

The Living Church

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

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THE FEAST OF LIGHTS
Epiphany at St. Peter's Church, Salisbury, Maryland

Perry-Pix

"Blessed be the Name of Jesus"

The Feast of The Circumcision

Book of Common Prayer — January 1st

How definitely right it was that Our Blessed Lord should be submitted by His faithful parents to the ancient rite of the Jewish Nation through which He received His name. And so, at His Circumcision, God on earth took upon Himself the Sacred Name of Jesus, received the Jewish baptism, as it were, and as "Jesus" He has been loved, adored, known, and spoken, aye and even whispered by those slipping out of this life into the Paradise of God, where He so surely awaits them.

"Blessed be the Name of Jesus." Whenever The Divine Praises are said or sung, we never fail to thrill, and many times our voice chokes a bit with deep emotion and great love when we follow the priest—"blessed be the Name of Jesus."

Jesus? Aye, Jesus, the name to conjure with—the name that can melt any armored heart if only the owner will relent a crevice into which the love and name of Jesus can begin its redeeming work. The name that spells Life to countless thousands to whom the drudge and pain and ceaseless strain and worry of life wouldn't be worth the effort, but for It! The name that hallows long periods of racking illness, and yet keeps sweet the heart and soul of the sufferer. The name that makes rough, uncouth, and apparently godless men doff their hats in reverence whenever they pass the spot wherein

The Blessed Sacrament of His Body and Blood resides. The name that little children, when given the opportunity, turn toward with a natural love, and why not—He Who is so pricelessly their Prince and Friend? The name that surges up to the lips of penitent sinners in the confessional, especially when, after the realization of their utter ugliness and pitiful meanness, they hear the authoritative tones of Absolution. The name that crowds up from the hearts of those who kneel at communion rails and receive into their bodies His very own Body. The name that every truly loving Christian man and girl, coming up for Holy Matrimony, want to have upon their lips as they begin, in His Holy House, that blessed pilgrimage together that He SO wants to nurture and hallow. The name that if used regularly in the home, with the family all about, will mellow, hallow, soften and ennoble home lives that can too easily get taut, sharp and hurtful.

Aye, and when "the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over and our work is done," then, as we seek that safe lodging, that holy rest, and that peace at the last, may God in His goodness grant us the boon of letting come to our lips with our last living breath, simply the name: "Jesus."

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LETTERS

Euthanasia

TO THE EDITOR: Congratulations on "Euthanasia—An Open Letter" [L.C., December 8th]. You might have pointed out that this latest fad is simply another illustration of the basic heresy of our times—that the one thing to be avoided at all costs is suffering. This is responsible for much foggy thinking by our "liberal" friends, especially on subjects connected with Holy Matrimony. The Christian Church, of course, has always taught that the one thing to be avoided at all costs is sin.

(Rev.) NELSON W. MACKIE.

Apponaug, R. I.

The Church's Mission

TO THE EDITOR: Bishop Conkling's letter in your issue of November 3d should certainly settle the question discussed once and for all. One wonders at times if the Church exists merely as a museum for the preservation of traditions, or as the sole custodian of the Ten Commandments, or if it really has a mission to perform!

Are we Episcopalians interested in the Gospel or not? Is our Church a club or is it a missionary society? I think not the latter [in practice]. As Bishop Conkling so ably puts it, "We are an introvert Church verging on schizophrenia—and it is because we have declined as a missionary Church."

The amazing thing is that we can read our daily papers, listen to the radio and to the warnings of a few faithful preachers, and still be perfectly impervious to the threat of the impending collapse of our present civilization, our moral code, and of religion generally. Instead of occupying ourselves entirely with the things of this world, the trivia of ecclesiastical bickering, and so on, let us have a few sermons on the 24th chapter of St. Matthew's Gospel.

REGINALD W. MARTIN.

Jonesboro, Ark.

Bishop Quin's Figures

TO THE EDITOR: Bishop Quin, in the sermon at the consecration of Bishop Quarterman, states [L.C., December 15th] that four missionary districts—Nevada among them—are not giving the Church its money's worth. He goes on to state that missionary districts not gaining self-support within a certain number of years should revert. It is painful to hear a bishop of the Church evaluate Church work in dollars and cents but even according to this standard, Bishop Quin is failing to take the facts into consideration. Perhaps a few figures would be helpful.

Without the diocesan journals, it is possible to get the figures on the money expended by our Church for the year 1936 through the United States census. In that year the diocese of Texas spent an average of \$28.48 per communicant, or \$917.71 for each addition to the number of communicants; Nevada, on the other hand, spent

\$15.95 per communicant, or \$454.51 for each additional communicant received. In that same year, North Texas spent \$23.57 per communicant, Salina spent \$14.70 per communicant, and Eastern Oregon spent \$11.57 per communicant. These figures should be considered in any account of value received.

The record of the Church in Nevada compares favorably with that of any other missionary district or diocese. We are now the third strongest Church in the state. Outside of the Roman Communion, we are the only Church that is at work in all the counties of the state. These gains have been made in spite of severe obstacles such as great distances and poor communications.

Bishop Quin suggests that these districts revert, but that would not solve any

problem. Nevada covers 110,000 square miles. Is there any bishop of the Church who has so little to do that he could add this to his diocese? If these poor districts are placed in another diocese, the work would still have to be supported. Or are we to cease work in such areas? This latter plan has evidently been followed in many of our rural areas with disastrous results. Our future cannot be in this direction.

JOHN McCARTY.

Evanston, Ill.

Union Begins At Home

TO THE EDITOR: I want to add my emphatic "So be it" to Bishop Oldham's concrete and specific application [L.C., November 24th] of Dr. Mabry's

thesis that "union begins at home"; namely, that we clergy "show our loyalty to the Prayer Book, not only by words but by deeds, in using the Prayer Book and the Prayer Book only, and do not "presume to make revision according to our own whims."

I have been much about the country since retiring. I find at the celebrations of Holy Communion in one church the priest omitting now one and now another integral part of the Prayer Book service; and, at another church, the priest interpolating passages for which the Prayer Book makes no allowance.

It is in just these regards, as Bishop Oldham says, that there "lies the test of the sincerity of our desire for union within." (Rev.) LAIRD W. SNELL.

Fairhope, Ala.

Religion in Art

Charles J. Connick:

Rose Window

By Dr. WALTER L. NATHAN

THE secret of stained glass making seemed irretrievably lost. Instead of the jewel-like, radiant color and overwhelming beauty of the great 12th and 13th century windows, we had thinly painted opaque glass. Instead of powerful symbolic design, we had copies of popular, sentimental Bible illustrations.

Charles J. Connick of Boston was

dissatisfied with the low state of the art. He studied the magnificent windows of Chartres, Rouen, York, and other European cathedrals until he discovered the methods which have since brought about the revival of true stained glass in its full splendor.

A stained glass window was to him

more than a piece of decoration. "Color and line in glass, afire with light, offer a medium for ideals and emotions second to none," he wrote. The appeal of a great window depends largely on the meaningfulness of the design and requires a symbolical rather than a realistic treatment. "Creation," Mr. Connick maintained, "is a higher form than imitation, and symbolism is a universal language for the expression of spiritual truths."

These were the principles of the medieval artists. Mr. Connick did not hesitate to apply them to modern thought, such as when he designed a series of windows inspired by Kipling's "Recessional."

THE ROSE WINDOW

Our reproduction, lacking color, cannot of course convey the full effect of the rose window pictured. It may, however, serve to illustrate the greatness of the design. The Saviour is represented as seated on the Mount. Swirling lines encompass His majestic figure and branch out towards the beautifully balanced groups of disciples and the men and women worshipping in the outer circle. The cross of the beatitudes shines in His left hand, while the right hand is raised in benediction. The face in its perfect symmetry belongs to higher spheres; behind it a radiance spreads like the dawn of eternity. Time and space have fallen away, and from the dynamic forms, like a clarion call, sounds the plea: "Lord God of Hosts, be with us yet."

Charles Connick's genius added immeasurably to the beauty of our churches. His life was one of wholehearted devotion. His spirit will live on in the group of artists and master craftsmen who were his associates and whom he inspired in the years before his death in December, 1945.



ROSE WINDOW: Charles J. Connick (American, 1875-1945) executed this window for the Church of the Recessional, Forest Lawn Memorial Park, Glendale, Calif. Photo: Courtesy of Charles J. Connick Associates.

How to Avoid Saving Money

By **DANNY KAYE**



First, cut off all your pockets. By carrying your money you will—1. spend it, 2. lose it, 3. get it taken from you—*quicker!* And shun budgets! Just draw your pay and walk down Main Street buying anything you don't particularly hate.

Above all, don't buy any U. S. Savings Bonds—or it's *impossible* not to save money! These gilt-edged documents pay fat interest—4 dollars for 3 after only 10 years! There is even an insidious Payroll Savings Plan by which you buy bonds *automatically*. Soon you have closets full. You may even find yourself embarrassed by a regular income!

Danny Kaye

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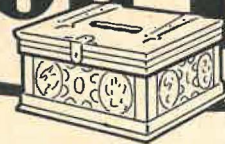
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The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *What is the Anglo-Catholic position relative to the importance of Morning Prayer and the Eucharist? Would the typical Anglo-Catholic place the Eucharist as the chief service of the Church?*

The typical Anglo-Catholic would place the Eucharist as the chief service of the Church, but he is not unique in this. He is only following the Book of Common Prayer. Most of those who use Morning Prayer as the parish service on all but one Sunday of the month would nevertheless recognize the central position of Eucharist in the Church's worship.

• *Is there such a term as "High Morning Prayer" or "Solemn Morning Prayer"? If so, where did the term originate and is it in common usage? Does it have a liturgical basis?*

There is no thing as "High Morning Prayer." "Solemn Matins" has a liturgical basis, although I do not know of any place where this service is used. It would mean Morning Prayer sung with censuring of the altar and people at the Benedictus, like the censuring at the Magnificat in Solemn Evensong.

• *Is there such a thing as a High Episcopal Church and a Low Episcopal Church?*

No; these terms refer to schools of thought in the one Church.

• *Why do some Episcopal churches have Masses, confessions, Stations of the Cross, and rosary beads?*

All Episcopal churches have what some Churchpeople call Masses, though you are more likely to see them referred to as "Communion services." With regard to confession, I presume all the clergy hold themselves ready to hear confessions as provided in the Prayer Book, pages 87f and 313, and other parts of the Book, but the frequency upon which they are called to do it varies in different parishes. The Stations of the Cross and the prayers and meditations of the rosary are private devotions which some people find very useful in their growth in the love of God, but they are not part of the official public worship of this Church. Where a large enough number of the congregation makes use of

them, however, they are often said publicly in church.

• *Why is Holy Innocents' Day observed before Epiphany, when the event it commemorates did not take place till after the visit of the Magi?*

The kalendar was not thought out and imposed upon the Church, but grew spontaneously from the devotion of the people and in very different forms in different countries. For example, Holy Innocents' came into Christian observance from the Church in North Africa, St. Stephen's and St. John's days from the Syrians. Epiphany was originally only a feast in the oriental Church, and Christmas (on December 25th) seems to have begun at Rome. One always feels a certain appropriateness in the close association of these three saints' days with the birthday of our Lord, but I doubt if that was the cause of it.

• *When an Episcopal minister is ordained are there two orders for him to choose: one that he can marry after becoming a minister; the other in which he cannot marry, in which case he is referred to as "Father"?*

No. The word "order" in this connection refers to the grade of the ministry to which the man is ordained. All clergymen are first ordained deacons, and after spending some time in that order most of them are ordained again to the order of the priesthood. The Church has no rule forbidding any of its clergy to marry, but some of them are members of religious communities (often called "orders") which have rules requiring the unmarried state. Also some clergymen who are not members of such societies feel that they can devote themselves more completely to God's service by remaining unmarried. Clergymen in priest's orders may be addressed as "Father" or "Mr." If they have a doctor's degree granted them by some institution of learning, they may be addressed as "Doctor." In no case should a clergyman be addressed as "Reverend" which is a description, not a title, and therefore needs some noun following it. (Any one of the three titles mentioned, or the man's Christian name, can be used to follow "Reverend.") None of these titles has any reference to the priest's being married or unmarried.

