

# The Living Church

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

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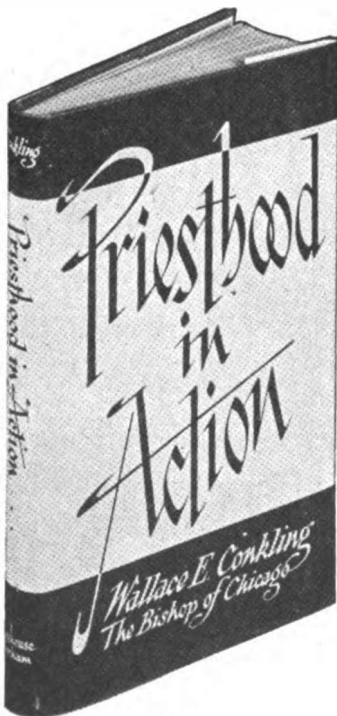
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West Indian Roosevelt Memorial

TO THE EDITOR: I am sure that your readers will be interested in the proposed Roosevelt Memorial Church to be built at Vieux Fort, S. Lucia, B. W. I., and placed under the patronage of St. Paul. The idea originated by the Rev. John de Forest Pettus of All Saints-by-the-Sea, Santa Barbara, Calif., and was cordially approved by clergy of his neighborhood.

The site for the church will adjoin the St. Lucia base. More than half of the money required is assured, and as soon as materials are obtainable and transport is available the building will begin.

The appropriateness of such a monument to the memory of the late President is apparent. It is likely that there will always be a very small "army of occupation" in this island whose personnel would welcome the presence of such a memorial and at the same time it would assist in preserving the contact of those many hundreds of West Indians who have worked to help bring into being the base and have reason to be grateful to a great statesman of high ideals and his people of the USA. President Roosevelt has to his credit many great achievements and outstanding among them are the acquisition of the 99-year bases, the clarification of Anglo-American relations and his efforts on behalf of the under-privileged. The Caribbean was also his favorite fishing ground.

It is possible that fellow-Churchmen of the Episcopal Church might like to have some small share in the project and if this be so I should be glad to answer any enquiries. There may be those who would like to present, e.g., a picture of the President which could be hung in the church's annex; or something which could be treasured for ever which had personal associations with him; or perhaps church requisites in his memory.

I believe that many soldiers whose duty brought them to St. Lucia, many West Indians now domiciled in the States, and men of good-will in our sister-Church, will rejoice as much as we do that there is to be such a memorial in the Islands of the West.

✠ VINCENT Windward Islands.

St. Vincent, B. W. I.

[Communications on this memorial may be addressed to the Rt. Rev. H. N. V. Tonks, Bishop of the Windward Islands, at Bishop's House, St. Vincent, B. W. I.]

Pre-Marital Commitments

TO THE EDITOR: Our Church surely owes a debt of gratitude to the convocation of North Dakota and the bishops and executive council of the Sixth province, for bringing into the open a problem which I cannot help but believe is one of the most serious, as well as "thorny" (to borrow the word you use in your editorial of November 4th) which confronts our branch of the Church today. I suspect that the clergy of the Sixth province, where there are comparatively few large centers, and parishes are more scattered, are more acutely aware of the devastating effect which a multiplicity of "mixed" marriages can have on their work, than are those of the more thickly populated areas. For the present law of the Roman Church, which demands a pre-marital pledge from the non-Roman party to a marriage that all children of the union shall be baptized and brought up in the Roman Catholic Faith can often sound the death-knell of the smaller congregations of our communion.

Our bishops are frequently deploring the fact that baptisms, confirmations, and Sunday school memberships are decreasing rather

than increasing, and often the implication seems to be that the parish priest is not doing his job as well as he might, but the real cause is, much more than we like to admit, the prevalence of these "mixed" marriages. The parish priest, however carefully he may try to counsel his flock, is powerless to prevent even his most promising young people from falling in love with and marrying members of the Roman Catholic Church, and when that happens, in nine cases out of ten, the natural source of increased membership for his own congregation, and for the Episcopal Church generally, is cut off right there and then. And by reason of the present numerical strength of the youth of the Roman Catholic Church, these cases are being multiplied everywhere now, and the percentage of young Episcopalians who marry Roman Catholic wives and husbands is alarmingly high. While no one wants to stir up a hornet's nest, it is surely time, for the sake of the future, that our bishops and the General Convention took some steps to try and counteract this leakage from our ranks. Admittedly the task of finding the proper means is both delicate and difficult, but surely the collective wisdom of the members of General Convention can find some way of doing so. The suggestion made in your editorial concerning the possibility of refusing recognition of such marriages when pre-marital pledges have been demanded, seems a very sound one, and ought to be considered well. For far too long have our Church authorities, by their silence on the matter, acquiesced in allowing a baneful practice of another communion to affect our young people so adversely. It is high time that at least a strong and forthright statement concerning it should be made.

(Rev.) PERCY A. PARIS.

Little Falls, N. Y.

The Good Shepherd and the Hireling

TO THE EDITOR: On page 537 of the Prayer Book in the Ordering of Priests we find the Gospel for this service to be the parable of the good shepherd and the hireling. Is it used perhaps as a warning to ordinands that a good shepherd may in time of temptation lapse into the pathway of least resistance, thus becoming a mere hireling? However, it would seem no priest who was grounded and settled in the faith once delivered to the saints and who has an insatiable thirst for the souls of men could ever become a hireling. Furthermore those of God's people whom he shepherds do rise up and call him blessed.

JOHN T. PRICE.

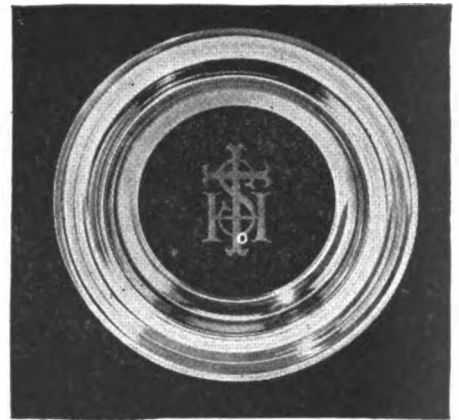
Washington, N. J.

Church Periodical Club

TO THE EDITOR: I was very much interested in the article with regard to funeral customs [L.C., August 12th]. Ohio shows progress in the right direction once more. The idea of giving a permanent memorial, in place of flowers that fade away, is not new with the Church Periodical Club. We have tried for a long time to encourage the giving of a book, to someone who needs it, with the CPC Book Plate inscribed and placed in the book. All directors of the club should be willing and glad to furnish names and book plates, for such a purpose. Libraries in many instances have been destroyed during the war. Mission clergy and workers are without reading, as well as many near by shut-ins, etc.

MARY G. HALL.

Ashtabula, Ohio.



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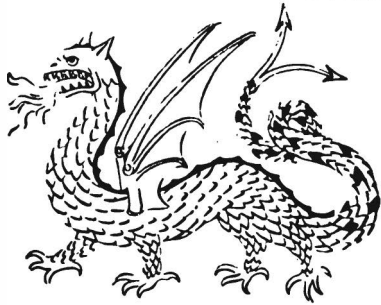
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## Talks With *Teachers*

VERY REV. VICTOR HOAG, EDITOR



### Games in Class

**D**ECENT novelty will save any class from settling down into a boresome monotony. If you will always remember the point of view of the children, you will frequently plan for differing kinds of activity in class. Some teachers temperamentally are ingenious, sense the dramatic, and know when to switch to something that is more fun.

This week we give briefly some games and drills which may be used in class at almost any time, provided they are well thought-out, launched with the right preliminaries.

#### PLACES IN PRAYER BOOK

The class or department is lined up as in the old-fashioned spell-down. Pupils who miss go to the bottom. In the closing round those who miss drop out, and the survivor is the winner. Leader has prepared a long list of questions such as: How many lessons in Morning Prayer? From what part of the Bible is the First Lesson taken? In what service do we hear the Comfortable Words? What comes after Baptism?—after Evening Prayer?—after the Creed in the Holy Communion? Where do you find Family Prayer?

Variation: With Prayer Books in hand, allowing 20 seconds to find the answer: What is the Epistle for Septuagesima? On what page is the table for Easter? etc.

#### TO STIMULATE ORIGINAL EXPRESSION

A teacher of young people found this worked well: First, slips were given out on which were typed significant statements of Jesus' teachings. These were numbered, and, after some opening remarks by the leader, each was called upon to comment on his slip. Would it work today? Do many people really believe this?

Then a second set of slips was given out, arranged as follows: The leader held complete set of questions. Two duplicate sheets had been cut up and handed among the class, one of each marked with a red circle, the other with a blue. Leader calls on "Red" to give his opinion, then asks "Blue" if he agrees, or not. Success of this method depends a great deal on the selection and careful wording of the question.

#### CHURCH VOCABULARY

This device lasts all year. A large scrap-book or manila sketch-book with ring binding. Teacher opens the book, has crayon in hand, writes "A" at top. Line down middle of page—boys' words to be written on one side, girls' on the other. Two sides call out words alternately, thus: Advent, altar, amice, aisle, angel. If you can't also explain the meaning of the word, it doesn't count.

Next week, after showing the former pages for quick review, "B" is written, and

names starting with that letter suggested. The game lasts all year as the alphabet is covered. It arouses great interest, and may be used as the basis for a written review. For this, a list of words used in the game is typed, and pupils are asked to write short definition or identity each by some phrase.

#### MAKE YOUR OWN CARD GAMES

We are familiar with the card games sold by Church publishers. The best type have picture or graph on one side, question and answer on the other. In use, child holds up a card toward another child, and reads aloud the question on his side of the card. Thus—What is this? The child called upon, answers if he can. If he cannot, the first reads the correct answer from card, "A Ciborium."

To make your own set, as a project in which the children do the work and make the selections, is a valuable method. Provide a set of white cards, about 4 x 6. As the course proceeds, write important points on a card, with answers. Or, it pictures can be found, paste on front of card. One series might include pictures of current leaders in Church life, clipped from Church papers, and the answer would be his name and a short reference to what he does. Another set might be of church equipment and furnishings, the pictures clipped from supply catalogs.

The set of cards will grow through the year, serving as a constant drill and review of crucial points raised by the lessons. Later, the set may be loaned to another class, as a test of their knowledge.

#### PARTS OF THE PRAYER BOOK

The Prayer Book (like the Bible) is really a number of books bound together. To make this clear, teacher comes prepared with nine slips or cards, on the end of each of which is written the name of one part of the Prayer Book: Calendars, Morning Prayer, Evening Prayer, Prayers and Thanksgivings, Litany, Holy Communion, Occasional Offices, Psalter, Ordinal [plus Family Prayer, Articles?]. In use, a pupil is given a Prayer Book, asked to insert each slip in proper place—sticking out—at the start of each section. Or, the slips may simply be shuffled, and the requirement is to arrange in the correct order. A similar set of slips may be made for the parts of a single service. For drill on learning books of the Bible, type names on sheet, cut up, and ask to have pieces arranged in correct order.

In all use of such games, the teacher should be sure to repeat the drills to impress the facts covered. The element of competition arouses keen interest. Caution: use these for the end, never at the start, as they are great time-users, and often only the bell can stop them.

## GENERAL

### EPISCOPATE

#### Bishop Aldrich to Retire

In a letter, which he asked the clergy of the diocese to read to their congregations, Bishop Creighton of Michigan explains the plan of Bishop Aldrich, Coadjutor of Michigan, to present his resignation at the next meeting of the House of Bishops, because of ill health.

Bishop Aldrich was elected Coadjutor of Michigan at a diocesan convention in May, 1944. Declining election at that time because he was serving as a Navy chaplain and felt that he should not divide his responsibilities, he reconsidered in December, 1944, and accepted the coadjutorship, the actual consecration taking place in St. Paul's Cathedral, Detroit, on May 4, 1945.

The text of Bishop Creighton's letter follows:

"With deep sorrow and sincere regret I have to announce to you that the Rt. Rev. Donald B. Aldrich, D.D., upon the advice of three physicians, will, at the next meeting of the House of Bishops, submit his resignation as Bishop Coadjutor of Michigan.

"His doctors have discovered a heart strain. They state that it would be impossible for him to do full justice to the responsibilities of his duties as Bishop Coadjutor without further impairment to his health. Bishop Aldrich feels in fairness to the diocese he must concur with their judgment, and that he could not conscientiously remain unable to carry out the heavy demands and increasing opportunities of the office.

"The doctors have ordered a protracted period of rest before he assumes a ministry less exacting in its demands.

"He will, I am sure, be in your thoughts



*Phila. Inquirer.*  
BISHOP REMINGTON: The new Suffragan of Pennsylvania (formerly Bishop of Eastern Oregon) was installed by Bishop Hart at a recent service in the Cathedral Church of Christ, Philadelphia.

and prayers and those of your people, that God may restore him to health and strength and future usefulness.

"Bishop Aldrich, who in an all too short episcopate has commended himself to the clergy and people of the diocese, will be with us until the end of December but with lighter and lessening duties.

"May God bless him and keep him."

### PUBLIC AFFAIRS

#### President Truman Praises Efforts For World Understanding

President Truman has paid tribute to the Federal Council of Churches for helping to develop in Americans "a clear understanding of our place in the world community, a stronger tie of fellowship with other peoples."

In a letter made public at a two-day session of the Federal Council's Commission on a Just and Durable Peace in Philadelphia, the chief executive praised the Council's "advanced position in international thinking."

"We often hear it said that spiritual values are indestructible only as long as men are ready and willing to take action to preserve them," the President said. "In

the future, as in the past, may we look to the Churches for leadership in this good fight. To the Federal Council of Churches, I believe they will not look in vain."

President Truman also expressed regret that he was unable to accept an invitation to address the commission, saying that "no man would willingly decline the opportunity to meet with a group that stands as you do for the highest values in American life." He added that "you represent the Church Militant and there is need for your kind of militance in this troubled world."

Replying to the President's message, Mr. Dulles pledged the Federal Council's continued efforts to "promote fellowship on a worldwide basis."

"All of the members and constituent bodies will be heartened by knowing that the President of the United States watches their efforts and perceives their important part in promoting a just and durable peace," he said.

About 70 Christian leaders, both clergy and laymen, attended the sessions, at which Mr. Dulles presided.

#### Mr. Dulles Urges Cooperation In Furthering World Order

Non-Roman Christians must work more closely together, and on parallel lines with Roman Catholics and Jews in furthering world order, it was urged by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches.

Pointing out that the views of the three faiths on the subject are much alike, Mr. Dulles declared that minorities who have been well organized have always blazed

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### The Living Church

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the trail of history. "We need to coordinate the efforts of men of good will everywhere," he said, "so that there can be concurrent action in many lands. Only through organization and cooperation can a minority be effective."

Mr. Dulles spoke at a two-day meeting of the Federal Council's Commission, representing virtually all the larger non-Roman communions in the United States, and the United Church of Canada. The sessions were called primarily to discuss a program of strategy to help further the successful operation of the world's peace machinery.

Asserting that peace-making inevitably is a disruptive process, Mr. Dulles urged the American people to assure establishment by the United Nations Organization of unifying forces to offset the divisive influences of peace negotiations.

He suggested that the United Nations, having defeated the common enemy, Japan and Germany, together attack "new common enemies" which he described as the social evils of "want, fear, disease, intolerance and the like."

Mr. Dulles, principal adviser to Secretary of State Byrnes at the recent Council of Foreign Ministers in London, and general adviser to the American delegation at the San Francisco Conference, said that nations which sat on the same side of the table in the war now find themselves on opposite sides.

"We must not let that be the pattern of the future or allow that procedure to make the permanent grooves in which our future lines will fall," he insisted.

"We must make pulling together, rather than pushing apart, the permanent way of the future. The United Nations Organization can assure that, if it undertakes, quickly and competently, curative and creative tasks which will develop fellowship among the peoples."

Discussing whether principle or power will be reflected by the peace settlements, Mr. Dulles said that principle and morality must now be reestablished after six years of war in which they have been subordinated to military expediency.

"If people and lands are shifted about merely to serve the strategic or economic advantage of the most powerful victors, such settlements will not be lasting or productive of peace," he asserted.

"Of course, there are honest differences of opinion about what are the correct principles and what is their application to any particular situation," he added. "No one can have it 100% his own way. We must, however, strive for our ideals as we see them and, if we cannot achieve them all at once, we must not abandon them, but keep on working for them."

## WORLD COUNCIL

### Official Praises Food Request For German Civilians

A request by Lt. Gen. Lucius D. Clay, deputy military governor of Germany for the American zone of occupation, that nearly 500,000 tons of food be made available to German civilians, was praised by



MANAGING EDITOR: *The Rev. Richard A. Park succeeds Mrs. Drysdale on THE LIVING CHURCH (See Editorial).*

an official of the World Council of Churches.

Dr. Robbins W. Barstow, director of the Commission for World Council Service, said that General Clay "has wisely stressed the need for large scale food relief in Germany."

Deploring the attitude of Americans who oppose any sacrifice of their own luxury to save others from starvation, Dr. Barstow asserted that "all the American has suffered has been a slight inconvenience—no real hunger."

"Yet some opposition is heard to our feeding the destitute," he said. "British citizens have been for years on greatly restricted rations, yet they have gladly continued sacrifices in the face of desperate needs on the Continent."

Dr. Barstow added that the surest way to lay foundations for world peace and justice was to feed and clothe war victims, and for that reason the World Council of Churches wants standards of living in Europe reestablished.

## JAPANESE-AMERICANS

### Home Missions Council Sponsors First National Conference

Responsibility of the federal government to care for Japanese-Americans made destitute by sudden closing of War Relocation Centers and scheduled liquidation of the War Relocation Authority was recognized by 65 delegates from 40 national Church and social welfare agencies to the first National Conference on Japanese-Americans.

The Conference was sponsored by the Committee on Resettlement of Japanese-Americans of the Home Missions Council of North America. A coordinated federal program for housing, job and welfare assistance, including the work of the Social Security Board, Federal Public Housing Authority, and the United States

Employment Service, was recommended. Restoration of economic losses incurred through evacuation, and re-hearings for Japanese-Americans scheduled to be deported as aliens were considered other government problems.

Nearly 5,000 of the original 110,000 evacuees remain to be resettled by December 15th, according to Jobu Yasumura of the American Baptist Home Mission Society. Some 35,000 have been relocated in four months, and four of the ten centers are now closed, he added.

Local churches must help integrate returning Japanese-Americans into their community social, economic and religious life, it was urged by Mrs. Ruth W. Kingman, of Berkeley, Calif., executive secretary of the Pacific Coast Committee on American Principles and Fair Play.

## RELIGIOUS ORDERS

### Sisters of St. Anne, Versailles, Ky.. Form New Community

On November 8th the Sisters of the Convent of St. Anne, Versailles, Ky., were released from their obligations to the Order of St. Anne, according to the statutes of that Order.

They have formed a new community, to be called the Order of St. Helena. The new order is under the direction of their former warden, the Rev. Alan G. Whitmore, superior of OHC. Bishop Maxon of Tennessee continues as visitor.

The Sisters are continuing their work at Margaret Hall School, Versailles.

