capacity revealed in the standing corn and the purpling grape.

He concludes with a discussion of politics which we wish Dean Johnson of Canterbury would take to heart. "We fight to the death against the world, the flesh, and the devil, that is, against self and society deliberately organized apart from God. But in the English-speaking world there is no sign that any government wishes to be regarded in that light: quite the contrary. So long as there is neither organized antireligion nor anticlericalism, it would be a mistake for us to create them by our own action."

Bishop Wand has given us a book which may well be of great use to us in the propagation of the Faith.

DARWIN KIRBY, JR.

Newman Again

THE LIFE OF NEWMAN. By Robert Sencourt. Westminster: Dacre Press, 1948. Pp. 314. 21/.

And still they come, the biographies of Newman inspired by the Newman Centenary of 1945. This latest is by an English Roman Catholic layman who has mastered his subject: both the man and the history.

I find it the best of the lot that I have read: vividly readable, perceptive, and properly appreciative, but at the same time critical. Moreover it is thoroughly up-to-date, as is evidenced by Sencourt's use of the Newman-Bloxam correspondence.

Don't let the biographer's ecclesiastical allegiance put you off. It doesn't get in the way of his work at all. He deals very frankly and fully with the feud between Manning and Newman and does not hesitate to call Manning's attitude jealousy. And he does not tone

down the fact that Newman got a considerable deal of wretched treatment in the Roman Communion.

One poignant scene is etched with shining clearness and yet restraint: the meeting, in Keble's rectory, of Newman, Keble, and Pusey "twenty years after." Sencourt handles this profoundly dramatic event as a real master: by letting it handle itself, *sua vi*.

If you must choose one among the several Newman biographies, this is the best now available. C.E.S.

Sermons for Today

SERMONS FOR THE NEW AGE. Edited by Sam Nader. New York; Morehouse-Gorham Co., 1948. Pp. 209. \$3.

Any book of well-selected sermons is an index to contemporary religious thinking. In this collection of sermons, Editor Sam Nader has selected as contributors 23 of America's great pulpiteers. Space limitations preclude any adequate discussion of each of these, but it is possible to trace a central idea running through all. This reviewer finds this central idea best expressed in a remark attributed to Paul Tillich. "The modern man is an autonomous man, but an autonomous man whose belief in his autonomy is shaken."

A few illustrations: "Until man himself is recreated, nothing that man creates holds promise of his salvation." "[God] is able to redeem history, and through Christ is at work in history to save man from himself." "So many people don't want to grow up, they want God to grow down."

The modern prophets in this book are not pulpit chameleons, conforming to contemporary standards and mores. Ego-centric systems with God left out of the picture are basically much alike. "Irreligious communism and acquisitive capitalism have all too much in common in the values for which they strive. Material selfishness is not cast out by centralizing it or socializing it. Therefore, improvement is not so much a matter of changed systems as it is of changed souls; not so much a matter of legislation as it is of radical regeneration."

The title of *Sermons for a New Age* is significant. Few will deny that a new age is dawning, and thoughtful men are asking what its signs of promise are, whether of unimaginable progress or utter collapse.

These sermons proclaim the relevancy of the Christian gospel to all the problems that distract men today. The assurance with which these men preach gives one a feeling that much of their sermons is autobiography, that the preachers are simply "giving their testimony."

This reviewer recommends the book both to those who are valiant in the faith, and to those who are "wistful but unconvinced." W.B.S.

Missionaries in China

SHOULD American missionaries in China be evacuated, in view of the increasing menace of Communism in that country? The problem is a grave and immediate one for all Churches having work in that land, and not least for our own Church.

This difficult subject engaged the attention of the National Council throughout one session at its December meeting, and aroused debate over its financial aspects. These are important, but not nearly so important as the question of long-term policy involved—a problem that apparently received little attention from the Council as a whole, though we are sure it has been on the minds of the Presiding Bishop and the Overseas Department for some time. Indeed, we understand that that is the main reason that Bishop Bentley is now in the Orient, studying the situation on the scene.

For the first time in its history, the China mission faces total evacuation. Hitherto, missionaries who wished to take the risks of remaining at their post were allowed by the U. S. Government to do it; but this policy may not be followed at this time. Indeed, it is almost certain not to be. Many missionaries are at ports of embarkation; a few have already been sent home. This extremely critical matter brings another problem to the treasurer and the Department of Finance of the Council. Where is the money to pay the heavy costs of evacuation to be found, and found in time?

Another serious problem is the care of Chinese Christians and Chinese workers. If money cannot be safely sent to them, how will they live?

The problem was left by the National Council to its officers who will act as conditions indicate.

Beyond and above the financial problem is that of policy. The National Council is quite right to arrange to meet the expenses of missionaries who are evacuated, and it has a duty to see that they are duly warned and given every opportunity and facility to return to this country. But we hope and pray that the present crisis, grave though it is, may not lead to the complete abandonment of China by missionaries from our Church. We have previously expressed the view that the Chinese Holy Catholic Church should be given complete autonomy, and we stand on that view. It would be most unfortunate, however, if Chinese Christians were given the impression that they are being abandoned by the American Church.

An article in *China Mission*, a journal published in China by the Roman Catholic Church, discussing the pros and cons of evacuation, contains the following significant statement:

“The damage done to the Protestant cause some twenty years ago when they evacuated endangered regions in the face

of anti-Christian movements is well known. When they returned after two or three years their members turned away from them on the pretext that they had left them in time of danger. The superior of one of the missions told me recently that one of his missionaries, finding himself in a region that was directly menaced, asked permission to remain no matter what happened. He said: ‘Twice already in recent years I thought it necessary to leave my station in face of probable trouble. Both times when I returned I found the attitude of my people toward me quite changed. It took a year to repair the damage done by my departure. This time I do not want to leave again. I want to stay no matter what happens.’”

This is a voice from the field, and we think it represents the views of a good many missionaries, Anglican and Protestant as well as Roman Catholic. All honor to them! They are following an illustrious tradition in Christian history, that of faithfulness to the call of Christ even though it may lead to martyrdom.

BUT it is not for us who sit in editorial chairs or occupy pulpits far from the scene of struggle to issue a call to martyrdom. That is a vocation that must come, as does the call to the priesthood, from God Himself; and it is not for every man, even every missionary.

We admire without reservation the self-sacrifice and heroism of the priests and missionaries, both Chinese and foreign, in the difficult situations that they have had to endure in China during the past twenty years, and in the particularly critical one today. There have been modern martyrs in China, in our own and other Churches, and there may be more. Their self-sacrifice will not be lost; today as always the blood of martyrs is the seed of the Church.

But the Church must be realistic in its missionary policy, and must temper courage with discretion. There is certainly no stigma to be attached to missionaries who are evacuated; indeed it may well be the part of missionary statesmanship to assign them to another sector of the world-wide Christian front.

Also, as our China correspondent pointed out last week, the support of foreign missionaries, if aid from America were cut off, would be a tremendous burden for the Chinese Church.

We pray that the Church may be wise in its missionary statesmanship in this crisis; and we remember especially in our prayers the devoted bishops, priests, and lay missionaries of our Church in China, faced with the problem of the care of all the churches in these critical days. Finally, we pray that Chinese Christians may be faithful, even when deprived of the ministrations of their clergy, remembering that every baptized man and woman is sealed with the sign of the cross and is himself a missionary and a witness to his Lord and God. May the sufferings of the Chinese nation and Church lead to a spiritual awakening, and

to the growth rather than the curtailment of the Christian faith in that great nation, which has potentially such powerful resources for good or evil in the future time of its full awakening.

