

The Living Church

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

The Rev. Mr. Gordon

Accepts

News

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Good News from Japan

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Thanksgiving, 1947

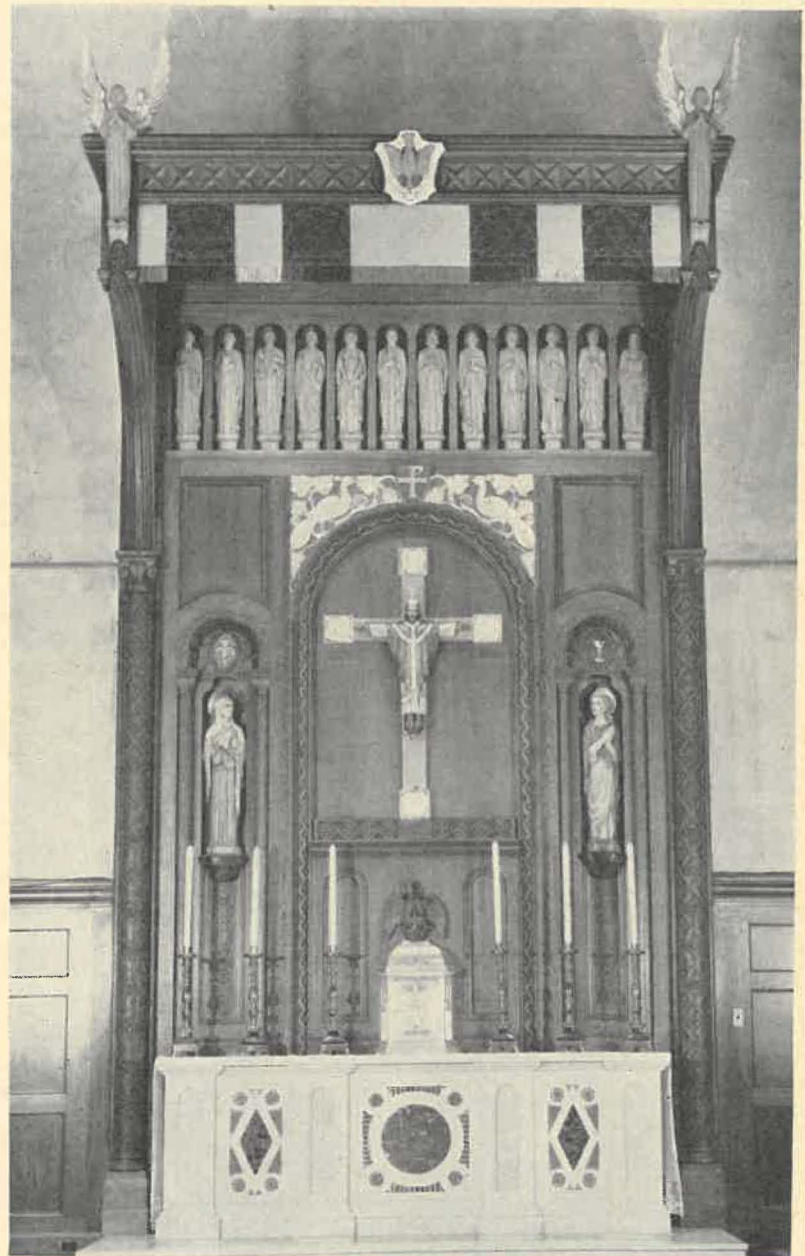
Editorial

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**The Sacraments,
Power for Daily Living**

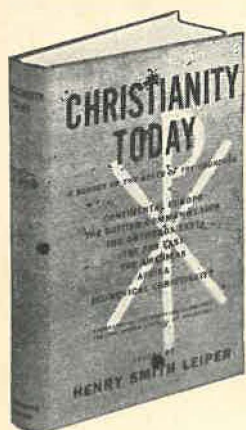
Paul Van K. Thomson

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By

LOUIS A. HASELMAYER

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More than 1,000 delegates from all nations, representing some 150 Anglican, Protestant, Orthodox, and Old Catholic denominations will participate at the first World Assembly of the World Council of Churches in Amsterdam in 1948.

This volume summarizes the background and the issues that will confront these Christians as they seek to bring to bear the united power of Christendom as the one hope of preventing world chaos.

Contents: World Council Calls an Assembly; What in the World is this Council?; A World in Need; Has God a Design?; What is the Church?; Towards the Conversion of the World; Has the Church a Message for Society?; Is There Any Hope for the Nations?; What Can We Do in America?

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CHRISTIAN UNITY BEGINS AT HOME!

Episcopalians United

EDITED BY THEODORE P. FERRIS

Foreword by Walter H. Gray, Bishop Coadjutor of Conn. and President of the Church Congress.

(This volume consists of the papers delivered at the recent meeting of the Church Congress in Toledo, Ohio. Four Bishops, three Priests and one layman have contributed to this volume.)

Authority and Freedom in Doctrine

By Randolph Crump Miller and Charles W. Lowry

Authority and Freedom in Discipline

By Wallace E. Conkling, Bishop of Chicago and Arthur B. Kinsolving, II, Bishop of Arizona

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By John W. Suter, Dean, Washington Cathedral and James P. DeWolfe, Bishop of Long Island.

Also, two significant papers by Austin Pardue, Bishop of Pittsburgh and Gordon Keith Chalmers, President of Kenyon College. (Ready in Dec.)

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LETTERS

Mr. Byrnes' Address

TO THE EDITOR: In view of some of the statements in Mr. Byrnes' recently published book, I was one who was fearful of the prospect of our former Secretary of State speaking to the House of Bishops. There did seem to be a danger that Mr. Byrnes' remarks might be associated in the public mind with the official pronouncements of our bishops, and that he might make statements which could be interpreted by some as war propaganda. In view of that publicly-stated position, I should like the opportunity to commend his remarks made on November 5th at Winston-Salem, as reasonable and on the whole, in line with the peace-making attitude of former pastoral letters from our bishops.

The statement that the American people given facts, not propaganda, will reach an intelligent conclusion, rings true. Certainly in these days the people are not willing to follow Decatur's words, "My country right or wrong," but will make their views known and influence the decisions of government when the path followed seems wrong rather than right. This is the basis for the conviction of many of us that the people will not readily be led into war by partisan propaganda.

Those who are working earnestly for world peace applaud Mr. Byrnes' words: "I can think of nothing more unfortunate than our foreign policies being made a partisan issue and the two great political parties competing for the very doubtful honor of having urged the most belligerent policy toward a foreign government." His illustration of our action toward a recalcitrant neighbor is pertinent to the present world situation and he might have added that to take a rifle to the neighbor, rather than to use the peaceful and legal ways of settlement, would aggravate, rather than solve the difficulty.

Words which need to be often quoted and re-read in order that we may keep our balance are these, spoken by one who knows the situation well:

"I am deeply concerned with the state of mind, at times bordering on hysteria,

that ascribes to our former ally, the Soviet Republic, all the ills and errors which two world wars have brought. No country has suffered more from the wars of our generation than have the Russian people . . . the Soviets are not the first or the only people who have thought that suffering gives the right to make others suffer . . . we should not forget what their people have been through and not lightly assume that the Soviet leaders, despite their blustering, bad manners, and abuse, want war."

Since he raised the issue of the management of the Ruhr industries in a final German settlement, it is unfortunate that he didn't consider more fully the problems involved. Why, for instance, should we have a hand in the control with England and France, when Russia, much closer and in more imminent danger from the war potential of those industries, is ruled out? Certainly he is correct in his more general contention that our strength lies in our support of international law, not in competing with the Soviets nor in seeking world domination.

Many will agree with this distinguished Churchman that we should be as willing to submit to modified controls to win the peace as we were to the furtherance of the prosecution of the war. Some of us will feel, however, that he drew a conclusion contrary to his given propositions in regard to the relative importance of relief to win the peace and preparation for the next war. Having argued that without the restoration of economic health to the world, "there will be ever increasing danger of aggression and totalitarianism," and that "in helping to restore the shattered economic life of Europe we are helping to restore what is vital in our own way of life," the natural conclusion would have been that the battle for peace in helping reconstruction was even more important than snowballing billions in preparation for another war. Unfortunately, he made a remark which seemed to carry the opposite implication.

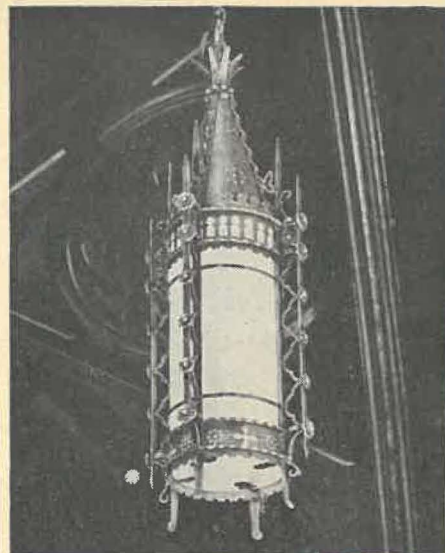
We rejoice that in addressing our bishops, he concluded with the insistence on leaving open the gates of understanding between ourselves and the Soviets, so that by tolerance and the return of economic health to the world, our fundamental differences can be reconciled. Is it too much to say that he was a good pacifist [peace-maker] when he said: "By the grace of God we are the strongest power on earth. That strength we must use to restore health in the world."

(Rev.) SYDNEY A. TEMPLE,
General Secretary,
Episcopal Pacifist Fellowship,
Essex, Conn.

The Three Hours

TO THE EDITOR: Is anything in the whole Church years as important as the Three Hours? Were we not redeemed at its end? Is any of us laity or clergy too busy to attend? Let anything go but not—never—the Three Hours.

MARY B. OSBORN.
Wilmington, N. C.



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and the Thought of the Episcopal Church.*

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Is the Episcopal Church infallible? Please name several bishops who so declared.*

The Episcopal Church does not claim to be infallible, so I cannot find any bishops who have declared that it is. Many Anglo-Catholics would take the position that the Catholic Church in its entirety (Greek, Anglican, Roman, and Old Catholic) is infallible. Others would not use that word, but all hold the idea in the sense that the decision of the Universal Church is the reply of the final court of appeal and is therefore binding on the Christian conscience.

• *Would you know of any Anglican practice of having eight Stations of the Cross rather than the fourteen used in the Church of Rome?*

In the *Treasury of Devotion* and in the *Pilgrim's Path*, you will find a set of ten stations. This omits the meeting with the Blessed Virgin Mary, the incident of St. Veronica's scarf, and two of the three times our Lord fell beneath the weight of the Cross. I have never found eight stations, and cannot imagine which two would be omitted.

• *Ours is a comparatively young nation; 350 years more than cover its conscious existence. What country in the world most nearly approximates the Christian ideal to which the United States should strive to attain?*

It is difficult to say because different nations attain to different elements in the Christian ideal. But Denmark, Sweden, and Switzerland are probably most worth study.

• *Can a deacon solemnize Holy Matrimony?*

Since the ministers of the Sacrament of Matrimony are the contracting parties a marriage witnessed by a deacon would certainly be valid. But as the real purpose of the presence of a clergyman at a marriage is to bless in the name of the Church the act of the two ministers it seems most inappropriate for him so to do, and in England and Scotland the Prayer Book specifically directs that the marriage shall be solemnized by a priest.

