

The Living Church

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



“Stir Up”

Editorial

Page 10

STATE HISTORICAL SOCIETY
815 STATE STREET
MADISON WISCONSIN

F LC2 A

AT SERVICE CELEBRATING REVIVAL OF RELIGIOUS LIFE
As part of the 250th anniversary of Trinity Parish, New York, a Eucharist of thanksgiving for the Religious orders was celebrated at St. Luke's Chapel, November 11th. [See page 5.]

1947

Church

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"Churchmen Look Forward"

TO THE EDITOR: I am sure that I speak for every member of the Joint Commission on Social Reconstruction when I express deep appreciation for the editorial appearing in THE LIVING CHURCH entitled "Churchmen Look Forward" [November 3d and 17th]. The approbation of THE LIVING CHURCH will be of very great assistance in realizing the purpose of the Commission to have its little book read widely and used as a basis for the discussion of the several problems.

May I, on behalf of the Commission, add one word of explanation? Your editorial suggests that the difficulty in the House of Deputies might have been avoided if the Commission had taken a little more pains to make clear the nature of the forthcoming book and its unofficial character. Perhaps the Commission was clumsy in its report to General Convention, and for this I assume full responsibility. But the House of Bishops apparently understood that the book in no way committed the Church, since they accepted the report of the Commission unanimously and without question. For the third paragraph of the report to General Convention reads as follows:

"It may be well to say that the authors were of course given complete freedom, and it is made clear in the Introduction to the book that the views expressed are those of the authors and not necessarily the views of the Commission, nor of course of General Convention nor the Church. The papers are offered simply as the basis for the study of the questions with which they deal."

Furthermore, on page 2 of the Introduction to the book, already on the press at the time of Convention, occurs the following paragraph:

"The papers in this volume attempt to relate some basic Christian principles to concrete situations. Each paper is written by a distinguished person who speaks with authority in his field. Needless to say, the authors were given complete freedom, and the papers, therefore, express their points of view and not necessarily the mind of the entire Commission. But we earnestly hope that these papers may offer a basis for the study and discussion of the several problems, and as such will be used by many groups both within and without the Church."

It would seem, therefore, that the admonition issued by the House of Deputies was unnecessary since the Commission months before had carefully guarded against any such error.

(Rt. Rev.) WILLIAM SCARLETT,
Bishop of Missouri; chairman of
the Joint Commission on Social
St. Louis. Reconstruction.

Church Congress

TO THE EDITOR: In the coming triennium, when, after the action of the 1946 General Convention, our Church is to study the fundamental questions of our faith and order, the Church Congress in the United States will seek to carry out

its traditional function of providing a common meeting ground for clergy and laity of all schools of thought and Churchmanship.

It is our hope that through such gatherings there may be developed common agreements and generous understandings of differences, looking toward the General Convention of 1949.

Regional meetings will be held throughout the Church under the leadership of the regional chairmen, and a national meeting (the first since the ending of war) will be held in Toledo, Ohio, April 22-24, 1947. To this meeting all who are interested are invited to discuss "Authority and Freedom in Doctrine, Discipline, and Worship."

I am taking the liberty of calling this matter to the attention of the readers of THE LIVING CHURCH because these Church Congress meetings will offer opportunities for clergy and laity of widely differing points of view to have the chance for joint discussion on basic questions.

(Rt. Rev.) WALTER H. GRAY,
Bishop Coadjutor of Connecticut;
President, Church Congress in the US.
Hartford, Conn.

"Union Begins at Home"

TO THE EDITOR: Like most of your readers, I was delighted with the article by Dr. Mabry on "Union Begins at Home" and agree wholeheartedly with both the goal and the means thereto. However, despite the enthusiastic letters of your readers in later issues, I cannot help wondering if they have grasped the full significance of this proposal.

It is easy to set forth lofty ideals in general statements, but when we descend to particulars we encounter difficulties. Precisely what is meant by loyalty to the Prayer Book? It should mean, in my opinion, literal rendition of the services therein set forth and strict obedience to the rubrics. In other words, it should be the Prayer Book without addition, subtraction, or other alteration. Is that what the various writers intend?

For example, are the Anglo-Catholics willing to give up Benediction, a late and

The Living Church

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CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Executive Editor
REV. RICHARD A. PARK.....Managing Editor
GEORGE MCCLARY, JR.....News Editor
ELIZABETH MCCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
REV. HEWITT B. VINNEDGE.....Book Editor
EDGAR O. DODGE.....Advertising Manager
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dubiously Catholic service, and certainly not contemplated by our formularies? Are they willing to forego the use of unauthorized missals of various character and have the Church's one book only on the Church's altar? Are they willing to give up various and sundry unauthorized interpolations and additions to the liturgy which both lengthen the service and mystify many of the laity?

On the other hand, are the Evangelicals ready to forego the administration of Holy Communion in unauthorized fashion and yield their own wishes and judgment to the Church's directions? Are they willing to forego the elimination of certain parts of the service such as "the Comfortable Words," the "Prayer for the Church," and the last paragraph in the "Consecration Prayer"? In one large city I was told by a devout layman that he could scarcely be sure of finding the simple, straightforward Prayer Book service in any parish. Moreover, to my constant regret and amazement, one of our largest theological seminaries apparently pays no attention whatever to the observance of saints' days in the manner set forth in the Prayer Book.

It is suggested that we have no revision of the Prayer Book for a generation or longer, to which I heartily agree, if it means no revision by General Convention or by *individuals*. When, as a member of the Liturgical Commission, I reflect upon the amount of time, thought, and discussion, and the securing of expert advice, that goes into the slightest proposed change, to be followed by the constitutional procedure of action by two General Conventions before any change is made in the Prayer Book, I wonder whether all this is not utterly useless in view of the fact that so many of the clergy presume to make revision according to their own whims. In theory we are an episcopal Church, but in practice I am afraid we are thoroughly congregational and individualistic; and, until we can achieve more recognition of constituted authority, we shall never achieve the union desired.

I am happy to note that the writer of the original article is willing to pay the price when he writes:

"Speaking for myself, I would be willing to give up all but the Book, even to celebrating the Divine Mysteries 'in legs,' if that would make us all of one heart and one mind. And I suspect that hundreds of Anglo-Catholic clergy would be just as willing. Naturally we would expect to meet with like generosity. When all is said and done, the only thing we have to do, in order to get together, is to give up *self*."

Herein lies the test of the sincerity of our desire for union within. If for a decade we could show our loyalty to the Prayer Book, not only by words but by deeds, in using the Prayer Book, and the Prayer Book only, we should not only achieve unity but such a measure of cohesion and order as would enable us to make a vastly increased impact upon the world.

(Rt. Rev.) G. ASHTON OLDHAM,
Bishop of Albany; member,
Standing Liturgical Commission.

Albany, N. Y.

November 24, 1946

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THIS WEEK

To help you with your Christmas shopping, *The Living Church* is doing two things this year. The first is next week's Christmas book number with its lists of new and recent publications for both grown-ups and children, its special articles and numerous book reviews. Guided by this special issue, you will be able to select Christmas gifts which will not only express the expenditure of a certain sum for your friends but also help those friends in the main business of their lives—growth in the knowledge and love of God.

The second Christmas shopping help is one of which we are inordinately proud—the charming *Madonna in Art* booklet, which we will send in your name to the recipient of every Christmas gift subscription, whether for ten weeks at \$1.00, twenty weeks at \$2.00 (these are our special introductory rates), or for full-year subscriptions at \$5.85 for one, \$11.00 for two, and \$5.00 for each additional subscription sent at the same time. The booklet contains 17 full-color reproductions of paintings of the Virgin and Child by famous artists and will make your gift of *The Living Church* a memorable one.

But this week, we are celebrating Thanksgiving. The Rev. John T. Payne, vicar of the Indianapolis cathedral, reminds us how many and varied causes of thanksgiving we have even in these troubled times.

Fr. Mabry, whose article on unity within the Church has evoked such widespread response, rings the bell again with his article on "The Measure of Our Faith." He suggests that the Church observe more enthusiastically the anniversary of the planting of the episcopate among us by the consecration of Bishop Seabury.

Your people should not be left out of the Every Member Canvass, according to the Rev. Charles A. Hedelund, director of religious education at St. Matthew's, Evanston. He outlines a plan for a canvass to be held at Christmas holiday time.

Hitherto, the Anglican Communion has been alone among the historic Christian bodies in permitting marriage of the clergy. The Orthodox have permitted marriage before ordination, but not after. Now it is reported (p. 7) that the Greek Orthodox in America have voted to permit marriage after ordination under certain circumstances. We do not know whether this is final action or whether the whole question must come before the Patriarchate for judgment on the general principle as well as upon individual cases. As soon as we can, we shall check and report on this point.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *If here should the litany desk be kept when not in use? Is there any authority for its removal from the nave of the church, so as to leave no obstruction to the altar?*

In parish churches, except very large ones, the litany desk should be small and light enough to be put out of the way when not required for the service. There is no rule but that of convenience to determine where. This not only has good authority behind it, but is a practical necessity to make it easier for the communicants to approach and leave the chancel. In cathedrals or collegiate churches the desk should be large enough to accommodate at least two cantors, and should stand permanently in the center of the choir, near its western end. It should not, however, be fastened to the floor, as even in these places there are sometimes functions which require the freedom of the space it occupies. The idea that the litany desk should be removed, in order to leave an unbroken free space from the door to the altar, is a valuable devotional thought, but it is very modern and is not borne out by a study of the great church buildings of the world.

• *I would like to ask you for some titles and authors of authoritative works on the Western and Sarum Rites, particularly as they apply to the American Church.*

It is so long since I have had occasion to make any detailed study of this phase of liturgics that I cannot tell you of any very new writers. For the Sarum Rite the *Parson's Handbook*, by Percy Dearmer, is still the most useful book. For the Western, as applied to Anglican services, *Ritual Notes*, published by Mowbray's, is the most complete. These are the books most likely to be obtainable at present. You might find them at Morehouse-Gorham Company's book store, 14 East 41st Street, New York 17, N. Y. These are written with the Church of England in mind, but can be easily fitted to American conditions.

The best discussions of the subject of liturgics currently obtainable are *Liturgy and Worship*, and Parsons and Jones' *The American Prayer Book*, but these are interested in the larger subject of liturgics, and only refer incidentally to ceremonial matters.

• *Please give some information regarding the "Catholic Commonwealth" in Cambridge, Mass. I was unaware of its existence.*

The Society of the Catholic Commonwealth is an active religious congregation of priests and laymen, placing its emphasis on the application of the theology, philosophy, and worship of the Catholic Church to the peculiar economic and social problems of the present day. Its rule is a modern adaptation of the Oratorian rule as first developed by St. Philip Neri.

The society consists of members regular, who live together under simple annual vows, and members secular, who are not under vows but adhere to a rule. Aspirants must be men of education or experience in labor organizations or political or economic organizations, and free from financial or other obligations which might prevent their giving their whole time and attention to the work of the society. All individual incomes, whether from investments or wages, must be given to the common fund while one is engaged in the work of the society.

The society does no general pastoral work, but encourages research in the fields of liturgy, social action, etc. It is not a monastic order in the traditional sense, but its function is to show forth in a concrete corporate life the economic and social requirements of a full sacramental theology. It offers to men in Holy Orders and to competent intellectual workers and fearlessly progressive working class members or to political minded members of the middle class, an opportunity to integrate their work in the social movements of our times with the liturgy of the social Body of the Incarnate Lord.

Its motto is *Metacosmesis mundi per Incarnationem*, which it translates as "the trans-ordering of the world through the Incarnation." More information can be found in *Religious Communities in the Episcopal Church*, from which this answer is a condensation, or by communicating with its superior, the Rev. Dr. F. Hastings Smyth, SCC, 21 Washington Avenue, Cambridge 40, Mass.

