

The Living Church

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

What Shall We Do?

*Bishop Campbell,
Coadjutor of West Virginia*

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Your Church and Your Chaplain in the Armed Forces

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and Albert J. duBois*

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OUR LADY OF WALSINGHAM

The shrine in Trinity Church,
Cliffside Park, N. J.: an exact
copy of the original figure at
Walsingham, England

MR D C TURNBULL JR
2 EAST HIGHFIELD ROAD
BALTIMORE 18 MARYLAND
NOV 27-51 REN # LC5



LETTERS

Thrilled to the Core

TO THE EDITOR: Your wholehearted support of the formation of the NCCCUSA by large space in *THE LIVING CHURCH* and editorial enthusiasm thrills me to the core. It looks to me as if the majority of Christians in this land will remember 1950 as indeed a "Holy Year"—by this achievement—of even greater, forward-looking significance than the widely-publicized proclamation on the banks of the Tiber.

To us the National Council of Churches of Christ stands for unity in loyalty to our Blessed Lord in action, uncontroversially—and is a step towards "ecumenicity." To the Romans, the Holy Year marks the end of their acceptance of the General Councils of the Church as the truly Catholic centers of truth and unity. There is a step away from ecumenicity. What has become of the Vincentian canon, *quod ubique, quod semper, quod ab omnibus creditum est** (which they used to emphasize), when infallibility (a "doctrine" only three years older than I am) decrees and promulgates as "necessary to eternal salvation," a dogma not even heard of at the time when the Nicene Faith was proclaimed by the united Holy Apostolic Church—and does it unilaterally in the year of our Lord, 1950?

* Translation: "[That is to be believed] which has been believed everywhere, always, and by all [Catholic Christians]."

And what became of the authority of the Holy Scriptures above that of tradition when the two do not agree, or have unequal testimony or lack of it? Roman apologists, under fire, state that the dogma of the Assumption, is not provable by Scripture, but only by tradition, supported by theological presumptions. Our Lord has something to say about "making the word of God of none effect through your [i.e. the Pharisees'] tradition" (Mark 7:13). He says to them also "Full well ye reject (margin: frustrate) the commandment of God, that ye may keep your own tradition" (Mark 7:9).

We may well note the fact that all the "Churches of Christ in the U.S.A." (and no doubt other Christians also) officially and unitedly observed our second Sunday in Advent as Bible Sunday. Such renewed action, in maintaining the essential position of Holy Scripture and the growing approach to ecumenicity, is no less timely than significant (in view of the imposition of the new Dogma) on behalf of Christendom. No wonder I wax enthusiastic over the formation of the NCCCUSA!

(Rt. Rev.) S. HARRINGTON LITTELL
Cambridge, N. Y.

Obeying the Rubrics

TO THE EDITOR: I have read with interest the letter of the Rev. Theodore J. Schneider [L. C., November 26th] and I would like to say a hearty "amen" to

what he says about the rubrics and the Prayer Book.

We have all heard over and over again the myth about its being impossible to obey the rubrics. While it sometimes means a re-ordering of parish customs and may therefore be difficult, it certainly is not impossible. Since my ordination I have earnestly tried to obey the rubrics in letter and in spirit and the results have been wonderful.

I have become convinced that the regular recitation of the daily offices in our churches would, alone, do much to cure the ills of the Church. The Prayer Book office for the visitation of the sick has been described as unusable. I wonder what effort has been made to use it and when it is used whether it is found to be so inadequate. When one considers that every priest at his ordination has solemnly sworn to "conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America," it should be unnecessary to suggest that the clergy should confine themselves to the additions to or subtractions from the services allowed by the Prayer Book. Surely the people have a right to participate in the services of the Church and not to be subjected to the individualistic performances which some of the clergy delight to consider either "catholic worship" on the one hand or "inspiring worship services" on the other.

Those who recognize their duty to the Prayer Book and see in it the expression of

Theological Education Sunday

January 28, 1951

At the request of the Joint Commission on Theological Education I have designated Sexagesima, January 28, 1951, as Theological Education Sunday.

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

Our Theological Seminaries are of supreme importance to the Church for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church School and the Christian education of your children? Strong seminaries make possible favorable answers.

I trust that there will be a generous response.

Henry K. Sherrill
PRESIDING BISHOP

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

LETTERS

the Church's authority and are eager to bring others back to the fulfillment of their ordination vows and to the discovery of the riches contained in the Prayer Book, unexcelled in all Christendom, should inquire about the activities of the Anglican Society whose aims are:

(1) To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

(2) To uphold and appreciate the Anglican use both in rite and ceremonial.

Inquiries may be directed to the secretary of the American branch of the Society, the Rev. Canon C. E. Hill, Twin Oaks, Williamstown, Mass.

(REV.) R. S. S. WHITMAN
Lenox, Mass.

Open Letter

TO THE EDITOR: When your open letter to Bishop Lawrence and others appeared [L.C., November 26th], I was naturally somewhat disturbed on the basis of the facts as you presented them. He has been my close friend for years and I wrote to him to get his side of the picture.

He let me see a copy of the pamphlet which contained the sentence upon which your open letter was based. What surprises and disturbs me greatly is the fact that you omitted the two sentences that followed immediately, i.e., "The Sponsoring Committee is purely temporary and not affiliated with any other organization or party. These people lend their support to the principle that there must be a meeting of all kinds of opinion, that there must be give and take of the various political and social points of view."

It seems perfectly clear to me and I believe should have been to you that the omitted sentences create a very different impression than the single sentence you chose to quote.

This is not a new trick—lifting a sentence out of its context to create an impression other than was originally intended. It seems to me that this is a procedure which can hardly be called strictly honest. One might expect it in secular journalism, but it is a little disappointing to find it in a religious periodical.

(REV.) RICHARD GREELEY PRESTON
Worcester, Mass.

Search for a Name

TO THE EDITOR: These are my suggestions for a change of name for the National Council [See L.C., November 12th]:

- (1) The Holy Office.
- (2) The Pecusa Pecuniary Agency.
- (3) The Missionary Society of Lower Manhattan.
- (4) The Protestant Episcopal Printing Office.
- (5) S.P.A.C.E. (The Society for Propagating the Anglican Communion Everywhere.)

Were it to happen that I won a prize for these suggestions, I would request an ash colored, burlap-bound copy of the Book of Common Worship, with KKK (Kappa Kappa Kappa) in gold on the cover.

ROMAN JASINSKY

Denton, Texas

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Fearful or Faithful

Probably not for many, many years have we looked more darkly into the future than we Americans are looking now. The future seems full of foreboding, our wonted ways of life are slipping rapidly away from us, we can accumulate no great financial means any longer, our material safety and assurance even seems threatened, and to those weak in their faith, we even can hear "And where is God in all of this?"

We Episcopalians who are so proud of our being The Church, that branch of the original Apostolic root, have an unusual opportunity now to show to our friends, our families even, and to the world, that we believe UTTERLY in God, in His Son Our Lord Jesus Christ, and from and through WHOM we be-

lieve in the operation of The Holy Ghost, working out HIS plans and desires for us. These are days when we need our faith for ourselves, and to show it courageously to others needing it more than we.

Are we exerting our faith, or are we, too, fearful? Now, if ever, it seems to us, is the time for those who love The Episcopal Church to show that She is not just a bundle of sweet music and pretty formalism, but a living, throbbing branch of Christ's Holy Catholic Church, and that we steadfastly believe and worship in that Religion, and that it is efficacious for every need, every fear, every calamity. How well do we represent that faith to those about us?

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Names and Needs

THE FORWARD MOVEMENT PUBLICATIONS (412 Sycamore St., Cincinnati 2, Ohio) have put out a new booklet under the title, *Prayers for All Occasions* (Pp. 80. Paper, 10 cents).

Issued as a companion to *Prayers New and Old* and approved by the Presiding Bishop, the booklet contains a suggested plan for daily morning and evening prayers, with a wealth of material for filling in this framework. The outline provides a daily balance of praise, thanksgiving, confession, intercession, and petition.

The booklet contains acts of praise and adoration, affirmations of faith and intention, acts of thanksgiving, several forms of grace before meals, personal prayers, intercessions for a wide range of subjects, prayers for special occasions, a form of preparation for Holy Communion, several litanies, prayers for Church organizations, and benedictions.

Features that deserve mention include the following: a comprehensive "plan for intercessions for a week" (p. 29), emphasis on prayer for the departed, a Confirmation litany by Bishop Jenkins (on the analogy of the Ordination litany in the Prayer Book), and the provision of blank spaces for the insertion of specific names and needs in several of the prayers, including the rather excellent direction of Eucharistic intention on page 64.

There are, of course, defects and weaknesses: more "arrow prayers" might have been included; the Holy Spirit, though mentioned many times, is rarely invoked directly (but this is a weakness that is shared with the Book of Common Prayer!); a point is missed of emphasizing the true meaning of the Eucharistic offertory in the prayer provided for personal use at that point; the prayer to be said on leaving church after the Holy Communion is a very feeble thing for the purpose; and the so-called meditations hardly reach the level of meditation proper.

These comments are in no way offered in the spirit of carping criticism. Rather is it to be hoped that this booklet—10 cents in price but priceless in value—will sell in such quantities that a new edition will be called for, in which it will be possible to make corrections and to add further enrichment.

Of Interest

POEMS, by "Father Andrew," edited P with an introduction by Hugh Collet (Mowbray. In U.S.: Morehouse-Gorham. Pp. xvi, 150. \$1.50). A collection

("probably the best") of the verse of Henry Ernest Hardy, known as "Father Andrew," of the Society of the Divine Compassion. Charming, if not great, religious verse, showing deep devotion to our Lord and a genuine love for humanity. Mostly on the conventional side in idiom and structure, but with occasional flashes of contemporary metaphor.* Our prize to: "The Girl in the Garret." A nice little book to own.

The new National Council unit that was scheduled for publication January 1st [L.C., December 17th] is correctly entitled *The Hymnal Outings the Ages*, and is part of the adult *Family Study Plan*—not of the *Church's Teaching Series*.

Forthcoming



THE third unit of the *Church's Teaching Series* (doctrine) is in preparation, according to Dr. Heuss, director of the National

Council's Department of Christian Education; but, because of the careful revision to which these volumes are subject, it is impossible to say just when this will appear.

Every chapter is read aloud to the author's committee month by month, as it is polished. When, in the estimation of this group, the book is finished, it goes to about 25 specialists. The doctrine book, for example, has been read by Bishop Conkling, Dr. W. R. Bowie, Dr. M. B. Stewart, Dr. W. J. Wolf, Dr. C. T. Stanley, Bishop Dun, Dr. Johnston of Sewanee, Dr. Kramer of Seabury-Western, and Dr. Bosshard of Nashotah.

The suggestions of these have been carefully considered and the majority of them incorporated in the new writing. After this rewrite, the book goes in manuscript to about 200 persons, including 25 bishops and about 50 clergy, with the rest laymen. In the light of their suggestions the book is again rewritten.

*As, for example, "two trousered girls with scarlet claws and lips like sealing-wax" ("The Tyranny"), and

"... working like a cheap machine
In the factory all day,
Making millions of fractions
Of things I've never seen . . ."

("The Girl in the Garret").

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The Living Church

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Things to Come

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January

- 1st Sunday after the Epiphany. General Convention Joint Commission to Study Clergy Pensions, at El Paso, Texas.
- House of Bishops, annual meeting, at El Paso, Texas (to 12th). Bi-racial subcommittee, Division of Domestic Missions, semi-annual meeting, at Seabury House (to 11th).
- 2d Sunday after the Epiphany.
- Commission on Ecumenical Relations, Sycamore, Ill. (to 18th).
- Convocation, missionary district Philippines (to 25th). Week of prayer for Christian Unity, World Council Church Historical Society, at Philadelphia.
- Presiding Bishop's Committee on Laymen's Work, annual meeting, at Seabury House.
- Septuagesima Sunday. Church in Economic Life Week.
- Presentation to the Churches of plan for a united Church in America, at Cincinnati, Ohio (to 24th).
- Convention of Louisiana, at Alexandria (to 25th).
- Conversion of St. Paul.
- Sexagesima Sunday. Theological Education Sunday. Youth Week and Christian Endeavor Week, National Council of Churches.
- Election of Suffragan for Connecticut. Bishop Gray to be installed as Bishop.