GENERAL

EPISCOPATE

Dr. Nash Accepts Election

The Rev. Dr. Norman B. Nash on December 26th accepted his election as Bishop Coadjutor of the diocese of Massachusetts. He is at present rector of St. Paul's School, Concord, N. H., and his resignation from that position becomes effective at the time of his consecration to the episcopate. When notified of his acceptance, Bishop Sherrill of Massachusetts, now the Presiding Bishop, said: "It is cause for great personal thanks and thanksgiving that Dr. Nash has accepted the election as Bishop Coadjutor of the diocese of Massachusetts. Dr. Nash for many years has been a close personal friend to whom I am bound by many ties of association and affection. But more, he will bring to this diocese and to this commonwealth leadership of experience, intelligence, courage, and consecration."

As soon as the acceptance of a majority of the members of the House of Bishops and the standing committees of the dioceses has been secured a date will be set for Dr. Nash's consecration.

INTERNATIONAL

Tributes to Dr. Mott

The role of the Church in the building of world-wide peace is more enduring than the achievements of statesmen

in the diplomatic and political fields, according to speakers at a testimonial dinner held recently in New York City, honoring Dr. John R. Mott, president of the World Alliance of the YMCA and co-winner of the Nobel Prize for Peace.

Among those who sent messages to Dr. Mott were Pandit Jawaharlal Nehru, Generalissimo Chiang Kai-Shek, Dr. Edward Beneš, Prime Minister W. L. MacKenzie King, President Manuel Roxas, Premier Léon Blum, the Archbishop of Canterbury, Archbishop Damaskinos of Athens, Mayor William O'Dwyer, and Governor Thomas E. Dewey. Methodist Bishop Oxnam read the messages. The letter from President Truman follows:

When permanent peace comes to the world it will come because the peoples of all nations, all races, and all communions are drawn together in mutual respect and understanding. Perhaps no man has labored more assiduously than you in the promotion of international good will.

Working always without official portfolio as a humble, private citizen, you have marked well the paths which must be taken by governments if men are to live in peace with one another.

The latest honor which has come to you is richly deserved. With my hearty congratulations may I express the hope that you will long be spared to continue your labors for peace and good will among men and nations.

The dinner was sponsored by the Federal Council, the Foreign Missions Conference of North America, the International Missionary Council, the World Council, the World's Student Christian Federation, and the YMCA. [RNS]

NATIONAL COUNCIL

Report of Delegation To the Orient

By ELIZABETH McCracken

The entire morning session of the second day [December 18th] of the December meeting of the National Council was taken up with the reading of the report of the delegation sent from the Council to the Far East, to study conditions, confer with bishops and others, and to draw up recommendations for the allocation of money from the Recon-

struction and Advance Fund. Dr. Lewis B. Franklin, treasurer of the National Council and one of the delegation, read about a third of the 52 typewritten pages. Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, another member, then read the second third. The Rev. Robert A. Magill of Southwestern Virginia, still another member, read the final third. The Rev. Dr. James Thayer Addison, vice-president of the Council and director of the Overseas Department, was chairman of the delegation, but his health prevented his attendance at the Council meeting.

Before offering the resolutions granting appropriations for rebuilding and repairing the material fabric of the missions in China, the Philippine Islands, and Japan, as well as reconstruction work in other fields, Dr. Franklin said:

"These figures presented to you are guesses. It would be very unfortunate to appropriate all of the \$7,000,000 which we have in the Reconstruction and Advance Fund. We must allow for flexibility, both for bishops in the fields and for us here. We might appropriate \$12,000 for a building, and it might cost \$14,000. The bishops did ask us: 'Give us so much and let us use it as we find best.' The answer to that is: 'Why send a delegation to the Orient to study conditions and then let the people out there decide?'"

Bishop Dun then remarked: "There are at least 100 items in this report dealing with appropriations. Can the National Council give attention to all of

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them now? The answer is, No. But certain items can be considered."

The end of the session came at this point.

AFTERNOON SESSION

That part of the delegation to the Orient which dealt with the Philippine Islands and China held the attention of the National Council for the balance of the afternoon session after the conclusion of the discussion of the American Church Institute [L.C., December 29th]. The 103 items mentioned by Bishop Dun of Washington were actually considered and action taken before the Council adjourned at a later hour than usual.

Dr. Franklin introduced the items by saying:

"In the main our purposes are to restore buildings destroyed by the war. I move a general approval of Bishop Binsted's plans for rehabilitation. These plans include 44 items at present, in Manila, Balbalasang, Besao, Bontoc, Baguio, Sagada, and the Mindanao and Upi areas. Some of the money will be spent in the out-stations from these more central places. The total cost will be \$480,000. For later construction, there will be the cathedral in Manila, a theological seminary and library, a house for the bishop, and a rectory for St. Stephen's Church. These and other items bring the total for the Philippines up to \$1,019,500."

This sum, as well as general approval of Bishop Binsted's plans was voted. Dr. Franklin then went on to the needs of China. \$283,848 was allocated to Anking, \$701,000 to Hankow, and \$753,000 to Shanghai. In addition, there were grants for special purposes in China: \$10,000 to Kuling School, \$10,000 to Shanghai American School, \$2,500 to the

College of Chinese Studies; for general relief in China, \$150,000, and for books for China, \$5,000. Priorities in addition to these made a total of \$748,000. Dr. Franklin reminded the Council again that figures are guesses, in some instances: the work may cost more or, in a few cases, it may cost less than the figures estimated.

The Reconstruction and Advance Fund now amounts to a little more than \$7,000,000. The appropriations recommended and voted amount to \$6,917,738.

CENTRAL CHINA COLLEGE

Central China College, or Hua Chung College, was left off the priority list by vote of all the members of the delegation except Mrs. Arthur M. Sherman, who submitted a minority report. In this report, Mrs. Sherman gave four reasons why Hua Chung should receive a substantial grant from the Fund: (1) Dr. Francis Wei presented a long-range plan for the development of the university two years ago, which was approved by the National Council, with the implication that financial help would be given; (2) in a letter to Dr. Addison, Dr. Wei asked for \$750,000 toward the total building plan of Hua Chung, and this letter was presented to the Council; (3) the National Council can hardly ask the associated boards to give large grants to an institution which the Council is not assisting out of newly raised funds; (4) Dr. Wei, while in the United States, during 1945-1946 spoke often in behalf of the R & A Fund and won friends for Hua Chung, who would certainly think it strange if the Council passed it by.

The reasons why the National Council is not appropriating anything for

Hua Chung are the fact that the land and buildings of Boone Middle School are being given outright to Hua Chung, if plans for moving the school go through; and the fact that \$105,000 has already been given to the college. This amount, however, was for the purpose of helping the college to return to Wuchang, begin again, and buy books.

The Presiding Bishop agreed with Mrs. Sherman's minority report, saying:

"Dr. Wei declined three important offers, in order to give his life to Hua Chung College. He expected our help. We can't look to others to give to the college if we don't. If we ask the associated boards for \$1,000,000 for Hua Chung, we must give something substantial ourselves."

Dr. Franklin said that he wished the Council could do more, but he did not see how it could, with the Church in China and the Philippines in such dire need. Hua Chung, he said, had not suffered the loss of property in the war, except to a minor extent.

Mrs. Sherman spoke, saying:

"If we really believe in higher education in China, we must show it by helping Hua Chung. That is the way a native ministry comes into existence. Also, if we ask others to give, we must give ourselves."

The Rev. Robert A. Magill of Southwestern Virginia, one of the delegation who did not agree with Mrs. Sherman, said:

"We are being asked to give to Dr. Wei's ten-year plan, not for repairs. We gave him \$100,000 for repairs and \$5,000 for books. I don't want to take a penny from Dr. Wei; but any considerable grant to Hua Chung would come out of money needed for some one else's greater need."

The grant of additional funds to Hua Chung was not voted.

Reconstruction and Advance Fund

APPROPRIATIONS AND RESERVATIONS MADE BY THE NATIONAL COUNCIL

as recommended on the basis of \$7,000,000

GENERAL:

World Relief, 10% of receipts	\$ 700,000
World Literacy Commission	10,000
Agricultural Missions	10,000
Army and Navy Division	200,000
International Sunday School Association	10,000
Expenses of campaign	300,000
	\$1,230,000

LATIN AMERICA:

Brazil	42,700
Canal Zone	21,000
Prayer Book in Spanish	24,000
Cuba	143,000
Reserved for Latin America	200,000
	\$ 430,700

LIBERIA:

Appropriated	79,000
Reserved	100,000
	\$ 179,000

ORIENT:

Central China College	\$ 105,000
Shanghai American School	10,000
Kuling American School	10,000
Japan—designated offerings	40,690
Reparation: personal losses of missionaries	100,000
Expenses of the Far Eastern Commission	10,000
Purchase and handling of war supplies	300,000
General repairs and minor equipment	300,000
College of Chinese Studies	2,500
Philippines	1,510,000
China general—relief	150,000
China general—literature	5,000
Anking	280,348
Hankow	701,000
Shanghai	753,000
	\$4,278,038

NEGRO WORK:

American Church Institute	600,000
Bishop Payne Divinity School	200,000
	\$ 800,000

GRAND TOTAL\$6,917,738

Mr. Jordan's Report

At the final session Robert D. Jordan, executive secretary of the Department of Promotion, made his report on his trip to the devastated areas of Europe for



MR. JORDAN: "The first step is to convince the people."

children. I saw them do it at one place in Belgium.

"In another place, the people were using an Army hut sent them for religious services and for a day school. The pastor's salary and that place of worship and education were supplied by the World Council of Churches. We finished our trip by going to Dunkirk. There all the houses on the beach had been destroyed. The people were living in little huts. But the World Council had given them a place where the young people could come. A barracks chapel had been given them also. Those people allowed us to take a moving picture of a service in that chapel.

"Our moving pictures will be ready early in January, we hope. We plan to present the story to the Church in February and March. Organizing committees will go out to the parishes with movies. Dr. Pepper and I will go to answer questions. We shall send to all the clergy plans for getting the \$1,000,000 fund for 1947 over. We are asking their help, and suggesting ways to get the money. There will be a general offering after each showing of the pictures. Another opportunity will be given for contributions to be made the following Sunday. We must ask dioceses and parishes to accept quotas. But the first step is to convince the people that the project is worth while."

Bishop Keeler of Minnesota, chairman of the Department of Promotion, added a word:

"We plan to have the bishops of each province meet. They are likely to talk more

freely among themselves before agreeing to any plan than if they met with others. We are not telling the bishops what to do. But you cannot leave it to 88 bishops to draw up a program. We must do it with them."

Bishop Sherrill made a practical suggestion, saying: "Has the Department of Promotion thought of enlisting former chaplains? There are 500 of them. They could tell first-hand stories which are better than second-hand stories told by others."

Plans for the distribution of the films will be perfected by the Department of Promotion, and they will be ready for use in parishes throughout the country about February 1st.

Army and Navy Division

Bishop Hart of Pennsylvania, reporting for the first time as chairman of the Army and Navy Division, said by way of prelude:

"The Army and Navy need the ministrations of chaplains now even more than during the war years. You have all heard of the break-down of morale among the troops. We must rebuild and strengthen that morale. To do this, we must stand right back of our chaplains. Their work is just as important in peace-time as in time of war. We should have more first-hand information, in order to serve their needs. I think that the executive secretary

the purpose of getting first-hand knowledge of conditions and having moving pictures made:

"Yesterday you allocated in one day money that it took us a year and a half to raise. General Convention voted in September to raise \$1,000,000 a year during the next triennium. Because that resolution was passed by General Convention, some people think the whole Church is back of it. This is not the case. I feel that some of those who voted for this project for world relief are not intending to work for it. Publicity in the press and in the movies has made people doubtful of the work. They hear or read of waste, and they ask why we plan to rebuild churches for denominations other than our own.

