

The Living Church

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



New York Herald Tribune.

**What is a
"Prayer Book" Parish?**

Editorial

Page 12

"FROM STRENGTH TO STRENGTH"

Before the High Altar of the Cathedral which he played so large a part in building, the body of Bishop Manning lies in state, as Churchpeople offer prayer that "he may go from strength to strength, in the life of perfect service." [See page 5.]

BOOKS

The Rev. CARROLL SIMCOX, Ph.D., Editor

Christian Realism

CHRISTIANITY AND CIVILISATION. *First Part: Foundations.* Gifford Lectures Delivered at the University of St. Andrews, 1947. By Emil Brunner. New York: Charles Scribner's Sons, 1948. Pp. 172. \$2.50.

This is *the* book for anyone tired of vague generalities about "Western Civilization" and the relationship between Christianity and civilization. Dr. Brunner gets down to brass tacks in a wholly admirable fashion, and by the time he finishes one wonders how even the most naïve observer of the world scene can fail to realize that the great totalitarian revolutions in Russia, Italy, and Germany were the logical and well-nigh inevitable result of the replacement of the Christian outlook by one based on naturalism.

GREEK vs. CHRISTIAN THOUGHT

Dr. Brunner's main concern is not to urge us to gird our loins and defend "Western Civilization" from the totalitarian menace, but rather to analyze the philosophic question: How do the basic religious (or anti-religious) and meta-

physical assumptions of a people shape its civilization?

He is particularly adept at distinguishing sharply between Christian assumptions and the conclusions of Greek philosophy, which, at first glance, often seem almost identical. For example, Neoplatonic philosophy distinguished between the "One," which was absolutely real, and the "Many," which had a much vaguer and less important kind of reality. Christianity, despite apparent agreement, cuts the cake quite differently. The visible world of sticks and stones is thoroughly real to the Christian because God made it.

It is true that God could unmake it in a flash if He chose to, but as long as He sustains it, it has as much reality as the soul, which is also of God's invention. As Brunner shows, everything except God has contingent reality — it is real because it is the handiwork of the utterly real God.

To review the book adequately would require several pages. But I cannot forbear mentioning several ideas which are treated with especial clarity and depth: the contrast between Christianity and the idea of progress; love, not reason, as the distinctively human possession; man's

place in the universe; the close similarity between the metaphysics of capitalism and communism.

NEO-ORTHODOXY AND CATHOLICISM

Reading this book has suggested to me that Anglicans are inclined to pay too little heed to Brunner, Niebuhr, and other exponents of Protestant "neo-orthodoxy." It is true that any Anglican finds serious shortcomings in neo-orthodoxy, though more in what it does not say than in what it affirms. In this present book, I could have wished that Brunner had said something about the sacraments, more about the supernatural nature of the Church, and that he had not excavated quite so wide a gulf between God and man. From our viewpoint, all these things are serious points of disagreement. But the points of agreement are more numerous, and anyone who holds in general to the central, catholic tradition will find most of his beliefs strengthened and deepened by discovering that the exponents of neo-orthodoxy, for all their differences in temperament and vocabulary, have arrived at so many of the very conclusions that Catholic Churchmen take for granted.

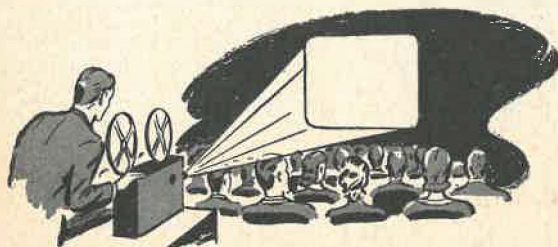
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Our Fears and the

Fear of God

By the Rev. Frederick W. Kates

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter; his praise endureth for ever." (Ps. 111:10).

"The first thing in knowledge is reverence for the Eternal: it is sound sense for everyone. His praise endures for ever." (Moffatt).

ON Mr. Gladstone's last visit to Oxford, he is reported to have sat in the senior common room at Christ Church College and discoursed at length upon the happy changes he had seen come true in the lot of the English people during his lifetime. His outlook was so radiantly optimistic that it aroused a challenge.

"Are we to understand, sir," asked one student, "that you have no anxieties for the future? Are there no adverse signs?"

The old statesman answered slowly. "There is, indeed, one thing which frightens me: the fear of God seems to be dying out in the minds of men."

What frightened the "grand old man" of England more than 50 years ago is a prospect even more alarming today. The fear of God means little or nothing to millions of contemporary people. Modern man just does not live in that fear of God which men of generations past regarded as fundamental sound sense and the foundation of all wisdom.

THE MODERN DEMON

Of the fear of God we know too little nowadays, but of fear we know too much. Fear is the modern demon. Fear lies behind our wars and rumors of wars. It accounts for so many of our present-day maladjustments in every sphere of life, and also hinders their happy settlement. Fear is man's greatest enemy today, and it is the world's be-setting malady.

There is bitter irony in this fact, for nowadays we know more about fear than any previous age. We pride ourselves upon living in an era of scientific enlightenment. Scientists, psychologists, psychiatrists, and theologians have dug into the roots and origins of fear and the studies they have made would seem to

have eradicated the reasons for many of our fears, yet no period in history has been so afflicted and cursed by the poisons of fear as our own.

This fear is eating away the source-springs of courage and confidence in men's hearts; and, like a corroding acid, it is undermining man's hopes and dreams.

One cannot but wonder if men today knew more of that reverence for the Eternal by which men of other years lived, much of the fear that paralyzes and thwarts our lives would disappear. For it is a healthy fear, "the fear of the Lord." An unhealthy fear is one which causes a man to run away from a situation to which he ought to stand up, and which he ought to face. A healthy fear, by way of example, is the fear we bear toward electricity. We know well what it can do and so we do not take liberties with it. Only a fool plays with a high-voltage wire. Another healthy fear is "the fear of the Lord." Unless we are total fools, absolute dolts, and complete



FR. KATES: *He who fears God will fear nothing else.*



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simpletons, and unless we are so inflated with human pride and conceit that nothing under heaven can bend us to humility, we shall live our days in a healthy fear of God, in whose hand we stand, who gave us our lives and every endowment we possess, who numbers our days.

FOUR CHARACTERISTICS

About "the fear of the Lord," that attitude of mind and heart and spirit which men have so largely forgotten these days to their sorrow and loss, certain things should be noted.

First of all, it is, as a matter of fact, what the psalmist declares it to be: "the beginning of wisdom" or "the first thing in knowledge." Someone has said that "reverence is the master-key of knowledge." Certain it is that no man has ever penetrated far and deep into the secrets and mysteries of God, who was not first a man who stood in awe of God; a man, for example, like Robert Boyle, the 17th century natural philosopher, who never mentioned the name of God without a visible and reverent pause in his discourse.

In the second place, "the fear of the Lord" is not only the heart of Hebrew religion, but it is also the soul of all true religion. Ancient man — whether a Semitic nomad wandering over the sun-beaten deserts of that corner of the world known as "the cradle of civilization" or a red-skinned savage tracking through the forest of the Mississippi Valley — was keenly sensible of the fear of God. In dread and with awe he regarded the powers or power he recognized as God. Only in relatively recent times has man come to be able to believe in the love of God. The fear of the Lord was the starting-point of primitive man's wisdom, as, we believe, it will likewise be of ours.

Thirdly the "fear of the Lord" is "the chief joy and power of life." "The true joy of man is in doing that which is most proper to his nature," wrote Marcus Aurelius; and the thing "which is most proper to his nature," according to Ignatius, Bishop of Antioch martyred in Rome in the year 115, is "to praise, to reverence, and to serve God our Lord." Oliver Wendell Holmes was one among many who knew wherein lay "the chief joy and power of life." Said he, "I have in my heart a plant called reverence.

Finally, we should remember that he who fears God will never fear anything in life or anyone else. This is indeed a sizable claim to make, but it is true. Nothing can harm him. When our lives are on center, when the fear of God is the background, the underpinning, the foundation, of our lives, then and only then — shall we be free from all our fears. Well, indeed, did the Psalmist declare, "The first thing in knowledge is reverence for the Eternal: it is sound sense for everyone. His praise endures for ever."

SECOND SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Bishop Sherrill's Condition
Reported Excellent

Latest report on the condition of the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, D.D., is that he continues to improve and that his condition is considered to be excellent.

Bishop Sherrill's operation was for diverticulitis. Visitors are limited, and will be for some time.

He has returned to his home at Boxford, Mass., with Mrs. Sherrill.

"Unto Almighty God
We Commend the Soul . . ."

By ELIZABETH McCracken

The service for Bishop Manning, held on November 22d, was thought by many to be the most beautiful and most impressive service ever held in the Cathedral of St. John the Divine, where scores of great services have taken place. The service began at noon and lasted for almost two hours. The Order for the Burial of the Dead was said, with the Requiem. Bishop Manning died November 18th.

The full Cathedral choir, of forty boys and twenty men, directed by the choir-master and organist, Dr. Norman Coke-Jephcott, was at its best. Bishop Donegan, Coadjutor of New York, said the

After the Consecration



"THINK UPON THE THINGS CONTAINED IN THIS BOOK": *The Bible is delivered to Bishop Burroughs, new Coadjutor of Ohio, at his consecration [L. C., November 27th]. Since photography during the service was forbidden, this is probably a posed shot taken after the service* in Trinity Cathedral, Cleveland, Ohio.*

The Living Church

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

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Opening Sentences and read the Lesson. Bishop Gilbert was the celebrant of the Requiem, assisted by the Rev. Canon Thomas A. Sparks, who read the Epistle, and Bishop Donegan, who read the Gospel. Bishop Gilbert said the Committal and the final prayers and Benediction. The Rev. Canon Edward N. West was ceremoniarus.

