

# The Living Church

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



RNS

## Twilight of a God

*Editorial*

Page 12

## HOLY COMMUNION IN JAPAN

The Primate of the Japanese Church, Bishop Sasaki, administers the Blessed Sacrament to a mixed congregation of Japanese and Americans in bomb-wrecked Holy Trinity Church, Tokyo. Fourth from the left at the altar rail is a well known American officer and member of The Living Church Family. (See *This Week*.)

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This book introduces the whole field of Christian theology (in 320 pages) from elementary belief in God to the Four Last Things, and relates it to Christian life. The confirmation lectures of the priest who uses this book will gain immeasurably in interest and clarity. \$2.50

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By W. Norman Pittenger

The author here presents a study of the nature of the Church and of the essential place of the Church in the Christian scheme of things. He does this with skill, stating the old truth of the one holy, catholic and apostolic Church in an entirely new way. \$2.50

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This is an illuminating study of the theological background and practical implications of the Prayer Book. "We would like to see all our young people firmly grounded in the essential material in this book," says *The Southern Churchman*. Paperbound, \$1.50

# LETTERS

## Christ and Divorce

TO THE EDITOR: May I, through your columns, call attention, and especially the attention of the clergy, to the scholarly and most important book by the Rev. Felix L. Cirlot, entitled *Christ and Divorce*.

Many may disagree with the author on some matters, but his main thesis is the teaching of Our Lord Jesus Christ about marriage—and for us, as Christians, this is the supreme question.

Whatever may be our views and predilections on this subject, all of us in this Church must wish to be loyal to the teaching of Our Lord Himself.

This book should be read by all who wish to study the subject conscientiously and with open mind, and especially, it should be read by those who will share responsibility for the action of the Church on this vital matter at the coming meeting of our General Convention.

(Rt. Rev.) WILLIAM T. MANNING,  
Bishop of New York.

## Discipline

TO THE EDITOR: Since there is fundamental principle involved in the matter referred to in my communication [L.C., December 30th], I would like to insist that you cite the actual location of "common law" or other legal inhibition, in connection with the exclusive rights of vestry, congregation, and rector in matters which the Constitution and Canons of the Church, in democratic fashion, place in their hands and not in the hands of the diocesan.

You do not satisfy an inquiring mind in your arbitrary reply. Incidentally, that is my great fault with your school of Churchmanship. In a matter such as this, and many another which arises in the field of the "authoritarian," you glibly refer to some unknown and imagined "custom," harking back to some unidentified and un-instanced "English" authority. You simply cannot "cover up" in this fashion endlessly and get away with it. I cannot let your conclusion stand unchallenged, since it is unwarranted and must convey the wrong impression to an open mind and to those not "informed" in matters pertaining to the ways of the Episcopal Church in America.

Can you picture a governor rushing into a local community and "inhibiting" the mayor in matters pertaining to his jurisdiction on any "accepted legal principles" in America? When will the Anglo-Catholic wake up to the

## The Living Church

Established 1878

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

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fact we are not *the English Church*—not an ecclesiastical hierarchy—but an American democracy? Until you do, you are in rebellion in a Church which grants gratuity and tolerant grace to you.

(Rev.) THOS. F. OPIE.

Great Barrington, Mass.

Editor's Comment:

See the case of Charles Fiske, Bishop, *etc.*, vs. Arthur H. Beatty, *et al.*, decided in November, 1922, in the Supreme Court of the state of New York, and affirmed by the Appellate Division in May, 1923, "wherein the Court held: 'The exercise of that right [*i.e.*, the right to interfere in cases where the vestry is not administering the affairs of the parish in accordance with the laws of the State and the Canons of the Church], is vested in the governing body of the Church, which, in this case, is delegated to and vested in the Bishop. He is, as claimed by the plaintiff, *ex officio*, the rector in case of a vacancy'" (White's *Constitution and Canons, Annotated*, published by order of the House of Deputies, 1924, p. 456).

Scores—perhaps hundreds—of cases could be cited of governors rushing into local communities, not to inhibit but to bestir their officials in the exercise of the duties of their jurisdiction. The governor or bishop is as much a part of democratic government of the state or Church as any other individual or group.

"Toleratus" But Not Very

TO THE EDITOR: The question and answer in THE LIVING CHURCH for August 19, 1945, concerning the alleged "exclusion of Episcopalians" from the Roman Mass, was recently called to my attention. Since it seemed to my lay mind that a certain false humility was involved in Episcopalians including themselves among "excommunicate persons who are to be avoided," I consulted a Paulist priest about the matter. He replied as follows:

"Of course the answer is incorrect, as the editor overlooked or did not understand the important phrase in the sentence which he quotes—'to be avoided.' This is a particular type of excommunication. The person is known as *vitandus*."

KATHERINE M. PEEK.

Rosemont, Pa.

Editor's Comment:

Our correspondent and the Paulist priest are, we believe, correct in saying that Anglicans are of the "toleratus" rather than the "vitandus" class of excommunicate persons. Of this class, the *Catholic Encyclopedia* says: "An excommunicated person may not and should not assist at these ceremonies [the Mass, the Divine Office, etc.]. If he be a toleratus, his presence need not be taken into ac-

CHURCH CALENDAR

January

- 13. First Sunday after the Epiphany.
- 20. Second Sunday after the Epiphany.
- 25. Conversion of St. Paul.
- 27. Third Sunday after the Epiphany.
- 31. (Thursday.)

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$2,776.00
St. Stephen's Mission, Gilroy, Calif. (one child for 12 months)	96.00
St. Stephen's Mission, Gilroy, Calif. (two children for one month)	16.00
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Mrs. Bipham McKean	96.00
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E. P.	15.00
A.W.S., A.D.S., C.S.A.	12.00
Elizabeth S. Martin	10.00
H. S. B.	10.00
Mrs. C. E. Dimick	10.00
M. L. Wyman	10.00
C. E. U.	10.00
Christmas	10.00
Mrs. G. W. Law	10.00
Walter Holmes	10.00
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Mrs. F. P. Rinet	8.00
Rev. and Mrs. J. S. Williamson	8.00
Mrs. Edward Mohr	8.00
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Two Modern Language Classes	5.73
Mrs. Ralph L. Hayes	5.00
Rev. and Mrs. M. D. Kneeland	5.00
Julia Miller	5.00
Rev. R. M. Blachford	5.00
Anonymous	5.00
Anonymous Thank Offering	5.00
A Thank Offering from G. S.	5.00
Trinity Group, St. James' Auxiliary, Hendersonville, N. C.	5.00
Holy Innocents Day Offering at Trinity Church, Hinckley, Minn.	3.65
Mrs. S. C. Stoter	3.00
A Member of St. Mark's Church, Philadelphia	2.50
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	\$3,431.38

Chinese Children

Walter Holmes	\$ 20.00
Mrs. G. W. Law	10.00
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	\$ 30.00

count, and the service can be continued." Anglicans can thus be assured that their presence at a Roman Mass is not likely to cause a disturbance; it is simply unwelcome and illegal.

Teaching the Commandments

TO THE EDITOR: In Lent, 1945, THE LIVING CHURCH and the *Southern Churchman* each published excellent articles on the Decalogue, the approach to each series being totally different and both very stimulating.

I would like to add yet another approach which I have tried out over a number of years in teaching both children and adults and which has always produced appreciative comments.

It is sound psychology to recognize that man always wants to try out what he is forbidden to do. Commandments and laws

(Continued on page 23)

China Relief

In Memory of Bishop Frederick R. Graves	\$ 10.00
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Japanese Christians in Japan

Mrs. Henry Lyman	\$ 20.00
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European Relief Work

Anonymous	\$ 25.00
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European Children

Previously acknowledged	\$ 339.03
Woman's Auxiliary, St. James-by-the-Sea, LaJolla, Calif.	200.00
Guild and Auxiliary, St. Andrew's Cathedral Parish, Honolulu, T. H. (for a Swedish child)	98.00
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Miss Eliza Munds	2.00
L.I.L., St. Peter's Church, Springfield, Mass.	2.00
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	\$1,167.85

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

Member of the Associated Church Press.

## THIS WEEK

Fr. William G. Peck, author of this week's leading article, is well known to regular readers of *The Living Church* as a winsome essayist and keen student of social affairs. As director for schools of the Industrial Christian Fellowship of the Church of England, he was one of the men behind the Malvern Conference. We have several other articles by Fr. Peck scheduled for future issues. As always, they are of the high order of literary skill and charm associated with the names of great English essayists.

A delicate problem is squarely faced by the Rev. C. W. Whonsbon-Aston in his article, "The Death of a Malini," on page 8. Unfortunately, if delicacy were allowed to rule out the publication of the article, we would be evading our responsibility as Americans to meet the problem. We do not know what measures of practical relief can be undertaken for the two thousand illegitimate children of Samoa, but we do know that the Church has a responsibility for their souls which cannot be shrugged aside. As you read the article, translate it into terms of Reconstruction and Advance. "Reconstruction" includes a great deal more than buildings.

The first General Synod of the Holy Catholic Church in Japan since the war is reported by a Religious News Service correspondent in this issue. Our cover picture shows the Presiding Bishop of that Church administering Holy Communion to a group of Americans and Japanese in devastated Holy Trinity Church, Tokyo. That powerful head at the center of the rail belongs to Major Paul Rusch, American missionary teacher, U. S. Army officer, and veteran L.C. correspondent, last Episcopal missionary to leave Japan and first to return. While we have no doubts about the reliability of the RNS story, we must remind readers that it did not come either from Church headquarters or from one of our own special correspondents, whose more detailed airmail coverage necessarily takes longer than the RNS cables.

The Reconversion Series continues this week with an article by the one author with whom this columnist always agrees. Next week the series concludes with "The Parish in the Postwar World," by Bishop Mason, Coadjutor of Dallas. This article will hit a good many nails on the head, and we are confident that it will focus attention on the Church's greatest weakness in such a way as to lead to action.

In fact, next week will be the "taking apart" issue. Bishop Mason goes to work on the parishes, Bishop Parsons on the Prayer Book, and Chaplain C. Kilmer Myers on the seminaries and the clergy in general. But if you want the Church's motor to hum, it has to be taken apart once in a while!

PETER DAY.

# The Question Box



Conducted by CANON MARSHALL M. DAY

• *The November 25th Question Box states that "a man over 32 years of age . . . can be ordained deacon with a minimum of canonical examinations . . ." etc. The canons of our diocese do not agree with this. Can you state your authority?*

The provisions for ordination in this special case, usually lumped together by examining chaplains and others who have to refer to them frequently under the term "The Old Man's Canon," are found in the following canons of General Convention: Canon 26, Section 5 (d); Canon 28, Section 2; Canon 31, Section 3; Canon 34, Section 2, last sentence.

I have never met with diocesan canons respecting ordination, and doubt if any local canon can constitutionally abate rights granted to any communicant by those of the National Church. I should very much like to have a copy of the canons of your diocese, which may date from a time before there was legislation on this subject by General Convention.

• *At a recent funeral service, at two in the afternoon, the rector omitted most of the Burial Office but celebrated the Holy Communion, requesting only members of the immediate family to communicate. Is this in accordance with any precedent or usage approved by the Church?*

That part of the Burial Service which is intended to be said in church can quite rubrically be reduced to the sentences, one psalm, a lesson, and one prayer. If our questioner is referring to the comittal, the rector was quite right in reserving it to be said later at the grave.

If the limiting of the communicants to the family was by way of request, not prohibition, it was in line with current practice among all schools of Churchmen, not only at funerals, but at weddings and ordinations. It has, of course, plenty of medieval and ancient precedent.

Normally a funeral with a Requiem Eucharist is held in the morning. There may, however, have been special conditions which required the afternoon hour. Since there is no written law in the Anglican Church regarding the time of celebration, the rector may have judged it better to have an irregular requiem rather than to bury the man without the benefit of the Holy Sacrifice. It is well to suspend judgment about irregularities till one knows the reasons behind them.

• *What is the Liberal Catholic Church and where do its orders come from?*

The Liberal Catholic Church is a small body of Christians who combine Catholic

ceremonial and sacramentalism with the philosophical teachings of theosophy. Their founder, James I. Wedgebody, was a Bishop in Old Catholic Orders. They are found in England, Australia, and the United States.

• *Recently at our mission church the vicar, having a Methodist minister as guest-preacher, vested him in cassock, surplice, and stole. Was not this a serious offense on the part of the vicar?*

Since the seriousness of an offense depends upon the intention of the offender, and his knowledge of the rule against which he offends, and since the stole is so commonly misused, I cannot say yes or no to this question. The stole is properly used only when the priest or deacon is ministering at a Sacrament, or doing something which he can only do by virtue of his orders. At other times the sign of the clerical character is the tippet. Are you perhaps confusing this with the stole?

It would seem to me that the vesting of a visiting minister as a priest or deacon of this Church is an offense against him, as if we were trying to conceal the true nature of his ministry. Is it not the soundest courtesy, as well as a matter of liturgics, to ask him to use whatever official costume is the practice of the body which empowers him? That is certainly what we do when we have as guests clergy of the Oriental rites, or members of monastic orders.

• *Have you any information that Roman Catholics recognize our Anglican Orders when obtained through the Orthodox or Old Catholics by reordination? Do the Romans recognize the Orders of the Irish or Scottish Episcopal Church?*

The Orders of all national groups of Anglicans stand on an absolutely equal footing within our own communion and in the mind of the whole world. Old Catholics do not reordain our clergy. The only case I know of reordination by the Orthodox was that of a man whom we had deposed. The reason given was that this is the only way the Orthodox have of restoring a deposed priest. If such a case as our questioner supposes should ever occur, the Orders recognized would be those of the Church which did the reordaining.

• *How many clergymen and laymen belong to the Catholic Party?*

This is impossible to say. Thank God the parties in the Church have no definite boundaries or organization. Most individuals of any party hold some opinions and follow some lines of conduct characteristic of each of the others.

FIRST SUNDAY AFTER THE EPIPHANY

## GENERAL

### CONVENTION

#### Archbishop of Canterbury

##### To be Visitor

The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, D.D., Archbishop of Canterbury, Primate of All England, and Metropolitan, will visit the United States and address the General Convention of the Church which opens in Philadelphia, September 10th.

Announcement of the Archbishop's visit is made by Presiding Bishop Henry St. George Tucker, who invited him to attend the General Convention.

While in the Western Hemisphere, the Archbishop will attend a meeting of the General Synod of the Church of England in Canada in Winnipeg, Manitoba, on September 4th. Dr. Fisher's predecessor, the late William Temple, visited the United States while Archbishop of York, but no Archbishop of Canterbury has heretofore visited a General Convention of the Episcopal Church.

Dr. Fisher became Archbishop of Canterbury in January, 1945, following five years as Bishop of London.

### RADIO

#### Church of the Air

Bishop Dun of Washington will be the preacher February 10th for the Church of the Air, beginning at 10 A.M., EST.