"So we went to Europe to see things for ourselves. In Geneva, at the World Council of Churches, they told us where to go to see Europe's need. The real tragedy of the war is not destroyed cities. The real tragedy is in the lives of those left desolate. Just to send them food and clothing is not enough. They need spiritual nourishment.

"I wanted to see if the religious significance of the work done by the World Council of Churches was apparent in their relief work. I found that their relief was personalized. In each country, in each separate place, they put in charge a man of religion, regardless of his denomination. When clothing was sent, that pastor met the train or car with women of his congregation. They tried the garments on the

Laymen's Work in South Florida



Typical of the seven area meetings in the diocese of South Florida under the auspices of the Bishop's advisory committee on laymen's work was the final one held for the Tampa area in St. Andrew's Church, Tampa. The meetings were held to promote the diocesan program for laymen in 1946-47 and to hear the program of the National Council. Mr. Morton O. Nace of Tampa presented the former, and the Rev. Dr. Edgar Neff the latter.

Shown at the head table are: (left to right) Dr. Neff, Bishop Louttit, Fred T. Saussy, Albert Roberts, Jr., Dan B. Weller, and Mr. Nace.

of the Army and Navy Division should make visits to places we are helping."

Bishop Hart then read his report. This consisted mostly of figures, showing appropriations requested by dioceses in which chaplains are at work, and the nature of the responses made.*

Fr. Jones Resigns

The Rev. Clarence W. Jones, formerly field officer for the National Council in the First and Second Provinces, appointed in 1945, has recently resigned to become rector of Trinity Church, Roslyn, L. I., N. Y. Before his appointment to the National Council, Fr. Jones was rector of Holy Cross Church, Troy, N. Y. He was instituted rector of the church by Bishop DeWolfe of Long Island on December 15th.

Mr. Taft Resigns

Charles Taft tendered his resignation as a member of the National Council, and the resignation was accepted.

Mr. Taft wrote the Presiding Bishop that, having been elected President of the Federal Council of Churches, which election he felt he ought to accept, he would be unable to fulfil the duties of a Council member. He was elected at General Convention in September, and has attended no meeting or session. The Presiding Bishop appointed a nominating committee to submit names at the February meeting, to fill the vacancy.

WOMAN'S AUXILIARY

Executive Board Holds First Meeting Since Triennial

The national executive board of the Woman's Auxiliary held its first meeting since the Triennial in Philadelphia when it convened in New York on December 13th and adjourned on the 16th, just before the National Council meeting opened the next day. Ten of the 21 members of the board are newly elected, and every member was present. Some time was spent in informing the new members of the function and relationship of the board to the National Council.

The action of most general interest taken by the board, however, was the appropriation of funds from the 1943-

*In Hawaii, for example, \$4,040 was asked for and granted, for (1) work on the Islands, (2) salary of a hostess, and (3) maintenance of the work; also in Hawaii, \$5,000 to build a chapel on Pearl Harbor; and \$5,000 to build a chapel for Schofield Barracks. Los Angeles received \$1,200 for the salary of the chaplain at Galilee Navy Chapel; and Florida received \$5,000 for a Navy center at Green Grove. The Army and Navy Division has \$350,000 in hand, from balances. Bishop Hart said that this would carry it through the triennium with, perhaps, a small balance in 1949. It is expected that the annual budget will be about \$106,000.



REV. C. W. JONES

46 United Thank Offering for new buildings. Bishops' requests had been received totalling \$450,000, while the amount available, by vote of the Triennial, was \$150,000. Necessary delays in using appropriations from the 1940-43 Offering have also affected the situation because of rising costs. The board voted to continue the 1943 appropriations, which normally would have lapsed otherwise, and answered the requests as well as it could.

Mrs. Alfred M. Chapman of Washington Crossing, Pa., was chairman of the meeting. Considerable time was spent in reviewing the Triennial Meeting in order to record suggestions for the guidance of the next planning committee. First-hand reports of visits to the Philippines and China were made by Mrs. Arthur M. Sherman, a member of the commission just returned from the Orient, and of work done in Europe by Robert D. Jordan, director of Promotion of the National Council, in connection with securing funds for relief voted by General Convention.

CONFERENCES

Christian Youth to Meet In Norway in 1947

The World Conference of Christian Youth, to be held in Oslo, Norway, July 22 to 31, 1947, will have five representatives from the Episcopal Church. The entire American delegation will number 140.

The Division of Youth of the National Council is urging that applications be filed at the earliest possible moment by young people who consider themselves eligible; applications will be furnished by the Division upon request.

Any young person may apply, but the application must have the endorsement of the applicant's rector and the bishop of the diocese. A screening committee will study the applications and decide upon the five candidates.

Delegates must be between the ages of 18 and 30. All major expenses of the trip will be borne by the Division of Youth, though dioceses and provinces are expected to assume travel costs to and from New York. The closing date for applications is January 21st, and announcement of the five delegates will be made by March 1st.

FLOOD

Rector and Wife Help in Relief

St. James' Church, Kent, Wash., under the leadership of the rector and his wife, the Rev. Harold S. and Mrs. Shay, played an important role in the recent severe flood. After the fire department had pumped six and a half feet of water out of the church crypt, a soup kitchen was set up, and more than 3500 people were served during the week. A detachment of 60 Colored troops slept in the church, making a carpet from the entrance to the altar rail.

Mr. Shay reported that he and Mrs. Shay got only 13 hours' sleep for the week. A grocer gave them the key to his store, and put his entire stock at their disposal. When the Red Cross workers arrived, they worked in coöperation with the church.

RECONVERSION

Surplus Chapels Available

The Interdenominational Bureau of Architecture calls attention to the following communication from Washington:

About 200 military chapels are now declared surplus and to be disposed of. Probably a total of 500 to 600 are ultimately to be disposed of in the United States and possessions.

When retained on government land, they must be used as shrines or memorials. Chapels are usually sold for relocation on another site. Most of the furnishings have already been disposed of. There are no surplus electric organs. Some chapels have their own heating plants; others are heated from a central system.

Applications must be sent to a regional office (located in 40 or more cities) of the War Assets Administration. The regional office forwards the application and supporting data to the chief of chaplains of the Army or Navy or Coast Guard, who recommends which applicant shall receive the property.

About 60 days will be required for action, during which an appraisal is made as to a fair price.

CHINA

St. John's Board Registered

Word has come from Nanking, China, that the Board of Education has registered the board of directors of St. John's University, Shanghai, which allows a reference to "the purpose of the founders," *i.e.*, the evangelistic aim, in the constitution. This official recognition has opened the way to St. John's alumni to obtain passports to go abroad for further study, to take part in competitive examinations for government scholarships, to be recognized as duly licensed medical practitioners, and to apply for positions in various government offices. The further step of registering the university itself will follow, probably without difficulty.

NEW ZEALAND

Bishop of Waiapu Elected

At a special synod held on December 3d, the Very Rev. Norman Alfred Lesser, honorary canon and sub-dean of St. John's Cathedral, Nairobi, Kenya, Africa, was elected Bishop of Waiapu. At a previous synod, the Very Rev. Alwyn Keith Warren, dean of Christchurch College, N. Z., was elected, but he declined the election.

No dates have yet been set for Dean Lesser's consecration and enthronement.

ENGLAND

Clergy Salaries Decline

By the Rev. C. B. MORTLOCK

The average increase in the wages of manual workers in England is 127% over the figures for 1939. Salaries and professional earnings have also increased, though not to the same extent. The only class of worker which has had no increase is the parish priest, who often receives a lower income than a dustman. At the autumn session of the Church Assembly the matter was ordered to be treated as urgent. Most dioceses are trying to raise the stipends of incumbents to a minimum of £400. Assistant curates now begin at £240 or £250, which is barely a living wage.

And now the Church is confronted with immense losses of income, owing to various forms of nationalization. A few weeks ago, the secretary of the Ecclesiastical Commission, Mr. J. R. Brown, informed thousands of incumbents that owing to the redemption of 3% stock from which part of their income was derived, and of the impossibility of re-investing it with a greater yield than

Bishop Sasaki Dies

Word has been received of the death of the Most Rev. Paul Shinji Sasaki, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan]. Bishop Sasaki died December 21st, and the Requiem was held at the Meijiro Church, Tokyo, with a public funeral at St. Paul's University.

2½%, their incomes would be reduced accordingly. It is estimated that the incomes of the clergy will be reduced in the aggregate by £1,000,000 yearly.

Commenting on the situation, the Bishop of Southwell, the Rt. Rev. F. R.

Barry, said, "The government's financial policy . . . is going to hit the Church very hard [at a time when] the Church is running a hard race against the continually falling values of the pound sterling. . . . Meanwhile, we must face the problem constructively; not in merely drifting defeatism. . . ."

Celebration on Isle of Man

The anniversary of the 15th centenary of the Church of England in the Isle of Man will be celebrated next May when the Archbishop of York, the Archbishop of Dublin, the Bishop of Argyll and the Isles, and the Primus of Norway will visit the island. The Manx Church was under Norwegian administration for its first 400 years.

PHILIPPINES

Missions Well Staffed

With the return of the Rev. Leo G. McAfee, who is to be priest in charge of Holy Trinity Mission, Zamboanga, P. I., priests are now in residence in all of the main stations, with the exception of Besao. The Rev. Leopold Damrosch, assigned to Besao, is expected to arrive on the next trip of the SS *Marine Lynx*. At present the work in Besao is being cared for by the Sagada clergy.

Missionaries Now "Foreign"

To become "foreign" missionaries is a new experience for members of the Philippine staff who have recently returned to the islands. All must register with the Bureau of Immigration, which involves the presentation of five photographs and extensive fingerprinting. Despite the inconveniences, the Filipino staff has treated everyone with the utmost courtesy.

American-Filipino Relations

Relations between the members of the American Armed Forces and Filipinos have been much under discussion in the Manila press. Much of the trouble has been because of youthful and homesick servicemen, lacking a sense of responsibility, and on the part of the Filipinos there is perhaps a feeling of regret that the "good old days" of high pay and plenty of food from the US Army are gone. The Army has taken steps to improve relations.

At St. Luke's Pro-Cathedral there is the best feeling among the members of the congregation, which now includes Filipinos from various sections of the islands, Chinese, Russians, British, and Americans—both White and Colored.