PROCESSION

In the long procession led by a crucifix flanked by torchbearers were, in the order named, the choir, the honorary pall bear-

ers, the clergy of the diocese of New York and visiting clergy, the faculty and students of the General Theological Seminary, archbishops and bishops of six of the Eastern Orthodox Churches with attending presbyters, bishops of the Episcopal Church, Bishop Donegan, Bishop Gilbert, the canons of the cathedral. The

* (Clockwise) Bishop Tucker of Ohio; Bishop Hubbard, Suffragan of Michigan (face hidden); Bishop Tucker (former Presiding Bishop); Bishop Hobson of Southern Ohio; Bishop Gray, Coadjutor of Connecticut; Bishop Donegan, Coadjutor of New York; Bishop Clingman of Kentucky; Bishop Burroughs.



New York Herald Tribune.

AT BISHOP MANNING'S FUNERAL: *Procession down the nave.*

cathedral was crowded to the doors, with a large company of people standing outside the West door and along Amsterdam Avenue. The procession went down the South aisle, to the West end; then up the great nave to the crossing and choir. The crossing was completely filled with the clergy and the faculty and students of the General Theological Seminary. The honorary pallbearers were at the foot of the steps to the choir, and the bishops in the presbytery and sanctuary.

Seated in the choir were Bishop Manning's wife, Florence Van Antwerp Manning; two daughters, Miss Frances Van Antwerp Manning and Mrs. Griffith Baily Coale; Mr. Coale; relatives and a few close friends.

At the end of the service, the coffin, covered with the purple pall of the cathedral, was borne down the nave and out the great bronze doors to the hearse, led by the honorary pallbearers and followed

by the bishops, clergy, and others of the entering procession. The pallbearers and clergy formed a lane through which the coffin was carried, standing at attention on the cathedral steps until it was placed in the hearse. The body will be cremated and the ashes interred in the cathedral.

As beautiful and as impressive as the service, in another way, was the constant presence in the cathedral of men, women, and children of all conditions of life and of many races who came while Bishop Manning's body lay in state, from the early evening of November 20th until the hour of the service on the 22d. The cathedral was open throughout the night as well as the day. The coffin was closed and on the pall were placed the Bishop's crozier, his purple stole, and a white mitre. On a velvet cushion at the foot of the bier were the decorations conferred upon the Bishop. At the base of the steps leading from the choir to the presbytery,

where the bier stood, an altar rail and kneeling cushion had been arranged. At all times, people were to be found there, engaged in prayer, with others waiting to take their places. Thus the people of the city and the diocese watched with the assigned watchers.

These watchers, who knelt, two on each side of the bier, were priests, seminarians, and nuns. They watched until the first of the Requiems on the day of the funeral: at 7:30. Requiems were said also at 8 and at 9. The Requiems were celebrated in the chapels of the cathedral, and were attended by large numbers.

PALLBEARERS

The honorary pall bearers included Governor Dewey of New York; Deputy Mayor Col. John J. Bennett of New York, representing Mayor O'Dwyer; Lt. Gen. Walter Bedell Smith; Lt. Gen. Ennis C. Whitehead; Rear Adm. Walter S. Delany; Col. William M. Chadbourne; and Capt. John A. Cade. General Eisenhower, who had accepted the invitation to act, was prevented at the last moment from coming. Other pall bearers were the Consuls General of Australia, Belgium, Brazil, Canada, China, Denmark, Finland, France, Great Britain, Greece, India, Italy, New Zealand, the Netherlands, Norway, Pakistan, South Africa, Sweden, and Switzerland. Others were the trustees of the Cathedral: Dr. Stephen F. Bayne, Rear Adm. Reginald R. Belknap, Dr. Ludlow Bull, G. Forrest Butterworth, Jr., M. B. Candler, Gano Dunn, the Hon. Edward R. Finch, Clarence G. Michalis, Clifford P. Morehouse, A. Hamilton Rice, Samuel Thorne, and Edward K. Warren.

The Anglican bishops present were Bishop Bentley, vice president of National Council, representing the Presiding Bishop; Bishop Burton of Nassau; Bishop Campbell, superior of the Order of the Holy Cross and retired Bishop of Liberia; Bishop DeWolfe of Long Island; Bishop Dallas of New Hampshire, retired; Bishop Harris of Liberia; Bishop Higley, Suffra-

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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 Ecumenical Press Service and is served by leading national news picture agencies.

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gan of Central New York; Bishop Gardner of New Jersey; Bishop Loring of Maine; Bishop Hart of Pennsylvania; Bishop Bayne of Olympia; Bishop Barry, Coadjutor of Albany; Bishop Littell of Honolulu, retired; Bishop Oldham of Albany; Bishop Scaife of Western New York; and Bishop Washburn of Newark.

Dignitaries of other Churches present included the Metropolitan Theophilus, Bishop John of Alaska, Bishop John of Brooklyn, and seven priests—all of the Russian Orthodox Church; Bishop Germanos, Acting Archbishop of the Greek Archdiocese of North and South America; the Very Rev. Athenagoras Kokkinakis, the Very Rev. Basil Efthimiou, and two other priests—all of the Greek Orthodox Church; Bishop Bohdan of the Ukrainian Orthodox Church; Bishop Nicolai of the Serbian Orthodox Church, the Very Rev. Doushan J. Shoukletovich and Deacon George—also of the Serbian Orthodox Church; Bishop Tiran of the Armenian Church of North America and Canada; the Very Rev. Vasile Hategan, of the Roumanian Orthodox Church; and the Very Rev. Fr. R. Zawistowski of the Polish National Catholic Church, with attending presbyters.

At the 11 AM service at the cathedral on November 20th in place of the usual sermon a message from Bishop Gilbert was read by the Rev. Canon James Green. It said:

"In the Church which gave my beloved predecessor his spiritual birth and to which he devoted his life in consecrated service it is not our custom to eulogize the dead. With the reticence that is ours when we are most deeply moved, we try to look upon the earthly end of our great men in the light of Christ's passage through the grave, knowing that through His triumph over the powers of death they may come to their joyful resurrection.

"Were we to praise Bishop Manning in this cathedral it would be but empty sound as over against the mighty voice of the building he himself did so much to erect. There are no words that would be adequate to express our love for him or our grateful appreciation of the service which he has rendered.

"I urge you to remember him and his sorrowing family in your prayer at this time. May he rest in peace and may light perpetual shine upon him."

A message of condolence sent to Mrs. Manning by President Truman was made public by the Rev. Canon Thomas A. Sparks:

"A forthright and commanding figure is lost to our religious life in the death of Bishop Manning. A spiritual leader of superb courage, the voice of conscience was ever his guide in the many controversies in which he found himself. Mrs. Truman joins me in this assurance of deepest sympathy to you and to all who mourn with you."

Messages also were received from Constantin Tsaldaris, Foreign Minister of

Greece; William Green, president of the American Federation of Labor; Maj. Gen. Julius Ochs Adler, vice president and general manager of the New York *Times*; Mrs. Helen Rogers Reid, president of the New York *Herald Tribune*, and Lewis L. Strauss, president of Temple Emanu-El.

TRIBUTES

A tribute from Bishop Gilbert read:

"The death of Bishop Manning marks the end of a long life of notable service to the Church and to the country. He will be remembered as one of the outstanding religious leaders of our time. He was a brave and forthright champion of the Christian faith and of every worthwhile movement for national and human welfare.

"All that he accomplished in the building of our great Cathedral stands as an enduring symbol of what his untiring service meant to his Church and to the diocese of which he was Bishop for a quarter of a century. Those of us who were privileged to be associated with him will cherish the memory of his always considerate counsel and kindly support. We have lost a wonderful friend."

The salute from Bishop Donegan:

"Bishop Manning's death removes the most widely known personality of the Episcopal Church. No one has served the Church more faithfully or with such fearless courage. Bishop Manning's championship of all causes he believed right, his trust in God, his outspoken defense of the faith as the Episcopal Church has received it made him an outstanding figure in his generation. He has rendered great service as a Churchman and citizen."

The Rev. Dr. Frederick Knubel, president of the United Lutheran Synod of New York said:

"He was a man to be admired for his firm Christian convictions and his reverent Churchmanship. His unique personality lent color to the ministry."

A message from the Rev. Frederic S. Fleming, rector of the parish of Trinity Church:

"In the death of Bishop Manning, we salute a gallant soul as he goes from strength to strength in a life of perfect service. From every walk of life, multitudes in this great diocese and city will be instant with tributes and thanksgivings for the inspiration and leadership of this valiant soldier of the Church of Christ.

"We of Trinity parish have a particular indebtedness to him for the leadership and guidance he gave during rather difficult years in our long history. In the gallery of the 11 rectors who have gone to their reward, we instinctively associate Bishop Manning with two others of earlier years, Bishop Hobart and Doctor Dix. Trinity parish is strong and useful today chiefly because of the unflinching courage and perseverance of these three outstanding leaders.

"All who knew Bishop Manning were aware of his passionate devotion to truth and holiness, and were conscious of an indomitable spirit which carried him through one crisis after another. He always had the courage of his convictions and he was ever available to his people, who could always be sure of his support and encouragement when he felt that they were in the right.



Tribute

HIS MAJESTY, KING PETER II, of Yugoslavia left a memorial wreath in honor of Bishop Manning on November 23d. Bishop Gilbert of New York looks on. Said the King: "Bishop Manning was a great friend to my country." It was a state visit and the King was received inside the great Bronze Doors, opened in his honor by Bishop Gilbert, the Rev. Canon Thomas A. Sparks, the Rev. Canon Edward N. West, and Dean Shoukletovich of St. Sava's Orthodox Cathedral. Accompanying King Peter was his principal private secretary, Mr. B. V. Popovich.

Bishop Manning retained an affectionate regard for Trinity Church and often spoke of his happiness in being in its pulpit and at its altar.

"We shall greatly miss him from his place among us. May he be remembered with the Saints in Glory Everlasting."

Governor Dewey said that in the death of Bishop Manning "we have lost one of America's great spiritual leaders," and

"For more than a half-century he was a vital force in the religious life of our city and throughout the nation, a builder as well as a leader in every good civic cause. New York is a better place by reason of his life and work. Mrs. Dewey joins me in expressing our deep sense of personal loss."

Messages of tribute also were sent by Dr. Julius Mark, rabbi of Temple Emanu-El, New York, the Rev. Dr. David De Sola Pool, rabbi of the Spanish-Portuguese synagogue, New York, and acting Mayor of New York, Vincent R. Impellitteri.