The Spy Investigation

WE HAVE not hitherto commented on the details of the Oppenheim-like spy case, with its micro-films concealed in pumpkins and other sensational details; nor would it be proper for us to do so now that the case is before the federal grand jury. We hope that the facts will be carefully sifted from the welter of charges and counter-charges, and that justice will be executed in accordance with the recognized procedure of law.

We cannot help wondering, however, whether or not there may be similar security leaks today in the State Department and other government agencies that deal with top secret matters concerning the peace and welfare of our nation and of the world. We do not know whether changes in the law to be proposed by the Attorney General will meet the situation or not. It is going to be difficult to tighten up the laws against espionage without starting a new witch-hunt or infringing upon the civil rights of government employes and other citizens. It is vital, however, that a way be found to reassure the nation that it is not to be brought to the brink of war from time to time as a result of the carelessness, venality, or downright treason of highly-placed government officials. To do this without breaking down the constitutional guarantees of individual freedom will be difficult, but a way must be found to accomplish it. The peace of the world is too precarious for chances be taken with it; and as long as there are those who have a stake in upsetting it, strict security measures must be adopted and enforced in all agencies dealing with secret diplomatic or military matters.

Israel, Victor in War

WE ARE, frankly, glad the United Nations turned down the application of the new state of Israel for membership. Israel is not yet ready for such membership; it must first demonstrate to the world that it is willing to live in peace and harmony with its neighbors, and that it is willing to abide by international agreements.

The record of the new state is not too good. The assassination of Count Bernadotte by extremists elements is a part of the record; and the Jewish rejection of United Nations mediation efforts and demand to retain the Negeb, conquered in violation of Israel's truce agreement, is another part of it. So long as Israel is trying to persuade the United Nations to give its consent to a peace based on force, it does not come with clean hands as an applicant for membership.

How can Israel, and its Zionist supporters in this country, expect to have the respect of the world when

they thus rest their claim on the force of arms? What do they propose to do about the thousands of Arab refugees that they have left homeless in the land that has been their home for generations and centuries? What principle of justice or democracy substantiates their claim?

When the Jews were an oppressed and homeless people, their yearning for a homeland in Palestine aroused the sympathy of most of the Christian world. But when they now claim virtually all of the actually or potentially productive areas of Palestine as a result of conquest, and in disregard of the rights of the former inhabitants, they forfeit much of that sympathy.

Let Israel first demonstrate its willingness to submit its case to the court of world opinion, and to abide by the judgment of the United Nations. When it has done this, and made peace within and without its borders, Israel may with better grace renew its application for United Nations membership.

Paragraphs of the Year

ONE of the front-page features of the New York *Sun* is the pungent four-or five-paragraph observation on current events that appears under the title, "Dave Boone Says." Often his pithy comments have a strong religious and moral flavor, though expressed in the language of the man in the street. Here is one of the best of the recent ones, quoted by permission of the publishers:

"Gen. Omar Bradley said something a few days ago that I wish had made the headlines and even the billboards: 'We have too many men of science and too few of God,' he declared. 'We have grasped the mystery of the atom and neglected the Sermon on the Mount.'"

"And he went on, 'Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. We know more about killing than about living, more about war than peace.'"

"Those are, in my opinion, the best two paragraphs composed by any American all year. They rate a bigger hand than they got."

"I wish we could put important words like those into huge electric signs the way we put into lights boosts for bubble gum, beer, hair oil and tooth paste."

FULFILMENT

WAS not the waiting candle made for flame
And shaped of knowledge that somewhere
is light?

The intricate eye, was it not made for sight
In the enfolding dark through which it came?
In the hard seed what velvet petals form
To meet the sun, what vibrant branches store
New leaves — already shaken to the storm
Of summer thunders that they knew before?
So one heart, cold and hard, yet stirred and woke
And trembled into flower when Love spoke.

LOUISA BOYD GILE.

The Collegiate Teaching of Religion

By the Rev. Arthur M. Sherman, Jr.

SEEK the truth: come whence it may: cost what it will."

Dr. Sparrow, one of the early professors at the Virginia Seminary, could make such a statement and the Seminary could later adopt it as its motto because he and the institution were confident that the search would not be futile but would lead finally to the truth. The road might be difficult, the path thorny, but the truth would ultimately be found. For had not Our Lord promised: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . ." And was it not written elsewhere that He had said: "Ye shall know the truth, and the truth shall make you free?"

The promise and the faith in its realization still hold good today for the Christian. Thus I say, because of *truth*, it is important that we have religion in our colleges.

To the secular mind this statement would sound ridiculous. Religion to the secular mind is the very opposite of truth; it is the last stronghold of superstition, bigotry, and prejudice; it is one of the most powerful forces standing in the way of universal enlightenment through liberal education. Bring religion into the colleges? Why, our colleges and universities are among the only institutions devoted to a disinterested, dispassionate search for truth: to introduce religion into such a situation would be to destroy the freedom of inquiry which now exists and plunge us back into the Middle Ages.

It is indeed a widely-held tenet, even among Christians, that our institutions of higher learning are free and that there faculty and students alike, lifted above all assumptions, biases, and prejudices, can pursue the search for truth in the sciences and in the humanities without let or hindrance. But can this popular tenet of faith, can this claim of the universities be validated?

One might hope that it could be, that in the colleges and universities of our land our sons and daughters on the threshold of adult life and eager to discover truth for themselves might be led by wise and competent teachers to seek and ultimately to find truth in this manner. The Christian can never find fault with such a search, an honest, deliberate inquiry, shorn of all assumptions and prejudices. But the fact is that, by and large, our institutions of higher learning are not free of the very sort of thing they decry elsewhere. The university does not free a student of biases and presuppositions — it simply exchanges his old ones for a brand new set. The diplo-

ma is given out only at the end of the college course, but these presuppositions are ground into the student during every lecture for four long years so that at the end of that time his thought-patterns are usually well fixed for the whole of his adult life.

What are they — these assumptions, biases, and prejudices which hold sway in our colleges?

There is one assumption which is practically unchallenged and which, in one form or another, is found to be the governing one in all the disciplines. Investigate the departments of physics, of chemistry, biology, history, philosophy, and even of literature: in all you will find it reigning as sovereign master, implicitly or explicitly, realized consciously or unconsciously. It is the assumption that — in every field of investigation — meaning, where there is meaning, is to be found in the process alone, that the process or structure of a thing is all that there is, that man can know process, true enough, but that there is nothing more, that the end or purpose of process is contained in itself. In the departments of science this assumption, because it is an assumption, is frequently left unexpressed: and because unexpressed, therefore unanalyzed, uninvestigated, unchallenged, and hence a million times more deadly. Ask not for more meaning than you can find in the thing itself. What is the meaning of an amoeba, of sulphuric acid? What is the meaning of an atom? The meaning is there in the structure and process of these things; there is no further meaning, except as they may combine with other things to form *new* structures, *new* processes.