THE LIVING CHURCH RELIEF FUND

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

CARE for Old Catholics

Previously acknowledged	\$1,978.62
Thanksgiving Day Offering, Calvary Church, Pittsburgh, Pa.	163.80
F. G. W.	50.00
A. M. McGregor	25.00
Woman's Auxiliary, St. Mark's Church, Portland, Oreg.	25.00
John G. Bragaw	10.00
Christ Church, Moline, Ill.	10.00
Elmer J. Cook	10.00
W. F. Eves	10.00
Mrs. Carl W. Gartlein	10.00
Miss Georgianna F. King	10.00
E. L. C.	5.00
Rev. John F. Como	5.00
W. L. Stiles	5.00
	\$2,317.42

Old Catholic Relief

Previously acknowledged	\$ 787.65
Chapel Hill churches, Chapel Hill, N. Car.	60.00
St. Agnes Guild, Our Saviour Church, Montoursville, Pa.	15.00
Anonymous	10.00
Rev. John J. S. Williamson	10.00
Chaplain F. K. Howard	3.00
	\$ 885.65

European Children

Previously acknowledged	\$3,593.52
Woman's Auxiliary, St. James by the Sea, La Jolla, Calif.	100.00
Mrs. C. A. Bolles	15.00
Rev. Joseph D. C. Wilson (food fund)	10.00
Sydney L. MacMullen	5.00
	\$3,723.52

Children in France

Previously acknowledged	\$4,978.78
Rev. M. O. Gruber	5.00
	\$4,983.78

Presiding Bishop's Fund

Mrs. A. C. Dallas (Greek relief)	\$ 20.00
Mrs. C. A. Bolles (Chinese children)	10.00
Mrs. George A. Mayberry (China relief)	3.00
	\$ 33.00

“Unity Begins in the Parish”

SOME weeks ago [L.C. October 20th] we published an article by a well-known Anglo-Catholic priest, the Rev. Dr. Gregory Mabry, entitled “Union Begins at Home.” Dr. Mabry made a strong plea for a renewed unity in our own Church, based upon the Book of Common Prayer. That he struck a responsive chord in the hearts of Churchmen is overwhelmingly shown by the fact that he received over 700 letters, most of them heartily endorsing what he had written. Many letters were also received by THE LIVING CHURCH, and a representative selection of them has been published.

Now comes another significant article, this time from a prominent Evangelical clergyman, the Rev. Bradford Young; which we publish in this issue under the title, “Unity Begins in the Parish.” Mr. Young approaches the subject in a somewhat different way, but in the same constructive spirit. His idea is to have each parish be a center of Church unity within itself, not by reducing its services to a common uniformity, but by enriching them with the best features of the various traditions within the Church.

Parenthetically, a word about the history of this article may be in order. Mr. Young sent it simultaneously to THE LIVING CHURCH and the *Churchman*, suggesting a joint release date. To this THE LIVING CHURCH agreed. The *Churchman*, however, rejected the article. We do not know the reason for the rejection, and we would be the last to question the right of any editor to determine what should be accepted or rejected for his periodical. But at about the same time the *Churchman* published a scurrilous article (we choose the adjective with care), entitled “The Ridiculous Episcopal Church,” in which a retired clergyman made a bitter and wholly uncalled for attack on Anglo-Catholics, and on the Church itself. Unfortunately, such an article can do more to harm the cause of unity within the Church than half a dozen articles like those of Dr. Mabry and Mr. Young can do to advance it. We are glad to say that the *Southern Churchman*, to which Mr. Young then submitted the article, accepted it and published it in its issue of November 30th.

RETURNING to Mr. Young’s article, while we would not endorse every suggestion he makes, we heartily commend the spirit of it. He writes out of his own experiences, and his words carry conviction. If anything, he leans over backward to be fair to the “other side.” It is scarcely just to Evangelicals to suggest that at penitential seasons the Evangelical note be stressed, and at festival seasons the Anglo-Catholic note be emphasized. Anglo-Catholics have their own

way of being simple and penitential, and Evangelicals have their way of being colorful and joyful.

Fortunately Mr. Young’s experience is not unique. We could match it from our own experience, and we know that many other Churchmen could do so as well. We have in mind, for instance, a predominantly Anglo-Catholic parish in which the Lenten weekday services are arranged in somewhat the way that Mr. Young suggests. At the beginning of Lent, the rector always announced that two week-night services would be held—plain Evening Prayer on Wednesdays, and Solemn Evensong with Benediction of the Blessed Sacrament on Fridays. Parishioners were invited to attend whichever of these services they preferred, and to recognize the right of other members of the congregation to prefer the other service. Both were well attended, and there was never any friction in the parish because of them.

On the other hand, we could cite a predominantly “Low Church” parish where Eucharistic vestments are never worn, and the 11 o’clock Communion service once a month is a very plain one. Nevertheless, the rector regularly carries the Blessed Sacrament from the altar, after the early celebration, to the sick of the parish; he holds weekly “office hours” during which he hears confessions when desired, and he makes it known that Holy Unction will be administered whenever the need arises.

THE major difficulty we see in Mr. Young’s proposals is that, if not skillfully used, they might lead to a hardening of the popular lay concept that there is some radical difference between “High Church” and “Low Church”—whatever those terms may mean. Actually, they have no significance in contemporary Church life, and a very limited historical meaning. If anyone doubts this, let him ask the next person who complains of “High Church” practices what he means by the term. The answer may be anything from the practice of standing when the officiating clergyman enters to the use of holy water. Nine times out of ten, it boils down to the practice of some innocent and perhaps widespread custom which does not happen to be familiar to the parochial-minded individual using the term.

Also, we do not agree with Mr. Young’s suggestion that the congregation “should occasionally attend the Roman Mass,” or any other service of another communion. If individuals care to do so occasionally, that is their own responsibility. But neither the Roman Catholic Church nor any other religious body, Catholic or Protestant, has anything to offer in the way of Christian truth that is not available within our own

Church. Our Mass is as valid and true as the Roman one; our Morning Prayer is as direct an approach to God as a Protestant service. To have our people attend one of these other services *en masse* would be to confuse them, and generally to lower the dignity of our own Church in the eyes of others. Certainly a congregational visit to the nearest Roman Catholic Church would lend itself to the interpretation, by the priest and people of that church, that we admitted that Rome had something to offer that our own Church could not offer; and it would be surprising indeed if the well-organized propaganda of the Roman Church did not exploit that interpretation to our own discomfiture.

BUT these criticisms of detail of Mr. Young's article do not detract from the value of the article itself, and especially the genuinely Christian spirit that underlies it. We need more of this spirit in the Church, if we are to be true to our best traditions of unity and comprehensiveness. As long as the priest and his congregation are sound in the essentials of the Faith and loyal to the Book of Common Prayer, differences of emphasis are not only permissible but desirable. And it ought to be made clear in every parish that the Episcopal Church is big enough to include a wide variety of Christian spiritual experience, from the most Evangelical simplicity to the rich depths of Catholic liturgy. That is the real secret and strength of the much-abused Anglican comprehensiveness. Let's make the most of it.

Our New Primate

AT A testimonial dinner in honor of the Most Rev. Henry Knox Sherrill, before he left Boston to take up his new duties as Presiding Bishop, Methodist Bishop Lewis O. Hartman said: "He leaves the diocese of Massachusetts for one of the most powerful and influential positions in American Church life. As Presiding Bishop of the Episcopal Church, with its extensive field both at home and abroad, and president of the Church's National Council, Bishop Sherrill will have the widest possible range for his exceptional abilities and devotion to the work of the Kingdom of God on earth."

Bishop Sherrill's fellow-Churchmen share the utmost confidence in him and his ability. They are fully united in their support of him, and loyalty to his high office. They are confident that he will not be the head of a party or faction in the Church, but the Bishop and Father-in-God of the *whole* Church, as was his predecessor, Bishop Tucker. And all of us hope and pray that under his leadership, the whole Church may go forward in the service of our Lord and in the spread of His Kingdom.

May God bless Bishop Sherrill as he enters upon his new work, and grant him a spiritually fruitful ministry as Presiding Bishop of the Episcopal Church.

Bishop Sherrill's Installation

ACCEPTANCES of invitations to the installation of the Most Rev. Henry Knox Sherrill, D.D., as Presiding Bishop at Washington Cathedral on January 14th indicate that the service will be large and representative of the entire Church. We understand that Dean Suter, with his genius for liturgical matters, has compiled a highly appropriate service based on the best Anglican precedents of England and America. The setting of the beautiful gothic cathedral will emphasize the dignity and importance of the high office in which, as the elected head of the Church, he will be duly installed and enthroned. Bishop Dun as host will ably represent the diocese of Washington and the entire Church.

We hope that the best Anglican precedent as traditionally observed in services on great occasions in Canterbury and York will be followed in the wearing of the cope and other customary Anglican vestments by the Presiding Bishop and the officiating clergy, so that the service will demonstrate visually as well as verbally the unity of the Episcopal Church with worldwide Anglicanism as an integral part of Catholic Christendom. The presence of Polish bishops will symbolize our intercommunion with the Old Catholics, and representatives of Orthodoxy and Protestantism will bear witness to the increasing ecumenical outreach of our beloved Church.

The date of the beginning of Bishop Sherrill's primacy was January 1, 1947. The service of installation on the 14th will serve not only as an appropriate public acknowledgment of the beginning of his years of service, but also as an act of dedication to God of himself and the Church which he leads. We hope that parish churches throughout the land will offer the Holy Eucharist on the morning of January 14th with this special intention.

The December National Council Meeting

TWO reports made at the December National Council meeting have been awaited with great interest by the whole Church. The first of these was the report of the delegation sent to the Orient to study conditions there, and to confer with leaders as to the best plans for the re-building and repairing of both fabric and work in China, Japan, and the Philippine Islands. Because of Dr. Addison's regrettable illness, the trip to Japan was given up, and the delegation went only to China and the Philippines. Notwithstanding Bishop Dun's prediction that the Council could not pass on 100 recommended items in the time at hand, this actually was done, and all the items were approved.

While all the work to be done and all the appropriations from the Reconstruction and Advance Fund win our warm support, the general approval of Bishop Binsted's plans for the rehabilitation of the Church's work in the Philippine Islands is es-

pecially significant. Bishop Binsted knows the field thoroughly and made his plans with boldness and vision. As other missionaries from the Philippines have said, property in the Islands has been destroyed, but the work of the Church has not been wrecked or even weakened. The people want the Church more than ever.

The long debate on the American Church Institute shows, as Dr. Bentley declared in conversation between sessions, intense interest in the work of the Church for Negroes. The problem is, we think, more complex than some of the members of the National Council quite realize. As Bishop Carpenter said, it will not be possible to solve the specific problem of segregation by the February meeting of the Council. One fact all are agreed upon: that the Negro race is a possible source of great strength to the Church. We need the religious genius of that race. For this reason, among many other excellent reasons, the work of the American Church Institute for Negroes is one of the most important we have. Not only the \$800,000 reserved for Negro work but also further grants will be money well spent.

The Council was thrilled by Mr. Jordan's report of his trip to the devastated areas of Europe, for the purpose of seeing conditions at first hand and of having moving pictures made; these pictures are to be used in the campaign to raise \$1,000,000 a year for the next three years for rehabilitation and relief in Europe under the auspices of the World Council of Churches. Although this report did not come until the final session, the Council members heard it with keen interest and applauded heartily at the end. We only hope that all the parishes in every diocese and every man, woman, and child in each parish will be eager to help with sympathy and with gifts as large as their means permit.

Prisoners of War

AS WE enter 1947, the second post-war year, it is a sad thing that millions of men are still virtually enslaved as prisoners of war. A recent report quoted from a Soviet paper stated boldly that the Russians are using 2,800,000 Germans, Finns, Hungarians, Italians, and Japanese as forced labor to build highways and railroads in Siberia. The French and others are similarly using the forced labor of prisoners of war, and the British have only recently tapered off the practice under the pressure of an aroused public opinion.

Many of the prisoners now in the hands of the French were formerly held in America, where the majority of them gained a favorable impression of this country. That impression has now turned to bitterness, because instead of repatriating them we turned them over to our allies for exploitation.

There is no excuse for holding these prisoners of war as forced laborers long after the close of hos-

tilities. The Geneva Convention requires that prisoners of war be promptly repatriated; simple justice and humanitarian considerations reinforce that demand. If the failure to negotiate a peace settlement lends the practice a thin shadow of legality, it does not mitigate the injustice of the practice. For these men are not criminals; they fought for their country and they had the misfortune to be the losers.

The United States has already moved to influence the French to release their prisoners. Whether they are Germans or Japanese, and whether they labor in Western Europe or in Siberia, they ought to be released and restored to their homelands and their families as quickly as possible. The foundations of a new world cannot be well and truly laid on the bent and broken backs of slave labor.