TELEGRAMS

Telegrams for Mrs. Manning included:

"Will you please extend to Mrs. Manning the deep and understanding sympathy of Mrs. Sherrill and myself. Henry Knox Sherrill, Presiding Bishop."

"I sympathize deeply with you and yours in the going of your dear husband and my honored friend of the long years. May the Heavenly Father be near to you in this dark hour. John D. Rockefeller, Jr."

"I certainly regret that I shall be unable to go to Bishop Manning's funeral tomorrow. I am indeed sorry for it would have been a privilege to be an honorary pall bearer to such an outstanding man. [Sir Alexander] Cadogan."

"I am sorely grieved and saddened at the news of the passing of your beloved husband and my dear friend. He has been called home to continued peace and blessedness. May the grace of our Heavenly Father be your sufficiency in this hour is my prayer. [General] Evangeline Booth."

VISITORS

Priest from Pentonville

By ELIZABETH McCracken

Among the visitors from England, Scotland, and Ireland who came to America in September to take part in the memorable series of Eucharistic Congresses sponsored by the American Church Union, to celebrate the 400th anniversary of the Book of Common Prayer, there was a young priest, the Rev. C. Edwyn Young. Fr. Young is the vicar of St. Silas' parish and missionary of All



FR. YOUNG*: *If I did not see Hollywood, my parish would not believe I had been to America.*

Saints' Mission (founded more than 50 years ago by All Saints' Church, Margaret street), in Pentonville, North London. Pentonville Prison is known to readers of detective stories as the centre of the London district in which there are more criminals than in any other. In the district live 14,000 men, women, and children. According to the parochial system of the Church of England, they are all members of St. Silas' parish, whether they avail themselves of its privileges or not.

Here is St. Silas' Church and vicarage. Here is a proportionally small but devoted group of parishioners who take part faithfully in the full Catholic life and work of the Church. Fr. and Mrs. Young live in the vicarage with their two small children.

Fr. Young has been at St. Silas' for two years, but, he says:

"I have always worked in slum areas. I started at St. Peter's, London Docks, East London, the parish of the Rev. Charles Lowder, whose work there will never be forgotten. I was one of seven at St. Peter's. I was there in the war years, and my ministry there taught me a great deal. It taught me to understand human nature as I never had understood it before. I think that the spirit and courage of the people came out in those rather grim circumstances. One was able to consider one's parish as a family. We were daily at the altar. All met at night in the bomb shelters. In one shelter, I had a Midnight Mass at Christmas.

"The greatest joy of all was that we

*With Mrs. Young and Bing Crosby.

were working under Fr. Luetchford, whose courage, spirit, and prayerful life, was an example to the whole parish. I like to think that, however imperfectly I carry it out, I know, from his example, what I ought to be doing."

Of the work of teaching the Faith in his teeming parish, Fr. Young said:

"It is a difficult task to present the Catholic Faith to all as a living, intensely active thing. The focal point would rest somewhere between the children and the young married couples. Tremendous importance is placed on the young parents who bring their children to be baptized. Having two young children ourselves, my wife and I are able to share things with many other young couples who have young children themselves."

Mrs. Young added:

"Every month, the young mothers are brought together, to hear a speaker who gives them definite Church teaching. They are looked after particularly by visits from the priests or the sisters [Sisters of Bethany, Lloyd Square, London, W.C.]. Every year, a card is sent to the children, on the anniversary of their baptism."

The Church School is called the "Catechism," and the pupils the "Children of the Catechism." Fr. Young said:

"They are very enthusiastic. While the number attending fluctuates from Sunday to Sunday, we are in touch with a very large number of children and can feel that we are trying to teach the Faith at the most receptive age. We have many clubs for the boys and girls at St. Silas's; and we arrange for camp-life for the boys in

summer and for holiday week-ends for both boys and girls."

Parochial life at St. Silas' is impressive in its variety and extent. Fr. Young explained how it was possible:

"I feel tremendously blessed in having with me two such excellent priests [*the Rev. A. J. R. Eyre and the Rev. J. W. F. Warren*]. Fr. Eyre is priest-in-charge of All Saints' Mission Church. Fr. Warren is an elderly, officially retired priest, who is unofficially 'active,' doing more than anyone else. He is an honorary member of the staff. Another honorary member, living in the vicarage and helping in the services while I am in America, is Fr. Shevill [*the Rev. I. W. A. Shevill*].

"I should like to speak of the joy of being a priest in East London. The Church there is beginning to go ahead again after the war. There are 'pockets of resistance'—places where the Faith is strong, and the Church counts for something. I think St. Peter's, London Docks, East London, under Fr. Fox is a Catholic stronghold, as it was under Fr. Lowder so many years ago. That is an area similar to Pentonville. There are many others.

"The secret of the joy in the work is the cheerfulness and courage of the people in the very difficult circumstances of the day, and in the fact that we do try to go from God to man, daily. We know that the whole strength of the parish emanates from the Altar.

"There are the two sorts of people in the parish: the faithful who have grown up around the Church and who desire the Sacraments. They need the strength to persevere. Then, there are the thousands of others, to whom the Church must try to minister when and where it can. We, the priests, go to boxing shows and into public houses [*saloons*], and tell the needs of our work. We distribute our parish paper by hand in these places. Then, there is the great market, with one half the parish on one side and the other half on the other. Crowds of people are in that market on almost every week-day. We tell them about the Church. In the season, we make our rounds in the hop fields, visiting a number of the families. They go to pick the hops, as, I believe, families go here in America to pick certain crops. In every way that we can, we try to know the people of the parish and to let them know us: know us as priests of the Church—the Church which is their Mother as well as ours."

Of the attendance at the daily Eucharist, Fr. Young said confidently:

"There is never a crowd, but on every morning in the week there are three times as many as there were two years ago. We try to do what we can for anyone and everyone in the parish who comes to us for help. Or, knowing of a need, we go to offer help. But always we know that the daily Eucharist is the life blood of the place. We hope that more and more of the people will know this also."

Mrs. Young said that Pentonville is one of the easier places for house-keeping,

because there is a market on the spot, with everything in it. "One hasn't got to take out time by bus journeys—rather a point with small children, whom you would have to drag along with you.

"We have a boy of four, and a girl of sixteen months," she explained. "They seem to thrive in Pentonville. We have a bit of a garden, which many haven't got. The vicarage is on a hill. The bombing has cleared the area and given us air."

Fr. Young said that the people in the market are particularly kind to the Church.

"The Church's stock is high. We have a stall in the market, between the fish and fruit stalls. We sit there, the other priests and I, and appeal, every year for funds. We do it for two whole days, and we raise quite a lot of money."

Fr. Young was interested in many things in America: low-cost housing, slum clearance, the work of parishes of every sort, from the great city parishes to the country missions. He wished to see them all and to meet their leaders. This, it is not necessary to say, surprised no one. What did surprise everyone was his desire to see Hollywood and to meet some of its leaders. This was actually arranged. Fr. and Mrs. Young visited Hollywood and met several famous stars. Among them was Bing Crosby, with whom they were photographed. Fr. Young said to Mr. Crosby:

"My parish would not believe that I had been to America if I did not see Hollywood. They know the celebrated stars, by sight and by voice, and for them Hollywood is *the* place to visit in America, if one is so fortunate as to have the chance. I am so very glad that I could have that pleasure and privilege."

MINISTRY

Neighbors

With a view of carrying out the Presiding Bishop's call for a greater spirit of unity within the Church, a joint meeting of the clericuses of the dioceses of Missouri and Springfield was held on November 21st at the Church of St. Michael and St. George, St. Louis. The Rev. Canon Early W. Poindexter of Christ Church Cathedral, St. Louis, president of the Missouri clericus, presided; and both Bishops Searlett of Missouri and Clough of Springfield attended the gathering.

Two papers were presented on the same topic, "The Word and Sacraments," by the Rev. Edmund M. Ringland, rector of St. John's Church, Decatur, Ill., and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo.

The joint meeting of the Clericuses

was the first such gathering that has ever been held to the knowledge of those taking part. It was arranged by the Rev. William H. Brady, rector of St. Paul's Church, Alton, Ill., and Mr. Kean. Both groups expressed the desire of making such meetings annual events.

ORTHODOX

Differences Resolved

Differences between Ecumenical Patriarch Athenagoras of Istanbul and Greek Orthodox Patriarch Christopher of Alexandria are reported to have been satisfactorily adjusted through the intervention of Metropolitan Michael of Corinth, newly-elected Greek Orthodox Archbishop of New York.

Although Patriarch Christopher sent congratulations a year ago to Patriarch Athenagoras on his election to Eastern Orthodoxy's highest office, disagreement was said to have been expressed in recent months by the Alexandrian patriarch.

Patriarch Christopher was said to have criticized the "friendly" attitude shown by Patriarch Athenagoras toward the Vatican and his "unfriendly" stand toward Orthodox churches in Communist-controlled countries.

After a visit to Istanbul, where he conferred with Patriarch Athenagoras, Metropolitan Michael proceeded to Alexandria, where he was said to have resolved the differences between the two patriarchates and secured from Patriarch Christopher full recognition of Ecumenical Patriarch Athenagoras. [RNS]

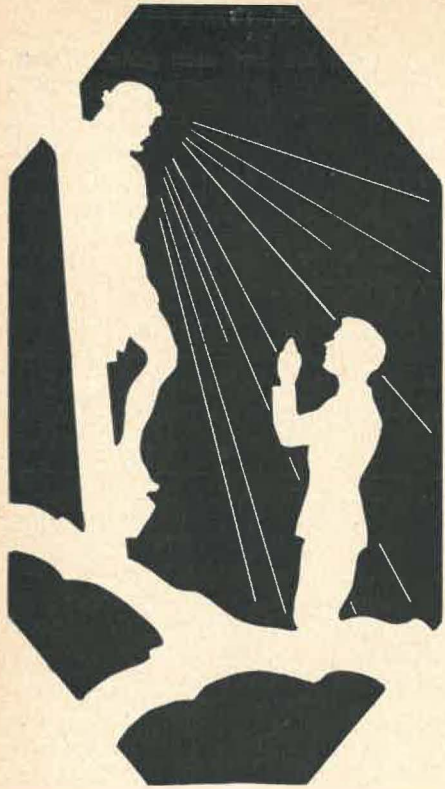
PRAYER BOOK

The Perfect Tribute

The Australian *Church Standard* cites, as the most perfect tribute to the worth of the Prayer Book, the following passage from the last chapter of *The American Book of Common Prayer*, by Dean Suter and Canon Cleaveland, of the Washington Cathedral:

"Throughout the ages, and around the earth, thousands of people have gone to church with this Book, uttered its prayers, sung praises to God in its words, kept its silences, added the love of their hearts to its adoration and their fervent desires to its petitions, responded to its moods, lived by its disciplines, obeyed its rules, fasted when it bade them fast and feasted when it bade them rejoice, drawn strength from the deep wells of its devotion, gone to rest at night with its powerful phrases making melody in their hearts, and passed to that other rest, at the last, upheld by its assurance of the love of an immortal God whose gift is the gift of eternal life."