In the departments of history, literature, and philosophy the naturalistic assumption is explicated and because it is, it is sometimes challenged, but this challenge is made by a very small minority. The majority bring it out into the open, take delight in emphasizing it. What is the meaning in events? The meaning is to be found in the way they happen; the historical facts themselves are their own purpose. And what has literature to do but hold the mirror to life, for life, as it is lived, is its only meaning? And philosophy, which we might assume would try to gather together all the facts discovered in the various sciences and present them as a meaningful whole, is more explicit than all the rest in proclaiming that the only meaning is to be found in the very structure of materials and in the very march of events. It doesn't matter so much what particular school of philosophy is represented at the particular institution. By whatever name they may

go, naturalism, positivism, realism, vitalism, pragmatism, materialism, instrumentalism, they all take for granted this basic assumption.

The atom is its own meaning. Man is his own meaning. But are not man and the atom the tigers of our day, and is not the question William Blake asked at the dawn of our mechanical and industrial civilization the most crucial of all?:—

"Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?
Did he who made the lamb make thee?"

But this phrasing of the question of origins and of meaning is not made by the university mind. To reiterate a tiresome phrase, the meaning and the only origin is in the process. But surely a solution such as this, in which evil is made an integral part of the very structure of the universe, is ultimately an acknowledgement of a meaningless universe, of no meaning whatsoever at the very heart of things. It is to this sort of conclusion, which finds no hope in history, which makes all ethics relative, that young people are led today in our higher institutions, institutions which claim to be citadels of an unbiased search for truth.

There are biases of another sort operating in our colleges though it is not my purpose to deal with them extensively here. There is the economic bias which assumes that the economy found in our society is the best possible, which encourages the student in the assumption that the *summum bonum* is to be found in the accumulation of wealth. This is often left unstated, but in our society at large and within the very walls of our college campuses, the primary purpose of a college education is too often conceived as the bettering of one's economic and social status. There is the political bias — how prevalent this is becoming today! We have lost our faith in Christianity and are making a new American religion out of democracy. I do not mean to belittle the achievements and the real worth of democracy or to say that any other form of political organization so far achieved by man is better, but I do mean to say that making a religion out of democracy is creating a new idolatry and that idolatry is no less a menace today than it was in the days of the Hebrew prophets. It is well to remember also that Christianity rose and flourished long before the rise of modern democracy and that it will continue long after the latter has perished.

In the third place, we sometimes find

on the college campuses an active and outspoken prejudice against religion. This is a thing different from the naturalistic assumption with which I have already dealt, but it is of course allied to it. There are sometimes good reasons for this prejudice having developed on the part of an individual. He himself perhaps has been exposed to all sorts of intolerances, anti-intellectual, emotional, authoritarian, masquerading as religion, and this has turned him against all religion. Regrettable but understandable, this has all too often been the case. If he can only be made to understand that such shibboleths are as much opposed by true religion as by himself, he can sometimes be persuaded to lose his anti-religious bias. It is amazing to see how an otherwise cultured, intelligent — often brilliant — person, the typical college professor, can have such crude and child-like conceptions of the nature of religious faith: and he imparts his misconceptions on the subject to his students.

Yes, the citadel of truth, so-called, turns out to be but a patchwork of ill-assorted prejudices, biases, and assumptions. And yet lip-service is still paid to the university as being such a citadel. Is it not of the utmost importance that accredited representatives of a religion which places a *real* search for truth at the very pinnacle of all human endeavors, be sent to our colleges and universities to expose these assumptions and prejudices for what they really are? Some professors and instructors are no doubt beyond reclaim, humanly speaking; but enough lip-service is still paid to unbiased truth and the importance of its search that the majority of students, their minds yet in the process of formation, welcome and applaud an honest and thorough examination of any presuppositions, even their own. If religion is so presented to them that it can hold its own against all comers, they will accept it, value it and keep it throughout their lives as their most ultimate concern. For religion is an inescapable concern of man; it is not a question of having one or none; it is a question of being shown and accepting the truth as over against the false religions of our day.

And so there is a need on our college campuses and within these institutions not only for Christian chaplains but for Christian teachers of religion. It is interesting, significant, and a tremendous opportunity for the Christian Church that more and more autonomous departments of religion are being established in our private institutions of higher learning. Unfortunately, because of our misunderstanding of the doctrine of the separation of church and state, the same is not and cannot be true under present conditions, of our state universities. But in private institutions, representatives of religion are being welcomed onto the teaching staff, so that religion — and I

mean true religion — has an opportunity to do battle with falsity on its own field and within its own stronghold, the classroom.

The college teacher of religion defeats his own purpose if he tries to teach dogmatically. Here I am inveighing not against dogmatics, but against dogmatism. What he can do is to do that which is claimed to be done, but is not so done, in other classrooms and that is to shine a questioning searchlight upon all prejudices, presuppositions and assumptions. He can ask fundamental questions and set students to thinking. Isn't it possible that truth, he will ask, is bigger than we are? Are we so competent to know that process is all? Is there not a conflict between science and a real and honest search for truth, if science, as she so often does, claims to have all the answers beforehand? Does that which can be experimentally measured and verified comprise all of reality; or are there things in our universe which do not lend themselves to scientific analysis? Is there not still a "why?" to be asked as well as a "how" and a "what"? The teacher of religion will ask questions like this at the outset, questions which are not asked elsewhere, for the answer is presupposed. He may very well perplex the mind of the student with these questions, but that perplexity is good and should be fruitful.

He will then adopt the scientific method himself: religion is a phenomenon characteristic of human life, he will say; surely we must not fail to examine that along with other natural phenomena. But here is something surprising: it turns out to be the one phenomenon of experience whose meaning is not self-contained but points to something outside itself as meaning. This in itself is a challenge to the naturalistic assumption. And what of the whole category of the supernatural so cavalierly brushed aside by the typical university mind? We must at least examine it as a man-made construct, if nothing else; but once the easy assumption that all meaning is to be found in process and structure is found wanting, we must examine it more closely. If the mind of man is limited, what can be more rational than to suppose that insofar as further truth is given, it is *revealed* to him rather than merely discovered by him? What of this important category of Revelation, which has been likewise so easily dismissed by the typical academic mind? Was not Kant right when he said that the idea of revelation is inseparable from the very idea of God? For if God is God and as such far greater than man, must He not *reveal* Himself to man, rather than be *discovered* by him?

And so these questions are presented to the student and as he goes on to study the history of religions, he discovers for himself that religion has always and in all societies been an inescapable factor

in human life and experience. He begins to realize that it is not a question of having one, but what sort of a religion he will have. He studies the Bible and finds out, perhaps for the first time in his life, what actually lies within its pages. He reads it carefully, critically, with all the fruits of modern research by his side so that he learns to distinguish within its pages between divine inspiration and human aspiration; for he discovers that it is not one book, but 66, the joint effort of hundreds of men with varying depths of insight and knowledge. He studies the history of Christianity and learns how tremendously it has shaped our modern culture and ideals. Finally he studies Christian ethical principles and learns how they can be applied to the great problems of our day.