The Bilbonic Plague

THE sordid stories of corruption, venality, brutality, and callousness that have been brought to light in the Senate War Investigating Committee's hearings on Senator Bilbo are as malodorous a mess as American politics have revealed in many years:

The Senate is, of course, the judge of its own membership. And it is jealous of the rights and privileges of its members. It may take the stand that, in accepting expensive gifts from war contractors, Bilbo was merely following what he terms "an old Southern custom"—thereby slandering the South and insulting every decent Southerner. It may close its eyes to the forcible deprivation of half the citizenry of its vote. As the *New York Herald Tribune* observes: "There is a tradition in the Senate against ousting a member for sins committed before election and presumably judged by the voters. . . . It would seem that some old traditions, like some old Southern customs, were best honored in the breach."

But if the Senate wants to keep its own self-respect, we do not see how it can have any choice but to exclude this man whose public utterances and political morality are a disgrace to his state and his country. We hope the Senate will reject him promptly and decisively.

THE KING

PREPARE His way, make room: stand back, O man,
The King approaches; get upon your knees
And hide your faces, for the King is come,
And He destroys whomever He should please.

"No, no, rise up," the King is heard to say;
"I came to make you men: lift up your hearts
And shed your sins; look up, look up to Me:
I come that you be sons and counterparts."

GEORGE W. MORREL.

Unity Begins in the Parish

By the Rev. Bradford Young

Rector of Grace Church, Manchester, N. H.

ALL are agreed that the visible unity of Christ's Church is the will of God, and all are agreed that to promote that unity we need a greater sense of unity within the Episcopal Church itself. Several suggestions urged by both High and Low have appeared for promoting greater unity among us—more loyalty to the Prayer Book, more frequent informal gatherings of all parties for mutual understanding, more pamphlets and articles explaining each other's position. All these are good. But I should like to suggest that the majority of our people are influenced most deeply by the regular services in their parish churches. What is said and done there will affect them more than all the other influences put together. And what is done there is more effective than what is said there, for the shortest path to the mind is through the optic nerve, as Edison once said.

REPRESENTING THE WHOLE CHURCH

Just as every branch of the Universal Church ought to try to represent to some degree the whole Church, so every parish ought to try to represent the whole branch of the Church to which it belongs. It ought not to limit itself to one type of Churchmanship all of the time. To be sure, a parish is likely to be predominantly High or Low, but whatever it is, it ought to offer enough of the opposite to demonstrate the possibility of including in one parish what is actually included in our branch of the Church. We believe that our branch of the Church is both Catholic and Protestant. We believe that these two elements are not contradictory, but complementary. Then it ought to be possible to include them within one parish as well as within one branch of the Church. Herein is the proof of the digestibility of the Episcopal Catholic-Protestant pudding: the eating of it by each parish. We believe that both of these elements ought to be included in the Church Universal. Then both ought to be at least indicated in the regular services of each individual parish.

This is particularly true where the parish is the only Episcopal church in the community. As the representative of the whole Episcopal Church there, how can it so misrepresent our Church as to be exclusively Protestant or exclusively Catholic? This applies also to the communities where there are several Episcopal parishes. Sometimes all of them are High or all are Low. That is simply

to repeat on a larger scale the misrepresentation of a single parish that is exclusively High or Low. But even when some are High and some Low, each parish ought in some way to give its people experiences of the other emphasis. A basic cause of the lack of understanding between parties in the Church is that the parishes have tended to represent only one type of Church life. The average Churchman thinks that what is done in his parish is standard for the whole Church and that it was probably practiced since the Apostles' time. I do not mean that each parish should not have some dominant Churchmanship. I think it should. One can hardly understand another position without having a position himself. But that position should be held as one of several within the total Church fellowship, and the other positions should sometimes be presented, not by word only but also by deed.

Here are some specific suggestions. Most Low Churchmen try to read the service as intelligibly as possible. They try by the right use of the voice to convey the majestic thoughts. But often they omit the little acts that may make visible the thoughts that the words make only audible. They do not use the sign of the cross or bow at the name of Jesus or turn toward the altar for the *Gloria*. They do not raise the alms or communion elements when they offer them at the altar. They seem almost as obstinately Puritan as the Congregationalist who will not under any circumstances kneel to pray. These and other acts can be overdone or done almost without meaning, but to omit all of them altogether is to be only vocal, when we should be both vocal and dramatic. Hamlet's instruction to players should be our rule: "Suit the action to the word, the word to the action."

On the other hand, High Churchmen often read the service so fast and so inaudibly that it might just as well be in Latin, while they perform an over-elaborated and sometimes ill-conceived ceremony of kissings, crossings, genuflections, and bowings with great meticulousness. They are only dramatic when they should also be vocal.

THE WHOLE INTERPRETATION

An important step toward unity in each parish would be for each priest to give to his people the whole interpretation of worship by both voice and posture instead of that half of it usually stressed in Low or High parishes.

Consider next the question of vest-

ments. Eucharistic vestments undoubtedly emphasize the majesty and mystery of the Holy Communion. The distinction between Morning Prayer and the Holy Communion may be made by wearing the black tippet for the one and the colored stole for the other. But there ought to be some occasion of special joy like Christmas and Easter, or the early celebrations after Easter, when Eucharistic vestments are worn in every parish. They have been historically an aid to our worship and are in use in many churches. They ought not to be considered alien by more than half of our parishes.

On the other hand, there is a vestment which expresses the Protestant emphasis as eucharistic vestments express the Catholic. It is the black preaching gown. This also has a long history as a Church vestment, although we have generally forgotten it and most parishes do not even own one. My grandfather, the Rev. Wilbur F. Paddock, for 40 years rector of St. Andrew's Church, Philadelphia, always wore this gown and white tabs for the sermon, and so did generations of Episcopal ministers before him and after him until recently. About the time that ministers of other communions were adopting this gown for their own services, we gave it up. We lost thereby an important visible link with their ministry. We characteristically backed away from them when they drew near to us. We have wanted to show our differences rather than our likenesses.

Yet the ministry of the word is a vital part of our worship. It deserves to be clothed appropriately. The black gown symbolizes learning. It becomes the academic hood better than the surplice does. It also stands for an austere simplicity. During Lent, when the preaching of penitence is uppermost, the minister can wisely put the sermon last in the service, and after the offertory mount the pulpit in the preacher's gown. To reaccustom our people to the preaching gown in our services would do more to make unity with the Presbyterians natural than many Convention speeches. It would also enable the most Catholic parish to show that it still treasures the Protestant emphasis on the preaching of the word of God. It also has its use for visiting preachers from other Churches and for funeral services outside the Church.

Similarly, at certain festivals of the year there ought to be more elaborate services with candles, processions, ceremony, and color. But at the penitential

seasons the candles should be taken away, the colored hangings removed, processions stopped, and marked simplicity used. In this way in the course of the year something is provided for both High and Low, and neither is encouraged to believe that its way is the only right way.

FELLOWSHIP IN THE CHURCH

Moreover, the congregation ought to hear and meet the leaders of all parties in the Church. The president of the Episcopal Evangelical Fellowship should preach, and perhaps a Cowley father should conduct a parish mission. The Greek Orthodox priest should share in a service, and the Presbyterian minister should take the pulpit from time to time. The Episcopal pastor should be good friends with both the Roman priest and the Baptist minister. The parish should participate in union Protestant services and also should occasionally attend the Roman Mass in order to experience the diversity within the larger and deeper unity that is the Holy Catholic Church. Confirmation classes should witness the Roman rite of Confirmation, and also the administration of believer's Baptism by immersion, which is Baptism and Confirmation in one package in the Baptist Church. Then they will see that Confirmation in some form is practiced by the universal Church and is not just a sectarian invention of Episcopalians. Opportunity for confession through the priest ought to be offered occasionally even in Low parishes.

Most of these suggestions have been tried out in Grace Church, Manchester, of which I am rector. They have not been stunts but part of a reasoned plan to introduce the parish to more of the wealth and greatness of the Church, both Episcopal and Universal. They were the more readily accepted by the people because each Catholic enrichment was balanced by some Protestant simplification, so that neither High nor Low Churchmen could feel that the parish was being forced into one way or the other. This is not to try to ride a horse in two directions. Rather it is to team up both horses so that each will pull his own share of the load in the single direction of Christ's kingdom. Grace Church has been, still is, and probably will continue to be Low. But it makes plain on many occasions that High Church practices are also within the covenant. It has eaten Protestant-Catholic pudding *a la* PECUSA and not only survived but also found it both palatable and nourishing. High Church parishes should do the same in reverse.

OUR INTERNAL UNITY

But, a Low Churchman asks, "If you provide eucharistic vestments, some High Churchman will follow you at

Grace and turn the parish into an exclusively Catholic center." And a High Churchman objects, "If you bring to your pulpit Protestant ministers, won't the Catholic faith be lost?" To both I would reply, "Protestantism is not so weak that certain vestments will overcome it, nor is the Catholic faith so impotent as to be destroyed by fellowship with other Christians. We must not over-protect the truth like fond and foolish mothers. We must trust the Holy Spirit to lead us and keep us in all truth."

This builds firmly that unity within our Church that we all agree will help the reunion of Christendom. That larger

reunion need not wait until our internal union is stronger. There is a sufficient internal unity now so that the reunited Church of the future would be glad to have half as much unity as we already enjoy.

The work of reunion proceeds along many fronts simultaneously. Some naturally are more interested and competent on one front than on the other. But the opportunities in the day-to-day life of the parish ought not be overlooked, for that is where the outlook of most of our people is formed. Despite the setbacks by General Convention, reunion will come in time, because it is God's will. Let no man's heart fail him!



BOOKS



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

Anthology of Sacred Books

THE WORLD'S GREAT SCRIPTURES.

Compiled and annotated by Lewis Browne. New York: Macmillan, 1946. Pp. 559 (with indices). \$5.

Students of general religion are once more indebted to Dr. Lewis Browne. Many years ago he published a book, *This Believing World*, which for almost the first time made available a rapid survey of the world's great religions in a style readily intelligible to the man on the street.

His latest work is "An anthology of the sacred books of the ten principal religions." He has selected certain passages of what he deems the essential scriptures of three religions of the ancient world (Babylonian, Egyptian, and Zoroastrian), and of seven which have continued into modern times (Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam). Both in his preface and in his introduction to each of the religions represented, as well as in the notes with each selection, he acquaints the reader with certain historical and doctrinal matters of the faiths which are treated. Admittedly Dr. Browne holds no brief (so far as one can judge) for any particular religion. He seems to feel that the choice of a

religion is probably of no great moment inasmuch as, apparently, they all have elements of myth, superstition, and legend. But his treatment is at all times respectful; and certainly his attitude in no way detracts from the value of the selections which he has made.

This book is recommended both to the student and to the general reader who would like to gain some knowledge of general religious literature but lacks the time to read extensively among the various sacred writings of the world's peoples. H.B.V.

God's Service Defined and Illustrated

THE MAKING OF A PREACHER. By W. M. Macgregor. Philadelphia: The Westminster Press, 1945. 100 pp. \$1.

AZARIAH OF DORNAKAL. By Carol Graham. London: S.C.M. Press, Ltd., 1946. Pp. 127. 3 shillings.

Here are two splendid little volumes which will make worthy additions to any library. Oddly enough, they complement each other. What Dr. Macgregor, late principal of Trinity College, Glasgow University, holds up as the ideal striving, the *summum bonum*, for the "servant of the Lord" seems to have been magnificently attained by the Bishop of Dornakal.