February

- Purification of St. Mary the Virgin.
- Quinquagesima Sunday.
- Church Periodical Club executive board annual meeting, at Seabury House (also 7th).
- Ash Wednesday.

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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SORTS AND CONDITIONS

"ALMIGHTY GOD, in whose sovereign power and love we trust, hear our prayer, we beseech thee, that we may bear the burden of the year without fear, with wisdom and courage, in quietness and confidence; that both as a nation and as thy servants, we may possess thy peace; through Jesus Christ our Lord."

THIS PRAYER, set forth by Bishop Conkling of Chicago to be used throughout the year at all services in his diocese, and especially as a post-communion collect, was first used on December 31st in Chicago's observance of the Day of Prayer called for by the Presiding Bishop. In a pastoral letter, Bishop Conkling urged the laity to pray more, and to use this short prayer in their private devotions as well as public worship.

"WE RECALL," said Bishop Conkling, "the lovely story of St. Francis, who was asked while hoeing in the garden what he should do if he were told the end of the world was imminent. He quietly replied, 'I should try to finish hoeing this furrow.' Let us keep to our tasks—do our daily work—make our plans—set our goals—and live each day as it comes." A good parable for the next half-century.

ORDER has been taken for the consecration of the Rev. Richard H. Baker as Bishop Coadjutor of North Carolina in the Church of the Good Shepherd, Raleigh, on January 25th at 11 o'clock. Bishop Sherrill will be consecrator and Bishops Penick of North Carolina and Powell of Maryland will be co-consecrators. Presenters, Bishops Wright of East Carolina and Gravatt of Upper South Carolina. Preacher, Bishop Tucker of Ohio. Litanist, Bishop Henry of Western North Carolina. Attending presbyters, the Rev. Messrs. Philip J. Jenson and W. Owings Stone. Registrar, the Rev. John H. Fitzgerald, secretary of the House of Bishops. The day is, of course, the feast of the conversion of St. Paul.

THE ANNUAL week of prayer for Christian unity begins January 18th. Next week we shall have an article on the subject by the Rev. Charles E. Green, chairman of the ACU committee for the week of prayer, but it is high time to make your plans and to order the intercession leaflet from either the World Council (297 Fourth Avenue, New York) or the ACU (347 Madison Avenue, New York), or both.

WE FEEL better about Manhattan missions achieving parochial status. The Chapel of the Comforter did so in 1914, although it did not change its name to "church" when it sundered its ties with the Church of the Ascension, Fifth Avenue. Hence we must correct our December 24th statement from Holy Trinity Church, New York, that it was the first mission to become a parish on Manhattan since 1852.

HOWEVER, Holy Comforter's congregation has been holding its services since last May in St. John's in the Village, three blocks away, and the Rev. Charles H. Graf, rector of St. John's, announces that the vestries of

the two parishes have reached an agreement to merge in 1951. He will remain as rector of the combined parish.

A CELEBRATION of the Holy Communion in connection with every wedding and every funeral is the "diocesan policy" of the diocese of Michigan, it was announced after a meeting of Bishop Emrich and the rural deans of the diocese. The meeting also discussed the need of decentralization, with one eye toward the fact that Detroit is one of the nation's prime A-bomb targets. "In case of an emergency," said Bishop Emrich, "it is perfectly clear that the deans must immediately assume authority in their own areas."

THERE IS probably a national Episcopal Student Movement as a result of the meeting scheduled to be held between Christmas and New Year's, but we haven't heard anything about it yet. Look for a full story of this important meeting next week.

A COMPREHENSIVE Living Church Semi-Annual Index, with numerous cross references, covering all articles, editorials, and book reviews, as well as all important news events of the six month period—this is an expensive proposition but it will be so useful and interesting to so many people that we are going to do it. That is why we left out the shorter old-style index from our December 31st issue. In Living Church page size for binding or filing with your back numbers, the index will be priced at \$1.50 a copy, to help defray the prodigious expense of preparation and typesetting. Order your copy at once, for the supply will be strictly limited to the demand.

JUST a suggestion for the future—it is probably most convenient to have two copies, one to be bound with the magazine and one to be gathered with future indexes into an index folder. So we'll send you a second one for 10c additional if you plan to use it in this way. Thus you bear your share of the original cost only once.

CHRISTIANS in Germany have been arguing over the question whether there should be German rearmament. Sentiment is strong in Western Germany against it. Now a voice has come from the Soviet Zone. Eleven pastors of Evangelical parishes there have written a letter "to the Evangelical Churchpeople of Western Germany" urging the creation of a "united national defense front against Communism."

"EVEN THE STRONGEST objections against rearmament of Western Germany," said the letter, according to RNS, "must not seduce you to abandon our home country to the Communist terror without resistance. Even the heaviest complaints against injustices and errors which the Western occupation powers may have committed must not close your eyes to the fact that the strength of the West is our best, if not our only, hope to ward off the atheistic Soviet imperialism."

Peter Day.



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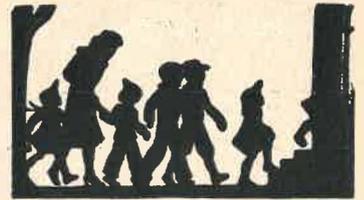
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Well-Tuned Calendar

ON this first Sunday of the new year you suddenly discover that all the autumn Sundays are past, and that nearly half the teaching year is gone. Fully 15 or 16 precious Sundays have slipped away since you started in September. If you are the earnest teacher you intended to be, you have a brief moment of wonder—where have those Sundays gone to, anyway? Have you accomplished anything very much, as a whole?

Before June, when the school either closes, or runs out into fair weather, there yet remain in this new year of grace, 21 Sundays. What are you going to do with them? How are you going to manage them? A little study of the calendar for 1951 reveals the following. Easter comes on March 25th. Only twice has it fallen this early in the past 56 years. It will not be this early again until the year 2008, when most of us who are now teaching will be worshipping elsewhere. For our purposes, the remaining Sundays group themselves thus: five Sundays before Lent starts; seven Sundays of Lent and Easter; nine Sundays in April and May.

About now, hundreds of teachers will have realized that their course is not going very well. The text given them in September had been ordered optimistically by the rector, who doubtless had not read more than snatches of it, or ordered it as part of a complete series on which he had been "sold." Many a printed text suffers from being written to cover 35 sessions on a topic which was either too small, and therefore worked thin before the end (e.g., symbolism), or too vast to be more than viewed from a mile high, (e.g., the New Testament). If for these, or other reasons, you now feel that you might profitably make a fresh start, here is your chance. Some courses certainly miss fire, and their inadequacy is revealed mid-course. Often; too, a workable course has not been understood or handled correctly by a given teacher, and the best thing now is to drop it and make a fresh start.

In particular, with this year's grouping of Sundays that remain, there is a golden opportunity to make use of the *unit method*. This means merely that we aim to cover one compact theme for a group of Sundays. The theme is rounded out, summarized on the closing Sunday, and then a new topic started. Such a

fresh start is pleasing to both pupils and teacher.

Looking back at the three groups above, it will be seen that these five Sundays before Lent might be used for one single theme. Consult with your superintendent or rector and try to find together a topic and materials which will fit this period. There are some excellent short units in the *Christian Education Units* of our National Department which are not found in any other course.

Or, there may be a unit in your present course which can be utilized, and the rest of the book omitted. At any rate, these five Sundays may well be the very best in your whole year. Now Church-going is at its best, there are few distractions, and nothing save an epidemic or a storm is likely to spoil your attendance. Well managed, the morale built up by five splendid lessons in a row may give you a thrilling class through the rest of the time.

Then, during Lent, another single unit may be taught. These six Sundays, with the special teaching inevitable on Easter Day, make an excellent time for the customary study of missions. If the school or your class decide to use the official materials from headquarters, this unit is all ready, and sure-fire. It is always better to go all-out for this than to try to keep your regular course going, while giving a portion of the time each week to the additional Lenten subject. This causes neither to be done well.

Finally, in the nine or more Sundays following Easter, an entirely new subject may be attempted, with perhaps some single large project of active, creative class expression. These spring Sundays call for activity, not mere talk, and such a project may well be selected.

In any case, *make up your calendar now*. On a sheet of paper list every Sunday from now until June, noting its name in the Church year. Then, whether you group them into units, as above, or plan to follow the old text, make a definite decision as to what lesson will be taught on each Sunday. Stop drifting! Hurry! Easter is early.



FIRST SUNDAY AFTER THE EPIPHANY

GENERAL

ARMED FORCES

The Sooner, the Better

A majority of the Church's chaplains in the armed forces want a military bishop according to preliminary returns received by THE LIVING CHURCH from postcards addressed to 82 chaplains asking them to express their opinion on the election of such a bishop. The House of Bishops, meeting in El Paso from January 9th to 12th, is expected to consider the election.

Out of 82 reply postcards mailed from Milwaukee on December 15th (those to APO's and fleet post offices were sent airmail) there have been 31 replies. Of the chaplains replying, 24 voted for the election of a military bishop, five voted against such election, and two gave no choice. Some of the cards were delayed because the chaplains to whom they were addressed had recently moved. Also a number of them traveled overseas, and apparently have not had sufficient time to return.

Of the chaplains voting against the election of a military bishop, one said he thought it would be good to have a bishop to confirm men of the armed forces stationed in countries having no episcopate, but did not think the need cardinal enough to make his vote favorable.

Another chaplain also pointed out the need for a military bishop who could confirm. He voted for the election of a bishop and commented, "In many areas where I have served it has been impossible to secure the services of a bishop for confirmation because there just were no bishops in that part of the world." He also said, "Many times a chaplain needs to talk with some older man about some of the problems confronting him."

Among the chaplains who voted for the election of a military bishop one said he believed that the laity in armed forces as well as the chaplains would like to have a bishop.

A comment that appeared very often on the favorable ballots was that the armed forces chaplains needed their own father in God. "The present emergency demands the election of a suffragan bishop for the armed forces," was one chaplain's opinion. Another chaplain emphasized the protection and help a suffragan would give chaplains and the service he

could perform in keeping them "in line with the practice of the Church." This same chaplain goes on, "A weak bishop with no desire to follow the Church would be a curse to us of the Church." Another says, "We in the service need our special father in God. This is a special missionary field and needs the leadership of a specialist if our branch of the Holy Church is willing to assume this leadership."

Being even more specific as to the type of man who should assume the military

bishopric, one of the chaplains said it was his opinion that he "should be a chaplain on active duty now with the armed forces — a man in his forties."

"Our Bishops do what they can for us chaplains," said another, "but we are away from the center of diocesan life and thus isolated. A suffragan bishop would help us retain the sense of belonging."

Still another said, "I believe it would be valuable to the Church to have a bishop representing it on the various boards and commissions in Washington." He

Fishing in the Basement



The recent rampage of the Truckee River which flooded downtown Reno during the night of November 20th and 21st filled the basement of Trinity Church to a depth of ten feet. The guild hall, kitchen, children's chapel and choir room caught the full force of the water. The church, which had been consecrated a little more than a year at the time of the flood, stands less than 100 feet from the normal edge of the river.

The picture shows some of Trinity's Boy Scouts, Bishop Lewis of Nevada, the rector, the Rev. John T. Ledger, and the sexton. Fr. Ledger's son, Edward, caught a 12-inch trout in the basement and the sexton got eight or ten.