[Address your questions to Question Box Editor, *THE LIVING CHURCH*, 744 N. Fourth St., Milwaukee 3, Wis. Please enclose stamped envelope if personal reply is requested.]

SUNDAY NEXT BEFORE ADVENT

GENERAL

PRESIDING BISHOP

Plans Made for Installation Of Bishop Sherrill January 14th

The Presiding Bishop has announced that the service of installation of Bishop Sherrill of Massachusetts as Presiding Bishop will be held on January 14th in the Cathedral of SS. Peter and Paul [the National Cathedral], Washington, D.C. The hour has been tentatively set for 3 o'clock in the afternoon.

A specially-written service, based somewhat upon the service of the Church of England for the enthronement of an archbishop, will probably be used. The retiring Presiding Bishop is expected to conduct the service, assisted by Bishop Perry of Rhode Island, Bishop Tucker's predecessor in the Presiding Bishopric.

The Hon. Owen J. Roberts, president of the House of Deputies, is expected to present Bishop Sherrill for installation. Dr. Sherrill will also make an address.

EPISCOPATE

Enthronement of Bishop Mason As Bishop of Dallas

The enthronement of Bishop Mason as third Bishop of Dallas took place in St. Matthew's Cathedral, Dallas, on November 11th. The Bishop was attended by the Rev. Dr. Claude A. Beesley and the Rev. Bertram L. Smith; the Rev. Charles R. Leech carried the crozier. The Very Rev. Gerald Moore, dean of the cathedral, was the officiant.

The Bishop was the celebrant at a choral Eucharist after the enthronement, at which there was a corporate Communion of the clergy and laity of the diocese. The master of ceremonies was the Rev. L. W. Thaxton and the choir was under the direction of Henry Sanderson, AAGO.

ARMED FORCES

Chinese Officers Confirmed

Eight officers of the Chinese army were confirmed by Bishop Walker of Atlanta in the chapel at Ft. Benning, Ga., on October 30th. They were presented by Chaplain Stanley P. Gasek, assisted by the Rev. Colin R. Campbell,

The Cover

Included in the group pictured on the cover are, left to right in the front row: the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York City; Bishop Campbell, OHC, retired Bishop of Liberia; the Rev. Alan G. Whittemore, superior of the Order of the Holy Cross; the Rev. Edward H. Schlueter, chaplain general to the Community of St. Mary; the Rev. Leicester C. Lewis (back row), vicar of St. Luke's Chapel of Trinity Parish; the Rev. Granville M. Williams, superior of the Society of St. John the Evangelist; Bishop Littell, retired Bishop of Honolulu; Bishop Gardner of New Jersey.

rector of Trinity Church, Columbus, Georgia.

The officers are part of the 30 men selected by the Chinese government to study in the United States and represent the finest young men of China. They will return to their country to set up a military training center there. Coming to Ft. Benning shortly after Chaplain Gasek was stationed there, the men were of three non-Christian groups: Taoist, Buddhist, and Confucian. Prior to the Confirmation, seven of them were baptized by the chaplain.

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

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RELIGIOUS ORDERS

Service in Honor of Religious Orders Held in New York

A Solemn Eucharist of the Most Holy Trinity, offered as a thanksgiving for the revival of the Religious life and in honor of all Religious communities in the United States, was celebrated in Trinity Parish, New York City, on November 11th. The service, marking the November event in the series of monthly celebrations of the 250th anniversary of the founding of the parish, was held in St. Luke's Chapel, which has historic connections with the revival of the Religious life in America. It was at St. Luke's, at that time a parish, that Bishop Ives of North Carolina in 1847 received the vows of the first Religious order for men in the American Church: the Society of the Holy Cross (not to be confused with the Order of the Holy Cross). It was also at St. Luke's that the Community of St. Mary held its charter meeting in 1866.

MANY ORDERS REPRESENTED

The celebrant of the Eucharist was the Rev. Dr. Edward H. Schlueter, formerly vicar of St. Luke's and now chaplain general of the Community of St. Mary. The Rev. Alan G. Whittemore, OHC, superior, was deacon, and the Rev. Granville Mercer Williams, SSJE, superior, was subdeacon. Bishop Campbell, OHC, retired Bishop of Liberia, pontificated and represented Bishop Manning of New York. The preacher was the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's. In the procession were Bishop Gardner of New Jersey, Bishop Littell, retired of Honolulu, and members of the following orders: the Community of St. Mary, the Society of St. John the Evangelist, the All Saints Sisters of the Poor, the Community of St. John the Evangelist, the Society of St. Margaret, the Community of St. John Baptist, the Order of the Holy Cross, the Sisterhood of the Holy Nativity, the Order of St. Anne, St. Barnabas' Brotherhood, the Poor Brethren of St. Francis, and the Brothers of St. Joseph.

The rector of Trinity Parish, the Rev. Dr. Frederic S. Fleming, welcomed the congregation, expressing particular pleas-



PART OF PROCESSION OF RELIGIOUS AND DEACONESSES ENTERING ST. LUKE'S CHAPEL.

ure at having so many Religious present. Dr. Lewis, in his sermon, recalled the close association Trinity Parish had had with the several orders, and closed with a tribute to the life and work of the monks and nuns.

After the service the parish was host at a buffet lunch. Guests were the members of the Religious orders, their associates, and the clergy.

GIRLS' FRIENDLY

Doris Wilson Appointed as Field Worker

Miss Doris Wilson of Pittsburgh has recently been appointed field worker for the national Girls' Friendly Society. She holds the degrees of B.S. from Tuskegee Institute and A.M. in Christian education from Columbia University. While taking her work at Columbia, she lived at Windham House, a residence for graduate students preparing for professional work in the Church. Her field work was in building up a GFS program in one of the Harlem churches. Miss Wilson was the only Negro student.

Part of Miss Wilson's work will be to interpret the GFS and to assist in organizing branches in Negro churches. She is now on a field trip in Virginia and South Carolina. In making Miss Wilson a member of the national staff and making her services available to any interested group, the GFS is pioneering in this field.

UNITED NATIONS

Special Service in New York

A "Service of Witness and Intercession on the Occasion of the General Assembly of the United Nations" was held on November 10th in the Riverside Church, New York City. The service

was under the auspices of the American Committee of the World Council of Churches, the Federal Council of Churches, and the Protestant Council of the City of New York. The church, which seats 2500, was completely filled. Twenty-eight nations were represented, together with delegates representing the general secretariat and the press and legal departments of the General Assembly. The delegations occupied the east section of the nave; behind them were 250 clergy. The Presiding Bishop headed the clerical procession, which consisted of the clergy and the choir of Riverside Church.

The Rev. Dr. Douglas Horton, chairman of the American Committee of the World Council of Churches, presided. The Hon. John Foster Dulles, the first speaker, said:

"There is only one reliable unifying force and that is the force of moral law. That is the principle upon which the United Nations is founded. By the Charter the peoples of the United Nations affirm their

respect for human rights and fundamental freedom without distinction as to race, sex, language, or religion. They bind themselves to seek justice. They undertake to promote social progress and better standards of life in larger freedom. They promise to practice tolerance and to live together in peace with one another as good neighbors. . . .

"The Church, which is in reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. To this service, let us, as Christians, rededicate ourselves."

The second speaker was the Rev. Dr. Harry Emerson Fosdick, pastor emeritus of the Riverside Church.

"The issue now confronts us: if Christ wins, war goes; if war wins, Christianity everywhere will be driven into the catacombs. And if war is not to win, the constructive social enterprises to which the United Nations are committed—the establishing of human rights, the overriding of racial prejudice and discrimination, the freeing of enslaved people, the lifting of the common man out of poverty, illiteracy, and hopelessness—these purposes, to which real Christianity also is committed, must be achieved.

"So, because our Christian stake is so crucial, and our responsibility so immense, we pray . . . that no difficulty may discourage, no international distrust permanently impede, no imperialistic greed or reactionary clinging to the status quo wreck the endeavors of the United Nations to achieve justice and peace. . . ."

RADIO

Bishop Ludlow to Speak

Bishop Ludlow, Suffragan of Newark, will speak to the men of the eastern dioceses on Advent Sunday, December 1st. His subject will be "Adventuring with God." The broadcast is in connection with the Churchwide Advent Corporate Communion of the men of the Church. The address will be broadcast over



NEW FIELD WORKER FOR GFS.

Station WOR from 9:15 to 9:30 AM, EST. In addition to the address on Advent Sunday, the Bishop will speak on the other Sundays in December. These broadcasts will be from 9:30 to 10:00 AM, EST.

RELIEF

CWS Asks for \$2,000,000

A special Thanksgiving drive to raise \$2,000,000 for emergency overseas relief

was announced at the headquarters in New York of Church World Service, joint non-Roman relief and reconstruction agency.

Climax of the campaign will be a collection in local churches at Thanksgiving Day services, and a special appeal over 300 radio stations.

The \$2,000,000 Thanksgiving fund will be in addition to an estimated \$12,000,000 which CWS expects to send overseas by the end of the year in cash, food, and goods. [RNS]

GREEK ORTHODOX

Priests Allowed to Marry; Order of Deaconesses Revived

A resolution that priests may marry after their ordination if they have permission from the Patriarch of Constantinople was approved at the closing session in Boston of the ninth triennial convention of the Greek Orthodox Church of North and South America.

Although the Greek Orthodox Church

EVERYDAY RELIGION

Facts Every Layman Should Know

VI. About Holy Orders

By the Rev. John Heuss, Jr.

AT THE opening service of General Convention I found myself in a very crowded elevator.

Behind me two women were discussing their new rectors. It was an incredible conversation and lodged itself verbatim in my memory, as follows:

"Reverend Blank gives me a pain! Ever since he came, all we get is religion. He even wants the guild to study doctrine. He's not a good mixer, either. He wears his black cassock at meetings." And more heatedly, "Who does he think he is, and what's all this fuss about Orders, anyway?"

I didn't know the reverend gentleman in question, and it may be that he was a little high and mighty. The Lord deliver the ministry from all such! But I noticed with satisfaction that he was emphasizing religion and evidently thought of himself more as a priest to his people than a pal. If he tried to do both without bad manners and with real humility, he certainly was putting the accent in the right place.

What is all this fuss about Orders? What is the right Episcopalian attitude toward men in Holy Orders?

Christ Himself prayerfully chose and set apart the Apostles. Bishops and priests to this day receive *authority* to execute their offices. Both bishops and priests take vows to teach true Christian doctrine. Moreover, they solemnly vow to banish all strange doctrine. And both are commanded emphatically to remember to what *dignity* and *office* they have been called. It is this office which sets all men in Holy Orders apart, and which the well instructed communicant

holds in honor regardless of who or what the individual bearer of the office may be. Article XXVI of the Thirty-Nine Articles makes very explicit that this office is of such great authority that even if the minister be a wicked man, the sacraments he administers are in no way invalidated by his evil. The emphasis is always upon the office, not upon the man. That office did make the lady's priest something different from herself. If she couldn't respect the man, she should still have recognized and respected his priesthood.

Now let us consider two practical questions which her expostulation raised.

Was the clergyman right in emphasizing religion? The whole Church is in crisis today because the teaching ministry has been neglected. Activity within the parish has been stressed. The Episcopal Church has in it no end of busy people. But one would hesitate to ask the average good worker what all the activity of the organization was for. Too often the final answer would be, "To raise money." Busy parishes are good things, but the first and last good of all business in the Church should be to teach people the Christian Faith, to induce them to work at growing in saintliness, and to make the holy influence of saintly people felt in the pagan world for its redemption. The first job of every priest is to teach that Faith simply. A parish should rejoice if it has a priest who takes every opportunity wisely and constantly to teach religion.