The Making of a Preacher was originally a series of addresses known as the Warrack Lectures of 1942-1943. In their printed form, "An Appreciation" [of the lecturer] has been added by Prof. A. J. Gossip, a colleague. The theme of this volume is to be found in the Epistle to the Hebrews, wherein is given the conception of the priest's task. The ideal of a man's ministry is reached through a knowledge of God, through a

The Morehouse-Gorham Company has recently given permission to the Congo Christian Institute, a mission school of the Disciples of Christ in Africa, to translate Bishop Frank E. Wilson's *Outline of the Old Testament* and *Outline of the New Testament* into the Lokondo dialect for missionary use in the Congo.

knowledge of man, through the enrichment of reading, and is subsequently poured across the pulpit as the "preaching of conquest"—preaching which aims at the conviction of sin and the conversion of the sinner. These lectures are not discourses on the technique of preaching, but deal with the inner life of the preacher—those hidden sources of a man, sparked by the divine, which make a priest the devoted "pioneer of salvation."

Azariah of Dornakal is a compact memoir of the famous Indian bishop's life, interwoven with a study of the advance of Christian missions in India. This volume would make an excellent source-book for a study of Indian mission work as seen through the eyes of biography. In 1912 Azariah was consecrated the first native Anglican bishop in India and given a small diocese consisting of the Dornakal mission and the adjoining areas, with additional duties as Assistant Bishop of Madras. Bishop Azariah spent his lifetime devoted to the task of evangelizing his beloved country, of raising indigenous Church leaders, and of establishing the Church of India. Here is the thrilling story of a man who stood on the pinnacle of life, as a Churchman, but gave the glory to God that His Kingdom might ever go forward.

JAMES P. CLEMENTS.

Luther's Spiritual Pilgrimage

ROAD TO REFORMATION. By Heinrich Boehmer. Philadelphia: Muhlenberg Press, 1946. \$4.

This book is the story of young Martin Luther's pilgrimage from Rome to Protestantism, told by one who is both an eminent authority in the field of Luther's research and a theologian of note, in such a way as to command the respect of scholars and also to capture the interest of the general reader. Here we have history written as it should be: based on the reformer's own writings and on the opinions and reports, favorable and unfavorable, of his contemporaries.

Opinions will always differ as to the purity of Luther's motives and the propriety of his methods in his war with Rome. He was far from being the saint that some of his admirers would make him, and still farther from being the disreputable character portrayed by his detractors. But his indignation was not always righteous, and both the searching criticism of Erasmus and the strictures passed upon him by friends such as Melancthon and enemies such as Zwingli were provoked by a militant egotism which in great measure justifies the charge that for the infallibility which he rightly opposed, he was more than willing to substitute an equally indefensible infallibility of his own. And it is

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unfortunately true that, in an age when the language of controversy tended to be more forcible than polite, Luther was one of the worst offenders against decency: a fact which Roman controversialists constantly stress in their efforts to discredit the reformer, conveniently forgetting that in the use of violent and otherwise objectionable language Luther did not stand alone. The tongues of his opponents were far from clean.

In the judgment of this reviewer this book presents a dispassionate and unprejudiced account of the persons and events responsible for the religious upheaval of the 16th century in Germany. It merits careful study by all serious students of the preliminary phases of the Protestant Reformation.

E. AINGER POWELL.

The Tragedies of "Smother Love"

THEIR MOTHERS' SONS. By Edward A. Strecker. Philadelphia: J. B. Lippincott Co., 1946. Pp. 220. \$2.75.

This is an important social document by a distinguished psychiatrist. It is a study, and an indictment, of the tragedies that have been brought in the lives of millions of people because they were victimized by the "silver-cord" type of affection on the part of their mothers. He says most emphatically that the problems of immaturity which made over 2,000,000 young men incapable of useful military service during the past war are in no small part due to the selfish and possessive type of "love" that had been lavished upon them by their mothers, whom he calls "moms."

"Mom" does not get all the blame, to be sure. Sometimes a self-centered "pop" is the cause, and sometimes an-

other relative (*e.g.*, grandparent or older brother or sister) is the guilty person. Sometimes it may be a school teacher, or even in rare cases an institution. But the problems which he presents are alarming, a cause of danger in any type of society but especially in a democracy.

This book is recommended as almost necessary reading to all parents, to all young folk that are contemplating matrimony, and to educators and others who have occasion to deal with children and young people—including clergy.

H.B.V.

Morals Without Religion

LAST REPRIEVE? By Edwin McNeill Poteat. New York: Harpers, 1946. Pp. 105. \$1.

"... It is inconceivable," says Dr. Poteat, "that we can achieve a unitive world without a unitive law, or a unitive law without a unitive morality" (p. 53).

To obtain world peace and freedom from fear of atomic warfare he proposes to obtain such a universal moral law, acceptable to all mankind, by setting up a commission for the purpose composed of a historian, anthropologist, sociologist, endocrinologist, psychiatrist, psychologist, and physicist, each eminent in his respective field. Such men, he believes, would be able to discover the basic universals for a moral order by objective scientific methods. He brushes aside both the philosopher and the theologian as of scant importance, if not actually incompetent.

When evolved, he would have this basic moral law taught throughout the world under the ægis of an international educational system. "... Once this universal moral law is found, men must

yield themselves utterly to it," says Dr. Poteat (p. 80). Just so! But what motive will impel men thus to yield? Dr. Poteat does not say. He fails to consider the known fact that a mere knowledge of morality does not necessarily result in moral behavior. Men demand a motive force, and the best motive yet discovered is a lively religious faith.

Perhaps Dr. Poteat will reconsider, and invite a philosopher and a theologian upon his proposed committee after all. Their presence would certainly be needed.

WARREN M. SMALTZ.

Triumph in Pain

BY UNKNOWN WAYS. By W. G. Branch. Philadelphia: The Westminster Press, 1946. Pp. 176. \$1.50.

This admirable little book by Dr. Branch is "devoted chiefly to stories of valiant souls who have surmounted their barriers and have carried their handicap to a triumphant end." Its simple homely style is both devotionally inspiring and instructive.

With each chapter prefaced by quotable excerpts from the Scriptures or from the writings of men and women who have borne their cross of suffering patiently and lovingly, Dr. Branch has shown his keen insight and understanding of pain redeemed and made strong by the love of Christ for souls. With the great ones such as St. Augustine, St. Francis of Assisi, John Milton, Robert Louis Stevenson, John Bunyan, and Helen Keller, we find the humble souls who have heroically joined the royal company of suffering servants of Christ—men and women such as Thomas Arnold's sister; the cobbler, John Pounds, whose love for the children of Portsmouth resulted in the "Ragged School Union" which carried on his work for the poor; John Warr, who influenced the great missionary, William Carey; and John Howard Payne.

The author's own words apply most aptly to himself. "It needs a penetrating vision to see poetry within life's prose; to find romance in routine and glory in the commonplace." This Dr. Branch has succeeded in doing.

By Unknown Ways is one of those rare books we never finish reading.

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ACU CYCLE OF PRAYER

January

8. St. John the Evangelist, Newport, R. I.
9. St. Matthew's Cathedral, Dallas, Tex.
10. St. Katherine's, Baltimore
11. St. Mary of the Angels, Hollywood, Calif.
12. St. Peter's, Lewes, Del.
13. Trinity, Ossining, N. Y.
14. St. Mark's, Milwaukee

CONNECTICUT

New Altar to be Dedicated

Christ Church, Norwich, Conn., is celebrating its 200th anniversary with a series of special services, beginning with a parish Communion at 11 AM, January 5th. The guest preacher will be the Rev. Charles P. Johnson, rector of All Saints' Church, Locust, N. J., who is the great grandson of the Rev. Seth Paddock, rector of Church Church, 1823-44.

A festival service will be held on the anniversary day, January 7th at 7:30 PM, at which time Bishop Gray, Coadjutor of Connecticut, will dedicate a new memorial altar and reredos. The guest preacher on this occasion will be the Rev. V. Auguste Demant, canon and chancellor of St. Paul's Cathedral, London, England, who is a visiting lecturer at the Berkeley Divinity School. It is especially appropriate that Canon Demant should be the guest preacher at this anniversary service as Christ Church was originally under the jurisdiction of the Bishop of London, and its first rector, the Rev. Dr. John Tyler, was ordained at St. Paul's Cathedral, London.



NEW ALTAR AND REREDOS: *Christ Church, Norwich, will be the scene of its dedication January 7th.*

QUINCY

Fr. Bubb Elected Dean

The Rev. Edward J. Bubb, rector of Grace Church, Massapequa, L. I., N. Y., has been elected dean of St. John's Cathedral, Quincy, Ill. He will take up his new duties about February 1st, as soon as the deanery is ready.

Fr. Bubb was born in Pittsburgh, Pa., and did his undergraduate work at Carleton College, Northfield, Minn. He



FR. BUBB: *New Dean of Quincy*

was graduated from the Philadelphia Divinity School, and was ordained to the diaconate and to the priesthood in 1929 by Bishop Mann of Pittsburgh. Fr. Bubb has served parishes in Wynnewood, Pa., and Jersey City, N. J. He was chaplain of the 71st Infantry Regiment, NYNG, from 1935 to 1940, and was appointed 44th Division chaplain at the beginning of the second World War. Fr. Bubb was married to Miss Carlotta Ogden Bridges in 1930. They have three children. He is at present a member of the department of promotion and the department of Christian education of the diocese of Long Island.

MISSISSIPPI

Mr. Franks to St. Andrew's

The Rev. Vincent C. Franks has been elected rector of St. Andrew's Church, Jackson, Miss., largest parish in Mississippi and one of the largest in that area. At present, Mr. Franks is rector of St. Paul's Church, Richmond, Va. He succeeds the Rev. Dr. Walter Capers, rector emeritus of the parish, who retired last June. Mr. Franks will take up his new duties in February.

MISSOURI

Canon Demant Speaks

"Christianity does not offer answers to problems, so much as it gives men the faith to live with a great many unsolved problems," the Rev. Canon V. A. Demant of St. Paul's Cathedral, London, and visiting lecturer at the Berkeley Divinity School, told the clergy of the diocese of Missouri at a meeting of the Church of St. Michael and St. George, St. Louis, on December 16th. "So much Christian thinking has been ethical concern with the aims and ideals for men and society," he declared. "The crisis of modern civilization, however, is so profound that a deeper level of insight is needed, where theology can come to our aid, even though the ethical insight is limited."

ERIE

Gifts Sent to Alaska

Nearly 1,000 gifts of Christmas presents have been sent by the Church schools of the diocese of Erie to missions in Alaska and Arizona.

CAPITAL "F" FREEDOM

It is now a matter of record that the majority of our people believe in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizens perpetuated. They don't want foreign ideologies. They want government by law—not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits—ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "I" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats—always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "I" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest" published by Human Events, Inc., has recently appeared and should be read. We were impressed by a recent pamphlet on "Communitic Infiltration in America" and sent a copy to many who will be reading this column. A lot of preachers have been unknowing fellow-travelers and have been used by communists. Our director recently preached a plainspoken sermon "Consider Communism Calmly" in his First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly-respectable places. Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below today.

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EDUCATIONAL

COLLEGES

Kenyon Receives Gifts

Bishop Tucker of Ohio and Bishop Hobson of Southern Ohio, co-chairmen of the Kenyon Development Program, have announced that five gifts, totalling \$92,000, have recently been received by the college. This brings the total of gifts in 1946 to more than \$500,000. The goal of the program is \$2,160,000, to be used for a new library, a field house, and to increase faculty salaries.

CONFERENCES

"School of the Prophets" Held

The Rev. Dr. Frederick C. Grant led the opening 1946-1947 session of "The School of the Prophets"* in San Francisco in a discussion of the *New Revised Standard Version* as an aid to preaching. Throughout the week of December 8th selected clergy from the Eighth Province carried out intensive studies, prepared sermons, and discussed problems concerning "the preaching of the Word in the modern world." The Rev. Canon Eric Montizambert gave a series of three lectures on "Evangelistic Values in Liturgical Preaching."