As soon as it was seen that the Truckee would overflow its banks

dozens of men, women, and children hurried to the Church and began carrying everything movable to the upper floor. About 10 PM water began to seep in and the workers were ordered out and up just before the weight of water burst open the doors. Two pianos, the music library, and all the Church school lesson materials were a complete loss. There was also extensive damage in the kitchen; the refrigerator was found later lying upon the range on the opposite side of the room.

The hardwood flooring buckled and mud and silt filled every nook and corner of the basement. Eight to ten inches of the muck remained on the floor after the water subsided.

Churchpeople had the situation under such control that parts of the basement were used the next Sunday.

adds that such service on the part of a military bishop would also be valuable to chaplains in the field.

A provision was attached to one of the favorable votes. It was that the creation of a military bishopric should not eliminate the Armed Forces Division of the National Council.

A card came back from one chaplain with neither pro nor con vote. That chaplain said, "I don't care any more. There has been too much publicity, 'laughter,' and general recrimination in the Church papers already. I'm thoroughly disgusted with the whole business. The chaplains are consulted last, after everyone else has had his say."

Another chaplain who voted neither for nor against said, "We need a new deal!"

One chaplain said simply, "The sooner we have our own bishop, the better it will be."

METHODISTS

A Liturgical Service

The Order of St. Luke, a national liturgical brotherhood of Methodist ministers, gathered in Chicago for its third annual convocation.

The program was devoted to "magnifying the place of the Sacrament" in Methodism and encouraging wider loyalty to Methodist ritual and use of the Book of Worship.

The Rev. David L. Taylor, news editor of *The Christian Advocate* and convocation president, said that many persons misunderstand what constitutes a liturgical service. He defined a liturgical service as one which "does not ask us to be spectators but binds us actively to the Church eternal and its Lord."

At the session a Roman Catholic monsignor, the Patriarch of the Church of the East, and an archimandrite from a Serbian Orthodox monastery explained the rituals of their Churches. [RNS]

YOUNG PEOPLE

World University Service

Representatives of international student organizations joined, in Geneva, in establishing World University Service, a new coöperative agency which replaces World Student Relief and International Student Service.

Groups represented at the sessions included Pax Romana, international federation of Catholic college graduates and undergraduates; the World's Student Christian Federation; and the World Union of Jewish Students.

Stated aims of World University Service are:

(1) Material aid to members of the world university community in imme-

diately need, particularly through assistance to self-help enterprises designed to meet long-term needs.

(2) Sharing of knowledge gained in attempts to solve basic university problems.

(3) Bringing together students and teachers without discrimination of race, nationality, political and religious conviction, or social and economic background, to establish a basis of international understanding from which a spirit of world solidarity can emerge.

In an adopted resolution the delegates said that the new agency "wishes to avoid giving any impression of competition with student organizations of a 'representative' character," and that it desires to coöperate with "all student organizations."

This action left the door open for co-operation with International Student Relief, which has its headquarters in Prague and draws most of its constituency from Iron Curtain countries. International Student Relief did not send delegates to occupy the seats assigned to it at the sessions. [RNS]

INTERCHURCH

Neutralizing a Hurt

The annual meeting of the Friends of the World Council of Churches, held December 12th in Christ Church (Methodist), New York, drew a large company.

One of the main facets of the meeting was an address by Miss Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, and director of the Commission on the Life and Work of Women in the Church of the World Council.

She said in part: "To most of us from East Asia, the thrill of the Amsterdam Assembly lay in the fact that we were recognized as grown-up people who had a contribution to make in the councils of the world, and that despite the fact that, as Churches, we are still very young and financially dependent on the Churches of the West. . . . Yet most of us returned to our countries greatly disappointed. The proceedings of the Assembly seemed to have little to do with the problems we were facing in the frontiers of Christendom. The concentration of concerns seemed to be with the West, and dominated by a group who have never traveled in our part of the world, to whom the world was only a Western world, the rest of us thrown in as an afterthought. Many who were talking about faith and order did not even know that the United Church of South India is a fact."

"The Bangkok Conference was the real turning point for us," she said. "It

was of special interest since this was the first time that the Churches of East Asia had a real chance to look at one another. Formerly, our contacts had been mainly with the supporting Churches and Church bodies in the West. . . . There was all the joy of the discovery of new friends, sharing of experiences which are common, and a new eagerness to work together to meet our common difficulties, and share our joys. . . . The appointment of an East Asia Secretary, to serve as a pastor to the South East Asia Churches—to keep them together, to help them share experiences, to give them spiritual encouragement—is the finest thing the World Council could do at this juncture. In some ways, by this action some of the hurts arising out of the Amsterdam Assembly have been neutralized."

Miss Chakko went on, "Work with lay people in Bossey [Switzerland, near Geneva] is one of the most significant contributions that the World Council is making. The laymen are the people who feel the tensions of our world. . . . We need a permanent base of operations in our area."

ACU

Metropolitan Regional Branch

Merely getting people to accept the office of bishops as a convenient form of Church government could give no promise of enduring unity, Bishop DeWolfe of Long Island said at a service held on November 12th under the auspices of the American Church Union.

Bishop DeWolfe said that for enduring unity it was necessary for people to accept the deeper implications of the office and work of a bishop as the centrally important fact of the life of the Church militant.

The service, which was held at the



The Living Church

Church of the Resurrection, New York city, commemorated the bestowal of the American episcopate.

The Rev. Albert J. duBois, executive director of the ACU, announces that the meeting closed with the definite establishment of the Metropolitan Regional Branch of the ACU to include New York city and adjacent areas. The Rev. Leslie J. A. Lang, rector of St. Peter's Church, Westchester, was elected regional chairman.

ORTHODOX

Appointments

Metropolitan Leonty, newly-elected primate of the Russian Orthodox Church of North America, has assumed the archbishopric of New York, it has been announced.

Several appointments have been announced for the Church.

Bishop Dionisy of the Pittsburgh diocese will replace Metropolitan Leonty as Bishop of Chicago and Minneapolis, and Bishop John (Garklava) of Detroit and Cleveland will serve as vicar of the New York archdiocese.

Bishop John (Shakhovsky) of Brooklyn was appointed to the San Francisco diocese, replacing the late Metropolitan Theophilus. Bishop Nikon of Philadelphia and Pennsylvania was also given charge of the Pittsburgh diocese.

Archimandrite Adronik is administrator of Canada, with headquarters in Winnipeg, Manitoba.

Another appointment is expected to be made shortly when Bishop Benjamin of Tokyo, Japan, returns to the U.S. [RNS]

CANADA

Union

The General Council of the United Church of Canada has pledged itself in particular "to seek organic union with the Church of England in Canada as the final goal of our endeavor." The Council went on record generally as favoring organic union with other Church bodies.

The Council agreed that in any eventual union with the Anglican Church the episcopate should be maintained in some form, but, it said, "this is not to be considered as committing the United Church to any particular doctrine of the episcopate." The United Church at present has no bishops.

As a means of hastening eventual merger with the Church of England, the Council suggested a covenant or concordat.

The Council said it would proceed with union moves "when the Church of England in Canada has pledged itself in a similar definite manner, so that represen-

tatives of both Churches may proceed jointly in their studies and efforts under specific terms of reference."

It was agreed that the name of the commission should be changed from Commission on Reunion to Commission on Church Union. This decision was reached after Dr. Gordon Sisco, chairman of the Commission, told the delegates that "the Anglicans do not insist that we must come back."

The Rev. Canon R. H. Hiltz of the Church of England in Canada brought greetings from the Church to the General Council.

"It is 25 years since the United Church was formed and God has blessed your work," he said. "The United Church was the first to answer our invitation seven years ago to discuss reunion. Some say there has not been much progress. I do not believe it.

"A great deal of good has been done by our conversations. We understand more of your Church and you of ours, and perhaps of the values of the episcopacy. If our conversations seem to go slowly we should not be discouraged, and together some day we shall solve our problems. [RNS]

WORLD COUNCIL

Financial Support

Churchpeople are being asked to support financially the World Council of Churches. The share of the Episcopal Church in the World Council's financial program amounts to \$28,000 for 1950. Of this \$10,000 is provided for in the National Council's budget. It is hoped that the remaining \$18,000 will be supplied by Churchpeople individually or through their parishes. So far this year Churchpeople have paid \$2,000 of the \$18,000, which the National Council's Committee on World Relief and Church Cooperation is underwriting.

The request that Churchpeople contribute financially is contained in a letter to all parochial clergy from the National Council's Committee on Ecumenical Relations.*

This is the text of the letter:

"As you know, our Episcopal Church is a member of the World Council of Churches. It is represented in WCC's many-sided activities, including the Commission on Faith and Order, which is carrying forward the movement which our Church had so large a part in initiating.

"To provide for a more effective and responsible fulfillment of the obligations arising from our membership in the World Council and also in the Federal Council of Churches, your National Council has es-

*Members of the committee: Bishop Dun of Washington, the Rev. John S. Higgins, the Rev. Floyd W. Tomkins, James Garfield, Clifford P. Morehouse, and Mrs. Henry Hill Pierce.

tablished a Committee on Ecumenical Relations which works in close cooperation with the Joint Commission on Ecumenical Relations of the General Convention.

"This Committee recognizes that if our Church is to take a worthy part in the World Council, our parishes and missions must share as widely as possible in these ecumenical commitments.

"One simple way to relate our local congregations to this wider movement for Christian unity is to encourage them to share, even very modestly, in the direct support of the World Council, as many of them already have shared in the support of the Federal Council, and to select one person in each parish, either the rector or a lay member, to receive the *World Council Courier* and other information about the activities of the Council.

"We hope that you and your vestry may be willing to include in your budget a small amount for the direct support of the World Council. We have in mind \$5 or \$10 for a small parish, \$25 for a middle sized parish and \$50 or \$100 for a large parish.

"Any contribution you may make will be credited to the obligation of our whole Church. Checks should be made payable to World Council of Churches, and sent in care of our committee, 281 Fourth Avenue, New York 10, N. Y."

SOCIAL RELATIONS

CO Register Still Active

The register for Conscientious Objectors of the National Council's Department of Christian Social Relations is still active and several new registrants have been received recently, reports the Rev. Almon R. Pepper, director of the Department.

National Council authorized the setting up of the register shortly after the Selective Service Act was passed in 1940. It serves as an aid for Episcopalians who are conscientious objectors in proving to their draft boards that their convictions are based on "religious training or belief" as required by the law.

Fr. Pepper, in his report, which was a reply to a query from the Episcopal Pacifist Fellowship, said that whenever the Department receives an inquiry about the register or the position of the Church, it makes the facts available to the inquirer and also refers the inquirer or registrant to the Fellowship.

MISSIONS

Soochow Bequest

The Rev. Henry A. McNulty, whose death occurred last July, and who was for many years head of Soochow Academy, Soochow, China, left in his will a gift of \$500 for that institution.

Fr. McNulty's four sons have now added \$500 to that amount, and the \$1,000 gift is being sent at once to the Academy.

NEW ZEALAND

Bishop for Waikato

The Rev. John Tristram Holland, at present vicar of New Plymouth in the diocese of Waikato, New Zealand, has accepted election as second bishop of Waikato. He is a son of the former Bishop of Wellington, the Rt. Rev. H. St. B. Holland.

Consequent upon the death of Frederick Augustus Bennett, first bishop of Aotearoa, and suffragan to the Bishop of Waipapu, it becomes the duty of the four North Island bishops in New Zealand (namely the bishops of Auckland, Wellington, Waipapu, and Waikato) to proceed to nominate a member of the Maori race in priest's orders for election as bishop of Aotearoa.

This nomination will be undertaken as soon as the bishop-designate of Waikato has been consecrated and enthroned.

JAPAN

Outpost

There is much earnest belief in Japan that the country still needs something spiritual to hang on, said Paul Rusch, an associate editor of *THE LIVING CHURCH*, upon his return from a 28-day, 3615 mile trip over all Japan. "Economically and politically, the Occupation has done a magnificent job. However, there is hard going ahead when Japan is cut loose to shift for herself."