The second question concerns the

priest's approach to his people. Should he be a good mixer? The answer to that depends on what is meant by a good mixer. No priest need be aloof, but he definitely should be first of all a spiritual leader.

Here are a few good rules for lay people to follow in their relationship with their priest.

1. Have respect for all Holy Orders whoever the ordained man may be.

2. Don't aspire to call the priest by his first name.

3. Look upon him as a spiritual leader first and require him to be that.

4. Show him the courtesies that reflect respect for his office. He is the first citizen of your parish.

5. Expect him to emphasize religion and to teach. He has something you desperately need. Give him a chance to let you in on it.

6. Meditate on his good points. Everyone has some. Talk him up, not down.

7. Don't monopolize him. He is not your private chaplain. He is very busy. He'll be glad to give you all the time you need, but don't take advantage of it.

8. Don't judge him for his preaching alone. Not all men have the gift. Better a good teacher and pastor than a brilliant preacher.

9. Welcome his calls and talk religion with him. That's what he came for.

10. Pray for him. He needs it. He has the most exalted and the most difficult job of anyone you know. He is trying to be a saint, a teacher, a pastor, an organizer, a speaker, a business man, an editor, a counsellor, a money raiser, a welfare worker, a father in God, and a dozen other things all of the time. He doesn't want your sympathy, but he does need the strength of God. Your prayers will help to give him that.



RNS.
GREEK CHURCH LEADERS: *Archbishop Athenagoras (center, holding icon), Archbishop of the Archdiocese of North and South America, is shown with a group of leaders at the ninth triennial convention of the Greek Orthodox Church in the western hemisphere.*

has many married clergymen, regulations previously forbade them to marry once they had been ordained. The convention said it took "cognizance of the desirability of missionaries and others entering the marriage state," and that the Patriarch of Constantinople would rule individually on each case where a clergyman wished to wed.

Revival of the order of deaconesses, inactive since the 15th century, was also voted by 1,500 delegates from 360 churches. Steps to reestablish the system of deaconesses which became inoperative with the fall of Constantinople in 1453 will be taken immediately, the convention decided. Bishops will issue a call for volunteer married and unmarried women over 18 years of age.

Training of these women will be accomplished at the new Greek religious center at Garrison, N. Y., where an orphanage is also to be erected. Upon completion of their training, deaconesses will be sent to parishes in the western hemisphere to teach kindergarten and Sunday schools and to participate in philanthropic activities of the Church.

Transfer of two upper classes of Greek seminarians at Pomfret, Conn., to the new Holy Cross Theological Institute, to be established at Brookline, Mass., was also voted. At the same time the convention set up plans for a campaign to raise \$1,000,000 for the proposed Brookline development. [RNS]

Archbishop Stresses Peace

Peace must be "preserved with religious reverence once it has been acquired," Archbishop Athenagoras, head of the Greek Orthodox Church of

North and South America, told the opening session of the ninth triennial national convention of the Church in Boston.

"Today there does not exist a worthier task than that which aims at the restoration of peace," he said.

PEACE AND FREEDOM

"Freedom is the indispensable foundation for a lasting peace: freedom of religion, freedom of conscience, freedom of self-disposal among peoples," the Archbishop declared.

He said the Orthodox Church, "though represented by only a million faithful" in America is part of the American people. "It pursues the policies of the USA," he said. "It is cooperating now, as it did during the war, for the attainment of peace. It is steadfast in its belief that it must support, and is supporting today, humanistic endeavors." [RNS]

Orphanage to be Established

Establishment of an orphanage for Greek children, "and any war orphans who may enter the United States," on the banks of the Hudson River in New York, was voted by delegates to the ninth triennial convention of the Greek Orthodox Churches of North and South America in Boston. The site of the orphanage will be the Jacob Ruppert estate at Garrison, N. Y., across the Hudson from West Point.

The convention also voted to increase compensation paid to the teachers in the schools of the Greek Church, where the children are taught Greek, Greek history, and religion. [RNS]

ENGLAND

Archbishop Urges Reforms

Far-reaching changes that would include greater freedom for the Church of England from state control than at any time since the Reformation were urged by Dr. Cyril Forster Garbett, Archbishop of York, in an address to the Liverpool diocesan conference.

The major recommendation by Dr. Garbett was that the King remain as nominal head of the Church, but that the Church be given "some voice in the appointment of its chief officers," who are now named by the Prime Minister.

Dr. Garbett noted that Prime Ministers have taken "the greatest care" in nominating bishops and deans, but warned "there might be a Prime Minister who cared nothing for the Church, only for his party." He said that with the growth of the totalitarian state "it is possible in the future that only those who supported the government of the day would be chosen for ecclesiastical posts."

Asserting that the Church's freedom is "precarious" and that changes in Church machinery and administration are "matters of great importance," Dr. Garbett said the House of Commons has neither the time nor the desire to deal with forms of worship, but some method must be found to enable organizational changes to receive royal assent without debates in Parliament.

Among organizational reforms suggested by Dr. Garbett was the "strengthening of diocesan boards of patronage," which, he said, "would help to secure that the good are not overlooked for promotion in the Church." He declared that at present some appointments are unjustifiable and men with no obvious claims are occasionally promoted.

He proposed that many more country parishes be grouped together and worked from common centers by clergymen under an experienced vicar. He also favored fewer town parishes and many more larger parishes worked from a central clergy house.

Dr. Garbett recommended that each diocese have at its center a group of men who were specialists in various departments of work which would not be undertaken by ordinary parish priests, and that groups of missionaries living together undertake evangelistic work wherever they are assigned by their bishop.

Declaring that parochial organization of the Church remains in structure the same as it was centuries ago, Dr. Garbett asserted that the old parochial boundaries no longer mean anything to the majority of the people. [RNS]

Causes for Thanksgiving

By the Rev. John T. Payne

Vicar of All Saints' Cathedral, Indianapolis, Ind.

THANKSGIVING Day has taken on the character of a major festival, competing with and, in some instances, surpassing in popular favor the seasons of Christmas and Easter. It may be that the institution itself has come to be prized more highly than the instinct which gave it birth, but in any case behind all the social conviviality of our annual day of thanksgiving there is something that is fundamentally good. If that "something" has not been preserved in its original purity, neither has anything else that has been handed over to the custody of human hands.

If ever a man had reason to complain about many things, it was St. Paul the Apostle, and yet he went out of his way to counsel his spiritual children to give thanks in everything. He had delved into a great secret. To his well trained mind and equally well trained spirit, misfortunes, disappointments, and hard facts were opportunities for the giving of thanks no less than the fortunes, happy moments, and pleasant dreams. And it is only as we are able to take a similar view that we have really arrived at any reasonable and satisfying conception of life's meaning. Said the poet Wordsworth: "Thy friends are exultations, agonies, and love, and man's unconquerable mind."

OUR BLESSINGS

It is accurate to say that from a material standpoint we in this country are favored over all the peoples of the earth, which is probably the reason why we are so prone to complain to high heaven over trivial annoyances. Everyone, except perhaps the confirmed grouch, finds it easy to be thankful for great blessings which seem to break open the doors of heaven in their haste to take up dwelling places on earth. But the things we so often take for granted are also worthy of praise. In fact, they *are* the great things, though most of us in our wisdom call them little. Without them, life would be meaningless, if indeed there could be any life at all. The food that strengthens, the wine that gladdens, the sun that warms, the rains that refresh, the frosts that harden and preserve, the soft, affectionate breezes that kiss us as they pass. The flowers along the roadside that speak to us of beauty undefiled; country glades, away from tumult and the strife of tongues, true friends of solitude and meditation, where one can be still in the silences of God. The dawn that brings light and hope and relief from night:

the night itself, that allows both body and soul to find rest and peace. Hills to climb, valleys to explore, secret places in which to lie down, books to read, fires to cheer, the fragrance of sweet charity, the indescribable loveliness of an understanding heart.

The stars that dance merrily in the heavens, and those other stars in the firmaments of our hearts, the laughter, affection, and trust of little children, the unexplainable smiles of infants, the unselfish love of a good woman or good man, the loyal fellowship of friends that beckons us on to higher and nobler things. The comfort of exquisite music that transports us outside and beyond ourselves into a new world of grace and charm; the birds that sing in their tree-top choirs and even in captivity; the gentle winds that seem to bring to us a symphony of sweet memories, which linger in the silence of our own inner shrines. The gaily and buoyancy of youth, which refuses to be dismayed, come what may; the philosophical creed of an intelligent maturity; the serenity of old age, which knows better than to look before or after or pine for what is not; the unconquerable spirit of the race which marches on and defies all efforts of would-be tyrants to enslave it; the immensity of the cosmic fulness, which helps us to take a long view of the why and wherefore of all things; the revealed truth that the kingdom of God is within us.

OUR DIFFICULTIES

And if the wild winds and scowling storms have beat upon us, toughened our moral fibres, and helped us to see both

true and false values in their proper perspectives, let us be thankful for that, too. For the swords that have pierced our very souls, the clouds in which we have groped, the darkness in which we have stumbled when all things we thought worth while seemed to be falling in ruin around us. Thank God for His own universality, that in every contact, known and unknown, there is the fact of the divine presence. "If I go up to Heaven, Thou art there; if I go down to Hell, Thou art there; if I take the wings of the morning and remain in the uttermost parts of the sea, even there shall Thy hand lead me."

OUR FAITH

Thank Him for the eternal forces that await the call of bold adventurers, and, above all, for the sacramental means of grace which our Lord Christ ordained should remain for ever in His Body the Church. Thank Him that notwithstanding all the miseries that human sin has brought to individuals and nations, there is in the heart of humanity a longing for the day when the whole earth shall be filled with the knowledge and glory and beauty and goodness of the Lord as the waters cover the sea, when mercy and truth shall indeed meet together and righteousness and peace shall kiss each other. Thank Him for the spark of the divine nature resident in the human spirit, and which keeps that spirit alive in the face of fierce onslaughts of the eternal enemy of man. Thank Him that across the fears and hatreds and disarray of our generation there is being heard with ever increasing clearness the determined voice of the true conscience of mankind, declaring in tones that will never again be silenced, that, in the new world that is to be, justice for all and universal freedom under law shall be the watchwords of world society.

"O GOD our Father, Lord of heaven and earth, give us thankful hearts, that we may praise Thee for all Thy goodness and declare the wonders that Thou doest unto the children of men. In times of plenty let us acknowledge Thy merciful bounty, and in times of stress let not the torch of faith be dimmed. In all the changes and chances of our lives help us to fix our gaze on the abiding beauties of Thy truth and the excellence of Thy glorious majesty, through Him who gave thanks to Thee even in the shadow of death, Thy Son, Jesus Christ our Lord. Amen."



“Stir Up”

IN THE Church's calendar we are winding up the old year and looking forward to a new one. The long Trinity season is drawing to a close, and we have arrived at the Sunday Next Before Advent — a Sunday often popularly known as “Stir Up Sunday” because of its collect:

“Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.”

Like so many of our collects, this little gem of devotion carries us back into the Dark Ages of Christian civilization, when the once mighty Roman Empire was breaking up and no one could see what the future might hold. The world is passing through another such period today — a time when ancient landmarks are tottering and no man can pierce the murky veil that obscures the future.

This particular collect can be traced back through the medieval service books to the Sacramentary of Gregory the Great, that brilliant and fascinating character who was consecrated Bishop of Rome in the year 590. Gregory deserves our remembrance today for many things. For one, he refused the title of “Universal Pope,” writing to an Eastern bishop who had addressed him by that title: “Away with words which puff up vanity and wound charity.” For another, he was the missionary-minded prelate who sent Augustine to England, after having been prevented

from going there himself. True, Augustine found in Britain an ancient Christian Church with its own bishops and priests, its own churches and customs, but the mission of St. Augustine marked the beginning of a new extension of Christianity in the islands that marked the outer limits of the known world of Gregory's day.