A deacon would, of course, have to omit all blessings.

• *Can you settle the perennial dispute as to the side of her father on which the bride walks in?*

This can never be settled, for it is a question of manners and convenience, not of liturgy. As long as the bride arrives ultimately at the groom's left, the Church does not care at all how she gets there. The books on etiquette direct her to enter on her father's right because this is the normal side for a lady to walk, and because it makes it easier for her to take the groom's left arm for the last steps. I used to advise this, but have changed my practice, for these reasons.

When the bridegroom meets her the bride passes from her father's protection to that of the groom, and with the father on the right this makes the father and the groom actually change places. He begins there and then to "give her away." In this arrangement the father simply remains standing at the place where this happened, and at the priest's question he has only to take a step forward behind the couple, reach between them to the bride's right hand and lift it so that the priest may take it. He then turns and walks naturally to his seat. If he is on the left he has to reach across her to take the right hand. He must then back away before turning to go to his place, and in a small church has to dodge around the maid of honor.

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

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SUNDAY NEXT BEFORE ADVENT

GENERAL

EPISCOPATE

Mr. Gordon Accepts

The Rev. William Jones Gordon, Jr., priest in charge of St. Thomas' Mission, Point Hope, Alaska, has accepted election as Bishop of the district of Alaska. He was elected at the interim meeting of the House of Bishops [L. C., November 16th].

Mr. Gordon was born in Spray, N. C., May 6, 1918, the son of the Rev. William Jones Gordon and Anna Barrow (Clark). He attended the Virginia Episcopal School, Lynchburg, Va., and was graduated from the University of North Carolina with the A.B. degree in 1940. His theological work was done at the Virginia Theological Seminary, Alexandria, Va., from which he was graduated with the B.D. degree in 1943. He was ordained to the diaconate by Bishop Penick of North Carolina and to the priesthood by Bishop Bentley of Alaska in 1943. Mr. Gordon was deacon in charge of St. Peter's Church, Seward, Alaska, before becoming priest in charge of St. Thomas'.

The consecration must wait until Mr. Gordon reaches the canonical age of 30, May 6, 1948.*

First Day of Meeting
of House of Bishops

By ELIZABETH McCRACKEN

The interim meeting of the House of Bishops, in Winston-Salem, N. C., [L.C., November 16th], opened in an unprecedented way. The first day, November 4th, was entirely given over to two lectures and an address. The Very Rev. Dr. Hughell E. W. Fosbroke, dean emeritus of the General Theological Seminary, New York City, delivered the lectures. The Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, made the address.

The Presiding Bishop, in his introduction of Dean Fosbroke, said that the program for the first day had been arranged in order that one whole day might be devoted to the quiet consideration of spiritual things, so urgently

*Mr. Gordon's name was incorrectly given as the Rev. William Jones, in THE LIVING CHURCH of November 16th.



REV. MR. GORDON: *Bishop-elect of the district of Alaska.*

needed in this present time. Dean Fosbroke then spoke for an hour. Taking for his subject "The Teaching Values in the Old Testament for Today," Dean Fosbroke said that he was venturing to speak again on the basic significance of the Old Testament for the strengthening of the faith. Belief in one God was the particular contribution of Israel, and is today the sublime truth to which modern Judaism bears witness: one God, essentially righteous and good. Upon this belief Christianity depends.

Dean Fosbroke went on to say that it is not realized that it is this conception of God that underlies the whole of the New Testament. Any program of evangelism must first of all be directed to the recovery of belief in God. But the evangelist must be sure of the kind of God. Absolute righteousness, holy love: these are the attributes of God revealed in the Old Testament. The greatness of the Old Testament is that the whole of life is seen in relation to God: nature, catastrophe; the world of man with its high endeavors and its bitter failures and sorrows.

Divine transcendence and divine immanence are two ideas of the nature of God revealed in the Old Testament. God's transcendence is seen in the manifestations of nature: He is the death-dealing Storm-God, seen in the light-

ing, heard in the thunder. Such was Yahveh. He fought against man, but He fought for man. The driving power of Israel's religion can be understood only when this God of Power is taken into consideration. Israel did not declare: "Our God is a God of Storm." They experienced God in storm and yielded themselves to Him. They came out on the other side of their fear of God. This primitive experience was the first experience of God.

Then came the revelation of God as the righteous God, a God of justice. The divine will would destroy, not as a revelation of power but as a punishment for sin. The absolute holiness of God became all in all. For His sake, Israel would forsake all that makes life worth living for most men. Over and against the easy way that would use God for their own purposes, they set this resolute fidelity to God's holiness and majesty, even when He was destroying their own nation. Still, they were in the hands of their own God. Because they could so discern God, they found a new understanding of the holiness of God. It held them together in unity of life.

Dean Fosbroke went on to point out that this power to discern God has significance for us now. The catastrophe of war has shaken traditional ways, moral ideals, and brought about fundamental changes. A constant awareness of life lived against the background of a Holy God should underlie the whole of life. The necessity of knowing what duty to one's neighbor means is God's way today of bringing man to a realization of life in community, lived against fear of a Holy God.

There are two simple ways of helping our realization of God. One is the passage of time. God is in the movement of time. Another is the recognition of God as He declares Himself in stern necessity; in natural law. We are one universe, responding to a God of all life and all nature; "the heavens declare the glory of God." This does not take away from God's relation to man's need. It leads to a full knowledge of God's saving power. The God who saves by His self-giving shows that man may live in Him. In our awareness of God in ordinary life, we come to awareness of the Divine Transcendence.

Dean Fosbroke paused at the end of

the first hour, and there was an interval of ten minutes before the second lecture, which filled another hour. In this lecture, Dean Fosbroke considered how the God of Storm came to be seen as the Saving God. His justice revealed the knowledge of His righteousness. More important still was the change in Israel's knowledge of the extent of God's interest in man. His intervention in human lives revealed that He cared. God's power was seen to be not only destructive but creative. His power welled up to purity, to illumine. God declared Himself in showing the right relation of man to man, as well as the relation of man to God. He was not only the God of crisis, but the God of every moment of life.

Judaism constantly reminds man of God's bounty, in contrast to the Churches. Our services give meagre recognition of God's revelation in nature, as witness our scant observance of the Rogation Days, of Thanksgiving Day, of Harvest—in contrast with the observances of modern Judaism, setting forth this revelation of God. Were our prayers more informed by the Old Testament revelation of God as the giver of the bounty of nature, as the controller of the earth, we should be nearer to God. For we should see God in every moment of life; in sunrise, in sunset, in night, in the seasons—everywhere.

So the Divine Transcendence is brought together with the Divine Immanence: God above us and God within us. Only by a paradox can we express it. The omnipotent God has made man independent. The Sovereign Power, sustaining the universe, leaves man free. It is like the relation of father and child. To all the prophets the righteousness of God, the holiness of His love, transcend all personal considerations. For always there is this absolute holiness of God. On the other hand, the sense of God's identity with man's life, of God in human history, was there. If man's response to God's revelation could be constant, life would have a new meaning. Again and again do the prophets declare the Divine Activity in human history. That revelation in history rests on the faithful few who apply every act of daily life to God.

Transcendence and immanence are not left separate. They are two poles. This polarity should have its influence on our world today. In this time of disillusion, there is so little that we can do. There is the ministering to human need. But we must minister to it against human greed and failure. Still, our knowledge of God in history must compel us to see God in the world today. He enters into human strife; He is in the world.

God cannot be fitted into human formulae. God's love, His transcendence and His immanence, are given to us in



DR. CAVERT: "What Bishop Brent said has been underscored."

Christ. In that Life, in the love of God, we know even as we are known. Christ ever liveth, to draw man into Himself, into union with God.

Dr. Cavert's Address

The afternoon session was given up to hearing an address by the Rev. Dr. Samuel McCrea Cavert, followed by questions. Dr. Cavert said in part:

"Thoughtful members of every Church are agreed as to the spiritual necessity for a greater Christian unity. This agreement rests upon our understanding of the Church, in its very origin and nature, as one Body of Christ throughout the world. Our agreement in need for unity is reinforced when we look at the circumstances in which the Church today is set. As Bishop Charles H. Brent said, in the prophetic remark of twenty years ago, 'The world is too strong for a divided Church.' What he said then has been underscored by the course of events since he uttered the words.

"What we today call the ecumenical movement is the effort of Christians to translate their prayer for unity into a living reality. The Council of Churches, whether it exists at the local, the national or the world-wide level, gets its significance from its being the best, even though a partial, expression of the unity that is possible now.

"The genius of the ecumenical movement is to manifest to the world the measure of unity among Christians that really exists. A Council of Churches is not so much an attempt to create unity as to practice such unity as we already have. Our unity is not something that we devise, but something that comes to

us from the Head of the Church as a result of our common relation to Him. In spite of all the differences between Churches, differences which are serious and not to be glossed over lightly, there is an underlying oneness. For we share not only common ethical ideals but also a common faith. It is a faith in God and Christ and carrying on His creative work through the presence of His Holy Spirit in the Church. A Council of Churches is best thought of as our common effort to express this core of our common faith through a common fellowship in a common witness, and in common action at those points where real agreement is found. We discern this unity more clearly in this day in which our Churches, all of them, stand over against the secularized or naturalistic interpretation of life which presumes to build a human order without any recognition of a divine order or of the significance of Christ for the world.

"To live and work in the fellowship of a Council of Churches does not mean the consummation of Christian unity, but it does mean moving in that direction. It means the achievement of as much unity as is possible within the framework of our inherited denominational systems. A council's work is limited to coöperation but it is by no means indifferent to problems of ultimate union or irrelevant to them. Its function is to create the ecclesiastical climate—a climate of increasing fellowship and mutual understanding—out of which union may some day come. To join today in united witness and coöperative action on the basis of shared purposes and objectives is to set our feet on the path of advance toward the fuller unity which we believe God has in store for His Church of tomorrow.

"During our generation this movement of coöperation has been making marked progress. It has grown, quietly but steadily, in the local community until today there are no fewer than 633 organized councils of churches in cities and counties, there are 36 state councils. Nationally we see the Federal Council gaining in cohesion and influence, illustrated by the great increment of strength which the Episcopal Church has brought to it in the last half dozen years.

"The most impressive illustration of the development of ecumenical coöperation is found in the World Council of Churches, which has been 'in process of formation' since 1937. When its first assembly is held in Amsterdam next August, it will be attended by the representatives of 126 different communions, from 39 nations, which have officially decided to become members. These communions are drawn from every major family of the Reformation—Lutheran, Presbyterian, Anglican, Meth-

odist, Baptist, Disciples, Congregationalist, Moravian, Quaker, and others from the Eastern Orthodox branch of Christendom. One of the pioneering aspects of the World Council, which has not been sufficiently emphasized is that it draws two great historical streams, that of the Reformation and that of the ancient Catholic Church, closer together in a common fellowship. The presence of Orthodox and Anglican bodies in the Council will remind the other bodies that while they vigorously bear their Protestant witness, they are also heirs of a Catholic heritage that comes down through nineteen centuries.