The *Church Standard* comments by asking: "Could anything be better said?"



Counsels of *Perfection*

II. Mortification

By Constance Garrett

A SECOND Counsel of Perfection which is much needed in these troublesome times, and especially during Advent, is one which has been called by the saints "mortification." The very word is repugnant to our ears. "I was covered with mortification," one may say, when he makes some social error or when her child behaves in public as he is constantly behaving in the home. The word used in this manner has a meaning the very opposite to that intended by the saints — or should we say by "the writers on devotion," so as not to confuse further the modern mind. To the world "mortification" means an offence to one's pride, an outrageous thing greatly resented by that pride. To the saints "mortification" means death to pride, a thing greatly to be desired.

Mortification — a putting-to-death of pride, self-will, and self-centeredness — may be better understood by us if we call it discipline. We all understand the discipline needed by children that they may be restrained from undesirable conduct and trained to be acceptable members of society, the discipline of those in training for nursing that they may be efficient in the care of the sick and in meeting emergencies, the discipline of the soldier that he may go out to kill in the most approved and lethal manner and not turn and run at the sight of danger. But do we equally understand the need for discipline in our own lives that we may be ready and strong in the moment of temptation or trial; that we may be restrained from evil and made acceptable members of God's Kingdom, represent-

ing aright our Father in the midst of those who do not know Him; that we may give succor and strength to the spiritually sick?

Mortification — discipline — is of two kinds: that which we impose upon ourselves and that which God imposes upon us. Of the two, that which God imposes is often the harder to accept. We all accept the necessity of some self-discipline. Civilization demands it. Our degree of civilization and our distance from animal nature may be gauged by the amount and kind of self-restraint we practice and the amount of restraint by society we accept. Democracy is based upon self-discipline which makes men ready to submit to the will of the majority, to draw up laws of group discipline and restraint, and to make individual sacrifices that all may share in the general prosperity.

The self-discipline of the Christian is in addition to this. Not only must he practice the self-discipline which makes him a successful member of society and of his country, but he must also learn the self-discipline which will make him a successful member of the Kingdom. As F. P. Harton, writing in *Life in Christ*, has said of mortification, "It is a hard thing but, whether we like it or not, it is a necessary thing, and no one can be a good Christian without it." Augustine Baker, in his *Holy Wisdom* written during the counter-reformation period, was convinced of the same truth: "Both these duties of mortification and prayer are so absolutely necessary that they must neither of them ever cease, but continually increase in perfection and virtue to the end of our lives. For though self-love and pride may by mortification be subdued, yet as long as we are imprisoned in mortal bodies of flesh and blood, they will never be totally rooted out of us, but even the most perfect souls will find in themselves matter enough for further mortification."

A RULE OF LIFE

Of what does self-discipline consist? The first step is certainly that of making and carrying out a Rule of Life.

This phrase, a rule of life, has for many only a vague meaning shadowed by pictures of monks and nuns going silently about in dark garments. But it has a very distinct meaning for all of us. It means simply that we acknowledge that it is necessary for us to have a definite rule in our lives in regard to prayer, meditation, reading, public worship, alms-giving, and other acts which we all agree should have a part in the Christian life, but which we are prone to neglect. The only way to keep from neglecting these things, until we become so well trained that they become a habit or until we love God more than we love ourselves, is to make a rule for ourselves and to check ourselves on that rule every night. The neophyte is likely to make his rule too exacting and to become discouraged when he fails to live up to it. The veteran is likely to drift along without a rule until he ceases to realize the need for one, and to consider his occasional spurts of devotion sufficient. But the only way to grow in the spiritual life is through the discipline of a rule of life. Such a rule is not always convenient. We do not like to get up early enough to spend a half-hour or longer with our Lord — but when we put it so blankly we see the shame of our indolence. We are tired at night, we want extra sleep on Sunday morning, our minds rebel against meditation when they are already over-burdened with the problems of living, we hardly have time for the newspaper much less for the Bible. How embarrassed we become as we thus set down our excuses for failing to "think on these things," yet we make them to ourselves all the time unless we have a rule of life which forces us to do those things which we know in our hearts are absolutely necessary if we would be citizens of God's Kingdom. We must have self-discipline in the ordinary duties of everyday spiritual living.

The Church recognizes this need. She, in her wisdom, has given us days for fasting, rules for abstinence, seasons for penitence. She has given us the Sacrament of Penance by which we receive absolution

and counsel so that we can begin anew with renewed grace.

There are so many opportunities for self-discipline in the ordinary life that we do not need to look far to find them. Abstain from desserts or have a frugal meal at stated intervals and give the money thus saved to charity. Kneel upright at prayers and during Holy Communion in place of crouching as though trying to hide, because of disinclination for discomfort. If we remember our Lord's daily discomfort for us during the whole of His earthly life perhaps we will welcome the discipline of a bit of tiredness or aching muscles. Turn off the radio, especially during soap-box operas and detective thrillers, and read a Church paper or a book on the history of the Church. Memorize prayers and scripture so that we will have a rich store on which to draw at all times.

DISCIPLINE OF THOUGHTS

The most trying of all self-discipline, and the most needed, is that which would teach control of thoughts, words, and actions. Of these, the discipline of thought is most difficult and most important. If we thoughtfully determine what we should or should not do, it is not too difficult to discipline our actions. Words are harder, because they must often be spontaneous. But both actions and words are governed by habitual patterns of thought — so the importance of discipline of thought. This means two things: to take time to think things through and to determine what we really want to do and say, and to train our thoughts so that we have control over them. "Wandering mind during prayers" is a constant problem for most Christians. Our mind wanders for two reasons: because we have never taught it to stand steady at the command of our will, and because we are less interested in our prayers, or meditation, or the sermon than we are in other affairs of our lives. When we learn to love God more than we love ourselves we will have little trouble holding our minds up to Him.

The only way to discipline the mind is to place it on the desired subject, make it *active* with that subject, and bring it back gently and firmly each time it strays away. Too many times we are trying to make our mind blank at prayers, rather than making it active and diligent. Meditation is strenuous work, not day dreaming; prayer is action, not the saying of words while the mind wanders at will. "Be still, and know that I am God" is not contradictory, for the being still involves knowing, a positive factor.

NOTHING "JUST HAPPENS"

As important, yea necessary, as this self-imposed mortification is, there is a mortification which is greater in its results and often far harder to bear, which comes from God. God in His great

wisdom and love has not left us to our own caprice in the matter of discipline. Knowing our weaknesses, self-indulgence, and lack of wisdom, He has given to each of us such disciplines as we need in order that we may be molded into His likeness. The reason that these disciplines are often hard to bear is that we often fail to recognize them for what they are — the loving work of our Father. We think Mr. S. has been unjust to us, Mrs. B. has slighted us, luck has deserted us, sorrows and disasters will overcome us. But all the time these things have been planned, or are being turned, by our loving Lord that we may grow in grace and in love and joy in Him. We are slow to learn the great truth that *God never allows anything to happen to us, if we remain pliable in His hand, which He cannot use to our growth in grace and to His glory.* In truth, nothing "just happens" to a faithful child of God. It is all a part of the plan God has for us. He would have us learn humility, and so He reaches out and takes the evil words of gossip and brings them to us as medicine. He would have us learn to trust in Him, and so allows those things to come to us which upset worldly plans. He would have us learn patience, and so He does not shield us from delays, disappointments, and obstructions. He would give us time to be still before Him and learn His love, so He allows the prolonged illness.

There are two parts absolutely necessary for the discipline which comes through God-given or God-allowed mortification. One part is the external, which comes to us without our plan or volition, and the second part is our response to the external. Nothing can heal or strengthen us unless we accept it as the will of God and take from it the blessing God has put in it for us. We must learn to recognize the love of God in all the mortification He sends to us. It is only in so far as we have abandoned ourselves to the will of God and have learned to live in constant trust and joy in His Presence that we will be profited by His discipline. God-given mortification can hardly become effective in us unless we accept it willingly, gladly, drawing from it the hidden sweetness and strength and allowing it to work its work in us.

All the saints have learned this lesson, and it is this lesson they would teach us. Fenelon said, "The trying things which you fancy come between God and you will prove means of union with Him if you bear them humbly. Those things which overwhelm us and upset our pride do more good than all which excites and inspires us." Fr. Whittemore of the Order of the Holy Cross says, "There is not a single incident, great or small, not one least element of our surroundings, but is planned, or at least permitted, by God, and all of it with a definite end in view."

The Rev. Daniel Considine, S.J., said, "God arranges all these things with the greatest care, to bring out what is best in you. . . . Keep yourself pliable in God's hands and let Him make you holy in His own way. It will most certainly be in a way that you did not expect." Thomas à Kempis said, "It is good that we have sometimes some troubles and crosses for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. . . . These things help often to the attaining of humility, and defend us from vain glory: for then we chiefly seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us."

De Caussade, that great teacher of abandonment, said, "Could we pierce the veil which obscures it, and were we vigilant and attentive, God would unceasingly reveal Himself to us, and we would recognize His action in all that befell us. At every moment we would exclaim, *Dominus est!* It is the Lord!"