Certainly this collect is as important for us today as it was for the Christian people of Gregory's time. Like them, we are beset with perils, both within and without. They lived under the constant threat of submersion by the barbaric hordes that roamed the forests of Europe and that battered at the gates of the Eternal City itself; we live under the greater threat of annihilation by powerful forces that we have created but are powerless to control. They lived in a time of social and ethical decay following upon the collapse of political power; we live in a time of moral and spiritual deterioration following the triumph of materialism and secularism. Like them (to use another Prayer Book phrase), we have erred and strayed like lost sheep, and there is no health in us.

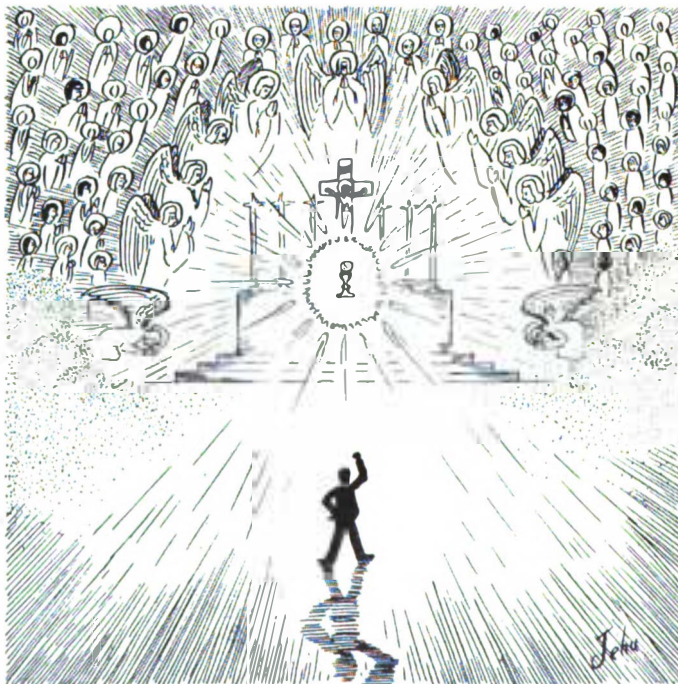
But we do not have to be discouraged, nor bow to the apparently inevitable. We are still free men, free Christian souls — men for whom Christ died and heirs of His promises. Certainly it is no time to sit back resignedly and let the forces of materialism have their way. That was not Gregory's method. He prayed that God would stir up the wills of His people — and then he bestirred himself to meet the problems of his day and to carry the message of Christianity to his world.

There is another prayer from Gregory's Sacramentary that is equally appropriate for us today, the one that has become our collect for the Fourth Sunday After Trinity: “O God, the protector of all who trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal.”

We have plenty of “things temporal” to be concerned about these days, but they are not the most vital things. God is still the Protector of all who trust in Him; if we accept Him as our Guide He will lead us through these temporal concerns, so that we shall not lose the more important things eternal.

But He expects us to do our part. As we look forward to the beginning of a new Christian year. He expects us to bestir ourselves in our spiritual lives, so that we may bring forth the fruit of good works in His name.

We are about to celebrate Thanksgiving Day, that national festival that is so typically American



“Dear old Dr. Blank never would have permitted this.”

and so truly Christian. Let us be genuinely thankful — not that America is “better off” than other countries, as the publican thanked God that he was not like other men — but that God has blessed us with the fruits of the earth in order that we may share them with those who are in need, that He has given our nation the power of world leadership in order that we may use it for the welfare and security of all peoples.

And let us ask Him sincerely, as a nation, as a Church, and as Christian individuals, to stir up our wills, so that we may indeed bring forth “the fruit of good works.” We do not have to enter into a new Dark Age, or to yield to the powers of evil that are ranged against us. If we bestir ourselves, with God’s help, we can pass unscathed through all things temporal, and win for ourselves and others the promised treasures of the things eternal.

The Nobel Peace Prize

THE award of the Nobel Peace Prize to Dr. John R. Mott meets with the hearty approval of American Christians of every name. For well over half a century, Dr. Mott has labored indefatigably in the causes of world peace and Christian coöperation. His approach to these problems has always been a truly universal one. He stands today as the elder statesman of an ecumenical Christianity divided in many ways but united in its determination to bring the power of the Incarnate Lord to bear upon the contemporary world.

The present award is at once a recognition of the hopefulness of the Christian approach to the peace and security craved by all nations and a well merited tribute to the grand old man of American Protestantism.

Religion in Art

By WALTER L. NATHAN

Karl Schrag: Solace

THE shadow of grief falls over every life. In childhood it is like a cloud that comes and goes. Filled to overflowing, the little heart cries itself to sleep, and guardian angels stand near the bedside to still its woes with forgetfulness.

Blessed are those who retain their unquestioning trust and know themselves safe in the everlasting arms. But the great majority of us have lost this innocent faith when we outgrew the dreams of childhood. We rely on our own strength, and worship God from the distance of our self-pride.

Life teaches each one of us the harsh lessons of loneliness. Our efforts to push aside the lingering shadow of grief will fail. Helplessly steeped in the darkness of sorrow, many a soul has broken under the strain of tragic conflicts.

Perhaps we have to be as bitterly alone, as hopeless and torn as this woman before we can feel the touch of the angel against our shoulder. Her soul is too deeply wounded for any trace of vanity to remain. Nothing is left but to kneel down in utmost humility. Her body sways in the storm of emotion, her hands are groping to find the gesture of prayer.

And now she is no longer alone. The angel has come and kneels with her to keep her from falling. The benign certainty of his presence, felt rather than seen, already loosens the rigidness in the shoulder which leans into the sustaining embrace. A strong arm is spread out to help carry a burden too heavy to be borne. Like her, we, too, shall find rest and solace when we call upon God in



SOLACE: Aquatint by Karl Schrag (American, born 1912). Photo by Helga Studios, courtesy of the artist.

full sincerity. “There is a balm in Gilead. . . .”

This inspiring print is the work of an artist who is rapidly becoming one of our leading printmakers. Born abroad of a German father and an American mother, Karl Schrag studied at art centers in Europe and this country, and now lives

in New York. His etchings and aquatints have been shown in our leading museums. His expressive treatment of line and form, his gift for poignant symbolism, and his deep reverence, make this young master one of the most promising spiritual forces in contemporary American art.

The Measure of Our Faith

By the Rev. Gregory Mabry, D.D.

Rector of St. Paul's Church, Brooklyn, N. Y.

CELEBRATIONS of family anniversaries contribute to solidarity in the home. They lighten the burdens of life, sweeten the labors of the day, and expand the heart with joy and goodwill. They clear the mind, refresh the spirit, and create zeal and vitality. They are the surest insurance against morbidity, adversity, and sorrow. They weave bonds of love which not even the sword of death can sever. Keeping the children's birthdays with cake and candles and song, remembering the wedding anniversary with a family meal and gifts, a little social to celebrate father's raise in pay or Mary's graduation bring joy in the home, unify the family, build up a wholesome pride, and guarantee the good life to posterity. Truly they produce an eternal quality which carries through straight into heaven itself, for, because they help to mold good character, they are among the things we do take with us.

One knows that, if there were more thoughtfulness and simple kindnesses in the family circle, the society of our day would not be littered with broken homes.

OUR BIRTHDAY

November 14th is one of our family anniversaries—the birthday of that branch of the family of God which we lovingly call the Episcopal Church, in which you and I are proud and grateful children.

It was 162 years ago that Samuel Seabury, having braved the perils of the sea and for a whole year endured the procrastination, humiliation, and ultimate refusal of the British authorities, both ecclesiastical and civil, was consecrated a bishop in the Church of God. In the seafaring village of Aberdeen, in the then distant country of Scotland, in the "Upper-Room" cathedral of the tiny struggling Episcopal Church in Scotland, three Scottish successors of the Apostles imposed their hands on the head of Samuel Seabury and said, "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God. . . ." It was an inconspicuous event, but through the generosity of those three non-juring Scottish bishops the orphan Church in our infant republic obtained the fatherhood of the episcopate. While we thank God for the bestowal of the episcopate, we also thank Him for Samuel Seabury who secured it for us.

The wonder is that, so far as I know, Albany is the only one of our dioceses, or parishes for that matter, which makes



SAMUEL SEABURY: "Our first Father in God, a man of faith and sacrifice."

any attempt to keep our birthday with a service of rejoicing. When one thinks of it, one is led to marvel that we of the American Church miss this golden opportunity to unify ourselves. One would think rather that it would be a Prayer Book holy day, with its own proper collect, epistle and gospel. One would suppose that annually tens of thousands of our household of the Faith would resort to the family hearth of their respective spiritual homes, and would gather about the family board of the altar, to rejoice in sacrament and song, and hear again the heartening story of valiant Samuel Seabury, our first Father in God, a man of faith and sacrifice.

FATHERHOOD OF THE EPISCOPATE

In his estimable history of our family, *Men and Movements in the American Episcopal Church*, the Rev. Dr. E. Clowes Chorley describes Bishop Seabury: "He had a high sense of the dignity of the episcopate, signing his first official letter to the Connecticut clergy, 'Samuel, by divine providence, Bishop of Connecticut.' His manners were said 'to resemble those of a gentleman in the reign of Queen Anne.'" Veneration for the episcopate and gracious manners in worship still characterize the family which he fathered.

Episcopalians do have a very deep sense of the spiritual powers inherent in the episcopate, and at least for them-

selves they feel those powers necessary. Perhaps they do not think of it, and certainly few articulate it, but that sense is deep within them. They do not look upon a bishop simply as an ecclesiastical administrator—however much our adjustment to modern business methods has made him such—for the *bene esse*, the well being, of the Church. They see in him the chief pastor of a designated group of God's children, with a father's responsibility and authority, to see that they are reared not only in the love and fear of God but in the Apostolic Faith, and to provide the spiritual means for making their relation with God and their fellows objective and vital, quite aside from any bond which may obtain between the individual and our heavenly Father.

"I am the Vine and ye are the branches," proclaimed our Lord. That exquisite analogy of our intimate relation with God all Christians humbly and gratefully accept. We think of the very life of the Divine Vine coursing into us the branches. As we contemplate our Lord's relation to His Apostles and their successors we see in them the conduit through which His life flows into us. Certainly in attitude and practice Episcopalians believe the episcopate to be of the *esse*—the being—of the Vine, a very genuine and vital part of the whole Vine, both of its Trunk and of us the branches. This power of mission to bestow life, to propagate—to beget, if you please—is inherent in the episcopal order, and is its essential power. Frankly, were not bishops possessed of that distinctive endowment we could get along better without them. As administrators they could be profitably dispensed with; as adjuncts to our social system they are not worth their keep. One cannot imagine Seabury spending his money and risking his life had he not believed the episcopate to be of the *esse* of the Church.

OUR STURDY FATHER

You have observed that I defined the *power of mission* as a special endowment to propagate the Gospel and to vivify souls through the sacraments. To these ends a bishop literally begets the lower orders in the ministry; he it is who *sends*. Samuel Seabury so believed that that he suffered to obtain it for us; it was a fundamental part of his faith. To him, also, we owe the presence of the Nicene Creed in our Prayer Book, and the Apostles' Creed unmutilated. He was staunch in the Faith, and because of that

he had an unconquerable faith. In the interest of unity he yielded in many non-essentials, but never where the Faith, the sacraments, or the position of the episcopate was concerned. While it was John Henry Hobart, the third Bishop of New York, who inscribed on his banner the noble slogan, "Evangelical Truth, Apostolic Order," and publicized it, it was Samuel Seabury who imported the phrase from the Church of his consecration, for it was, and is, the motto of the Episcopal Church in Scotland. That phrase perfectly expresses the *power of mission* in Apostolic episcopacy. Samuel Seabury firmly secured our household in the Faith.