### ARMED FORCES

#### Urges Battle Cemeteries

##### Be Left Intact

By Chaplain JOHN G. SHIRLEY

Bishop Kennedy, a former chaplain in the Army and Bishop of Honolulu for almost two years, who recently made a tour of the former battle areas on Iwo Jima, Okinawa, Saipan, Guam, and other fields, urges that Americans should not let the influence of sentimental and false appeals to remove deceased loved ones who have fallen in battle and are now buried in government cemeteries throughout the world move them to hasty action.

Addressing the people of his missionary diocese, the Bishop said, "Having visited the forward areas and particularly interested in the cemeteries on the scattered islands where our American men are buried, I wish all families could see the great care with which our government has prepared and maintained these burial

grounds. I believe it would be a mistake ever to move the bodies, not to mention the thought of bringing them home, from the sacred soil which they fought and died to secure.

"It is a heart-stirring sight to witness the waving of our flag over the ground

#### Bradford Locke Dies

Bradford B. Locke, executive vice-president of the Church Pension Fund, died January 5th in a Princeton hospital. The funeral was to be held January 8th at Trinity Church, Princeton, N. J.

Mr. Locke in 1924 became the secretary of the fund and later was elected the executive vice-president. He was also the executive vice-president of the Church Life Insurance Corporation, and president of the Church Properties Fire Insurance Corporation.

He was a deputy to the General Conventions of 1937, 1940, and 1943. He was a member of the executive board of the Church Historical Society and treasurer of the Commission on the Revision of the Hymnal.

He is survived by his widow, two sons, a daughter, and two brothers.

where the sons of America have fallen and where they are buried. If we are realistic, we would realize what happens to the body of one buried in a tropical climate. Any of us living in the tropics would think seriously and long before exhuming the remains of one they love.

"This is typical of the feeling of the comrades of those who have fallen in battle. A young Marine on Iwo Jima said to me, 'My buddies fought and died here to take this island. Why don't we let them rest where they have fought and died?'"

The Bishop closed his address with an appeal to the Churchpeople to consider this matter seriously.

#### Deprecates Exhumation for Return

Congress recently appropriated a sum to pay for the exhumation of the dead who fell in battle on foreign soil and are buried there. This measure keyed the theme of the sermon, "A Time for Graciousness," given on Christmas Day by the Rev. Elmore M. McKee, rector of St. George's Church, New York City.

Concerning the wishes of the men who

died, Dr. McKee said, "Would they not certainly wish their bodies to serve as permanent promise that Europe and America can be one? It was in Europe they spilled their blood. Shall not their European graves be a silent, continuous reminder that the task is incomplete; and that heavy responsibility rests upon successive generations? Patton's body rests where Patton died, among the graves of his own men who fell before him. 'It is well.'"

Families of those dead and buried in foreign soil will "have the satisfaction of drawing a little closer to a host of their fellow citizens whose dead were among the unknown and the missing," continued Dr. McKee.

In regard to a turnabout situation he said, "Suppose that our own American soil were studded with cemeteries of Allied dead, and that our allies sent a company of grave diggers to exhume these bodies and transport them overseas. What would we think? Is not our soil good enough for them? Were we not all in common cause locked as brothers? These same questions our European partners can now rightly ask. . . . Let the dead rather finish the work they set out to do."

In closing Dr. McKee quoted lines from *The Soldier* by Rupert Brooke.

### NATIONAL COUNCIL

#### Swiss Film Being Booked

The Department of Promotion of the National Council announces that it has secured distribution rights in the Church for two years on the 16mm edition of the motion picture *Marie Louise*, understood to be the first Swiss-made picture to be exhibited in America. Reviewers are highly enthusiastic about the picture, which is described as "a warm and heart-tugging sidelight on the war in Europe and children left homeless and uncomprehending in its wake." Another reviewer said, "Here is a beautifully produced picture, meritorious in every respect, a picture that reaches the heart with uncommon skill and finesse, making a more potent impression than any hammer-and-tongs attempt to wring tears from the customers." The *New York Times* mentioned it as being seriously considered for listing among the best films of the year.

*Marie Louise* is being shown in theaters at \$1.10. It is the simply told tale of a French child who finds temporary surcease from the horrors of war in Switzerland. It is 16mm, with sound, full length, running in about an hour and 20 minutes. Dialogue is in French and German, with superimposed titles in English so

there is no difficulty in following the story. Refugee children play many of the parts, mingled with a cast of skilful professional grownups. It is believed that this is the first time rights have been secured on a 16mm film at the same time the picture is playing successfully in theaters.

"No more convincing presentation has ever been made of the plight of European refugee children," commented a clergyman after a preview. The film will be available for showing in parishes throughout the Church, and bookings are already being made by the Department of Promotion.

### Missionary Appointed to China

The Rev. Charles H. Long, Jr., son of the executive secretary of the diocese of Pennsylvania, has accepted appointment under the National Council to serve as a missionary in the diocese of Shanghai.

The Rev. Mr. Long was graduated from William Penn Charter Preparatory School in Philadelphia, and Yale University. He studied theology at Yale Divinity School and at Episcopal Theological Seminary, Virginia, where he will be graduated January 31st.

He was ordained deacon by Bishop Hart on July 7, 1945, in Zion Church, Philadelphia, the church of which his father had been rector for more than 25 years. The Rev. Mr. Long will study the Chinese language at Yale University until arrangements can be made for transportation to China.

## RELIEF

### Commission Urges Government To Facilitate Aid to Europe

The Commission for World Council Service has presented an emergency petition to President Truman, the Secretaries of State, War, and the Treasury, and the members of Congress urgently requesting the extension of relief facilities for the stricken areas of Europe. The petition was originally adopted unanimously by the Commission November 28th, with the 29 members signing the statement. Included in the Commission are Bishop Peabody, Canon Pepper, and Mrs. Henry Hill Pierce representing the Episcopal Church. The statement is now being circularized to encourage a widespread appeal to Washington that the Commission's four recommendations be acted upon. The requests are:

1. Immediate approval be given to the requests of UNRRA for such amounts as are deemed necessary to fulfill its international pledges of aid, and provide timely relief to those in direst need in both Europe and Asia.

2. Existing bans be lifted on mail and parcels, and facilities and safeguards be provided whereby gifts of food and clothing may be sent to individual sufferers in as much of Western, Central, and Eastern Europe as can be reached.

3. That all necessary permits, facilities, and safeguards be granted for bulk shipments of relief goods into Central Europe by the Commission and other recognized

relief agencies. All shipments from the Commission would be handled and distributed by the local church organizations and allied agencies, in the several countries.

4. That these matters be given immediate consideration, and prompt implementation, in view of the appalling daily death rate already noted, and ominously increasing.

### Editor's Comment:

We believe that these four requests express the practically unanimous sentiment of every major Christian body in the United States. The removal of obstacles to voluntary relief, particularly, would seem to be a pressing moral obligation of the government.

### Report on Clothing Shipments

Isolated reports are beginning to trickle into the Church Missions House, showing the Church's response to the program of material aid to sister Churches overseas. It is too early to estimate the magnitude of the response, but the evidence points to widespread participation by parishes and missions in all parts of the country.

Among the first reports is one from St. George's, New York City. Two large shipments have been made. The first was made up of five boxes of clothing for men, women, and children, and the second shipment contained clothing for men and women, shoes, underwear, and children's sleeping suits.

The Girls' Friendly Society at Trinity Church, Quana, Texas, sent a large box, containing women's clothing and men's shoes; and the Woman's Auxiliary of Christ Church, Charlottesville, Va., sent eight boxes containing men's suits, hose, shirts, shoes, ties; women's and children's underwear, stockings, shoes, gloves, and overshoes; towels, handkerchief, scarfs, quilts, and blankets.

All the shipments so far reported were sent through the United Church Service Center in New Windsor, Md.

## L.C. FAMILY

### Alice A. Russell Dies

Still a member of THE LIVING CHURCH FAMILY, although retired from active service with the Morehouse-Gorham Company, Miss Alice A. Russell died on Sunday, January 6th, of bronchial pneumonia.

Miss Russell, born on May 31, 1879, came to work in the Edwin S. Gorham firm quite by accident. The YWCA employment office sent Miss Russell to take a temporary two-week bookkeeping job at the bookstore, and the two weeks lasted 34 years.

In 1934, when Mr. Gorham became inactive, Edwin J. Schineller, Philipp Fey, and Miss Russell operated the business. In 1936, about the time of Mr. Gorham's death, the three employees bought the business, and Miss Russell continued in her capacity as secretary of the company. In 1938, the Edwin S. Gorham Company was merged with the Morehouse Publishing

Company to become Morehouse-Gorham, and Miss Russell went along. She remained with the firm until August 1, 1943, the date of her retirement.

All her life, Miss Russell's chief interest had been the firm. After she had been with the company some time, she gradually took over the buying of greeting cards and art objects. Several times she traveled to Europe, visiting England and France to secure just the right stock for her customers.

Besides her chief interest in supplying Churchpeople with Christmas and Easter cards, religious literature, and art objects, Miss Russell found time for her hobby, music. Both her mother and her father were professional musicians.

Funeral services were to be held at the Church of the Resurrection in New York City on January 9th.

## RACE RELATIONS

### Church Influence Discussed

Urging aggressive action to eliminate racial prejudice and the practice of discrimination and segregation within the churches, Dr. Edwin McNeil Poteat, president of Colgate-Rochester Divinity School, declared recently that public support of Christian racial attitudes "will not be developed except by those who see it as a moral priority of the first order."

In an address marking the opening of the 24th annual meeting of the Race Relations Department of the Federal Council of Churches at St. George's Church, Dr. Poteat said that the moral implications of racial prejudice must be one of the major emphases of the Church.

"Before the Church can speak with moral authority, however, it must be confronted by its own complicity in the encouragement of race prejudice, and the practice of discrimination and segregation," he asserted.

During the two-day sessions 200 Church leaders, representatives of labor and government, and specialists in the fields of housing, employment, and education discussed ways in which the Churches can influence public policies in race relations on the local, state, and national level.

In a symposium on the strategy and methods in race relations of groups under public auspices, Clarence I. Chatto, principal of the Classical High School, Springfield, Mass., asserted: "Neither schools nor churches nor other agencies working alone can achieve results that give promise of deep and lasting improvement. All must work together."

Describing the efforts of the police department through the Police Athletic League to reduce racial tensions, Parole Commissioner Samuel J. Battle said that the Churches could implement this program by keeping their doors open seven days a week and by taking more responsibility in community affairs before, not after, an outbreak.

Harold A. Lett, of the New Jersey State Division Against Discrimination, gave credit to organized Church groups for helping to bring his agency into existence.

## JAPAN

### Church Reorganizes

By RICHARD T. BAKER

The first postwar general synod of the Nippon Seikokwai, the Japanese branch of the Anglican communion, meeting in Tokyo, started the wheels of reorganization moving after five years as an outlawed organization in Japan.

When the Religious Bodies Law was passed in 1940, Japanese Episcopalians refused to alter their constitution and canons in line with the official policy. As a consequence they were legally banned in Japan, persecuted, and their leaders were thrown into jail. However, the leaders do not admit that the Church was ever dissolved.

The synod, which met on the campus of St. Paul's University, reincorporated the Nippon Seikokwai with its original constitution and canons in line with the new policy of religious freedom in Japan.

The Church leaders set up a national council and staffed it. They resolved to incorporate the Church under the forthcoming Religious Legal Corporations Act in order to protect its property. They also changed the Japanese words in usage for "bishop," "presbyter," and "deacon," decided to rebuild immediately the closed Central Theological Seminary, and launched a fund-raising campaign for the rehabilitation of churches and institutions destroyed during the war.

Bishop Sasaki, 58, Presiding Bishop of the Japanese Church, who emerged last June from four months' confinement as a "thought criminal," presided at the synod's

sessions. The Rev. Keitaro Nishimura, rector of the Church of the True Light in Tokyo, was elected head of the national council.

The council was reorganized with five sections: general affairs, finance, education, literature, and missions, with the following persons the respective heads of the sections: the Rev. Hidetoshi Nosei, rector of St. Andrew's Church, Shiba, Tokyo; Tatsu-umi Ishikawa, a member of the Omori Church, Tokyo; Prof. Furo Kurose, of Central Theological Seminary; and the Rev. Ryo Okumura, rector of All Saints' Church, Tokyo; and the Rev. Yoneo Muroka, rector of Kawasaki Church, outside Tokyo.

In February, 1945, Bishop Sasaki of Tokyo, Bishop Sugai of South Tokyo, and the Rev. Mr. Nosei were taken into custody. They were charged with responsibility for the Church's refusal to join the union, with having loyalty to American and Britain and communications with both those enemy lands, with being spies, "peace thinkers," and defeatists. There was no proof of any of the military police charges, and the three men were freed in June. [RNS]

## CHINA

### Bishops and Priest Arrive

A cablegram to the Presiding Bishop, which arrived on December 26th, reported the safe arrival in China of Bishop Craig-hill of Anking, Bishop Roberts of Shanghai, and the Rev. Claude L. Pickens, who was a missionary in China for 15 years before the war. They sailed from Baltimore on November 4th.

## PHILIPPINES

### Bishop Binsted Discusses Work In Hawaiian Visit

On a stop-over of a few days in Honolulu en route to the mainland, and at Bishop Kennedy's invitation, Bishop Binsted of the Philippines met with the clergy, the Sisters of the Transfiguration, and a few other Church leaders. For an hour he spoke informally of the present work and the future status of the Church in the Philippines.

Bishop Binsted emphasized again and again that the people of the Philippines, after the years of war when so little could be done under Japanese occupation, were most receptive to all that the Church means. The few clergy who remain are carrying a heavy load, he said, and the greatest need is for priests, lay workers, and sufficient financial help to push the work forward.

He had made a tour of the Islands, not only to visit the people but also to investigate the condition of the churches, schools, and other buildings. He found very few intact, and many of the centers were in ruins as a result of Japanese devastation. The whole work in the Islands, he explained, consists of a series of important centers from which the clergy and others travel to out-stations, sometimes as many as ten or twelve being served from one center.

During his tour hundreds of people would attend the services and "it was not because the Bishop was coming," he said with a smile. Even on weekdays crowds of two, three, or even five hundred attended



RNS

**HOLY TRINITY, TOKYO:** The tower and walls are all that remain of the churchbuilding, in which Ambassador Grew used to read the Lesson. At left, a group of communicants leaves the church after a regular Sunday service. The General Synod of the Nippon Seikokwai made plans to press forward on rebuilding churches and institutions.

# The Burial of a "Malini"

By the Rev. C. W. Whonsbon-Aston

Chaplain in Western Samoa

services. That, he felt, was the real response of the people. "The people attend services because the Church is there."

Bishop Binstead said, "Since the war many have drifted away from Christianity due in a great measure to the influence of Russia. Our part now is to bring them back into the Church for they have gone into ways that have not used the influence of the Church as a basis for their beliefs. It is something we must face, for it has had a far greater influence on the people than we realize."

## REBUILDING NEEDS

Asked about the future and re-building, the Bishop stated that some of the churches and schools must be replaced as soon as possible. "They are centers for many out-stations," he said, "but shifts of population have made it feasible to abandon some spots and not rebuild. Other vital places require that we shall begin work as soon as possible and construct buildings—a chapel, dispensary, and adequate housing for clergy."