SECONDARY

New York Honors General At Installation as Trustee

One of the Church's most distinguished laymen, Gen. Jonathan M. Wainwright, a communicant of St. James' Church, Skaneateles, N. Y., received New York state's highest award,

*The school was founded by Bishop Block of California in 1939 to meet the needs of the clergy of the Northwest and Pacific coast areas. Several conferences are already planned for 1947, and a number of leading priests and scholars of the Church have been secured as lecturers. Priests of the West who would like invitations to coming conferences should notify Canon Montizambert promptly at "The School of the Prophets," 1055 Taylor St., San Francisco.

its conspicuous service cross, as the climax of a recent ceremony attending his installation as a trustee of the Manlius School, Manlius, N. Y.

Grandson of the Rt. Rev. Jonathan M. Wainwright, Provisional Bishop of



Rensin.
AWARD AT SCHOOL: Gen. Brown confers New York's conspicuous service cross on Gen. Wainwright at Manlius School ceremony.

New York (1852-54), the general received the award from Brig. Gen. Ames T. Brown, adjutant general of the state.

General Wainwright addressed cadets at the school, when graduates received commissions in the Officers Reserve Corps.

CHURCH CALENDAR

January

5. Second Sunday after Christmas.
6. The Epiphany.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. Conversion of St. Paul.
26. Third Sunday after the Epiphany.
31. Friday.

DEATHS

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

Maurice Clarke, Priest

The Rev. Dr. Maurice Clarke, 64, rector of Grace Church, Camden, S. C., died suddenly on December 4th. Funeral services were held by Bishop Gravatt of Upper South Carolina on December 6th. Interment was in the Quaker Cemetery, Camden.

Dr. Clarke was born at Burton-on-Trent, England. He studied at Victoria

College and Theological College, Manchester, and Oxford University before receiving the degrees of B.A. and M.A. from Wittenberg College. He received the degrees of B.D. in 1924 and D.D. in 1935 from Kenyon College, Gambier, Ohio. Bishop Gravatt of West Virginia ordained him to the diaconate in 1907 and to the priesthood in 1908. Before becoming rector of Grace Church in 1936, Dr. Clarke had had parishes in

DEATHS

the Dioceses of West Virginia and Southern Ohio, and had been dean of St. Paul's Cathedral, Marquette, Mich. He was executive secretary for religious education in the diocese of Southern Ohio from 1923 to 1930. He had been a deputy to General Convention in 1931 and 1934.

Dr. Clarke was best known in the Church for his books related to religious education, of which he was the author of a number. His last, *Little Children's Praises*, has just been published. He was also the editor of the Cloister Series of Church school courses.

Dr. Clarke is survived by his widow, Mrs. Margaret Tresise Clarke; a son, Capt. Maurice Clarke, USMC, Parris Island, S. C.; and a daughter, Miss Margaret Dena Clarke of Richmond, Virginia.

George William Dawson, Priest

The Rev. George William Dawson, 60, rector of St. John's Church, Dover, N. J., died of a heart attack on December 23d at the rectory in Dover.

Mr. Dawson was born in Queens-town, Ireland, and attended King's College, Dublin. He later went to Canada, and was graduated from Manitoba College, Manitoba. He received his theological degree from St. John's College, Winnipeg, in 1916. The Rt. Rev. John Grisdale of Qu'Appelle ordained him to the diaconate in 1916, and the Most Rev. Samuel P. Matheson, Primate of All Canada, ordained him to the priesthood. Mr. Dawson came to this country in 1922, and has served three parishes in the diocese of Newark since that time. He had been rector of St. John's since 1942.

Funeral services were held December 26th at St. John's by Bishop Washburn of Newark, assisted by the Rev. Sydney E. Grant, a former curate to Mr. Dawson. Burial was in Evergreen Cemetery, Morristown, N. J.

Mr. Dawson is survived by his son, Robert, who is a student at Bowdoin College, Brunswick, Maine.

Henry Scott Rubel, Priest

The Rev. Henry Scott Rubel, 48, rector of Grace Church, Glendora, Calif., since 1936 and nationally known as "Hal Raynor" in his radio and movie writings, died December 4th at the Good Samaritan Hospital, Los Angeles, after a long illness. The funeral was conducted by Bishop Stevens of Los Angeles and Bishop Gooden, Coadjutor, at Grace Church December 7th, with interment in the Oakdale Cemetery, Glendora.

Fr. Rubel was born in Cincinnati, Ohio, the son of Henry M. and Gretchen Ellen (Scott) Rubel. A graduate

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Jan. 21—Paul S. Callaway, F.A.G.O., Washington Cathedral

Jan. 28—Clarence Watters, Mus.M., Trinity College, Hartford, Conn.

Feb. 4—Walter Baker, F.A.G.O., First Baptist Church, Philadelphia
All Recitals at 8:30 P. M.

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DEATHS

of the University of Wisconsin and General Theological Seminary, he was ordained deacon by Bishop Ferris, then Coadjutor of Western New York, in 1926 and priest by Bishop Ivins of Milwaukee in 1927. He served as curate of St. Paul's Church, Milwaukee, from 1926 to 1928, when he became rector of St. Michael and All Angels' Church, Berwyn, Ill. In 1933 he became vicar of St. Andrew's, Highland, N. J. He moved to the West Coast in 1936 to become rector of Grace Church.

Fr. Rubel had a great interest in the stage which was evidenced during his university career by his writing the lyrics, music, and book for an undergraduate production. Frederic March as a fellow student was in some of his plays. During his years in General Seminary he helped to finance his studies by writing comedy skits for vaudeville and reviews. In his ministry he continued his association with the theatrical world by writing for motion pictures and radio. In 1933 Fr. Rubel met Joe Penner, and for the next ten years, until the famous comedian's death, the two collaborated.

Under his pen name of Hal Raynor, he became familiar to the readers of THE LAYMAN'S MAGAZINE as the editor of the department of movies. With characteristic zest he commented on current productions, but at the same time found opportunities to relate his remarks to religion.

Fr. Rubel is survived by his widow, the former Dorothy Duell, three children, a brother, Donald Clark Rubel of Germantown, Pa., and two sisters, Dr. Vere Rubel of New York and Mrs. Wesley Oler of Greenwich, Conn.

Albert Glenn Richards, Priest

The Very Rev. Albert Glenn Richards, 73, formerly dean of the DuBose Memorial Church Training School, Monteagle, Tenn., died at Strickland Memorial Hospital, Griffin, Ga., on November 3d, after a short illness. Dr. Richards' wife, the former Grace Nettleton, had died only three weeks before him.

Dr. Richards was born in Hancock, Md., the son of Isaac Richards and Eve Ellen (Faith). He was graduated from Hobart College in 1896 and from the General Theological Seminary in 1899. Bishop Paret of Maryland ordained him to the diaconate in 1899 and to the priesthood in 1900. Before becoming dean of DuBose, Dr. Richards had served parishes in the dioceses of Maryland, Chicago, Alabama, and Atlanta. He was dean from 1930 to 1944. After his retirement, Dr. and Mrs. Richards made their home in Griffin, Ga.

Funeral services were held November 6th by Bishop Walker of Atlanta, assisted by the Rev. L. W. Blackwelder.

Interment was in the Oak Hill Cemetery, Griffin.

Dr. Richards is survived by a daughter, Mrs. Bassett Maguire of New York City; two sons, Paul N. Richards of Decherd, Tenn., and Dr. A. G. Richards of the University of Minnesota; and two brothers, Raymond Richards of Baltimore and Maxwell Richards of Hancock, Md.

Paula Harriet, CT

Sister Paula Harriet of the Community of the Transfiguration died at the convent in Glendale, Ohio, on November 14th, after a long illness. Known in secular life as Harriet Bray, she was born in Matawan, N. J., March 1, 1870. She was professed in the community in 1922. During her active years she was a teacher of rare ability, and

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DEATHS

taught both at St. Andrew's Priory, Honolulu, and in the Bethany Home School at the Mother House in Glendale. In late years, although in failing health, she served as convent librarian

and gave instruction to the novitiate on the Bible, of which she was an ardent student all her life. A great reader, her mind was a storehouse of history and literature, as well as of Biblical lore.

CHANGES

Appointments Accepted

The Rev. Edward L. Baxter, formerly priest in charge of Christ Church, Monticello, Fla., is now rector of St. John's, Versailles, Ky. Address: 137 Elm St., Versailles, Ky.

The Rev. Edward J. Bubb, rector of Grace Church, Massapequa, L. I., N. Y., will become dean of St. John's Cathedral, Quincy, Ill., about February 1st. Address: St. John's Cathedral, Quincy, Ill.

The Rev. George D. Clark, executive secretary of the diocese of Iowa, will become rector of Trinity, Detroit, Mich., February 1st, and may be addressed there.

The Rev. Lloyd George Comley, formerly priest in charge of St. John's, Mt. Prospect, Ill., is now vicar of St. Luke's, Weiser, and St. James', Fayette, Idaho. Address: St. Luke's Vicarage, Weiser, Idaho.

The Rev. Ivor I. Curtis, rector of St. John's Jamaica Plain, Mass., will become rector of All Saints', Pontiac, Mich., February 1st, and may be addressed there.

The Rev. Vincent C. Franks, rector of St. Paul's, Richmond, Va., will become rector of St. Andrew's, Jackson, Miss., February 3d and may be addressed there.

The Rev. R. L. Hackwell, formerly assistant at St. Andrew's, Albany, N. Y., is now rector of the parish and may be addressed there.

The Rev. W. Bradford T. Hastings, formerly rector of St. Paul's, Overland, Mo., is now rector of Trinity, Concord, Mass. Address: 17 Elm St., Concord, Mass.

The Rev. Charles Havens, Jr., formerly rector of St. Elizabeth's, Floral Park, L. I., N. Y., is now assistant at St. John's, Stamford, Conn. Address: St. John's Rectory, Stamford, Conn.

The Rev. Charles W. Hughes, formerly canon of St. Paul's Cathedral, Detroit, Mich., is now rector of St. Alban's, Highland Park, Mich., and may be addressed there.

The Rev. Frederick K. Jellison, curate of Trinity, Toledo, Ohio, will become rector of St. Paul's, Saginaw, Mich., February 1st and may be addressed there.

The Rev. LeRoy D. Lawson, assistant at St. Peter's Church, St. Petersburg, Fla., will become rector of St. Barnabas', Deland, Fla., January 15th. Address: 319 W. Wisconsin Ave., Deland, Fla.

The Rev. J. Raymond Lemert, rector of the Church of the Evangelists, Oswego, and priest in charge of St. Luke's, Minetto, N. Y., will become rector of St. John's, Chico, Calif., February 3d. Address: c/o St. John's Church, W. Third and Salem Sts., Chico, Calif.

The Rev. H. Lester Mather, formerly rector of Calvary, Roslyn, Wash., is now vicar of St. Paul's, Port Townsend, Wash. Address: 1020 Jefferson St., Port Townsend, Wash.

The Rev. William L. Martin, priest in charge of the Church of the Holy Apostles, Barnwell; the Church of the Holy Communion, Allendale; Christ Church, Denmark; and St. Alban's, Blackville, S. C., will become canon of Christ Church Cathedral, Louisville, Ky., January 15th and may be addressed there.

The Rev. Charles E. McCoy, formerly rector of Epiphany, Ventnor City, N. J., is now rector of St. George's, Helmetta, N. J. Address: St. George's Rectory, Helmetta, N. J.

The Rev. Frank North, formerly vicar of Christ Chapel and St. Lydia's, Brooklyn, N. Y., is now instructor in Old Testament languages and literature and in apologetics at Nashotah House. Address: Nashotah House, Nashotah, Wis.

The Rev. John A. Richardson, formerly assistant at St. Paul's, Rock Creek, Washington, D. C., is now rector of Trinity, St. Louis, Mo. Address: 600 N. Euclid Ave., St. Louis 8, Mo.