His is an intellectual discipline and we must not minimize the importance of the intellectual approach to the quest for meaning and truth. Unless the mind is convinced, the faith of the heart and the action of the will rest upon very shaky foundations indeed. Faith and reason can never be separated; we have seen reason disjoined from faith in our day and the ills that separation has produced. But neither can faith be separated from reason. Religion is of the mind, as well as of the heart and of the will, and a religion that is not based upon the acceptance of the mind will one day evaporate after the easy enthusiasms of youth have died down, thus providing an effective inoculation against the acquiring of a mature faith later on in life. The ideas of God with a long, white beard or of an Inner Voice who tells you what tie to put on in the morning are going to be repudiated and scorned, rightly scorned, as childish and adolescent fancies when adult life is reached. But what ideas will take their place? Whatever ideas these may be will be formed during the crucial college-age years, years in which the young person is searching, sometimes desperately, for an answer which is adequate, not only emotionally but intellectually, to the questions he asks. St. Peter admonishes us: "Be ready always to give an answer to every man that asketh you a *reason* of the hope that is in you." The college students are asking; are we giving them that answer? To give a reason we must first *have* a reason ourselves. We think we love God; but have we loved Him with all our *mind*, as we have been commanded to do, as well as with all our heart and soul? Perhaps we should reexamine our minds and the intellectual grounds for our faith, laying aside for the moment the truth of which the heart tells us, not only, however, for our own sakes, but for the sakes of our young people who are going through a similar discipline. For, if they are to be won for the Christian Faith at this crucial period of their lives, the chaplain and the professor of religion alone can-

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not accomplish this. They come home at vacation-time and talk of an evening with their parents; they may drop around to see their rector; and unless their queries and questionings are treated with respect, however sophomoric these may seem to one who is sure of his own faith, they may be alienated for good.

Though they are immature now these college students of today will be the leaders of tomorrow. The businessmen, the doctors, the scientists, the professors, the clubwomen, the vestrymen, even the clergy, and the bishops of tomorrow are in the colleges today. Can we afford not to make sure that the Church is with them during these years in which they grow to adult man and womanhood? Shall we abandon them to the secular spirit of the age? Or shall we see to it that the leaders of the future are Christian leaders, men and women to whom the concerns of religion—whatever their professions may be—are the most vital of all concerns, men and women who for the first time as adults learned in their college days that in Christ and Christ alone there is the truth which sets men free? If we do, we shall see to it that the Church is there in the form of college chaplains, lay religious workers, and Christian professors, to open the eyes of our youth so that not we, but the Holy Spirit of God may, as has been promised to us, lead and guide them into all truth.

The Days Ahead

Turning the corner into a new year is not so much a time for making resolutions as it is a time for sober stock-taking, or, with us Christians, a time of spiritual inventorying. Let us all give ourselves an honest going over and see where we stand, what we are too long on, in what ways we are short in supply, and whether our spiritual values have increased or slumped.

First—are we honestly Christians, little Christs, people who live and act DIFFERENTLY from the herd?

Second—as Episcopalians, do we honestly try to live as our Church teaches, by the Bible and the Prayer Book, or are these two holy books merely sentimentalized by us, while we selfishly live as we downright want to?

Third—what sort of a devotional life do we live? Are our prayers to Our Lord humble, fervent, with as much thanksgiving in them as there are pleas for blessings? Do we talk to Jesus as though He were a Friend and Brother? Do we truly give Him UTTER control

of our lives and completely believe that He WILL reveal His will for our lives to us?

Fourth—are we truly sorry for our sins? Do we honestly confess them, and YEARN for absolution? Or do we prefer to retain some secret hankerings after our pet (and besetting) sin? Do we realize, thereby, that we cannot receive absolution when we knowingly fail to confess or regret even our little pet sins, our "white" sins?

Fifth—do we accept our Church's teaching that She holds The Faith once delivered to The Saints, and that in Her we should have our fullest spiritual expression?

If our inventories show safe stocks, rightly valued and in good condition, as we business men would say, we are in splendid shape to face what we firmly believe will be a year which will call for all the spiritual grace that we possess. We just feel that way, that's all. How do YOU feel about it?

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THE JERUSALEM CYCLE OF PRAYER

During 1949, THE LIVING CHURCH is publishing, week by week, the Cycle of Prayer for All Dioceses of the Anglican Communion used in the Collegiate Church of St. George the Martyr, Jerusalem. The first two weeks of January are given below, and thereafter each week's issue will contain the subjects of intercession for the following week.

Copies of the full-year cycle are sent annually to all the bishops named in it "in token of our fellowship in prayer and sacraments, and in the hope that others may join in its use, and in prayer for the peace of Jerusalem." Additional copies at two shillings per dozen, postpaid, are obtainable from the Jerusalem bishopric.

As each diocese becomes the subject of intercessions at the Jerusalem Cathedral, its Bishop and clergy and laity might well use the intercessions for Jerusalem appended to the pamphlet reproduced here. During the rest of the year, the cycle might well be used simultaneously by parishes everywhere as an act of Anglican unity.

Please pray for the work of the Church in the Jerusalem Bishopric:

That the Bishop may be sustained by the strength and guidance of the Holy Spirit in the great responsibilities of his office.

That the necessary staff, especially doctors, teachers, and nurses, may be forthcoming to maintain and develop the work of the Mission.

That the Mission of the Church to non-Christians, especially Moslems and Jews, may be wisely directed through the present phase of nationalism, and that the Arabs and Jews of Palestine may learn to work together for the common good.

That the Christian minorities of the Near East may be strengthened, guided, and helped in all their difficulties, and may bear courageous witness to the faith that is in them.

That by the work of the Chaplains, civil and military, the Christian witness of the Europeans may be strengthened.

That the Christian Church may both see and do her duty in regard to Judaism, in Palestine and elsewhere.

Pray also:

That the Holy Spirit may guide and direct all those on whom rests the responsibility of deciding the political future of Palestine.

For peace throughout the world.

A PRAYER FOR THE BISHOPRIC OF JERUSALEM.

V. O Pray for the peace of Jerusalem:
R. *They shall prosper that love thee.*

O God our Father, from Whom cometh every good and perfect gift: Prosper, we pray Thee, Weston, Bishop in Jerusalem, and all who labour with him in Eastern Lands: that by their teaching and example they may strengthen their brethren, promote the unity of the Church, and commend the Gospel of Thy Son to the chil-

dren of Islam, Thine ancient people the Jews, and all who have not known Thy redeeming love: through the same Thy Son, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

THE PROVINCES OF THE ANGLICAN COMMUNION

January

1. Province of Canterbury: Geoffrey Francis Fisher, Primate
2. Province of York: Cyril Forster Garbett, Primate
3. Province of Armagh, Ireland: John Allen Fitzgerald Gregg, Primate
4. Province of Dublin, Ireland: Arthur William Barton, Archbishop
5. Province of Wales: David Lewis Prosser, Archbishop
6. The Church in Scotland: John Charles Halland How, Primus
7. The American Church: Henry Knox Sherrill, Presiding Bishop
8. The Church in Canada: George Frederick Kingston, Primate
9. Province of Canada: Philip Carrington, Metropolitan
10. Province of India, Burma & Ceylon: George Clay Hubback, Metropolitan
11. Province of the W. Indies: William George Hardie, Archbishop
12. Province of N. S. Wales: Howard West Kilvinton Mowll, Archbishop
13. Province of Ontario: Charles Allen Seager, Archbishop
14. Province of New Zealand: Campbell West-Watson, Primate
15. Chung Hua Sheng Kung Hui (Holy Catholic Church of China): Thomas Arnold Scott, Presiding Bishop

Theological Education Sunday

January 23, 1949

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after Epiphany, January 23, 1949 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 an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church — never more so than in these critical days. As a result of the war years we suffer from a great shortage of clergy. It is essential that our ministry be replenished with the best trained men. Today we may rejoice that our Seminaries are overcrowded. But this places a great strain upon teaching staffs already too small and facilities which are inadequate. Increased financial support is imperative.