When requested to give an estimate of immediate needs, Bishop Binstead said that at the present level of prices and supplies, in the present state of flux, an accurate estimate is impossible. A figure given now might not be true a month from now. The whole situation must be weighed with the National Council. At present all costs are high, and only immediately necessary re-building should be done; only that work neglect of which would imperil the future.

The Bishop spoke briefly of his imprisonment and the many difficulties they all had to face. He said that he was frequently asked if the atrocity stories given such wide publicity were true and not overcast by propaganda. In this regard he stated that 90% of the stories were true, but that there were some officers and soldiers of the Japanese army who did not indulge in the atrocities.

He believed that the Japanese people were genuinely glad to be rid of the militaristic class who held such power in Japan. He saw Japan as a peaceful nation, with great possibilities for Church work.

## MEXICO

### Carmelite Received

Bishop Salinas of Mexico on January 1st received Fr. Jose Maria Vega into the Anglican communion at a Eucharist in Mexico City's Cathedral de San Jose de Gracia. A member of one of Mexico City's finest old families, Fr. Vega was educated for the priesthood in Barcellona, Spain. His last position in the Roman Church was that of dean of the Carmelite seminary in Mexico City.

Fr. Vega, who is only 33 years old, will lecture at the coming convention of the *Iglesia Episcopal Mexicana*, which will be held January 19th, 20th, and 21st. In the near future he will take charge of a new mission in Monterrey; in the meantime he will be associated with the Very Rev. Jose Gomez, dean of the cathedral in Mexico City, one of the oldest church buildings in use in the Anglican communion in all America.

IT WAS a broken hearted old man, almost Wallace Beeryan in appearance and attitude to life, who rang me one morning to say that "his son" had been drowned during his absence the day before and was to be buried that afternoon.

The emphasis is on "his son," for his own boy had died years before. In these later days another "son" had been added to his household as a result of the American "occupation" of these war years.

I remember him earlier urging me to join him in a deputation to the visiting Governor-General of New Zealand to ask what steps had been taken to see that these (in some cases) unfortunate children, left behind by the fortunes of war, should have proper care and attention. He seemed particularly fierce about it all then.

Later, I visited him down coast, where, as a really bonny little lad came running to us, I remarked, "And I suppose this must be your grandson." "No, indeed, it isn't. He is my son. I've legally adopted him and I wouldn't lose him for the whole world."

I liked him for that. He had found a son, but only to lose him a few months later so tragically.

I awaited the cortege at the cemetery. Two things struck me; first, the real grief of the foster-father, and, then, the spectacle of the honor done to a tiny "malini," with the little casket borne and flanked by a party of men of the U. S. Navy doing honor to the son of a marine.

Many of us have wondered what the future of that lad would have been. He was to have been one of the fortunate ones, for the family were to leave for New Zealand where a temperate climate and a reasonable education awaited him, but many more are still wondering what is to be the lot of the hundreds that have been left behind here on this island of Opolu, 47 miles in its greatest length and 15 miles at its widest, which holds the bulk of over thirteen hundred "Malini" already registered and, it is believed, almost as many not registered.

Most of them will never meet their fathers. Some of them, whose fathers have fallen on Tarawa and Okinawa, are already orphans of the war. It was here the marines, the army, and some navy personnel rested or trained for the bloodiest battle of the Southwest Pacific campaign, the Battle of Tarawa.

All of them must be considered illegitimate, for the rigid regulations forbade to all servicemen the right to marry with local folk in Samoa. *All will present a serious problem for the future.*

It is fairly certain that a great number will simply be absorbed into the communal life of their respective mothers' villages; in many ways a life to envy, of rich contentment, wearing very little in a climate that calls for very little, meals as they need them, invariably plenty of native

foods, a time to plant and a time to reap, a time to fish and plenty of time for play and sleep. The end of it all will be simple folk, not knowing a word of their fathers' language, but easily recognized by all and sundry as "whites in a lavalava" as they grow to manhood as relics of a strange interlude.

I wonder if that will worry some of the American grandmothers and grandfathers. These youngsters will never see their fathers' homes and they are most attractive children.

Among many of the mothers is a certain pride in being the mother of a "malini." It must be remembered that some of the mothers themselves are part European and living under Western standards; they will, without doubt, look for the opportunity of giving the children some form of Western education until the day will come that, having attained adult age, they will be asked to state what they intend to be regarded, Samoan with certain tribal land rights, or European with the responsibilities of citizenship.

To the present it has been laid down in European government schools that illegitimacy is a bar, so that, unless some special legislation is provided, this difficulty must be faced. In any case the schools are full and likely to be overcrowded.

Our chaplaincy, so far, has had no schools, but it is becoming increasingly necessary that with the natural growth of our work, which is mainly among those of European and part European descent, we should take our share of the responsibility of educating our own, but we are a missionary diocese depending on very limited funds from outside our bounds.

We would like to see our schools established by the time these children reach a reasonable school age and some scheme evolved that would take the brightest to universities of standing. Is it at all possible that some American citizen could help to clear this blot from an otherwise happy visitation. It must be made quite clear that these children are not merely the offspring of hard cases or degenerates. There is no doubt that many of the fathers have come from good American homes (to be debarred to these children). They have been unbalanced temporarily by the strain of their sudden drafting and movement overseas to strange worlds—surroundings for which they have been subconsciously prepared by the exotic glamorizings of the screen. There are no harsh words and no unpleasant memories, though the day must come, if the right action is not taken now, that the children themselves will have unpleasant reactions when they desire to take their place in the world.

No particular class must bear the responsibility. All have shared. It is not now the matter of placing the blame, but of facing the facts. *What does America want us to do for her sons and ours in Samoa?*



# The Right Questions

By the Rev. William G. Peck, S. T. D.

SOME years ago, I heard T. S. Eliot, rising to speak on the monetary question, describe himself as an "intelligent ignoramus" upon the subject. He declared that this was his only qualification for discussing it, and he explained that an intelligent ignoramus is a person who can ask the right questions. The intelligent ignoramus is indeed a very valuable element in society, and it is largely for lack of a sufficient supply of him that the world drifts as it does today. In the enormous spread of the field of modern inquiry, most of us must be ignorant about many things. But we ought to be sufficiently well acquainted with certain basic dogmas of life to be able to ask the right questions in those subjects which affect the problem of living. We ought to be intelligent in the sense of having a certain critical awareness of what is happening to mankind in the world of our time, and why it is happening.

For eight years and more I have been engaged in lecturing to the clergy of the British Isles on Christian sociology. During the latter part of that period I have been asked on many occasions to address meetings of business men of unspecified and doubtful religious profession. Probably most of those who attended those meetings might fall within Dr. Eliot's other classification, "the decent godless." I have discovered that the woolly-headed clergyman, utterly helpless in all practical affairs and incapable of grasping mundane facts, is largely a myth. I have also discovered that the alert business man, with a comprehensive understanding of all the facts and trends relevant to his own concerns, is a comparatively rare bird. I have sometimes found parsons who have displayed ignorance of contemporary theological developments; but I have met numbers of business men showing profound ignorance of contemporary economic development. This is because the understanding of the economic confusion of our generation requires some power of abstract analysis and some fundamental concept of purpose. The "business man," in his lack of such equipment, bears the size and stamp of the peculiarly modern mind of the modern mass. I am speaking of the business man who is merely the business man and nothing more serious.

I am not presenting the clergy as a company of gigantic intellects. Indeed, I am not speaking of gigantic intellect, but of a certain quality and temper of mind which is too infrequent in this age. The clergy, on the whole, have had some training in values, and in the task of thinking about them. Thus—though this may surprise some readers—while I have for the most part found the clergy "intelligent ignoramuses" concerning the economics of industry and agriculture, concerning money and trade, production and distribution, that is, able to ask intelligent and relevant questions on these matters, I have found business men very often profoundly and unintelligently ignorant of elementary theology,

and reduced to sheer ineptitude when confronted by the most elementary philosophical idea. While, in my experience, most priests perceive without much difficulty the bearings of theology upon the socio-economic field, the attempt to explain, in the simplest available language, the impact of theological concepts upon economic purpose leaves the average business man gasping.

Not only is he usually unable to ask the right questions here, but to understand the right answers. There are happy exceptions to be found, but speaking generally, and speaking of Great Britain, both the right questions and the right answers sound to the business man either abysmally mysterious or simply absurd.

## THE COSTERMONGER'S POSITION

They are, in fact, in the position of Mr. James Jenkinson, the London costermonger. Perhaps I should explain that a costermonger is a man who pushes a barrow in the streets of London, selling, as a rule, fruit and vegetables. He has a characteristic cry, a tough temperament, and often a warm heart. Mr. Jenkinson had been a costermonger for years, when there came to him a sudden and staggering change of fortune. He won ten thousand pounds in a sweepstake.

"Minnie," he cried, as he kissed his wife exuberantly, "Wot's your fancy, old girl? What would you like to do? Anything you say, goes."

"Well, Jim," said Minnie, "I'll tell you wot. I've always 'ad a sneaking fancy for a bit of 'igh life. Just to see 'ow the nobs really live. Wot about 'aving a week at one of them classy 'otels?"

James was a little worried at this suggestion, but he consented. He took advice about clothes and booked rooms at the Hotel Metropole. And at length he and Minnie found themselves dressed for the occasion, awaiting their first hotel dinner.

"I don't know wot to do with all these blinking knives and forks and spoons," he said.

"Nor do I," replied Minnie, "but we must just watch other people, and do as they do."

"Then these little glass bowls, with water in them," said Jim. "Wot on earth do we do with them?"

"Blowed if I know," said Minnie. "'ere's the waiter. I'll ask him."

Jim implored her not to display her ignorance to a waiter, but she replied that they were there to learn, and in spite of her husband's repeated protests, she beckoned the waiter and asked her question: What was the use of those funny glass bowls? The waiter, a person of high dignity and stately diction, replied with perfect and precise accuracy.

"Madam," he said, "it is presumed that one may conceivably soil his fingers during the consumption of one course, and will then wish to cleanse them before proceeding to the next course. These are provided

for that purpose, and are consequently known as finger bowls."

He bowed and moved slowly away. James, his face a furious scarlet, glared at Minnie.

## "BLINKING SILLY ANSWERS"

"There you are," he said. "Wot did I tell you? You ask blinking silly questions, and you get blinking silly answers."

The use of fingerbowls is not a question of vital importance to humanity. But the attitude of James Jenkinson to the problem of their use is paralleled by the attitude of many men to more important subjects. I once sat in a series of weekly meetings at which an indiscriminate group of business men and a number of theologians were supposed to be hammering out an Ethic for industry. I remember how one of the theologians persisted in addressing to me a number of very relevant questions, to which I strove to give equally relevant replies. And from the hearts of those men of business one could feel, every time, a protest against both my questioner and myself. "There you are," they were saying in their secret souls. "You ask blinking silly questions, and you get blinking silly answers."

I have used the business men as an illustration, because my own work deals with the relation of fundamental truth about God and man with the economic purpose of society. But modern western man is altogether involved. We have reached a situation in which vast numbers of all sorts and conditions of men are incapable of understanding not only the right answers, but the right questions, concerning the things they are doing every day, to the Christian doctrines of God, man, and the world.

They cannot appreciate our message, because it is an answer to interrogations which the modern man has largely ceased to make. That is our main, enormous problem today, in apologetic, instruction, and evangelism. Our era began, according to Rudolf Eucken, with man's abandonment of religion as "the central authority in life, so that religion became 'more and more the mere embroidery of life abandoned to other interests,'" and man "can scarcely understand a frame of mind which could center its thought and care upon the spiritual life."

## EYE-WASH

We ask the reason for the modern decline in religious observance, and we are sometimes told that although he does not come to church, the modern man is still deeply interested in religion. This is eye-wash, and we shall gravely misunderstand our task if we believe it. Modern man can make airplanes, submarines, and flying bombs. He can ask and answer myriad questions about some aspects of his world, or of his body and mind. *But he has lost the power of asking the right questions about himself.*

# The Reconversion of the Church

## VII. Christian Social Action

By Peter Day

Executive Editor, THE LIVING CHURCH

THE EPISCOPAL CHURCH, like most religious bodies in the United States, is made up chiefly of people who do not work with their hands. In this, it stands in marked contrast to its Lord, who was a carpenter; its earliest leaders, most of whom followed some manual trade; and the Church of the middle ages, which was the Church of all the people.

This unrepresentative character of the Church's membership in comparison with the society it serves leads to the sort of effects that might be expected. The Church's leadership, deeply imbued with the religion shaped by toiling hands, utters pronouncements full of social vision; but it manages to do so tactfully. So exceedingly successful has been ecclesiastical tact during the past generation that the rank and file of the Church's membership has been almost completely unaware of the social implications of the Gospel.

The Church has not lacked voices crying in the wilderness. It has had profound scholars and prophets, of whom the late Archbishop Temple was one of the ablest and most influential. A library of Christian sociology could be assembled consisting of many first-rate volumes. Yet our own Church has been too much characterized by a fault which is even more widespread in the Protestant Churches: a tendency of its prophets to cry, "Prepare ye the way of the Socialist State"—or "Free Private Enterprise"—or "The New Deal"—instead of "Prepare ye the way of the Lord." One reason for our modern prophets' lack of attention among sincere Christian people has been the fact that too often their social thought was obviously an effort to use religion to advance a secularly-inspired political program.

### THE TEMPORAL VS. THE ETERNAL

Every existing social order is inimical in its effects to some aspect of Christianity. Every existing social order in some measure embodies some vital Christian truth. The task of Christian social criticism and action is not primarily to propagandize for one secular program as opposed to another, but to view them all in the light of God and His grace.

Individual Churchmen must, of course, arrive at conclusions in the social and political realm; and sometimes the Church as a whole must do so. One such conclusion, shared by all Christians with many others, was that Nazism was a monstrously evil system, to be opposed by every possible means. But when Churchmen, or Churches, arrive at positive conclusions—in favor of free-enterprise democracy, or social democracy, or some other system—they must recognize that the system they favor can be only a temporary and partial expression of the will of God at a particular moment in history. They must also recognize that no earthly system is a

part of God's infallible revelation, but the work of human beings in applying that revelation to their current problems. Being human, any social order is certain to be affected by human ignorance and selfishness to an extent which would make its absolute identification with God's will a blasphemy.

Hence it is not surprising that the disagreements among Christians are almost as widespread and as deep as those between Christians and non-Christians. The Church appears to speak with a feeble and uncertain voice in the midst of the vast social conflicts that sweep the earth today; Christianity appears to be almost irrelevant to problems of labor relations, of social structure, of international affairs, of what to do about Communism, of how to handle atomic energy. Most of us do not want the kind of guidance which the Church is able and willing to give—we want the answers, not the principles on which we must base our own answers.

For actually the Church has a great deal to say about social matters; Christianity is strongly and immediately relevant to problems of industrial relations and politics. The fact that Christians can and do disagree as to practical policies does not mean that there is not a body of social teaching which the Church must proclaim as God-given truth, binding on its members' consciences and offering a way toward the solution of the great social problems that confront the world.