## PACIFISTS

### EPF Makes Stand On Peace Issues

The Episcopal Pacifist Fellowship, meeting at Providence, R. I., in its sixth annual conference, set its postwar position and enlarged its program to meet the post-war problems of lasting peace. The official findings of the conference stated: "In the light of the changed situation in our own country and in the world, brought about by the cessation of hostilities it has seemed right that the Episcopal Pacifist Fellowship should reconsider its position and program. There is a need now for a positive pacifism which works actively for the making of peace and the conditions of peace in the world.

"This positive peace-making activity shall not preclude our unchanging opposition to the support of war nor our pledge to 'refuse to participate in or give moral support to any war.'

"We shall intend to express the pacifist position in regard to all situations, plans and programs which may come up from time to time and which concern world peace in order that our witness may be clear and our voice strong. This will be done primarily by resolutions made at our annual meetings and published before the Church."

The official opinion of the fellowship was there expressed in regard to three of

the most pressing problems of the day: universal military training, the United Nations Charter, and the Postwar needs of other continents. Resolutions were passed in these words:

Bishop Lawrence proposed the following resolution which was passed:

"Convinced as we are that universal military training: 1. is contrary to the teachings of Jesus Christ in His emphasis upon the supreme value of the individual; 2. is contrary to the tradition of our country; 3. tends to teach authoritarianism and so undermines our democracy; 4. promotes fear and distrust in international relations and so retards the peace we seek,

"Therefore for these and other reasons we oppose the adoption of any type of universal military conscription and urge like-minded people to express these convictions to members of Congress."

The following resolution was also passed:

"Believing that the United Nations Charter, adopted at San Francisco; reveals a reliance upon power politics and national spheres of influence rather than upon participation in democratic international procedures which have been slowly developing, we therefore resolve:

"That this Fellowship approves of that Charter only as a minimum attempt at international coöperation and urges that all possible steps be taken to revise it along democratic lines looking to the eventual organization of a world government."

Miss Adelaide Case proposed the following resolution which was passed:

"Our consciences are disturbed by the starvation rations so prevalent on other continents. Concerted effort and sacrifice are necessary throughout this country to provide for these needs. Be it, therefore, resolved that we call upon all in our Church, in view of the immediate approach of winter, to make use at once of established channels to dispatch food and other necessities to needy areas.

"Be it also resolved that we urge Congress to appropriate at once to UNRRA the \$500,000,000 now requested and such further funds as may be needed, and be it further resolved that we urge that the rationing of food be continued as long as these needs persist."

Officers elected at the meeting were: Honorary chairman, Bishop Lawrence; chairman, Mrs. Henry Hill Pierce; vice-chairmen, Rev. Elmore M. McKee, Miss Adelaide Case; secretary, Mrs. William P. Roberts; treasurer, Rev. C. Lawson Willard; assistant secretary, Miss Gladys Barnes. Executive committee: Dr. Grace Lindley, class 1947; Wm. Huntington, class 1948; Rev. John Nevin Sayre, class 1948; Rev. E. Kingsland Van Winkle, class 1948.

## ARMED FORCES

### 752 Chaplains Mustered Out In Last Two Months

Seven hundred and fifty-two U. S. Army chaplains have been mustered out during the last two months, it was reported by Brig. Gen. Luther D. Miller, Army Chief

November 18, 1945

of Chaplains. There are now 7,584 chaplains on active duty.

Up till October 31st, Chaplain Miller announced, 1,213 chaplains have been awarded 1,595 decorations. Casualties recorded to date number 76 killed in action, 67 non-battle fatalities, and 233 wounded in action.

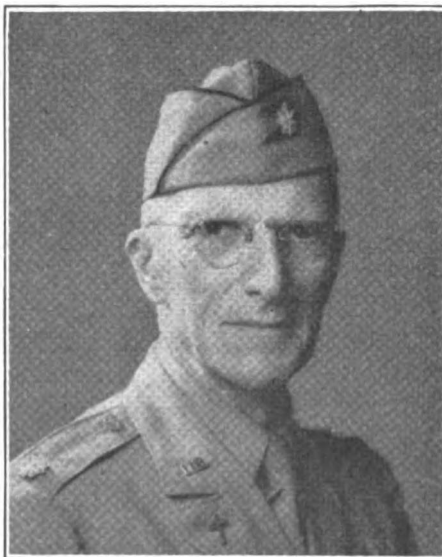
### Chaplain Virden Relieved Of Active Duty

Chaplain Harry Lee Virden (Lt. Col.), who has been on duty in the Office of the Chief of Chaplains since January, 1941, has been relieved of active duty.

Chaplain Virden entered Federal Service with the 56th Cavalry Brigade, Texas National Guard, in November, 1940, after a six-and-a-half year pastorate at St. Luke's Church, Denison, Texas. After a brief tour of duty with the National Guard Unit, he was assigned to the Office of the Chief of Chaplains in Washington, January, 1941, where he has been on the staff of the Chief of Chaplains in the Personnel Division.

Chaplain Virden received his theological training at Western Theological Seminary in Chicago and his Master of Sacred Theology degree from Seabury-Western Seminary, Evanston, Ill. The same seminary honored him with the Doctor of Divinity degree in 1943. The following year Virginia Theological Seminary conferred upon him the status of honorary alumnus. Mrs. Virden has been executive chairman of the Music Canteen during most of their residence in Washington.

Always active in community work, Chaplain Virden, during his civilian pastorates, served on many committees of social work, prison reform, interracial problems, and for some years was president of the State Conference of Social Work in Texas. Active not only in ministerial associations but also in such other organizations as the American Legion, in which he served as chaplain for more than 20 years, he has been long a member of



Signal Corps.  
CHAPLAIN VIRDEN: Returns to civilian status after headquarters service.

the Chaplains' Association of the Eighth Service Command. He is a member of the Military Order of the World Wars and of Delta Tau Delta National College Fraternity. Chaplain Virden, upon his relief from active duty, will continue to hold a commission in the Chaplains' Reserve Corps as he returns to civilian status.

Chaplain Virden is replaced by Chaplain Lewis C. Beissig (Lt. Col.), who had served as priest in charge of St. Andrew's Mission, Queen's Village, N. Y., before entering federal service in 1940. Chaplain Beissig served with the 245th Coast Artillery Harbor Defense in Ft. Hancock, N. Y., in Trinidad, at Camp George G. Meade, Md., and at Camp Adair, Ore.

### 25th and Final Midshipmen's Graduation

The United States Naval Reserve Midshipmen's School, Columbia University, New York City, held its 25th and final graduation in the Cathedral of St. John the Divine, on November 2d. Bishop Manning pronounced the Benediction, at the conclusion of the impressive exercises. The address to the graduates was made by the Hon. James Forrestal, Secretary of the Navy. Commodore John K. Richards, USN, commander of the U. S. Naval Reserve Officers' Training Center, presided.

A memorial inscription, commemorating 13,500 ensigns who graduated at exercises held in the Cathedral, is being carved on the inside stone wall of the Cathedral, at the West end, just south of the great bronze doors. It says:

"The United States Naval Reserve Midshipmen's School in grateful appreciation inscribes this stone to commemorate the graduation ceremonies of the Midshipmen's School held in this Cathedral where 13,500 midshipmen took the oath of office and received their commissions as officers of the United States Naval Reserve and through the great bronze doors went forth to serve their country during World War II. 1941-1945."

Commodore Richards presented the inscription on behalf of the School, and Bishop Manning accepted it.

## VISITORS

### Interview With the Lord Bishop Of Derby

By ELIZABETH McCracken

The Lord Bishop of Derby, the Rt. Rev. Dr. A. E. J. Rawlinson, who arrived in New York City on the last day of October, spent a few days in town before going on to Philadelphia. Dr. Rawlinson was the guest of Union Theological Seminary. On his return to New York, after visits to other cities, he will be the guest of the General Theological Seminary. His only preaching engagements on this first visit were at St. James' Church, the General Theological Seminary, and Union.

Through the kindness of the Rev. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, an interview

with Dr. Rawlinson was planned at Dr. Van Dusen's house.

Dr. Rawlinson spoke first of the occasion of his coming to America at this time, saying: "They are celebrating the 250th anniversary of the founding of Christ Church, in Philadelphia. Rather interesting, about that foundation. The King, when he granted a charter to William Penn, provided for only 20 persons in the colony who might wish Anglican services. At the end of 14 years, there were 36! They had their rector, sent out from England [the Rev. Thomas Clayton]. Now, 250 years later, the present rector [the Rev. E. Felix Kroman], wanted an English bishop to come over for their celebration. The Bishop of Chichester was asked to suggest someone. He advised them to have me. They invited me, and here I am."

REUNION

Dr. Rawlinson, after speaking of his last visit to America, in 1923, when he delivered the Paddock Lectures at the General Theological Seminary, considered seriously and answered with great earnestness the first question, which had to do with present-day approaches to Church unity and his position in this matter. He said: "I think that progress should be slow. We are still at the stage of thinking things out. An immense amount of mutual education is needed. We need to realize how much is held in common by the four great traditions of Christendom. First: belief in God, as revealed in Christ; belief in redemption through the Cross and Passion of Christ; belief in the Incarnation; belief in the Trinity; belief in the Atonement—in all these, there is substantial agreement between the Eastern Orthodox, the Roman Catholics, the Calvinists, the Anglicans, isn't there? So, what nonsense it is on the part of those persons who say that Christians have little in common! They all have nine-tenths of the Christian Faith in common. Belief in God is more important than belief in the Apostolic Succession.

"The ecclesiastical questions are indeed important, but they are secondary. There still remain stubborn differences. We are still at the stage of mutual study. We must understand, and we must respect, each other's traditions. Christians of different traditions should attend one another's services of worship and get used to them. In my diocese of Derby we have had interconfessional conferences. In these, Anglicans, Eastern Orthodox, Finnish (who are Lutherans), and Polish have taken their parts in a conference in Derby. I conducted one service; the Orthodox, Finnish, and Polish each conducted one. The impressive thing was that there was fundamental unity in the Eucharistic worship of each of the four Churches. I think the way of conferences and services of worship is the right approach.

"But we must not end (nor begin) with academic discussions, nor even with agreement in faith. We must work toward sufficient unity of order as well as of faith, to make union finally possible."

Dr. Rawlinson's known interest in the South India Scheme led to a question

about that. He replied in some detail, saying: "In South India, what is impressive is that the scheme of union is likely to be carried into effect sooner or later. The people in India feel convinced that God is leading them that way. There is considerable disturbance among the members of the Anglo-Catholic School in England. They want the Archbishop of Canterbury to 'do something about it'—to prevent it, that is. They forget that the Archbishop of Canterbury is not a Pope, and that nothing like Papacy will be allowed to develop in England. The autonomy of the Province of India, Burma, and Ceylon should be respected. What the dioceses in that province do is their business, not ours at home."

Dr. Rawlinson paused for a moment and then continued with a smile: "In England, the difficulty has been to secure a copy of the South India Scheme. The ship bringing copies was sunk by enemy action. People have criticized the scheme



*Acme.*  
BISHOP OF DERBY: Received honorary degree from Bishop Hart.

without having had a chance to read it. The only question for England, or for the Anglican communion, is what attitude to take toward the United Church of India as an accomplished fact—supposing it becomes an accomplished fact. That is, officially, a question for the Lambeth Conference, when it meets. But the present Archbishop of Canterbury and his predecessor, whose loss is so great a blow to the whole of Christendom, both made studies and sent replies to the Metropolitan of India from the Province of Canterbury.

"What is certain is that the Church of England should not break off communion with the Church of India, Burma, and Ceylon [South India] merely because five dioceses of that Province [there are 14 dioceses in the Province] have gone into the South India Scheme. The members of those five dioceses would fall under our ordinary rules. Those consecrated as bishops would be received as bishops; those ordained by bishops as priests; those confirmed as communicants. It is really very simple, isn't it?"

POSTWAR PROBLEMS

Dr. Rawlinson expressed the firm conviction that the postwar problems, particu-

larly problems affecting the distressed Churches of Europe, would help bring about the right methods of dealing with the fundamental questions of faith and order. He said: "Many things are now possible that were not, before the tragedy of the war. Orthodox and Roman Catholics, Anglicans, and Lutherans, with the Free Churches: all are engaged in plans for giving help to the afflicted Churches of Europe. In the British Isles, the World Council of Churches has asked the non-Roman Churches to pledge a million pounds. The Church of England, that is, the Provinces of Canterbury and York, has pledged a quarter of a million pounds. The National Assembly of the Church of England agreed that it ought to be done. Contributions may be earmarked for a particular Church, if any person or group so wishes; but very many do not. They will gladly help the suffering Churches of Norway or Holland, or even of Germany to restore their institutions and to resume their ministrations. All the Churches are united in this work of mercy to their suffering Christian brethren."

THE MINISTRY

The next question asked Dr. Rawlinson had to do with the postwar ministry. He spoke with warmth on this subject, saying: "Our Central Advisory Council of Training for the Ministry is working toward better training, for better candidates, and for a longer term of training. This is a long-time scheme; but already the Central Council is promoting selection conferences, lasting two or three days, to which all candidates are asked to come. Such as may be recommended, are advised as to their future course. If those in charge of the selection conferences feel obliged to decide that certain men are not suitable for the ministry, then these men are advised as to how best to serve God in a lay capacity. An important circumstance is that the bishops have agreed not to accept men for training for the ministry unless approved by the Central Advisory Council.

"The problem of men coming from the armed forces to the selection conferences stands on a special footing. We have machinery for handling that problem. The men are studied, advised, and helped."

WOMEN'S WORK

The question of the service of men in the Church led to the work of women. Dr. Rawlinson spoke with enthusiasm of such work, in several of its branches, saying: "Our religious communities of women do fine work. They are making a great contribution to the life of the Church, as they have from the times of their several foundations. Deaconesses do splendid work; but we have too few of them. We are anxious to encourage young women to come forward for the work of deaconesses, and to ordain them to the diaconate. In many other departments of the Church's work, women are doing fine service."

Dr. Rawlinson spoke with pleasure of his American engagements. He will visit Washington and Detroit before returning to New York. On one Sunday morning he will preach in Princeton. Before leaving



New York, he expected to see the Presiding Bishop and Bishop Manning, and hoped to renew old acquaintances in all the cities which he planned to visit.

### In Philadelphia

The Divinity School in Philadelphia had a special convocation on November 8th, to confer the honorary degree of Doctor of Sacred Theology upon Dr. Alfred E. J. Rawlinson, Bishop of Derby.

Dr. Rawlinson is an outstanding New Testament scholar. His Bampton Lectures, *The New Testament Doctrine of the Christ*, is one of the notable works of the Christology of the New Testament. His most recent book is *Christ in the Gospels*.

Among the ecclesiastical dignitaries in the procession at the 250th anniversary service at Christ Church, Philadelphia, at which the Bishop of Derby preached the sermon were: The Presiding Bishop; Bishop Hart of Pennsylvania; Rev. Dr. J. Clemens Kolb, chaplain of the University of Pennsylvania; Metropolitan Benjamin, Patriarchal exarch in North America and the Aleutians, delegate to the National Assembly of the Russian Orthodox Church; Rev. Frederick W. Blatz, rector of St. Peter's Church, Philadelphia; Rev. Carl J. Webb, assistant minister, Christ Church; Dr. Abraham Neuman, president of Dropsie College; Rabbi D. A. J. Cardozo of Mikveh Israel Congregation; Bishop Frank B. C. Cloak, Presiding Bishop of the Reformed Episcopal Church in the US; the Rev. G. H. Bechtold, executive secretary of the Lutheran Ministerium of Pennsylvania; Dr. Henry H. Trotter, president of the Philadelphia Federation of Churches; Rev. Dr. Vincent Fowler Pottle, acting dean of the Philadelphia Divinity School; Dr. Rufus Jones, representing the Friends; Rev. Leon T. Moore, superintendent, the Methodist Church.

### In New York

The Lord Bishop of Derby, the Rt. Rev. A. E. J. Rawlinson, preached three times during the course of his short visit to New York City. Only one sermon was in the pulpit of a parish church, St. James'. Preaching there on Sunday afternoon, November 4th, Dr. Rawlinson said in part: "In the years of war, we have learned that a man's life consists not in the abundance of the things that he has. Men need to learn how to use the opportunities of this world, how to make the best use of the things in the world, how truly to value them.

"Seek first the adventure of the spirit in the service of God. Let temporal security, ordered stability, and the acquisition of worldly possessions be put always after the demands of the work of God. For that work, be ready to face peril, to hazard everything. In this interval of uneasy and troubled armistice, let us look forward to the days when, please God, the City of Peace may be rebuilt."

In the chapel of the General Theological Seminary, on November 5th, Dr. Rawlinson preached on the text, "The seed is the word of God." He said in part: "Constantly throughout the Scriptures, the

Word of God is associated with efficacy and power. 'In the beginning was the Word, and the Word was God.' God utters Himself in the Incarnate Word, and the Word is power. We realize this, and it might seem to us that men would always have listened when God spoke. It has been otherwise. Circumstances can make void the Word of God, and human hearts can be hard. 'He came unto his own and his own received him not.'

"Yet, the folly of God is wiser than the wisdom of man; the weakness of God is stronger than the strength of man. The great and powerful did not crowd around the Incarnate Word. The 'little flock' was poor, simple, and weak. But that 'little flock' turned the world upside down. Down through the ages, the response to those who preach in His name has been disconcertingly slight. Many would say that the Gospel has been preached in vain. The seed seems not to be sown in any effectual way at all, in the present time.

"It is the custom for critics of the Church to blame Christians for not bearing Christian witness. They forget that they should judge not that they be not judged. Mere throwing blame will not help. It was not the fault of the original Sower, Christ Himself, that His sowing brought forth so little fruit sometimes. The seed still is the word of God, whatever the nature of the ground on which it falls. For the disappointments, there are the successes of those who sow. At the last, the word of God shall prevail: it goeth not to Him again. Some there are who bring forth fruit, with patience. Christian character is the fruit of perseverance. The word of God standeth firm."

### THE CHURCH UNSEEN

By far the most striking sermon preached by Dr. Rawlinson was that in the chapel of Union Theological Seminary, early in the morning on All Souls Day, November 2d. He said in part: "Yesterday was All Saints' Day; today is All Souls.' This should cause us to remember that we must keep steadily in mind the things that are unseen. Unless we do that, we can have no deep faith in God. Faith is the substance of things unseen.

"Among these is the great company of those who, having suffered and persevered, are now in the blessed state of joy in the City of Zion, the heavenly Jerusalem—the 'spirits of just men, made perfect.' Into that city have come the Christians whom we remember today. The Epistle to the Hebrews sets before us the splendor of our heritage and our responsibility. We have no mean city toward which to press.

"There is no greater mistake than to be so engaged with the Church Militant that we forget the Church Triumphant. Were this world all, we should fear to leave it; but it is not all. Were it all, we should lack one of our strongest aids: the prayers of the Church Unseen for the Church Seen. The ultimate goal of man is not striving, not suffering, but fruition. The glory and the splendor of the vision of God is the goal. The end of the way is the joy of the vision."

### Dean of Canterbury to Be Honored in New York

A reception in honor of the Very Rev. Hewlett Johnson, dean of Canterbury, was to be given on November 15th by the Presiding Bishop. Dr. Johnson flew from England to address an American-Soviet Friendship rally at Madison Square Garden on November 14th.