I hope that there will be a generous response.

HENRY K. SHERRILL, Presiding Bishop.

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NEW YORK

**St. Thomas's Church Celebrates
 125th Anniversary**

St. Thomas's Church, New York City, celebrated its 125th anniversary with a beautiful service on December 6th. A Te Deum, composed for the occasion by the organist and choirmaster, Dr. T. Frederick H. Candlyn, was sung; and the rector, the Rev. Dr. Roelif H. Brooks, preached a special sermon. The organ, recently overhauled at a cost of \$17,000, was re-dedicated during the service. The church was crowded, with present parishioners, many of whom are the descendants of original members of the parish; and with many visitors.

Dr. Brooks gave a vivid sketch of the history of this famous parish from its first church building on Broadway and Houston street, to its present splendid building, designed by Bertram H. Goodhue and Ralph Adams Cram, consecrated in 1916. Dr. Brooks paid tribute to all former rectors, most particularly to the Rev. Cornelius Duffie, the first rector; and the Rt. Rev. Dr. Ernest M. Stires, his immediate predecessor.

The parish has very recently received a legacy of \$2,000,000 from the late Mrs. Henrietta P. Lippincott. Dr. Brooks said that much of this munificent gift would be used for an expanded program of social service and charitable work. The legacy was designated "for charities and the general purposes of the church."

Fr. Wadhams Resigns

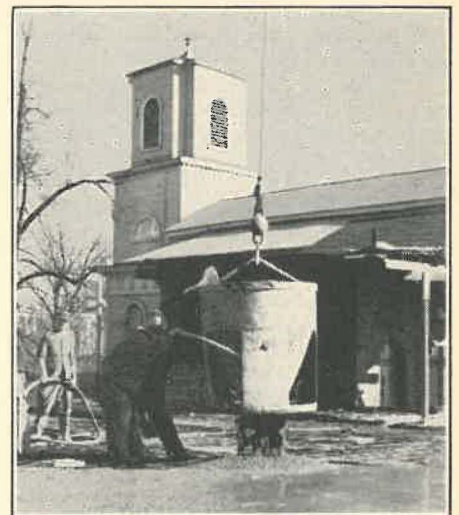
The Rev. Gordon B. Wadhams, rector of the Church of the Resurrection, New York City, has resigned, the resignation to take effect December 31st. When Fr. Wadhams came to the parish in 1936, he promised to stay for ten years. He has remained twelve. His future plans have not yet been announced.

MICHIGAN

**Visit of "Red Dean" Occasions
 Protests, Cancellations**

The visit of the Very Rev. Hewlett Johnson, "Red Dean" of Canterbury, to Detroit, was accompanied by a flurry of protests, cancellations, and withdrawals which finally resulted in his making only one scheduled appearance in the city, on November 29th, at the Music Hall, instead of several as had been planned.

An address scheduled for Monday afternoon at Wayne University fell through because of disagreement between the Dean and a special program



CHRIST CHURCH, CAMBRIDGE, MASS.:
This Colonial Church will soon have a modern \$205,000 parish house. The picture combines 18th and 20th century forms as concrete is poured for the floor.

committee of the university as to the subjects to be covered in his address. A visit to the River Rouge plant of the Ford Motor Company, with opportunity for an address to the workers, requested by the Dean, was turned down because the company felt the visitors might be subjected to "unpleasant incidents."

The Dean spent a quiet day on Tuesday in Ann Arbor where he made one formal public address, to a capacity crowd of more than 1,000 at the Masonic Temple in that city, on The Road to Peace with Russia, which was largely a reiteration of the speech he delivered the night before in Detroit. Thirty-six students gathered in the Lounge at Lane Hall at noon to hear Dean Johnson.

In a letter to all of the clergy of the diocese of Michigan, Bishop Emrich of the diocese, had declared that Dean Johnson "speaks solely in his own name, and that his views are opposed to the official statement of the Church." The local welcoming committee had included several Episcopal clergymen, some of whom withdrew their names before his arrival.

When he arrived in Detroit, the Dean was welcomed more by followers of Henry Wallace than by members of the Church.

NEWARK

**Clergymen, Doctors Discuss
 Ministry to the Sick**

Sixty-six clergymen and doctors in the northern valley of New Jersey attended a dinner meeting held early in December at St. Paul's parish house in Englewood

to consider how members of both groups might cooperate more fully in their mutual ministry to the sick.

The Northern Valley is the eastern half of populous Bergen County, served largely by the Englewood Hospital. The major address of the conference was given by the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York.

FEBRUARY CONFERENCE

During the ensuing discussion, it was decided that a course on medical procedure and hospital techniques would be given for the clergy by the Englewood Hospital staff, and that another conference would be held in February, this time to consider the advisability of having a part-time or full-time chaplain at the hospital.

The movement for better clergy-doctor cooperation was initiated by the local ministerial association and planned by a committee acting for clergy under the Rev. James A. Mitchell, rector at St. Paul's Church.

SO. CAROLINA

Charleston Church

Celebrates Centennial

The Church of the Holy Communion, Charleston, S. C., was 100 years old November 7th, and appropriate services were held there in commemoration.

The most notable rector was the Rev. Dr. A. Toomer Porter, whose ministry extended from January 8, 1854, until his resignation January 8, 1898, but who was active as rector emeritus until his death March 30, 1902.

In his book, *Led On, Step by Step*, Dr. Porter described the diocese of South Carolina as "very Calvinistic" when he began his ministry; he introduced a marble altar, altar cross, candles, processional cross, a permanent vested choir, sacramental vestments, and on Easter Day, 1872, the first choral Eucharist in the diocese.

On the evening of November 4th a special service was held, which was addressed by General C. P. Summerall, president of The Citadel and former chief of staff, U. S. Army.

General Summerall has been a communicant of the Holy Communion Church for 65 years, and he is intimately acquainted with the history of the church.

The sermon was preached by the Rev. W. W. Lumpkin, rector of Calvary Church, Pittsburgh, who was eighth rector of the Holy Communion.

Celebrant and preacher at the high Eucharistic service November 7th was Bishop Carruthers of South Carolina. The Rev. William L. Hargrave is the present rector of the church.

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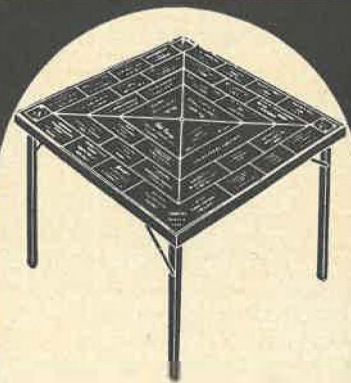
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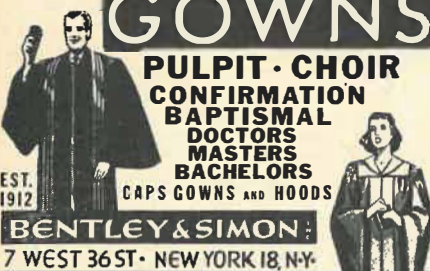
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DEATHS

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

J. Warren Albinson, Priest

The Rev. Dr. J. Warren Albinson, rector of the Cecil County Coöperative Parish in Maryland since 1934, died on November 25th. Fr. Albinson was 52 years of age. He had carried on as a diocesan, civic, and military leader in the diocese of Easton under great physical disability for the past several years. During the past war he commanded Company D of the Maryland State Guard and the Special Military Police of the Eastern Shore.