The content of the Christian social message is so rich and varied that it can hardly be adequately summarized here. The doctrines of God and man, of the Incarnation and the Atonement, of nature and society, of creation, the fall, redemption, and sanctification, and of the Kingdom of God all have far-reaching implications for social action.

Christian thought begins with God. It asserts that all created things and forces are the work of an uncreated Being perfect in power, wisdom, beauty, goodness, and love—a Being wholly different from and unchangeable by His creation. All the good things that exist are good because they proceed from Him and fill His purposes, and for no other reason. All the evil that exists is evil because it conflicts with His purposes, and for no other reason.

The existence of evil at all in a universe made by such a God is a mystery. Evil comes, the Church tells us, from rational beings endowed by God with the power to turn aside from His purpose—the power to choose whether to accept or reject Him. We do not know certainly why He gave men and angels this power; except that in doing so He gave us the opportunity to be like Him, freely choosing to do good—not because we have to but because we want to.

If the Church is to play its rightful part

in the postwar world, it must proclaim the sovereignty of God in forceful terms; and must reconvert its own thinking and action to a view in which God is at the center.

We know not only that the whole earth is the Lord's but that He means man to have dominion over it, subjecting natural things and forces to human needs. Hence, scientific development and industrial progress are expressions of the will of God. The release of atomic energy, far from being a curse, is a great good. The same force which wreaked destruction upon two Japanese cities can be harnessed to make radio-active treatment for cancer available at low cost everywhere; it can replace the world's dwindling supplies of coal and oil; it can, not at once, but in time, make such large quantities of power available for industrial and home use that poverty and economic insecurity will be things of the past. In less than a hundred years, the whole economic environment of the world may be so completely changed that our present living conditions will seem to our great-grandchildren more like those of ancient times than their own.

### NATURE AND SOCIETY

That golden future has not yet arrived. God alone knows what terrible anguish mankind may visit upon itself in economic and international struggle before it realizes that men are meant to profit, not from each other, but from their united action in achieving dominion over nature.

The Christian faith declares that all men are brothers, children of the same divine Father, that "God hath made of one blood all the nations of the earth"; that "we are members of one another." The economic order will never be redeemed until the policies of industry, labor, farmer, consumer, and all other economic groups give effective expression to that spiritual fact in economic relationships.

Yet it is axiomatic to Christians that men are infected with selfishness and self-centeredness. An economic order dependent upon the brotherliness of everybody is, until the fruition of the Kingdom of God, only a dream. In this fallen world, the objective must be an order expressive of justice rather than of the high altruism to which Christians are called in personal morality.

When this country first came into being, it was a thin civilized strip on the edge of a wilderness. The major economic activities were not those of trade and industry, but farming, hunting, and other occupations of individual-against-nature. If a man found his opportunities for gainful occupation in the cities restricted, he could always turn to the frontier and set out to tame nature for himself. Thus were born a love of freedom and an impatience with social restrictions upon economic activity which made possible the gigantic industrial

strides of later years. But with the disappearance of the frontier and the conquering of the entire continent, it was no longer possible for a man to pit his skill and cunning directly against nature. We must now work either with or against our fellowmen. And if we treat them as animals or things, we sin against them and against society.

Every man goes through something similar in his personal development. He emerges into adulthood as a young bachelor whose friends and amusements, whose hours of sleeping and eating, are his own. Then he marries and finds that his friends, his amusements, and his hours of eating and sleeping impinge on the rights and needs of his wife. When children come, he finds that he has limited his freedom still more. It has not disappeared completely, but it has become limited by chains of love and duty and law. In return, he finds himself amply rewarded by the blessings of family life.

Not only on the national scale, but internationally, the world has come to a point at which the harmless and even beneficial attitudes of the past are gravely dangerous today. The national loyalty which supplanted feudal loyalties for the common good is now dangerous to an international common good. All the great nations are mutually interdependent to such a degree that twice within this century they have all been involved in world wars. The continuance of this situation is as intolerable to mankind as the continuance of feudal warfare was to the European nations of the later middle ages.

It is obvious that both in economic matters within the nation and in international affairs, both voluntary and compulsory forms of coöperation must play a larger part than they have in the past. The result will unquestionably be restrictions upon personal and national freedom. But the only alternative is fratricidal struggle.

In effect, the nation and the world are coming to the point where they must realize the truth of what the Church teaches about God and man or perish. If industry and labor do not accord each other the justice and coöperation that befits brothers, the only answer is bloody revolution. If the United States and Russia do not do the same, the only answer is atomic bombs.

So widely are these facts realized that the problem is not so much to make them known as to make the knowledge effective in action. Fear, distrust, hate, self-centeredness have been sown so abundantly in economic and international relations that no individual and no nation dares to be the first to cast them aside. Like St. Paul, we cry, "The good that I would I do not; but the evil which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death?"

The only answer to the evil of the world is a supernatural answer—the answer of redemption in Christ. We shall never love our brother if we wait till he becomes lovable. We can love our brother only as we ourselves become Christlike, become sharers in His life and doers of His will rather than our own.

The Church's first task in social relations, then, is to be the Church—to be the dispenser of the good news of Salvation

and of sacramental grace; to be the body of Christ, as responsive to His divine will as His human body was and is. The greatest hindrance to effective Christian social action is the lethargy and lack of genuine God-centeredness among Christian people. If Church leaders are not tactful in their preaching about the evils of unbridled individualism, they are likely to find themselves at the head of a procession of one; if they are tactful, the procession is numerous, but does not proceed anywhere. The Church's leaders must dare to lead, and the people must dare to follow in making specific criticisms and proposals in specific situations. The voice of prophecy is not a general declaration that God is righteous and man wicked, but a warning to a specific group that by a specific misdeed it has offended against the divine law.

The voice of prophecy also should be directed to those within earshot. For example, the people of a fashionable and wealthy parish should not expect their rector to denounce the unquestioned selfishness of farm and labor organizations; but rather the equally unquestioned selfishness of the managerial and financial interests in which they themselves have a part. It is, of course, quite pointless to expect any such economic combinations, which exist for the economic welfare of their members, to undertake a course of sweeping altruism. But it is very much to the point to expect them to abide by the rule of justice and law, and to submit to measures of mediation and arbitration when their conflicts endanger the common welfare. This sort of thing should be said by the Church to those who can do something about it; and they in turn should do something about it in their own social groups.

But the prophetic function is only a part of the Church's contribution to social relations. Its primary and unique function is the priestly task of consecrating mankind to God, by rebirth into His Kingdom in baptism and union with Him in the Holy Eucharist. The experience of recent years, with the new developments in psychology and sociology, has shown that men's springs of action are deeper than human consciousness. The setting forth of moral and social ideals, the appeal to reason and enlightened self-interest—all the techniques of rationalism and liberalism—are found, in action, to be unavailing to provide the motivation

for the attainment of the ideals. Human behavior is more complex than our grandparents realized. The Pauline description of man under the Jewish Law has been validated by the experience of our own duty. Natural man is helpless to do the things he knows he must do to save himself, because we have deep tribal instincts and obscure personal tendencies toward destruction against which a purely rational approach is helpless.

But the Church has been endowed by God with sacraments which strike deeper into the human personality than the intellectual level. We are not only intellectually determined to join ourselves to Christ. We are sacramentally reborn into His mystical body by water and the Holy Spirit. We do not merely assemble in church to consider the things of God together. We assemble to direct our whole being toward Him in worship, which reaches its most perfect development in sacrifice—the offering of the Lamb of God, in union with ourselves, and the reception of the divine life through Him under the forms of bread and wine.

In the Holy Eucharist, rich and poor, white and black, banker and farmer join together to present to God the fruits of their work as symbols of themselves. They present their offerings in union with the sacrifice of Christ, and join at the altar rail in communion with Him and with each other. In the Holy Communion the family of God gathers around God's table to restore and strengthen the family's life. Every weekday activity is a part of the Holy Communion, just as every act of a member of a human family is a part of the life of that family. Every job should be a vocation—a calling from God to a field of family service.

The social task of a reconverted Church is to call upon all its members to make their whole life an offering to God—to teach them that, being incorporated into the mystical body of Christ, they are able to make all their work a part of His, and to be His instruments for consecrating the world to God. Society must become a sacrament—an outward and visible expression of the indwelling Spirit.

The Kingdom of God extends throughout the created universe, visible and invisible. The only place where resistance against it can exist is in the unconverted hearts of those to whom He has given free will. We sometimes forget that it is a tiny area of the vast panorama of being; but He cared about it so much that He sent His Son to rescue it, permitting Him to suffer and die so that the only compulsion upon us would be the response of something divine in us to His self-sacrificing love. As we conform our lives, including our economy, our politics, our international relations, to His loving purposes, the Kingdom of God becomes a present reality within us and through us begins to draw in others. A very little job in a very small field is as important a place to spread the sway of God's Kingdom as any other: If, in the words of the catechism, we "do our duty in that state of life unto which it shall please God to call us" in such a way that we can without shame offer our work at God's altar, we shall be making our most important contribution to Christian social action.

## COMING EVENTS

### January

- 15-16. Convention of Western Michigan, Grand Rapids.
- 16. Midwinter Reunion, Associate Alumni, General Theological Seminary, New York.
- 16-17. Convocation of Oklahoma, Oklahoma City.
- 17. Annual Meeting, Anglican Society.
- 18-20. Convocation of Mexico, Mexico City.
- 20-22. Convocation of West Texas, San Antonio.
- 22. Convocation of Upper South Carolina, Spartanburg, S. C.
- 22-23. Convocation of Mississippi, Jackson; Pittsburgh, Pittsburgh.
- 23. Convocation of Louisiana, New Orleans; Maryland, Baltimore; Tennessee, Knoxville.
- 23-24. Convocation of Arkansas, Little Rock; Dallas, Dallas; Convocation of San Joaquin, Bakersfield, Calif.
- 27. Theological Education Sunday.
- 29. Convocation of Alabama, Tuscaloosa; Ohio, Cleveland.
- 30. Convocation of Michigan, Detroit.
- 30-31. Convocation of Los Angeles, Los Angeles.

## Twilight of a God

**I**F ZEUS had posted a notice in the market-place of ancient Athens, declaring that he was no god and that he and the other inhabitants of Mount Olympus were made of mortal clay, the effect could hardly have been more startling to the Greeks than was Hirohito's New Year's rescript to the Japanese. For the idea of the Emperor's divinity, which has been drummed into the Japanese people by their militarist leaders for years, is now clearly labeled by the Emperor himself as "a false conception," and in discarding it he renounces also the theory that the Japanese are a superior people, destined to rule the entire world. Having knocked these two props out from under the traditional Shintoist view of the nation, the Emperor went further and called for the building of a new state based upon peace and the welfare of the governed.

Cynics may view this move of the Emperor as a desperate attempt to stave off abdication, and to salvage as much human power as possible for the Emperor system by divesting it of its trappings of pseudo-divinity. They will point to the fact that the rescript carefully avoids modifying the provision of the Japanese constitution whereby all sovereignty resides in the Emperor, rather than in the people, and will contend that if Hirohito is no longer a god he is still the absolute ruler of his people. They may go further, and claim that Hirohito himself never actually claimed divinity, and therefore he is not really giving up anything. And they will be technically right. But they will be overlooking the important fact that the myths and legends in which the Japanese throne has been wrapped about have actually been the basis for the fanatical devotion to the Emperor which has motivated hundreds of costly banzai charges and thousands of spectacular kamikaze attacks, prolonging for months the resistance of a nation which was actually so weak and disorganized that military observers, totaling up her resources after her defeat, were amazed that she could have continued to put up so strong a defense.

For Christians there is a further and deeper significance in Hirohito's abjuration of his alleged divinity. For Shintoism has been to the Japanese not unlike a sort of demoniac possession. Even the Christian Japanese have been profoundly affected by state Shintoism, and have had to accommodate their Christian faith somehow with at least lip-service to a nationalism bolstered by such religious observances as the ceremonial bowing to the Emperor's portrait. Now the demons of racism and nationalism have been cast out, at least nominally, and the Japanese can sweep away the shattered fragments of their nationalist religion. But what will take its place? Our Lord had a warning for just such a situation:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." (St. Luke 11: 24-26.)

What Our Lord postulated of the individual is no less true of a nation. It will take more than an imperial rescript to exorcise the demons that have been corroding the Japanese mind. If we follow the clamorous advice of some who advocate a "hard peace," whereby the Japanese shall be not only stripped of all military power but cut off from civilized in-

tercourse and virtually sealed off from the rest of the world, as they were before the visit of Commodore Perry, we shall be inviting more trouble for the future. For the unclean spirits, walking through the dry places of worldly politics, will multiply and return to plague us anew; and the last state of Japan and the world will be worse than the first.

There is only one way ultimately to vanquish evil, and that is to replace it with good. The only remedy for hate is love. And the only way to dispose of an enemy permanently is to turn him into a friend.

What Japan needs more than anything else is Christianity. It is absurd to say that the Japanese are incapable of becoming Christians—that the East is East and West is West, and we cannot foist our ideas upon an Oriental people. Christianity is not "our idea" anyway; it is by origin an Oriental religion, which because of its universal truth swept the West and the whole world. If we offer the Japanese the historic Christian faith of the ages, and not several hundred packages of western Protestantism, we shall be laying the surest possible foundation for future peace in the Far East.

The time is ripe for an intensive effort to win the Far East for Christ. Not only in Japan, but in China and Korea, Indo-China and Malaya, and throughout the seething, awakening East, the field is ploughed and furrowed, ready for the sowing of the seed of Christianity. True, that seed will have to contend with the tares of nationalism, of atheistic communism, of imperialism and greed and grasping materialism. Some will fall upon hard ground, some will be choked out by the tares among which it tries to grow. But much will fall upon good ground, and grow into a harvest that can upset the balance of power in the world in favor of the Prince of Peace.

**I**T TAKES vision to do these things, and consecration, and holy zeal. It takes hundreds, yes thousands, of vocations on the part of young men and women willing to be soldiers of Christ as unreservedly as they were soldiers of their country, ready to live and fight and if need be die on foreign shores to seize the objective for Christ. It requires a new kind of missionary, one willing to work from within the ranks to build up native leadership, one who can give his talents without hope of tangible reward, who will find his satisfaction in seeing those whom he has helped take up the reins of Church government and who will content himself with a merely advisory post. For the Christianity that will win the East must be an indigenous Christianity, not a foreign variety superimposed from without. We must stop thinking in terms of "foreign missions," or of American missionary districts, and think in terms of the Holy Catholic Church in Japan, the Holy Catholic Church in China, the Holy Catholic Church in Korea and Manchuria and Indo-China.

And we must call for sacrifice in lives as well as in dollars. So far, most of the talk about Reconstruction and Advance has been in terms of budgets and quotas—as if the world could be won for Christ by the expenditure of a few, a very few, millions of dollars—far less than the cost of the first atomic bomb. It can't, and if we talk as if it could, we are but deceiving ourselves.

Why does the Church not challenge its young people to give their lives to the cause? Why does it not set up a system of

universal missionary training; why does it not draft its young men and women into the greatest cause in the world?