The dean, who recently returned from a tour of the Soviet Union, will be welcomed by a committee of religious leaders of various communions.

### Dr. Keller Arrives in U. S.

Dr. Adolf Keller, noted Swiss theologian and staff member of the World Council of Churches at its headquarters in Geneva, has arrived on a visit to the United States. He will engage in a speaking tour to interpret the needs of Europe's churches and people to the American churches, and will also lecture at the Pacific School of Religion at Berkeley, Calif.

Dr. Keller, who spent two years in the United States during 1940-42, was director of the European Central Bureau for Inter-Church Aid, which was founded in Copenhagen in 1922. It was recently merged with the Department of Reconstruction and Inter-Church Aid of the World Council.

## INTERCHURCH

### Religious Leaders to Survey

### Religious Conditions in Europe

Four nationally-known religious leaders will leave the United States for Europe sometime late in November, or early in December, to make a survey of religious conditions.

They are: Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Bishop Sherrill of Massachusetts, chairman of the General Commission on Army and Navy Chaplains; Dr. Franklin Clark Fry, president of the United Lutheran Church; and Dr. Ralph H. Long, executive director of the National Lutheran Council.

A spokesman for the Department of State confirmed that passports have been issued for the four religious figures, but made it clear that they are going in "no-official capacity." However, it seems certain that one or more of them will give President Truman a first-hand report when the survey has been completed.

This will represent the third overseas tour for Bishop Sherrill, and the second for both Bishop Oxnam and Dr. Long, while it is the first for Dr. Fry.

Bishop Sherrill went to the Aleutian Islands two and a half years ago to make a survey of the chaplaincy service and to the European theater in 1945 for the same purpose, on both occasions representing the General Commission. Bishop Oxnam visited the Mediterranean theater on a similar mission in 1945, while Dr. Long headed a Lutheran group which visited northern European countries last spring.

## ENGLAND

### Residence of Bishop to Be Used As Education Center

Dr. F. R. Barry, Bishop of Southwell, has turned over his manor in London for use as an education center because he has found it impossible to maintain the large official residence.

The Nottinghamshire Education Committee will undertake responsibility for maintaining and improving the building, but the arrangements are temporary.

Dr. Barry will retain use of the chapel and an apartment in the building, and its large hall will be available for diocesan activities. Anonymous donors have given the diocese a smaller residence for the Bishop, which will be available next year.

### Roman Priest and Anglican Vicar Join in Efforts to End Dock Strike

Coöperation between a Roman Catholic priest and an Anglican vicar played an important part in ending a dock strike at Liverpool.

The clergymen were Canon Richard Reeves, 45-year-old rector of the Church of Our Lady and St. Nicholas, and Fr. John Fitzsimons, new diocesan chaplain of the Young Christian Workers. Their proposals, it was reported, considerably influenced negotiations, and made it possible to break the deadlock which had been reached.

Commenting on the incident, the *Universer*, Roman Catholic weekly, said: "Merseyside dockers not only welcomed their lead. They also found in the co-operation of Fr. Fitzsimons and Canon Reeves a symbol of the unity for which they themselves were striving. In Liverpool, which has so often been the scene of bitter Roman Catholic-Protestant antipathy, dockers saw these two standing side by side to help the working man.

"Anyone who was at Anfield football ground last week would have been thrilled as first Canon Reeves and then Fr. Fitzsimons went to a microphone and spoke to 12,000 strikers."

## LIBERIA

### Bishop Harris Arrives

The long-awaited message announcing the arrival of Bishop Harris in Liberia has been received by the National Council. Bishop Harris was delayed in Brazil waiting for space in a plane. His letter is dated October 18th, and in it he says:

"We arrived at Fisherman's Lake, October 12th and were met by Mr. E. B. Robertson and went with him to Cape Mount for the week end. I had an opportunity to see our work and talk with the members of the staff as well as preach at morning service on Sunday. Mr. Robertson had arranged a most hospitable welcome by all the children at Bethany and St. John's and the members of staff at the landing and we proceeded from there

in procession to the chapel for a service of thanksgiving.

"We left Cape Mount Sunday afternoon for Fisherman's Lake, where we took the plane Mounday morning the 15th, for Monrovia. We were met by Archdeacon Harvey Simmonds, the vice president, the Hon. C. L. Simpson, the rector of Trinity Church, the American minister, and other officials of the government, and drove directly to the Bishop's House for a service of thanksgiving and brief welcome. Archdeacon and Mrs. Simmonds had very graciously preceded us at the Bishop's House and made things ready for our arrival and remained with us until Wednesday. There has been a constant stream of visitors—our own Churchmen as well as officials of the government, extending a most cordial welcome. Sunday, the 21st, is to be an outstanding day with a celebration at 7 A.M., another at 10, and the 'enthronement,' and at 3 P.M. a program of welcome and reception."

## BULGARIA

### Church Head Visits Patriarch At Constantinople

Exarch Stefan, head of the Bulgarian Orthodox Church, accompanied by the Bulgarian Minister in Turkey, Nicolas Antonov, paid an official visit to the Ecumenical Patriarch at Constantinople, according to a report received from the Bulgarian Telegraphic Agency. The Bulgarian Church was reconciled with the Ecumenical Patriarchate early this year after being in schism for 73 years.

The Bulgarian leader presented the Ecumenical Patriarch with an ancient copy of the Gospels richly decorated with diamonds. Decorations were also presented by the Bulgarian Minister to the Patriarch and 12 other members of the

Ecumenical Synod who signed the decree restoring the Bulgarian Church to full communion and elevating it to the rank of an autocephalous Church.

## BRITISH GUIANA

### International Ordination

Representatives of four continents were ordained priests of the Catholic Church by the Rt. Rev. Alan John Knight, Lord Bishop of Guiana, in the Cathedral of St. George, Georgetown, on September 30th. They were: Fr. Carty of Africa, born in Antigua; Fr. Cooper of Europe, born in England; Fr. Eby of North American, born in Louisiana; and Fr. Lalljee, of South America, born in British Guiana. Alfred Thomas of India, born in British Guiana, was ordained deacon.

Guianese, Africans, Indians, and Europeans filled the Cathedral. As the choir finished singing the *Sanctus* and the *Benedictus*, the voices of the people rolled up echoing waves of praise into the sanctuary. A Guianese sentiment is growing and the peoples of six nations (American-Indians, East Indians, Africans, Chinese, Portuguese, and English) are learning to be one people and making a national tradition. In this service they saw Mother Church taking their own sons and consecrating them in the priesthood which recognizes no inequality of race in Christ. The Bishop, soon after his enthronement nine years ago, had told them that he wanted their sons for the ministry, but they did not realize his sincerity and earnestness. Now they saw the encouragement of a national Church and the assertion of its place in the Catholic Church, the former the protest against autocracy, and the latter the guard against schism.

The Ven. R. M. Pattison Muir, archdeacon and vicar general of Guiana, in commenting on the local problems, states:



INTERNATIONAL ORDINATION: (Left to right) Rev. Mr. Thomas, Fr. Carty, Fr. Eby, Bishop of Guiana, Fr. Cooper, Fr. Lalljee, at service in Guiana.

"People of six nations to be welded together into the One Christ is the task, with the immediate advantages of all speaking one language; and of a good climate which demands discipline; and a country of great rivers, wide expanses, and fairly mountains hidden in the interior; a diocese with a young, missionary-hearted Bishop, who has not left it for eight years and refuses to go on leave till his clergy have had their leaves and/or the Lambeth Conference meets; a diocese needing 32 priests just to look after its own people without meeting the insistent call for expansion and having only 26; no further supplies coming from England for several years as the Church of England is sending all its available men to the Far East; the native ministry only just beginning; the Church increasingly dependent on its own financial resources in a country where there are only 3,000 people who pay income tax. Will you help us with priests, sisters, prayers, and alms? The United States has an air base in British Guiana. Why should not the American Church also have one?"

## GREECE

### Churches and Schools Rebuilt First

By ROBERT ROOT

Correspondent for the Church Committee on Overseas Relief and Rehabilitation

The people in some sections of Greece are showing a remarkable spirit and ability to rebuild their own pulverized towns, the Rev. Francis House, formerly curate in Leeds, England, a World Student Relief member of the UNRRA Greece mission, said during a recent interlude from his rehabilitation work on the peninsula.

And they are building up their destroyed churches and schools before their homes.

Take the little Greek town of Serbia, for example, which had some 5,000 population before and now has perhaps only half that.

The story of what it has been through is almost unbelievable. At the foot of a famous pass, it was one-fifth destroyed by shell-fire when the New Zealanders made a rear guard stand in 1941. The town was partially burned by the Germans. Later the Italian occupying forces systematically burned it, so that only the Byzantine churches still stood. To top it all off, SS youths last year used the remains for target practice.

Yet, Mr. House said, the people have shown "a magnificent community spirit." Living in lean-to hovels that they have thrown up against the ruined walls, they have been cooperating to build community buildings.

First they found the walls of a concrete building which had been burned out and they roofed it. This became a center for distribution of food and other Red Cross supplies, and later they roofed a second floor for use as a school.

The second building to be repaired was a small church, which they re-roofed, and now services and school classes are held there. Then they found a partially wrecked house and made of it a clinic and dispen-

sary for medicines brought in by Greek War Relief and UNRRA. All this, Mr. House said, they did before they turned to rebuilding their homes.

At Timfristos, too, before building their homes, the people went to work, with local materials and labor, to reconstruct their church. Mr. House said several other Greek towns have done the same.

Other parts of Greece are unable to do this, because they have no timber. Mr. House declared it is difficult to realize that Greece is as primitive as it is. She is without resources, and she has been "totally destroyed." The havoc of the civil war, on top of war and occupation, "can't be exaggerated," he stated. Rails were torn up and thrown over cliffs at strategic intervals, he said, so that transportation by truck is now all that remains. He was able to leave, with his tall, blonde and British wife, who works with him in UNRRA, only by taking a plane to Italy.

Mr. House, who is a priest of the Church of England and who handled religious broadcasts of BBC to America for two years before joining UNRRA last fall, pictured a resurgence of Church life in the peninsula.

As the Church had been the center of Greek nationalism for centuries of tribulations, it was virtually the only institution around which the Greeks could rally during this war.

Mr. House noted that the danger of actual starvation has passed, and that no one is dying for lack of food today. The new problem is to rebuild Greek life, because multitudes today have no way to earn money to buy food, and that which keeps them alive must be donated. In each village, rations are allotted by a committee comprising the Orthodox priest, the schoolmaster, and a person nominated by the provincial government.

During the war, the Church children's classes corresponding to the American Sunday school went ahead, and as the members have grown older, these have been extended into young people's clubs for the 14 to 20 age groups, and they meet regularly for discussions. Mr. House said that he had attended a conference of some of the leaders who were having a discussion of the "Social Teachings of the Old Testament," which hints at both the Biblical foundation and the social interest of the movement.

The teachers of these classes have to attend study groups for two or three hours a week for a whole year before they are permitted to teach others.

## ZOE

Mr. House also described the organization *Zoe* (pronounced Zo-ee), which is a society of Orthodox theologians made up primarily of laymen, such as doctors, professors, and administrators who have had theological training and are licensed as preachers. The group has strict rules which forbid marriage for active members, set reasonable maximums for their earnings above which they cannot rise, and demand obedience to society orders which scatter them to work in villages throughout the land. Mr. House said that this

society, which had perhaps 80 members before the war, now has close to 100.

*Zoe* trains Sunday school teachers and carries on night schools for working boys and girls. Before the war it built a cancer hospital, which was almost destroyed.

About 1,000 students are associated with *Zoe*, and during the war they carried on a unique relief work for the aged and infirm of Greece.

During periods of short rations in Europe, the people depend in large part on personal contacts and foraging to get food for their livelihood, but this is impossible for the infirm. So the young people of *Zoe* listed the bedridden, the blind, and the others who could not get food and went to the docks and the country to see what they could find. Provisions then were wheeled to the needy.

Mr. House pointed out that this was especially significant because the Greek tradition frowns upon manual labor for students. Mr. House said that the Young People's Christian Association had "developed enormously" through the war, though its headquarters was taken by the occupying forces. It sponsors clubs, discussions, Bible study, and sports.

Mr. House has been working in the educational supply program of UNRRA, which hopes to assist the Greek government in supplying schools and universities of all levels with exercise books. The absence of writing materials in Greece is "quite incredible," Mr. House said. In some schools, the children write their lessons in the sand, and in one place which was rocky, the children actually spell out letters in the air, he said.

Though 20% of the Greek schools were destroyed, by using churches and other buildings the Greeks have been able to reopen 50% to 70% of their schools, he said. Because of propaganda introduced into textbooks by the Metaxas dictatorship, the books have to be called in for censorship. There are 700,000 Greek school children, Mr. House said, and they need about 2,000,000 textbooks.

Mr. House has worked previously for the British Student Christian Movement and the World Student Christian Federation, and was secretary of the committee on worship of the World Conference of Christian Youth at Amsterdam.

## AUSTRALIA

### Bishop Asks Immediate Shelter for Homeless

Dr. E. H. Burgmann, Bishop of Goulburn, has gained wide public support for his demand that the federal government takes drastic steps to provide immediate shelter for homeless people in Australia.

"The world today is a lunatic asylum," the outspoken Bishop declared, "but homeless people must be helped. What is happening to Army huts and building materials scattered about?"

Previously, Church leaders have maintained silence on Australia's acute housing situation, and Bishop Burgmann's call for action has stirred the public in Sydney.

# Bishop Seabury

By the Rev. Gilbert Doane

Director of Libraries, University of Wisconsin

*"So He fed them with a faithful and true heart; and ruled them prudently with all His power" Psalms 78: 73.*

**F**AITHFUL, true of heart, and prudent: these characteristics were certainly exemplified in the life of Samuel Seabury, the first Bishop of the Protestant Episcopal Church in the United States, who was consecrated at Aberdeen, Scotland, 161 years ago on Sunday, November 14, 1784. He was, indeed, a man "faithful and true of heart," whose integrity and prudence as exhibited in his career as a priest and the 11 short but very important years of his episcopate had a lasting effect upon the Church he loved and served so well.

Samuel Seabury was the son of a Congregational minister, another Samuel Seabury, who had been a student at Yale when Timothy Cutler and five of his associates announced, on the day following commencement in 1722, that they had become convinced of the validity of the episcopacy and intended to become ministers of the Church of England. Eight years later the elder Seabury followed his tutors to England to receive holy orders. The infant Samuel was then less than a year old, for he was born on St. Andrew's Day, November 30th, 1729. The elder Seabury returned a missionary for the Society for the Propagation of the Gospel assigned to New England. But he soon removed to Hempstead, Long Island, where his pastorate extended over two decades.

Here the young Samuel grew to manhood and from his father, "whom he dearly loved and whose conversation he highly valued," as he himself said [Beardsley, p. 8], he learned to love the teachings of the Church. His father, like many missionaries, eked out his slender stipend of fifty pounds per year by teaching school, so the future Bishop was educated at home and later went to Yale where he graduated in 1748. He returned to Hempstead and studied for holy orders with

his father, the while helping out by acting as a lay reader in Huntington, 18 miles away, where the elder Seabury had established a mission. At the same time he apparently read in medicine as well, for his father had noted the need of more physicians. In 1752 Samuel made the long voyage across the Atlantic to study medicine at the University of Edinburgh, then the leading medical school in Great Britain, and to take orders. In those days four out of every five men who went to England for orders died from diseases contracted while on the voyage, for smallpox was rife. Seabury was one of the fortunate. He had his year in Edinburgh, and then, in December 1753, proceeded to London where he was ordered deacon and priested.

## THE COLONIAL PRIEST

He was assigned to a missionary parish at New Brunswick, N. J., where he began his ministry in 1754. He was transferred to Jamaica, L. I., a vicinity he knew well, two years later; and, in 1766, he removed to Westchester, N. Y., to take charge of St. Peter's with a mission in Eastchester. Here he remained until he was driven out by the patriots in 1776.

These 30 years of priesthood had been, for Seabury, years of hard work and struggle against great odds. His parishes were poor, weak, and impoverished. He had to face, almost invariably, that indifference which few priests, even today, escape. For instance, when he went to Jamaica he found a parish which had less than 20 communicants in a locality which had once been a Quaker stronghold, where even then most of the people made at least a claim to allegiance to the "Inner Light" or were out and out deists or infidels. Little by little, in his quiet way, working slowly, prudently and tactfully, he began to win people, especially young people, to the Church, as he modestly admits in some of his annual reports to the Society.

While he was there George Whitefield, the great evangelist, whose meteoric career brought about the so-called "Great Awakening" in New England, came to Long Island and spent several weeks. Whitefield, ordained in the Church of England, had forsaken the Church and was an itinerant preacher. Iconoclastic and bombastic, gifted with remarkable preaching ability, but lacking in judgment and moderation, he created a great stir wherever he went and left behind dissension and trouble. Not only were Church of England missionaries disturbed and fearful for their flocks when his coming was announced, but also pastors and ministers of other denominations who were frequently faced with factions if not actual schisms in their congregations after Whitefield's departure.

The following quotation from his annual report to the Society indicates something of Seabury's character as well as



BISHOP SEABURY

the apprehension which he felt about the evangelist:

"We had a long visit from Mr. Whitefield in this colony . . . and I am sorry to say that he has had more influence than formerly, and I fear has done a great deal of mischief; his tenets and method of preaching have been adopted by many of the dissenting teachers, and this town in particular has a continual . . . succession of preachers and exhorters; and the poor Church of England is on every occasion misrepresented as popish, and as teaching her members to expect salvation on account of their own works and deservings. I have in the most modest manner endeavored to set these things in their true light, and I think not without success; none of my people have been led away by them, though I have not been without apprehensions on their account, and I hope that friendly disposition and mutual intercourse of good offices which have always subsisted between the Churchpeople and dissenters since I have been settled here, and which I have constantly endeavored to promote, will meet with but little interruption." [Beardsley, p. 16.]

At Westchester he had the task of winning back to the Church many lapsed communicants. There were some 200 families which might have been counted as Church of England people, and among them only 20 or 25 communicants. He had a church which was in poor repair and much too small and there was no prospect of enough money to build a larger one. For the few faithful families had mortgaged their income to provide a rectory for their new incumbent. At Eastchester there was a new church, nearly finished, much too large and on which the parish had already spent all their available money. Again he went to work in his quiet way, attracting young people into the Church by holding afternoon catechism

## Kemper Biography

The Rev. Mr. Doane, 112 Roby Road, Madison 5, Wisconsin, is preparing for the State Historical Society of Wisconsin a biography of the Rt. Rev. Jackson Kemper (1789-1870), the first missionary Bishop and the first Bishop of Wisconsin. He would appreciate the privilege of copying any letters written by the Bishop, or of hearing from any who may have known the Bishop or to whom anecdotes of his life may have been handed down by those who did come in contact with him. Any manuscripts will be carefully copied and returned to their owners.

classes on Sundays, for the practice of having Evensong had fallen into almost complete disuse.