Fr. Albinson, a graduate of St. Stephen's College and General Theological Seminary, held an honorary degree of Doctor of Divinity from St. Paul's College. He also held a degree from Upsala College and did graduate work at New York University.

After ordination to the priesthood in 1924, Fr. Albinson served parishes in Butler, Pompton Lakes, and Ringwood Manor, N. J. In 1934 he organized the Cecil County Coöperative Parish in Maryland, including Trinity Church, Elkton; St. Mark's, Aikin; St. James', Port Deposit; and St. Mark's Chapel, Perryville. This work he sustained sometimes with assistance and sometimes alone. Because of blindness, he said the Prayer Book offices from memory.

Fr. Albinson was a deputy to General Convention in 1937, 1940, and 1943; deputy to the Provincial Synod and member of Synod committees; member of the standing committee of Easton for several years; member of diocesan committees on publicity, religious activities, camps, Forward Movement, and canons.

A leader in civic and welfare organizations, Fr. Albinson was regarded as the father of the Cecil County Community Chest. Under his guidance many young men found vocations to the priesthood or rural work. He was the author of several books and church press articles.

Fr. Albinson is survived by his wife, Virginia Caldwell Albinson, and a daughter, Margot.

Melville Knox Bailey, Priest

The Rev. Melville Knox Bailey, S.T.D., died at his home in Old Saybrook, Conn., on December 12th. He was 92 years old.

Dr. Bailey moved to Old Saybrook in 1920 after his retirement from the active ministry, but often served as guest preacher in many churches of the valley until in later years he was confined to his house by lameness.

For 25 years he had been editor of the Church Missions Publishing Com-

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DEATHS

pany of Hartford. The churches he served during his ministry included Trinity Church, Branford; Trinity Church, Torrington; and a number of churches in New York City. On New York's lower East Side, he conducted a youth program and often held services in Italian. He had traveled widely in Italy and other parts of Europe.

Funeral services were held on December 15th, with the Rev. Edward R. Merrill officiating. Burial was in Cypress Cemetery, Saybrook Point.

Dr. Bailey is survived by two daughters, Mrs. Paul Barbour of Mission, S. Dak., and Miss Elizabeth H. Bailey of Old Saybrook; a grandson, Dr. Paul Barbour of Farmington; and a great-grandson, Jeffrey Hart Bailey.

David Ferguson Henderson

David Ferguson Henderson, for many years a vestryman and junior warden of Grace Church, Everett, Mass., died after a short illness on December 2d. He was a well-known citizen of Everett, where he had resided. At Grace Church, as a young man, he was an early member of the choir and Church school superintendent. He continued in his activities in the choir until shortly before his death.

He is survived by his widow, the former Grace Purdy; three sons, David, Paul, and John; four grandchildren; a sister, Mrs. Margaret Sadler; and a

brother, the Rev. James Henderson, long chaplain of St. Alban's School, Washington. After a requiem for the family, the burial office was said at Grace Church by the rector, the Rev. Dr. Hiram R. Bennett. Burial was at Boxboro, Mass.

St. Clair Morris

St. Clair Morris, 67, died October 24th at his home in Portland, Ore.

The Burial of the Dead was read on October 28th at St. David's Church with the Rev. Alexander Anderson and the Rev. Alexander Pawla officiating.

Mr. Morris was born December 25, 1880, in England, but moved to Madison, Wis., in 1886. He moved to Portland in 1909 and was associated from then until 1926 with Allen and Lewis, an Oregon wholesale grocery company, as traffic manager and purchasing agent.

In 1926 he became associated with Lincoln Memorial Park and devoted his remaining years to the developing of this cemetery and mausoleum.

Mr. Morris was a communicant of St. David's Church, serving as superintendent of the Church Sunday school for 12 years and as senior warden for three years.

He is survived by his widow, Anna B.; a son, Gordon E.; a sister, Mrs. James Edie; a brother, Gordon E., and two grandchildren.

CHANGES

Appointments Accepted

The Rev. Daniel Webster Allen, formerly rector of Grace Church, Lexington, N.C., is now rector of St. Thomas' Church, Reidsville, N. C. Address: Reidsville, N. C.

The Rev. Robert Charlton Baird, Jr., formerly priest in charge of St. Thomas' Church, Sanford, N. C., is now rector of St. Paul's Church, Bennettsville, S. C., and St. Barnabas' Church, Dillon. Address: Bennettsville, S. C.

The Rev. Robert Lee Bast, formerly priest in charge of the Dorchester County field, East New Market, Md., is now rector of St. John's Church, Mount Washington, Baltimore, and may be addressed there.

The Rev. Ray Everett Carr, formerly rector of Emmanuel Church, LaGrange, Ill., is now rector of Calvary Church, Memphis, Tenn. Address: 102 N. Second St., Memphis 3, Tenn.

The Rev. James A. Doubleday, formerly assistant at St. George's Church, New York, will be locum tenens at St. John's Church, Youngstown, Ohio,

for a period beginning January 5th, during the leave of absence of the rector.

The Rev. Walter C. Eastburn, formerly rector of St. Luke's Church, Church Hill, Md., and North Kent parish, Massey, is now rector of Trinity Church, West Pittston, Pa. Address: 220 Montgomery Ave., West Pittston, Pa.

The Rev. Edward S. Gray, formerly curate of St. George's Church, Flushing, N. Y., has for some time been priest in charge of St. John's Church, Center Moriches; St. Andrew's, Yaphank; and St. Andrew's, Mastic Beach, Long Island, N. Y. Address: Box 348, Center Moriches, N. Y.

The Rev. William O. Hanner, formerly rector of Trinity parish, Rock Island, Ill., and vicar of St. John's Church, Preemption, Ill., is now rector of St. Stephen's Church, Coconut Grove, Miami, Fla.

The Rev. George Heald, formerly rector of St. Peter's Church, Bennington, Vt., will become assistant at the Church of the Transfiguration, New York, on January 10th. Address: 1 E. Twenty-Ninth St., New York 16, N. Y.

The Rev. Samuel Janney Hutton, formerly rector of Kingston parish in Mathews County, Virginia, is now rector of St. John's Church, Glasgow; Christ Church, Buena Vista; and Grace Church near Buchanan, all in Virginia; he will reside in Glasgow.

The Rev. Edwin B. Jeffress, formerly rector of All Saints' Church, Concord, N. C., and priest in charge of Christ Mission, Albemarle, N. C., is now rector of St. Stephen's Church, Oxford, N. C., and priest in charge of St. Peter's Mission, Stovall, N. C. Address: Oxford, N. C.

The Rev. John E. Kinney, formerly serving as chaplain at Fort Sam Houston, Tex., is now chaplain of Headquarters Zone Command Austria.



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CHANGES

Salzburg, Austria. Address: A. P. O. 541, c/o Postmaster, New York.

The Rev. Victor George Lewis, formerly rector of St. Matthew's Church, Jersey City, N. J., will become rector of St. John's Church, Boonton, N. J., on January 15th. Address: 226 Cornelia St., Boonton, N. J.