Where is the bishop or the rector with the courage to make a survey of his diocese or his parish, to select individuals, here, there, wherever he finds them, and present the call to them personally, without waiting for them to volunteer? Who is going to say to the returning soldier, God calls you to give the rest of your life as a soldier of Christ? Who will challenge the returning sailor to sign up for a cruise on the ship that is the Church? Who will call upon the returning Marine to establish a new beach-head for Christ on a barren shore that knows Him not? Or don't we really think these things are as important as dollars and deficits, budgets and balances?

**T**HIS editorial has gone far afield. Frankly, it isn't the editorial we set out to write. But it has grown in spite of us, grown from consideration of a particular fact in current events to an appeal for the Church to wake up, to see the implications of contemporary history and to seize for Christ the power to rule men's lives, both at home and in the four corners of the earth.

The opportunities are so vast, and our efforts are so little. The world's needs are so great, and our vision is so myopic. The young veteran who, having seen far places and dreamed strange dreams, might be open to an appeal to dedicate his life to Christ, is asked merely to take up the offering on Sunday. The girl who, having donned her country's uniform and served her nation faithfully, might respond to the call to serve as a Sister or a deaconess or a missionary, is invited to come out to the Sunday night dance sponsored by the young people. And the vestryman who is called upon by Uncle Sam to pay out a major portion of his income in taxes and to buy Victory bonds in addition, is begged by the Church to spare a few extra dollars for "reconstruction and advance." It's absurd; the whole picture is out of focus, out of scale. And we wonder why we don't get results.

To return to the subject of this editorial, the Mikado has renounced his alleged divinity. We have a golden opportunity to build the temple of the true God amid the ruins of the false god's shrine. Will we do it? Or will we act as if it was *our* God that had abdicated?

SONNET FOR OUR TIME

**T**HY soul delighted in Thy work supreme —  
This sapphire firmament o'er-arching space,  
Resplendent, vital with the rays that stream  
From giant suns whose warmth dark worlds embrace.

The earth rolls, tuneful, with its complex frame,  
Its birds and beasts conforming to Thy law,  
From coral-footed dove, which bears Thy name,  
To lithest panther on a velvet paw.

Alone imperfect is the alien heart  
Of man — but common dust — in bondage still  
To fierce primeval passions none can chart  
Or make obedient to Thy holy will.

Christ, can Thy two-fold nature lift to Thee  
Thy creature, man, with heart redeemed and free?

CHRISTINA CRANE.

*Bradford B. Locke*

**B**RADFORD B. LOCKE, whose death is recorded in this week's new columns, was in his lifetime one of the most valuable lay servants of the Church. A recognized authority on pension matters, he was chiefly responsible for the able management of the Church Pension Fund, as well as for the presentation to General Convention of reports and recommendations on pensions and other social security matters. The fact that the Church Pension Fund is sound and successful today is due to the wisdom of Mr. Locke and his associates in adhering to established business and actuarial principles.

Mr. Locke was also largely instrumental in the development of the subsidiary corporations of the Church Pension Fund which provide insurance to churches and Church workers on favorable terms and publish Prayer Books and Hymnals of good quality at prices within the reach of all.

His contributions to the Church's life was not confined to business channels. He assisted materially in the development of the Church's historical scholarship and in the revision of the Hymnal. And his own deeply devout Churchmanship was a source of strength to his parish, his diocese, and the Church as a whole. May he rest in peace and may light perpetual shine upon him!

*Refugees, 1946 Version*

**P**RESIDENT Truman's directive authorizing the admission to this country, under existing immigration quotas of 923 European refugees liberated from Italian concentration camps in 1944 and since held in the Emergency Refugee Center at Oswego, N. Y., is a move in which justice and mercy are happily blended. And indirectly it gives a note of sincerity to our foreign policy that was hitherto strangely lacking. It has been a little inconsistent for us as a nation to urge Britain to admit Jewish refugees to Palestine, while refusing to admit the refugees within our own borders. Now we can at least come into court with clean hands. And perhaps we can begin to find a solution to the perplexing problem of the thousands of refugees pouring into the American zone of occupation in Germany, whose pitiful condition was stressed by Bishop Sherrill in his interview in *THE LIVING CHURCH* of December 30th, as well as in the formal statement of the Federal Council delegation of which he was a member. These, too, are our brethren; and we are called upon to be not only their keepers but their friends.

*The Archbishop of Canterbury*

**I**T IS welcome news that the Archbishop of Canterbury will be over here next fall for the meeting of General Convention, as well as for the General Synod of the Canadian Church. Dr. Fisher is not as well known in this country, either personally or through his writings, as was his distinguished predecessor, Dr. Temple, but he will be none the less welcome. And we are confident that his winning personality, as well as his modesty and ability, will commend him unreservedly to American Churchmen.

In the short time that he has served as Primate of All England, Dr. Fisher has demonstrated that he is a competent Church leader and a genuine *pastor pastorum*. He has won the confidence not only of Churchmen of every school of thought, but of Nonconformists too. His leadership in matters of Church government, Christian unity, and social welfare has been sound

and constructive. Withal he is a worthy successor to the long line of Archbishops of Canterbury, from Augustine to Temple.

The American and Canadian Churches will welcome Archbishop Fisher. His visit should do much to foster closer relations among the Churches of the Anglican communion on both sides of the Atlantic, and between our two countries.

### *Clarifying the Church's Position*

**W**HEN something is reported in the daily papers which might cause a misunderstanding of Christian Scientist teaching, the local one-man Christian Scientist committee on publications is alert to send a letter for publication explaining in detail his Church's position. Roman Catholic diocesan authorities are equally alert to provide an official explanation from diocesan headquarters on Romanist matters. But in the Episcopal Church, it is seldom that anyone in authority troubles to make the Church's position clear in the daily press.

We are happy to note an exception to the general rule. Bishop Gribbin of Western North Carolina recently sent a letter to the Asheville *Citizen* on the Church's teaching on divorce and remarriage, with this masterful opening sentence:

"In view of the space given in the Asheville *Citizen*, December 3, 1945, and the editorial on the same day in the Asheville *Times*, to the publicity ensuing from the election of General Elliott Roosevelt as a member of the vestry of

St. James' Church, Hyde Park, N. Y., you evidently feel that the general public as well as members of the Church concerned are interested in the subject."

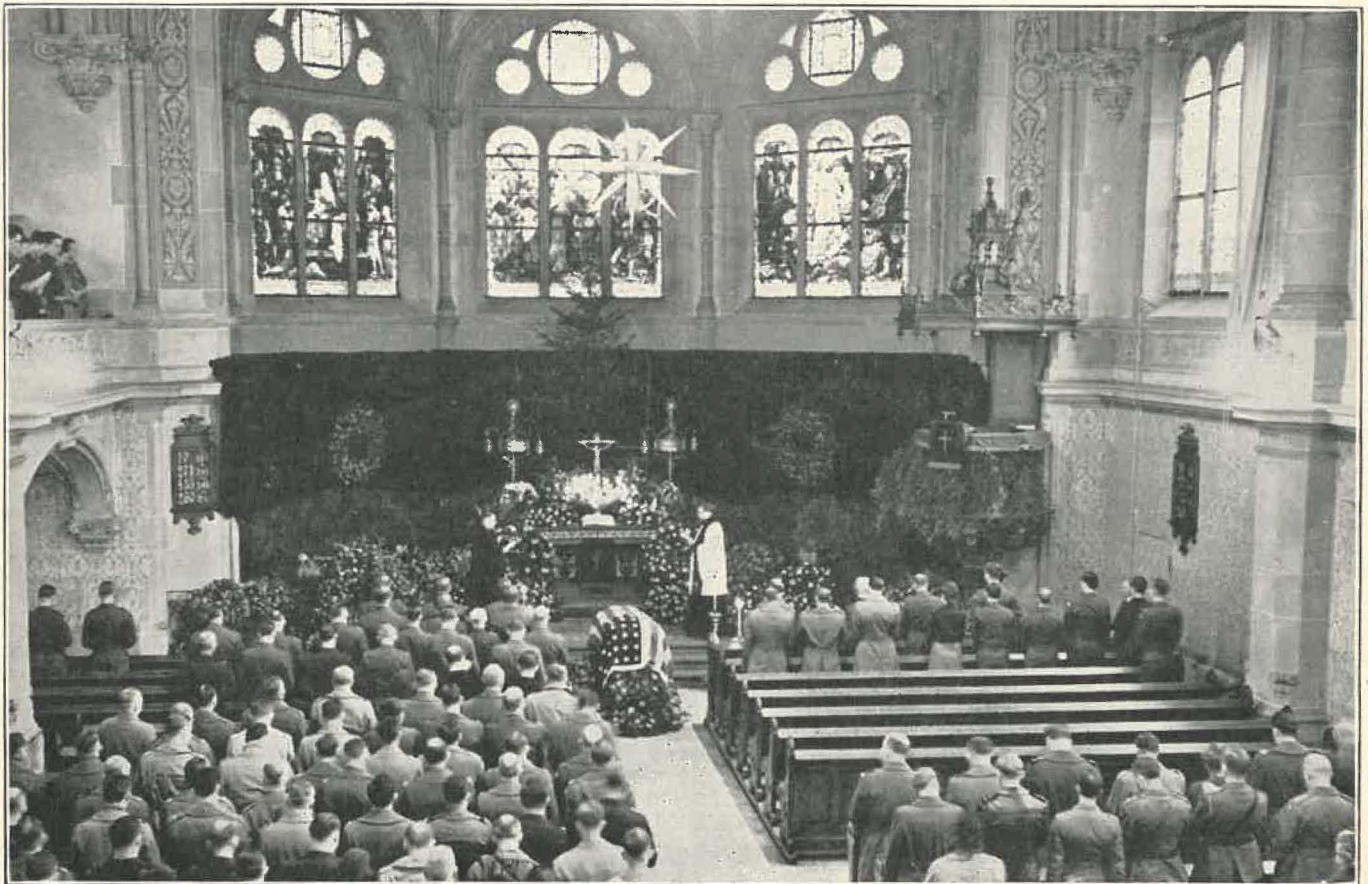
It would be a wonderful thing for the Church if every bishop would either personally or by deputy see to it that every misunderstanding of the Church's position arising from an item in the daily press was promptly corrected by a friendly and clear statement of the Church's teaching.

### *The United Nations*

**T**HE opening session of the assembly of the United Nations marks the beginning of a hopeful effort to make international cooperation a working reality. Beneath the jockeying for agenda and the conflicting national interests lies the basic question whether the nations of the world can subordinate their special interests to the needs of world recovery and advance.

The eyes of the world are on London. It is the hope of the world that the new international organization can bring order out of chaos and turn the planet from destruction to what would be a golden age of progress if men and nations could learn to live together. The spiritual capacity of the human race must catch up with its scientific progress; and the first step must be a wholehearted commitment of all of us to the effort to make the United Nations an effective agency of world cooperation in the interests of all mankind.

### Rites for General Patton



"REMEMBER THY SERVANT, O LORD": *The Burial Office is read for Gen. George S. Patton, Jr., in Heidelberg, Germany. Baptized, confirmed, and married in the Church, he was also buried with her blessing.*

Acme.



# BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## The Bohlen Lectures

**HIS BODY THE CHURCH.** By W. Norman Pittenger. New York: Morehouse-Gorham, 1945. Pp. vii, 158. \$2.50.

Readers with a taste for philosophy and a sense of theological contemporaneity will find pure delight in the Bohlen Lectures for 1945, delivered before the Philadelphia Divinity School. Catholic faith and practice here are set forth in a fashion both aggressive and academically adroit. What will amaze the reader is the impression that Fr. Pittenger has read seemingly everything in present-day theology, philosophy, and Biblical criticism.

His presentation of the four notes of the Church, with a chapter devoted to each, is particularly successful. He seems to anticipate not only the usual criticisms advanced against the Catholic proclamation of these notes, but has also introduced, through able defense, a consideration of other attacks. Any blithe scorning of the Vincentian canon will find capable rebuttal here.

There may be a worry or two for those who might wish a more brittle and static orthodoxy, the kind of arbitrary and uncritical defense of desperation. Such readers themselves will be unhappy only on a few occasions; unhappy because their own defense technique has been left unused; happy because they find a courageous forthrightness employing the critical method on behalf of the philosophy of the Incarnation and the Church which is its powerful extension. There will be found no soft-pedaling of certain practices which some of the older Tractarians themselves condemned. Devotion to the Blessed Mother is a case in point.

"The Body of Christ as the Worshipping Community" is an extraordinarily skillful chapter. The lecturer's presentation of the Eucharist is in the best tradition of contemporary Catholic Action. The reviewer did miss, however, any adequate reference to the Divine Office as a part of the prayer-offering of the Church.

The Bohlen Lectures for 1945 doubtless will become a handbook for many students now in seminaries, both as guide and criticism in the deepening of their own theological thinking. The frightened and arid post-Latitudinarianism said to exist in some of our Episcopal seminaries will find small comfort in this little book.

F. O. BOWMAN.

## Poetry and Religion of Same Cloth

**THE FLOWERING TREE.** By Caryll Houselander. New York: Sheed and Ward, 1945. \$2.

This is another book to come from the Catholic revival in English literature. Since Francis Thompson and Manly Hopkins the major tradition in poetry has been Catholic, and almost no religious poetry worthy of the name has been written out-

side the Catholic influence. This book is welcome evidence that the Church is alive and appealing to young talents, and it is a happy example of a new and different art in dealing with holy things. The art is a natural and inevitable artlessness, rather similar to free verse. The style is altogether in the theme of the poetry, with none of the artifices which we usually find. Nobody will stay away from *The Flowering Tree* because it is difficult or obscure; it is the one book of religious verse which this reviewer can recommend to all sorts and conditions of readers, especially to those who from modesty or impatience are frightened by the modern poets. This is a book which should make its way into many homes. It speaks to our condition and speaks in a plain unaffected manner.

The poetry is in the religion, a fact which Catholic-minded men need to remember. No beauty needs to be added by the skill of the poet, for the beauty is already there, latent and waiting for appropriation by the artist in words or music or color.

Habituation makes for appreciation in religious poetry. Only the reader who is in love with the gospel will have sympathy and imagination for what Miss Houselander has done; and only the reader who sees with Catholic eyes will see the Tree "all peerless and divine." For such a reader the book will be a mine for devotional reflection. It will serve as a place of departure and a point of constant reference in thinking about the gospel and its salvation for the world.

However, Miss Houselander has not contented herself with writing reveries for the spiritually sleepy or those nodding at their prayers. A good half of her book is of judgment and the other half of mercy, a criticism of modern life as well as a corrective. Always she is aware of both, of what is wrong and of what is right (who can say what is wrong with the world who first does not know what is right for the world?), and her poetry is made up of both of these elements.

"We have lost  
the integrity  
of the human heart:  
we have gone to the dying embers for  
warmth,  
to the flickering lamp for light;  
we have set our feet on the quicksand  
instead of the rock;  
we are the mediocre;  
we are the half-givers;  
we are the half-lovers;  
we are the savourless salt.  
Lord Jesus Christ,  
restore us now  
to the primal splendour  
of first love,  
to the austere light  
of the breaking day.  
Let us hunger and thirst;  
let us burn in the flame;  
break the hard crust  
of complacency;  
quicken in us  
the sharp grace of desire."