### THE REVOLUTION

While he was at Westchester the unrest which was the prelude to the Revolutionary War began to make itself felt throughout the colonies, especially in the north. Seabury, "faithful and true" to the Church he served and the king and government to which he had sworn allegiance when he was ordained, naturally defended the mother country. Over the signature of A. W. Farmer [interpreted as "A Westchester Farmer"] he wrote several pamphlets in vigorous language which attracted a good deal of attention, although his connection with them was never proven at that time.

When hostilities actually broke out his veneration for the Liturgy and the authority of the Church behind it was such that, until he was authorized to do so by that Church, he could not conscientiously omit any portion of that Liturgy, such as the prayers for the king and the royal family, even though he knew that his personal safety depended upon it. This, of course, marked him at once as a Tory and loyalist. In November, 1775, he was seized by the patriots, taken to Connecticut and confined in New Haven for a month.

Finally securing release, he found that his very life was in danger at home so he soon fled to Long Island and ultimately went to New York where he was made the chaplain of a loyalist regiment. He supported his family, which had joined him, by practising medicine. While he was there the degree of Doctor of Divinity was conferred upon him by the University of Oxford and he was named the S.P.G. missionary for Staten Island.

Here he lived through the remainder of the War, watching with anguish, we may be sure, the defeat of the British and the great distress of those who remained true to England. It must have been difficult for him to see his Church fall into disrepute and many of its members flee to safety in Nova Scotia and even England. Today we are far enough away from the heat of those times to admire and respect him for his stand and the steadfastness of his heart.

### THE CHURCH IN THE COLONIES

Meanwhile, what of the Church of England in America? In the Southern colonies it had early been established by law, and churches were built with and supported by taxes. Rectors were instituted by the royal governor, although not without the consent of the local vestry. In the North, especially in New England, the early colonists had left England to avoid worshiping according to the ritual of the Church and rid themselves of the bishops they hated. For many years no clergyman who remained openly in communion with the Church was allowed to establish himself. Indeed, it was not until 1686 that King's Chapel parish was organized in Boston and an Anglican clergyman installed.

In the entire colonial era no bishop ever came to the colonies, even on a visitation, although they were technically under the jurisdiction of the Bishop of London. It

was his practice to send commissaries to act as his agents in the several colonies. The commissary, always in priest's orders, had no power to discipline the clergy, let alone ordain or confirm—that was the prerogative of a bishop only.

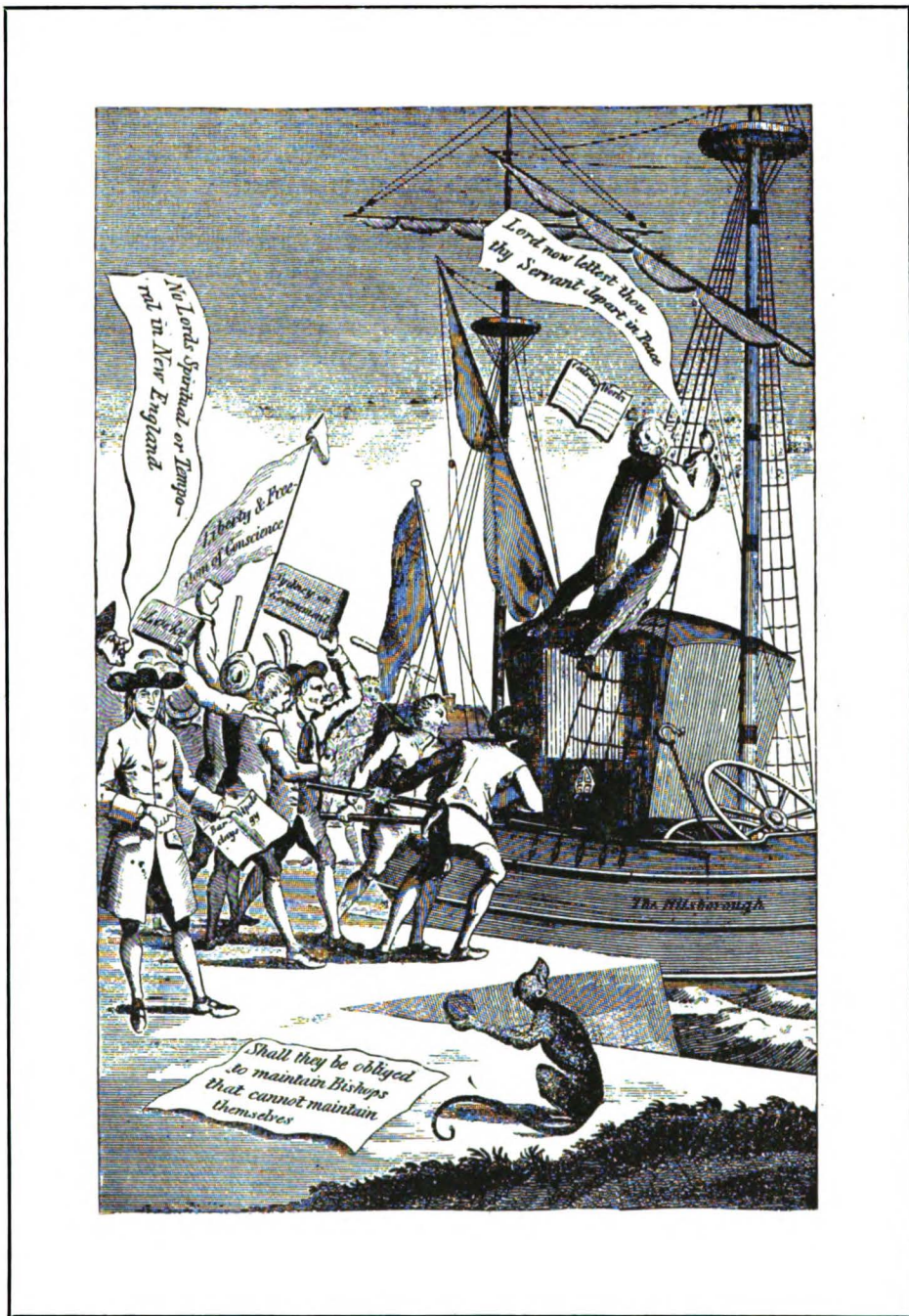
On many occasions attempts were made to secure a bishop, if only a suffragan to the Bishop of London, and in 1714 success was in sight. Queen Anne had signified her interest and approval, and the necessary act was practically through parliament, when she died! The advent of a new royal house, that of Hanover, and the complete overthrow of the Tories by the Whigs, who immediately gained an ascendancy over the sovereign, so altered the political situation that the matter of a bishop for far-off America had to be dropped.

In the 1760's another vigorous attempt was made. Seabury joined with his friend,

Dr. Thomas Bradbury Chandler, of New Jersey, in the cause, but the political forces arrayed against them in both the colonies and the home country were too much for them. The Revolution was on its way.

In all these efforts the clergy in the Southern colonies were almost as much against the creation of a bishop for America as the Protestant Non-Conformist ministers in the North were. Established by law, undisciplined and strongly Protestant in their leanings, the Southern clergy did not want to be disturbed by the presence of a diocesan.

Those who wanted to take holy orders during the colonial period had to make the perilous voyage to England, as Seabury and his father had, to be priested. Records show that the mortality among those who went for this purpose was as high as 20%. And there was also the mat-



ATTEMPT TO LAND A BISHOP IN AMERICA: 18th century print, reproduced in Perry's History of the American Episcopal Church, of an imaginary episcopal invasion.

ter of expense. So it isn't surprising that a majority of the clergy were not native born.

The Revolution itself played havoc with the Church. In the North many of the Anglicans were converts and strong Churchmen and naturally inclined to be Tory in their allegiance. In the South a majority of the clergy, always strongly Protestant in their Churchmanship, at least sided with the colonies in the struggle if they didn't actually participate in it. The one attitude brought the Church into grave disrepute in the eyes of the victorious patriots; the other intensified the indifference to the welfare of the Church, which had been increasing anyhow, and helped to disestablish it and deprive it of its chief means of support, taxation. So, all in all, the scattered parishes, many of them without clergy, could hardly be called a Church for they were cut off from their parent and without authority, organization, or titular leadership.

#### THE FIRST ELECTION

The Connecticut clergy were the first to act. Six months before the Treaty of Paris was signed and the United States became a recognized nation, the clergy of that state called themselves into convention and quietly assembled at the Glebe House in Woodbury in March, 1783. There were 14 clergymen in Anglican orders in the state. It is known that 11 of them met, but they met so quietly, not to say secretly, because of the suspicion under which they lived, that the names of those who attended are to this day a matter of conjecture. They chose the venerable and much loved priest at Norwalk, Jeremiah Leaming, as their bishop and named Samuel Seabury, then of New York City, as their second choice in the event that Dr. Leaming declined, as he did on the grounds of his advancing age and infirm health, pleading that he could not stand the long voyage to England for consecration or the arduous tasks of building up the diocese. Actually, Dr. Leaming outlived Samuel Seabury, who accepted the task, by many years.

Armed with letters and credentials from the clergy of the convention, Dr. Seabury sailed for England in June, 1783. He spent 14 long, weary months—at his own expense—in London trying to persuade the Archbishop of Canterbury to consecrate him Bishop of Connecticut. Canterbury procrastinated, making first one excuse and then another. He used the argument that a bishop mightn't be acceptable to the government of Connecticut; that he had no evidence that Connecticut could support a bishop; that the legislative body of Connecticut hadn't nominated Seabury as bishop. Moreover, since the ritual of consecration included an oath of allegiance to the crown an act would have to be passed by parliament permitting the omission of this oath, etc., etc.

#### THE SCOTTISH CHURCH

Seabury argued in his quiet way, patiently and persistently, but his Tory connections were of no avail against the powerful influence of the Presbyterians and other Protestant figures on both sides of the Atlantic. Finally, realizing that consecration in England was unattainable, he wrote to the non-juring bishops of the

disestablished Episcopal Church in Scotland and made arrangements to present his credentials in Aberdeen.

A hundred years before, the Scottish bishops, loyal to the House of Stuart, had refused to take the oath of allegiance to William and Mary. This and other matters caused a schism between the Church of England and the Church in Scotland which, at the same time, was disestablished for the Presbyterians had gained power. Laws were passed which made it very difficult for the members of the Episcopal Church to remain faithful to their beliefs. For instance it was forbidden by law for more than four outsiders to attend a church service in a private home, or for more than four to attend a service in an unoccupied building. Although the vigilance had relaxed somewhat by 1874, the Church in Scotland was not exactly flourishing and knew the pinch of dire poverty. However, there was a Primus, as the Archbishop of Scotland is still called, and three other bishops of true apostolic succession.

#### THE CONSECRATION

These men carefully scrutinized Dr. Seabury's credentials and finally agreed that everything was in order and that it was their duty imposed upon them by the command of our Lord Himself to consecrate this presbyter in order that His Church might be carried to the far reaches of the world as He said it should. Consequently, on Sunday morning, November 14, 1784, in a makeshift chapel on the upper floor of a house in Longacre, Aberdeen, Bishops Kilgour (the Primus), Petrie, and Skinner laid their hands upon Samuel Seabury's head and consecrated him bishop. They sang a metrical version of the 90th Psalm; and in the afternoon Bishop Skinner preached a long sermon on the apostolic succession.

It was seven months before Bishop Seabury got safely back to Connecticut, for he spent some more time in London attempting to get aid from the S.P.G. for the missionaries stranded in America. But he finally reached home in June, 1785, took up the pastorate of the Church of St. James in New London and called his clergy together in convocation to present his papers and be received by them.

#### THE NATIONAL CHURCH

During the two years which Bishop Seabury spent abroad various attempts had been made to weld into a whole the widely scattered churches of the several states. Their leaders came to feel that the obstacles to obtaining the episcopacy were practically insurmountable. William White, rector of Christ Church and St. Peter's, Philadelphia, assisted by William Smith of Maryland, went so far as to write and publish a proposal that the clergy get together, organize themselves into a Church and, as presbyters, ordain other presbyters and thus perpetuate the ministry. This suggestion was rejected in shocked dismay, for it meant breaking the apostolic succession and episcopacy of the Holy Catholic Church, and the result would have been another Protestant denomination.

When this trial balloon was quickly exploded and the news of Dr. Seabury's consecration in Scotland became known,

Dr. White and some of the others set to work to reorganize their efforts. Conventions in which there were lay representatives as well as clerical were called in several of the states. White was elected Bishop of Pennsylvania, Provoost of New York, and Griffith of Virginia. White, ever the diplomat, one-time chaplain of the Continental Congress, and friend of many political figures, carefully had the proper credentials prepared—a statement from the legislative assembly of Pennsylvania, letters from the convention; and, best of all, he arranged for John Adams, then minister to Great Britain, to suggest an act of Parliament, permitting the consecration of foreign bishops. White and Provoost proceeded to London, were cordially received at Lambeth; the act of Parliament was passed; and the Archbishop of Canterbury proceeded to consecrate them in 1787.

With the return to the United States of the two bishops the canonical number required for the consecration of further bishops was obtained. But there was one difficulty—one of those bishops, the senior, Dr. Seabury was of the Scottish succession, and some of the clergy, notably Bishop Provoost and Dr. William Smith, leaders of a strong Protestant faction, raised the question of the validity of Dr. Seabury's orders. Through Dr. White's diplomacy this point was finally settled by the declaration that the orders were valid and Bishop Seabury was invited to attend a general convention, from which Provoost absented himself.

#### PRAYER BOOK AND CONSTITUTION

Then came the question of the Prayer Book. When he was consecrated, Bishop Seabury had signed a concordat with the Scottish bishops, promising to hold to the purer, more primitive form of the Communion Service used by the Church of Scotland. Bishop White and William Smith would have followed the English service, but would have eliminated, among other things, the Nicene Creed—William Smith's vigorous Protestantism is evident throughout the negotiations. But Bishop Seabury, faithful and true, prudent and persistent, held out until he won his point and our beautiful Communion service was adopted, modelled on the Scottish form.

When it came to formulating the constitution and canons, another difficulty arose. Bishop Seabury felt very strongly that the control of the Church by laymen could not be tolerated, for it had been suggested that the conventions be composed largely of lay delegates with the clergy represented and bishops sitting only as clergy, although, as a concession a Bishop was to preside without vote. This meant that the laymen could even depose a bishop. Seabury held out and succeeded in making the provision for the House of Bishops, much as we now know it. But he had to give in to William Smith of Maryland when the latter insisted that the word Protestant appear in the official title of the Church.

Bishop Seabury attended the first General Convention of the Church in 1789 at which the BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH ACCORDING TO THE USE OF

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA was officially adopted. He saw the Church knit together in unity, rather than split by dissension. Together with Bishop White, Bishop Provoost and Bishop Madison, who meanwhile had been consecrated at Lambeth, he joined in the consecration of Thomas J. Claggett as Bishop of Maryland in 1792, thus uniting the English and Scottish successions in the American episcopate in the first Bishop to be consecrated in America.

#### SEABURY'S MISSION

Samuel Seabury, a man of great faith, faithful and true in all things, a true servant of God—kindly and gentle, considerate and thoughtful, simple and sincere, a valiant soldier of the Cross, a true Catholic in principle, was, more than anyone else, the man who fought and won, almost single-handed, the first fight against forces which threatened to annihilate the Church, forces which kept the episcopate from America in colonial days and might have prevented the union of the Church in New England with that in the states to the southward had there been a lesser man than Seabury as a contender.

Those same forces have arisen again and again in renewed attempts to destroy the Catholic element in our Church; but the foundation laid by Bishop Seabury still holds strong and firm, and the unity so dear to his heart still exists as was evident in the action of the General Convention of 1943.

Upon his consecration, Bishop Seabury withdrew from all part in politics and from every study or pursuit except, as he himself said, "the sole one of building up the Church of Christ in this Country." "To do good in God's Church, and be an humble instrument in His hand to support it, when its destruction seemed near and its enemies rejoiced in the prospect," as he himself said, was his determination. How well he succeeded we know.

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November 18, 1945

# Who Shall Separate Us . . . ?

By Bishop Otto Dibelius

THE GREAT Swedish Archbishop Soederblom used to say that the Protestant Church in Germany certainly had many faults and weaknesses, but two things no other Church in the world could copy: 1. The German "Diakonissen" (Sisters of Mercy); 2. German theology.

The first fact all churches will very likely acknowledge. Concerning the sec-

*¶ In this address to a group of Americans in Berlin, a German Protestant leader tells how the suffering and persecution of his Church sheds new light on the New Testament. "There is hardly a page of the New Testament of which we could not say: not till now have we really understood what is written here."*

ond, the value of German theology, opinions may differ; more accurately: may have differed till a few years ago, but now probably the most will agree again. For there is something that only we German theologians of today, besides perhaps the Russians, can, by the grace of God, contribute to the understanding of the New Testament: we read and understand the New Testament as if it were written today, or as has been said, we have become contemporary with the New Testament.

I will explain what I mean by this. About 100 years ago a very earnest and sharp-witted Christian philosopher, the Dane Søren Kierkegaard shed his scorn upon the present-day Christians who imagined that they still led the life of genuine Christians. He said: When nowadays there is a solemn church festival in the Royal Palace everybody is present: the court in resplendent uniforms with their decorations and glittering diamonds, the distinguished scholars, the generals and lords and barons, and then the court chaplain appears in a silk gown decorated with many medals and opens the Bible where the Apostle Paul writes to the Corinthians in the first Epistle: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise. . .", well and then—who can but laugh?

Modern Christianity which is very well off and which knows nothing more of persecution and prison, of hunger and disgrace for the sake of faith can no longer realize the situation of the first Christian Churches. Many things spoken of in the New Testament are fundamentally incomprehensible to her. Only a Church that has suffered persecution can understand.

This, however, is now the case with the Protestant Church in Germany. The men who lead her and many of the scientific theologians as well have been in prison themselves and have been oppressed and tyrannized for ten years. We know what St. Paul and Silas felt when they were in the dungeon of Philippi. We know what

it is like when people are roused against the preachers of the Gospel in demagogical meetings as happened in Ephesus. We know what is meant when Jesus says to His disciples: "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. . . And the brother shall deliver up the brother to death. . ."

We know all that. And now that great starvation has visited the German people, now that we are suffering from hunger and cold and many a minister is so feeble that during burials he needs a chair, because he cannot remain standing so long—now we know, now we have really grasped what St. Paul writes in the 8th chapter of the Epistle to the Romans: "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?"

Thus I could continue. There is hardly a page of the New Testament of which we could not say: not till now that we have suffered all this and are still suffering, not till now have we really understood what is written here. Now our times are like to these again; we have become contemporary with the Christians of the early days.

This holds good even for the smallest details. Beginning with the Christmas Tidings where we hear: "She brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger . . ." and ending with the High Council forbidding the Apostles to preach, we come across a hundred things we did not understand till now, that we see newborn children in the fugitive shelters for whom "there was no room in the inn," and now that we have had to endure suppression of speech by the state authorities for years.

Now, perhaps, we shall be able to write better commentaries on the Books of the New Testament than hitherto, even to the Gospel according to St. Luke. And perhaps that may be of importance for the faith of all Christendom.

English theology is mostly concerned with the doctrine of Incarnation, whereas German theology centers in the death of Jesus on the Cross. In English theology it is the Incarnation: "And the Word was made flesh and dwelt among us. . ."