"It is also of high moment that the 'Younger Churches,' the product of the foreign missionary efforts of the last century, are also to be well represented at Amsterdam. During the past year they have been rapidly coming into the membership of the World Council. It now seems likely that nearly all of the 'Younger Churches' which have reached the stage of autonomy will have decided to share in the council's life by the time the Amsterdam Assembly meets. The council will be truly a World Council, not merely a council of the Western hemisphere.

"There have been many international conferences of Christians in the past but none with the distinctive significance of Amsterdam. Amsterdam marks the official beginning of a permanent coöperative relationship among the Churches in all their common interests. It should mean, in the providence of God, that henceforth they will become more and more like One Body of Christ throughout the world."

Bishop DeWolfe Recovering; Convalescence to be Long

The following statement by the doctor attending Bishop DeWolfe of Long Island, has been issued by the Long Island diocesan office:

"Bishop DeWolfe sustained a retinal hemorrhage while in Switzerland during September. On his arrival home, he immediately undertook a full schedule of the many tasks and affairs of his high office. Under this pressure he incurred a recurrence of the trouble in the affected eye, and was then compelled to yield to his affliction. To insure close observation and treatment, he was admitted to St. John's Hospital, October 16th.

"At the hospital he has proven himself a very tolerant patient, and has accepted our procedures and restrictions with full complaisance. We have observed a more favorable trend in his recent clinical course, and are now encouraged by the reports of our eye consultants, who have advised us that his vision has improved under treatment and may yet be spared.

"The Bishop still has a long and trying convalescence before him. It is, however,



DR. KEARNY: One of the Church's leading laymen died November 8th.

anticipated that after this protracted period of rest, he will have regained his former health, and in his full devotion to duty, again be able to continue in his work with his usual vigor and inspiration."

Bishop DeWolfe has now been released from the hospital and has returned home.

LAYMEN

Warren Kearny Dies

Warren Kearny, D.C.L., died in a New Orleans hospital, November 8th. Funeral services were held in Trinity Church, New Orleans, La., on November 10th, by Bishop Jackson of Louisiana and the Rev. Canon William S. Turner, rector of Trinity Church.

Dr. Kearny was a vestryman of Trinity Church, New Orleans, for 42 years, and for 27 of those years was the senior warden. He was chairman of the standing committee of the diocese of Louisiana for 26 years, and a member of the diocesan board of missions for 36 years.

Nationally, Dr. Kearny played an equally important part in the Church, serving as a member of the national commission on evangelism, the joint commission of General Convention considering the status of the Negro, and acting as vice-president of the Laymen's League.

Dr. Kearny was also prominent in social welfare work in New Orleans, and in 1935 received the Times-Picayune cup for promoting the commercial welfare of the city.

In 1928 the University of the South, Sewanee, Tenn., conferred upon Dr. Kearny the degree of Doctor of Civil Law, *honoris causa*, in recognition of his services to the cause of education and civic progress. He was also presented

with a silver life membership by the Church Club of Louisiana last May, in recognition of his 47 years as secretary of the organization.

Dr. Kearny is survived by his wife, two grandsons, and a brother.

PROVINCES

Bishop Budlong Elected President of Synod

Bishop Budlong of Connecticut was elected president of the Provincial Synod of New England at a meeting of the synod held in St. Paul's Church, Burlington, Vt., October 30th and 31st, at which delegates representing each of the seven dioceses of the province were present.

A committee was appointed at the meeting of the synod to study the needs in the rural fields of New England, and to discuss the possibility of appointing a full-time secretary of rural work in the province.

NOVA SCOTIA

Dean Waterman Elected

Bishop Coadjutor

By HAROLD A. BALL

The Very Rev. Dr. Robert Harold Waterman, dean of Christ Church Cathedral, Hamilton, Ontario, was elected Bishop Coadjutor of the diocese of Nova Scotia at a special session of the diocesan synod. Election came on the 19th ballot. The synod was held at St. Paul's Church, Halifax, N. S., on November 5th, and Dean Waterman's acceptance was received by the Most Rev. George F. Kingston, Primate of All Canada, the next day.

The Archbishop said that Dean Waterman's consecration would take place at All Saints' Cathedral, Halifax, probably in January, with the Most Rev. Philip Carrington, Archbishop of Quebec and Metropolitan of the Province of Canada, presiding.

A graduate of Bishop's College, Lennoxville, Quebec, Dean Waterman was ordained deacon in 1919 and priest in 1920. He served three parishes in the diocese of Ottawa before going to the Hamilton cathedral in 1937.

Dean Waterman was elected in a session of the Synod which lasted literally from morning till morning. The meeting was called to order at 10 AM on November 5th, and his election took place on the 19th ballot, at 12:30 AM November 6th. The session was marked by an attendance of 225 clergy and laity, one of the largest on record. Some 35 names were placed in nomination during the long session.

NEW ZEALAND

Dean of Auckland Elected Bishop of Melanesia

The Very Rev. Sidney Gething Caulton, dean of Auckland, N. Z., has recently accepted the Bishopric of Melanesia, which became vacant when the Rt. Rev. Walter Hubert Baddeley resigned last January.

Dean Caulton was graduated from Durham University, England, in 1922, and was ordained to the diaconate the same year. He was ordained to the priesthood in 1923, and six years later joined the Melanesian mission. He remained at the mission until 1937, when he became vicar of Whakatane, in the diocese of Waiapu, and Onehunga, in the diocese of Auckland. [RNS]

ENGLAND

Bishop Horsley Enthroned

The Rt. Rev. Cecil Douglas Horsley, Bishop of Gibraltar, was enthroned on All Saints' Day, November 1st, in the Cathedral of the Holy Trinity, Gibraltar.

Bishop Horsley was translated to Gibraltar from the see of Colombo [Ceylon] on May 2d.

The Bishop planned to leave Gibraltar on November 16th and arrive in Malta on the next day, where he will be installed as dean of the Collegiate Church of St. Paul, probably on November 23d.

ORTHODOX

Patriarch Alexei Acknowledges Letter of Objections

Patriarch Alexei of Moscow has recently made public his acknowledgment and reply to a letter of objections, based on canon law, formulated by the Metropolitan of Prinkipou in the name of the Ecumenical Patriarchate of Constantinople.

The letter of objections concerned the Congress of Orthodox Churches, which Patriarch Alexei summoned recently, but which was postponed until next summer, in view of the fact that the Ecumenical Patriarch of Constantinople is the only person authorized to convene a council of autocephalous Orthodox Churches.

In his reply to the letter of objections, Patriarch Alexei wrote:

"In no way seeking to impinge upon the privileges of the Most Holy Throne, and, furthermore, being in receipt of approval for such a congress, especially from their Beautitudes the heads of the Great Churches of Alexandria, Antioch, and

Jerusalem, we were anxious that this mutual desire be realized by means of a brotherly invitation to a congress to be held in our see of Moscow.

"The sacred canons and ecclesiastical ordinances, upon which our Church firmly and unshakably rests, do not exclude the taking of such a step by any one of the autocephalous Churches, nor do they indicate that the summoning of such a congress be the sole right of the Patriarchate of Constantinople. On these grounds our invitation to our colleagues the heads of the autocephalous Churches is both natural and lawful, especially under present conditions when not one of the centres of the Eastern Church would be a suitable venue for the holding of such a conference, if only because they do not offer a guarantee of freedom from political pressure for the study of ecclesiastical matters.

"The only place providing freedom from all foreign interferences is the seat of our Patriarchal Throne, since it is situated in a country where the freedom of the Church is assured by law. Proof of the approval of our initiative is the acceptance of our invitation by the majority of the heads of autocephalous Churches whom we approached and who recognized its timeliness and expediency. Solely the lack of sufficient preparation for so important a work as well as the short time available for calling such a conference have urged us to postpone the meeting for a more distant date.

"Our Church has always striven to preserve unity of spirit with the Ecumenical Throne of the Great Church in accordance with our sacred brotherly duty, and also

because in that Church we honor the eldest of our sisters, who in ancient times was our mother.

"Although today, to our great grief, there be certain facts which indicate the continued support—in no wise justified by any of the canons of the Church—extended by the Ecumenical Patriarchate to those prelates and clergy who have severed themselves from their Mother, the Russian Church—as, for example, in Poland, Finland and Western Europe—concerning which we had already written to the Patriarch Benjamin, of blessed memory, and subsequently to His Holiness the Patriarch Maximos—to which communication we are still awaiting a reply—yet these misunderstandings in no manner affect our brotherly relationship toward the Ecumenical Patriarchate and his hierarchy . . ."

Patriarch Praises Stalin at Anniversary Services

Patriarch Alexei of Moscow recently praised Premier Joseph Stalin as "a great and wise leader, who is firmly piloting our country along the ancient, sanctified road of power, greatness, and glory," as he and many dignitaries of the Russian Orthodox Church took part in services commemorating the 800th anniversary of the founding of Moscow.

Patriarch Alexei also said:

"Besides being the center of Russia's religious life, Moscow is the reliable sup-



BISHOPS AND CLERGY OF THE PHILIPPINE INDEPENDENT CHURCH: *The Supreme Bishop, Msgr. de los Reyes, is seated fourth from the left. Bishop Binsted of the Philippines is to his right; Bishop Wilner, Suffragan, to his left.*

port of all peace-loving peoples, who see in it a valiant guardian of peace and a stern accuser of insane aspirations which violate peace and kindle the flame of a new war."

The anniversary services also marked the feast of Moscow's patron saints, and celebrated the transfer of relics of St. Alexei to Elohov Cathedral from Assumption Cathedral in the Kremlin, where they have lain since early in the 15th century. [RNS]

JERUSALEM

Ethiopian Empress Gives Crown to Bethlehem Nativity Church

Empress Menen of Ethiopia has sent a gold, gem-studded crown to Greek Orthodox Patriarch Timothy of Jerusalem as an offering to the Church of the Nativity in Bethlehem.

"I am true to my promise," the Empress wrote to Patriarch Timothy, "that I would offer my imperial crown to the

Sacred Cave of Bethlehem as soon as my country was delivered from the enemy."

The Church of the Nativity, erected over the traditional birthplace of Christ, is the joint property of the Greek Orthodox, Roman Catholic, and Armenian Churches. [RNS]

CHINA

"Greater Love Hath No Man"

In the small mountain town of Maolin, about 75 miles south of Wuhu, China, the Rev. Lo Shao Chien was shot and killed on September 20th as he tried to bring peace to his community. The town was being attacked by a band of Communist guerrillas and Mr. Lo, with several other citizens, went out into the gunfire in an effort to effect a "cease fire" between the attackers and the defenders. While on this mission, he was struck by a bullet from the fire of the defenders and died the next day.

Mr. Lo was one of the most faithful and highly respected of the clergy of the

diocese of Anking, and for more than 20 years served the Church at Maolin, the center of "Free China" during the worst years of the war. Mr. Lo took care of all the refugees from the occupied areas, and even though he was aware of the danger that surrounded him, he stayed at his post, and finally gave his life in an effort to save the lives of others.

INDIA

Metropolitan Abraham Dies

The Most Rev. Abraham Mar Thoma, Metropolitan of the Syrian Church of Malabar, died recently at Tiruvella, Travancore [India], at the age of 66.