That is her burden, our middle-class apathy, a contemporary *accidie* of the soul. She says it in many and various ways but always with simplicity and emphasis. Her poems are not to be read at a sitting but rather to be taken one at a time, judged in quiet meditation and with spiritual intention. Few books in the English tradition are so full of direction and counsel.

The temptation will be to find our friends in this volume; that will be a pity, for it should be a mirror held up by each man to see himself as he is measured by the Christian revelation. The sins are common sins into which we all fall, for the poet tells us that even our sinfulness has flattened out and standardized us.

JAMES DYAR MOFFETT.

## Some Juvenile Literature

Many books listed on publishers' lists as "Children's Books" have stronger appeal to adults than to young people. There has been a movement of recent years, however, to appeal to youngsters with good stories, well told, beautifully illustrated. With the modern printing press and the many possibilities of reproducing lovely pictures, this is as it should be.

*The Adventure of Tippy* (by Glanville Smith. New York: Harper & Brothers, 1945. Pp. 162) is a tale that can best be described by the over-used word "rollicking." It is the sort of story children love, and that adults love to read to appreciative youngsters. Illustrated by Fritz Eichenberg, who has caught the spirit of the tale, it has all the elements of a grand story: adventure (including a shipwreck), bandits, a lovely princess, a handsome prince, and a happy ending with the archbishop marrying the happy couple. *The Adventures of Tippy* has no "message"; it is a good story.

*Call Me Charley* (by Jesse Jackson. New York: Harper & Brothers, 1945. Pp. 156) does have a message. It is the story of a colored boy finding his place in a neighborhood where "We don't allow Niggers around here," as one unpleasant white boy snarls. Characters are carefully drawn without any exaggeration. Mr. Jackson, who, the jacket blurb tells us, "as a youth lived much as Charles Moss lives in *Call Me Charley*," has produced a fine story for American boys and girls.

Another story which has possibilities of helping young Americans understand "other people" is *Jungle Boy* (by Lysle Carveth. New York: Longmans, Green & Co., 1945. Pp. 103). It is a simple story of an Igorot lad who is taken to the lowlands, and is able to help his friends there when war comes, by leading them into the mountains for safety. Strange emphasis is placed upon pagan mythology, as of greater importance than the Christianity of the lowlanders.

*Necessary Nellie* (by Charlotte Baker. New York: Coward McCann, 1945. Pp. 96, \$2.50), illustrated by the author, tells of a family of Mexican-American children in Texas. Nellie, a little white dog, adopts the children but must prove that she is "necessary" before they may keep her. The sort of story children like to read once, and keep on hand to look at the illustrations many times over.

RALPH J. SPINNER.

**MINNESOTA**

**Christ Church Centennial**

Sometime prior to 1845 a settler named Jackson lived in what became the village, and later the city of St. Paul. His only claim to fame was that of having the first house with a shingle roof and board floor. His first name is not even known, but he was generous in offering the use of his house, and it was there on December 24th, 100 years ago, that the first Episcopal Church service was held. The Rev. Ezekiel Gear, chaplain at Fort Snelling, officiated and preached. From this service, attended by a handful of worshipers, grew Christ Church, the first organized parish in the diocese of Minnesota.

As the parishioners celebrate this centennial they are looking to the future rather than living in the past. Their program is already underway. Their goal is to raise \$25,000 through victory bonds, pledges, and cash gifts to be used as funds during the next five years for purposes such as the building of a memorial chapel, a kitchen and parlors, a summer camp, and a playground; and for the beautification of the church itself. The program also provides \$2,000 for the Reconstruction and Advance Fund.

Christ Church is in down-town St. Paul where it lends physical and spiritual beauty to a harsh atmosphere. The Rev. Philip

F. McNairy, rector, says, "We must make this celebration a genuine tribute to God. We must fill our obligation to the future—from the past, a privilege; to the future, a responsibility."

**PENNSYLVANIA**

**Children's Chapel Consecrated**

On Holy Innocents' Day Bishop Hart, assisted by Dean John K. Shryock, of the convocation of North Philadelphia, and Christopher Wyld, lay reader, consecrated a beautiful children's chapel at St. George's Church, Venango, in the diocese of Pennsylvania.

The chapel, named the Chapel of the Holy Innocents, was given by a former lay missionary-in-charge of St. George's, in loving memory of his father, the Rev. Arthur Heeley Proffitt, for many years a priest on the staff of the New York City Mission, who died in 1917.

The reredos and canopy were built by Otto Amundsen, a cousin of the late Norwegian Arctic explorer, Raould Amundsen. The stained glass windows were given in memory of Mrs. Emma S. Kunzig, by her children. The Rev. G. A. Scarinci decorated the altar and reredos, and painted a triptych, depicting the story of the Epiphany. The organ was given by Mrs. Sarah MacCready, as a memorial to her only child.

**OLYMPIA**

**Servicemen Invited to Christmas At Home**

Attendance at Christmas services throughout the diocese of Olympia exceeded the fondest hopes of the clergy.

There were two significant reasons: (1) A compelling desire on the part of Churchmen to earnestly give thanks to the Prince of Peace for the return of peace to the nation, and for the return of loved ones to family firesides; and (2) the presence in western Washington of some 33,000 servicemen who were unable to get home for Christmas because of a transportation jam.

Among the 33,000 stranded soldiers, sailors, and marines were many Churchmen who will long remember the part played by priests and parishioners to make their Christmas the merriest possible under the circumstances.

On the Sunday before Christmas an appeal went out from pulpits throughout the diocese asking families to bring the boys to church and "invite them to your homes for Christmas dinners."

Dean Watson at St. Mark's Cathedral set an example when he invited 12 men in uniform to have Christmas dinner at the deanery.

It was the same in parish after parish—the stranded servicemen worshiped in

**Sunday, January 27, 1946**

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1946  
has been appointed for such contributions from all parishes.

This advertisement is provided in the interest of all our Church seminaries by:  
Berkeley Divinity School, New Haven; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Philadelphia Divinity School, Philadelphia, Pa.; School of Theology, University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria.



stately cathedral and humble mission; they ate with bankers and they ate with manual laborers; and they laughed and played with little children around festooned ever-green trees.

Many of the men in uniform sought out the churches, but in many cases churchgoers of all denominations sought the servicemen in USO's, YMCA's, at the docks, on the streets—in all the places where GIs gather in seaport towns. The hospitality of the people knew no bounds of creed, race, or color.

CUBA

Historic Havana Cathedral Sold

Bishop Blankingship has announced the sale of Holy Trinity Cathedral, Havana, Cuba. The reputed sum was a little over \$200,000, and a campaign has been planned to raise an additional \$100,000 or more to build in a more advantageous location with adequate space for parish and social activities, for cathedral and diocesan offices, and perhaps for residences to accommodate the bishop and the dean.

The cathedral has long been a prominent downtown landmark in Havana, and people from all parts of the world have visited the historic building. But because the noise of modern traffic has made it unfit for Church purposes, permission to sell was obtained after a visit from Dr. Franklin over a year ago.

The cathedral is linked sentimentally and historically with the founding of the Episcopal Church in Cuba, but the time came when consideration of the future of the Church had to weigh more than sentiment for the past. In reality the cathedral has been more the parish church of British and Americans living in Havana, than a cathedral for work among Cubans and Spaniards. It is hoped that the change will benefit this latter work without hindering the former.

LOS ANGELES

St. James' Mission Moves

People of downtown San Diego witnessed a sight unusual even in highly-motorized California, a church on wheels, when St. James' Mission was moved to a new area, under the direction of the dean of convocation, the Rev. Donald Glazebrook, and with the help of his men's club at St. James-by-the-Sea.

In 1892 a mission church was built in a then flourishing part of San Diego. Population changes over the years caused a decline in the usefulness of the work. In 1945 the mission was officially closed, and on recommendation of Dean Glazebrook permission was secured to move the wooden structure, still in excellent condition, to a rapidly growing part of San Diego, known as Mission Beach, 12 miles from the original site of St. James'. After many delays, due to wartime conditions and the difficulty of moving such a building through a downtown area of a city of 400,000 population, the long journey was finally started, and the mission church was



SEEKING A CONGREGATION: St. James' en route to new field.

in its new location ten days after starting on its pilgrimage.

• Much comment was caused by the sight of a church moving along the busy streets of a modern city. The constant presence

of a large staff of electricians, wire manipulators, experts on house moving, and traffic policemen was required.

The church will serve a hitherto unchurched area of 3,000 people.

The Christian Year and Church Kalendar

1946

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## "FOLLOW YOUR STAR"

How frequently out of the old, old past come these words back to our memories, "If you will only follow your star, you will attain to all the golden wishes of your heart." Here again in The Church Kalendar we find ourselves brought up with a start, to face this age-old mythical truth in a more spiritual, but very actual form. It's an old story to us now, how the Jews missed out on The Messiah. They wanted one surrounded with all the pomp and ceremonial of their religion, and never thought of looking for Him way down deep under it all, and uncluttered by all that can so easily become merely "letter-of-the-law" in religious observance, if we watch it not carefully. But The Magi, the Gentiles, were on their toes, and, following faithfully their Star, it brought them to where their Lord and King lay, and they worshipped and adored Him there, and offered Him their most precious gifts, not their leavings.

Have you ever tried to follow your star in the way Mother Church has taught? Where is your star? WHO is your star, we mean. Aye, the Blessed Lord Jesus is The Star for us all. He has promised, aye, still more, He has GUARANTEED that if we will earnestly and honestly follow His leading, His guidance, which will be set up there in our personal sky, up and beyond us, clearly in view always, He will surely bring us to Himself at the end of the journey. But that trek is no easy one. It took The Magi over desert, swamp, valley, and mountains, storm and tempest, and doubtless through days of utter despair and apparent fruitlessness. But, oh the glory of their persistence, and the greater glory of that day when they found Jesus, and could truly worship Him of Whom they had heard afar!

The figure fits easily into all our walks in life. Are you following your star as a husband or wife? You know

your ideals. Have you let your love for each other dim, and a lot of other things dim with it? Are you following your star as a loving son or daughter? You know what following there calls for. Are you following your star as a business man, or as an employee? You know well and honestly what are the highest ideals of those two walks in life. Following your star there, will always take you to the glow of a sunset of "well done, good and faithful steward." And as fathers and mothers, is your star still plainly in your sight? Oh, the tragic short circuits we have seen in these war-torn years, wherein godless and betraying father and mothers have contributed to the delinquency of their very own children by not caring enough about them to be at home, to guard and direct, and to serve as examples to them.

Thank God for a religion that brings these potent truths home to us at just the right seasons of our Church's Year, exactly when we need them borne home to us the most. Epiphany! The following of The Star, the following of OUR star! Have you let yourself become so truly converted to the Religion of our Church that all the dimness of our eyes has been struck away, and you can now see plainly that clear, warm, glowing Light that *yearns* for you to follow Him, back to The Father's House?

And now, get out your Church Hymnals, every one of you, and carefully READ what you have for years so glossed over in your singing, that pricelessly beautiful Epiphany Hymn which begins with the words "As with gladness men of old—" It takes on a new meaning, doesn't it? Let's go out and live our lives a bit more like it teaches, and begin thanking God anew for a Church that both teaches and leads our lives toward those heights where God and Jesus are.

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## DEATHS

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

### Alfred R. Berkeley, Priest

The Rev. Alfred Rives Berkeley, D.D., rector of St. John's Church, Roanoke, Va., since 1926, died at his home December 26th after an illness of two weeks.

He is survived by his mother, Mrs. Julia L. Berkeley, a brother, Dr. Greene R. Berkeley of Norfolk, Va., a sister, Mrs. Jennings Wise Hobson of Bluefield, W. Va., and four children; the Rev. Edmund Berkeley, rector of All Saints' Church, Roanoke Rapids, N. C., Capt. Alfred R. Berkeley, jr., physician at Lawson General Hospital, Atlanta, Ga., and Misses Lelie Meredith Berkeley and Bernard Manning Berkeley of Roanoke.

Born at Jackson, Tenn., September 2, 1880, Dr. Berkeley was graduated from the University of North Carolina, with the B.A. in 1900, the M.A. in 1901, and from the Virginia Theological Seminary with the B.D. in 1904. In 1930 the seminary conferred on him the degree of Doctor of Divinity.

In 1907 he was married to Miss Sarah Bernard Manning of Sumter, S. C., daughter of Richard I. Manning who was later governor of South Carolina. Mrs. Berkeley died in 1939.

Dr. Berkeley was ordained deacon in 1904 and priest in 1905 by Bishop Cheshire of North Carolina. His first charge, from 1904 to 1911, was at Mayodan, N. C., with several neighboring missions. From 1911 to 1916 he was vicar of the Chapel of the Holy Communion in Holy Apostles' Parish, Philadelphia. He was rector of St. Paul's Church, New Orleans, from 1916 to 1926, when he accepted the call to St. John's, Roanoke.

In the General Convention, Dr. Berkeley represented the diocese of North Carolina in 1910, the diocese of Louisiana in 1919, 1922, 1925, and the diocese of Southwestern Virginia in 1928, 1931, 1934, 1937, 1940, and 1943.

In Louisiana he was a member of the standing committee, chairman of the Nation-Wide Campaign, chairman of the Board of Religious Education, member of the diocesan Social Service Commission and the provincial board of Social Service, vice president of the board of trustees of the Children's Home, and a trustee of Gaudet Normal and Industrial School.

In Southwestern Virginia he served four terms as a member of the executive board of the diocese, was at times chairman of the Departments of Religious Education and Christian Social Service, trustee and chairman of the executive committee of Boys' Home, trustee and vice president of Virginia Episcopal School.

Funeral service was conducted in St. John's Church December 28th by Bishop Phillips of Southwestern Virginia, Bishop Jett, retired, and the Rev. Jennings Wise Hobson.

In the procession were about 20 of the clergy of the diocese and the Rev. William J. Gordon of Spray, N. C., all vested. The Rev. Kenneth Harding Anthony, associate

rector of St. John's, was prevented by illness from taking part in the service.

Dr. Berkeley was interred beside the grave of his wife in Evergreen Cemetery, Roanoke.

**Ernest Cecil Biller, Sr., Priest**

The Rev. Ernest Cecil Biller, sr., rector of St. John's Church, St. Cloud, Minn., since 1924, died on December 24th after a brief illness.

The Rev. Mr. Biller was born in London, England, September 8, 1882. He received his bachelor's and master's degrees from Trinity College, and was graduated from Seabury Divinity School, Faribault, Minn., in 1909. He was ordained to the diaconate that same year by Bishop Lines, and to the priesthood in 1910 by Bishop Cameron Mann.

In 1911 he married Florence Bunker of Oswego, N. Y. From 1912 to 1915 he served missions in Minnewaukan and Grafton, N. D. From 1915 to 1922 he was rector of the Church of St. John in the Wilderness, White Bear Lake, Minn., and from 1922 to 1924, he was rector of St. Luke's Church, Philipsburg, N. J.