But he was equally strong in sacrifice. When we remember that he personally bore the expense of his two years' search for the episcopate, we are thinking of his financial sacrifice. When we recall that one of each five persons who crossed the seas in the sailing vessels of those days either lost his life by storm or his freedom to pirates, we see a higher quality of sacrifice. When we think of the humiliations he endured in England, we see a yet higher quality of sacrifice. But when we read of the indignities, insults, and calumny heaped on him by those who repudiated episcopacy, during the whole of the 16 years he was a bishop, we see a man whose sacrifice had the quality of a martyr. He not only believed the Faith, he sacrificed for it; he not only sacrificed for it, he suffered for it. He was truly a confessor, and we should so title him: Samuel Seabury, Bishop and Confessor.

OUR FAMILY

The Episcopal Church is firm in the Faith, and, I can well believe, will so remain. But Episcopalians?—We confess the Faith, but we do not always witness as generously as we should.

St. James warns us that when a man is a hearer of the Word and not a doer, he is deceiving himself about the reality of his religion. If we would know the quality of our faith we can test it by the degree of our sacrifice, for *the measure of our faith is our sacrifice*, and there is no other. When our faith is relaxed, sacrifice weakens; when our faith is vigorous, sacrifice is strong.

To me the most calamitous action ever taken by the officials of the Episcopal Church was when the session of General Convention in 1934 drastically cut our budget.

It is true we were in the midst of the great depression, but certainly the Convention did not read the signs of the times, for Hitler, and the complete secularization which he symbolized, was by then well over the horizon. Instead of contracting its charity the Church should have girded itself for greater sacrifice. By that action we lost our direction, for the only direction which

disciples of Christ can take is forward. "Go" is our mandate. In that moment we lost our virility and became sterile. May not that fatal decision account for the dissensions which have bedeviled us during the past nine years? Spiritual idleness is the most insidious of all forms of inertia.

One slum parish proved that the cut was unnecessary. That parish numbered no persons of financial means in its membership; some of its own people were found actually starving; monthly the clergy had to go about hat-in-hand to get \$700 to pay rents for the economically stricken. It was a day of calamity and misery in that parish. But because its clergy and people believed the need at home did not dispense them from the command to go into all the world and preach the Gospel, they voluntarily increased their missionary objective from \$800 to \$1,500. It took ingenuity and hard, hard work. But a rich compensation was theirs, for it got their minds off their own troubles and gave them a self-reliance which they had never known before.

One has heard no self-congratulations over the "moderate success" of our Reconstruction and Advance Fund. We are a little loath to mention it, and, I am glad to note, just a bit ashamed. As of the meeting of General Convention we had missed our modest goal of \$8,800,000 by a million and a half. We Episcopalians are notably blessed with this world's goods in this time of our country's greatest era of prosperity. One cannot resist asking, "If starving souls in dying bodies cannot stir us to charity, what will?" One recalls the parable of Dives and Lazarus and trembles. For our honor we must complete that fund. We dare not rest until we do.

SPIRITUAL PROSPERITY AHEAD

The most heartening action which our recent Convention took was its adoption of an expanded missionary program and a budget increased by 25%. This revived missionary vision is the healthiest event in our family in 26 years. I have no idea who wrote the report of the Joint Committee on Program and Budget, but it is a compelling document. We must deeply hope and pray that no parish, or priest, or layman will excuse self from full and complete participation in this program. It is axiomatic that, when priests and people find fault with the demands which the Church makes on them for sacrifice, they have lost their vision. Let us make a real job of the Every Member Cavanaugh this year. It is the best means to regain our unity.

THE ANSWER TO THE ATOM

In the brief mention of our Church's proposed program and budget I may seem to have digressed from the purpose of this article. Not at all. My purpose is

to recall that we were once a missionary Church, staffed by missionary priests, supported by missionary offerings. I mean to bring home to us that Samuel Seabury purchased for us the episcopate with his own money, time, and energy, by personal danger, and that he endured ridicule and humiliation, and, I dare say, shed tears. We must remind ourselves that we are not the *possessors* of the spiritual blessings we enjoy, but are *stewards* only. We must emphasize that our bishops are not mere desk-workers, but propagators and vitalizers—procreators and life-givers. We must remind both priests and people that we fulfil our respective priesthoods by enabling our bishops to perform their distinctive function of spiritual paternity. We must warn that only at our peril can we protract our introversion. We must proclaim that the surest cure for our family troubles, sorrows, and dangers is to get to work for the Church. We must assure one and all that the way to be happy in our religion is to be industrious, work together, and be fruitful. We must cry out in a loud voice that regardless of what inconvenience it may be to some project, parochial or diocesan (and we all have them), we must put the Church's missionary program first. We are proud of our heritage, as we should be, and we do thank God for Samuel Seabury and the bestowal of the episcopate, but we cannot live in the past. That would be to decay and die.

What will the new atomic age be like? Will the forces of God be submerged in it? Will it be completely secular and materialistic? Will it be Christian? The guns of war are hushed, but the great war against secularization is just beginning. Will we be too late with too little?

We, along with all other Christians, have the answers. What are they? They depend upon the strength of our Faith, and we can tell its strength by our sacrifice.

So if we would be worthy of the gift of the episcopate, we must be faithful to the Faith, and profess it in terms of increased and unremitting sacrifice. We have nothing to fear but selfishness. The world will be Christ's if we are generous with self, even as was Samuel Seabury.

The Charge, a quotation from St. Paul's Second Epistle to St. Timothy, included in the essential act of the Form of Consecrating a Bishop, is breathtaking in its claim, "For God hath not given unto us the spirit of fear, *but of power, and love, and soberness.*" That "power, love, and soberness (integration?)" is transmitted to each member of our Church. What miracles of propagation, charity, and unity could come to pass if we tried to grasp the implications and translate them into action. Let us be bold, venturesome, reckless, *for we—not the atom—possess the power to change the world.*

Young People and the Canvass

By the Rev. Charles A. Hedelund

Director of Religious Education, St. Matthew's Church, Evanston, Ill.

CANVASS" and "pledge" are two words in the Church's vocabulary which are automatically associated with parishioners past thirty. Every year as the Every Member Canvass draws near, our planning falls naturally into the established pattern of "adult giving" and "adult responsibilities." Most parishes have excellent plans, made far in advance, with well trained canvassers. But the question is, where does this leave the youth of the Church?

The usual story of our young people is this: We train them to give offerings as soon as they are able to go to Church school; small individual duplex envelopes are often used and are excellent in preparing them for the adult method of giving. But from the time the youngster has been confirmed, usually at junior high school age, he comes to believe that his parish and missionary responsibility ceases until he has completed his college education and has settled down to married life.

This, perhaps, is overstated, for there are missionary-giving programs, to some

extent, in the Church school. The fact remains, however, that the opportunity is rarely given to our youth to participate and feel a part in the adult life of the Church through systematic giving. Loose offerings alone are not enough for the confirmed boy or girl to feel himself a responsible and living member of the parish and worldwide Church. They are adults—the Church assumes that they are adults when she confirms them at "the age of discretion," and there is no earthly reason to leave them out of the adult program of the Church. To tell a teen-ager that he is not an adult would be tragic in reaction, yet we assume that they are not when we plan our fall canvass without them. How can we then adequately suppose that our young people are taking the right attitude toward their Christian alms-giving? How can they help feeling that their loose offerings are relatively unimportant?

From what has been said, we gather that our confirmed youth are to be considered as "Church-adults" and should share in the adult life and responsibili-

ties of the parish. Having presented the need, what can be done to incorporate the youth into the Every Member Canvass? I believe that the following "plan of action" as used in St. Matthew's parish can be of definite help to other parish programs. We call it "The Youth Canvass" and have it follow the same pattern set down by the regular senior canvass.

THE YOUTH CANVASS

Our experience has shown the following methods to be effective in presenting the Church's program to the young people of the parish and integrating them in the responsible life of the parish.

1. Volunteer canvassers are obtained through the youth organizations of the parish. The date for the Youth Canvass Sunday, usually during the Christmas vacation, is set after the regular senior canvass has taken place.

2. The youth canvass chairman and committee meet with the rector and the youth director to go over the lists of the members of the parish in the seventh and eighth grades and high school, checking to see if any of them have regular pledges. Kits are prepared for the canvassers which include: information card regarding the prospective youth pledgers; pledge cards, marked "Youth Canvass"; mimeographed instructions to the canvassers.

3. Training meetings are held for the canvassers, at which the clergy are present. The parish and missionary programs and the material which the canvassers will use are presented.

4. The rector on the Sunday preceding the youth canvass preaches or addresses the young people on the purpose of the canvass.

5. The youth chairman sends a letter to all the young people of the parish in which he presents the needs of the Church's program and asks them to remain at home on the afternoon of the canvass, when a canvasser will call.

6. On "Youth Canvass Sunday" the canvassers attend a service at which they are commissioned by the rector, and then after a group picture is taken, they have dinner together. After receiving their kits with three or four names to call on and hearing final instructions, they begin their calls at 2 P.M.

7. The completed calls are reported to the chairman or his assistant at the parish office before 9 P.M. The remaining calls are to be completed and reported before the next Sunday.

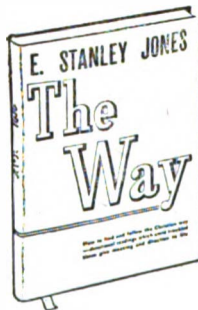
The aim of the youth canvass is not only to receive pledges but to acquaint

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all of the youth with the activities open to them in the parish and draw them into those activities.

Enough canvassers should be obtained so that no canvasser has more than four calls. Each canvasser takes his own pledge card.

Canvassers should be thoroughly trained. They should be fully aware of the youth program of the parish and armed with the reasons why one should make a pledge.

No canvasser should ask for a definite amount in the pledge, but should ask what the individual thinks is his fair share, considering his spending for pleasure.

Individual pledges are stressed. There should be no "family pledges," which take away the individual's privilege of participating and sharing.

Participation in the youth canvass leads to benefits for both the Church and the individuals who accept the responsibilities of the canvass. Five of these benefits can be listed briefly, as follows: youth assumes responsibility; leaders are trained; enthusiastic and intelligent thinking about the parish and missionary program is encouraged; young people learn to "sell" the Church to others; the young people of the parish are more closely knit by personal calling.

One will note that nothing has been said about helping raise the parish

budget. If the youth canvass does aid in meeting the budget, it is purely secondary. The greatest results come from a more informed, active, and enthusiastic young people's backing for the parish. What more could any parish desire from its youth? Experience has taught us that the monetary return is unimportant, except for the great lesson it teaches in stewardship. Once inaugurated, the

youth canvass will become an annual event with earnest and sincere anticipation on the part of the youth.

Small parishes and missions with a lack of teen age boys and girls cannot, of course, use the methods outlined above, but what youth there is can and should be incorporated into the regular canvass in such cases. In any event, let's not forget them!

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BOOKS

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

Is Interracial Conflict Inevitable?

COLOR AND CONSCIENCE. By Buell G. Gallagher. New York: Harpers, 1946. Pp. 244 (with index). \$2.50.

AND IF I WERE WHITE. By Chancellor Williams. Washington: Shaw Publishing Co., 1946. Pp. 63. 50 cts.

RACIAL SEGREGATION IN THE AMERICAN PROTESTANT CHURCH. By Will W. Alexander. New York: Friendship Press, 1946. Pp. 15. 10 cts.

TALE OF THE TWAIN. By Sam Constantino, Jr. New York: Harpers, 1946. Pp. 295. \$2.50.