That means, Christ came into this world which always remains the same and asks not for the Lord, but persecutes the messengers of His Truth. He who wishes to understand the mystery of Incarnation rightly must know the world into which the everlasting Word of the Father came, and not till one has lived to see how it persecutes the Church of Christ does one really know the World; then however one understands thoroughly what it means that Jesus Christ has overcome this world and leads His people through poverty and distress, through death and sin into the eternal Kingdom of God.

## A Eucharistic Year

**I**N MANY PARISHES, at the solemn moment between the end of the Prayer of Consecration and the Communion, the celebrant says to the people, "The peace of the Lord be always with you"; and the people respond, "And with thy spirit." These words of mutual blessing are not in the Prayer Book. In fact, it is appropriate that they are not. They are said quietly, personally, and are part of the silence in which priest and people make themselves ready to receive the Holy Mysteries.

As we hear these words, our minds are carried back to another day — distant in time but not in reality — when, at a similar moment, our Lord Jesus said, "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

Hearts are troubled and afraid these days. Even we who, as Christians, know that this is God's world and that He

will prevail in it, are anxious and depressed by the grievous problems of Europe, China, the Indies, the Jews. There is the enormous problem of finding common ground with Russia in the establishment of international order, of tearing down the barriers of suspicion, fear, and ideological confusion between Communist and anti-Communist. The discovery of ways to apply atomic energy, which should be a cause of worldwide rejoicing, seems because of man's weakness and wickedness to be the worst calamity of all history.

"Let not your heart be troubled, neither let it be afraid." The Anglo-Catholic movement in the Episcopal Church — we shall become more specific and say the American Church Union — faces an opportunity for the advancement of its most deeply cherished aims which should make the executive committee of that august organization as delirious with joy as the Apostles at Pentecost. Now is the accepted time; now, as never before, people all over the world are seeking peace — and in seeking peace, they are seeking just what the Anglo-Catholic movement has to give.

The world has — or, perhaps, has just had — a peace; a worldly peace which consists of the end of fighting, the erection of an organization, the establishment of a balance of power. Its advantages are not to be denied, especially in the United States where we are all busily redeeming the time for economic self-advancement. But everyone realizes that the kind of peace the world has now is so fragile that it might be destroyed at any moment.

Liberalism had its day, 25 years ago; we have traded it in since the second World War, for something that we call realism. But the peace of realism does not seem to sit as well on our stomachs as we had hoped.

There is only one kind of peace which can really satisfy the yearnings of the world's millions; only one kind of peace which can serve as the basis of world order: It is the peace of God, which passeth understanding. And there is only one means by which that peace can be made to cast out trouble and fear and to reign supreme in human hearts: Christ Himself brings it to us in the Holy Eucharist.

The Protestant chaplains who have seen battle know how true it is that the Blessed Sacrament, and only the Blessed Sacrament, is the answer to the spiritual need of ordinary people. Parents who have lost their children, children who have lost their parents, can testify that the only healthy, peaceful route to family reunion is the road to the altar. For Christian hope is not grounded only in promises of a future in which things will be better, nor even in the assurance of the victory won by Christ 19 centuries ago, but in the continual return to that hour of Communion between heaven and earth when the priest says, "The peace of the Lord be always with you," and the people respond, "and with thy spirit." Christian hope is a hope fulfilled every time God's people gather together for their sacrifice of praise and thanksgiving. The peace of God dwells among us every time we offer unto Him the memorial that His Son commanded us to make.

Spiritually, the world today is a ploughed field, a harrowed field lying ready to receive the seed which we who hold the Catholic Faith are hoarding. The blast over Hiroshima blasted more than the buildings and human folk of that un-

### The Collects

*Thanksgiving Day*

*November 22d*

**T**HIS Thy bounty — the fruits of the earth. We come to this Thanksgiving Day with deepened thankfulness for spiritual blessings, especially for peace. Yet the Church bids us use this collect which, in its earthiness, speaks of blessings less often thought of by us who are in general part of an urban and mechanical society. We need to think anew of God as the source of life — infinite in His power, majesty, and goodness — giving or withholding His gifts as His bounty to us, not our right. *This thy bounty* — the homely fruits of the earth just as truly as the awe-inspiring revelations of science speak of God's encompassing love and care. Given to strengthen us in His service, they are ours in trust — to be used and shared — lest they become in turn the measure of His awful displeasure. We stand on the threshold of a new world, rightly endowed with God's bounty. Let us with humility and thankfulness, reconsecrate His bounty to His service.

*Sunday next before Advent*

*November 25th*

**W**HAT do we want of God? All He can give us — the fulness of His grace. How can we gain this? Today's collect teaches that we must be *faithful* to Him and *plenteously bring forth the fruit of good works*. We must constantly follow Jesus Christ as our Lord and Saviour, growing in love, joy, peace, kindness, in prayer, and good works. How are we to achieve this? By responding to His calls with eager readiness; an effort that will not falter. We know that this continuing effort on our part will follow only when our *wills* are made up and there is firm decision to carry out the proper course of action. If we are emotionly stirred, the fervor may soon pass. If we gave heed to instruction, the impetus may lag when the lessons are done. We ask God to help us to be faithful in His service by awakening us to see clearly and compellingly the true purpose of our lives and then stirring up our wills to fulfil it that we may receive the *plenteous rewards* which God is ready to give.



happy city; it blasted away man's last shred of confidence in science and in himself.

There is a pressing obligation upon those of us who do not know the key to mankind's peace to step forward and let the world know about it — and that right soon. Accordingly, we should like to ask the American Church Union as the central coordinating body of all Anglo-Catholic organizations to set aside 1946, the first year after the end of the war, as a *Eucharistic Year* — a year in which the Church as a whole, and its Catholic organizations in particular, are asked to study the Holy Eucharist, to promote its more frequent celebration and better attendance, and to spread abroad the news of the Holy Eucharist among those who do not know their need for it. This past year, devoted to the religious orders, seems to us to provide a valuable precedent for united Anglo-Catholic emphasis on one great aspect of the Church's life.

What would a Eucharistic Year be like? That depends, of course, on the way in which it is planned. We should think that it would be characterized by sermons in the churches and articles in the Church press, suggestions for reading among the many fine books on the subject, and other forms of study. It would be characterized by more frequent celebrations of the Holy Eucharist, with special attention to bringing it to parishes and missions which do not have resident pastors. Laymen might be asked to undertake a Eucharistic rule marking a definite step forward — weekly attendance for those who have been careless in the past, a weekday service for those who are already regular in their Sunday attendance, etc. Fasting Communion and frequent Communion might be emphasized. The duty of bringing friends and neighbors to Church might be stressed. There might be local, diocesan, and national Eucharistic Congresses — or even an international Eucharistic Congress, say, in Manila.

The Holy Eucharist should be studied in relation to the other sacraments — baptism, confirmation, penance, matrimony, orders, unction — and so considered, should sweep some of the cobwebs out of the Church's thinking on these subjects.

It should be studied in relation to the social order — as the central activity of our personal, social, and business life, summing up and validating (or invalidating) what we do between church services.

It should be studied in relation to psychic and physical health — as a unique instrument of Christian healing.

It should be studied in its relation to Christian reunion — as the one supreme gift the Church has to offer to Protestants.

It should be studied in relation to world peace — showing that peace is God's gift rather than man's invention, and a gift available here and now.

It should be studied theologically — as a sacrament, as a (or rather *the*) sacrifice, as a means of grace, as a communal activity, as a meal of fellowship, as an entry into the presence of Christ, as the means whereby "we may dwell in Him and He in us."

The Holy Eucharist is always, of course, central in the life of the devoted Catholic Churchman. Yet there are a good many people in the United States who are not devoted Catholic Churchmen, and even the best informed and most loyal can profit, we think, by further study of the Eucharist and more ardent praying of the Eucharist.

As the climax of the Eucharistic year, we hope that there will be a great Solemn High Mass of Thanksgiving attended by Churchpeople from all over the world — perhaps in Philadelphia at General Convention time, perhaps at some other

November 18, 1945

COMMUNION

THE tall white candles light a cross of gold,  
A voice intones a prayer and I am told  
Of peace, forgiveness, and a love divine.  
In reverence are blessed the bread and wine;  
New sorrow and new hope can mingle there,  
Await love's miracle that all might share  
This blessed sacrament. O hear my plea:  
I shed my cloak of sin on bended knee.  
The cadence of the chanting choir enfolds  
The multitude of heavy laden souls;  
The sorrowing, the wronged, and those afraid,  
All weak and lonely, and the sore betrayed.  
Give me the inward sight that I may see  
The beauty and the truth God made for me.

HELEN R. HARRISON.

time and place. The intention of the service would be primarily to give thanks to God for His wonderful gift of Himself in His atoning life and death and in the Holy Eucharist.

And in the heart of this great service, just after the Lord's Prayer, a hush will fall; the celebrant will sing, "The peace of the Lord be always with you." And the thousands from far and near will sing in response, "And with thy spirit."

"One thing have I desired of the Lord, which I will require; even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple." That is the desire of millions today, though most of them do not know it; and the Lord will require from us of His Church an accounting for those millions.

Managing Editors

THIS OFFICE has been trying to keep a secret for some months. Part of the secret is that Jean Drysdale, our managing editor, is retiring from her post. The other part is *why* she is retiring. In one case where an explanation was necessary, we said that it was for a pleasant reason which we were not at liberty to divulge, but this seems to tell either too little or too much. So we must break down and tell the FAMILY that the Drysdales are going to have a baby—their first.

The new arrival, expected toward the end of January, will probably be born with printer's ink on its fingers, for both father and mother are confirmed newspaper people. Harold Drysdale, after varied journalistic experience on the West coast, has become established in that heaven-on-earth for newspapermen, the Milwaukee *Journal*, for which he is an advertising representative. Jean, who has worked continuously at journalism since she was in the seventh grade, became copy editor of THE LIVING CHURCH in November, 1941, and advanced to the managing editorship in January, 1943, at the time of Mr. Morehouse's departure for service in the Marines.

It gives us great pleasure to be able to announce, in the same breath with the news above, that we have secured a successor to Mrs. Drysdale who is well qualified to carry forward the traditions of THE LIVING CHURCH—the Rev. Richard A. Park, formerly rector of St. Andrew's Church, Houston, Texas. Well known within the diocese and else-

## THE LAST THINGS

HOW shall we praise the latter times of us,  
How wrestle with the Angel in the night,  
With brow cold-beaded in the fatal hour,  
And fingers stiff, eyes straining after light?

The moment comes like night-wind, silently  
The tree-top rustling: pray for me, O friend  
(I can no longer help myself) for we  
Shall stand together at the aeon's end.

GEORGE W. MORREL.

where for his fine work as editor of the *Texas Churchman*, Fr. Park as Texas correspondent of THE LIVING CHURCH is known to the FAMILY as one of its ablest diocesan correspondents.

All correspondence relating to news, illustrations, permissions to reprint, and the publication schedule should henceforth be addressed to Fr. Park, who is taking up his new duties on November 16th. With this issue, we are also changing our masthead (p. 5) to conform to the postwar set-up previously announced by Mr. Morehouse, although he will not be taking up his duties for another week or two.

A graduate of Seabury-Western Seminary, Fr. Park is a Catholic Churchman who takes the Prayer Book as his liturgical and doctrinal standard. During his seminary days he assisted at St. Luke's, Evanston. He was ordained to the diaconate and priesthood by Bishop Spencer of West Missouri in 1935 and since that time has served as rector of Calvary Church, Sedalia, Mo.; Christ Church, Eagle Lake, Texas, and St. Andrew's, Houston. He and Mrs. Park, the former Margaret Lois Moore, have two children.

Fr. Park, who is 35 years old, has had both experience and recognition in Church affairs. In West Missouri he was chairman of the diocesan department of Christian education, editor of the *Diocesan Bulletin*, and delegate to provincial synod. At the Kansas City General Convention in 1940 he was co-chairman of the committee in charge of the Youth Weekend which fed, housed, entertained, and inspired 1,000 young people in the greatest get-together of young people within the memory of this generation. In Texas he had a chain of rural missions in addition to his parish work, was secretary of the diocesan executive board, and for the past three months was acting chairman of the diocesan department of promotion.

It will not be a new experience for THE LIVING CHURCH to have a priest as its managing editor. Frs. Carson, Ticknor, and Lindsay are a few of the names that come to mind. We feel that religious journalism is definitely a Church vocation; and, like the monastic life, a vocation appropriate to both clergy and laity. It is one in which there are great opportunities for service in these troubled postwar days; and Fr. Park's acceptance of the managing editorship encourages us to believe that THE LIVING CHURCH will measure up to its opportunities.

Mrs. Drysdale, the only woman who has ever served as managing editor of THE LIVING CHURCH, has made a noteworthy contribution to the magazine — a contribution not without tangible results, for during her managing editorship our circulation has increased by more than 30% and our

renewal rate — sure index of reader interest — has also substantially increased. Just a few of the duties of the managing editor are to oversee the work of newsgathering and copy preparation, to select and purchase illustrations, to schedule the contents of issues, to eliminate errors factual and typographical, to see that the various features are received and included in the proper issues, to answer inquiries (such as "Please send me that article on needlework you published sometime between 1890 and 1902"), to maintain the speed and quality of typographical operations. Besides these (and many other) duties, Mrs. Drysdale for a considerable period held the post of literary editor, maintaining and carrying forward THE LIVING CHURCH's reputation for prompt and authoritative reviews of the new books. This additional responsibility required her to spend her evenings and holidays on LIVING CHURCH work, so that last spring we reluctantly acceded to her request that she be relieved of it.

There are four adjectives which we keep before us as the standard for judging material submitted to THE LIVING CHURCH — interesting, important, significant, and valuable. Mrs. Drysdale's sure and sensitive judgment as to what did and what did not qualify by this standard has been reflected on every page of every issue.

One of the managing editor's tasks which looms especially important in the eyes of the editor is the function of criticizing editorials. An editor's freedom to say whatever enters his head is a burden as well as a blessing — especially so, perhaps, in the case of an acting editor who serves as another's steward. Though she has only rarely had the time to write an editorial, Mrs. Drysdale has exerted a powerful and valuable influence on editorial policy. Sometimes, of course, we have been in disagreement; the effect has been, we think, to make such editorials a better statement of the case, and perhaps somewhat more charitable toward those who held the contrary view.

We of THE LIVING CHURCH staff shall miss her, and so will the FAMILY. However, we think it very unlikely that she will completely disappear from the editorial scene. We shall continue to count on her in emergencies — and emergencies come up almost every other week at this office. As soon as the new Drysdale is well launched on his (or her) way, we shall presume on his mother's deeply ingrained loyalty for the magazine as much as we can.

We are confident that we speak for the entire FAMILY in expressing our deep appreciation of Mrs. Drysdale's service, together with our prayers and best wishes as she takes up a new and even more important work; and our pleasure in the imminent return of Mr. Morehouse and the arrival of Fr. Park.

## Afterthoughts

A READER WHOSE NAME and address must be withheld writes: "Suffering without rancor or complaint at the hands of substitute postmen and slow deliveries, I have usually received my LIVING CHURCH by Wednesday of the week following publishing date. This week Wednesday brought no copy, and so I asked the postman (a newcomer on the route) if he would look it up. This (Thursday) morning he handed it to me and explained the lateness as due to the fact that "the postmaster took it home one night to read it."

So, if your copy keeps coming late, try buying your local postmaster a subscription.

# Pilgrimage to Jerusalem

By the Rev. Eric W. Jackson

**T**HIS is a brief account of an even briefer pilgrimage to Jerusalem. It hardly deserves the name of pilgrimage; it was undertaken at very short notice with very little preparation, and it was carried out in the comfort of fast cars and luxurious hotels; but it was the opportunity of a lifetime and therefore not to be forgone.

For myself, I had never had any great desire to visit the Holy Land. I had heard much of the commercialization of the holy places, the uncertainty of the reputed sites, and the conflict of rival sects. These things had seemed a formidable barrier to any devotional value in such a journey. But such commercialization as exists is negligible—after all, I have bought postcards and guide-books in the porch of Liverpool Cathedral, and New York's St. John's the Divine has a flourishing souvenir and book shop; and it is pernickety to worry about the authenticity of each site—the whole land is sacred in its memories, and one is in the tradition of pilgrim down through the centuries. These are the things that matter.

Our party of ten—the chief engineer and four of his staff, two apprentices, Sparks, a naval gunner, and the padre—set off from Haifa early in the morning. We took the coast road which skirts the foot of the ridge of Carmel and follows down the coastal plain close by the sea where an off-shore wind blew back white banners of spray from the breakers on the sand, then inland past villages and olive plantations near Caesarea, through orange groves and flourishing modern settlements near Jaffa, until at Lydda we turned eastward, leaving the plain and winding through the foothills to climb steeply up the rocky gorges towards Jerusalem.

"The hills stand about Jerusalem." There is a whole maze of them. You wind round them, dip in and out of valleys, thread the streets of hillside villages, until without realizing it you are in the city itself. The transition is bewildering at first. Carts, lorries, laden donkeys, and pedestrians of all kinds crowd the streets. The hills are still there, but they are built over, and lanes and alleys twist and turn in every direction and at alarming angles. As soon as we arrived we were handed over to a most competent guide, Francis Najjar. He was guide to H. V. Morton when he was collecting material for *In the Steps of the Master*. He has a real knowledge of his subject, and he does not talk too much; both rare and desirable qualities in a guide. We drove round the walls of the Old City to go in by the Flocks' gate, through which the animals for sacrifice in the temple were brought. It is also known as St. Stephen's gate; tradition claims that by it the protomartyr was dragged out to be stoned. Just inside this gate a narrow doorway in the stone wall admitted us to the gateway of the court-

yard of the Church of St. Anne. The gate was opened by a monk, wearing a red tarbush, surprising until one realizes that in this part of the world the tarbush has ceased to be a distinctively Moslem head-dress. Across the courtyard, we came to the Pool of Bethesda. The White Fathers have uncovered and restored a small part of the pool. We went down the steps, three of which are the original ones, to the level of the water. Corinthian columns of the five porticos of the pool have been found, and one of these stands in the courtyard of the church. The church itself is said to mark the place where the house of the Blessed Virgin's parents stood; in the crypt there is an altar marking the place of her birth. As in the Church of the Annunciation in Nazareth, this "house" is half cave with a hole hewn in the roof to let smoke out and light in.

Returning to the street near St. Stephen's gate, we followed the Via Dolorosa. It seemed almost sacrilege to be hurrying over it in this way, but it had to be done. The Stations of the Cross along the Way are marked on the walls, sometimes with a Latin inscription identifying it. We went into the convents of the Flagellation and of the Sisters of Zion. Our guide handed us over to a diminutive and very bright and cheery Sister who led us through the chapel and down to the crypt, pointing out the remains of the original paving of striated stones, so made to prevent horses slipping. There are also traces of the pavement having been marked for games played by the Roman soldiers, often at the expense of the condemned prisoner. It is probable that such games were part of the "mocking" of our Lord after His trial before Pilate. On the walls of the crypt are hundreds of tablets recording the names of the faithfully departed for whom intercession is made in the chapel. Most of these are of marble, but the war has made this unobtainable. Brass was substituted, but this also is not to be had. On the day we were there, the local Polish troops had placed in it a marble tablet which they had brought and engraved themselves.