He was a deputy to the General Convention from the former diocese of Duluth in 1925, 1928, 1931, 1934, and 1937; he also served on the standing committee and on the executive council. Since the reunion of the dioceses of Duluth and Minnesota he has been a member of the diocesan council and dean of the St. Cloud Deanery.

Funeral services were conducted in St. John's Church on December 28th, the Rev. Frank Zoubek of St. Paul officiating.

Mr. Biller is survived by his widow and three children: Elizabeth, Jack, and the Rev. Ernest Cecil, jr., who has just returned from overseas where he has been a chaplain with the U. S. Army.

**Nelson Page Dame, Priest**

The Rev. Nelson Page Dame, D.D., died at his home in Richmond, Va., Sunday, December 30th, at the age of 93. He was a retired presbyter of the diocese of Virginia.

Dr. Dame was the son of the Rev. George Washington Dame and Mary Page Dame, and was born on October 14, 1852, in Danville, Va. He was graduated from the University of Virginia, and in 1940 he received a doctor's degree from Virginia Theological Seminary. Dr. Dame was ordained deacon in 1877, and priest in 1878 by Bishop Whittle.

During his long ministry he served parishes in Blacksburg, Va.; West River, Md.; Winchester, Va.; and Ossining, N. Y. In 1912 he returned to the diocese of Virginia to become the diocesan missionary, an office which he held until he retired.

The funeral service was held in St. Mark's Church, Richmond, Va., and the interment was at Emmanuel Church Cemetery, Brook Hill, Va. Dr. Dame is survived by his wife, Mary Nimmo Walker Dame.

**George Clifton Myers**

George Clifton Myers, 2d lieutenant in the Army Air Forces, was reported miss-

ing in action over Germany on December 11, 1944. In view of the fact that 12 months have expired without evidence of survival, the War Department has informed his parents, the Rev. George B. Myers and Margaret J. H. Myers, that a presumptive date of death has been set at December 12, 1945.

Lieutenant Myers was born in July, 1923, at East Hampton, Long Island. He lived with his parents in Sewanee, Tenn., where the Rev. Mr. Myers is acting chaplain of the University of the South, and a professor in the School of Theology at the University. After he was graduated from Groton School, Mass., in June, 1942, Lieutenant Myers attended the University of the South from September, 1942, until January, 1943, when he volunteered for the Army Air Corps. After receiving his commission, he was sent to England, October, 1944.

Lieutenant Myers was first pilot on a B-24 bomber which departed from England on an aerial combat mission to Hanau, near Frankfurt, Germany, on December 11th. Because of bad weather several planes were forced to return to the base; however, Lieutenant Myers' plane accomplished the mission, but on the return from Hanau failed to enter the returning formation. The wreckage of the plane was discovered at a village 22 miles northwest of Strasbourg, France, and the bodies of the co-pilot, the engineer, and the four gunners were recovered on December 11th. No trace has ever been found of Lieutenant Myers.

The burial office was said and the memorial Communion celebrated in All Saints' Chapel, University of the South, Sewanee, January 2, 1946.

**Mrs. Alban Richey**

Josephine Wood Richey, widow of the late Rev. Dr. Alban Richey, at one time rector of St. John's Church, Wilmington, Del., died on December 19th at the age of 81. She died at the home of one of her daughters, Mrs. Francis D. Buck, in Swanwyck, New Castle, Del.

Funeral services were conducted in Emmanuel Church, New Castle, on December 21st, by the rector, the Rev. A. E. F. Anderson, assisted by Dean Hatch of the Cathedral Church of St. John, Wilmington, and Mrs. Richey's son-in-law, the Rev. F. W. Tomkins, D.D., of St. John's Church, Washington, Conn. Interment in Rosedale Cemetery, West Orange, N. J., took place the next day. The late Dr. Richey's brother, the Rev. F. H. Richey, rector of St. George's Church, Maplewood, N. J., officiated at the committal.

Mrs. Richey was the daughter of Philip Justis Potter and Margaret Elizabeth Potter of Philadelphia, Pa. She was married in 1889 to Dr. Richey. She is survived by four daughters: Dr. Margaret C. Richey, formerly a medical missionary to Shanghai and now of Willoughby, Ohio; Mrs. F. W. Tomkins, Washington, Conn.; Mrs. F. D. Buck, New Castle; and Mrs. H. C. Jones, Bronxville, N. Y.; and two sons, Alban Richey of Boston, and Thomas Richey of Chicago.

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# CHANGES

## Appointments Accepted

The Rev. Robert Lee Bull, Jr., formerly rector of Trinity Church Elizabeth N. J., is now rector of St. Paul's Church, Columbus, Ohio. Address: 36 S. Garfield Ave., Columbus 5, Ohio.

The Rev. Gerald F. Burrill, executive secretary of Forward in Service, will become rector of Christ Church, Williamsport, Pa., March 1st. Address after that date: 119 E. Fourth St., Williamsport, Pa.

The Rev. Carter F. Butts, formerly curate of St. Paul's Church, Kansas City, Kans., became rector of St. James' Church, St. Paul, Minn., January 1st. Temporary address: 614 Portland Ave., St. Paul 2, Minn.

The Rev. L. Russell Foster, formerly assistant at Grace Church, Lockport, N. Y., became rector of that parish January 1st. Address: 100 Genesee St., Lockport, N. Y.

The Rev. Kenneth W. Hansen, formerly curate of St. Luke's Church, Racine, Wis., became rector of St. James' Church, Marshall, Minn., December 1st. He is also priest-in-charge of St. Mark's Church, Tracy, Minn.

The Rev. Earle G. Lier, Th.D., formerly on the staff of St. Mark's Cathedral Church, Minneapolis, Minn., is now rector of Trinity Church, Oshkosh, Wis.

The Rev. G. Clarence Lund, rector of St. James' Church, Milwaukee, will be rector of the Church of Our Saviour, Akron, Ohio, beginning March 1st.

The Rev. William Macbeth, a canon of Trinity Cathedral, Newark, N. J., and vicar of Holy Innocents' Church, West Orange, N. J., will become rector of Emmanuel Church, Alexandria, Va., January 27th.

The Rev. Gregory A. E. Rowley, formerly of Bakersfield, Calif., is now assistant at St. Paul's Pro-Cathedral and priest-in-charge of St. John's and St. Luke's Churches, Springfield, Ill. Address: c/o St. Paul's Pro-Cathedral, 821 S. Second St., Springfield, Ill.

The Rev. R. Dunham Taylor, formerly assistant at St. Mark's Church, San Antonio, Texas, became dean of St. Mark's Cathedral, Salt Lake City, Utah, December 20th. Address: 231 E. First St., S., Salt Lake City 2, Utah.

The Rev. St. Clair Vannix, formerly rector of St. Andrew's Church, New Paltz, N. Y., is now resident chaplain of the Veterans Administration Hospital, Hot Springs, S. D.

The Rev. Thomas A. Withey, rector of St. Mark's Church, Brunswick, Md., will become rector of St. Andrew's Church, Baltimore, January 15th. Address: 1627 N. Broadway, Baltimore 13, Md.

## Military Service Separations

The Rev. Morris F. Arnold, who was separated from the Army in November, became rector of Grace Church, Medford, Mass., on December 7th. Address: 160 High Street, Medford 55, Mass.

The Rev. Walter C. Klein, S.T.D., formerly a chaplain in the Navy, has been separated and is now to be addressed at 217 Lachenour Ave., Easton, Pa.

The Rev. John S. Kromer, formerly an Army chaplain, became rector of St. Paul's Church, Gardner, Mass., January 1st. Address: 92 School St., Gardner, Mass. A graduate of West Point, in the Chaplains Corps he served with tank destroyer and combat engineer units and received a commendation for his work at a forward aid station at the time of the Rhine crossing.

The Rev. LeRoy D. Lawson was released from the U. S. Maritime Service as a chaplain with the rank of lieutenant on December 26th and on January 1st became assistant at St. Peter's Church, St. Petersburg, Fla. Address: 819 Fifth Ave. S., St. Petersburg, Fla.

The Rev. Louis S. Luisa, formerly an Army chaplain, is now rector of St. John's Church, Fort Hamilton, Brooklyn, N. Y. Address: 9818 Fort Hamilton Parkway, Brooklyn 9, N. Y.

The Rev. Edgar L. Pennington, S.T.D., formerly a Navy chaplain, has been relieved from active duty and should now be addressed at 1721 Pearl St., Jacksonville, Fla.

The Rev. William D. Pollock, formerly an Army chaplain, became rector of St. Peter's Church,

Denver, January 1st. Address: c/o St. Peter's Church, Second and Acoma, Denver, Colo.

The Rev. William Tate Young, formerly an Army chaplain, is now separated from the service and should be addressed at 1506 Westlake Drive, Wichita Falls, Texas.

## Military Changes of Address

Chaplain (Capt.) Russell O. Kirsch should now be addressed at Hq. 6th Armored Infantry Bn., APO 251, c/o Postmaster, New York.

Chaplain (Capt.) Francis W. Read is now on terminal leave and is a special student at Berkeley Divinity School, New Haven, Conn.

Chaplain (1st Lt.) E. William Strauser is now stationed at San Fernando, La Union, Philippine Islands. He should be addressed at Headquarters 1st Camp Battalion, Base M, APO 70, c/o Postmaster, San Francisco.

## Resignations

The Rev. Charles S. Champlin, formerly of St. Paul's and Trinity Church, Tivoli, N. Y., is now retired. Address: 3 Linden Ave., Red Hook, N. Y. Correspondence to the parish should be sent to Mrs. Theodore N. Rankey, Madalin, N. Y.

The Rev. Alfred O. France resigned December 31st as rector of St. James' Church, St. Paul, because of ill health.

## Changes of Address

The Rev. George G. Bartlett, D.D., a non-parochial priest of the diocese of Pennsylvania, is now living at 3729 Ramona Drive, Riverside, Calif.

The Rev. George C. Bartter, whose permanent address is the Mission of the Resurrection, Baguio, Mountain Province, P. I., has recently returned from a visit to England and is at present living at 66 The Fenway, Boston 15, Mass.

## Ordinations

### Priests

California—The Rev. Robert Allen Tourigny was ordained to the priesthood on December 15th by Bishop Block of California in St. Matthew's Church, San Mateo, where he is the assistant. The candidate was presented by the Rev. John M.

# SCHOOLS

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## CHANGES

Krumm, and the sermon was preached by Bishop Parsons, retired Bishop of California.

The Rev. Edward Augustus Groves, Jr., was ordained priest in St. James' Church, Centerville, by Bishop Block of California on December 22d. He was presented by the Rev. T. C. Harris. The sermon was by the Rev. Pierson Parker. The Rev. Mr. Groves will continue as vicar of St. James' Church.

Erie—The Rev. William Alton Chamberlain, Jr., was ordained to the priesthood by Bishop Wroth of Erie in the Church of Our Saviour, DuBois, Pa., December 19th. The Rev. Kenneth Ramsey Waldron preached the sermon, and the Rev. William Fargo Bayle presented the candidate. Fr. Chamberlain will be vicar of St. Saviour's Church, Gearhartville, St. Laurence's Church, Osceola Mills, and Holy Trinity Church, Houtzdale, Pa., with address as P. O. Box 126, Osceola Mills, Pa.

Harrisburg—The Rev. Kenneth James Hafer was ordained priest by Bishop Heistand of Harrisburg in St. John's Church, Westfield, Pa., December 19th. The candidate was presented by the Ven. John G. Hilton. The sermon was by the Rev. George B. Armstrong. The Rev. Mr. Hafer is now the rector of St. John's Church, Westfield.

Iowa—The Rev. Wayne Louis Duggleby was advanced to the priesthood in Trinity Cathedral, Davenport, by Bishop Haines of Iowa on December 28th. He was presented by the Very Rev. Rowland F. Philbrook, who also preached the sermon. Fr. Duggleby will be assistant at St. John's by the Campus, Ames, Ia.

Kentucky—The Rev. Thomas Lewis Hastings was ordained priest on December 8th by Bishop Clingman of Kentucky in St. George's Church, Louisville, where he will be priest-in-charge. He was presented by the Rev. F. Elliott-Baker. The sermon was preached by the Rev. W. F. Renneberg. Address: 2512 W. Oak St., Louisville 10, Ky.

Long Island—The Rev. John Walter Davis and the Rev. Richard Briggs Stott were ordained to the priesthood in Trinity Church, Roslyn, Long

Island, by Bishop DeWolfe of Long Island on December 23d. The Rev. Percy Urban preached the sermon. Fr. Davis was presented by the Rev. Harold F. LeMoine; he will be the curate of St. Joseph's Church, Queens Village. Fr. Stott was presented by the Rev. Charles Ricker; he will be priest-in-charge of St. John's Church, West Haven, Conn.

Maryland—The Rev. Austin F. Schildwacher was ordained priest in the Church of St. Stephen the Martyr, Baltimore, by Bishop Powell of Maryland on December 21st. The candidate was presented by the Rev. March Chase Mayo. The sermon was by the Rev. Roger A. Walke. The Rev. Mr. Schildwacher will be rector of St. Matthew's Church, Oakland, Md.

The Rev. George Stanley Schwind was ordained priest on December 22d in the Chapel of the Guardian Angel, Baltimore, by Bishop Powell. He was presented by the Rev. George J. Kromer. The sermon was by the Rev. Dr. Don Frank Fenn. The Rev. Mr. Schwind is the assistant at Emmanuel Church, Cumberland, Md., and priest-in-charge of St. Philip's Chapel, Cumberland.

Minnesota—The Rev. Messrs. J. Roger Bunday, Wright R. Johnson, George William Robinson II, and Frederick K. Smythe were ordained priests in St. Mark's Cathedral Church by Bishop Keeler of Minnesota on December 21st. The sermon was preached by the Very Rev. Leland W. F. Stark. The Rev. Mr. Bunday was presented by the Rev. Victor E. Pinkham. He will be priest-in-charge of Trinity Church, Hinckley, and St. Andrew's Church, Moose Lake, Minn. The Rev. Mr. Johnson was presented by the Rev. George B. Wood. He will be priest-in-charge of the Church of the Good Samaritan, Sauk Centre, and St. Stephen's Church, Paynesville, Minn. The Rev. Mr. Robinson was presented by the Rev. Frank Zoubek. He will be priest-in-charge of St. Paul's Church, Owatonna, and St. Peter's Church, Kasson, Minn. The Rev. Mr. Smythe was presented by the Rev. Hanford L. Russell. He will be priest-in-charge of Emmanuel Church, Alexandria, and of St. Paul's Church, Glenwood, Minn. The addresses of the ordinands are respectively Hinckley, Sauk Centre, Owatonna, and Alexandria, Minn.

North Carolina—The Rev. Edward Muse Spruill was ordained to the priesthood in the Church of the Messiah, Mayodan, by Bishop Penick of North Carolina on December 15th. The Rev. Matthew George Henry preached the sermon. The candidate was presented by the Rev. Robert Bruce Owens. He becomes rector of the Church of the Messiah and priest-in-charge of St. Martin's Church, Madison.