Mortification, that great means given of God for our sanctification, whether as self-discipline or God-discipline, is far removed from the modern temperament and the modern world, but it is surprising how our souls respond to the mention of it. It is as though a prisoner, hungry, cold, sad, in the concentration camp of the enemy heard the sound of approaching planes and experienced a new hope. Mortification is indeed a part of the Counsel of Perfection; it is difficult and often uncomfortable, but it is possible. More, it is essential.



What is a "Prayer Book" Parish?

EVERY so often, in the classified column of THE LIVING CHURCH, a congregation wanting a rector describes itself as a "Prayer Book" parish, or indicates that a "Prayer Book" Churchman is desired. One of the questions that might well engage our attention, as this jubilee year of the Book of Common Prayer draws to its close, is this: just what is a "Prayer Book" Churchman? And what are the marks of a "Prayer Book" parish?

In attempting to answer these questions, we shall use the Prayer Book itself as a standard, looking as objectively as possible at that venerable authority. With a meticulous observance of ceremonial detail, with a slavish and almost fundamentalist interpretation of rubrics, we are not here concerned. Our object is rather to present the elements of a well-rounded Prayer Book religion, in both its corporate and personal aspects.

CENTRALITY OF THE EUCHARIST

In a Prayer Book parish the Holy Eucharist will in every way be the principal act of worship every Sunday. As the principal act of worship, it will be held at that hour at which the bulk of the people attend. If the majority of the parish come at 11 o'clock, then the Eucharist will be celebrated every Lord's Day at that time. It will be the high water mark of Sunday worship.

As the center of parish worship every Lord's Day, the Eucharist will be given the music, if only one service can have it. If more than one service is musically rendered, then the best music will go into the Eucharist. That all of this is the intention of the Prayer Book should be crystal clear to anyone who approaches the matter without bias. For it is the simple truth that the Eucharist is the only service for which the Prayer Book orders a sermon, the reading of notices, and an offering of money. The obvious assumption is that this, wherever humanly possible, is to be *the* parish gathering of every Lord's Day.

MORNING AND EVENING PRAYER

This does not mean that the Orders for Daily Morning and Evening Prayer are unimportant. As their very name indicates, these are daily services: on Sundays they should be said *in addition to the Eucharist* — at least by the clergy, preferably by clergy and people. Around the Lord's own service are meant to revolve — like satellites — Morning Prayer as an introduction, Evening Prayer as a thanksgiving. The point to remember is that these offices should be kept in a position subordinate to that action which, for 16 centuries from the Apostles' time, was

everywhere throughout Christendom on every Lord's Day given central place.

The Prayer Book provides two cycles of scripture readings: the "Epistles, and Gospels to be used throughout the Year" — printed in full, because they are to be read at the largest gathering; and the Lessons for Daily Morning and Evening Prayer — given in a table and requiring a Bible with Apocrypha. Both of these are meant to be followed, wherever possible, with impeccable regularity, the Morning and Evening Prayer lections furnishing interesting side lights on the primary Eucharistic scriptures.

HOLY DAYS AND FASTING DAYS

Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed. . . . So says the Prayer Book, at the place for making the announcements, which follows the Creed in the Holy Communion (page 71). "Holy Days" — these are given on pages xlvi to xlix. They are mostly saints' days coming during the week and averaging about two a month. The Prayer Book tells us that they are "to be observed." How? Obviously in the way that Sundays are kept: by using the Collects, Epistles, and Gospels provided for these days on pages 226 to 257. In other words they are "to be observed" by a celebration of the Holy Communion. But by age-long precedent a priest is forbidden to offer up the Holy Eucharist without a congregation — without at the very least one other person present.

A Prayer Book parish, therefore, would be one in which the rector could count upon a congregation on all Prayer Book holy days — regardless of the day of the week or time of year. Conversely, a priest who is a Prayer Book Churchman is one who would be disappointed if he were unable, for want of another person present, to celebrate on a holy day for which the Prayer Book provides.

The same rubric mentions fasting days. These are outlined on page li. They include the greater fasts of Ash Wednesday and Good Friday. Yet in the so-called Prayer Book parishes, how many of the people undertake on these days anything remotely resembling fasting? Below Ash Wednesday and Good Friday are listed *other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion*. Included under these are "All the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts."

This table, in substance, has been in the English Prayer Book from at least 1661, and was thence car-

ried over into our American Book of Common Prayer. In the 16th and 17th centuries, "abstinence" meant going without meat, and everybody knew that the "days of abstinence" were those days upon which you "abstained" from flesh meat, whether you ate fish, eggs, vegetables, or something else. Everybody knew that; and the table merely said in effect: "Whatever days have heretofore been meatless days, the following are from now on to be observed as such." Yet in how many Prayer Book parishes are these days generally kept — by the bulk of the people? By members of vestries and their families? By the clergy?

SACRAMENTAL CONFESSION

The Prayer Book definitely provides for sacramental confession. It is true that this provision, in its specific form, is found only in the office of Visitation of the Sick. But its very clear position there simply presupposes its common use in time of health — otherwise the Church must be accused of employing very bad psychology indeed; for in that case her ministers are required to urge upon their people, under physical and emotional stress, something of which these are presumed never before to have heard — and an emotionally upsetting matter at that!

Certainly a congregation in which the mention of "confession" is taboo can hardly be classed as a Prayer Book parish. Indeed, one might go further and say that, to meet this requirement, there must be some announcement of the hours at which the clergy are available for this ministry of absolution.

RULE OF LIFE

The Prayer Book offers a simple yet all-demanding "rule of life": "My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

Here is a rule that is raised from the status of mere rule by the summons at the head "to follow Christ." The words of William Temple, used in the Presiding Bishop's sermon to General Convention and also in the pastoral letter of the House of Bishops, again bear repeating here: "Pray for me, I ask you, not chiefly that I may be wise and strong or any other such thing (though for these things I need your prayers); but pray for me chiefly that I may never let go the unseen hand of the Lord Jesus, and may live in daily fellowship with Him."

It is against the background of this evangelical imperative — "to follow Christ" — that the other four parts of the Prayer Book rule of life must be seen. Churchpeople may well ask themselves whether they regard the public worship of God every Sunday as a moral obligation; how faithfully they say their prayers at home; how much of their time and talent they give to God's work; what portion of their income they regard as belonging to God.

While the several parts of this rule will ever be seen as obligations (or — if one prefers the Anglo-Saxon, Prayer Book term to the Latin — as one's "bounden duty"), yet to the person who sets himself "to follow Jesus Christ as his Lord and Saviour," who loves our Lord for what He is and has done, no catalog of rules can exhaust the measure of love's response; and the character of the "precepts of the Church" as "obligations" will be overshadowed by the fact that they confer privilege and opportunity as well.

PRAYER BOOK "IDEOLOGY"

Finally, the Prayer Book contains a superhuman, supramundane ideology. As against the assumption, still widely prevalent, that man can pull himself up by his own bootstraps, the Prayer Book declares unequivocally that "we have no power of ourselves to help ourselves." The Prayer Book religion is a religion of grace — of transcendent power from above, specially channeled through the divine society, the Church, to meet human need at every level. Only through the *reality* of grace, available by prayer and sacrament, can holiness (also a *reality*) replace the *reality* in our lives of sin.

This is the ideology to which Churchpeople in their Sunday worship pay lip service. Either it is true or it is false. If it is false, it is dishonest to profess it on Sundays. But if this ideology be true, then it is true seven days out of the week; and any and every solution to life's problems that fails to take it into account is unrealistic. If, for example, sacramental grace be a power objectively real, then a husband and wife's neglect of Holy Communion may well be a factor as potent in the break-up of their marriage as any other.

If the Prayer Book ideology be true, it is relevant; and relevant to the whole of life. Yet in their discussion of contemporary problems — personal, social, economic, political — how many Churchpeople argue

"THAT WE AND ALL OTHERS WHO SHALL BE PARTAKERS"

"TAKE, eat." But pause — this is not Bread
For narrow need or sheltered shrine.
"Drink — drink ye all." Pass, in His stead,
To waiting ranks the common wine.

Gather unto the hands you lift
Hands hollowed by a bitter food,
And multiply again the Gift
Once broken for the multitude.

Hunger meets hunger; thirst is led
To thirst, and at the altar meet.
Partakers of the living Bread,
"Give them to eat, give them to eat."

LOUISA BOYD GILE.

as if the reality of divine grace could have anything whatever to do with the matter? It is our observation that, outside of the Church building, Churchmen exhibit all too frequently a humanistic way of thinking that distinguishes them hardly at all from their secular neighbors.

We do not take seriously the grace of God, as a functioning reality in our lives. For all of us, clergy and laity alike, the time is ripe to recover the Prayer Book ideology, and unashamedly to proclaim this to the world. In what better way can Churchpeople round out the Prayer Book quadricentennial that draws to a close — and gird themselves to the task of evangelism that lies ahead?

Albany Shows the Way

INDICATIVE of the new spirit in the Church is the determination of the diocese of Albany to place the national program first in its planning for 1950, even at the expense of curtailing cherished diocesan projects. Bishop Barry tells the story:

"In returning from General Convention I have a profound conviction that the Holy Spirit made a terrific impact on the Church. He chose to manifest himself to the Program and Budget Committee, and through them to the whole body.

"On October 18th I began a circuit of the diocese to meet with our deanery gatherings. I anticipated bitter opposition from the clergy and lay representatives to these gatherings. Fifteen minutes before my arrival in Norwood, N. Y., for the first meeting, these words came to me most clearly: 'Go, sell all that thou hast.' This I interpreted to mean, the total receipts from the red side of our envelopes."

This was asked of the clergy and laity of Albany — that they pledge in 1950 to the general Church its full quota of \$77,000, although this would take virtually the total sum raised on the red side of the envelopes in the current year. An additional 50% will be asked to take care of the diocesan work. Bishop Barry adds:

"They understand that the acceptance of this quota places in jeopardy the work of all our diocesan departments and our missionary stipends. This sounds rather daring, but I have no worries whatsoever. The diocese has caught something of the spirit of General Convention and I am convinced they will carry through."