Mr. Rusch goes on, "I would not say that all Japanese I met realize the need for something spiritual at this moment as they find their way back into the family of nations. I did find, however, a universal concern over the fact that the red horde is on the move, that time is running out, and that the feeling is growing everywhere in Japan that this is a spiritual conflict between the democratic way and the totalitarian way."

In Japan there is an interest in democracy, according to Mr. Rusch, evidenced in the attention given to the Brotherhood of St. Andrew Conference Camp, and community center and rural mission at Kiyosato. He reports that some 3000 young and old have used and visited the camp during the past year. "Not only county leaders have shown great cooperative enthusiasm, but prefectural and national leaders are making on-the-spot visits. They want to learn how the project is making an impact on the people of the 39 villages as a 'grassroots' demonstration of how democracy works in practice." And the Chapel of St. Andrew, says Mr. Rusch, in two years has become a self-supporting parish and bids fair to be the largest in the South Tokyo diocese.

Mr. Rusch says that his 3600-mile trip through Japan was "rugged going." "We visited every diocese and practically every church, mission, and institution from Hokkaido to Kyushu. . . . Few, if any, have ever undertaken such a trip. Japan, outside the major cities, is 50 years behind us in roads. Some places we had to dig out of mud. In some places it was worth one's life to go through roadbeds hardly ten feet wide on the sides of cliffs. But it was one of the most rewarding experiences I have ever had."

His most important observation, says Mr. Rusch, was "the nation's excellent native security force which is being so well organized through the Police Reserve Corps. Some of the finest young men in the country are in it."

"He who wins the youth of Japan," said Mr. Rusch, "wins the nation." Buddhism and Shintoism do not have a way of life to offer recovering Japan, he said. And Christianity suffers because of the meager, ill-supported forces which proclaim the Christian Gospel. "Actually," he pointed out, "there are fewer than 500,000 professing Christians in all of Japan's 84,000,000 people."

The means must be found, said Mr. Rusch, to complete the national rural center at Kiyosato. "It is a pattern for the 59 millions in rural Japan. Its growing success is already feared by the Communists. We also need desperately a central St. Andrew's House and center for youth in Tokyo as a pattern for the city youth."

Mr. Rusch said that he had been assured over and over again by top Japanese leaders that "if our demonstration proves itself, it will sweep all Japan." He added, "Success with the first two centers will make the Brotherhood of St. Andrew in Japan one of the boldest advances for the Christian way in this our outpost against the red hordes of godless Communism."

Prime Minister Yoshida in a discussion with Mr. Rusch pointed out that the Japanese can get back on their economic feet with legal loans; that General MacArthur's wise statesmanship has saved the nation politically, but that the Japanese desperately need help in finding their true spiritual values.

FRANCE

Orthodox Anniversary

A celebration of the 25th anniversary of St. Sergius Orthodox Theological Institute, Paris, was held December 15th, in the American Pro-Cathedral Church of the Holy Trinity. The Very Rev. Sturgis Lee Riddle, dean, welcomed Bishop Cassian, head of the Institute, Pastor Marc Boegner, president of the

Reformed Church of France and a president of the World Council of Churches, and Paul Anderson of the Orthodox Commission of the Episcopal Church, and associate editor of *THE LIVING CHURCH*, as well as many other Church dignitaries. Dean Riddle spoke of the close association and friendship between the Anglican and Orthodox Churches. Letters of congratulations from Church leaders all over the world, including the Presiding Bishop, were read. Orthodox Church music was sung by the choirs of the Seminary and the Russian Cathedral.

AFRICA

No Time to Retire

People have different ideas about retirement. Some go fishing; some just loaf. Others start a new job. And when they retire from that, they tackle still another. That's what the Rt. Rev. Walter Carey, sometime Bishop of Bloemfontein, Africa, and author, has done.

When Bishop Carey got to be about 70, he retired as Bishop of Bloemfontein. That was in 1934. He returned to England and became chaplain of Eastbourne College from 1936-40 and again from 1945-48. Then he became co-warden of a home missionary organization called "Village Evangelists." After two years of that, he decided to take a holiday and visit a son in Kenya, British East Africa.

Now he writes to the *Church Times* saying that he has found so much missionary work needing to be done in Kenya — broadcasting, conducting retreats, visiting schools and settlers' homes, and converting the heathen — that he has decided to stay on "indefinitely." He adds, "I am not leaving the 'Village Evangelists,' but just starting an overseas branch." His address for "perhaps two years" will be P.O. Box 265, Kitale, Kenya, B. E. A. After that, maybe he'll re-re-retire.

GREECE

Abducted Children Returned

Twenty-one Greek children who had been abducted from their homes about three years ago were returned to their homeland, Greece, on November 25th, the New York Times News Service reported.

Apparently they were some of the 28,000 children kidnapped from Greece by Communist guerillas and taken to iron curtain countries for Communist indoctrination [L.C., January 22d].

The news service said that neither Yugoslav nor Greek officials were present when the children marched into Greece along a thoroughfare marked by

bonfires. This was because the return of the children was the exclusive concern of the International Red Cross.

There were twelve boys and nine girls. Their ages ranged from four to twelve, except for one boy, who was 18. On reaching the Greek side of the barbed wire border between the two countries he knelt and kissed the soil. The younger children seemed dazed, the News Service said. Most had forgotten almost all of their mother tongue. Some asked questions about Greek "fascism."

Questioning of the children, the News Service said, revealed that many suffered from pretubercular conditions and stomach disorders. All were pale and shabbily dressed.

IRELAND

One Is Enough

George Bernard Shaw thought it would be a good idea if the Church of Ireland would hand over one of its two cathedrals in Dublin to the Roman Catholics, Religious News Service reports. Mr. Shaw thought that such a gesture on the part of the Anglicans would be "magnificent and super-Christian," according to Irish author Sir Shane Leslie, who said that Mr. Shaw voiced the suggestion to him in 1947. "I doubt if the disestablished Church will ever forgive me for proposing that, as one cathedral should be enough for one Church in one town, Christ Church [the other Anglican cathedral in Dublin is St. Patrick's] should be given as a free gift to the Romans as their new makeshift in Thomas Street is godless architecturally."

INDIA

Church Opposes Government

Efforts of the Travancore-Cochin government to control the revenue and staff appointments of private secondary schools were opposed in actions taken by the education board of the south Travancore diocese of the Church of South India. The board voted not to yield to the government's demands that 80 per cent of the income of such schools be deposited with the State Department of Education, and that staff appointments, promotions, and transfers be made from a list of candidates compiled by the Department. [RNS]



CHINA

Higher College Enrollments

Both Huachung College and St. John's University in China report increased enrollments. The number of students at Huachung College is 45 per cent higher than that of the spring term, totaling 487. Though the percentage of increase is not so high at St. John's the student body of 1600 is larger than that of the spring term.

GERMANY

Plea for Unity

The Evangelical Church Council of Germany has sent a message to all Churches asking them to urge their governments "to undertake immediate concrete measures in the United Nations to ward off the danger" of war in Europe.

The Council said:

"The splitting of Germany by the Iron Curtain has become a source of danger not only for our people but also for Europe and the entire world, from which unmeasurable mischief can arise. Unless steps toward a positive solution are taken within a reasonable time, then the most heavily armed powers of the world will shortly confront each other on the soil of our country."

Saying that it was not in a position to make direct political recommendations, the Council added in its message, "It must be left to the governments and the United Nations whether they consider the necessary means to be a new conference of powers, an action by the United Nations, or some other measure."

Signatures on the message included those of Bishop Otto Dibelius, head of the Council, Pastor Martin Niemoller, who has spoken against rearmament of West Germany [L. C., November 19th], and leading Church men from all four occupation zones of Germany.

CAMPAIGN AGAINST BISHOP DIBELIUS

The Associated Press report said that Church people in Berlin doubted that the message, which is being interpreted as a plea for German unity, would protect Bishop Dibelius from the Communist campaign against his leadership in Berlin and the Soviet-Zone State of Brandenburg, which encircles the city. Bishop Dibelius, the AP report noted, is the only bishop living in western Allied territory but directing his Church in both Allied and Soviet territory.

On December 6th, the report went on, Bishop Dibelius was told by Brandenburg's Communist government that unless the Church headquarters were shifted into Brandenburg from West Berlin it will lose 4,000,000 East marks

(\$200,000) which it has received annually from state subsidies and taxes. In that eventuality, a new bishop for Brandenburg will be chosen and Bishop Dibelius will be repudiated, the government added.

AUSTRALIA

A.B.M. Centennial

Although it is hard for missionaries to leave their work and come to civilization, according to the Rt. Rev. S. G. Caulton, Bishop of Melanesia, archbishops, bishops, and other representatives of each diocese in Australia attended the centenary of the Australian Board of Missions in Sydney.

Though October 29th was the actual anniversary the observance continued during November.

On November 23d, those attending the centennial were scheduled to join together in a service of thanksgiving, intercession, and consecration, in commemoration of the day 100 years ago when the bishops of the Church in Australasia met together with the Churchpeople of Sydney and founded the Australian Board of Missions.

All of the bishops from missions — in Carpentaria, New Guinea, Singapore and Malaya, Borneo, Polynesia, Melanesia — brought greetings to the home bases in Australia and New Zealand.

The Bishop of Borneo, on his first visit to Sydney as a missionary bishop, reported that in Borneo there were three constant reminders of Australia. One is the small shield on his pastoral staff with the emblem of the Southern Cross on it; another, a burial ground at the center of the diocese for Australians who died in war activity. The third reminder is an ice cream factory like one in Sydney, which the bishop said reminds the natives in Borneo of Australian industry.

ENGLAND

Bishop Chatterton Dies

The Rt. Rev. Eyre Chatterton, 87, who for 23 years was Bishop of Nagpur died at his home in Richmond, Surrey, England, on December 8th.

His first service in India was as head of the Dublin University Mission at Chota, Nagpur. He was consecrated Bishop of Nagpur in 1903. One of his best known books on his experiences in India was *History of the Church of England in India Since the Early Days of the East India Company*.

After Bishop Chatterton returned to England from India in 1926 he was for four years assistant Bishop of Canterbury. He was also an honorary canon of Canterbury.

¶ *Bishop Campbell, coadjutor of West Virginia, has directed a message on the present emergency to all mission churches and missionary priests of the diocese of West Virginia with the request that it be read as soon as possible to their congregations and that appropriate action be taken to comply with its directives. The Bishop asked that he be advised of actions taken. Text of his message, which was delivered in St. John's, Charleston, December 17th, follows:*

IN a dark and dangerous period in Israel's history, when men's hearts were failing them for fear and for looking after those things that had come to pass, the Apostle Peter placed before the people the judgment of God. The Acts of the Apostles records that "when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'"

These are dark and dangerous days, not only for our nation, but for the whole world. Men and women everywhere are desperately seeking and praying for a way out. Just yesterday our President issued a National Emergency Act. Again voices are raised, crying, "What shall we do?"

If the Church is the Church of the living God, then it is the solemn responsibility of those who follow in the historic tradition of the Apostles to answer their cry. The Church dare not sit idly by and see God's world self-destructed. As a leader of the Church I cannot. So I humbly, but nevertheless determinedly, reply: Remember, repent, and resolve.

REMEMBER

First, let us remember that this is God's world. It is not an American world, nor a Russian, nor even a United Nations. God and God alone is the uncreated Creator. There may be many who would mock God, or be indifferent to Him, or who would supplant Him with the State. God will not be mocked. He is the Judge of this world and His judgment is upon us. Remember that not only is this God's world, but also that nothing ever happens in this world outside His providence. We may not like what is happening to us, we may moan and complain that things coming to pass are unjust and un-Christian. People may disown God. Nevertheless, we are in the hands of God and God's judgment is upon us. From it there is no escape.

Is that bad? Not for a righteous peo-

ple. "If God be for us, who can be against us?"