## ECCE HOMO ARCH

Outside the convent, the Way leads under the Ecce Homo Arch, through crowded bazaars, to a Russian hospice where excavations have revealed a large fragment of the Arch of Hadrian and a part of the wall of the Temple of Venus set up by Hadrian on Golgotha. The mural paintings in the chapel of this hospice are particularly striking, and in the sacristy there is a really remarkable head of Christ.

The Via Dolorosa led us to the Church of the Holy Sepulchre, but we did not go in this time, leaving it until later. For the time being we only went up on the roof of the Armenian Chapel of St. Helena; I believe it is up here that the Ethiopian

Church has been allowed to establish its claim to a place of worship at the Sepulchre.

We left the Old City by the Jaffa gate, pushing our way up the busy street of David with its extraordinary assortment of shops. You meet all manner of people in the streets of the Old City, but above all you meet children. "And the streets of the City shall be full of little children playing in the streets thereof." No New Jerusalem could be true to the name of the Old without them. They are everywhere. They are dirty; they are unkempt; they are dressed in rags. Undoubtedly they are verminous. But they are wholly delightful, bright, cheerful, and full of life, with lovely coloring (under the grime) and wonderful eyes. And they have the art of begging to perfection, they make you feel that you enjoy giving them a penny.

Our cars met us at the Jaffa gate and took us to the King David Hotel. It is a far cry from the shepherd boy of Bethlehem to this sophisticated luxury. Here we had a speedy lunch.

It is hard to break with the finer traditions of the sea, but we had to go without the afternoon's "horizontal exercise." Many miles had to be covered in the afternoon. We took the road to Bethlehem, along the upper side of the Plain of Rephaim. There was little time to stop to see anything on the way. We passed the Well of the Magi, where leaving the court of Herod, the Wise Men saw the Star reflected in the water as they drew from the well—"now sealed by the department of health to prevent the spread of diseases," as our guide explained. Then, after passing Rachel's tomb, we made a short halt as we approached the "little town" to look down on the Field of Shepherds and to view the town as a whole. The road leads straight into a stone-paved courtyard outside the low-arched doorway of the Greek Church of the Nativity. The Romans planted a grove sacred to Thammuz to try to obliterate the site, but they only succeeded in marking it more effectively for identification. The church which now stands here is probably the oldest in Christendom, built by St. Helena, the mother of Constantine. It is splendid in its dignity and simplicity. The Orthodox Church keeps its Christmas festival at the Epiphany, and the Liturgy was being sung when we arrived. A handful of people formed the congregation, some in modern dress, some of the women in the dress peculiar to Bethlehem, a relic of the Crusades, the head-dress a high-crowned conical bonnet covered with a long white veil. On either side outside the Iconostasis a choir of ancient monks sang antiphonally in harsh, reedy voices. At the altar two very old priests in dark red copes celebrated the Holy Mysteries. They were assisted by a handsome young deacon in cloth of silver tunic, with long black hair and beard. When he sang he recalled the tradition of the Orthodox

Church for perfection in vocal music. At the procession these three came down the north aisle and up the center of the nave preceded by a crucifer and two light boys in pale blue tunics, and a most malevolent looking old verger before whose baleful eye sightseers scurried behind pillars. It was a pathetically poverty-stricken procession. The cross was wooden and tawdry in decoration; vestments faded and shabby. Yet, come war, come persecution, the Orthodox Church carries out the ancient rites. Not long ago, Russian nuns died of starvation in Jerusalem.

Beneath the high altar is the Grotto of the Nativity. A star in the marble floor marks the birthplace—"HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST"—and nearby is the Chapel of the Manger; a marble manger, most uncomfortable and cold; the wooden one is said to have been taken to Rome. On our way out we were shown fragments of the mosaic of St. Helena's Church under the paving of the present Crusader church.

#### GARDEN OF GETHSEMANE

Returning to Jerusalem, we went to the Garden of Gethsemane on the hillside, below the Mount of Olives, looking across Kedron to the Temple. The Garden was beautiful with many flowers planted round the gnarled olive trees, three or four thousand years old. The church, a very recent building, stands on the site of a fourth century basilica, remains of which can be seen under the present paving. Within it is the rock on which our Lord is said to have knelt, but it is easier to associate Him with the olive trees of the Garden. The church is rich in decoration and, like most Franciscan churches of today, free from tawdriness. It is known as the Church of All Nations, each part of the building and its furnishings having been contributed by the faithful of different nations. The rock itself, which protrudes through the pavement before the high altar, is surrounded by a great wrought-iron crown of thorns, on which are perched iron and silver birds, with drooping wings, in attitudes of mourning.

We took the road for Jericho from here, through Bethany, past the Fountain of the Apostles, twisting and turning down the great gullies in a 4,000 foot descent to the Dead Sea, more than 1,300 feet below sea level. It is a harsh and forbidding country. It grows more bleak as one gets down, until suddenly it opens out on the rich Plain of Jordan, the land of Lot's choice, fertile and beautiful between its two great walls of mountains.

Before going to Jericho we drove to Allenby's bridge, crossing the Jordan on it to set foot in Transjordan. At either end of the ugly steel structure the respective Palestinian and Transjordanian Customs officers watch all traffic; our drivers were not allowed to cross, but we, being Merchant Service, were allowed to.

There are three Jerichos, the ancient one of Joshua's time, of which the walls that fell flat have been unburied, the Jericho of our Lord's time built by Herod the Great and given by Mark Antony to Cleopatra, and the Jericho of the Crusaders, the modern Riha. From a high mound covering part of the wall of the ancient city we had immediately in front of us an

old olive tree marking the site of Rahab's house on the wall, standing just within the enclosure of Elisha Spring, the waters that he "healed" which still supplies drinking water for the village and irrigates its gardens. Beyond this spring and to the south is the Crusaders' Jericho, while further off is the Jericho Jesus knew, the home of Zachaeus and Bartimaeus. Behind and above us towers the Mount of Temptation, its sheer cliffs studded with hermits' caves.

From Jericho we drove to the Dead Sea. It was nearly dusk by the time we got there. To the east the mountains of Gilead and Moab stood dark and sombre, while to the west the steep heights rose to Jerusalem, and we could see the tower on the Mount of Olives silhouetted against the sunset. There was little time to do anything save taste the water, which was disgusting, and have tea at the up-to-date Kalia Hotel near the British Airways landing ground. Then by moonlight we took the road back up to Jerusalem.

The Anglican Cathedral, St. George's, is a very fine white stone building standing in a quadrangle outside the Third Jewish Wall of the City. Early the next morning I went there to Holy Communion and afterwards met Bishop Stewart, Anglican Bishop in Jerusalem, whose diocese includes Cyprus and Transjordan. The demands made upon the tact and patience of the Bishop must be tremendous. He has not only the highly explosive problem of Jewish-Arab relationship ever before him, but he has to maintain the delicate balance required in dealing with the many branches of the Church which find their historic center in this city; in a sense, the "care of all the Churches" is on his shoulders.

Immediately after breakfast our guide had us out on the road again. We drove to the Church of the Dormition, built by the Kaiser in 1898, marking the home of St. John the Beloved Disciple, to which he took the Virgin Mother, and where she lived until her Falling Asleep. The Benedictines have charge of the church and one of the order showed us around. It is a very satisfying building with some fine mosaic work in the ceiling of the apse. Ultimately, all the interior will be decorated, but as all the work is done by the fathers and brothers themselves, it is necessarily a slow process. Several of the chapels have been completed, and we saw a monk at work on the ceiling of one, tracing with hammer and chisel a most intricate design in plaster of Paris; it should have been mosaic but the material is now unobtainable. In the crypt of the Church of the Dormition is a recumbent figure of Our Lady, very beautifully done. In the dome above it are paintings of women of the Old Testament. Round the walls of the crypt are several small altars. One of these is made from the capital of an ancient stone column found on the site, probably part of an older church. As this altar is on the western side of the crypt, it has been turned face inwards; thus, standing before this altar one looks through the low arches straight across the Sleeping Virgin to the brilliantly illuminated chapel of the Holy Spirit on the eastern side, the decoration of this last chapel being mainly in red, the effect is most striking in the gloom of the crypt.

We returned to the Old City to the Church of the Holy Sepulchre. A description of it after so hasty a visit is out of the question. The network of passages and chapels and shrines is confusing unless one has had opportunity to study it thoroughly beforehand, and one's feelings on the first visit to so sacred a place are such that detailed record of the actual building is impossible. A few impressions stand out; the divan of the Moslem caretaker at the main door with its somewhat incongruous telephone; the great marble slab of the Anointing; the splendor of the Calvary altar; the Stabat Mater smothered in three million pounds worth of jewels and two Polish ATS kneeling before her while the people milled round them; the Holy Sepulchre itself, approached through its strange dark Chapel of the Angel from which the Holy Fire is passed out; and the final prayer said in the ante-room of the Archimandrite Kyriakos, a privilege he most courteously offered me.

To go straight from the Holy Sepulchre to the Mosque of Omar is an anti-climax of the worst sort. Certainly its decoration is rich and splendid, and the great Dome of the Rock is impressive; but the traces of the Crusader Church and the supposed site of the various parts of the Temple are too vague and too open to speculation. Yet the fact remains that we were standing on the ground of the Temple; the fact also remains that this ground is now covered by a mosque.

In the afternoon we left Jerusalem. Six of our party returned directly to Haifa by the coast road, but four of us took the inland road to pass through Tiberias. This road follows the highland ridge to the north through fields which seem to produce little besides stones. Before long it goes down steeply, by hairpin bends, to more productive country. Few places could be identified as we went along—Jacob's Well and Sychar the steep heights of Mount Gerizim, Nablus, the home of the few remaining Samaritans. Bearing north-east we came to the flourishing farms of Jewish-Coöperative Colonies, where irrigation and modern farming methods are producing rich crops. There is a health and vigor about the youngsters in the colonies which is most striking. It was the sabbath and only essential work was being done in the fields. We saw several football matches in progress; once we passed about 20 men on a cross-country run; and further on a column of strapping boys and girls marching along the road.

Clouds and mist hung over the Sea of Galilee when we reached it, but even so it was very beautiful in its setting of low, rolling hills. At Tiberias we stopped for tea at the "Galilee Lido." Turning inland, we climbed steeply up, until we had a last glorious view of the Sea from 1,000 feet up. Here there are no specific places to be identified, for these hills and valleys, these paths and fields, all knew Him. Here He chose the Twelve, fed the hungry, healed the sick, on that Sea He stilled the tempest, and on its waters He walked.

So we passed on, down through Cana of the joyful marriage feast, through Nazareth, passing Mary's Well and the Mount of Precipitation, and at last the great shadow of Carmel, across Kishon, and Haifa once more.



## Responsibilities of Citizenship

**CITIZENSHIP AND THE NEW DAY.** By Parley Paul Womer. Abingdon-Cokesbury Press, New York: 1945. \$3.

The author has an experiential background that recommends this book as a piece of writing entirely divorced from any ivory tower of citizenship. Dr. Womer has for many years the pastor of churches in Syracuse, New York, and St. Paul. While a clergyman active in the application of the social aspects of the Gospel, he wrote *The Relation of Healing to Law, Valid Religion For Our Times, The Coming Creed, and The Church and the Labor Conflict.*

When he resigned as president of Washburn College, after a successful administration of 16 years, he taught a course on American Citizenship in the same college for eight years, until 1941. He is the national chairman of the National Municipal League, and has been the leading spirit in the Topeka Citizens Council for years.

In writing *Citizenship and the New Day*, Dr. Womer has produced a book which should be priority reading for every teacher who attempts to reveal the meaning of citizenship. The book is written in a style that makes it easy reading for teachers and students alike and for the ordinary layman. It is divided into three parts: Part I is entitled "The Origin, Function and Character of Citizenship." In five chapters the historic development of citizenship is described from earliest times to the incubation of citizenship in America and the gradual assumption of natural citizen competence. Differentiating between a "cizenry" and a "crowd," the author presses toward the need for individual responsibility in the voting process and in the solution of all problems involved in democratic government.

In the seven chapters of Part II, under the title, "The Idealistic Character of Citizenship," the author discusses the important problems of liberty, equality of rights, paternalism, and citizen motivation, as they affect social justice, legal justice, and the outreach toward a world state and world citizenship.

The author pulls no punches when discussing capital and labor in Chapter III, under the title, "Social Justice and Free Enterprise." On page 153 he says: "The failure of scientific thinkers of the 19th century rightly to appraise the place of human and moral forces in nature's processes and the significance of those forces in the achievement of nature's higher ends gave to their argument the effect of justifying the law of the jungle in economic life. And to the present moment the course of free enterprise shows that, in spite of noteworthy examples to the contrary, the law of the jungle has played an extensive and significant part."

To those who are constantly standing at the "bench" condemning the New Deal, he has this word on page 162: "The fol-

lowing worthwhile accomplishments of the New Deal are now widely recognized: 1. it proved the importance of experimentation both in economic policy and in method; 2. it provided invaluable education in collective economic effort; 3. it originated certain agencies which with some adjustments and more experienced use, are likely to become valuable features of our economic system; and 4. it deepened the sense of public responsibility."

In the last five chapters of the book, or Part III, entitled "Education for Citizenship," Dr. Womer points out the dire need of educating for citizenship in family, school, citizen groups, and Church. This section is especially valuable for the clergy and lay leaders in the community. In the last chapter he emphasizes the necessary place of creative religion in educating for citizenship. Here the author has done a notable piece of work in connecting the rule of reason with creative religion. Without religious motivation the founding fathers of our government might readily have failed even though they stood on the firmest grounds of reason. It was the utter assurance that a moral universe and the God behind it were being served in their thinking and action in, first, fighting a war and, second, establishing a republic, that sustained them and gave them courage. On page 305 the author says: "Kinship with the Eternal, the sanctity of the individual person, the rule of reason, conscience, courage, and love—these are findings of the religious consciousness, and they, therefore, figure as absolutes of personal character, of social relationships, and equally of the social and political order. Fundamentally democracy is democracy, not merely because it is based on a certain form of government, and a voting process, but because it takes account of these absolutes and in its educational processes, the promulgation of its laws, and the building of its institutions it endeavors progressively to give them expression.

"These absolutes are the discoveries of the reflective soul in search of God and ultimate reality. They are true everywhere on the earth, and wherever there are thinking beings. They are true in time and through eternity, because they are verities of the universal moral order which reflects the character of the Infinite Creator. This is religion's larger reference."

This reviewer highly recommends the book to all who find interest and stimulation in a scholarly work, written in an easy style on an important subject.

JOHN WARREN DAY.

## The Thought of Our Lord

**THINKING WHERE JESUS THOUGHT.** By Hillyer Hawthorne Straton, St. Louis, Bethany Press, 1945. Pp. 254. \$2.

Dr. Straton, the pastor of the First Baptist Church, Detroit, has herein pro-

vided a series of his own reflections upon the Lord, in His earthly life, as men's Exemplar. The situations, which he selects, from innumerable possibilities, have to do with: the conquest of fear, temptation, sin, war ("the supreme sin"), personal forgiveness, life more abundant, love, the Cross, and personal victory over death. These chapters are preceded by an inquiry into the individual psychology of the Lord, to find out what sort of person the Exemplar is. From this the author concludes that the Lord had a developing self-consciousness of His unique person and His mission as Teacher, Servant, and Messiah; that He had extraordinary confidence in people; and that He was a truly cultured gentleman, different in many respects from His contemporaries ("—He was the very incarnation of all that was best and noblest" p. 45). The book closes with a group of chapters on the movement among Protestants to return to theology. Several of the chapters have made prior, substantial appearances in periodicals: e.g., *Christendom, Anglican Theological Review, Religion in Life.*

## ANECDOTES AND QUOTATIONS

The style is homiletical, and each page of the book has its anecdotes and quotations. In the quoting there is a miscellaneous range from Victor Hugo and Lord Halifax to Reinhold Niebuhr and Chiang Kai-shek. Frequently the author could more becomingly have used his own words, when the quotations contribute no especial authority. Throughout there is a roll-calling of names of Protestant pastors and writers, which would be luminous to the ministerial profession, but obscure to the layman.

There are a few curious statements which Dr. Straton might prefer, one day, to revise: e.g., "From Thomas à Kempis' *The Imitation of Christ*, to Charles M. Sheldon's *In His Steps*, Christian ethics has been centered in Jesus" (p. 59). Why wait until the late appearance of *The Imitation of Christ* in Christian history? An illustrative list of great men who were found on the side of the common people is given thus: Moses, Amos, Jesus, St. Francis of Assisi, Martin Luther (in his early ministry), John Wesley, Abraham Lincoln, Theodore and Franklin Roosevelt (p. 80). There are many little ministerial "tags," which convey the atmosphere of the minister's study, without making much substantial contribution to the writing: e.g., the transliteration into English letters of Hebrew and Greek words ("am ha' aretz," p. 80; "luo," "nipto," p. 135; "agapé," "eros," p. 150).

Churchpeople would be impressed by the gulf between conservative Protestantism (Dr. Straton is a conservative in theology, p. 8) and the Incarnational and Sacramental factualness of the Church. And this exists, too, with all the good will "that they all may be one." It is difficult to conceive of the world as a united community (as the author urges as a working ideal), apart from the organic solidarity of the body of Christ, and apart from the life-giving Sacraments. The book has useful appendices of acknowledgments to the sources which the author uses, of footnotes supplying references to most (but not all) of the quotations, and two indices.

R. D. MALVERN.

## MASSACHUSETTS

### 200,000 Visit Boston Prayer Shrine In Three Years

More than 100,000 names have been written in the servicemen's remembrance book, and about 200,000 persons have visited the Prayer Shrine at the Cathedral of St. Paul in Boston, since it was established over three years ago.

The Shrine Monument on the Cathedral Porch carries a sign each day asking prayers for particular purposes.

## HONOLULU

### Church Home for Girls

The property owned by the Sisters of the Transfiguration at Kaimuki, Honolulu, has been turned into a home for Episcopal girls attending the University of Hawaii, who are from the other islands of the territory. Called St. Michael's House, it is located on a beautiful spot overlooking the ocean. Sister Helen Veronica, superior of St. Andrew's Priory, has jurisdiction over the Home, although the actual charge of the girls is carried on by a matron.

### New Army and Navy Center Opens

By Chaplain JOHN G. SHIRLEY

Sunday, October 14th, was a gala day at St. Andrew's Cathedral, Honolulu.

The new Army and Navy Center for all members of the armed forces was opened in what was formerly the Bishop's residence. The opening was marked by an open-house for all who cared to attend and more than 350 persons visited the Center during the afternoon. A varied program of entertainment and refreshments were provided.

The Center was made possible by the Army and Navy Commission, sharing the cost with the missionary district of Honolulu. It is under the capable guidance of Chaplain Gordon Reese, formerly of the diocese of Texas and one of the executive secretaries of the Army and Navy Commission. Recently returning to Honolulu after a rest period in the States, and accompanied by his wife and daughter, Chaplain Reese is continuing in his capacity as liaison between the civilian clergy and the armed forces.

#### VALUABLE HELP

Three weeks before the opening the house was devoid of furniture or equipment. Now it is thoroughly equipped with modern comfortable furniture, new curtains, inlaid linoleum on the floors, all because of the invaluable assistance of several Red Cross workers and Sea Bees stationed on the Island, who spent many off-duty hours contributing their talents.