ALL four of the above listed titles are important for the background of what Dr. Gallagher calls "the irrepressible conflict." There are rumblings of this coming conflict in today's headlines and in small news items on inside pages. There are rumblings of it in the tortured consciences of bewildered Christians who feel its tensions and are at a loss to know what to do about it. There are rumblings in the aspirations for freedom among the pigmented peoples of all lands, and in the strident and hysterical assertions of white supremacy in many parts of our own and other countries.

NEED OF INTEGRATION

For the irrepressible conflict which *Color and Conscience* sets forth is nothing less than an interracial war on a worldwide scale; and its author leaves us no room to doubt its inevitability, unless the Christian conscience shall be allowed to intervene in time to rid man of the barbarism of color caste. Not a few American Christians have sensed the hypocrisy of many of our wartime utterances: our insistence upon principles of equal rights, of no racial discrimination, of justice to minority groups, of fair practices in employment and politics and education, of America's destiny to lead the peoples of the world to such goals—and they have shuddered to see the day-by-day, matter-of-fact negation of all these principles in our own body politic.

While Dr. Gallagher attacks all the evils of racism in our bland practice of reducing millions of our citizens to an almost sub-human status, it is against these ills as they appear in organized religion that he launches his main offensive. He is right in so doing, for what may be unwise and cruel and unjust on the part of a secular or pagan entity becomes unrighteous and contrary to the



SAM CONSTANTINO, JR.

plain will of God and mind of Christ on the part of Christians.

He draws important lessons from history and shows that the tendency of Christianity to become a "white European cult" in its first few centuries was responsible in no small part for the defection from Christendom of large regions in Africa and Asia. His historical judgment is sound when he shows that large areas of suppression (whose inhabitants were obliged to be sub-citizens within the Roman Empire) went over to such heresies as Donatism and Arianism—as their only means of protest against the ruling imperial classes. And these same regions quickly embraced Islam when they were presented with a monotheism in which there was no ethnic or national discrimination.

Dr. Gallagher is not trying to scare the whites, who have been marching about as swaggering lords of creation these many centuries; but he does point out some telling facts which might well bring insomnia to the white-supremacy advocates. One is that non-whites outnumber whites by about two to one in the population of the world. Another is that one great political and economic complex in the world today, which has in fact a "high indifference" to skin color (regarding it as no more significant than "red-headedness" or brown hair or gray eyes), is the Soviet Union. Another is the indisputable fact that Islam is still the only militant faith which in fact draws no color line and is therefore out-

stripping Christianity in the conquest of the pagan world.

Color and Conscience rightly draws the contrast between formal Christian pronouncements on racism (as in the Jerusalem, Edinburgh, Oxford, and Madras conferences) and the actual deeds of Christian persons and organizations. It properly warns against substituting moralizing for moral action.

No friend of the amalgamation of races, Dr. Gallagher pleads with eloquence against any patching up of our present caste system under any such meaningless formula as "separate but equal." He points to a genuine and honest integration of minorities (and majorities) into the full life of the community, with its opportunities and problems, as the only answer which accords with Christian conscience, which does not do violence to the integrity of mankind, and which can prevent what will on any other terms be an "irrepressible conflict."

RACE VS. RACISM

Dr. Williams in his booklet *And If I Were White* emphasizes some of the same tensions that are underscored in *Color and Conscience*. His work is an answer to a series of magazine articles by various white writers under the general theme "If I Were Black." In that series there were some really preposterous suggestions, such as biochemically lightening the complexion, or obliterating all racial lines by general amalgamation. Dr. Williams correctly says that *race* is not the issue but *racism*, the gratuitous assumption that pigmentation of the skin is *per se* a cause of inferiority or superiority. Step by step he traces the irrational results of pigment-consciousness in religion, in labor, in industry, in daily living and suffering. In speaking of a group of Americans who have become emancipated from the throttling demands of color caste he says: "We are the new Americans, freed at last from the chains of hate. . . . Democracy must include my right to be black. I don't want to be 'lightened' to please little prejudiced souls. . . . The important thing is that changing eye-slants, hair, and color is quite needless since nobody in the group considers himself or his particular appearance better than anyone else. Each respects the other for what he is, not how he looks" (pp. 61-62).

AN INDICTMENT

The pamphlet by Dr. Alexander, *Racial Segregation in the American Protestant Church*, is a reprint of the paper presented last February at a meeting of the International Council of Religious Education. Briefly it is an indictment of the practice of segregation as "an expres-

The Feast of St. Andrew, Apostle and Martyr

Book of Common Prayer—Nov. 30th

We will always be in the debt of St. John the Apostle and Evangelist, for giving us such little insights as we have into the life and characteristics of the sterling, dependable and always helpful St. Andrew. Very scant mention is made of him in the other Gospels. (And another thing, we devoutly wish that our Church artists would forever stop picturing these early Christian Saints as old gray-beards, coming to the end of their days, and depict them as they might have looked in their young and virile prime, when they really made their sacrifices to follow Jesus, and when they also made Christian history.)

Here, again, we find Our Blessed Lord calling and using a plain man, one engaged in the wholesale fish business with his brother Simon, later known as Peter. St. Andrew seems to be the counterpart of about sixty-five per cent of us Episcopal men. We are neither wealthy, nor particularly capable of expressing ourselves in any outstanding way, but at these two points of similarity, not sixty-five per cent, but about *ninety* per cent of us part company as to having the traits that have caused St. Andrew to be remembered.

St. Andrew is remembered because immediately upon accepting Jesus Christ and giving Him his complete allegiance, he went out forthwith and told his brother, Simon, the good news, and he brought him, his own brother, to Jesus. Not only do ninety per cent of us Episcopal men NOT bring our own blood brothers to Jesus, but our brothers in the Lord, meaning our neighbors. We don't do it, either by direct invitation, or by even inviting them to Church that Our Lord there might seek to win them.

St. Andrew is also remembered for his unfailing helpfulness and utter

practicality. There were five thousand to be fed one day, and no Super Super Food Stores nearby, but St. Andrew dug about, and found a kid with a lunch, packed by some good thoughtful mother, and he brought that to Jesus. That's all Jesus wants, be it man, or food, or money, or anything. Just bring it, and watch Him bless and multiply and use it in and for His Kingdom. About ninety per cent of us Episcopal men HAVE NOT YET formed the habit of bringing to Jesus His share of all that we have, and still more pitifully, we short-change Him in the little we do bring. St. Andrew loved Our Lord. Can ninety per cent of us Episcopal men honestly say we do?

The vestments for St. Andrew's Day are red. You know what that means by now. Let us men of the Episcopal Church make the Feast of St. Andrew a MAN'S Feast Day especially, first because we need all of St. Andrew's characteristics that we can imbibe, and second because he was so utterly like most of us men, except that he loved His Lord more than most of us do. It's about time we began emulating him in that, for, for many of us, we won't have too, too many years left in which to learn how.

Oh, Blessed Lord God, teach and help us self-righteous, self-sufficient, and rather smug Episcopal men, to shake off vigorously these scales and shackles of trying to play at Christianity, while still trying to hide our too latent love for Thee from our pagan friends. Let us, PLEASE, before we die, know the joy of bringing another man to Holy Confirmation, and to that feast where Thou dost break bread, and give it to little multitudes the wide world over—The Most Blessed Sacrament. Grant us this, we earnestly beseech Thee, Who art Our Lord and Our Redeemer. Amen.

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sion of the inferiority-superiority pattern of opinions about race that are held unconsciously by the majority of Americans" (p. 3). It shows the undoubted anomaly of such practice in a house of worship. It makes the point that pronouncements and even acts on behalf of minority groups are vitiated by the insidious pattern of thought and practice which lies behind them.

A COMPELLING NOVEL

In *Tale of the Twain* we have a well written novel by that articulate young man who wrote *Amen, Amen*. The title derives, of course, from a famous line in Kipling's "Ballad of East and West." In Mr. Constantino's delightful story "the twain" have indeed met in the person of a wise, intelligent, and beautiful woman, Tana-ko Hashi. This lovely person is doomed to a long series of disappointments and heartaches because in her two worlds she is branded as being on the borderline of sub-humanity. In her native Japan she is tainted by the fact that her mother was "foreign white," of the ruthless race of cruel and barbarous conquerors who would rule the world with savagery and repression. No father would consent to a marriage between her and his son, lest the holy strain of pure ancestry become contaminated. As a student in California she is regarded as a half-caste both by the *Nisei* and by the whites; those of the latter who know of her Japanese father think that they are being very kind in judging that she does not "seem like a Jap." Yet she is loved by a young man of Kobe and by a young man of St. Louis.

Against this background of racial prejudice (white over yellow and yellow over white) a swiftly moving story of compelling interest is worked out. By rapidly shifting the scenes from one side of the Pacific to the other Mr. Constantino deftly reveals the unreality upon which either prejudice is based. One suspects that he has grown to the human stature from which he can view with regret, and yet with understanding, the false standards and the cruelties which flow from any sort of racial prejudice.

Tale of the Twain, however, is not to be read as a controversial document or as a vehicle for propaganda. It can stand quite adequately on its merits as a good novel and first-rate story.

H.B.V.

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The painting by Theodore J. Witonski of Christ blessing two young servicemen* [L.C., June 16th] was installed in a shrine of St. Peter's Church in the Chelsea district of New York City, and the shrine was dedicated on All Saints' Day by Bishop Ivins of Milwaukee, who as a child had lived in the district. The painting forms a reredos to the altar of the Olin Scott Roche Memorial Chapel. It is a memorial to the four young men of the parish who died in the war, and a thankoffering for the bravery of the other 92 men and women who served and returned home safely. The names of all 96 are inscribed in a book of remembrance placed in a recess under the altar cross. Pictures of the servicemen and women are being placed on a wall of the chapel.

In the procession with Bishop Ivins were Bishop Littell, retired Bishop of Honolulu, the Rev. Drs. Frederic S. Fleming, Arthur C. Dodge, and Clarence C. Clark, Frs. Richard L. Harbour and H. Frederick W. Lightfoot, the Rev. Canon Edward N. West, the Very Rev. Dr. Douchan J. Shoukletovich,

*The central panel of the painting shows Christ and the two youths; a panel on the epistle side shows St. Michael, and one on the gospel side, St. George.

dean of St. Sava's Serbian Orthodox Pro-Cathedral, and the Rev. Richard A. D. Beaty, rector of St. Peter's.

The lesson was read by the Hon. Ferdinand Pecora, a prominent layman of the diocese. Fr. Beaty, Canon West, and Bishop Ivins conducted the service.

Inasmuch as the chapel is used regularly for early celebrations of the Eucharist, Bishop Ivins in his sermon bade the people to come often to its altar to receive the strength which would make it possible for them to work effectually for peace. He reminded the congregation that the shrine was not only a memorial and a thankoffering but also a holy place where the Holy Sacrifice would be offered for the peace of the world.

ARKANSAS

Checks Given to Bishop Huang
And to Fr. Gordon

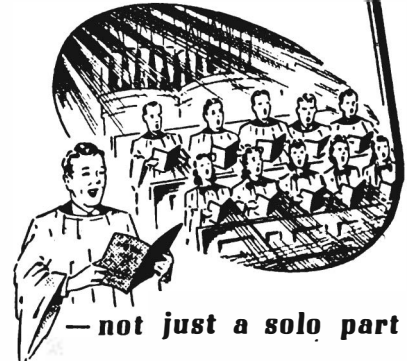
The Woman's Auxiliary of Trinity Cathedral, Little Rock, presented a check for \$800 to the Rt. Rev. Quentin Huang, Bishop of Kunming, China, on October 24th. They requested that he establish a scholarship for the education of Chinese medical missionaries. The scholarship will be known as the "Trinity Auxiliary Scholarship" and it is planned that \$200 a year will be added to the fund. Mrs. George Trapp, presi-



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dent of the cathedral's auxiliary, made the presentation at a tea in honor of Bishop Huang.