That's the kind of spirit, multiplied by all the dioceses of the Church, that will make the Church's Program a success in the coming triennium.

Bishop Manning's Funeral

THE burial office and solemn requiem for Bishop Manning constituted a notable tribute to a very great bishop and citizen, beloved by his fellow-Churchmen and by non-Churchmen alike. The service in the Cathedral of St. John the Divine, itself a monument to his life and work, was just what he would have wanted; and we hope that somehow in spirit he was enabled to enjoy it. For joy, not sorrow, was its key-

note — joy that a devoted servant of Christ had finished his earthly course and entered into the reward of life eternal.

The vast nave of the Cathedral was filled with over 5,000 men and women who had come to pay their last respects to the Bishop, as many other thousands had done on the previous days when his body lay before the high altar. Bishops of our own and other Churches were there, and the Governor of New York led the honorary pallbearers, which included representatives of many foreign countries; the army, navy, and air force; religious and civic organizations. But dearest to his heart must have been the clergy and laity of his own diocese and of the Episcopal Church, which he loved so deeply and served so well.

William Thomas Manning was a true champion of the Catholic Faith; one who will be remembered always as standing in the succession of the apostles and bishops who have been staunch defenders of the faith in every generation. We shall ever rejoice in his memory, and his works shall live after him. He has entered into his well-earned reward, and we can have no sorrow for him as he goes from strength to strength in the larger service to which he has been called. But we shall not soon see his like, we fear, in this world, which so greatly needs the things for which he stood so firmly and for which he fought so courageously.

Bishop Sherrill Recovering

THE whole Church rejoices in the good news that the Presiding Bishop is making a good recovery from his recent operation.

A letter from Bishop Sherrill's office to all the bishops last week reported that Bishop Sherrill came through the major operation on November 14th, for diverticulitis, in good shape, though it was a long and tedious one. No malignant growth was found. Ten days later he was reported to have no temperature, and to be making a splendid recovery. He has now returned to his home in Boxford, Mass., with Mrs. Sherrill, for recuperation. He hopes to be able to resume his duties about the middle of January, and his doctors anticipate that his health should be better than it has been in many years.

THE SACRAMENT OF SILENCE

SILENCE is silver where the night is still,
And green the silence of a quiet wood;
So to the waiting soul is silence good
That flows from God to dedicated will.

Never so empty but that the withdrawn
Spirit may lift to Him as moon and seas
Respond to each in sacramental peace.
Receive Him, then, as skies receive the dawn.

LOUISA BOYD GILE.

The Story of *Molokai*

Retold by the Rev. Gregory Mabry

THIS is not my story. It is the story of Bishop Kennedy of Honolulu — as far as it goes. Only you can write the finish.

Most Americans know of the island of Molokai. We associate it with the heroic charity of Fr. Damian, who gave his life to the leper colony there.

But we make a mistake by supposing that Molokai is an islet; or that it is inhabited only by lepers; or that all its lepers are Roman Catholics. Molokai is a large and extraordinarily beautiful island, and the leper colony occupies but a fraction of it, on a peninsula, separated from the main body by a sheer cliff towering 1,800 feet. On the mainland there is a considerable population, among whom the Episcopal Church has a budding missionary work. The red side of your envelope helps support the only non-leper hospital on Molokai, the Shingle Memorial at Hoolehua.

Some of the lepers on the peninsula are our fellow-Episcopalians.

Bishop Kennedy visits them each month, celebrating the Divine Mysteries and feeding them the Bread of Life, and performing such other sacramental ministrations and pastoral offices as may be sought.

To them God is everything. The Church and its ministrations are media through which He and His love become objective. You see, His Hand is the only hand which may touch a leper. Bishop Kennedy loves to bear the gifts of God to them, but at best he can make the

journey but once a month, for his missionary jurisdiction is of many islands far-flung over the broad Pacific, even unto Samoa 2,000 miles away.

He wants a priest stationed on Molokai, to minister to the population on the mainland, to visit the sick in the hospital, but most particularly to carry the caress of Christ frequently to the grateful lepers — above all to be with them when their malady blinds their eyes, stills their speech, and they suffer their long last

Honolulu Budget

This is a further installment in our series of articles on the Church's program, designed to acquaint readers with the work of the Church on a global basis.

Of the budget of \$5,634,617, which General Convention adopted for 1950, \$73,081 is for work in Bishop Kennedy's far-flung district.

agony. For, even when they are in this condition, their hearing remains. Christ's loving words can still reach them.

So in 1945 the Bishop wrote our National Council asking for a grant of \$1,900, that he might send a married priest to live on Molokai.

The reply came, "We are touched to the quick by your plea, and with all our heart we wish we might grant it. But we dare not, for certain dioceses have not



BISHOP KENNEDY: *They dared not grant his plea.*

met their missionary quotas, which means that certain parishes have not paid theirs in full. We simply haven't the money."

In 1946 he wrote asking for \$1,300, that he might send an unmarried priest to Molokai.

The reply came, "We are touched to the quick by your plea, and with all our heart we wish we might grant it. But we dare not, for certain dioceses have not met their missionary quotas, which means that certain parishes have not paid theirs in full. We simply haven't the money."

In 1947, in desperation, he wrote asking for \$900, that he might station an extra nurse at the hospital on Molokai, who could at least represent the fellowship of the Church beside the bed of a dying leper.

The reply came, "We are touched to the quick by your plea, and with all our heart we wish that we might grant it. But we dare not, for certain dioceses have not met their missionary quotas, which means that certain parishes have not paid theirs in full. We simply haven't the money."

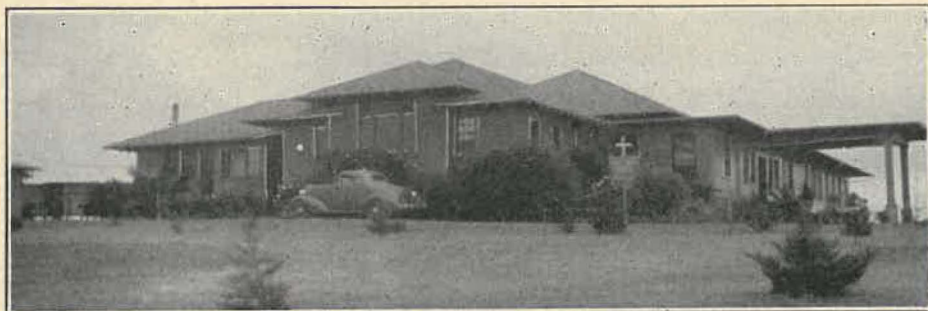
Early this year the Bishop received notice that unless more parishes paid their quotas in full the Shingle Memorial, the only non-leper hospital on Molokai, must be closed January 1, 1950.

UNNUMBERED SIT IN DARKNESS

The story of the lonely deaths of Episcopalian lepers on Molokai pains your heart, and you exclaim, "But why didn't anyone tell us!"

My friend, I am telling you now that there are unnumbered men the world over who sit in darkness and in the shadow of death, longing for the Gospel and Sacraments of the dayspring from on high.

It could be your parish which denies Christ's consolation to the dying lepers on Molokai, and the spiritually underprivileged throughout the world. It could be you.



SHINGLE MEMORIAL: *The only non-leper hospital on Molokai.*

ENGLAND

Obligations of a Churchman

A report summarizing the obligations of Church members was adopted in London at a special meeting of the House of Laity of the Church Assembly.

Prepared by a special committee on "the Discipline of the Laity" set up in 1946 under the chairmanship of the Rt. Rev. Harold E. Wynn, Bishop of Ely, the report contained six rules outlining the obligations of laymen:

1. Regular Communion.
2. Attendance at public worship at least once on Sundays and on the greater holy days.
3. Discipline on Fridays and in Lent.
4. Regular contributions to the life and work of the Church.
5. Observance of the Church's marriage law.
6. Approach to Holy Communion with penitence.

Lenten and Friday "discipline" refers to abstinence from meat on Fridays and practice of some form of self-denial during Lent.

The report was approved on the motion of Sir Eric MacLagan, who declared that "today it is necessary to teach that

religious obligations are as important as social obligations."

He added that "people were said to be impatient of rules, but there are many, especially among the young, who would like to know their obligations and to be told what to do." [RNS]

WALES

Fire Guards

Volunteer fire guards have been installed in Churches of the diocese of Monmouth in Wales following the burning down of two churches in Newport. Working in a shift system, the watchers, occupy camp beds, with curates, wardens, and choristers sharing the watch. Dr. J. B. Firth, Home Office arson expert, is investigating the cause of the two church fires. [RNS]

NEW ZEALAND

First Japan Mission

Establishment of its first mission in Japan has been announced by the New Zealand Anglican board of missions.

The announcement said the Rev. Richard R. Clark would serve in Japan and

that next year a Japanese theological student would come to New Zealand to study at the Anglican Theological College. [RNS]

AUSTRALIA

Twilight of Religious Freedom

In what the Australian *Church Standard* calls the "twilight of religious freedom," the synod of the diocese of Sydney recently passed two restrictive ordinances: the one forbidding the use in the diocese of the alb, chasuble, dalmatic, and tunicle at the Holy Communion, and the terms Mass, Eucharist, and Liturgy in printed and oral announcements of the Lord's Supper; the other discouraging the holding of dances, card parties, and games of chance in connection with Church activities.

In moving, on November 14th, the "Ordinance to regulate the practice in relation to the announcement of Divine Service and Clerical Vestures," Archdeacon T. C. Hammond said that it simply embodied in the form of ecclesiastical law what had been for many years the common practice of the diocese. According to the *Church Standard*, a clergyman, before being licensed to

YES, THERE IS A CLERGY SHORTAGE!

But our Seminaries do not put out the sign: Men Wanted. We continue to pray that Bishops "may lay hands suddenly on no man, but faithfully and wisely make choice of *fit* persons to serve in the sacred Ministry . . ."

The shortage of clergy must be met not by recruiting men for the Ministry but by recruiting the best men.

You as a member of the Church share that responsibility. You can see to it that *fit* men—the very best men, enter the Seminaries. That is the only way to make up the deficit.