Metropolitan Abraham was educated in Toronto, Canada, and was one of the most progressive leaders of the Syrian Church. He was interested in the work of the World Council of Churches, with which the Church of Malabar is affiliated. [RNS]

PHILIPPINES

St. Stephen's School Celebrates 30th Anniversary of Founding

St. Stephen's Chinese Girls' School, Manila, celebrated the 30th anniversary of its founding from October 10th to 12th.

Before the founding of St. Stephen's, there were no educational institutions for Chinese girls in Manila, although there were several boys' schools. To meet this urgent need, a board of seven members was formed in July, 1917, in the home of the Rev. Hobart E. Studley. Mrs. Studley acted as the first principal of the school, and 19 girls were enrolled for the first term.

The purpose of the school, as declared by the founders, was: "first, to raise the standard of intelligence among Chinese girls; second, to bring Chinese girls into the Church; and third, to provide Christian wives for Christian young men."

In celebration of the 30th anniversary of the school, the original building is to be enlarged by the addition of six rooms, and an assembly hall is to be built.

TRANSJORDAN

Girls' School Reorganized

The Orthodox Girls' School in El-Husun, a small Arab settlement in Transjordan, has recently been reorganized by Miss Coate, a CMS missionary. The school depends almost entirely on a grant by the Episcopal Church. An effort has been made to coöordinate the reorganization with the growing sense of responsibility perceptible among the inhabitants of Transjordan.

Bishops of the United Church of South India



Above are shown the 15 Bishops of the new Church of South India. Left to right, first row: Bishops A. M. Hollis, Madras; A. B. Elliott, Dornakal; C. K. Jacob, Travancore; B. Joseph, Anantapur and Kurnool; and P. Gurushanta, Mysore. Second row: Bishops Y. Mutyalu, Kistna and Godavari; H. Sumitra, Cuddappah; G. T. Selwyn, Tinnevely; A. H. Legg, South Travancore; and G. S. Smith, Cochin and Malabar. Third row: Bishops J. E. L. Newbigin, Madura and Ramnad; F. Whittaker, Medak; S. Kulendran, Jaffna; and E. B. Thorpe, Trichy and Tanjore. Fourth row: Bishop Pakenham Walsh, who as yet has not been assigned to a diocese.

Good News From Japan

By Lt. Col. Paul Rusch

(see Editorial, Page 14)

MY dear friends: It seemed wise to wait until now when I could send you direct and concrete word regarding the projects that the Japanese have so far accomplished.

On Sunday, September 28, 1947, in the little town of Kiyosato, the formal ground breaking ceremony for the Chapel of St. Andrew (the very heart unit of the Kiyosato Christian Community Center) took place at 10:30 A.M. The service was very simple and definite. The two young priests, the Rev. Frs. Sakae Shikutani and Juji Uematsu, both of whom were among the first junior members of the Brotherhood of St. Andrew at St. Paul's High School in 1930, said the prayers. Michael Kwanichi Ogawa, one of my most outstanding godsons and president of the Brotherhood turned the first earth to begin the new chapel, and in the exact spot where the smallish stone tower will stand over the sanctuary.

In the only address, Ogawa-san told the 50 invited village headmen of the 20 nearby villages that the Chapel of St. Andrew will be the true heart of the whole Brotherhood of St. Andrew program to bring the love of God to the 40-odd thousand men and women and children of Kitakuma gun (county). He drove home to these simple folk that Japan lost the war because she lacked spiritual understanding. He asked the support and coöperation of every person within the radius of 20 miles of Camp Seisen Ryo, whom the Brotherhood of St. Andrew seeks to evangelize through its county-wide program for the mental, physical, social, and spiritual betterment of an entire county and as a Christian rural demonstration for the entire nation. *"We plan and build, not for the Brotherhood of St. Andrew, but to implement the Brotherhood's purpose of bringing you the people of the Mount Yatsugatake countryside to our Lord Jesus Christ."*

The chapel, designed by Michael Yoshio Iwanaga (University of Washington architectural graduate), provides living quarters for the priests. Its native stone tower will make it the focal point of the whole center, as it is intended to be the heart of the living program. It will cost approximately \$10,000, or more than one-third of the \$25,000 you have so wonderfully promised, and when the full sum is assured will permit the construction of the Yatsugatake Public Health Clinic to be erected nearby.

The priests have done a magnificent job for more than a year (evangelistic

program begun July, 1946). They desperately need a preaching, teaching center where groups can gather in the dead of the winter. Five precious months of teaching, when the farming folk are



LT. COL. PAUL RUSCH

idle, is lost without a place for people to gather. Several have been baptized and the inquirers are startling in their number. So "black market," "inflation," "confused times," or not, I came to the conclusion that if this Christian venture to bring Christ to 40,000 untouched souls was ever going to pay dividends the show would have to go on. It is going to take maybe five or more years after a peace treaty is signed to get normality restored here.

Today, and now, the confused, war-weary folk of Japan seek the comforting Christ. . . . Maybe I am an Episcopal gambler, but it makes sense to me "to play your hunch" while the feeling of success "is hot."

You well know that my greatest hope and dream has also been fittingly to commemorate the 20th anniversary of the foundation of the Brotherhood of St. Andrew in Japan, as well as my own admission into the Brotherhood. Twenty years ago come St. Andrew's Day, on November 30, 1927, I stood before the dimly lit altar in St. Paul's University at 6:00 AM, along with a Japanese

teacher and ten recently baptized students from my classes. We were being admitted into the Brotherhood of St. Andrew, thereby founding the first chapter; but greater still, beginning the outline of a plan that has literally become a blue print for life for hundreds of our brothers. . . . Every month of these two years back here has been an amazing one in its almost daily revelation of a human story and how some teaching or experience in that 20 years of Brotherhood experience carried through the war years.

I am sure you must be able to understand why, in recent months, it has become my most earnest hope to see the Chapel of St. Andrew in the Kiyosato experiment in rural evangelism completed on November 30, 1947. Mount Yatsugatake, Camp Seisen Ryo, the projected Christian Community Center and its Yatsugatake Public Health Clinic have all become a national symbol of hope in the hearts and minds of actually thousands of Japanese youth, who know the Christ, as well as those who are only seeking. Mr. Barber's report on August 5th and yesterday's grand letter from Mary Proal Lindeke announcing a thousand dollar gift from her aunt, Mrs. Weyerhauser of St. Paul, making approximately \$8,000 available toward the \$10,000 needed for the completion of the chapel now under construction have given me confidence to go ahead.

But there is far more you should know. On Sunday morning, September 14th, in beautiful St. Margaret's (Girls' High School) Chapel in the outskirts of Tokyo, my good friend, John Denjiro Mori, was baptized. He is one of Tokyo's successful business men who seek to know about the Christ, and has done some remarkable things this year through his gifts. Early in the year he gave one million three hundred thousand yen toward the rehabilitation of St. Paul's University (Samuel Livingston Mather Memorial) Library.

Since June my friend has given better than six hundred thousand yen toward the rehabilitation and improvement of the buildings, roads, foundations and drainage of Camp Seisen Ryo, which included an excellent mile long, well drained road, connecting the camp with Kiyosato village. Had this improvement not taken place this summer, I am afraid the camp buildings wouldn't be there today, especially after the terrific tornado and floods of last month. . . . On a recent visit to the camp my good friend decided the whole project needed a first class water system and he is proceeding

to install one at a cost of another seven hundred thousand yen and has given orders to get proper electric current up and down the mountain side to insure adequate facilities for the chapel and community center, the clinic and on up to the camp.

I need not tell you how wonderful it makes me feel to have this able businessman and godson come forward and expend within this year what is approximately ten times the original cost of the camp plant. I protest. I tell him some of these things can wait. Then he gives me his standard answer: "You have done these things for the good of Japan. You have worked a long time to teach Japanese youth. As long as I have the ability I want to help. . . . You are doing this for Japan's good. What I invest stays here. You are not taking it away."

My earnest hope now is that based on the 20th anniversary of the Brotherhood — November 30 (1927-47) — you and my other friends can indicate to me on that day that the full ten thousand dollars for the Chapel of St. Andrew is raised and in hand.

This week my mind is full of great and sweeping thoughts. Tonight we are holding the first anniversary meeting of the Episcopal Church Club of Tokyo. Proudly I am reading Mary Proal Lindeke's letter of congratulation. How thoughtful of her to get that letter here as well as to rally my spirits with the announcement of Mrs. Weyerhauser's gift. The idea that Allied Churchmen ought to be at work has done wonders for the whole Church of Japan—it has put new drive into these war-weary bishops and clergy and laity. It has spearheaded the rehabilitation program of the Church and it has served as the center to rally once again the scattered Churchpeople. . . . Tonight, Brig. Gen. W. K. Harrison, chief of General MacArthur's Reparations Section, will speak on the Christian's purpose for life. Col. J. S. Harbison, who was our organizing president last year, will review the job we have done. The Church Club movement has grown to Yokohama, Kyoto, Magoya. It's beginning in Osaka, Kobe, Sendai.

The other anniversary comes Sunday, October 12th. Two years ago, after we moved into Japan, along with a handful of godsons and Brotherhood members we cleaned the debris out of Holy Trinity Church, Tokyo, cleared off the base where once stood one of the loveliest altars in Japan, and resumed the celebration of the Holy Communion. . . . Holy Trinity was the former American Church. . . . It was the home of Chapter No. 1 of the Brotherhood of St. Andrew. . . . On August 24, and largely because the boys of Chapter No. 1, now reasonably prosperous young business men, underwrote the contracts, work began to re-roof and restore this Church. On November 23d (Japanese Thanks-

giving Day) the Church of Holy Trinity will be rededicated. I think you understand why I am so very proud of my godson, Michael Kwanichi Ogawa, who signed the contract guaranteeing the million yen necessary to rebuild Holy Trinity.

Very startling things appear in the papers here about the need for Christian teaching and understanding and forgiveness. General MacArthur has spotlighted the need for the spiritual in new Japan. All these things sometimes make me, at least, wonder if we are worthy. Will we measure up to the stature of the Christ in the road we point out to Asia as the road back?

I know the importance of moving strategically for the next few years in the whole Christian program for Japan. The nation can be largely brought under the influence of Christianity or it can be lost to Christianity according to the understanding and strategy used. I am convinced of this from my own actual experience of the past twenty years. My earnest hope is to keep my own spirit and drive refreshed through a part-of-each-year meeting and working with the Brotherhood in the United States and Canada and then back here carrying out this vitally important program. With imagination organized and in action the Brotherhood can do in this new day for Japan (and by example influence Asia) in what famous Rabbi Liebman of Boston clearly expresses in his book *Peace of Mind* where he states:

"By religion I mean the accumulated

spiritual wisdom and ethical precepts dating from the time of the earliest prophets and gradually formulated into a body of tested truth for man's moral guidance and spiritual at-homeness in the universe. Such religion alone can provide the emotional dynamics, the moral imperatives, by which the human race can progressively attain its individual and social fulfillments."

And he goes on:

"A wise religion is indispensable for peace of mind because it blesses us with inner gifts beyond the bestowal of any science: a sense of our purpose in the world, a feeling of relatedness to God, the shared warmth of group fellowship, and the subordination of our little egos to great moral and spiritual ends. Religion, at its best, is the announcer of the supreme ideals by which men must live and through which our finite species finds its ultimate significance. Yet honesty compels us to admit that religion needs help if it is to make these ideals incarnate in human life."