Bishop Huang, assisted by the Very Rev. Cotesworth P. Lewis, was the celebrant at the Holy Eucharist at Trinity Cathedral on October 27th. The Bishop also preached at the service.

The Rev. William Gordon, Jr., of Point Hope, Alaska, was given a check for \$200 by the Woman's Auxiliary to assist him in providing transportation for his work during the summer months when his dog sled is unusable. Fr. Gordon spoke to the women of Trinity Cathedral and to the Laymen's League.

ROCHESTER

Centennial at Christ Church

Christ Church, Pittsford, N. Y., celebrated its centennial November 3d to 10th. The Holy Eucharist was celebrated at 8:00 and 11:00 on November 3d, and the Very Rev. Edward R. Welles preached the sermon at Evening Prayer. The centennial dinner was held November 6th in Christ Church Parish House, when Bishop Reinheimer gave the principal address. On November 10th the preacher at Morning Prayer was the Rev. Alanson C. Davis. The Rev. Ernest F. Scott is rector.

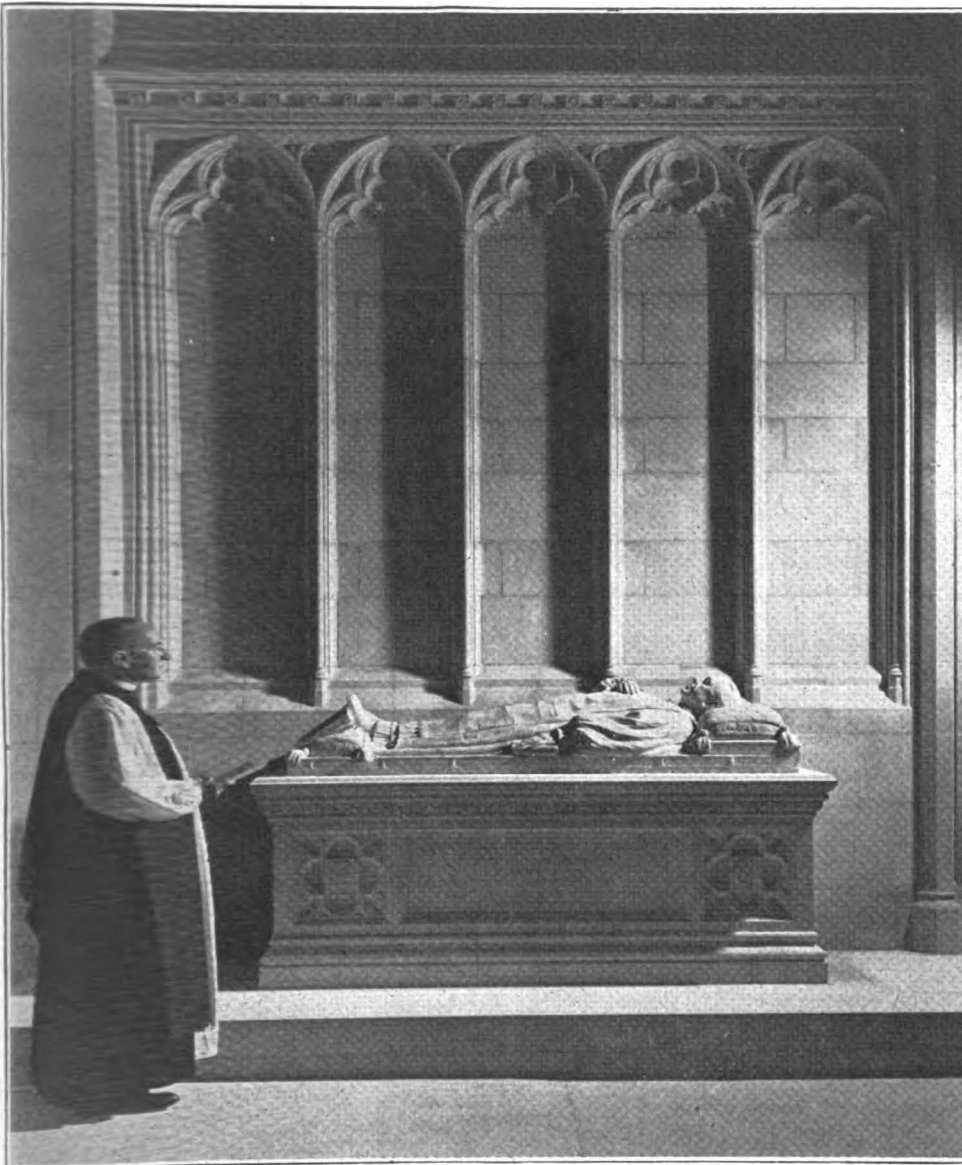
WASHINGTON

Memorial to Bishop Freeman Dedicated in Cathedral

The sarcophagus of the late Rt. Rev. James Edward Freeman, third Bishop of Washington, was dedicated in the Washington Cathedral on Sunday, November 3d, by Bishop Dun of Washington, assisted by the Very Rev. John W. Suter and other cathedral clergy. The Rev. Charles W. Sheerin, rector of the Church of the Epiphany in Washington, where Bishop Freeman was rector at the time of his election to the episcopate, delivered a brief address.

The sarcophagus is built into a recess under the north window of the cathedral. Mr. Bryant Baker, the sculptor, executed the life-size recumbent figure from Tennessee marble. It was deemed appropriate that this memorial should be a part of the actual fabric of the cathedral, since it was Bishop Freeman's vision and energy which brought into being much of the present structure.

When he became Bishop of Washington in 1923 only part of the cathedral had been completed. His leadership resulted in the completion of the Norman crypts, the choir, the Chapels of St. Mary and St. John, St. Joseph of Arimathea, the Holy Spirit, and the Children's Chapel, the north transept and north



BUILDER'S TOMB: Bishop Dun of Washington inspects the sarcophagus of the late Bishop Freeman, whose leadership was responsible for the erection of much of the National Cathedral of SS. Peter and Paul.

porch, the crossing, the east cloister, and the existing portions of the nave and south transept.

LONG ISLAND

Armistice Day Observed

On November 11th, Armistice Day, a Field Eucharist was held as a thanksgiving to God for the safe return of the sons and daughters of the Diocese of Long Island, and in commemoration of those who gave their lives for God, humanity, and the country. The service was held before a large altar erected in the yard of the cathedral. Bishop De-Wolfe of Long Island was the celebrant, with the Rev. Dr. E. A. Saunders as epistoler and the Very Rev. H. S. Wood as gospeler. The Rev. Canon Ernest Sinfield was the master of ceremonies.

In his address to the veterans and their friends the Bishop said: "What shall we do with the victory which has been entrusted to us? We must transmute the gratitude of our hearts into amendment of our lives, if we would bring to reality the precious ideals for which we fought and suffered. We must pray also this day for the souls of those who paid the great price.

"They died that we might live. We must live that for which they died. I beg each of you to be active Christians, by regular Sunday worship in your parish church, by working our religion in your living, by living our religion in your work. So could the new world for which we fought be brought to birth and God's Kingdom come."

At the service the Bishop blessed medals and gave them to the veterans present as they came to the altar rail.

November 24, 1946

From

Morehouse-Gorham

Edited by

The Rev. Edward R. Hardy, Jr.

For the Advisory Council to the Presiding Bishop on Ecclesiastical Relations.

THIS is a collection of English translations of official documents of the various Eastern Orthodox Churches bearing on the question of Anglican Orders, together with reports of official Orthodox-Anglican theological conferences and theological discussions. In his Introduction Dr. Hardy reviews the whole subject, and a bibliography lists the most important works in English on this subject.

ORTHODOX STATEMENTS ON ANGLICAN ORDERS

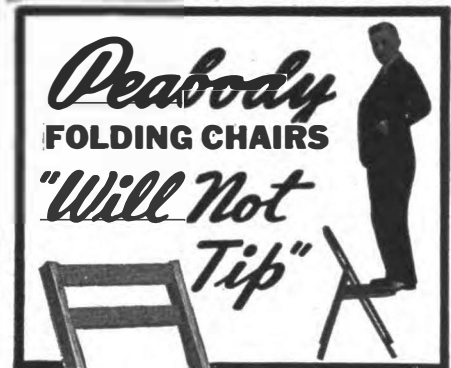
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EDUCATIONAL

SEMINARIES

Bishop Pardue is Preacher For General's Matriculation

A large congregation, including 92 students of the seminary, filled the Chapel of the Good Shepherd at General Theological Seminary, New York City, as Bishop Pardue of Pittsburgh preached the matriculation sermon on October 31st. The next morning 57 of the students signed the matriculation book as new students. Included in their number were five graduate students, one senior, eight middlers, 28 juniors, and five special students.

In his address to the students, faculty and trustees, alumni, and guests at the Evensong service, Bishop Pardue stressed the opportunities for work among peoples of other national backgrounds than Anglo-Saxon and for sympathetic dealings with labor. Using the example of his own diocese with its industrial center of Pittsburgh, Bishop Pardue said:

"We have some fine churches and we have some Anglo-Saxon people. Most of the Church work was started by the English, who came first to this region. They built the little churches and rectories. But the John Bulls did well and moved on to better living conditions. They left the churches, Episcopal, Methodist, and Presbyterian. In them there are still a few English, but most of the people are Europeans from the continent.

"It is remarkable how these foreign-born of many nationalities respond to the Episcopal Church. This makes our mission clear to us. It is to spread the Church out into the lives of these new Americans, not just to minister to the few English left. Some of the foreigners are lapsed Roman Catholics. There are many members of the Eastern Orthodox Churches,

but a large number of them are also lapsed. There are 18 Polish National Catholic churches in the diocese. Our relationships with their priests are very friendly. The Eastern Orthodox are overjoyed to work with us. Here is this great mass of Americans of many nations, in this huge labor center. If there is any greater missionary opportunity in this Church of ours, I don't know where it is.

"I am no labor expert, but three of my clergy are. They are friends with labor. But I see no reason why any man cannot be a friend with labor, if he is the right sort. Priests who will love these people, who will push doorbells and care about getting inside their houses, will get to be friends with them. They need not be labor experts."

COLLEGES

Fr. Patterson to U. of Texas

The Rev. A. Balfour Patterson, Jr., has been appointed student worker for the Diocese of Texas at All Saints' Chapel at the University of Texas. The appointment was made by Bishop Hines, Coadjutor, and the department of missions, and fills a need long felt for a full time priest at the university, which has more than 1500 Churchmen enrolled. Fr. Patterson will begin his new duties December 1st.

Fr. Patterson, a graduate of Seabury-Western Theological Seminary, was deacon and then priest in charge of St. Paul's Church, Freeport, Texas, in 1943 and 1944. In 1944 he became a chaplain in the Naval Reserve on active duty.

Until Fr. Patterson's appointment, the Rev. Joseph M. Harte, rector of All Saints', also had charge of the work among the undergraduates. He will now have more time to devote to parochial affairs.

DEATHS

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

Lyle George Kilvington, Priest

The Rev. Lyle G. Kilvington, rector of St. Luke's Church, Cleveland, Tenn., died November 5th. Apparently in good health the day before, he was found dead when the maid called him for breakfast.

Mr. Kilvington was born in Nashville, Tenn., September 4, 1895. He was educated in the public schools there and received the degree of B.S. at Vanderbilt University in 1916. He taught in the high school in Charleston, W. Va., and later was an instructor in the English department at Vanderbilt University while working for the degree of A.M., which was given him in 1920. He then taught at Memphis University and was assistant headmaster at the Ford-Kilv-

ington School. He was ordained to the diaconate in 1923 and to the priesthood in 1928 by Bishop Maxon of Tennessee. Before becoming rector of St. Luke's, he was the associate rector of St. Paul's Church, Chattanooga.