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FOREIGN

serve in the diocese of Sydney, must promise in writing that he will not wear a chasuble or any similar vestment. In its original draft the ordinance made the stole also illegal, but later the word "stole" was withdrawn.

At its first reading, November 10th, voting in favor of the ordinance was 103 to 96; on the following night 103 to 88; and on the night of November 14th the third reading was passed by 198 to 108 (82 clergy voting for it, 41 against; 116 laity for, 67 against). On the night of November 11th a secret ballot was demanded—the first for many years in the diocese, and on the 14th a division by orders was held.

The division was moved by C.P.T. Throsby. The Archbishop of Sydney, Dr. Mowll, who presided, directed the clergy favoring the ordinance to pass across the floor to his right, those opposed to the left. After the vote of the clergy had been taken, the laity were directed to follow a like procedure. During the voting tellers had to stand on tables to get an accurate count.

The ordinance thus restricts the titles of the service of Holy Communion to those used in the 1662 English Prayer Book. Objection to the ancient term Eucharist was on the ground that this is not found in any of the Prayer Books from 1559 to 1662, and that it was associated in the minds of some with the idea of Eucharistic sacrifice.

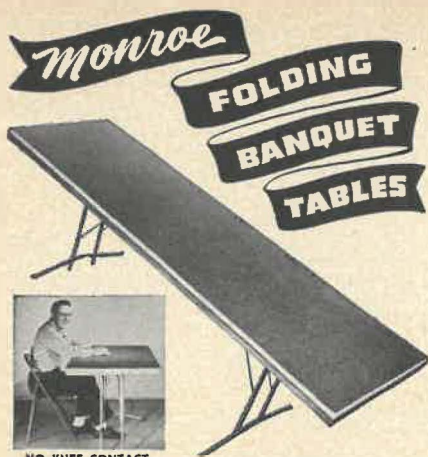
STORM IN PRESS

The words in which the ordinance against card parties, dances, and games of chance in connection with Church activities was introduced are said to have caused a storm in the secular press: "An Ordinance to establish a Church of England Youth Department of the Diocese of Sydney and for purposes connected therewith." It was moved by the Rev. Ken Shelley, rector of St. Paul's, Chatswood, who is credited with having "in a series of startling statistics proved that all dancing came from questionable origins and particularly the waltz, and its effect, practically, was wrong stimulation." Text of the ordinance follows:

"This Synod . . . strongly deprecates such forms of social activity as dances, card parties and games of chance used in connection with Church activities believing such to be a serious hindrance to personal development and a serious bar to the Church's effectiveness in Evangelism."

An amendment, moved by Canon Baker, to delete the words "dancing and card parties," was defeated on a party vote, 107 to 80. Already the raising of Church funds by dances has been banned.

The *Church Standard* describes these actions of the synod as being in, marked



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contrast to the synod sermon, preached by the Bishop of Chichester, Dr. G. K. A. Bell, in which he reminded his hearers of St. Paul's vision in Ephesians of the Church as

"that of a Church with diversity of function in its several parts, always expansive in growth, but which rejected standardisation and uniformity . . ."

JERUSALEM

Holy Sepulchre Fire

Roman Catholic, Greek Orthodox, Armenian, and Coptic authorities summoned an emergency meeting in Jerusalem after the fire in the dome of the Church of the Holy Sepulchre on Mt. Calvary. The dome is the common property of all the non-Protestant Christian churches in Jerusalem, although the Greek Orthodox have claimed sole access to it.

The precise extent of the damage to the dome has not been ascertained, but a thorough examination is being made by members of the Franciscan Order, which exercises a custodianship over Christian Holy Places in Palestine.

Meanwhile, it was announced that the Franciscans are preparing to send messages to the United Nations and the Vatican declaring that the fire has indicated the urgent need for an international regime in Jerusalem that will be responsible for the maintenance and repair of the Holy Places.

The Franciscans are said also to have proposed issuing a world-wide appeal for funds to repair damage caused by the fire.

Orthodox Church authorities are reported to have endorsed the demand for early internationalization of Jerusalem, but to have urged that international help to restore the fire-damaged dome should not be sought until internationalization is established.

The last fire in the Church of the Holy Sepulchre was in 1808, when the entire structure was almost burned down. The church was rebuilt in 1810, and in 1868 the dilapidated dome was restored by architects of various nationalities. [RNS]

JERUSALEM CYCLE OF PRAYER

December

15. Winchester, England: Mervyn George Haigh; Edmund Robert Morgan, Suffragan of Southampton.
16. Windward Islands, West Indies: Horace Norman Vincent Tonks.
17. Worcester, England: William Wilson Cash; Betram Lasbrey, Assistant.
18. Wyoming, U.S.A.: James Wilson Hunter.
19. York, England: Cyril Forster Garbett, Archbishop; Henry Townsend Vodden, Suffragan of Hull; Carey Frederick Knvyett, Suffragan of Selby; Walter Hubert Baddeley, Suffragan of Whitby.
20. Yukon, Canada; Walter Robert Adams, Archbishop.
21. Yun-Kuei: Quentin Huang.

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VIRGINIA

Highest Women's Offering

The largest offerings ever recorded at any annual meeting of the Virginia branch of the Woman's Auxiliary were made at the group's 57th annual convention. Communion alms amounted to \$275.62. Other offerings of \$116.33 and \$100.98 were received.

Meeting at Christ Church, Winchester, the women heard talks by three bishops: Goodwin of Virginia, Harris of Liberia, and Gibson, Suffragan of Virginia; and by Deaconess Mary Sandys Hutton and the Rev. Dewey C. Loving, headmaster of Blue Ridge School.

ELECTIONS: Mrs. Wellford Reid, educational secretary; Mrs. Ivey Moore, recording secretary (second term); Mmes. John Garland Pollard, Jr., Mrs. Reid, delegates to provincial synod; Miss Frances Beverly, Mrs. Rosewell Blair, alternates to provincial synod.

EASTON

Bishop Miller Is Given Cope and Mitre

Bishop Miller of Easton made his first visitation in the diocese at St. Peter's Church, Salisbury, November 13th.

The church, which is one of the largest in the diocese, was filled to capacity. In the procession were the vestries of St.

Peter's, Salisbury, and of St. Philip's, Quantico.

At the conclusion of Morning Prayer, the Bishop preached from St. Matthew 16:13, "Upon this rock I will build my church." After the offertory the Bishop was presented with a cope and mitre by the rector, Fr. Gage, on behalf of the members of St. Peter's (who gave the cope) and of St. Philip's (who gave the mitre).

In accepting the gifts, the Bishop referred to them as the "traditional vestments of the Church" and explained their spiritual significance. The cope, he said, is the garment of righteousness, and the mitre represents the cloven tongues of fire and the gift of the Holy Spirit. Bishop Miller stated that on any of his visitations he would be glad to wear the cope and mitre if the clergy requested it.

SOUTH CAROLINA

Auxiliary Convenes

Approximately 250 members of the Auxiliary and clergy of the diocese of South Carolina attended the 65th annual convention of the Woman's Auxiliary of the diocese, November 8th and 9th, in St. Philip's Church, Charleston. Mrs. Henry D. Bull, president, presided over the business sessions.



AN ACOLYTES FESTIVAL, the first in the diocese of South Carolina was held recently (Feast of Christ the King) in the Church of the Holy Communion, Charleston, S. C. One hundred and thirty-five men and boys were in the procession, including many of the clergy and

Bishop Carruthers, the diocesan. Pictured is the procession through the church. In the center aisle are cadets from Porter Military Academy, Church preparatory school in Charleston, cadets from the Citadel, Charleston, and the choir of the Church of the Holy Communion.

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Do we all TRULY want to be better Christians? Do we TRULY want to see our love for Jesus grow? Do we want our prayers TRULY answered when we

pray, "forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil"? Do we? Then, there is a sure way of bringing all that to pass.

We all realize the effectiveness of gigantic commercial advertising campaigns, which plug at us by a series of mental dents until we cannot but associate their advertised product with a certain personal need. So, too, it is with religion, The Church, and personal goodness. The more opportunities we give Our Lord to leave His impress upon us through Holy Church, the more we'll love Him and want to serve him. But if we truly WANT Him, we've got to lend ourselves to His way of contacting His public, and that is through His Holy Church.

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DEATHS

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

Paul Sidney Atkins, Priest

The Rev. Canon Paul Sidney Atkins, D.D., president of the standing committee of the diocese of Harrisburg, rector of St. John's Church, York, Penna., for 32 years, and honorary canon of St. Stephen's Cathedral, Harrisburg, Pa., died of a cerebral hemorrhage, November 9th. He had been ill only four days.

He had been a member of the standing committee for 23 years, and president for 16 years. He was a deputy to eight General Conventions, and for many years was chairman of the central committee on social service of the five dioceses in Pennsylvania. He had held many positions of honor and responsibility in the diocese. For a time he was Archdeacon of Harrisburg. He also served as a member of the executive council.

In York, Canon Atkins was always active in community affairs especially in the YMCA, in which he taught classes in public speaking for many years, the Ministerial Association, and the York City School Board of which he was president for four years.

Before going to York he had served St. Asaph's, Bala, and the Incarnation, Morrisville, Pa.

Canon Atkins was born in Hazardville, Conn., 67 years ago, and graduated from the Philadelphia Divinity School which honored him with the degree of Doctor of Divinity. His wife, Ethel Merrick Weishampel Atkins, died about six years ago. Canon Atkins is survived by seven children and by eleven grandchildren.

The burial service was held in St. John's, York, November 12th. Bishop Heistand of Harrisburg, the Ven. Earl M. Honaman, and Canon Clifton A. Best officiated. Many of the diocesan clergy were in attendance. Interment was in Prospect Hill Cemetery, York, Penna.

Edwin P. Upjohn

Edwin P. Upjohn, who had worked with his father, Richard M. Upjohn, on the design of St. Thomas' Church, New York City, died November 14th at his home in Babylon, Long Island.

For a time Mr. Upjohn was an owner of the *New York Standard* and of *Vanity Fair*, after which he set out on an independent career as an artist from which he retired 15 years ago. His work has appeared on covers of several well known magazines.