"The Lord is my Shepherd, I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul."

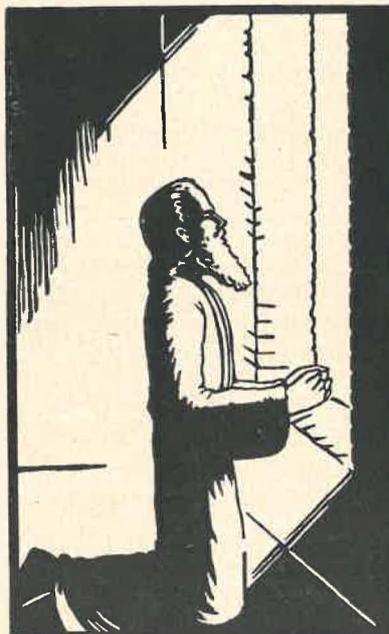
"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Lo, I am with you alway, even unto the end of the world."

REPENT

The second answer follows closely upon the heels of the first: Remember this is God's world and God's judgment, yes! And repent!

"For all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion." Such as transgress! That Russia, or China, or the Communists are aggressors, bloodthirsty, intent upon ruling or



ruining the world is not the whole story. Where did Communism come from? Its roots are in Christian history. Karl Marx is the product of a sinning Christian civilization! Josef Stalin studied to be a priest of the Russian Orthodox Church. Communism has been nourished by the blood of people who looked to a Christian world for bread and received a stone. Its pathway has been followed when the road Christ bids us walk has been roadblocked by sinful and sinning

What Shall

By the Rt. Rev. V

Christians. Well may we cry aloud in the Litany:

"Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever."

With men dying in Korea, and others being drafted by the thousands, ruthless men cripple the nation's vital transportation system in defiance of court orders and moral decency. Others prey upon the consumers and upon the government, ever spiralling our economy. Brave boys are dying as privates, while scoundrels are waxing fat as privateers. Can we expect mercy and protection from God when we lay waste our energy in a network of television while our enemy builds a network of radar? Without being friends and sacrificing for friendship, without sacrificing for democracy, can we buy friendship and democracy with Marshall Plan dollars or Washington-imposed regulations? Sensuousness never defeats sacrifice. A nation intent on worshipping itself to death should scarcely hope for life from God who alone is worthy of worship.

When over half the people of the nation profess no religious affiliation, and three-fourths of those who do are not in church before God's altar on any average Sunday, why should we deserve God's love? America, the most blessed nation materially, should be the spiritual and moral leader of the world, not a cheap Hollywood set. I tell you that God is most patient, His love endureth long, to have stayed His righteous judgment this long. Have we of our generation deserved the blessings of God and the fruits of a righteous peace?

I call all of us, then, to our knees! Let



We Do?

burn C. Campbell

us repent of our backslidings, our lust for luxury, and our pursuit of worldly, transient, pleasures. Repent us of our sins of the spirit, our spiritual pride, our cynicism, our indifference and deafness to Christ's call. For all this, repent, repent, repent—"for the Kingdom of Heaven is at hand."

RESOLVE

Finally, remembrance and repentance must be followed with resolution. Let us resolve to face up to the times, not in fear and whimperings, but in simple faith and trust as the children of God Almighty. The Church must exercise her moral and spiritual leadership to the end that the hands of our statesmen, economists, and military leaders and fighters shall be upheld.

I suggest, therefore, that we, the Church, resolve:

First: To bear personal witness of Christ to the world. Those are familiar words that have lost much of their meaning. Let us mean them! Let the world see in us less of ourselves and more of Christ! Let us ask for and work for—not the things we want, but the things Christ wants: daily bread for all, equal opportunities for all, a common brotherhood without racial or social superiority. We have a prayer in our Prayer Book: "O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth." Do we believe that? If not, throw away your Prayer Books. Away with Christianity. But then let us not come wailing to God for help. In short, we must build, beginning with ourselves, the kind of world where Communism and its promises are pale and insipid. Ask ourselves this constant question: are we acting, thinking, and loving like Christ?

Second: To sacrifice willingly. Oh,

how easily we give away other people's money to do our work, or other people's children to do our fighting. We do not mind rationing the other fellow as long as we have "ins" or know where to get extra sugar or steel or tires. The time has come to give up those things which are not essential for survival and turn our thoughts, our desires, our energies to providing the vital tools which our nation needs. This is no time to argue about waste, about lost diplomacy, about appeasement. This is no time to stand idle, demanding more money and shorter hours. This is no time to say or think: "What's in it for me?" We cannot bargain or arbitrate with the enemy at our door.

Until our armed forces can come home again to an orderly, peaceful world, the mission churches under my jurisdiction will limit themselves to necessary maintenance of existing property. No new building programs will be undertaken requiring vital material. All money saved for building purposes in the future should be invested in government bonds. I know many look with suspicion upon buying bonds. If we want free government, we must freely invest in that government! By our deeds shall we be known. Stone walls do not a prison make—nor a church either. The living Church is living people!

Further I shall ask the clergy and the people to refrain from all but imperative use of automobile travel. Must we always wait for governmental orders?

We shall willingly cooperate with the armed forces in supplying needed chaplains and we shall keep the chaplains in our hearts and in our prayers until they come home. In the meantime layreaders will have to shoulder the burdens and the priests at home will do double duty in administering the sacraments to congregations without priests.

Third: To deepen our spiritual lives and our fellowship one with another in Christian love. I call upon every church in my jurisdiction to take steps immediately, if they have not already done so, to create a Committee for the Armed Forces. This Committee shall have the responsibility of keeping in monthly touch with all military personnel from its parish. This monthly contact may consist of letters and gifts and possibly a mimeographed newsletter which can also be a post exchange keeping all those in service posted on the whereabouts and activities of each other.

I shall further ask every clergyman under my jurisdiction to have at least one service of Holy Communion a week with special intention for those in the armed forces. I hope this will be a week-day service at a time when members of the parish can be present—early, at noon, or in the evening. I hope that the service will be broadened to include the community and all on the honor roll.

At that service the roll call will be prayed for by name. At least this can be done at early Sunday services. Also I direct that all clergymen under my jurisdiction have an additional service of prayer and intercession, including the Litany, for all wounded and missing in action. Members of the several parishes are called upon to attend these services before God's Altar for it is there that the means of grace comes to us. It is there that the Communion of Saints takes on its full, rich, and spiritual significance.

Finally, is it too much to expect that every soldier and servant of the Lord Jesus Christ be present at least once a week at a church service? This is the minimum that those at home can do! After all, the soul of reformation is the reformation of the soul. We must resolve to seek God daily, wherever we are. We must resolve to worship the God we seek in His House in company with our brothers in Christ. (Naturally every service of worship will contain prayers for those in the armed forces and for a just and righteous peace under God.)

To those who remember God and His judgment, repent, and resolve to amend their lives according to His word, I can promise as did St. Peter to the people of Israel: "ye shall receive the gift of the Holy Ghost." And I can repeat what our Lord and Saviour, Jesus Christ, said, "The gates of hell shall not prevail."

THE LIVING CHURCH RELIEF FUND

For Bethlehem

Previously acknowledged	\$ 995.37
Mrs. Henry W. deForest	50.00
A. H. C.	25.00
Communicant of St. Paul's Church, Washington, D. C.	10.00
Ella J. Kerr	10.00
Louisa McGee	10.00
Mrs. L. E. Morehouse	10.00
Anonymous	5.00
Priscilla D. Howard	5.00
Elizabeth H. Taylor	5.00
Mrs. Leon Wright	5.00
Katharine Lee Jones	3.00
E. C. Noble	2.50
R. A. Rimmer	2.00
Alice M. Hyde	1.00
Isabel C. Hyde	1.00
	<hr/>
	\$1,139.87

Michael Scott Account

Previously acknowledged	\$ 150.00
Rev. & Mrs. T. C. Aycock, Jr.	8.50
E. N.	5.00
Anonymous	3.00
M. D.	2.00
	<hr/>
	\$ 168.50

For Korea

Previously acknowledged	\$ 570.00
Katharine Lee Jones	3.00
Margaret C. Lawrence	3.00
	<hr/>
	\$ 576.00

Hurricane Damage in Antigua

Previously acknowledged	\$ 305.00
Good Shepherd Mission, Penland, N. C.	15.00
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	\$ 320.00

European Relief

Good Shepherd Mission, Penland, N. C.	\$ 10.00
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The House of Bishops

DURING the coming week Churchmen everywhere will be looking anxiously toward El Paso, Texas, where the House of Bishops will be in session. The times call for sound leadership, and it is to our bishops that we naturally turn. It will be a grave disappointment if such leadership is not forthcoming.

Of first importance, Churchmen will look for some word of guidance in the national and world emergency in which we find ourselves. Must we be reconciled to the inevitability of war? Is there no "more excellent way?" Is the only alternative an isolationism that would mean retreat from the world leadership that has been thrust upon our country? If, in spite of our best efforts, war should come during 1951, what is our duty in regard to it? What, in general, should be the relationship of the Church to the state and to the United Nations in these crucial times?

These are some of the questions that are inevitably on the lips of sincere Christians and Churchmen. We cannot expect our bishops to give us a pat answer to any or all of them. We know, however, that these are matters about which our bishops are as seriously concerned as are other clergy and lay people. We hope that they will earnestly and prayerfully seek for words in which to guide the Church in these difficult and vital matters.

Churchmen are also greatly concerned about the relationship of the Episcopal Church to other Christian bodies in this country and in the world. We have long since determined to take our full share in constructive agencies of coöperation, such as the National Council of Churches and the World Council of Churches. The election of our Presiding Bishop as president of the former agency, and the fact that Anglican leaders hold two of the six positions in the presidium of the latter agency, are convincing evidence of that fact. The overwhelming majority of the membership of the Church stands squarely behind its leaders in their acceptance of responsibility for these tangible forms of coöperation with our Christian brethren.

At the same time, however, we feel that there is a growing apprehension in the Church lest some of our leaders in their enthusiasm for Christian unity and coöperation forget that they are the trustees of the heritage that has come down to us through our Anglican tradition and that is quite as important today as it has been in any time past. When, for example, some of our bishops invite denominational ministers to participate in the laying on of hands at an ordination service, one cannot but wonder whether they are repudiating the teaching of the Church that "No man shall be accounted or taken to be a lawful bishop,

priest, or deacon in this Church, or suffered to execute any of the said functions, except he . . . hath had episcopal consecration or ordination." The very fact that our Presiding Bishop is now also the president of the National Council of Churches makes it all the more important that our witness to the doctrine, discipline, and worship of the universal Church, as believed and taught in the Anglican communion and as set forth in the Book of Common Prayer, be made clear to the whole Christian world.

We hope, therefore, that the House of Bishops will reassure Churchpeople, and will call the whole Church — bishops, priests and laity — to a renewed loyalty to its own faith and order. A strong and encouraging pastoral letter on this subject came from the House of Bishops when it met in Dallas in 1923. We hope that the clear air of Texas will again inspire the bishops to send forth a similarly reassuring pastoral.

Within our own Church there are important matters to be settled by the House of Bishops. There are missionary bishops to be elected for Puerto Rico and the Virgin Islands, North Dakota, and Utah. There will be the assignment of episcopal oversight for Okinawa and perhaps a clarification of the Church's policy in that area. There will be consideration of the report on the work of the Church in urban areas and of the problems related to the rapid increase of population in the Far West and elsewhere. Other reports to be considered include those on marriage legislation, on the problems arising out of the increase in the practice of artificial insemination, and consideration of the Pan-Anglican Congress scheduled for 1952.

There will be a report of the "committee of nine" on divergent traditions in teaching and practice within the Church. This is an important committee which has already made constructive recommendations which, however, have been classified as secret by the House of Bishops. We hope that in this session their report (or action taken as a result of that report)

ON WAKING

LIDS, curtain still the eyes;
 Keep, lips, your dreamless fold;
 Mind, stir not to surmise
 What tells and what is told.