So, as I see my own mission and life purpose, as revealed to me from that moment 20 years ago when I pledged to keep the Brotherhood's rules of prayer and service, the Brotherhood of St. Andrew's program can and must become one of the real allies in this magnificent religious task of man as outlined by Rabbi Liebman. I like the way he states "the great ideals of religion will remain unimplemented and unfulfilled so long as unhappy, distorted men and women continue to be defective transmitters of the Divine."

On July 17, 1947, the Japanese Government officially chartered the Brotherhood of St. Andrew in Japan as an incorporated organization of young men of the Nippon Seikokwai. I can assure you this is another longtime hope and dream coming true. Prior to the war and in the face of the growing nationalism, such a charter was impossible. This is a recognition and a dignity that means much not only to the Brotherhood but to the whole Church.

This month, some of the successful business men members of the Brotherhood are incorporating a trading company, for the support of the Brotherhood of St. Andrew. Here in the diocese of Tokyo, Bishop Makita has encouraged each of his 25 parishes to form chapters. In North Kwanto diocese, five parishes have formed the Saitama Assembly. In August they sponsored a three-day summer conference. Incidentally, their budget of Y 100,000 for 1947 was entirely met by Japanese contributors.

I don't want to seem boastful about the post-war Japan Brotherhood. I have even tried to emphasize every other activity of the Church and mission, but I am mighty proud of the Brotherhood of St. Andrew.

All my warmest best to you all and I do hope and pray you can let me know if the fund reaches \$10,000 by November 30th. I pray that it will.

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 publisher and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$ 3,472.28
Auxiliary of St. Luke's Church, Anchorage, Ky.	16.00
St. Peter's Guild, Rockport, Texas	8.00
Miss Caroline B. Cooke	2.50
	<u>\$ 3,498.78</u>

CARE for Old Catholics

Previously acknowledged	\$ 4,166.97
Mrs. Edgar B. Doolittle	10.00
In memory of S. V. D.	10.00
	<u>\$ 4,186.97</u>

Stateless Children's Sanctuary

Previously acknowledged	\$ 1,828.04
In memory of C. D. H.	10.00
	<u>\$ 1,838.04</u>

Central Theological School, China

Mrs. Robert P. White	\$ 5.00
A Friend	5.00
	<u>\$ 10.00</u>

Thanksgiving, 1947

NEXT Thursday is Thanksgiving Day. The Luckman committee has modified its voluntary rationing plan, so we may have the traditional turkey with all the trimmings, at no sacrifice of conscience. And we may indeed be thankful that, despite soaring prices and some shortages, America is still a land of plenty, wherein no one is starving and most of us have not only all the essentials of life but more luxuries than are good for us.

But if we approach Thanksgiving Day in the spirit of the Pharisee, thanking God that we are not like other nations and peoples who are hungry and undernourished, we shall not, in the quaint words of the parable, go down to our house justified. Rather we should remember our Lord's admonition in the Gospel appointed for the day, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To say that the world outlook today is more ominous than ever before in history has become so trite that we are inclined to ignore the fact that it is true. We are likely to withdraw into ourselves, in the face of problems that seem too big for us to solve, and to adopt a defeatist attitude. This is true both of men and of nations, and it seems to be particularly true of us here in America. The major problems are across the oceans; and we are inclined to think that all that is necessary for our own salvation is to keep them there. Let us suppress the facts of China, because they are too grim for us to bear. Let us help Europe, yes; but only enough to keep Communism from our own doors. Let us ignore the sufferings of the rest of the world, so far as possible; not because we want the world to suffer but because we simply don't know what to do about it. Are we our brothers' keepers?

Joseph A. Schumpeter, once (1919-20) Austrian Minister of Finance and now professor of economics at Harvard, recognized as one of the foremost economists of this country, has written a disturbing book* in which he analyzes the social and economic forces at work in the world. His conclusions, say the publishers, "will prove shocking to the orthodox and stimulating to the unorthodox." But it is not his economic conclusions to which we want to draw attention, but his penetrating comment on this prevailing atmosphere of defeatism.

"Frank presentation of ominous facts," says Dr. Schumpeter, "was never more necessary than it is today, because we seem to have developed escapism into a system of thought. . . . The facts and inferences presented [in this book] are certainly not pleasant or

comfortable. But *they* are not defeatist. Defeatist is he who, while giving lip service to Christianity and all the other values of our civilization, yet refuses to rise in their defense — no matter whether he accepts their defeat as a foregone conclusion or deludes himself with futile hopes against hope."

WITH the second part of the foregoing sentence we may, as Christians, take issue; for we cannot believe that the defeat of Christian values is a foregone conclusion, nor can we agree that the hope (or faith) which is inseparable from Catholic Christianity is futile. But with the first part we agree wholeheartedly: "*Defeatist is he who, while giving lip service to Christianity and all the other values of our civilization, yet refuses to rise in their defense.*" Indeed, we suspect that if Dr. Schumpeter had not lumped "all the other values of our civilization" in with Christianity, he would not have felt called upon to add that defeat is a foregone conclusion.

Christianity is indeed one of the prime values of our civilization, but it is far more than that. If by "our civilization" we mean twentieth century capitalistic democracy, we are limiting Christianity too much. For Christianity had its rise under a quite different order, and has outlived many forms of civilization during the intervening centuries. The Roman Empire, the Dark Ages, medieval feudalism, Renaissance humanism, divinely-appointed royalism, colonial imperialism, revolutionary liberalism, industrial capitalism, and Marxian socialism are but a few of the different kinds of civilization under which Christianity has endured, sometimes under persecution, sometimes in an unholy alliance with civil authority, sometimes in separation. But while kings, empires, and social and economic systems have come and gone, the Church has continued; and we have our Lord's own promise that even the gates of hell shall not prevail against it.

Yet this is no reason either for a pessimistic escapism or for a false optimism. Worrying will not help us. "Which one of you by being anxious can add one cubit unto the measure of his life?" Turning our back upon the harsh realities of life is even worse. "Be ye doers of the word, and not hearers only, deceiving your own selves."

It is interesting to note how Dr. Schumpeter, writing from the viewpoint of a contemporary economist, perhaps unconsciously echoes the words of the Epistle appointed for Thanksgiving Day. "For if any be a hearer of the word," says St. James, "and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law

**Capitalism, Socialism, and Democracy*, by Joseph A. Schumpeter. 2nd edition. Harpers, 1947, \$3.50.

of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." *Defeatist is he who, though giving lip service to Christianity, refuses to rise in its defense.*

Let us by all means celebrate this Thanksgiving Day with feasting and with joy. Let us repair to our churches, and render thanks to God in the Holy Eucharist for the fruits of the earth, beseeching Him to continue His loving-kindness to us, that our land may still yield her increase, to His glory and our comfort. But let us remember that these fruits of the earth are ours to use for the building of His Kingdom, not an end in themselves. Nor are they our peculiar reward as Americans, because we are not as other men.

"Seek ye first the kingdom of God, and his righteousness" — this is the message of the Church on Thanksgiving Day. Only if we put this first in our lives, being doers of the work and not merely hearers of the word, can we safely put aside anxiety for the future, knowing that it is in the hand of God and that therefore "the morrow shall take thought for the things of itself."

"Speaking Frankly"

THE address of James F. Byrnes to the House of Bishops at its recent meeting at Winston-Salem, N. C., must be taken as a sort of postscript to his significant book, *Speaking Frankly*. Taken together, the book and the speech bring home to Americans not only the gravity of the world situation (of which most of us are only too well aware) but the tremendous responsibility that rests upon our nation and its citizens for the architecture of a peaceful world — indeed, for the survival of what he is pleased to call "Western civilization."

Speaking Frankly earned Mr. Byrnes admission to that rather motley assortment of individuals, ranging from John Foster Dulles to Walter Winchell, whom Mr. Vishinsky has branded as "warmongers." But his speech at Winston-Salem could hardly be fairly considered even by the Soviets as warlike, though he did say unequivocally that "the Soviet leaders pursue policies which we believe inimical to the peace of the world and the principles of the United Nations." It is difficult to see how any realistic appraisal of the situation could be otherwise. Yet the former Secretary of State calls for continued patience, combined with firmness, in dealing with the Soviet government. "You may have lost some confidence in the effectiveness of the United Nations," he said, "but I am confident the members of the House of Bishops still believe in the efficacy of prayer."

We hope that those who saw in Mr. Byrnes' recent book a demand for a punitive war against Russia (as did, for example, the *Christian Century*) will be encouraged by his Winston-Salem address. More

than that, we hope that his plea for adequate relief to Europe "without delay," not as an instrument of anti-Russian policy but as a prerequisite for a peaceful world, will help to bring home to Americans the gravity of the situation and the part that all of us must play in meeting it. Certainly this will call for some sort of government controls, beyond the voluntary meatless and eggless days that are now being so indifferently observed.

Again, we hope the leaders of both parties will heed Mr. Byrnes' plea that the 1948 presidential campaign should not be allowed to degenerate into a competition for "the very doubtful honor of having urged the most belligerent policy" toward Soviet Russia. Words are a weapon in what Walter Lippman has well called the "cold war," and they are weapons, like the boomerang, that may injure the cause of those who handle them carelessly.

Mr. Byrnes also spoke frankly of another matter that has not had enough light thrown upon it — the holding in virtual slavery, more than two years after the end of hostilities, of literally millions of prisoners of war. True, this country sent back all of its captives by the fall of 1946 — though some of those, we understand, have been further detained by our allies. But, according to Mr. Byrnes' figures, 380,000 German prisoners remain in French prison camps and 280,000 in British hands; while Soviet Russia is holding as slave laborers at least 828,000 Germans and a like number of Japanese. In all, perhaps two and a half million men are still being held by our late co-belligerents as war prisoners, in flat violation of the terms of the Geneva Convention and in callous disregard of their human rights. France and Britain share with Russia the onus of this situation, against which Christians everywhere should speak out in vigorous protest.

We need the kind of frank speaking that Mr. Byrnes has given us, both in his book and in his address to the House of Bishops. This is not warmongering; indeed it might almost be described as "peacemongering," for it is designed to achieve peace through the realistic facing of the problems involved, looking at them neither through the rose-colored spectacles of false optimism nor through the dark glasses of defeatism. As Congress proceeds for its special session, we hope and pray that this kind of clear vision and straight thinking may govern the steps it takes to make American foreign policy effective for the peace and welfare of the whole world.

Bishop DeWolfe's Illness

CHURCHMEN and his friends everywhere are gravely concerned over the illness of Bishop DeWolfe of Long Island. On his visit to Europe last summer, he and Mrs. DeWolfe endeared themselves to Churchmen and Christian leaders in England and on the Continent. He preached a notable sermon on Christian unity in Westminster Abbey,

England, and visited many other cathedrals and parish churches, where he often celebrated early weekday Eucharists, as well as preaching on Sundays. After a brief visit in Paris, where he officiated and preached at St. George's Church, he went to Switzerland for a rest. It was there that he suffered the first eye hemorrhage. Nevertheless on his return he did not spare himself, until recurrent attacks compelled him to go into the hospital for treatment. His doctor's statement indicates that he is making progress, but that his convalescence will be long and slow, with full recovery of his vision in the balance. The prayers of the Church and the loving sympathy of his multitude of friends will be with the Bishop in this ordeal, and we know we speak for all when we express our best wishes to him for a speedy and complete recovery.