Surviving are his wife, Elizabeth Whipple Upjohn, and a brother, Prof. Charles B. Upjohn, of Columbia University.

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LETTERS

For the Bishop of Honduras

TO THE EDITOR: Having been privileged to enjoy the hospitality of the American Church Union and to journey across the States, taking part in the series of Eucharistic Congresses, I believe that there are many Churchpeople in the United States who will hear with sympathy and sorrow of the anxious future that faces Prayer Book religion in British Honduras and the three neighboring Republics, Honduras, Guatemala, and Salvador.

British Honduras, alone of the eight dioceses in the Province of the West Indies founded and supported from England, is in the unenviable position of being in the sterling area with a currency pegged to the American dollar. Thus we seem to get the worst of both possible worlds. We cannot easily move out of the sterling area and we cannot move money across from England, except at the devalued rate of \$2.80 for every pound sterling. Our diocesan budget was small enough in all conscience before. But now all grants from missionary societies in England—S.P.G., S.P.C.K., Colonial Bishops Fund, Christian Faith Society for Education, the funds of our Sisters (the Companions of Jesus the Good Shepherd)—will be reduced in value by about one third. This is a crippling blow

to what must be one of the poorest dioceses in the Anglican Communion.

Other religious bodies in the Colony—the Roman Catholic Communion and the Protestant sects that abound—all receive their resources from the United States and will be unaffected by devaluation. The Anglican Church which has been at work in the Colony for over 150 years and the English Methodist Mission will alone be the sufferers. It is the future of Prayer Book religion that is at stake. I cannot believe that friends in the Episcopal Church would want to hear of the Anglican Church anywhere, for want of a few thousand dollars, being overwhelmed either by Romanism or Pentecostal Protestantism. My preliminary estimate of our losses upon money that comes to us from the Church in England, is at least \$6,000 per annum.

Will readers of *THE LIVING CHURCH*, of their charity, come to our aid? The alternative, humanly speaking, would seem to be that American money given through other denominations will stifle the Faith and Practice of the Book of Common Prayer in this British Colony.

✠ DOUGLAS JOHN WILSON,
Bishop of British Honduras
with Central America.

Belize, B. H.

Editor's Comment:

The work of the Church in Central America between our own missionary districts of Mexico and Panama Canal Zone, should be of particular interest to American Churchmen. We shall be glad to transmit to Bishop Wilson any contributions sent to *THE LIVING CHURCH RELIEF FUND*, designated "For the Bishop of Honduras."

An Ancient Attitude

TO THE EDITOR: The heart of the disappointment of us Churchwomen at the continued failure of General Convention to recognize us, when duly elected as delegates, is, as I see it, this: it is a perpetuating of an ancient attitude, promoted but probably not originated by the writers of the early chapters of Genesis, yet treated with scorn by Jesus and even St. Paul in his better moments.

This attitude relegates us to the position of second-class citizens in the City of God; not living members of the fabric of the Church, but an "auxiliary" whose thinking in its decisions can be ignored. Even in regulations regarding the family, where good or bad conditions make so much more difference to us than to the man, we may not be represented on a commission to study marriage and divorce. The U.S. Army, which might be pardoned for being primarily a men's world, removed the hateful word "auxiliary" from the name of its women's corps.

The persistence of our Communion in this medieval stand is one more barrier between us and other Communions of the Holy Catholic Church.

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LIBRARIES

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POSITIONS OFFERED

CORRESPONDENCE INVITED relative to vacancy February 1950 for Assistant Priest, Catholic Churchmanship. Reply Box A-360, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. John W. Ellison, formerly vicar of St. John's Mission, Idaho Falls, Idaho, is now chaplain to students at the University of Arizona. Address: 1220 E. Fourth St., Tucson, Ariz.

The Rev. Vincent Fischer, formerly priest in charge of St. Mary's Church, Penacook, N. H., and Grace Church, East Concord, is now rector of Trinity Church, Claremont, N. H. Address: 3 Bond St.

The Rev. Herbert J. Goodrich, formerly vicar of the Chapel of the Redeemer, Yonkers, N. Y., is now rector of St. Margaret's Church, Staatsburg, N. Y.

The Rev. John C. Grainger, formerly rector of St. Stephen's Church, Goldsboro, N. C., is now rector of the Church of the Good Shepherd, Ruxton, Md. Address: Ruxton 4, Md.

The Rev. George Lorenzo Grambs, formerly rector of Trinity Church, Bayonne, N. J., is now rector of St. Paul's Church, East Orange, N. J. Address: 206 Renshaw Ave.

The Rev. Richard L. Harbour, formerly rector of Zion Church, Wappingers Falls, N. Y., and Zion Chapel, New Hamburg, is now rector of the Church of St. Barnabas in Irvington-on-Hudson, N. Y.

The Rev. Wright R. Johnson, formerly rector of St. Andrew's Church, South St. Paul, Minn., is now priest in charge of Christ Church, Sidney, Nebr.

The Rev. Theodore J. Jones, formerly vicar of St. Philip's Chapel, Anacostia, Washington, D. C., is now chaplain and instructor in the college department of St. Paul's Polytechnic Institute, Lawrenceville, Va.

The Rev. George F. Kempell, Jr., formerly priest in charge of St. Mary's Church, Auburn-dale, L. I., will become vicar of St. Luke's Church, Katonah, N. Y., on December 11th. Address: 16 North St.

The Rev. Nicholas Kouletsis, formerly assistant at St. Luke's Church, Racine, Wis., is now associate rector of Grace Church, Madison, Wis. Address: 2702 Oakridge Ave., Madison 4, Wis.

The Rev. Richard E. Lockwood, formerly vicar of St. George's Mission, Rockglen, Sask., in the Church of England in Canada, is now priest in charge of St. George's Church, Hawthorne, Calif. Address: 5003 W. 126th St.

The Rev. Marcus M. Lucas, formerly associate rector of Trinity Church, Fort Worth, Tex., is now priest in charge of St. Paul's Mission, Claremore, Okla. Address: 306 E. Fifth St.

The Rev. Harold G. C. Martin, formerly rector of St. James' Church, Laconia, N. H., has for some time been rector of the Church of the Epiphany, Newport, N. H. Address: 49 Park St.

The Rev. Reginald E. Moore, formerly assistant at the Chapel of the Incarnation, New York City, will become rector of St. Paul's Church, Ossining, N. Y., on January 1st. Address: 7 St. Paul's Pl.

The Rev. Frank R. Myers, formerly priest in charge of the Church of the Epiphany, Colorado Springs, Colo., is now assistant to the archdeacon of Colorado and a graduate student at the Iliff School of Theology. Address: 333 S. Franklin St., Denver 9, Colo.

The Rev. Robert L. Oliveros, formerly a student at the University of the South, is now deacon in charge of St. David's Church, Cheraw, S. C. Address: 207 Christian St.

The Rev. John Oriol, formerly assistant rector at St. John's Cathedral, Winnipeg, in the Church of England in Canada, is now rector of the Church of the Ascension, Stillwater, Minn.

The Rev. Andrew N. Otani, formerly priest in charge of Kauai Japanese Mission, Eleele, Kauai, H. I., is now priest in charge of St. Peter's Church, Seattle. Address: 1610 King St., Seattle 44, Wash.

The Rev. Allen Pendergraft, formerly rector of the Church of the Good Shepherd, Buffalo, is now doing supply work in the diocese of New Jersey, while remaining canonically connected with the diocese of Western New York. Address: 31 Grove St., Haddonfield, N. J.

The Rev. Phil Porter, Jr., formerly assistant at St. Stephen's Church, Columbus, Ohio, is now

priest in charge of the Church of the Good Shepherd, Athens, Ohio. Address: 64 University Terrace.

The Rev. A. Dixon Rollit, formerly assistant at Calvary Church, (third largest parish in the diocese of Pittsburgh) Pittsburgh, will become rector of St. Stephen's Church, Wilkesburg, Pa., on January 1st.

The Rev. Walter L. Shafer, formerly rector of St. Mark's Church, Erie, Pa., is now rector of Immanuel Church, Ansonia, Conn. Address: 45 Jackson St.

The Rev. Kenneth K. Shook, formerly priest in charge of Trinity Church, Bellaire, Ohio, is now canon of St. John's Cathedral, Albuquerque, N. Mex. Address: 318 W. Silver Ave.

The Rev. Jean A. Vache, formerly rector of Emmanuel Church, Franklin, Va., and St. Luke's Church, Courtland, is now rector of Johns Memorial Church, Farmville, Va., and student chaplain at Longwood College and Hampden-Sidney College. Address: 402 High St., Farmville, Va.

The Rev. Warren R. Ward, formerly curate of St. Stephen's Church, Providence, R. I., is now rector. Address: 114 George St.

The Rev. Vernon A. Weaver, formerly rector of St. Mark's Church, Lewistown, Pa., is now rector of Christ Church, Towanda, Pa.

The Rev. Roy L. Webber, formerly rector of Christ Church, Cuba, N. Y., and St. Paul's, Angelica, and priest in charge of St. Andrew's, Friendship, is now rector of Christ Church, Sag Harbor, and St. Ann's, Bridgehampton. Address: Christ Church Rectory, Sag Harbor, L. I., N. Y.

The Rev. Gerald White, who formerly served the Church in Bermuda and recently became acting chaplain of St. Francis' House, Madison, Wis., will be chaplain.

The Very Rev. Garfield Williams, dean emeritus of Manchester Cathedral in England, is visiting his daughter in Syracuse, N. Y., and is serving as locum tenens until Easter at Trinity Parish, Lowville, N. Y.

The Rev. Eric Wright, formerly associate rector of St. John's Church, Butte, Mont., is now rector of Emmanuel Church, Miles City, Mont.

The Rev. Joseph Le V. Wright, formerly assistant at St. Matthew's Church, Detroit, is now priest in charge of Ascension Mission, Kansas City, Kans. Address: 316 Stewart Ave.

The Rev. George C. Wyatt, Jr., formerly rector of Christ Church, Mexico City, Mexico, is now priest in charge of Holy Trinity Church, Melbourne, Fla., and St. John's Church, Eau Gallie. Address: Melbourne, Fla.

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