Military Service

Separations

The Rev. John S. Armfield, formerly a chaplain in the Navy, is now vicar of St. Paul's, New Smyrna Beach, and Grace Church, Port Orange, Fla. Address: 309 Downing St., New Smyrna Beach, Fla.

The Rev. David R. Cochran, formerly a chaplain in the Army, is now chaplain to the Episcopal students at the University of Washington. Address: 4550 Brooklyn Ave., Seattle 5, Wash.

The Rev. Frederick G. Jennings, formerly a chaplain in the Army, is now a non-parochial priest of the diocese of Oregon. Address: 7359 Eads Ave., La Jolla, Calif.

The Rev. Frank Lambert, formerly a chaplain in the Army, is now rector of St. Luke's, Sea Cliff, L. I., N. Y. Address: 253 Glen Ave., Sea Cliff, L. I., N. Y.

The Rev. Duncan E. Mann, formerly chaplain in the Navy, is now associate rector of Christ

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THE LIVING CHURCH

CHANGES

Church, Lexington, Ky. Address: 217 Church St., Lexington, Ky.

The Rev. Andrew D. Milstead, formerly a chaplain in the Navy, is now rector of the Church of the Nativity, Maysville, Ky., and may be addressed there.

The Rev. A. Balfour Patterson, Jr., formerly a chaplain in the Navy, is now student worker with the Episcopal students at the University of Texas. Address: 209 W. 27th St., Austin, Texas.

The Rev. John W. Pyle, formerly a chaplain in the Navy, is now priest in charge of St. Martha's, North White Plains, N. Y. Address: 425 W. 45th St., New York 19.

Changes of Address

Chaplain (Major) Emmett G. Jones, formerly addressed NYPE, c/o Post Chaplain, Brooklyn, N. Y., should now be addressed at Box 2275, Fort Benning, Ga.

Chaplain (Colonel) Albert K. Mathews, formerly addressed at 564 Parkway Dr., NE, Atlanta, Ga., should now be addressed at 829 Dixie Ave., NE, in that city.

Chaplain (Major) Martin H. Scharlemann, formerly addressed at the Chaplain School, Fort Oglethorpe, Ga., should now be addressed at the Chaplain School, Carlisle Barracks, Carlisle, Pa.

Resignations

The Rev. Percy H. Asheton-Martin, formerly rector of St. John's, Ramsey, N. J., has retired. He will make his home at 231 Pleasant Mills Rd., Elwood, N. J., mailing address RFD No. 1, Hammonton, N. J.

The Rev. Edwin A. Batchelder, rector of the Church of the Holy Communion, Lake Geneva, and St. John's-in-the-Wilderness, Elkhorn, Wis., has resigned the rectorship of St. John's, Elkhorn, effective January 31st. He will continue as rector of the church in Lake Geneva and may be addressed there.

The Rev. D. Campbell Mayers, formerly rector of Emmanuel Church, John's Parish, Middleburg, Va., has retired. He is now rector emeritus of the parish. Address: "Vine Hill," Middleburg, Va.

Changes of Address

The Rev. Oscar Ray Greene, formerly addressed at St. George's Church, Newburgh, N. Y., should now be addressed at Box 67 in that city.

The Rev. Richard R. Housell, formerly addressed at Box 1883, Reno, Nev., should now be addressed at 128 W. Liberty St., in that city.

The Rev. James W. Hunter, formerly addressed at 345 Terrell Rd., San Antonio, Texas, should now be addressed at 320 Parkhill Drive in that city.

The Rev. William Plummer, formerly addressed at 3120 N. Calvert St., Baltimore 18, Md., should now be addressed at 4626 Rolaby Rd., Baltimore 29, Md.

Ordinations

Priests

Chicago: The Rev. Frank Carleton Alderson was ordained to the priesthood by Bishop Conkling of Chicago on December 16th at St. Mark's Church, Evanston, Ill. He was presented by the Rev. Harold L. Bowen and the Rev. R. Everett Carr

preached the sermon. Fr. Alderson will continue as curate of St. Mark's. Address: 1539 Ridge Ave., Evanston, Ill.

Connecticut: The Rev. Merritt Kimberly Sawyer was ordained to the priesthood by Bishop Badlong of Connecticut on December 12th in the Church of the Holy Advent, Clinton, Conn. He was presented by the Rev. Stanley Hemsley and the Rev. Louis W. Pitt preached the sermon. Fr. Sawyer is priest in charge of the Church of the Holy Advent and also of St. Paul's, Westbrook, Conn. Address: Clinton, Conn.

Los Angeles: The Rev. Harold Barrett Robinson was ordained to the priesthood by Bishop Stevens of Los Angeles on December 16th at St. Paul's Church, San Diego, Calif. He was presented by the Rev. Canon C. Rankin Barnes and the Rev. Douglas Stuart preached the sermon. Fr. Robinson will continue as assistant at St. Paul's. Address: 2729 Fifth Ave., San Diego 3, Calif.

Massachusetts: The Rev. N. Frederick Lang was ordained to the priesthood by Bishop Huron, Suffragan of Massachusetts, on December 7th in Grace Church, New Bedford, Mass. The Rev. Howard M. Lowell presented him and preached the sermon. Fr. Lang will continue as curate of Grace Church. Address: Grace Church, County and School Sts., New Bedford, Mass.

Pennsylvania: The Rev. Frederick Robert Isackson and the Rev. William Armstrong Powell were ordained to the priesthood by Bishop Hart of Pennsylvania on December 7th at the Church of the Atonement, Morton, Pa. Fr. Isackson was presented by the Rev. William N. Parker; Fr. Powell, by the Rev. Chauncey E. Snowden. The Rev. Joseph F. Newton preached the sermon. Fr. Isackson is assistant at the Church of St. Luke



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CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
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Sun 8, 9:30 and 11 HC; Daily: 7 HC

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

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NEW YORK CITY Cont.

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Sun 8 HC: 9:30 Ch S; 11 Morning Service and Ser; 4 Evening Service and Ser; Weekdays: HC Wed 7:45 and Thurs 12

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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. Roelif H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily except Sat 12:10

Little Church Around the Corner
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Sun HC 8 and 9 (Daily-8); Cho Eu and Ser 11; V 4

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Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 and 9; Mat 10:30; Sung Eu and Ser 11; Cho Evensong and Address 4; Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs and HD 9:30; EP and Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady and Walnut Aves.
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Sun 8, 9:30, 11 and 8; HC: 8 daily; Fri 7:30 and 10, HD 10

ST. LOUIS, MO.

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Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 and 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 and 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; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

CHANGES

and the Epiphany. Philadelphia. Address: 5344 Webster St., Philadelphia 43, Pa. Fr. Powell is rector of the Church of the Atonement. Address: 1323 Rutland Lane, Wynnewood, Pa.

The Rev. Walter P. Parker was ordained to the priesthood by Bishop Hart of Pennsylvania on December 21st at the Bishop's Chapel, Church House, Philadelphia. He was presented by the Rev. Matthew W. Davis and the Rev. Ernest S. Thomas preached the sermon. Fr. Parker will be priest in charge of Ascension Mission, West Chester, and St. Cyril's, Coatesville, Pa. Address: 1724 Christian St., Philadelphia 46.

Deacons

Kansas: Maury Collier Jones was ordained to the diaconate by Bishop Fenner of Kansas on October 28th at Epiphany Church, Sedan, Kans. He was presented by the Rev. Arthur H. Benzinger and the Rev. Carlton A. Clark preached the sermon. Mr. Jones is deacon in charge of Epiphany Church, Sedan; St. Matthew's, Cedar Vale; and Grace Church, Elgin, Kans.

Montana: Anselm Brotburg was ordained to the diaconate by Bishop Remington, Suffragan of Pennsylvania, for Bishop Daniels of Montana,

on December 21st at St. Bartholomew's Church, Wissinoming, Philadelphia, Pa. He was presented by the Rev. Philip Broburg, who also preached the sermon. Mr. Broburg is to be deacon in charge of the Church of the Nativity, East Helena, Mont. Address: Box 36, Helena, Mont.

Spokane: Clifford C. Covington was ordained to the diaconate by Bishop Cross of Spokane on December 8th at St. David's Church, Spokane, Wash. He was presented by the Ven. Alexander Coffin and Bishop Cross preached the sermon. Mr. Covington will be deacon in charge of St. David's, Spokane; Epiphany Church, Spokane; and St. John's, Co'ville, Wash. Address: E. 227 Glass, Spokane 13, Wash.

Religious Orders

The Rev. Vern L. Adams, OHC, formerly at St. John Baptist's House, Nixon, Nev., has been transferred to the Mother House at West Park, N. Y., and may be addressed there.

Lay Workers

Miss Grace M. Crosson of Bellmore, N. Y., is now in charge of the medical work at St. Paul's

Mission, Eagle, Alaska, and may be addressed there.

Frederick E. Kidder, acting headmaster of St. Joseph's Agricultural School, Ponce, Puerto Rico, and formerly layreader at Holy Cross Mission, Castañer, P. R., has resigned and will study at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Miss Gladys Ross, formerly a missionary in China, is now at the Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska, and may be addressed there.

Diocesan Positions

The Rev. H. C. Whedon, D.D., rector of Grace Church, Carthage, N. Y., has been appointed chairman of the board of examining chaplains of the diocese of Central New York. Dr. Whedon succeeds the Rt. Rev. Harold E. Sawyer, newly consecrated Bishop of Erie.

Corrections

The address of the Rt. Rev. Thomas Jenkins is 131 Clinton St., Brooklyn 2, N. Y., and not 131 Chilton St., as reported [L.C., November 17th].

Church Services near Colleges

BENNETT JUNIOR COLLEGE

GRACE Rev. H. Ross Greer, r
Millbrook, New York
Services: 8:30 and 11 Every Sunday

BROWN UNIVERSITY

ST. STEPHEN'S Rev. Paul Van K. Thomson, r
Providence, R. I.
Sun 8, 9:30, 11, 5; Daily 7:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARNEGIE INSTITUTE OF TECHNOLOGY-

REDEEMER Rev. Hugh S. Clark, r
5700 Forbes Street, Pittsburgh, Pa.
HC 8; MP 11; Canterbury Club 6, The Rectory

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7 - Aug 16
Sun MP and Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE

U. S. COAST GUARD ACADEMY

UNIVERSITY OF CONNECTICUT (Annex)

ST. JAMES' New London, Connecticut
Rev. F. S. Morehouse, r
Sun Service: 8 and 11

CORNELL UNIVERSITY

ITHACA COLLEGE

ST. JOHN'S Rev. Reginald E. Charles, r
Ithaca, New York
Sun 8, 9:30, 11; HD and Thurs 10

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15 8; Canterbury Club 6

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donnan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

KEY—Light face type denotes AM, b'ack face, PM; Chap, Chaplain; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD as announced

UNIVERSITY OF MICHIGAN

ST. ANDREW'S Ann Arbor, Michigan
Rev. Henry Lewis, r
Sun 8, 11; Canterbury Club 6; Wed and HD 7:15

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF MINNESOTA

ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap
317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15

HOLY TRINITY CHURCH, 4th and 4th
Sun 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30



**ALL SAINTS' CHURCH
AUSTIN, TEXAS**

OKLAHOMA COLLEGE FOR WOMEN

ST. LUKES' Rev. H. Laurence Chowins, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 and 11

PRINCETON UNIVERSITY

UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap
9:30 Holy Communion and Sermon

TRINITY CHURCH 33 Mercer Street
Rev. A. L. Kinsolving, r 11:00 a.m.

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11, 5:45

SANTA BARBARA COLLEGE

UNIVERSITY OF CALIFORNIA
TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, Calif.
Sun 7:30, 9:30, 11; 7:30 Evensong

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;
Daily: MP 9:30, EP 5

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

UNIVERSITY OF WISCONSIN

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St., Madison 5, Wis.
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC
7:15; except Wed 9:30

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop

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