The house in which the Center is located is situated in a typical Hawaiian setting within the Cathedral close. Tremendous palm trees provide shade for a spacious lawn which will be used for badminton,

croquet, and other sports. Blooming flowers and shrubs abound on every side.

A large lanai is furnished for reading and writing; a homey living room is inviting; a play-room is equipped with ping-pong, checkers, chess, and other indoor games.

The kitchen is available for all who wish to purchase delicacies and prepare them personally, to suit individual tastes. Rooms are provided for visiting chaplains and service personnel, and 15 men and women can be comfortably accommodated for a night or a weekend. The Center is to be as much a home as it can be made.

The second floor is occupied by Chaplain Reese and his family so that the chaplain



CHAPLAIN REESE: In conference with soldier and Red Cross worker.

is constantly available for anyone who may need him.

When one serviceman, a sailor, left after spending the whole afternoon, he enthusiastically said, "Thanks a million. I'll be glad to be here next Sunday."

Chaplain Reese urged that clergy and families will continue to send names of men and women in the forces and located on the Island or in Honolulu or in any of the hospitals. Present lifting of censorship restrictions allows any of the service personnel to state exact location. When such address is known, Chaplain Reese's address is: Cathedral Close, Queen Emma Square, Honolulu 43, T. H.

Speaking of the Center and its possibilities for the future, Bishop Kennedy said, "I wish to thank the Army and Navy Commission on behalf of the people of many races who will share in the benefits of this Service Center."

"On December 7, 1941, the people of the Hawaiian Islands tasted the nearness of war and watched the great concentration of all the armed forces, making us of Honolulu and the Islands conscious of all that war means.

"Our parishes and missions have ministered to men from all parts of the world. Every effort was made by our people to

keep the Church with the men away from home.

"During the days of peace, more than ever, this ministry of the Church is needed where our forces and the men of our Church are stationed more or less permanently. Expressions of appreciation have come from men here and from those who have gone and who have taken time to write back. I am grateful to them for their expressions and thankful that we had the opportunity to help in even a small measure, to make their time on the Island a little more pleasant.

"I am proud to have this outstanding work being done here as part of the Church's contribution to peace and the life of the whole community."

#### DOUBLE TEN DAY OBSERVED

The day closed with a service observing Double Ten Day, deriving its name from the fact that on the 10th day of the 10th month the Chinese Republic was founded 34 years ago. The service was to salute our ally and sister Republic of China. The speaker for the occasion was the Chinese Consul General, the Hon. King Chai Mui. In addition to the Cathedral clergy, the priests in charge of the Chinese missions in the city and neighborhood were in the colorful procession, led by the combined choirs of the missions for Chinese people.

This service, for which the Cathedral was crowded, was just another contribution to the life of the city of Honolulu in which St. Andrew's Cathedral holds such a prominent place.

## KENTUCKY

### Business and Professional Women Contribute to Diocesan Work

The Woman's Auxiliary of the diocese of Kentucky has taken a forward step in giving special attention to business and professional women.

In 1937 a small group of Churchwomen were concerned with the problem of making it possible for business women to share in the work and activities of the Church, so this group called together a number of such women in their church, with 15 in attendance and organized such a group as a part of the Woman's Auxiliary. By the fall of 1938 four more groups were active and with the outbreak of the war more groups were organized, until today one sixth of the membership of the Woman's Auxiliary in the diocese consists of business and professional women, or 250 women.

Since the work had grown so largely during the war years, and in order to coordinate and unify the work of these groups a diocesan Business and Professional Women's Council was organized. Once a year these groups come together for a united dinner meeting and make their yearly reports.

They submit to the diocesan board the names of three persons, who in turn select one to be their representative on the board. At present there are ten organized units with two elected delegates from each of

ized group forming the diocesan coun-

The parish units meet once a month in their respective churches—with supper, a program patterned along the lines of the Woman's Auxiliary, service to the Church Hospital, and recreation forming the evening's activity. Most of the money raised by these groups is through free will offerings and pledges.

The theme of most of the units is the united Thank Offering. Through the efforts of these women this offering has been greatly boosted throughout the diocese.

The main problem which was facing the groups about a year ago was how could they tie in with the diocesan Woman's Auxiliary and its work, inasmuch as they were unable to attend day meetings. This problem was met by the delegates to the annual meeting last January voting to have the fall semi-annual meeting in the evening. This was held this past October and was a huge success.

MICHIGAN

Woman's Auxiliary Members Visit Social Agencies

Members of the Woman's Auxiliary in the diocese of Michigan are still talking with enthusiasm about the trip to five social agencies in Detroit, conducted on October 31st by Miss Elaine Watton of St. Croix, the Auxiliary's chairman for Christian Social Relations. There were 12 in the party, representing 15 parishes. "Everyone felt that it was a most educational, interesting, and inspirational trip," said Miss Watton. "It accomplished two things: first, it made us, as parish members, more aware of our community responsibility and more desirous of entering into some of the community's activities; and secondly, it helped to rid ourselves of some of our prejudices and false ideas of its being impossible for people of

different nationalities, races and religions to work harmoniously together.

"We saw the Syrian, Italian, Hungarian, American, White and Colored, Jew and Gentile, working together at the Goodwill Industries, playing together at the Franklin Settlement, and people of different nationalities and religious affiliations living together at the League of Catholic Women. It can be done!"

The trip was so successful that a similar one may be planned later to include diocesan as well as community projects.

N. M. & S. W. TEXAS

Church of St. Clement, El Paso, Celebrates 75th Anniversary

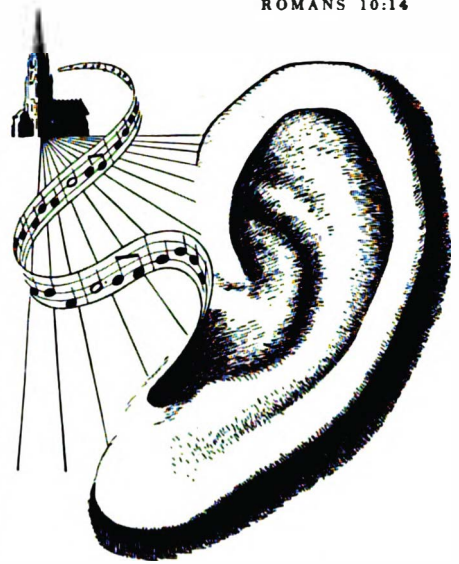
The Church of St. Clement in El Paso, Texas, celebrated the 75th anniversary of its founding the week of October 7th to 14th. St. Clement's is the first church of any communion to have been established in El Paso and is the oldest non-Roman church in the Rio Grande valley from Santa Fe to the Gulf of Mexico—a distance of some 1,600 miles. In its 75 years of service in the Southwest the parish has grown from a struggling mission of four communicants to a present 1,467.

Present for the occasion were two former rectors of the parish, Bishop Kemerer, Suffragan of Minnesota, who was rector from 1923 to 1928; and the Rev. Clarence H. Horner, rector of Grace Church, Providence, R. I., who was rector from 1928 to 1937. The Rev. DuBose Murphy, who was rector from 1937 to 1942 was unable to attend. Bishop Stoney of New Mexico and Southwest Texas was present for the whole week.

A highlight of the celebration was the presentation of a check for \$10,000 by a committee of businessmen, who had raised that amount from non-parishioners in appreciation of the ministry of the Rev. B. M. G. Williams, the money to go into the building fund of Williams Hall, the new

"How shall they believe in Him of whom they have never heard?"

ROMANS 10:14



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\$10,000 GIFT BY NON-CHURCHMEN: Bishop Stoney and the Rev. Mr. Wright look on as Messrs. Bruce, McKee, and Schwartz present the check to Mr. Williams.

by McNellis.

educational building which will be started soon after the new year.

The story of Mr. Williams is one without parallel. He has been on the staff of the church since 1900 and has served in the capacities of lay reader, curate, assistant minister and is now associate rector. He has been with the parish during the tenure of seven rectors and three bishops. Mr. Williams is a businessman, and is now president of a large baking concern and is universally conceded to be the first citizen of El Paso. His 45 years of service in St. Clement's has all been given as a free will offering to his church. In all these years he has been on call to the rectors and people of St. Clement's and the word "no" is not contained in his vocabulary.

After the quarter block adjoining the church and parish house was purchased and talk first started regarding a new educational building, which is to cost \$100,000, it was decided to name the building in appreciation of the work of Mr. Williams. Immediately after the announcement a local businessman, who is a Jew, called the rector, the Rev. William G. Wright, and asked if Mr. Williams' friends could have a part in the building as an appreciation of the citizens of the community. This man, Maurice Schwartz, formed a Citizens' Committee of Roman Catholics, Jews, and Protestants, and asked the citizens of the city to subscribe a tenth of the total cost of the project. The amount was oversubscribed and the check for \$10,000 was presented at the



MEMORIAL STEPS AT SPRINGFIELD CATHEDRAL

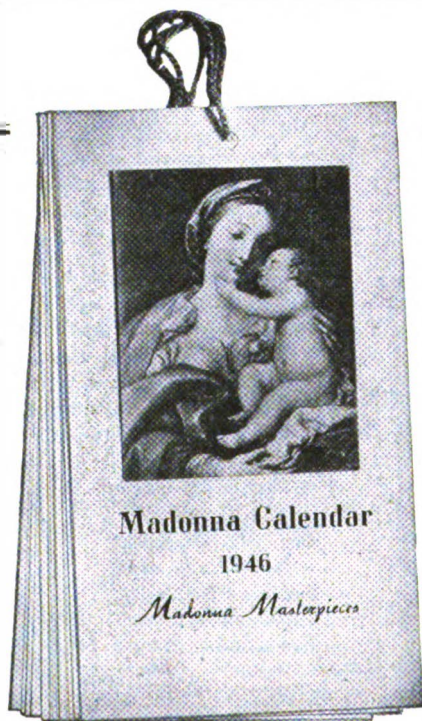
parish dinner during celebration week.

Mr. Williams preached at the closing service of the celebration on October 14th and immediately after the service the choirs, clergy and congregation went in the procession to the site of the new building, where Mr. Williams broke ground for Williams Hall. It is significant that in the congregation there were men and women of all faiths—Jews, Roman Catholics, Orthodox, and many of the non-Roman bodies.

**SPRINGFIELD**

**Memorial Stairway at St. Paul's Pro-Cathedral**

St. Paul's Pro-Cathedral of the diocese of Springfield, Springfield, Ill., has recently been improved by the addition of a new memorial stairway, given by William C. Hurst, president of the Chicago & Illinois Midlands Railroad, and a vestry-



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of St. Paul's, in memory of his wife, Parnall Hurst, who died on August 1943. The steps and pylons were designed to harmonize with the square Gothic lines of the tower of the church, and are made of the same white Bedford limestone. The memorial was dedicated and blessed on October 7th, by the Very Rev. William Orrick, rector and dean of St. Paul's.

**HARRISBURG**

**St. John's Centennial**

At a service of Evensong on All Saints' Day, Bishop Heistand of Harrisburg presided on the congregation of St. John's Church, Huntingdon, Pa., to measure up the courage and devotion of those who organized the parish a century ago. The service, at which the rector, the Rev. Robert Findlay Thomas, officiated, was part of the centennial celebration at St. John's. The Rev. Whitney Church, rector of St. John's Church, Bellefonte, Pa., read the Lesson; the Rev. Walter E. Edwards, rector of Trinity Church, Tyone, Pa., read the Collects; and the Rev. John N. Peabody, vicar of St. Andrew's Church, State College, Pa., read the psalms.

After the service the rector and congregation of St. John's were hosts at a reception for the Bishop and Churchmen of the archdiocese of Altoona.

The first Prayer Book service was said in Huntingdon in 1774 by the Rev. Dr. William Smith, provost of the College of Philadelphia. The congregation of Anglican Churchmen in Huntingdon was incorporated in 1844 as St. John's parish. The church edifice was consecrated the following year. During its early years the Huntingdon congregation was aided by the Ladies' Missionary Society of historic Christ Church, Philadelphia.

The 100th anniversary observance began on All Saints' Day with a parish corporate Communion. The rector was the celebrant.

On Saturday evening, November 3d, the parish held an open-house, entertaining its many friends in the Huntingdon communi-

The parish received congratulatory messages from nine former rectors; and from the Presiding Bishop, Gov. Edward Martin, and President Harry S. Truman.

**Annual Woman's Auxiliary Meeting**

Speaking on "The Missionary Imperative," Bishop Wroth of Erie stressed the importance of backing up the campaign for the Reconstruction and Advance Fund or making a better world in the establishment of peace, at a mass meeting in connection with the annual meeting of the Woman's Auxiliary of the diocese of Harrisburg, in St. Mark's Church, Lewistown, Pa., October 30th and 31st.

Miss Dorothy Stabler, secretary for supply and social relations, spoke on "Widening Horizons in Supply Work" and "The Task Before Us as Christian Citizens"; Miss Gladys Spencer described her

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are jobs—plenty of decent jobs—for the men who've been doing the world's meanest job at army pay.

How much are we, individually, willing to do about that?

If we're really serious about wanting to see that our men get what they have so richly earned, we'll buy *extra* Bonds in the Victory Loan.

**Now's the time.** Let's have a show of hands—with wallets—to prove how much we really want to hear that old familiar step and that familiar voice yelling "It's *me!*" Let's prove, with pocketbooks, that we can do our job as well as they did theirs.

**THEY FINISHED THEIR JOB—  
LET'S FINISH OURS!**



**The Living Church**

*This is an official U. S. Treasury advertisement—prepared under auspices of Treasury Department and War Advertising Council*

work in Japan, and Bishop Heistand Harrisburg also addressed the meeting. Mrs. Robert K. Jones of Burnham, Pa. was elected diocesan president; and Mr. Donald S. Lose of Williamsport, Mr. John A. Jacobs of Harrisburg, and Mr. Robert Dengler of State College, were elected delegates to the next triennial.

## OREGON

### Bequests Benefit Oregon Hospital And St. John's, Milwaukie

Good Samaritan Hospital, Portland, Ore., has been designated the residuary legatee of the estate of Mrs. J. H. Willman of Milwaukie, Ore. It is estimated that \$500,000 will be made available through the bequest.

St. John's Church, Milwaukie, where Mrs. Willman was a devoted and active worker, will receive \$10,000 toward building of a new church, there.

Mr. Willman, who died ten years ago, created a trust fund, which is now available, and through which the Good Samaritan Hospital will receive approximately \$80,000, and St. John's, \$3,000.

Good Samaritan Hospital has just completed plans for an eight-story addition which will cost approximately \$2,000,000.

## GEORGIA

### Executive Council Meets

How to get correspondents, especially rural correspondents, to send in local Church news to the diocesan paper, the *Church in Georgia*; missions and missionaryaries; the Reconstruction and Advance Fund program of the Church; the Every Member Canvass and the proposed diocesan budget for the year made for an interesting meeting of the diocesan departments and executive council held in Christ Church, Savannah, Ga., on the 17th of October. Bishop Barnwell presided.

As to the parish correspondent, plans were made to help and encourage them to send in the news. The Bishop said that he had never felt more encouraged and optimistic about the diocese than at this time. The vacancies existing in parishes and missions have all been filled and funds for the work in Jesup, Augusta, and the Negro Church, St. Matthew's, Savannah, are coming in. The latter work is being sponsored by the Birthday Offering of the Children of the Church.

To meet the missionary program, it will be necessary to raise twice as much as has been given in the past, said Bishop Barnwell, and he hopes to be able through a good Every Member Canvass to provide a city missionary for Savannah and vicinity.

A series of parish dinners will be given through the month of January when Bishop, the Rev. Ralph Smith, and the Rev. William H. Brady, who is chairman of the Reconstruction and Advance Fund program, will tour the diocese of Georgia in the interest of this program.

A proposed budget of \$34,935.00 was adopted, \$8,000.00 of this being for the National Council.

## DEATHS

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

### John Henry Hopkins, Priest

A large congregation was present in St. Paul's Church, Burlington, Vt., on November 5th when a requiem was celebrated by Bishop Van Dyck of Vermont in memory of the Rev. Dr. John Henry Hopkins, who died on November 1st in Grand Isle, Vt. [L.C., November 11th]. The Rev. Henry Herndon served as deacon and the Rev. Francis Nitchie as subdeacon. The Rev. Charles Martin, rector of St. Paul's, conducted the burial office and at the committal service was assisted by Bishop Van Dyck. A number of priests of the diocese were vested and in the procession. Music, consisting of some of the hymns composed by Dr. Hopkins, was by the full choir of St. Paul's, assisted by the girls of Rock Point. Interment was at Lake View Cemetery, Burlington.

### Mrs. Martin Aigner

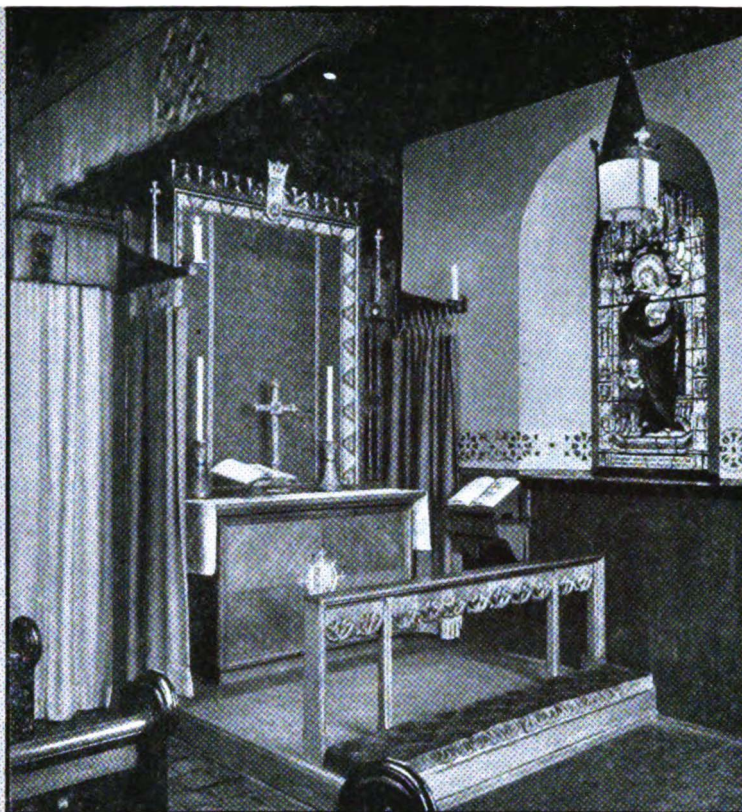
Mrs. Laura Taitt Aigner, widow of the late Rev. Martin Aigner, former rector of St. John's Church, Franklin, Pa., and sister of the late Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, died at Vyncote, Pa., on November 8th. Daughter of the late James Monroe and Elizabeth Conway Taitt, of Burlington, N. J., she is survived by two sons: Martin Aigner, of New York, and Francis M. Aigner, of Philadelphia. Private funeral services were conducted on November 10th by the Rev. John Craig Roak, with interment at Chester, Pa.