Paul Rusch

IT IS a truly thrilling story that Paul Rusch tells in his article in this issue. The Church in Japan is awakening to new life. Churches are being rebuilt; a rural community center is under way; evangelism is reaching new thousands with the Gospel of Jesus Christ. Allied and Japanese Churchmen are working side by side for the spread of Christ's kingdom in the Far East.

So strong is this stirring of new life that Colonel Rusch writes: "The nation can be largely brought under the influence of Christianity or it can be lost to Christianity according to the understanding and strategy used." This is at once a magnificent opportunity and a tremendous responsibility. A Christian Japan could be the center of an expanding Christianity that might embrace the whole East, and have a far-reaching effect on the peace and welfare of the world. A pagan Japan might prove again to be a cancer to threaten the whole earth as in 1941. Which it will be depends, as Colonel Rusch points out, in large measure upon the understanding, the sympathy, the prayers, and the practical help of the rest of the Christian world.

As St. Andrew's Day approaches, it is worth while to call attention to the constructive part played by the Brotherhood of St. Andrew in the development and rehabilitation of the Nippon Seikokwai, the Holy Catholic Church in Japan. And as the men of the American Episcopal Church gather at altars throughout the Church for their Advent corporate Communion, which has become a tradition, we hope that they will pray for the men of the Church in Japan. We hope, too, that in many churches there will be a special offering for the work of the Japanese Brotherhood of St. Andrew, and that others will give generously so that the modest sum of \$25,000 needed for its program will speedily be raised.

In his article, Colonel Rusch tells the inspiring story of a Japanese business man, John Mori, who was recently baptized, and who has made most gen-

erous financial contributions to the work of the Brotherhood in Japan. This is a splendid Christian example, and we hope that it will be widely followed, both by Japanese and by American Churchmen, so that the Church in Japan may have the material tools that it needs in carrying its spiritual message to the Japanese people. This is essential if the Christian Japan, which Colonel Rusch so hopefully envisions, is to become a reality.

The work of the Brotherhood in Japan is inextricably bound up with the name of Paul Rusch. Himself converted to active Christian evangelism while he was teaching in Japan, he devoted the years from 1927 until the attack on Pearl Harbor to the building of Christ's work among men and boys in Japan. Interned, then returned to this country, he entered the army. Since the war he has been stationed in Japan, where he has rendered invaluable service to his Church and his country alike by helping to rebuild the shattered fragments of Christian life and fellowship. When he is released from the army next spring, he plans to devote his entire efforts again to the work of lay evangelism in Japan.

Paul Rusch is well known to our readers. He has been a frequent contributor to our columns for the past score of years. Now, on the twentieth anniversary of the Brotherhood in Japan, with which he has been so intimately associated, we are appointing him as an associate editor of *THE LIVING CHURCH*. We do this, not so much to honor (for it is rather *THE LIVING CHURCH* that is honored by the association), but to give this small measure of recognition to his work, and to give him the opportunity to continue it through editorials and articles in our columns in the future. We hope, therefore, that he will accept the appointment and will contribute an ever-increasing measure of his enthusiasm, his understanding, and his evangelistic spirit through the editorial columns of this periodical.

But we want to do more than this. We want our readers to have a share in paying tribute to Paul Rusch on this twentieth anniversary of the Brotherhood of St. Andrew in Japan, and we know that they will welcome the opportunity. We therefore ask the members of the The Living Church Family, as a thank offering for the work of Paul Rusch, and in order to continue what he has begun, to contribute generously to the \$25,000 fund now being raised for this work.

Checks should be made payable to "The Living Church Relief Fund," marked "Paul Rusch Thank Offering," or "For Japanese Brotherhood of St. Andrew." Send them to *THE LIVING CHURCH*, 744 N. Fourth St., Milwaukee 3, Wis. Contributions will be acknowledged in our columns each week, and will be promptly transmitted to the treasurer of the American Committee of the Brotherhood of St. Andrew in Japan.

The Sacraments—Power for Daily Living

By the Rev. Paul Van K. Thomson

Rector of St. Stephen's Church, Providence, R. I.

WHEN I was first invited to speak, I must confess that in spite of the well-known clerical willingness to speak on any and all topics with authority, my first reaction was to decline the invitation. What can a young parish priest say to a group such as this which would merit your attention and the effort it has cost you to be here, when confronted with so sublime a subject as the sacramental life of the Church of God?

As you can readily see, I am venturing to accept the task assigned to me. I am doing so because as I thought over the question of how the sacraments provide power for daily living, I began to remember scenes, the like of which must be in the memories of other priests who have served as chaplains in time of war. I remembered a small group of Marines on the swaying deck of an LST receiving the Lord Jesus before they landed in shrapnel-torn waves upon the island of Peleliu. I recalled individual men wounded, and some of them dying, to whom it was my great privilege to administer Holy Unction. I remembered a Jewish lad who received Holy Baptism, made his first Communion, and later was killed in action on Okinawa—and how he found peace and strength in the sacraments of the Church. I can still see lines of tired and dirty Marines coming up the side of a long hill on Okinawa to receive the Holy Communion in a cave sheltered from artillery fire. And I remembered the little captain from South Carolina who went from an altar made of ammunition boxes to lead an attack which broke the Shuri stronghold of the Japanese, and how in a way that did not require words he demonstrated the power not only to live but also to show understanding and compassion under the most arduous circumstances.

I thought that what was true of human souls under the stress and strain of warfare is likewise true of men and women who must endure the stress and strain of modern living.

SACRAMENTS AND PRAYER BOOK

I thought, too, of how the Episcopal Church with its Book of Common Prayer puts the sacraments before us continually as the center of the Church's life. The central and largest portion of the Prayer Book is devoted to the sacrament of the Lord's Supper, or Holy Communion. Holy Baptism is likewise given a most prominent place, and is considered of such importance and necessity that in an emergency it may be admin-

istered by any baptized person. Both of these major sacraments are emphasized in the Offices of Instruction and the Catechism. Likewise, the Prayer Book makes provision for the administration of other rites commonly called minor sacraments, such as Confirmation, Matrimony, Unction, Holy Orders, and Penance. I was reminded that in its Prayer Book the Episcopal Church is quite

¶ Fr. Thomson's paper, which appears here in shortened form, is the third in a series of five papers presented at the recent Catholic Congresses.

clearly stating that it regards sacraments as the normal means by which God's help is given to us as members of the Church, and that this idea which is so emphasized is not the property of some group or party within the Church, but is too often obscured in the minds of many of us. On the one hand, some Episcopalians who belong to a parish in which the Mass, for example, is celebrated daily, become so accustomed to the sacraments that they lose almost all sense of the freshness and the power and the high zeal to be found in them and allow themselves to fall into a kind of mechanical reaction to the Church's Liturgy. On the other hand, some Episcopalians who frequent parishes in which preaching, or social organizations, or welfare work, or the office of Morning Prayer overshadow the sacraments, miss almost altogether the supernatural power which all unsuspected lies beneath the surface of what appears to be little more than a collection of nice Christian people.

It is from the fact of man's fallen condition that any understanding of the role of the sacraments as power for daily living must start. The kind of power the sacraments give is intended to overcome man's fallen condition and the effects of his actual sins. Sacramental daily living has a certain definite end in view. It is a growth in the freedom of man's spirit, arising from a constant progress toward the fullest realization of the complete personal communion with Almighty God of which man aided by God is capable. In this end is the purpose of man's life and the satisfaction of all his longings after happiness. It is a goal which is finally realized outside of the limitations of time and space in the realm of eternity. It is a goal which makes this world not an end in itself, but rather a place of training and testing in which man with God's help can prepare for his true

end which is on high. Thus when Christians speak of the sacraments as power for daily living, they are not talking in terms of the sort which characterize the advertising jargon of our day. A world of comfort is the theme of the sellers of goods. Our Lord says to us, "In the world ye shall have tribulation. Are ye able to drink the cup that I drink of?" Be popular with everybody in five easy lessons say the personality experts. "You will be hated of all men for my name's sake," said our Lord. There is much to be endured in this world. "Endure hardness," says the Apostle.

Christian joy and confidence in the power of the sacraments is based upon faith that God is ever ready to help man out of his fallen condition by the power of His grace which comes to us through the sacraments. The God of the Christian is always active, active in His graciousness toward men. His graciousness is thus a graciousness which actually confers benefit upon us. It is not simply an attitude of mercy, but is to be thought of as covering all the benefits to man's spiritual life which God's loving activity on our behalf confers.

The desire for the fulfillment of what we know to be the possibilities of our spiritual life is always with us, and the accomplishment of that end evidently requires more than human power. That power God provides, first in the Incarnation of Christ and then in the sacraments which stem from the Incarnation. The spiritual help of the unseen God is given to the spiritual life of man for the attainment of a goal outside of time and space through the medium of certain divinely appointed material things.

OUTWARD AND VISIBLE SIGNS

The fact that the outward and visible signs used in the sacraments confer an inward and spiritual benefit is a necessary condition and involves no contradiction. Indeed, it is the only normal way in which we might expect God's help to reach us in this world of material things and sense perceptions. The contention that men can and must speak of the world of eternal reality only in language which is groping and inadequate is a contention which is certainly as old as Plato, if not older. In Christianity, the religion of the Incarnation of the Son of God, this contention has always been especially strong. St. Paul gives the classic expression of it, "Now we see through a glass darkly."

The sacraments are first of all dis-

tinguished by the fact that God is their author. Unlike the symbols devised by men, a sacrament by the power of Almighty God becomes a symbol which is united to, and actually contains, the very truth which it symbolizes. It is an effective symbol. Language and mathematics are effective symbols, but a sacrament is the perfect effective symbol, going far beyond the power of language or mathematics because it not only contains but actually brings about the very thing which it symbolizes. Penance, for example, not only signifies the forgiveness of sins, but actually accomplishes it. Baptism not only signifies cleansing, but actually accomplishes it.

The source of the unique power of the sacraments to effect what they symbolize is Christ. He is the Sacrament of sacraments as the Incarnate Son of God. We may properly look to the sacraments for power to lead life as Christ would have us lead it, for they are the continuations of His activity in this world. Not only is Christ the author of the sacraments, but actually He is also the true Minister of the sacraments. As God, He is the cause of the help given to man through the Sacraments; as Man He acts to give them their efficacy on the plane of ordinary human life. In every sacrament, therefore, perfect God is present and the perfect humanity of Christ is likewise active. In no other way can we normally enter into the suffering and the resurrection of Christ. The suffering and resurrection achieve efficacy by spiritual contact with us in faith and in the sacraments. The power which there is to be found in the Church's sacraments is, therefore, of the utmost certainty and far beyond that of any spoken word. Every sacrament in some way helps to incorporate us more and more into the life of the Son of God.