The Rev. Harold Martin, who formerly served St. Mark's Church, Green Island, N. Y., is now associate priest at Christ Church, Houston, Tex. Address: 1101 Dorothy St., Houston, Tex.

The Rev. deSassure P. Moore, formerly priest in charge of St. Alban's, Church, Kingstree, S. C., is now priest in charge of Grace Church, Weldon, N. C., and the Church of the Saviour, Jackson. Address: Weldon, N. C.

The Rev. John R. Pattie, formerly rector of the Church of the Ascension, Lakewood, Ohio, will become rector of St. Christopher's-by-the-River, Gates Mills, Ohio, on January 15th. Address: The Vicarage, Old Mill Road, Gates Mills, Ohio.

The Rev. Richard C. Patton, formerly rector of St. Matthew's Church, Darlington, S. C., is now rector of the Church of the Advent, Enfield, N. C., and St. Mark's, Halifax, N. C. Address: Halifax, N. C.

The Rev. Paul L. Savanack, formerly rector of Incarnation parish, Cleveland, will become a missionary on the Island of Kauai in the diocese of Honolulu on January 15th.

The Rev. Charles M. Seymour, Jr., rector of St. Thaddeus' Church, Aiken, S. C., will become rector of Trinity Church, St. Augustine, Fla., on February 1st. Address: 253 St. George St., or Box 1213, St. Augustine, Fla.

The Rev. Dr. G. A. Stams, formerly rector of St. Andrew's Church, Evanston, Ill., is now rector of the Church of Our Merciful Saviour, Louisville. of the Church of Our Merciful Saviour, Louisville. Address: 473 S. Eleventh St., Louisville 3, Ky.

The Rev. James Valliant, formerly rector of St. John's Church, Mt. Rainier, Md., will become rector of St. John's Church, Olney, Md., and St. Luke's Church, Brighton, Md., on January 10th. Address: St. John's Rectory, Olney, Md.

Ordinations

Priests

Alabama: The Rev. George Mosley Murray was ordained to the priesthood by Bishop Carpenter of Alabama in Christ Church, Tuscaloosa, on November 23d. He was presented by the Rev. DuBose Murphy; the sermon was preached by the Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary. The Rev. Mr. Murray will continue to be chaplain to Episcopal students at the University of Alabama. Address: 400 Thomas St., Tuscaloosa, Ala.

Florida: The Rev. David Henry Brooks was ordained to the priesthood on November 14th by Bishop Juhan of Florida at St. Michael and All Angels' Mission, Tallahassee, Fla. He was presented by the Rev. J. K. Satterwhite. The sermon was preached by Bishop West, Coadjutor of Florida. The Rev. Mr. Brooks will be priest in charge of St. Michael and All Angels' Mission and Episcopal student chaplain at Florida A. & M. College. Address: c/o Florida A. & M. College, Tallahassee, Fla.

The Rev. David Joseph Coughlin was ordained priest on December 3d by Bishop Juhan of Florida at Christ Church, Pensacola, Fla. He was presented by the Rev. Dr. Henry Bell Hodgkins; Bishop Juhan preached the sermon. The Rev. Mr. Coughlin will be assistant of Christ Church and may be addressed there.

The Rev. Forbes Ross deTamble was ordained priest on November 28th by Bishop Juhan of Florida at St. James' Mission, Perry, Fla. He was presented by the Rev. George M. Alexander; Bishop Juhan preached the sermon. The Rev. Mr. deTamble will be priest in charge of St. James'. Address: P. O. Box 68, Perry, Fla.

The Rev. Lee Graham, Jr., was ordained priest on November 21st by Bishop West, Coadjutor of Florida, at St. James' Mission, Port St. Joe, Fla. He was presented by the Rev. Thomas Byrne; Bishop Juhan of Florida preached the sermon. The Rev. Mr. Graham will be priest in charge of St. James'. Address P. O. Box 756, Port St. Joe, Fla.

The Rev. George Paul Reeves was ordained to the priesthood on November 22d by Bishop Juhan of Florida at Ruge Hall Chapel of Florida

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CHANGES

State University, Tallahassee, Fla. He was presented by the Rev. Edward Harrison; Bishop West, Coadjutor of Florida, preached the sermon. The Rev. Mr. Reeves will be chaplain of Ruge Hall. Address: 655 W. Jefferson St., Tallahassee, Fla.

Minnesota: The Rev. Geoffrey Ward Ashworth was ordained to the priesthood on November 20th by Bishop Keeler of Minnesota at the Church of the Good Shepherd, Windom, Minn. He was presented by the Rev. Thomas Ashworth. The sermon was preached by the Rev. H. Neville Tinker.

Missouri: The Rev. Ned Cole, Jr., was ordained priest on December 5th at Calvary Church, Columbia, Mo., by Bishop Scarlett of Missouri. The Rev. Roger Blanchard, rector, presented the candidate, who has been serving as his curate since graduation in June. Dr. Homer P. Rainey, president of Stephens College, preached the sermon.

New York: On November 27th in the Cathedral of St. John the Divine, Bishop Gilbert of New York ordained to the priesthood the Rev. Warren Isaac Densmore, the Rev. Harvey Henry Guthrie, Jr., the Rev. Walter A. Hendricks, the Rev. William Krause, the Rev. Ernest Moore, and the Rev. Albert Edward Rust, Jr. The Rev. Canon Thomas A. Sparks, S. T. D., preached the sermon.

The Rev. Mr. Densmore, who was presented by the Rev. Dr. Grieg Taber, will be vicar of the Church of the Divine Love, Montrose, N. Y., and will continue as a master in St. Peter's School, Peekskill, N. Y. Address: St. Peter's School, Peekskill, N. Y.

The Rev. Mr. Guthrie, who was presented by the Rev. Dr. Sydney A. Temple, Jr., will be vicar of St. Martha's Church, North White Plains, N. Y. Address: Edgepark Road, North White Plains, N. Y.

The Rev. Mr. Hendricks, who was presented by the Rev. James A. Pike, will be assistant at Christ Church, Poughkeepsie, N. Y. Address: 20 Carrol St., Poughkeepsie, N. Y.

Fr. Krause, who was presented by the Rev. Arthur V. Litchfield, will be assistant at St.

James' Church, Fordham, N. Y., where he is also honorary warden. Unable to enter holy orders as a young man, Fr. Krause went to work at the Oxford University Press, where he eventually became head of the Bible department. Now at the age of 69, Fr. Krause has become a priest. He continues also as secretary of the Press. Address: Jerome Ave. & 190th St., New York 58, N. Y.

The Rev. Mr. Moore, who was presented by the Rev. Robins C. Thatcher, will be assistant at the Chapel of the Incarnation, New York City. Address: 240 E. Thirty-First St., New York 16, N. Y.

The Rev. Mr. Rust, who was presented by the Rev. Frederic Wamsley, will be assistant at St. Paul's Church, New Rochelle, N. Y. Address: 45 St. Paul's Place, New Rochelle, N. Y.

Rhode Island: The Rev. William Lester Kite was ordained priest on December 8th by Bishop Bennett of Rhode Island at St. Mary's Church, Warwick Neck, R. I. He was presented by the Rev. Arthur Wood. The Very Rev. Arthur F. Roebuck preached the sermon. The Rev. Mr. Kite will be rector of St. Mary's Church. Address: 358 Warwick Neck Ave., Warwick Neck, R. I.