Funeral services were held November 7th by Bishop Dandridge, Coadjutor of Tennessee, assisted by the clergy in Chattanooga. Interment was in the cemetery at Cleveland.

Mr. Kilvington is survived by his mother and a brother, Robert Kilvington of Memphis.

Willmott E. V. McMillen, Priest

The Rev. Willmott E. V. McMillen, a retired priest of the Church of Eng-

DEATHS

land in Canada, died in Cleveland, Ohio, November 6th. He was 70 years of age.

During his residence in Cleveland Mr. McMillen had supplied in various parishes and had acted as priest in charge of St. Matthew's Church, Cleveland. For some months he had been in failing health.

The Burial Office was held in the chapel of Trinity Cathedral, Cleveland, on November 7th. Bishop Tucker of Ohio officiated, assisted by the Rev. Francis B. Sayre. Interment was in London, Ontario, preceded by services in St. Paul's Cathedral, London.

Mr. McMillen is survived by his wife, and a daughter, Miss Hilda McMillen, both of Cleveland.

Elizabeth L. Stanard

Mrs. Elizabeth L. Stanard, a lay worker of the Diocese of Virginia, died October 19th in Richmond, Va.

In addition to her work in the diocese, Mrs. Stanard was an active member of St. Philip's Church (Colored), Richmond, and had been president of the Woman's Auxiliary for 25 years. She was also the first secretary in Richmond for the National Association for the Advancement of Colored People.

Funeral services were held in St. Philip's Church on October 22d. The service was conducted by the Rev. Aston Hamilton, assisted by the Rev. Churchill J. Gibson and the Rev. S. S. Spathey.

CLASSIFIED

ANNOUNCEMENTS

Memorial

SIBLEY, Edward Allen, Priest, entered into eternal life November 22, 1931. May he rest in peace.

SPEARING, Joseph Hall, Priest, Twenty five years ago, entered the Next Life. Please Pray at Holy Communion for his soul.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Carroll M. Bates, formerly curate at St. Alban's, Philadelphia, is now rector of St. Gabriel's, Philadelphia. Address: 6502 N. Fairhill St., Philadelphia 26, Pa.

The Rev. Cornelius R. Dawson, formerly priest in charge of Trinity Mission, Charlottesville, Va., is now priest in charge of St. Paul's Mission, Martinsville, Va., and may be addressed there.

The Rev. David Graham, formerly rector of St. Paul's, Benicia, Calif., is now rector of St. Paul's, Walnut Creek, Calif., and may be addressed there.

The Rev. Albert E. Jenkins, formerly curate of All Saints', Pasadena, is now rector of St. Matthias', Whittier. Address: 615 Maulaby Drive, Whittier, Calif.

The Rev. Tracy H. Lamar, Jr., formerly assistant at St. Anne's, Lowell, Mass., is now rector of St. James', Macon. Address: St. James' Church, Courtland at Napier, Macon, Ga.

The Rev. Richard Lief, formerly executive director of the department of Christian social relations of the Diocese of Rhode Island, is now director of the Episcopal City Mission Society of Los Angeles. Address: 301 S. Gramercy Place, Los Angeles 5, Calif.

The Rev. Howard L. Mather, priest in charge of Calvary, Roslyn; Holy Nativity, Cle Elum; the Community Church, Easton; and the preaching station, Lester, Wash., will become priest in charge of St. Paul's, Port Townsend, December 1st. Address: 1020 Jefferson St., Port Townsend, Wash.

The Rev. William T. Sherwood, formerly rector of the Church of the Redeemer, Eagle Pass, and priest in charge of Holy Trinity Mission, Carrizo Springs, Texas, is now the city missionary of San Antonio and director of Latin-American work of the Diocese of West Texas. Address: 903 Santa Monica St., San Antonio 1, Texas.

The Rev. Norman E. Stockwell, formerly a civilian chaplain in charge of the Navy family chapel, Long Beach, Calif., is now rector of St. Mark's, Moscow, Idaho, and Holy Trinity, Palooce, Wash. Address: 612 Elm St., Moscow, Idaho.

The Rev. Benjamin W. Tinsley, rector of St. Matthew's, Charleston, W. Va., will become rector of Trinity, Owensboro, November 30th. Address: 1918 McCreary Ave., Owensboro, Ky.

The Rev. W. Shelby Walthall, formerly priest in charge of St. Paul's, New Smyrna Beach, Fla., is now vicar of St. Luke's, La Union, and St. John's, La Mesa, N. Mex. Address: Anthony, N. Mex.

The Rev. Hillman R. Wiechert, formerly rector of Trinity, London, Ohio, is now assistant at Grace Church, Medford, Mass. Address: Grace Church, 160 High Street, Medford 65, Mass.

Military Service

Commissions and Promotions

Chaplain (Major) James H. Martin, formerly rector of the Church of the Holy Comforter, Cleburne, Texas, has reentered the chaplains' corps of the US Army. Address: Post Chaplains' Office, Fort Custer, Mich.

Separations

The Rev. Edward M. Pennell, Jr., formerly a chaplain in the Army, is now rector of St. Francis', San Francisco. Address: c/o St. Francis' Church, San Fernando Way, San Francisco 12, Calif.

Changes of Address

Chaplain (Major) William J. Chase, deputy staff chaplain, HDQ Air Transport Command, Washington, D. C., will become deputy staff chaplain, HDQ Pacific Air Command, USA, Tokyo, Japan, December 1st. Address: Hqs. PACUSA, APO 925, c/o Postmaster, San Francisco, Calif.

Changes of Address

The Rev. George G. Burbank, rector emeritus of St. Paul's, Richmond, Ind., is now to be

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WANTED: Position as Director or Assistant Director of Children's Institution or School. Prefer boys. B.A. degree, experienced, unmarried. Will go anywhere. Reply Box N-3161, The Living Church, Milwaukee 3, Wis.

PRIEST, 35, unmarried, Prayer Book Churchman, desires small parish. References. Reply Box M-3163, The Living Church, Milwaukee 3, Wis.

PRIEST, Rector of City Parish, desires change. Prayer Book Churchman. Reply Box R-3165, The Living Church, Milwaukee 3, Wis.

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CHANGES

addressed at 4909 E. Minnesota St., Indianapolis 3, Ind.

The Rev. Alanson C. Davis, formerly addressed at 233 North St., should now be addressed at 26 Chatham Ave., Buffalo 16, N. Y.

The Rev. F. Victor Hoag, formerly addressed at 508 S. Farwell St., Eau Claire, Wis., should now be addressed at 1116 S. College Ave., Tulsa 4, Okla.

The Rev. John Kuhns, formerly addressed Box 1946, Long Beach, should now be addressed at 4510 Finley Ave., Los Angeles 27, Calif.

The Rev. Robert C. Scott, formerly addressed at 126 N. Emporia St., should now be addressed at 324 W. Pine St., El Dorado, Kans.

Resignations

The Rev. Romeo C. Gould, formerly acting rector of Trinity, Santa Barbara, Calif., has retired. Address: 529 W. Loma Alta Drive, Altadena, Calif.

Ordination

Priests

Central New York: The Rev. Samuel N. McCain, Jr., was ordained to the priesthood by Bishop Peabody of Central New York on All Saints' Day in Grace Church, Copenhagen, N. Y. He was

presented by the Ven. Walter M. Higley and the Rev. William H. Cole preached the sermon. Fr. McCain will be priest in charge of Grace Church and may be addressed there.

Deacons

Los Angeles: Orrin Maxson Knox was ordained to the diaconate by Bishop Stevens of Los Angeles on September 29th in St. Mark's Church, Glendale, Calif. He was presented by the Rev. Clarence H. Parlour, who also preached the sermon. Mr. Knox will be assistant at St. Mark's and may be addressed there.

Oregon: Hal Raymond Gross, DeVon Edgar Horton, and Alfred S. Tyson were ordained to the diaconate by Bishop Dagwell of Oregon on August 19th at St. Stephen's Cathedral, Portland. Mr. Gross was presented by the Rev. G. H. Swift; Mr. Horton, by the Rev. L. F. Evenson; and Mr. Tyson, by the Rev. E. S. Bartlam. Fr. Bartlam preached the sermon. Mr. Gross will be curate of St. Mary's Church, Eugene; address: 278 W. Broadway, Eugene, Oreg. Mr. Horton will be vicar of Christ Church, Oswego; address: 333 9th St., Oswego, Oreg. Mr. Tyson will continue his seminary work at the Church Divinity School of the Pacific; address: 2451 Le Conte, Berkeley 9, Calif.

South Florida: Charles Lee Burgreen was or-

ained to the diaconate by Bishop Wing of South Florida on All Saints' Day in St. Thomas' Church, Eustis, Fla. He was presented by his father, the Rev. A. L. Burgreen, who also preached the sermon. Mr. Burgreen will be curate at Holy Trinity, West Palm Beach, and vicar of St. George's Mission, Riviera Beach, Fla. Address: Box 333, Riviera Beach, Fla.

Depositions

The Rev. Robert S. M. McMurray, presbyter, was deposed from the sacred ministry by Bishop Sturtevant of Fond du Lac in the presence of the Very Rev. Richard G. Baker and the Rev. Fred C. H. Wild on October 25th. The action was taken in accordance with Canon 59, Section 1, and with the advice and consent of the standing committee of the Diocese of Fond du Lac, at his own request and after formal declaration in writing of his renunciation of the sacred ministry and his abandonment of the communion of the Church.

Marriages

The Rev. H. Lyttleton Zimmerman and Miss Mary Amicie Brun were married October 1st in Emmanuel Church, Baltimore, Md. Bishop Powell of Maryland performed the ceremony, assisted by the Rev. Ernest Victor Kennan. Fr. Zimmerman is rector of St. John's, Huntingdon, Pa.



CHURCH SERVICES



BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts. Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren, ass't
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Solemn Mass and Ser; 6 Solemn Evensong and Ser; 7 Young People's Fellowship. Daily: 7:15 Mat; 7:30 HC; 9:30 Thurs and HD, HC, (additional); Fri 5:30 Service of Help and Healing; Confessions: Sat 5-6 and 7-8 (and by appt)

BROOKLYN, N. Y.

ST. PAUL'S Flatbush Rev. Harold S. Olafson, D.D., r Church Ave. and St. Paul's Place
BMT Subway, Brighton Beach Line to Church Ave. Station
Sun 7:30, 8:30, 11; Thurs 7:15 and 10, HC and Spiritual Healing; 7:15 HD Choir of men and boys

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Wallis, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Times 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10: Ch S 9:30; Daily: Low Mass 7, except Thurs 9:30; Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r; 5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin 3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd. Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

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Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D. 4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r Fifth Avenue & 10th Street
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11 (Mon Wed Sat); 5:30 V (Tues through Fri)
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ST. BARTHOLOMEW'S Park Ave. & 51st St. Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
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HEAVENLY REST 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v 155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Denegan, D.D., r Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Greig Taber
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); Confessions: Thurs 4:30 to 5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to 5, 7 to 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r 5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat. 12:10

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

TRINITY Rev. Frederic S. Fleming, D.D. Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

NEW YORK CITY—Cont.

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. Between 16th & 17th Sts. Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30; Sung Eu & Ser. 11; Cho Evensong & Address 4; Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves. Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M. Brown; Rev. Francis M. Osborne; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd. Rev. W. W. S. Mohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r 616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL Very Rev. F. William Orrick, r & dean; Rev. Gregory A. E. Rowley, ass't
Sun Masses: 8 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W. Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 & by appt.

EPIPHANY G st. West of 13 N.W. Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; In, Lit Litany; Mat, Matins; MF, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.