The strength which the sacraments give to us is of three kinds. It may bring into our lives the power of sanctifying grace as in the case of Baptism; it may increase that grace in our lives as in the case of Confirmation; it likewise gives us a just claim to receive God's help in the state of life in which we find ourselves. As for example, the sacrament of Holy Matrimony gives us throughout our married lives a claim upon all of the actual graces which are needed by people to live together as Christian husband and wife.

THE CHURCH'S PURPOSE

Just as Christian faith and Christian sacraments are not to be disconnected, so also must we conceive of the sacraments as of necessity involved in and essential to the life of the Christian person as a member of the Christian community of persons which we call the Catholic Church. The Church seeks to make men holy, and the sacraments are the chief instruments of her purpose. The power the

sacraments give is the power to rise to a spiritual life which is really supernatural. That is just another way of saying that the power of the sacraments is the power to make men holy, to bring them into full fellowship with God in spite of the handicap of their fallen condition and the sins they actually commit themselves. This is, of course, the Church's purpose, because the Catholic Church is the Kingdom of God on earth, looking for men. It is the obverse of Protestantism, which is individual men on earth looking for the Kingdom of God. However little the Church in this world can be called a community of saints, nonetheless her whole make-up as the Body of Christ aims at that goal. She works through the sacraments to redeem all men from their own self-delusion, their fallen-ness and failure, and to make them into new men, fit to be citizens of Heaven.

This redemption, this power for life, this grace which the sacraments give to us, is unmerited by us. The effective force is God's, not ours. Yet, the power given to us in the sacraments does set free our own inherent religious and moral powers to take their part in removing all obstacles to God's gracious help. The sacramental and the divine are joined by our own effort to cooperate with God's grace in the working out of our salvation, when that effort has been set free by the divine power. Thus there is no holiness in the Church which is not sacramental, and there is no sacrament which does not represent our own striving after the character of holiness.

The Church with her sacraments is, as a modern writer has put it, "blood of my own blood, the life of whose abundance I live." The Kingdom of God dwells within us as we make use of the power of the sacraments, and is our interior counterpart of the Church whose sacraments unite us to the life of Christ. No matter how humble the essential endowments of our own personalities may be, Christ sees us as strong in our weakness if we fully develop the divine life received in baptism and sustained by Holy Communion.

Each of the sacraments illustrates in one way or another the fundamental fact that the Christian religion is not so much a system of thought, not so much a way of life, as it is rather a participation by men in the divine life of Christ. This participation in Christ, this sharing in the living and creative power of His person, provides a dynamic force that is as He promised, indestructible. The Church animated by that power is of such a nature, therefore, that according to His promise the gates of hell cannot prevail against it.

The power of the sacraments, is the very living Christ, Himself, the contradiction of death. People who participate in Christ together have, therefore, a

kind of strength which cannot be threatened by the fact of death, whether it is considered in terms of the death of individuals or the collapse of civilizations. So long as they remain united to the Lord of Life, their power to endure and their capacity to realize their own personal possibilities remain unshaken. The realization of the truth of this statement has always a direct bearing upon the contemporary scene.

By means of Baptism, we may continue to be united to Christ all through our life. The responsibility remains with us. Actual sins which we may commit can cut us off from the proper use of the graces which flow from Christ. We may become withered branches on the vine. Should we remain in such a state to the very end, we may even experience the meaning of those words of the Lord, "If anyone does not abide in Me, he shall be cast outside as the branch and wither and they shall gather them up and cast them into the fire and they shall burn" (John 15: 2-6). It is possible for one who has been united to Christ by Baptism to be cut off from Christ by the acts of his own will. But all through life no matter what our failures may be, we need only to reopen our souls to the grace of Christ to become again living members of His mystical body. The sacrament of Penance, like a minor Baptism, is always available for that very purpose.

Thus the ground-work for the power which the sacraments can give us is to be found in the union of the Christian with Christ by means of Baptism. This union is the guarantee that the help which the sacraments can give us is utterly dependable because it is not the product of our invention but is rather the result of an essential union with our Lord. The uses to which we put it may subsequently depend upon our own behavior but the initial fact is an act of God.

CENTRAL SACRAMENT

The central sacrament is the Holy Communion. In it there is displayed as we might well expect the fulness of the life of Christ. Not only is this life expressed, but it is also consistently present to feed and strengthen those who partake of it. Nowhere else is more clearly shown the interconnection between the sacraments and the Church, between the faithful and their Lord, than in the sacrament of the altar. The power for living derived from the Eucharist arises from Christ and flows into His people. It is the power of personal unity with Him and the great source of unity among His people.

The power which we receive in Holy Communion is entirely the gift of God coming down to us from heaven. This is symbolized by the fact that we assemble in a church, a place set apart for the celebration of the sacrament. Indeed, the

chief purpose of the construction of churches is that we may have a place in which to offer the Mass. Someone has defined a Church quite simply by saying that it is an altar with a roof over it. The church building stands as a symbol of the City of God coming down to earth as a gift from Heaven. To celebrate the Holy Liturgy, we leave the city of this world to enter a building which stands for the City of God. The altar in the church is the throne from which the City of God is ruled by the selfgiving love of Christ. It is also a table, and when we are gathered about a table, we expect to receive something from it. The table in a Christian church is, therefore, quite naturally the place at which we receive the divine gift which is the very life of Christ.

In His life we see the selfless love of God manifested to the world. The sacramental life of the Church is nothing less than a manifestation of the same selfless love, and the Holy Liturgy manifests this selfless love especially because it is an objective representation of what Christ did for us on Calvary. He is the one who has commanded us to do this "in remembrance of me." If it were only in our imagination there would be no real power there. We would be simply back in the line of human creation. We would not be receiving the gifts of God but rather we would be simply within the prison house of our own imagination. It is God's Holy Spirit, which in the service of Holy Communion represents before the worshippers the death and the resurrection of Christ. It is, therefore, a definite and real work of God, a sacrifice performed by God's power and at His command. The idea of sacrifice is the most powerful spiritual conception known in the history of religion. When we speak of the selfless love of God manifested in Christ, we are not speaking of a vague sentimental notion. Christians cannot think of the selfless love of God apart from three definite historic events. They are the Last Supper, the Crucifixion, and the Resurrection. These three things together, which perfectly express in sharp outline what is meant by the selfless love of God, constitute one sacrifice. They are likewise the events which are brought once more before us and offered by us through Christ to God in the Mass. At the Last Supper our Lord explained the meaning of His death when in ritual form He offered His Body and His Blood "for you and for many for the remission of sins." On the cross itself He gave historical reality to the words which He had spoken. His physical body was broken and His blood was poured forth. In the light of Easter morning, that death and its full meaning were stamped with the approval of God, the Father, and it was made known to men that the sacrifice of Christ was complete and altogether effective. The power

of the Mass is essentially the power of that sacrifice. The rite of sacrifice by the common consent of all mankind has always been reckoned the highest expression in religion. The Orthodox Jews, for example, have a wailing wall in Jerusalem to lament the fact that the sacrificial worship of their temple no longer exists. Nothing so weakens the Protestant sects as their unnatural rejection of the concept of sacrificial worship.

The gifts of the Spirit, the power of the soul, which come into our lives through the Christian sacrifice are expressed by St. Thomas Aquinas in the following words, "There is first his soul's good which is offered to God in a certain inward sacrifice by devotion, prayer, and other similiar interior acts. The sacrifice that is offered outwardly represents the inward spiritual sacrifice whereby the soul offers itself to God. Thus, the offering of a sacrifice is measured not by the value of the gift but by what it stands for, for it is done in honor of the sovereign ruler of the whole universe."

The gift offered to God in the Holy Mass is our life united to the divine life of Christ.

When we are baptized, we are united to Christ and to His sacrifice, and in the sacrament of the altar as we present ourselves to God a reasonable and living sacrifice we do so in union with our Lord. It is through Him that we are thus able to fulfill a fundamental need of our nature by presenting to God the gift of Christ's life, death, and resurrection, which has been made ours to give by our incorporation into Christ in baptism.

GOD-WARD AND WORLD-WARD

Out of this action of the whole Church, this central sacrament, comes the greatest power to lead the Christian life, because it is a remedy against sin and a means of perfecting the soul in things pertaining to the Christian life. The Eucharist, by representing the self-

sacrifice of Christ, draws our life always outward to God on the one hand and to the world in which we must live and work on the other. As we eat this heavenly food, we are reminded of the only right we have to eat at all, which is that we may live for God. While we are lifted up to Him, the purposes of the good life in this world are not left behind. The Mass is rooted in events which have occurred here in this world. It represents the center point of history, and, therefore, presents the whole context of our social life in relationship with God's redeeming purpose. The sacrament of the altar should be so interpreted in a parish church as to show all people who worship there how the instruments of work are really God's things. We must learn to lay on the altar all of our responsibilities and activities, for in Holy Communion we receive back from Christ all of our interests redeemed and transformed. The bread and wine, symbols of man's labor, become the means of Christ's presence to us. Likewise, they can be the means for the transformation of the very work for which they stand. As William Temple, late Archbishop of Canterbury, put it, "It is only in the view of life given us by the sacrament that there is provided hope for making human both politics and economics and of making effectual both faith and love." The altar of God is, therefore, the central source of power in the Christian life because it is the divine center of liaison in the field of all the diversified activities which are the life of man.

It is in the shadow of the altar that the saints of God grow to maturity. From the sacrifice offered there, power is given to face the sacrifices great and small which daily life demands. The same Jesus is there present who died on Golgotha and rose on Easter morning. Those who understand this do not *hope* that our Lord will come to them; they *know* that He does. This awareness of His Presence arouses in the soul the humility of the words, "Lord I am not worthy," and the joy of the intimacy of, "Jesus, the very thought of Thee." This Presence lights up the spiritual and religious life outside the Mass itself in every Church where the Blessed Sacrament is reserved. Someone has rightly said, "It is not the friendly glimmer of the sanctuary lamp which burns before the altar, nor the solemn figures of the saints on the walls, nor the dim, religious light of the building and its majestic silence, that radiate over a Catholic church its charm of divine intimacy and devotion. Those things may serve to protect and promote devotion; but the thing that enkindles it, is living faith in the presence of Jesus. Here, before the tabernacle, the Catholic soul enacts its most sacred hours, here it drinks in life in its deepest, most divine quintessence, here all time is silent and eternity speaks."

ACU CYCLE OF PRAYER

November

- 23-29. Church of the Good Shepherd, Rosemont, Pennsylvania
- 30. St. James', Pewee Valley, Ky.

December

- 1. St. Andrew's, Buffalo, N. Y.
- 2. Hcly Apostles', Brooklyn, N. Y.
- 3. St. Paul's, Savannah, Ga.
- 4. St. Michael and All Angels', Baltimore
- 5. St. Stephen's, Miami, Fla.
- 6. St. James the Less, Philadelphia
- 7. Christ Church, Portsmouth, N. H.
- 8. St. Mary the Virgin, Nashotah House, Nashotah, Wis.
- 9. St. Barnabas', Burlington, N. J.
- 10. Transfiguration, Brooklyn, N. Y.
- 11. St. Michael's, Yeadon, Pa.
- 12. Christ Church, Cuba, N. Y.
- 13. Christ Church, Elizabeth, N. J.
- 14. Grace, Carthage, Mo.
- 15. St. Mark's, Philadelphia



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CHICAGO

Fr. Whitley to St. Luke's

The Rev. Harry B. Whitley, rector of St. Stephen's Church, Wyandotte, Mich., a parish of 1,740 communicants, resigned October 28th to become a member of the staff at St. Luke's Church, Evanston, Ill.