Undawning light let move
 First, and let speak before
 So poised, adore — adore.
 All words the encompassing Love.

G.

For the House of Bishops

O LORD JESUS CHRIST, the Good Shepherd, who didst lay down thy life for the sheep, and didst appoint others to feed thy flock; give to thy servants, our bishops, the grace they need to fulfill thy charge: Fill them with love for the souls committed to their care; inspire them with zeal to seek the lost and to bring all mankind to the knowledge of thy salvation; guide them by thy Holy Spirit in all their common deliberations and undertakings, that all they do may be to the welfare of thy holy Church and the extension of Thy kingdom; through Jesus Christ our Lord.

From *Prayers for All Occasions*
(Forward Movement Publications).

may be made public for the guidance of the whole Church.

Most pressing among the problems of our own Church are the questions relating to the pastoral care of men and women in the rapidly-expanding armed forces and the provision and pastoral guidance of their chaplains.

We cannot urge too strongly upon our bishops the importance of electing at this time a Suffragan Bishop for the Armed Forces. We agree with the two chaplains who write in this issue that it would be better to have a Missionary Bishop for the Armed Forces, but the Church has amended its constitution to provide a Suffragan to the Presiding Bishop for this purpose, and that is a step that can be taken at once. With present plans to expand the Armed Forces to five million or even more, it seems to us of the utmost importance that this provision be implemented by the election of a qualified bishop and by adequate provision for his support and maintenance.

We have heretofore set forth our reasons for belief that the time has come when the Church must have a Military Bishop [L.C., September 10 and October 29, 1950]. Subsequent events and the declaration of a national emergency make this more important than ever. Not only do the chaplains need a *pastor paritorum* as much as do any priests in the Church, but our lay-people in military service also need to have a bishop of their own who understands their problems and to whom they can turn for guidance in their particular necessities.

It has never been the policy of THE LIVING CHURCH to support particular candidates for election to the episcopate, and we do not intend to make an exception in this case. We do, however, want to urge as strongly as we can that a Military Bishop be elected, and that the bishop-elect be the best qualified priest that the Church can find. He should preferably

be one who has served most of his ministry as a chaplain and who has acquired the highest possible maturity and seniority in that service. Above all, he should be a man of deep personal devotion and high qualities of leadership, able and willing to start from nothing and win his way to a position of high leadership, with the growing trust and affection of the army and navy chaplains and the men and women of the armed forces. There is little precedent for his position, but there is an overwhelming need for it. He will have both the strength and the weakness that come from blazing a new trail.

The problems of relating the Church to the rapidly-growing military establishment of the country will by no means be fully solved by the election of a bishop for the armed forces. There are other aspects of the problem that will also have to be considered by the House of Bishops as well as by the Armed Forces Division of the National Council. Their ultimate solution, however, will be much easier when the Church has a bishop whose full time is devoted to leadership in this field.

As our bishops meet this week to struggle with these and other problems, let us pray that God the Holy Spirit will guide them in this hour of grave necessity.

A Powerful Appeal

THROUGH a pastoral letter to the congregations and clergy of his jurisdiction, Bishop Campbell, coadjutor of West Virginia, makes a powerful appeal for the Church's coöperation in the present national emergency. Believing this appeal to be of Churchwide interest, we gladly publish it as one of the articles in this issue.

As part of the spiritual undergirding of the nation's task, Bishop Campbell requests "at least one service of Holy Communion a week with special intention for those in the armed forces." He hopes that "this will be a weekday service at a time when members of the parish can be present," and that at this service "the roll call will be prayed for by name."

We heartily second this suggestion of a weekly votive Eucharist on behalf of men in the armed forces, and we think, too, that the Sunday program of many congregations may need realistic revamping in view of contemporary conditions. A service of family worship, eliminating unnecessary use of automobiles by bringing young and old to the church at the same hour, may become a practical necessity in many places. More frequent Communion services, not only on weekdays but on Sundays as well, may become the norm. What a tragedy if some young man should be unable, the Sunday before obeying his draft call, to make his Communion with his family and with the parish family — simply because the Sunday happened to be the second or fourth in the month, rather than the first or third!

Your Church and Your Chaplain *in the* ARMED FORCES

By Chaplain (Lt. Col.) John E. Kinney, AUS
and Chaplain (Lt. Col.) Albert J. duBois, USORC

DURING and after the last war many of us who had served as chaplains in the armed forces wrote statements about the problems which confronted us as priests of the Church in our ministry to service personnel. From that time to the present, chaplains and former chaplains have continued to plead with the Church to take appropriate action to improve the situation. To date there has been but little change: we have not moved far in the direction of bettering the conditions which hampered us during the last war.

The following questions and answers represent the opinions of a number of chaplains on active duty at the present time, and have been compiled from letters received from them. To their statements and opinions have been added the reactions of former chaplains who sincerely hope that we may not again send forth priests of the Church to minister in the armed forces with so many unfortunate limitations to their work. Most of the chaplains consulted have been from the army. Unfortunately there has not been an opportunity to submit these questions and answers to navy, marine and air force chaplains for their reactions; but, in general, the same conditions apply to the other services.

1. *What care may a Churchman expect from his Church in the armed services?* Almost none. 2.9 per cent of the total number of chaplains on duty are, by law, Episcopal clergymen. Generally we are allowed more than our quota; but, in spite of this, the chances that a man may find a priest of the Church in his unit are very slim. His chaplain may be a Southern Baptist, a Four-Square-Gospeller, a Christian Scientist, a Seventh-Day Adventist, or a "closed communion" Missouri Lutheran. Except in the largest camps, there probably will not be a chaplain of the Church in his vicinity. Transportation to a civilian church in a nearby city may be very difficult. The Episcopal chaplain may read his Prayer Book, but from the standpoint of his Church, it is a lonely life for an ordained priest. How much may be ex-

pected of a young boy in a new, strange, busy life, amidst many activities, to draw him away? Religious practices slide. On some occasions he may slip in at a Roman Catholic mass. Some have gone for good in that direction.

2. *Are Episcopal clergymen assigned to care for Episcopalians?* No. They are lumped in with all non-Roman Catholic and non-Jewish chaplains and assigned to units as "Protestant Chaplains" to care for all personnel who are not either Roman Catholic or Jewish. Chaplains of these latter two religious groups are generally assigned to care only for their own. Such is not true of priests of the Episcopal Church.

3. *What care are chaplains of the Church able to give to Episcopalians?* Very little, except perhaps in their own immediate unit. They are first of all charged with the care of all Protestants in their units. The commanding officer has full use of the time of his Protestant chaplain to care for the heavy majority of Protestants in his unit. The freedom of the chaplain to serve Episcopalians depends largely on the understanding of the commanding officer and the cooperation of other chaplains. Many of these are not particularly receptive to any idea of a unique ministry on the part of chaplains of the Episcopal Church. Almost all chaplains of the Church have had unpleasant experiences, due to misunderstandings, if they have tried to be other than "Protestant ministers."

Our acceptance of this classification without protest is but one more wedge in that movement which identifies us completely with that "American Protestantism" which is so absolutely different from anything that the use of the word in our official title connotes. Chaplains of the Episcopal Church should *not* be relieved of their responsibility to the general Protestant group in their units, nor should they confine their attention to members of the Church only; but it should be clearly stated, on a policy level, that it is a *normal part* of their duty to serve Churchmen in as wide a surrounding area as possible. Permission to do this

is given by army regulation, but is frequently ignored by supervisory chaplains and commanding officers. Here is an area where there is real need for the support of one with authority. It is an area where a bishop for the armed services could render real service. If the Church has only the intention of supplying "Protestant chaplains," many of her clergy would hesitate to offer or continue their services.

4. *Who is responsible for religious life and activities in armed forces units?* The commanding officer, a layman, who may be of any faith, or of none whatever. He may be favorably disposed or covertly antagonistic. He is often uninterested or completely absorbed in other responsibilities. By regulation he sets the time and place of religious services.

5. *To whom is the chaplain accountable?* The commanding officer. He rates the value of the chaplain, on which the Episcopal priest's reputation officially rests. This rating governs the chaplain's chance for promotion; his salary, and even the kind and suitability of living quarters. These considerations are by no means the primary ones in a chaplain's ministry. It must be recognized, however, that they are factors which any human being is certain to bear in mind when it becomes a matter, as it so often is, of opposing a commanding officer who has neither understanding of, nor sympathy with, a priest who desires to minister to Churchmen, *in addition* to his general protestant duties. Here is another area where a bishop for the armed forces could render real service. An individual chaplain frequently needs the backing and support of a dignitary who could *come to the spot* and either influence a commander or see that a chaplain, being unfairly treated, was transferred.

6. *Has the individual chaplain's bishop or the armed forces division any control over ratings?* None at all. These reports are sent through channels to the adjutant general at Washington. The statement of the commanding officer decides the official reputation of a priest in military records. The only control that the Episco-

pal Church has over its chaplains is to endorse them once a year as priests in good standing in the Church.

7. *What is the relationship between the chaplain and supervisory chaplains?* Every chaplain is under various supervisory chaplains who report on him. The commanding officer often makes his reports on a chaplain upon the advice of his supervisor. Thus an individual chaplain's work, his attitudes and conduct, are subject to the evaluation of a layman of any or no faith, and to a minister of some denomination who may be unsympathetic with, or even hostile toward, the beliefs and practices of the Episcopal Church. Chaplains report many unpleasant experiences with supervisory chaplains antagonistic to the Church.

For example: during the last war one chaplain was forbidden by two successive post chaplains of denominational groups to celebrate Episcopal Holy Communion on those posts. In both cases, it was only after considerable unpleasantness, and in one instance in spite of the threat of "no promotion for you if you do not obey," that the right was established. On the largest army post in the United States not only were Episcopal chaplains forbid-

den to celebrate by an antagonistic denominational chaplain, but they were required to assist the post chaplain at his Communion service by taking the chalice! This was an 8 AM Holy Communion, celebrated with the Episcopal Prayer Book word for word and with the celebrant (a Methodist minister) wearing the traditional vestments of the Church. Some of our Church chaplains obeyed and participated either out of fear or lack of conviction. The error was finally corrected only over the threats cited above. Here is surely an incident which points to the necessity for more careful supervision of Church chaplains by a bishop of the Church. Indeed, in this case a bishop could probably have prevented the development of such a situation.

8. *How does our chaplaincy compare with those of other nations?* Most other nations have a chaplaincy that cares for specific Church members. The best and largest, the British chaplaincy, has a civilian head for the Church of England, the Roman Catholics, and the "Free Churches." The chaplains on duty have officer status, are paid and housed by the military, and are subject to the military for good order and security. Their work,

however, is entirely under the guidance of their ecclesiastical head, and assignments to various stations are cleared by the military with the ecclesiastical head and *are done with his approval*. This system operates throughout the British Empire.

The same system works efficiently in the French Army. It puts the responsibility for the religious care of members of the armed forces where it belongs, with the Church heads, and not in the hands of professional military commanders — who may be of no faith or have no real concern for the spiritual welfare of their men. The system protects the integrity and effort of the individual chaplain by placing his work under a chief minister who understands what is required of his clergy. It permits strategic and economical placement of chaplains so that the broadest care may be given church members.

Our American armed forces seem to have developed their present systems without too much interest from the Churches themselves as to detail. There is considerable room for change and improvement. The process would be furthered, and the best interests of this



SOMEWHERE IN THE PACIFIC: A chaplain in World War II administers Holy Communion to Churchmen.

Church served, if we had an armed services bishop who could give full time to planning and could exert leadership in the direction of changes that would meet the needs of this Church.