San Joaquin: The Rev. John Peter Christensen was ordained priest on December 4th by Bishop Walters of San Joaquin at St. Michael's Mission, China Lake, Calif. He was presented by the Rev. Paul E. Langpaap. Canon Chester C. Hill preached the sermon. The Rev. Mr. Christensen will be priest in charge of St. Michael's Mission. Address: Madera, Calif.

Utah: The Rev. J. Robert Nicholas was ordained priest on December 3d by Bishop Clark of Utah at St. Mark's Cathedral, Salt Lake City, Utah. He was presented by the Rev. E. Leslie Rolls. The Very Rev. Dr. Henry H. Shires, dean of the Church Divinity School of the Pacific, preached the sermon. The Rev. Mr. Nicholas will be rector of Ascension Mission, Kenilworth, and will be in charge of the adjacent field also. Address: Kenilworth, Utah.

Virginia: The Rev. William R. Williams was ordained priest on December 4th by Bishop Sterrett of Bethlehem at St. George's Church, Arlington, Va., where the Rev. Mr. Williams is now serving as curate. He was presented by the Rev. Hedley Williams. The Rev. Albert T. Mollegan preached the sermon. On February 1st, the Rev. Mr. Williams will become priest in charge of St. Peter's Church, Plymouth, Pa., and the Church of the Peace, Dallas, Pa.

Deacons

Atlanta: James Brown Vaught was ordained deacon on October 17th at St. Luke's Church, Atlanta, Ga., by Bishop Walker of Atlanta. Mr. Vaught was presented by the Rev. J. Milton Richardson. The Rev. Marshall Ellis preached the sermon. Address: Philadelphia Divinity School.

East Carolina: Robert Frank Kirchgessner was ordained to the diaconate by Bishop Wright of East Carolina at St. Anne's Church, Jacksonville, N. C., on November 3rd. He was presented by the Rev. Alexander Miller; the Rev. Julius A. Pratt preached the sermon. The Rev. Mr. Kirchgessner will be deacon in charge of St. Anne's, and may be addressed there.

Fond du Lac: James Hazelton Pearson was ordained to the diaconate on December 7th by Bishop Sturtevant of Fond du Lac at St. Mary's Chapel, Nashotah, Wis. He was presented by the Rev. Dr. Earle G. Lier and will continue his studies at Nashotah House.

Kansas: Rodney Lee Myer was ordained deacon on October 10th at Trinity Church, Arkansas City, Kans., by Bishop Fenner of Kansas. The candidate was presented by the Rev. Carlton Clark; the Bishop preached the sermon. The Rev. Mr. Myer will be deacon in charge of St. Timothy's Church, Iola, Kans.; he may be addressed at 222 S. Buckeye, Iola, Kans.

Long Island: Theodore Henry Winkert was ordained deacon on November 30th by Bishop DeWolfe of Long Island at St. Ann's Church, Brooklyn. He was presented by the Rev. Melville



BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, r; Rev. Harry W. Vere, c
Sun 8 & 11; Tues & HD 10:30

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY Durham, N. C.
Rev. George A. Workman, Chap
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11, 15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF MISSOURI

STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c; Miss Louise Gehan
Sun 8, 9:30, 10:45; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

UNIVERSITY OF NEW HAMPSHIRE

ST. GEORGE'S MISSION Durham, N. H.
Rev. Randall C. Giddings, Chap
Chapel, N. H. Hall; Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3, Thurs 6:30

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

PRINCETON UNIVERSITY

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transcept of the University Chapel
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

SOUTHWESTERN LOUISIANA INSTITUTE

ASCENSION Rev. J. Boyes Jardine
1030 Johnston St., Lafayette, Louisiana
Sun 7:30, 11
Morris Episcopal Student Center, 1402 Johnston
Thurs 7; 6:30 Canterbury Club, Miss Wynne Ditchburn

SULLINS COLLEGE

VIRGINIA INTERMONT-COLLEGE

KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thursday 10:30

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and **GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

UNION COLLEGE

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie, New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30, 8; HD or Thurs 10, other days 9; College supper-discussion, Fri 6

UNIVERSITY OF WASHINGTON

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

CHANGES

Harcourt. Bishop Jenkins, retired Missionary Bishop of Nevada, preached the sermon. The Rev. Mr. Winkert will be curate of St. Ann's Church, where he has been serving as organist and choir-master. Address: 131 Clinton St., Brooklyn 2, N. Y.

New York: The Rev. Dr. James C. Healey, who was formerly a minister in the Methodist Church and has had a long experience in that Church ministering to seamen, was ordained to the diaconate in the Cathedral of St. John the Divine on November 27th by Bishop Gilbert of New York. He was presented by the Rev. Richard A. D. Beaty; the Rev. Canon Thomas A. Sparks, S. T. D., preached the sermon. Dr. Healey will be on the staff of the Seamen's Church Institute in New York. Address: 25 South St., New York 4, N. Y.

Philippine Islands: Alejandro Rulite was ordained to the diaconate on November 30th by Bishop Binsted of the Philippine Islands in St. Benedict's Church, Besao, Mountain Province, the Phil-

ippines. The Rev. Mr. Rulite will continue on the staff of St. Benedict's Mission.

Resignations

The Rev. George J. Childs, rector of St. Paul's Church, LaPorte, Ind., since 1927, has announced his retirement as of December 31st. Address: 336 Oak Drive, LaPorte, Ind.

The Rev. Frank H. Frisbie, formerly rector of St. Andrew's Church, Lambertville, N. J., is now a non-parochial priest of the diocese of New Jersey. Address: Pine Plains, N. Y.

The Rev. Kenneth G. T. Stanley, formerly rector of St. Paul's Church, Norwalk, Ohio, resigned as of November 1st.

Change of Address

The Rev. George Cochran Ashton, vicar of the Church of the Redeemer, Oklahoma City, Okla.,

should be addressed as follows: P. O. Box 1397, Oklahoma City 1, Okla.

The Rev. Alvin S. Bullen, formerly at St. Simon's on-the-Sound, Fort Walton, Fla., should now be addressed at All Saints' Church, Hendricks Ave., Jacksonville, Fla.

The Rev. Douglas B. Leatherbury, formerly of 2941 Ionic Ave., Jacksonville, Fla., should now be addressed at 4114 Oxford Ave., Jacksonville 5, Fla.

Corrections

The Rev. Alexander Hamilton was mistakenly listed in the 1949 Living Church Annual. His corrected address is 4 Union Park, Norwalk, Conn.

The December 5th issue of *The Living Church* carried the erroneous information that the Rev. A. A. McCallum, rector of St. Paul's Church, Washington, D. C., had retired from the active ministry. He has not retired.



CHURCH SERVICES

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



BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 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 Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 1 P Low with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri Benediction 8; Confessions Sat 4-5, 8-9.

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face, PM; addr, address; 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.

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

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

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D. D., r
Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & 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. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 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 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

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

NEW YORK CITY (Con't)

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

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45, EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

WAUKEGAN, ILL.

CHRIST CHURCH Grant at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
Rev. Walter Morley, associates
Sun 8, 9:15, 11, 7:30; Wed 7, 9:30; Thurs, HD 9:30