### Mrs. F. S. Arvedson

Mrs. Dorothy Young Arvedson, wife of the Rev. F. S. Arvedson, rector of St. Paul's Church, Pekin, Ill., died on November 1st after suffering from a heart ailment. She was born in Lynn, Mass., on December 25, 1905, a daughter of Albert and Clara Jones Young. She was a graduate of Framingham Normal, Framingham, Mass., served as assistant dietitian at the General Theological Seminary in New York City. It was at the seminary that she met Fr. Arvedson, then a seminarian.

A Pontifical Requiem Mass was sung in St. Paul's Church, Pekin, by the Bishop of Quincy, with the Bishop of Springfield pontificating. The Rev. F. H. O. Bowman of Bloomington was deacon with the Rev. Herbert Miller of Champaign as subdeacon. The Rev. Jerry Wallace of Springfield read the Burial Office, assisted by the Rev. John Putt of Griggsville.

The Rev. Channing Savage of Moline gave the absolution of the body. At the cemetery the committal was given by Mrs. Arvedson's cousin, the Rev. Malcolm Jones of Grand Rapids, Mich., with the Bishop of the diocese giving the blessing. Besides her husband, Fr. Arvedson, she is survived by her two children, Jane Francis and Peter Frederick; her sister, Miss Francis Young of New York City;



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## Our Besetting Sin

Every single one of us has one big sin which continually would beset us did we not just as continuously fight it and keep it under control. It is usually a sin that we would *just love* to commit were it not against God's will and commandments. We'll have that sin gnawing and snarling at us clear to the day we die. Never forget that. It may apparently be sleeping, and then in a careless moment it leaps and then it has you again, right by the throat. Be very sure that each of us has that sort of monster in and about us. It is a highly personal matter, not even discussed by husband and wife. Each one's sin is his personal affair. The wise Christian is he who knows full well what his personal besetting sin is and stands guard militantly against it. That is half the battle. But even The Saints were not sin-proof, and every one of them had his sinful troubles just as we do. Big and awful as sin is in our lives there is something of tremendously greater importance to our souls, and that is—what is our reaction when overtaken (as you no doubt will be from time to time) by this lurking monster within us? Or do we, as Our Lord did, when He fell under the weight of the cross of our sins, get up again, even staggering, and get going again? Sin is a disease. Ever think of it that way? Well, it is. For physical disease we get to our doctor as fast as we can, don't we? Why? Because he has the knowledge that can cure us, and we crave curing. We want good physical health.

Well, then, when the diseases of your soul overtake you, why not just as promptly jump for the doctor who has the knowledge and the means of the cure of your soul at his fingertips? Why is it, that well-intentioned Christian people even dodge and duck to evade facing up to their spiritual diseases as they do their physical ones. Those of us (and who has not?) who have floundered and besmirched ourselves in our besetting sin, know too well the ache and the misery of trying to battle up and out of it by ourselves, on our own, without a doctor of souls to help, and not knowing the proper treatment necessary for our relief.

But the Church has Her doctors of souls, anxiously, earnestly awaiting their spiritual patients, *knowing* they have in them and their priestly office the cure of souls, but, oh, how lonely so many of those priest-doctors are as they sit out their scheduled hours for penitents in their darkened churches, waiting, hoping, praying for sufferers from besetting and other sins to come to the Great Physician, through them, as Our Church provides. We are not unmindful that there are souls who have been willing to come with their ailments, but who have been faced with the problem of a priest who has not been a spiritual doctor and who does not seem to care to be. That is indescribably sad, aye, even tragic. We do believe, though, that The Church has very, very few priests who will not make an earnest effort to live up to their priestly responsibility put upon them by The Church in The Exhortation on pages 86, 87, and 88 of our Prayer Book. And we believe that most of those priests who sadly are unable to function therein, will at least be fair and earnest enough to pass you on to another priest who can minister to your soul. (Think, though, of there being priests at all not able and willing, craving even, to minister to men's souls and needs!)

So, fellow sinners, fellow sufferers from personal besetting sins, *every one* of you, all in the same boat so far as sin is concerned, have YOU had the spiritual courage and faith to come to Our Lord and His Holy Church, through your priest, and bring to Him your disease of soul, confess it, be sorry for it (for it has hurt Jesus) and then get the medicine that cleanses, purifies, gladdens and restores? Have you? Your Church has within Her *all* your spiritual need. Then, having done all that, we can happily repeat that lovely old petition before Communion:

"Lord, come that Thou mayest cleanse me. Lord, come that Thou mayest heal me. Lord, come that Thou mayest strengthen me. And grant that, having received Thee, I may not forget Thee, or drive Thee from my soul by being careless about pleasing Thee, but may remain Thine forever. Amen."

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## Armistead C. Leigh

Armistead Claiborne Leigh died November 2d. Born at Grenada, Miss., July 13, 1853, son of Peter Randolph and Martha W. Powell Leigh, on June 14, 1878, he married Lura Jones and to this marriage were born Elizabeth, Randolph, Armistead C. jr., and Lewis J., all of whom survive.

In 1869 he entered the University of the South and was a member of the literary fraternity. For 20 years he was a member of the board of regents of his alma mater.

He came to Los Angeles in 1911 and soon after his arrival became a member of St. Paul's Cathedral. September 11, 1913, he was elected to the vestry, and January 6, 1920, became the junior warden. At the close of the year 1930 he declined reelection and by unanimous consent of the vestry, January 13, 1931 he was made warden emeritus. From 1914 to 1930 he represented the parish in the diocesan conventions, where he served by appointment of the Bishop of several important committees.

## Haywood Parker

Haywood Parker, 81, chancellor of the diocese of Western North Carolina since 1931, died on November 1st at his home in Asheville, N. C., after a long illness.

Mr. Parker, a practicing attorney in Asheville, was a member of the board of trustees of the University of North Carolina. He was born in Halifax County, N. C., in 1864, and educated at Bingham School, Mebane, and at the University of North Carolina. After graduating from the university in 1887 he went to Asheville as an instructor at Ravenscroft Episcopal School. Later when Bingham School was moved from Mebane to Asheville, he joined its faculty.

While teaching, he was admitted to the bar. Over the years he was a member of various notable law firms in Asheville.

Mr. Parker attended five General Conventions as a deputy—1910, 1913, 1916, 1919, and 1925.

He is survived by seven children.

Service of burial was said in Trinity Church, Asheville, on November 3d with Bishop Gribbon of the diocese and the Rev. George Floyd Rogers, rector of Trinity Church, officiating. Interment was in Riverside Cemetery, Asheville.

## Rose Lena Tatum

Miss Rose Lena Tatum died on October 25th at the age of 57 at the Knoxville General Hospital, Knoxville, Tenn. Her home was in Waynesville, N. C., where she lived with her brother, the Rev. Robert G. Tatum, rector of Grace Church there, and took an active part in Church work.

She is survived by another brother, Walter Tatum of Calhoun, Tenn. Funeral services were held in Knoxville, October 28th, by the Rev. E. N. Hopper, rector of St. James', Knoxville, officiating. Interment was in Old Gray Cemetery.

SEMINARIES

Matriculation at GTS

Bishop Barry, Coadjutor of Albany, as the preacher of the matriculation sermon at the General Theological Seminary on the Eve of All Saints', October 1st.

He said in part: "It is the custom of any bishops to give to Confirmation passes a text by which to guide their lives. I should like to give you this text, from the Second Epistle of St. Paul to the Corinthians, the sixth chapter, part of the first verse: 'We then, as workers together with him, beseech you that ye receive not the grace of God in vain.' As you begin your life here in the seminary, I should like you to take this as your text, using it as the basis of your self-examinations. Not for you alone, however, but for everyone in the seminary in this critical year, I would give this text.

"Make it the basis of your self-examinations. How have you used, how are you using, the grace of God? We must realize the examination of ourselves as an increasing responsibility. This responsibility rests upon every member of the Church; but your responsibility as bishops, priests, and men preparing for the Sacred Ministry of the Church is greater than that of the laity.

"I know that advice is seldom desired. I still shall give you advice. There is an urgency about things now. There isn't time for you to learn by experience. I did not follow advice when I was a student, and thereby made mistakes and lost time. There is no time for you to lose. This is an age of atonement. Thousands of young men have given their lives that you might have another chance. It may be our last chance.

"The only hope of not losing that chance is a converted Church. This old Church of ours will not recommend itself to the world of today unless it is converted. This Church has not in the past appealed to

the common man. We must do that. I do not know how capable we are to do it. We have so needed, and still so need, financial support for the Church that we are in danger of compromising the Church for the sake of large gifts. That we must not do. The Church has no answer to the labor problem, nor to the race problem. Why? Because it has no vital connection with either. When labor moves into a neighborhood, we move out. When Negroes move in, we move out.

"With all the manifold problems of the present-day world, the Church stands dismayed. The Church has no answer because the Church has no connection with labor and very little with other great human problems. What do we find? We find the Church engaged in desperate controversy about Churchmanship. Many of our priests know more about the Church than about God. If I say nothing else tonight that you heed, let me urge you not to spend any time on Churchmanship. Do not give one moment to discussion of Churchmanship. It is childish in this age.

"We must have a disciplined priesthood. We must justify our priesthood to the young men who are coming back, justify it by our disciplined lives. In order to become disciplined priests in these three years in the seminary, you must make the transition from being laymen to being priests. This involves every department of your lives: physical, intellectual, devotional. I then beseech you to do three things: 1. discipline your lives, 2. make the transition from being laymen to being priests, and 3. do not discuss Churchmanship."

On All Saints' Day, 27 new students signed the Matriculation Book, pledging themselves to be loyal to the life and work of the seminary. Of these 19 were juniors, or first year men; two, middlers; three, graduate students; and three, special students.

There are 69 students in all in the seminary this term. Of these 42 are old students who have already completed at least two years' work; and 27 new men. Among the graduate students are several returned chaplains, taking "refresher" courses; and three alumni, missionaries in the Philippine Islands, at home after more than three years in Japanese prisons—the Rev. Raymond Abbitt, the Rev. Leopold Damosch, and the Rev. Wayland Mandell.

Canon Demant to Lecture At Berkeley in 1946

At the meeting of the trustees of the Berkeley Divinity School on November 2d, the Very Rev. Lawrence Rose, dean of the School, announced the completion of plans for the Rev. Vigo A. Demant, canon of St. Paul's, London, to come into residence at the seminary as a special lecturer for the autumn term of 1946.

This represents the resumption of a long-standing custom at Berkeley. From 1917 to 1939 prominent scholars of the Church of England were invited to join the staff for part of each year. Under this

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## IN MEMORIAL

**SIBLEY,** Edward Allen, priest, November 22, 1931. Rest eternal grant unto him, O Lord, and let light perpetual shine upon him. May he rest in peace.

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**DIRECTOR GIRLS' WORK,** young woman, full-time, large New York City parish, training and experience important. Applicants state fully qualifications. Reply Box G-3013, The Living Church, Milwaukee 3, Wis.

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# EDUCATIONAL

plan men like the late Dr. G. A. Studdert-Kennedy and Canon Percy Dearmer of Westminster Abbey, the present Bishop of Coventry, Dr. N. V. Gorton; the Very Rev. F. W. Dwelly, dean of Liverpool; the Rev. C. E. Hudson, canon of St. Albans; and the Rev. L. Dewar, canon of Gloucester, have been introduced to the American Church and made a significant contribution to the school and to the Church.

Canon Demant is one of the notable thinkers and scholars of the Church of England. His part in the Malvern Conference, his recent book on *The Religious*

*Prospect*, and more lately his contribution to another book *Prospect for Christendom*, together with earlier writings mainly in the field of Christian sociology, have earned him a solid reputation for careful and inspiring application of Christian scholarship to acute problems of the day. Canon Demant will lecture to the Berkeley students in the general field of moral and pastoral theology and will in addition give the Kingsbury and Page Lectures. He will be available for a limited number of preaching and lecturing engagements during the months of October, November, and December, 1946.

# CHANGES

## Appointments Accepted

**Black,** Rev. Samuel M., formerly priest in charge of St. John's Mission, Kane, Pa., and St. Margaret's Mission, Mt. Jewett, is now priest in charge of Trinity Church, Brookville, Pa., and Christ Church, Punxsutawney. Address: 162 Madison Street, Brookville, Pa.

**Feild,** Rev. John Fleming, formerly rector of Christ Church, Roanoke, Va., is now at the Church of the Advent, Ocean View, Va.

**Grannis,** Rev. Appleton, supply rector of Christ Church, Martinsville, N. C. is temporarily in charge of Christ Church, Raleigh, during the illness of the Rev. William S. Lea.

**Hopson,** Rev. Maurice Henry, priest in charge of St. Andrew's Church, Maryville, Tenn., will become rector of Emmanuel Church, Bristol, and St. Thomas' Church, Abingdon, Va., effective December 1st. Address: 50 James Street, Bristol, Va.

**Moore,** Rev. B. Stanley, formerly rector of St. James' Church, Kent, Wash., is now rector of Trinity Church, Hoquiam, Wash., and priest in charge of St. Mark's Mission, Montesano, Wash. Address: 212 Fourth St., Hoquiam, Wash.

**Pyle,** Rev. David McAlpin, formerly priest in charge of Grace Church, Merchantville, N. J., is now assistant of St. Thomas Church, Fifth Avenue and 53d St., New York City.

**Rollit,** Rev. A. Dixon, formerly chaplain with the Canadian forces, is studying at the General Theological Seminary and serving as assistant at St. Thomas' Chapel, New York City.

**Rossmann,** Rev. Richard, formerly rector of Christ Church, Guilford, Conn., and priest in charge of the Church of the Holy Advent, Clinton, Conn., is now assistant of St. John's Parish, Stamford, Conn. Address: St. John's Parish, 628 Main St., Stamford, Conn.

**Smith,** Rev. Ward R., formerly curate of the Church of Our Saviour, Camden, N. J., is now rector. Address: 1900 Broadway, Camden, N. J.

**Underhill,** Rev. Gardner Dinkins, rector of Christ Church, Millville, N. J., will be rector of St. Andrew's Church, Clifton Forge, Va., effective December 1st. He will also be in charge of St. Mark's Church at Fincastle, Va., and Emmanuel Church, Eagle Rock.

**Waddington,** Rev. Sydney, who has been serving St. George's Church, Milwaukee, Wis., has returned to the Philippines as a missionary. He has not yet been appointed to a definite post.

**Wood,** Rev. Benjamin, formerly at St. Peter's

Church, Fort Atkinson, Wis., is now serving St. Andrew's Church, Milwaukee, Wis.

## Military Service

**Separations:** The Rev. Joseph F. Hogben was separated in July from the Army and is now associate to the rector of St. Mark's Parish, Portland, Ore. Address: 2720 S.W. Montgomery Drive, Portland 1, Ore.

The Rev. J. Kenneth Morris, formerly a major in the Military Intelligence Service, will return to St. John's Church, Columbia, S. C., effective

# CLASSIFIED

## POSITIONS WANTED

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## CHURCH CALENDAR

### November

18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Friday.)

### December

1. (Saturday.)
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day. (Wednesday.)

November 20th. Address: 2433 Monroe St., Columbia, S. C.

The Rev. James Richards, who served as chaplain of the Ninth Air Force fighter group in England, France, Belgium, and Germany, is again rector of Grace Church, Merchantville, N. J.

The Rev. J. J. Sharkey, formerly chaplain aboard the USS Honolulu and at the National Naval Medical Center at Bethesda, Md., is now living at North Maple Avenue, Basking Ridge, N. J.

Chaplain Heber W. Weller (major), who served in Europe, Okinawa, and the Philippines, has received a medical discharge. His address is now Box 4962, Warrington, Pensacola, Fla.

Changes of Address: Chaplain Richard H. Wilber Jr., is now stationed at Camp Peary, Williamsburg, Va., in the Recruit Training Unit.

Resignations

Lines, Rev. Stiles B., formerly rector of Galilee Church, Virginia Beach, Va. (Bishop Tucker

Memorial), has resigned and is now studying at Columbia University. Address: Furnald Hall, Columbia University, New York 27, N. Y.

Ordinations

Deacons

Harrisburg—John Funk Sponsler was ordained deacon on October 25th by Bishop Heistand of Harrisburg at St. Paul's Church, Harrisburg, Pa. He was presented by the Rev. Wayne M. Wagenseller. The sermon was preached by the Rev. Harry D. Viets. The Rev. Mr. Sponsler will be minister in charge of All Saints' Church, Williamsport, Pa. Address: 1644 Scott St., Williamsport, Pa.

Idaho—Lloyd George Comley, a student at Seabury-Western Seminary, was ordained deacon on October 27th by Bishop Rhea of Idaho in the Chapel of St. John the Divine, Seabury-Western Seminary. The preacher and presenter was the Rev. Frederick J. Eastman. The Rev. Mr. Comley

will continue his studies and will also be in charge of St. David's Mission, Glenview, Ill., and St. John's Church, Mount Prospect, Ill.

Spokane—Clarence Charles Slocum was ordained deacon on October 29th at Trinity Church, Sunnyside, Wash., by Bishop Cross of Spokane. He was presented by the Rev. Robert L. Baxter. The Rev. H. Lester Mather preached the sermon. The Rev. Mr. Slocum will be in charge of Trinity Church, Sunnyside. Address: P. O. Box 124, Sunnyside, Wash.

Diocesan Positions

The Rev. William H. Langley Jr., is now president of the standing committee of the diocese of Kentucky, replacing the Rev. J. Wilson Hunter, who is leaving the diocese. Vice-president is the Rev. Robert C. Board; secretary, William E. Pilcher sr. Replacing the Rev. Mr. Hunter as a member of the standing committee is the Very Rev. Norvell E. Wicker Jr., dean of Christ Church Cathedral, Louisville.



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Church of Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.  
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St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

NEW YORK—(Cont.)

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York  
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.  
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.  
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.  
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.  
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne  
Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.  
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry, Rev. H. H. Wiesbauer, Canons  
Sun.: 8, 9:30, 11, Daily: 12, Tues.: 7:30, Wed.: 11

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop  
Our Saviour, 1068 N. Highland Ave., N.E.  
Rev. Roy Pettway, Rector  
Sun. Masses: 7:30, 9:30, 11:00; Daily Masses: 7:15, except Friday 10:15. Confessions Fri. 7-8 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

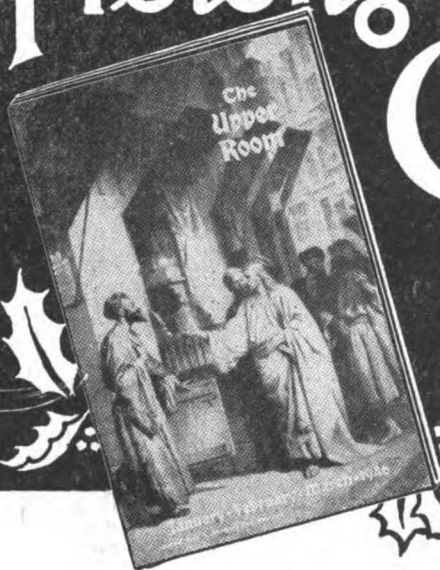
MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop  
Church of Holy Communion, 7401 Delmar Blvd., St. Louis  
Rev. W. W. S. Hohenschild  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.  
Other services announced.

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