New York—The Rev. Frank Marechal Butler was ordained to the priesthood by Bishop Gilbert, Suffragan of New York, in the Cathedral of St. John the Divine, New York, on December 21st. The ordinand was presented by the Rev. Roland J. Buntin. The Rev. Charles E. Karsten preached the sermon. Fr. Butler is in charge of the Church of the Ascension, West Park, and Holy Trinity Church, Highland, N. Y.

Ohio—The Rev. William Robert Cook was ordained priest December 23d in Trinity Church, Roslyn, Long Island, N. Y., by Bishop DeWolfe of Long Island for the Bishop of Ohio.

Pennsylvania—The Rev. Arthur Hepburn Laidelein was ordained priest December 21st in St. Mark's Church, Frankford, Philadelphia, by Bishop Remington, Suffragan of Pennsylvania, who preached the sermon. Mr. Laidelein, who was presented by the Rev. Albert F. Fischer, will continue as assistant at St. Mark's Church.

Springfield—The Rev. Frank Albert Frost was ordained to the priesthood by Bishop White of Springfield in St. Paul's Pro-Cathedral, Springfield, Ill., on December 21st. The sermon was preached by the Very Rev. Lawrence Rose. The ordinand was presented by the Rev. Frederick Arvedson. He will be priest-in-charge of St. Barnabas' Church, Havana, and Trinity Church, Petersburg, Ill. Address: Box 282, Havana, Ill.

Southwestern Virginia — The Rev. Kenneth Harding Anthony was ordained to the priesthood in St. John's Church, Roanoke, by Bishop Phillips of Southwestern Virginia on December 12th. The Rev. Dr. Carleton Barnwell preached the sermon, and the Rev. Dr. Alfred R. Berkeley was the presenter. On January 1st Mr. Anthony became associate rector of St. John's Church, Roanoke.

The Rev. Paul Chaplin was ordained priest on

## CLASSIFIED

### CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUÉ SANCTUARY LAMPS. Robert Robins, 1755 Broadway, New York City.

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CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

### POSITIONS OFFERED

WANTED, in Evanston, Illinois, refined household of two adults, woman to assist in care of invalid woman; some light household duties and plain cooking. Pleasant room overlooking lake Michigan, radio, private bath; references required. State salary desired and experience. Reply Box T-3028, The Living Church, Milwaukee 3, Wisconsin.

### POSITIONS WANTED

YOUNG WOMAN, Mus. B., teacher, organist, choir director, desires position Girls' School or large Parish. Preference East or South. Correspondence invited. Reply Box O-3029, The Living Church, Milwaukee 3, Wis.

WANTED position as Supt. or Director of Boys' home or school. Years of experience both in private and public Elementary Schools as Principal and teaching. Single, middle age. Reply Box K-3026, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound churchman. Correspondence invited with bishops. Reply Box C-3025, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical and Prayer Book services. Sound musical and Church background. New England preferred. Reply Box H-3005, The Living Church, Milwaukee 3, Wis.

### RETREATS

CLERGY RETREAT, DeKoven Foundation, Racine, Wis., Feb. 18-21. Conductor, Rev. Prof. Whitman of Nashotah. Send reservation fee (\$1.00) to The Sister in Charge, DeKoven Foundation.

### WANTED

SET OF USED Eucharistic Vestments in good condition, suitable for man six feet tall weighing two hundred pounds. Rev. William Tate Young 1506 Westlake, Wichita Falls, Texas.

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### ALTAR BREAD

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ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

### ANNOUNCEMENTS

#### Anglican Society

ANNUAL MEETING of the Anglican Society, Cathedral of St. John the Divine, New York, Thursday, January 17, 1946. 5:00 p.m. Sung Evensong in Choir. 6:00 p.m. Annual Meeting, 7:00 p.m. Dinner at the King's Crown Hotel, W. 116 St. Speakers, the Dean of Buffalo (President), and the Dean of Albany. Reservations at \$1.25 a plate may be made by application to the Secretary, the Rev. Charles E. Hill, Williamstown, Mass., or to the Rev. Dr. J. W. Sutton, 1, W. 72nd St., New York. A cordial invitation is extended to all who desire to attend.

### BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

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THE LIVING CHURCH

December 19th by Bishop Phillips of Southwest Virginia in Stras Memorial Church, Tazewell, Va. The Rev. W. Carroll Brooke preached the sermon. The ordinand was presented by the Rev. Alfred Alley. Mr. Chaplin is priest-in-charge of Stras Memorial Church, Tazewell, where he resides, and of Trinity Church, Richlands, Va.

**Deacons**

**Long Island**—Norman Spicer was ordained to the diaconate by Bishop DeWolfe of Long Island on December 23d in Trinity Church, Roslyn. He was presented by the Rev. Harry J. Stretch and will be the assistant at Trinity Church, Boston. The sermon was preached by the Rev. Percy Urban.

**Pennsylvania**—William Parker was ordained deacon on December 21st in St. Mark's Church, Frankford, Philadelphia, by Bishop Remington, Suffragan of Pennsylvania, who also preached the sermon. The candidate was presented by the

Rev. Matthew W. Davis. The Rev. Mr. Parker, a school teacher, will continue in that work for the present.

**South Dakota**—Ivan Huntsinger was ordained to the diaconate in St. Mark's Church, Aberdeen, on December 12th by Bishop Roberts of South Dakota, who also preached the sermon. The Rev. Harry E. Nelson was the presenter. The Rev. Mr. Huntsinger is a practicing lawyer in Aberdeen and has been active in St. Mark's Church as a vestryman, Church school superintendent, and lay reader. He will assist at St. Mark's Church and in the missions connected with it.

**West Missouri**—Richard Munger Shaeffer was ordained deacon in St. Paul's Church, Kansas City, on January 1st by Bishop Spencer of West Missouri. The candidate was presented by the Rev. John Matthews. The Rev. Bayard Hale Jones was the preacher. The Rev. Mr. Shaeffer will continue his studies at the School of Theology of the University of the South.

**Depositions**

The Rev. Milton Joseph Swift on December 26th was deposed by Bishop Stoney of New Mexico and Southwest Texas in accordance with the provisions of Canon 52, Section 1 (l) and Canon 63, Section 3 (d).

**Marriages**

The marriage of Chaplain Paul vanK. Thomson, USNR, and Miss Mildred Marie Cole was solemnized by the Rev. Charles L. Gomph in Grace Church, Newark, N. J., on December 27th. The Rev. Vincent H. Strohsahl was celebrant at the nuptial Mass.

**Deaconesses**

Deaconess Ethel E. Spencer has moved from Palm Springs, Calif., to Clifton Springs Sanitarium, Clifton Springs, N. Y.



CHURCH SERVICES



**GO TO CHURCH!** That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**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. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 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, 11 and 5; Weekdays: 6:45 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.

**MISSOURI—(Cont.)**

Trinity Church, 616 N. Euclid, St. Louis  
Rev. Richard E. Benson  
Sundays: Masses 7:30 and 11 a.m.  
First Sundays: 9 a.m. only

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop  
Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York  
Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11, 4:30, 8 p.m.  
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)  
This church is open all day and all night

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.  
Rev. Geo. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong, Special Music  
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

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. between 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

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

**NEW YORK—(Cont.)**

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 Aves., Pittsburgh, Pa.  
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne  
Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

**SOUTHERN OHIO**—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati  
Rev. Benjamin R. Priest, Rector  
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Rector and Dean.  
Rev. Gregory A. E. Rowley, Assistant  
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

(Continued from page 3)

challenge his ability to evade them without suffering from so doing. Teachers must therefore try to undermine that desire, substituting a sincere spirit of acceptance.

This can be greatly developed by treating the Decalogue as *Ten Roads to Happiness*. A teacher can easily work out his own scheme and a stimulating variety of illustration can be developed. For instance, picture

a truly happy home, then show that such could not possibly exist without due respect of the parents. Again, happiness is marred by lack of knowledge of, and conformity to, the laws of nature; we enjoy the safety afforded by the perfect insulation of live wires. Similarly we enjoy life most by due recognition of the fact that God is the creator of the universe and that He is the giver of all life. The road to the happy use of the

body is characteristically obvious—a drunkard's happy home is a picture no artist can paint.

The decalogue is worded in a way suitable to the needs of a horde of emancipated slaves some 4,000 years ago; but the principles are ageless, and merely need to be restated in terms of a cheerful Christianity.

(Rev.) GEORGE M. BREWIN.  
Toledo, Ohio.

# Church Services near Colleges

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

**AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE**—Grace Church, Amherst, Mass.  
Rev. Jesse M. Trotter, Rector  
Sunday Services: 8 & 11 a.m.

**UNIVERSITY OF ARKANSAS**—St. Paul's Church, Fayetteville, Arkansas  
Rev. Marius J. Lindloff, Rector and Chaplain.  
Sundays: 8, 9:30, 11 a.m.  
Holy Communion, Wednesdays and Holy Days 10:30 a.m.

**BENNETT JUNIOR COLLEGE**—Grace Church, Millbrook, N. Y.  
Rev. H. Ross Greer, Rector  
Services: 8:30 & 11 a.m. Every Sunday

**BROWN UNIVERSITY**—St. Stephen's Church, Providence, R. I.  
Rev. Charles Townsend, D.D., Rector  
Sun.: 8, 9:30, 11 a.m. & 5 p.m.  
Daily: 7:30 a.m. & 5:30 p.m.

**UNIVERSITY OF CALIFORNIA**—St. Mark's Church, Berkeley, Calif.  
Rev. Russell B. Staines, Rector  
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.  
Weekdays: 12:10 p.m. Tuesdays & Fridays

**UNIVERSITY OF CALIFORNIA, L. A.**—St. Alban's Church, Westwood, Los Angeles, Calif.  
Rev. John A. Bryant  
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 5:30 p.m.

**COLUMBIA UNIVERSITY**—St. Paul's Chapel, New York City  
Rev. Stephen F. Bayne, Jr., Chaplain (in U. S. Navy); Rev. Otis R. Rice, Acting Chaplain  
Sundays: 9, 11, 12:30  
Weekdays (exc. Sat.): 12 noon  
Wednesdays: H.C. 8:20 a.m.

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.  
Rev. Frank S. Morehouse, Rector  
Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 a.m.

**CORNELL UNIVERSITY, ITHACA COLLEGE**—St. John's Church, Ithaca, N. Y.  
Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 a.m.  
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

**DENISON UNIVERSITY**—St. Luke's Church, Granville, Ohio  
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge  
Sunday Services: 8:45 & 11 a.m.

**DUKE UNIVERSITY**—The Episcopal Church at Duke University, Durham, N. C.  
Rev. H. N. Parslev, Chaplain  
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

**GEORGE WASHINGTON UNIVERSITY**—St. John's Church, Lafayette Square, Washington, D. C.  
Rev. C. Leslie Glenn, D.D., Rector  
Rev. James A. Pike, I.S.D., Chaplain  
Sun.: 8, 10, 11, 6, 8; H.C.: Weekdays 7:30, Thurs. & Holy Days 12, Every Sun. 8, 1st Sun. 11, 3d Sun. 12:15, 4th Sun. 8 p.m.  
Canterbury Club: Wed. 8:15

**HARVARD, RADCLIFFE, M. I. T.**—Christ Church, Cambridge, Mass.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club, 6 p.m.

**UNIVERSITY OF ILLINOIS**—Chapel of St. John the Divine, Champaign, Ill.  
Rev. William Ward, S.T.M., Chaplain  
Sundays: 8 & 10:45, H.C. Canterbury 6 p.m.

**UNIVERSITY OF IOWA**—Trinity Parish, Iowa City, Iowa  
Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.  
Wednesdays: 7 & 10 a.m. H.C. in Chapel  
Holy Days as announced

**MICHIGAN STATE NORMAL COLLEGE**—St. Luke's Church, Ypsilanti, Mich.  
Rev. R. L. DeWitt, Rector  
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

**MILWAUKEE-DOWNER, STATE TEACHERS**—St. Mark's Church, Milwaukee, Wis.  
Rev. Killian Stimpson, Rev. Carl E. Wilke  
Sun.: 8, 9:30, 11 a.m.

**UNIVERSITY OF NEBRASKA**—University Episcopal Church, Lincoln, Nebraska  
Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced



**CHRIST CHURCH, CAMBRIDGE, MASS.**  
The Rev. Frederic B. Kellogg, chaplain to Harvard, Radcliffe and M. I. T. students, at an informal gathering.

**N. J. COLLEGE FOR WOMEN**—The Church of St. John the Evangelist, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8 & 11 a.m.  
Wednesday and Holy Days: 9:30 a.m.

**UNIVERSITY OF NORTH CAROLINA**—The Chapel of the Cross, Chapel Hill, N. C.  
Rev. David W. Yates; Rev. Emmet Gribbin  
Sunday Services: 8 & 11 a.m., and 8 p.m.

**OKLAHOMA COLLEGE FOR WOMEN**—St. Luke's Church, Chickasha, Okla.  
Rev. H. Laurence Chowins, Vicar  
Sunday Services: 8, 9, 9:45 & 11 a.m.

**SMITH COLLEGE**—St. John's Church, Northampton, Mass.  
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder  
Sundays: 7:30, 9:30 & 11 a.m., 7:30 p.m.  
Weekdays: Tues. & Thurs. 7:30; Wed. 7:15; Fri. 10:00

**UNIVERSITY OF TEXAS**—All Saints' Chapel & Gregg House Student Center, 209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, Chaplain  
Sundays: 8, 9:30, 11 a.m. & 6:30 p.m.  
Weekdays: Wed. 10 a.m., Fri. 7 a.m.

**TEXAS COLLEGE OF ARTS & INDUSTRIES**—Epiphany Church, Kingsville, Texas  
Rev. H. Paul Osborne, Chaplain  
Sundays: M.P. & Sermon 11 a.m., H.C. every other Sun. 8 a.m.  
Weekdays: H.C. Fri. & Holy Days 10 a.m.

**UNION COLLEGE**—St. George's Church, Schenectady 5, N. Y.  
Rev. G. F. Bamaach, B.D., Rector  
Sundays: 8 & 11 a.m., 7:30 p.m.  
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.  
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

**WELLS COLLEGE FOR WOMEN**—St. Paul's, Aurora, N. Y.  
Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11 a.m.  
Holy Days and Fridays: 7 a.m.

**WELLESLEY COLLEGE, PINE MANOR, DANA HALL**—St. Andrew's Church, Wellesley, Mass.  
Rev. Charles W. F. Smith; Mrs. Gorham Cross  
Sundays: 7:30, 9:15, 9:50, 11 a.m.  
Thursdays at College Little Chapel 7 a.m.  
Canterbury Club, Mondays 5 p.m.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.  
Rev. Edward Potter Sabin, Rector  
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.  
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.  
Penance: Sat. 5-6 and 7:30

**UNIVERSITY OF WISCONSIN**—St. Francis House, 1001 University Ave., Madison 5, Wis.  
Rev. Carroll E. Simcox, Chaplain  
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.  
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

**YALE UNIVERSITY**—Christ Church, New Haven, Conn.  
Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan  
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.  
Daily: Holy Communion 7:30 a.m.

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