An "Interdenominational Committee" will not serve this purpose. The army and navy, like any other government agency, is greatly influenced by the opinion of civilians. A bishop is greatly respected in a system where "rank" is understood and valued. Those of us who have seen the influence of the Roman Catholic Bishop for the armed forces in the field (and frequently to our detriment) know what this could mean to our ministry. It is not just a matter of ecclesiastical decoration: The promise of some action in this direction by the new National Council of Churches is not too encouraging. The tendency of this group to identify us with Protestantism in the current, every-day use of that term does not indicate that there would be much understanding of the unique ministry of chaplains of the Episcopal Church.

ARMED FORCES DIVISION

9. *What should the armed forces division be doing in the face of these present and of future problems?* It should surely not be dissolved in favor of the new office of a Suffragan Bishop but should be the background for his work. In addition to the routine work of indorsements and the distribution of literature to chaplains and service personnel it could initiate new activities and improve existing techniques such as:

a. Institute a program of education reaching into the parishes to provide support for a central clearing file of the current addresses of service personnel. It is not, as has been asserted from time to time, impossible to set up an efficient notification system whereby chaplains may be constantly informed of the names and addresses of Churchmen in or near their units. The Lutheran Church did an excellent job of this during the last war and there is no reason why we cannot do the same, pending the change of armed forces procedure, to make such lists available through official channels and even as a supplement and check on such a system at a later date.

b. Distribute the War Cross to Churchmen but have printed on the back the words "I AM AN EPISCOPALIAN," reserving the distribution to members of the Church. This would provide some identification in case of serious accident or death.

c. Arrange more frequent retreats and conferences for chaplains of the Episcopal Church and arrange for conferences and instruction for them at chaplains' schools.

10. *Would the election of a bishop for the armed forces solve all our problems?* Certainly not. The election of a bishop would, however, give the ministry

of our chaplains dignified support, raising that ministry to the status of that of some of the other churches in terms both of supervision and of the backing of individual chaplains. It would give crucially necessary leadership for possible changes in the armed forces systems looking toward a better arrangement for our ministry to Churchmen. It was proved over and over again in the last war that a Church with a bishop representing its interests on a high level was able to influence a great many decisions in its favor where others completely failed.

It is unfortunate that the proposed bishop is to have only the rank of suffragan, even though he be directly responsible to the Presiding Bishop. It may not be wise to continue the practice within our Church of appointing supervisory bishops to positions where they have no jurisdiction. This is certainly not in accord with the tradition of the Universal Church. *However, a start must be and should be made without delay.* The House of Bishops might consider electing a bishop under the provisions of the last General Convention with a recommendation to the next General Convention to raise the status of the bishop to that of a missionary bishop.

Surely there is no greater missionary task confronting the Church in the days immediately ahead than that of ministering effectively to our own who are serving their country in the crucial years of their life. The importance of these things

to the Church's youth alone should be sufficient consideration. If it is argued that there are not funds for this work, surely even a hasty examination of last year's budget and of payments from the Presiding Bishop's Fund will reveal many large payments to foreign groups (sometimes of questionable orthodoxy) which we could forego in favor of caring for our own boys and girls.

Finally, the bishop to be elected should combine administrative ability with the qualities of a pastor. He should not be thought of as a "confirming machine." He must be a man prepared to spend a great part of his time with his priests in the field both to assist them and to know their problems. As a pastor to the chaplains he must be a man possessed of a deep understanding of the problems in the life of a chaplain—the opportunities, the limitations, and the temptations. But the bishop must be equally able, in the field, to give leadership on the high level of policy, in order gradually to work toward the removal of present limitations and sympathetically to work with the armed forces toward the improvement of present chaplaincy methods.

The opportunities are great and will become greater as we build our national defense system. The limitations are painful. Individual chaplains have repeatedly asked that something be done about the whole situation. A great responsibility is placed on the House of Bishops in a matter so urgent as this.

THE WISE MEN

(A Paraphrase of Lancelot Andrewes)

NO summer journeying
Clement and sweet;
Cold was the travelling
On steadfast feet.
Deep was the winter way,
Sharp the weather,
Brief the Christmas day
That led them together
To worship the little King,
His palace a stable,
A little Baby thing
With manger for cradle.
Since, countless eager feet
Have walked that road
And found the Baby sweet,
Their Savior, their Good.

VIRGINIA E. HUNTINGTON.

DEATHS

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

William B. Garnett, Priest

The Rev. William B. Garnett, rector of Trinity Parish, Independence, Mo., died December 15th, at the home of his parents, Mr. and Mrs. T. W. Garnett, in Hopkinsville, Ky.

Fr. Garnett had been granted a three-month leave of absence from his parish, because of ill health, and entered Vanderbilt Hospital in Nashville for observation and treatment. His death was attributed to leukemia.

Fr. Garnett came to Independence in 1948 from Milwaukee, where he had been curate of Christ Church parish for two years. Previous to that time he served as Navy chaplain. He was a graduate of Vanderbilt University, and attended the Theological School of the University of the South and the Episcopal Theological School. He was an associate of the S.S.J.E.

Surviving him are his parents, a brother, and a sister. He was unmarried.

Walter Damrosch

Conductor and composer Walter Damrosch died in New York city on December 22d of a heart attack. He was 88.

His nephew, the Rev. Frank Damrosch, rector of St. Paul's, Doylestown, Pa., and the Rev. Arthur Lee Kinsolving, rector of St. James Church, New York, officiated at the funeral service held on December 26th at St. James.

Mr. Damrosch came to the United States with his father, Leopold, in 1871. At the age of 23, in 1885, he became manager of the Metropolitan Opera Co., succeeding his father who had died unexpectedly. In 1890 he was becoming widely known for his musical-lecture tours. In 1894 he formed his own Wagnerian opera company and toured the United States. Mr. Damrosch organized the New York Symphony Orchestra into a permanent group in 1903 and was its director until he resigned in 1926. when the symphony was merged with the Philharmonic. A year later he founded orchestral radio concerts for public schools and colleges. He retired for the second time in 1947.

Surviving Mr. Damrosch are four daughters. His wife died in 1949.

Katharine Sage Taber

Katharine Sage Taber, daughter of the late John Charles Sage, who was missionary bishop of Salina, and the late Louise Murphy Sage, died in Mendota, Minn., after a long illness on December 7th. Mrs. Taber is survived by her husband, Arthur Pratt Taber of Mendota, two daughters, and a grandson.

The New SOCIAL SECURITY ACT of 1950

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LOS ANGELES

Aid for Servicemen

Servicemen throughout the diocese of Los Angeles are going off to camps and training centers with the blessing of the Church and the Episcopal Service Cross to be worn as identification with their dog tags. Crosses, Prayer Books, and spiritual armor cards are presented in a special ceremony. The men's names are forwarded to the Armed Services Division in New York which, in turn, advises chaplains in the units to which they are assigned.

OREGON

Scholarship Winner

Thomas Bartlett, a student of Stanford University, has been awarded the Rhodes Scholarship this year. His home parish is St. Paul's, Salem, Oregon. There he taught a class in the Church school, was a leader in young people's activities, and served as an acolyte. His father, C. W. Bartlett, is Junior Warden of St. Paul's.

NEW YORK

St. Paul's Chapel Reopened

Services were resumed on December 4th at St. Paul's Chapel, Trinity Parish, New York city. The chapel, the oldest Church building in Manhattan, had been closed since July for redecorating. The vicar, the Rev. Robert C. Hunsicker, said that a limited schedule would be followed at the chapel with a Holy Communion service at noon, Monday through Friday, only. Among innovations introduced at the chapel are floodlights which illuminate the spire of the building.

Upon This Rock

"Saint Peter's Church in the Borough Town of West Chester," as the charter granted to the church by King George III in 1764 styles it, began the celebration of the 250th anniversary of the erection of its first church building, in 1700, with a festival service. The rector, the Rev. Leslie J. A. Lang, officiated. On December 10th, Bishop Donegan of New York visited the parish. He preached at 9:30 and confirmed a class at the late Eucharist.

St. Peter's has had a remarkable history, going back to 1693, when the assembly of the Province of New York passed an act, setting apart the parish of Westchester. Caleb Heathcote, "Lord of the Manor of Scarsdale," took

a leading part in securing this legislation. He was the first senior warden of the parish, living there from 1696 to 1704. In 1702, the Bishop of London sent over from England the first parish priest, the Rev. John Bartow, under the auspices of the S.P.C. In 1706 Queen Anne gave the church a font (now encased in the present font), Communion silver, and an altar (now in the Lady chapel of the church). The fourth rector of the parish was Bishop Seabury. Among the treasures of St. Peter's are his preaching bands.

In honor of the anniversary, a beautiful new tympanum has been placed over the west doors of the church. In the

**CHURCH SERVICES
NEAR COLLEGES**

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

UNIVERSITY OF CALIFORNIA

ST. ALBAN'S Rev. John A. Bryant
Westwood Hills, Los Angeles, California
Sun 8, 9:30, 11; Wed 7:30, 10:15

COLORADO A & M

ST. LUKE'S Rev. E. A. Groves, Jr., r
Ft. Collins, Colo.
Sun 8, 11; Wed & HD 10

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. James A. Pike, J.S.D., Chap; Rev. Darby W. Betts, Rev. Norman Spicer, Assistants
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HARVARD, RADCLIFFE, M.I.T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg
Sun 8, 9, 10, 11:15, 7, 7:30, Canterbury Club 7

LOUISIANA STATE UNIVERSITY

EPISCOPAL STUDENT CENTER Baton Rouge
Sun 8, 11, Canterbury Club 5:15; Fri & HD 7

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ST. MARK'S Milwaukee, Wis.
Rev. Killian Stimpson; Rev. W. Greenwood
Sun 8, 9:30, 11

NEW PALTZ STATE TEACHERS

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

UNIVERSITY OF WISCONSIN

ST. FRANCIS HOUSE Rev. Gerald White
1001 University Ave., Madison, Wis.
Sun 8:30, 10:30 HC, 5:45 EP, 6:15 Supper;
Tues & Thurs 6:50; Daily EP 5

VASSAR COLLEGE

CHRIST CHURCH Poughkeepsie, N. Y.
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton Sweetser, S.T.B.; Miss Barbara E. Arnold, M.A.
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4), Cho Ev 7:30; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8; Thurs 10; HD 8 & 10; College Sypper—discussion Fri 6

center of the tympanum is the seal of the church — a stylized mitre, in gold, with scrolls to right and left, in gold, with the date 1693 (the setting apart of the parish) and the date 1700 (the building of the first church). Beneath the seal are the keys of St. Peter in gold. Above the doors and across the top of them, painted in traditional red like the doors, is a plaque with the cut-in gold letters reading: "Thou are Peter and upon this rock will I build my Church."

CENTRAL NEW YORK

A Bell Without a Church

A brass locomotive bell with stand in perfect condition ready to install in a church belfry is available to anyone who writes the Rev. Joseph Mason, rector of Grace Church, Cortland, N. Y. He is keeping it at his home, until it can become useful to some parish. His address is 33 Charles Street.

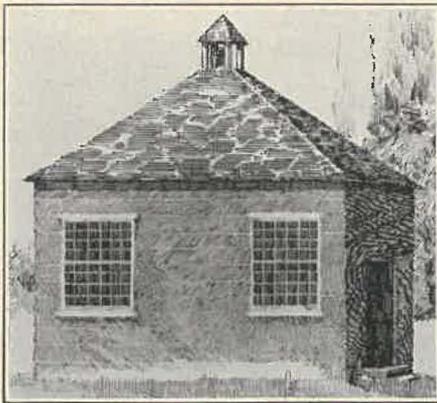
NEWARK

New Jersey Walsingham

The Little American Shrine of our Lady of Walsingham, erected at the entrance of St. Mary's Chapel in Trinity Church, Cliffside Park, N. J., has been blessed and dedicated to the honor of St. Mary and the Christ Child by the Rev. Marion Matics, rector of Trinity Church.

The American shrine is a replica of the original shrine in Walsingham, located in the northern part of Norfolk, England, a few miles from the sea. It marks the traditional site of the appearance of St. Mary to the Lady Richeldis in 1061, during the reign of Edward the Confessor. Over the centuries the English shrine became a famous place of pilgrimage, with pilgrims coming from all parts of England and the continent, until its destruction in 1538 by order of King Henry VIII.

During the course of the last century our Lady of Walsingham was enthroned



ST. PETER'S, WESTCHESTER: *Its original building.*

once again at the site of the ancient shrine, and "England's Nazareth," as it is called, is visited by thousands of pilgrims yearly.

The shrine at Cliffside Park is an exact copy of the original figure at Walsingham, showing St. Mary in medieval dress holding the Christ-Child in her arms.

TEXAS

Prayer Vigil Continues

The fourth cycle of the prayer vigil for peace is now in progress in the diocese of Texas.

Each Church in the diocese is given a day, or a part thereof, whereby some member of the parish is assigned one of the 24 hours, to keep the chain of prayers unbroken. During this time as many others as wish to attend may be present, so that generally speaking, the individual who is responsible for the hour is never alone.

In addition to this regular schedule, beginning December 26th, a 15-minute service is being held daily in Christ Church Cathedral at noon, conducted by the various clergy in the city. This is to continue until February 6th, the day before Ash Wednesday, and possibly longer.

The fifth cycle has already been arranged. These vigils have been continuous since August 6, 1950.

SOUTH CAROLINA

Where H-Bombs Will Grow

Parishes in the diocese of South Carolina which will be directly affected by the construction of the H-Bomb plant in Ellenton are those in Allendale, Blackville, Estill, and Denmark. A new church is now under construction in Denmark which will be feeling the effects of influx of populations. The Rev. Roderick J. Hobart is rector of that church. A new man is being secured to succeed the Rev. Gordon Bennett who formerly had charge of Allendale and Blackville.

Family Confirmed

A whole family was confirmed in St. Philip's Chapel, Voorhees School and Junior College, Denmark, S. C., on November 28th, by Bishop Carruthers of South Carolina.

The family was that of William L. McDuffie, assistant principal of the Denmark Branch, South Carolina Area Trade School. In addition to Mr. and Mrs. McDuffie, their daughter Sarah Ruth, a student at Voorhees, and their son William were confirmed.

Others in the class of seven were two students of Voorhees and a graduate.

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Some studies in the Old Testament. Mackay \$1.20
Adventure of Paul of Tarsus. Mackay. 92c
Teaching and accompaniment of plainsong. Burgess. 78c
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CHANGES

Appointments Accepted

The Rev. Treadwell Davison, formerly rector of Calvary Parish, Tarboro, N. C., is now rector of Montross Parish, Montross, Va.

The Rev. Stanley F. Hauser, formerly rector of St. John's Church, Sonora, Tex., and priest in charge of Trinity Church, Junction, Tex., will become rector of Zion Church, Charles Town, W. Va., in March.

The Rev. Dr. Edwin W. M. Johnson, formerly rector of St. Mary's Church, Whitechapel Parish, Denton, Md., is now priest in charge of Trinity Church, Bellaire, Ohio. Address: 4248 Noble St.

The Rev. Hanford L. King, Jr., formerly rector of the Church of the Mediator, Kingsbridge, New York City, is now rector of St. James' Church, Bozeman, Mont. Address: 9 W. Olive St.

The Rev. Ralph M. Krueger, formerly at West Park, N. Y., is now rector of Christ Church, Bellport, N. Y.

The Rev. William G. Love, formerly at St. Mary's Church, Siquirres, Costa Rica, is now priest in charge of St. Thomas' Church, Tupper Lake, N. Y., and chaplain at Sunmount Veteran's Hospital, Tupper Lake, and at Trudeau Sanatorium, Saranac Lake. His appointment is the first in the building of an Episcopal chaplaincy staff for all institutions in the diocese of Albany.

The Rev. Anders Godfrey Lund, formerly rector of St. Thomas' Church, Brooklyn, is now rector of Epiphany Church, Ozone Park. Address: 103-10 104th St., Ozone Park 18, L. I., N. Y.

The Rev. Gordon M. Reese, formerly rector of St. Paul's Church, Salinas, Calif., is now rector of Christ Church, Los Altos, Calif.

Armed Forces

Chaplain (Capt.) Maxwell B. Courage has resigned as rector of Trinity Church, Wethersfield, Conn., and is now an Army chaplain. Address: HQ 189th Inf., 43d Inf. Div., Camp Pickett, Va.

Chaplain (Capt.) Gordon Hutchins, formerly with HQ 3d Battalion, 4th Infantry, addressed APO 942, c/o P.M., Seattle, may now be reached at HQ Fort Richardson, APO 942, c/o P.M., Seattle, Wash.

Changes of Address

The Rev. Thomas G. Johnson, vicar of St. Paul's Church, Goodland, Kans., has had a change of address from Box 491 to Box 59, Goodland, Kans.

The Rev. Paul R. Palmer, rector of Grace Church, Muskogee, Okla., formerly addressed at



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



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ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP; 12:30
Holy Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
& by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES' Rev. James Murchison
Duncan 1215 Massachusetts Ave. N.W.
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7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

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

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
Thurs 12; C Sat 5 to 6 and by appt

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. W. J. Bruninga
Sun 8 HC, 9:15 & 11 Ch Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Addr 9, Bkfst-on-Patlo 9:40, MP Addr &
Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's
Club 3d Mon 7:45

CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's
Eu & Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

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

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

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Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

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Noon-day, ex Sat 12:10

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Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

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C Sat 12 to 1 & 4 to 5

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man; Rev. Nicholas Petkovich
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10:30, HD 10:30

NEWPORT, R. I.

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Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

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ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Sun 8:30, 11 Student Center, Blvd. Raspail
Very Rev. Sturgis Lee Riddle, dean

CHANGES

525 Court St., should now be addressed: Rectory, 536 N. Thirteenth St.; church and office, 218 N. Sixth St.

The Rev. Clarence V. Westapher, rector of St. Luke's Church, Dallas, may now be addressed at 6907 Lavendale Ave., Dallas 5.

Resignations

The Rev. W. C. Cravner, rector of St. Mark's Church, Gastonia, N. C., has resigned and will retire from the active ministry when St. Mark's has found a new rector. Probably after April 1st his new address will be: Corner First and Thirteenth Ave., Alexander City, Ala.



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LECTURE

THE REV. W. NORMAN PITTEGER, S. T. M., will address St. Ursula's Guild on the Contributions of the Professions to the Life of the Church; St. Ignatius', West End Avenue and 87th, Manhattan, following Evensong and Benediction at eight, Friday, January 12th. Everyone welcome.

NOTICE TO SUBSCRIBERS

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

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THE LIVING CHURCH

The Rev. Harry B. Lee, rector of St. Paul's Church, Modesto, Calif., has resigned his charge to take a year's leave of absence. He will continue to live in Modesto with his wife and son, Rees.

The Rev. Charles A. Woodward, who has been serving St. James' Church, Bolivar, Tenn., has retired. Address: 1811 Union Ave., Memphis, Tenn.

Ordinations

Priests

Arkansas: The Rev. William Francis Hays was ordained priest on December 21st by Bishop Mitchell of Arkansas at Christ Church, Little Rock, Ark. Presenter, the Rev. J. H. Alves; preacher, the Rev. Roland Moncoure. To be priest in charge of St. Paul's Mission, McGehee, Ark.; St. Clement's, Arkansas City; and Emmanuel Mission, Lake Village. Address: 104 N. Third St., McGehee, Ark.

Central New York: The Rev. Manuel Fowler was ordained priest on October 29th by Bishop Peabody of Central New York at Trinity Church, Watertown, N. Y. Presenter, the Rev. William Cole; preacher, the Rev. Joseph Mason. To be missionary of North Country mission territory under the Rev. Mr. Cole.

Honolulu: The Rev. Kenneth Tryon Cosby was ordained priest on December 10th by Bishop Kennedy of Honolulu at St. John's Church, Eleele, Kauai, T. H., where the new priest will be vicar. Presenter, the Ven. Norman R. Alter; preacher, the Bishop. Address: Honolulu.

The Rev. William Ranck Grosh was ordained priest on December 16th by Bishop Kennedy of Honolulu at St. Christopher's Church, Kailua, Oahu, T. H. Presenter, the Rev. R. M. Trelease, Jr.; preacher, the Rev. C. F. Du Teil. To be vicar of St. Matthew's Mission, Waimanalo, Oahu, T. H. Address: Honolulu.

Louisiana: The Rev. Miller Murray Cragon, Jr. was ordained priest on December 21st by Bishop Jones of Louisiana at Christ Church, Covington, La., where the new priest will be rector. Presenter, the Rev. S. S. Clayton; preacher, the Very Rev. Dr. A. R. Stuart. The Rev. Mr. Cragon will also be priest in charge of All Saints', Ponchatoula, and Christ Mission, Slidell. Address: Covington.

New Mexico and Southwest Texas: The Rev. Robert D. Parlour was ordained priest on December 12th by Bishop Stoney of the district, at St. Paul's Church, Marfa, Tex., where the new priest will be in charge, as before. He will continue his work at St. James', Alpine, and temporarily will also serve St. Stephen's, Fort Stockton. Presenter, the Rev. W. G. Wright; preacher, the Rev. Dr. E. A. Heffner.

Newark: Five deacons were advanced to the priesthood on December 18th by Bishop Washburn of Newark at Trinity Cathedral, Newark:

The Rev. George Robert Dawson, presented by the Rev. J. R. Moody, will be vicar of St. John's, Ramsey. Address: 299 E. Main St., Ramsey, N. J.

The Rev. Robert Charles Derr, presented by the Rev. H. H. Cooper, will be curate of Christ Church, Short Hills, N. J.

The Rev. Mills Schenck, Jr., presented by the Rev. K. A. Larsen, will be curate of Grace Church, Newark. Address: 12 Walnut St., Newark 2.

The Rev. William C. Seitz, Jr. was presented by his father, who was preacher at the service. The son will be vicar of St. Andrew's, Lincoln Park, N. J., and the Chapel of the Transfiguration, Towaco. Address: Station Rd., Lincoln Park, N. J.

The Rev. Franklyn Y. Weiler, presented by the Rev. Revere Beasley, will be assistant of the Warren County Missions. Address: 106 Mansfield St., Belvidere, N. J.

Oregon: The Rev. Byron Jean Clark was ordained priest on December 21st by Bishop Dagwell of Oregon at St. Michael's and All Angels' Church, Portland, where the new priest will be curate. Presenter, the Rev. G. R. Turney; preacher, the Rev. C. S. Neville. Address: 2026 N.E. Thirty-Eighth Ave., Portland 13, Ore.

Tennessee: The Rev. John Hamilton Bull was ordained priest on December 16th by Bishop Dandridge of Tennessee at St. John's Church, Old Hickory, where the new priest will be rector. Presenter, the Rev. Elmathan Tartt; preacher, the ordinand's father, the Rev. Dr. Henry D. Bull. Address: 1403 Turner St.

CLASSIFIED

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. to 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

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PRIEST: Prayer Book Churchman, age 58, married. Experience in South, Farwest and Midwest. 24 years in priesthood, early experience includes minor executive in manufacturing. Curacy acceptable. Good health and topflight references. Reply Box-515, The Living Church, Milwaukee 2, Wis.

PRIEST, married, 31 years old, Prayer Book Churchman, desires parish in large city or suburb. Salary \$3500. Reply Box W-514, The Living Church, Milwaukee 2, Wis.

RETREATS

PRE-LENTEN RETREAT for Priests. DeKoven Foundation, Racine, Wis. January 29th—February 1st. Fr. Banner, S.S.J.E., Conductor. 11:00. Reservations advised.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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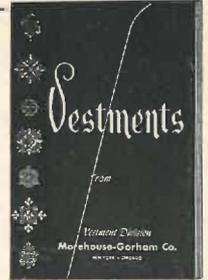
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