Fr. Whitley was graduated from Michigan State College and the General Theological Seminary, New York City. After ordination to the diaconate, he served a year on the staff of St. John's Cathedral, San Juan, Puerto Rico, where he was ordained to the priesthood in 1945 by Bishop Colmore. After his return to the United States, Fr. Whitley served as locum tenens at St. Stephen's, from July, 1946, until September 1, 1946, when he was elected rector of the parish.



THE REV. HARRY B. WHITLEY

OREGON

**Parish Conference Held
at Cathedral**

The last of a series of three parish conferences on "Christian Faith, Life, and Work" was held at St. Stephen's Cathedral, Portland, Ore., November 2d to 8th. The conference was conducted by the Rev. A. Ronald Merrix of San Francisco, Calif., provincial representative of the National Council.

Fr. Merrix discussed four topics during the general evening conferences: "What is the Gospel?" "Enjoying the Christian Life," "What is the Church Doing for the World?" and "Fellowship and Teamwork for a New Humanity."

Previous parish conferences were held at St. Paul's Church, Salt Lake City, Utah, and St. Michael's Cathedral, Boise, Idaho.

**Christ Church to Build
New \$45,000 Parish Hall**

Christ Church, Oswego, Ore., will award a contract for the construction of a new \$45,000 parish hall as soon as an additional \$10,000 is raised.

The Rev. DeVon Horton, vicar of Christ Church, has announced that he expects the needed funds to be turned in soon through a drive that is now in progress. \$13,000 is now on hand and the parish pledges amount to \$7,000.

The new parish hall will be erected on the church property and will consist of two assembly halls, a large kitchen, nine Church school classrooms, a vesting room for the choir, and an office for the vicar.

The complete plans of the structure

include a church, seating 125 people, a small side chapel, a guild room, a stage, and a room for youth organizations.

SOUTH FLORIDA

**Bishop Matthews Dedicates
Memorial Window**

Bishop Matthews, retired of New Jersey, dedicated a window in the Lady Chapel of All Saints' Church, Winter Park, Fla., in memory of his wife, the late Elsie Proctor Matthews, on All Saints' Day, November 1st.

The central picture in the window is the Annunciation of the Blessed Virgin Mary. The window was created by Willet of Philadelphia.

Laymen Attend Annual Meeting

The Bishop's Advisory Committee on Laymen's Work in the diocese of South Florida recently sponsored annual dinner meetings in the seven area groups of the diocese. More than 600 men attended the meetings, with nearly 100% response from the congregations within each area.

The purpose of the meetings was to present the program of the committee, which had previously been adopted by the laymen at a conference at Camp Wingmann, Fla.

Mr. Dan B. Weller, chairman of the Advisory Committee, served as chairman at each of the meetings, and the program was presented by Mr. Morton O. Nace, executive secretary of the committee. Either Bishop Wing of South Florida, or Bishop Louttit, Suffragan of South Florida, was present at each of the meetings.

The guest speaker at every meeting was the Rev. Frank Titus, assistant sec-

retary of the Overseas Department of the National Council, who presented the program of evangelism.

**Church of the Holy Comforter
Increases Church School**

The Church school attendance has increased 100% at the Church of the Holy Comforter, Miami, Fla. The Church school now has 160 pupils, and the immediate goal is for 200. The Church school is open all year and has never missed a Sunday. The classes extend through the primary department to the college class group and the adult Bible class.

The Rev. William L. Hargrave, rector of the Church of the Holy Comforter, writes:

"All that is necessary to make a Church school grow is for one person to devote himself to that task. I have seen it work time and time again. We leave it to others to debate the theories; we are concerned with the lives of God's children."

EAU CLAIRE

**Grace Church Celebrates
75th Anniversary**

Grace Church, Menomnie, Wis., celebrated its 75th anniversary of organization September 28th, with two low celebrations of the Holy Eucharist at 8 and 9 AM, and a Choral Eucharist of Thanksgiving at 11 AM. Bishop Horstick of Eau Claire pontificated, the Rev. Frank R. Alvarez, rector of Grace Church, celebrated, and the Rev. John O. Patterson, rector of Grace Church, Madison, Wis., was the guest preacher.

The anniversary dinner was held at 5 PM in the Menomnie Lutheran Church, and the evening program took place at the Tainter Memorial Auditorium with Dr. Clark Kuebler, president of Ripon College, Ripon, Wis., as the principal speaker.

NEW YORK

Memorial Tree Dedicated

The Chapel of the Intercession, Trinity Parish, New York City, dedicated a pine tree in the churchyard of the chapel November 9th, in commemoration of the 20 members of the congregation who were killed in the last war. The dedication was the last in a series of occasions in observance of the 100th anniversary of the founding of the chapel.

Immediately after the celebration of the Holy Eucharist, the choir and congregation proceeded to the churchyard for the dedication of the tree by the Rev. Dr. Joseph S. Minnis, vicar of the Chapel of the Intercession.

Once a week?

It saddens us quite a bit, as we get about, to find many, many Episcopal Church doors closed tight and locked between Sundays, except for the very occasional "extra" communion on some weekday when a Prayer Book Feast has to be celebrated. God's House a once-a-week affair? No opportunity for sadly beset Christians to slip in for a quiet, enheartening talk with their Heavenly Father — no daily Eucharist — no morning or evening prayer — not much of anything in the way of using God's House as a House of Prayer except for a couple of hours per week, and then on Sunday only. From a business man's point of view, that makes it an excessively expensive investment for the minor use it gets or gives.

Now, generally, this delinquency is not the fault of the parish priest, but

of some stodgy and not too spiritual minded Vestry, which has developed the notion that marauders will walk in and steal the sacred equipment. This situation is generally found in smaller towns and cities, where thieving is not so general as in the large cities, where the churches ARE more generally open, and where, by reverse, any serious stealing is a rare event. But, be that as it may, isn't the spiritual development of those who would love to slip in for quiet worship, of more profit to a church than the long chance risk of a bit of possible stealing? Too many times the closed doors of a church stand for a lot of other closures — closed minds, closed hearts, closed ears, closed pocketbooks, and these total up to spiritual death. If you want your church doors open daily, tell your Vestry so. We are hearing about too many Vestries who sadly need some definite TELLING.

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BOOKS

THE REV. CARROLL E. SIMCOX, EDITOR

A New Edition of Newman

THE WORKS OF JOHN HENRY NEWMAN. Edited by Charles Frederick Harrold. New York: Longmans, Green, 1947. \$3.50 per volume.

When fire from enemy bombs swept Paternoster Row during the blitz, the entire stock of Newman's books in the storehouse of Longmans, Green was destroyed. This publishing company was Newman's original publisher, and it is now bringing out a completely new edition of his works, edited by Professor Harrold of Ohio State University. The plan is to publish three or four volumes a season until a complete set, including about twenty volumes, is finished.

The first three volumes are now available, at a price of \$3.50 each. They are the *Apologia Pro Vita Sua*, *The Idea of a University*, and the *Grammar of Assent*.

Most of my readers have probably read the *Apologia* in full, and *The Idea of a University* in parts. Not many of today have read the *Grammar of Assent*. It is certainly the least interesting of the three works, and the least profitable, unless one feeds upon rigorous and highly abstract logic.

I should like to suggest that all of us who are concerned about the modern divorce between religion and education and who are seeking to formulate a Christian philosophy of education should read carefully *The Idea of a University*. To be sure, to read it profitably you must read it with the due allowances: Newman was a Victorian, historically, culturally, and every way. Our world has undergone several sea-changes since his time. We must ask more of formal education than he asked of it. But Newman had a firm grasp of some tasks and duties of education which do not change from

age to age. He has much to tell us that we need in our perplexity of mind and spirit today.

Professor Harrold has done a masterful job of editing. He proved his competence in this field in his outstanding biography of Newman. From the standpoint of typographical clarity and all-around physical attractiveness these volumes are worthy of their contents. If you want to build up a complete library of Newman you are safe in getting this edition. C. E. S.

The "Asiatic Century"

THE REVOLT OF ASIA. By Robert Payne. New York: John Day, 1947. Pp. 299. \$3.50.

Robert Payne is a prolific and exuberant writer equally at ease in the supple and flowing brilliance of his prose; as in his recently published book of verse, *The Rose Tree*, which is as colorful as a maple in autumn. In the current year he has six volumes on the Asia scene to his credit. His first book to come before a wide public was *Forever China*, a book which idealized China as a whole and the peasant in particular; but which conveys a vivid sense of the greatness of that remarkable and tragic country.

The Revolt of China suffers from over-statement. Mr. Payne uses abundantly such words as prodigious, fantastic, atrocious, enormous, incalculable, appalling; petty criticism which yet points to some basic taint so that the reader is inclined to discount the really impressive array of historical action. Mr. Payne sees "a billion peasants hammering out for themselves a way of life." Would that this were true! Knowing the fatalistic apathy of the peasants of Asia, one is unable to agree with the statement that the average peasant is politically awake to the great forces in ferment; or that there is unity in Asia — witness the civil war in China, the communal riots in India, the clash of the many Indonesian groups. No, the unity is a great ideal in the minds of the intellectual leaders of these countries and far from being an accomplished fact.

These faults must not blind us to the very real contribution that the author has made to the better understanding of the deep changes at work in Asia. He sees the revolt of the peoples of the orient, beginning with the successful revolution of 1945 in Indonesia, as an irresistible force, aligning the vast potentialities of the East — natural resources, sheer bulk of population, spiritual depth — against the exploitation of the West. He conceives the movement as social and agrarian rather than military and quotes from a letter written by a Burmese: "We are not giving battle to individuals but to old, man-grown edicts and conventions. . . ." There are valuable chapters on the men and movements in India,



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BOOKS

Indonesia, China, Korea, and the Philippines, which clarify the confusions of struggle. The detailed account of the Indonesian revolution is the first to reach the west, and should be known as Indonesian struggles to maintain the gains of 1945. Mr. Payne is at his best in his brilliant portraits of the leaders of the countries under discussion: Nehru, Gandhi, Jinnah, Chiang Kai-shek, Mao Tse-tung and Chu Teh, and others less known to us, but significant in their own countries.

The chapter on Chinese Communism raises a debatable point with an answer to those who believe that they follow Moscow. Mao Tse-tung, long the intellectual leader of the party in China, "denies that they are Communists, but the name is retained because their final analysis of modern political currents springs from Marxist sources." Mao has defined the Communist position as the New Democracy and says, "The new democracy . . . is an adaptation of the political circumstances to the demands of the people who desire self-government and the break-up of the agricultural pattern . . ."

While one cannot agree with the author that "the revolt of the peoples of Asia is the greatest single event in history," one realizes the importance of the trend, believing with the author that "the revolt of Asia will change the pattern of America." With enormous resources, Asia needs help from the west in order to develop these resources. She greatly desires this assistance; but she will not avail herself of it at the price of further aggression and exploitation. Mr. Payne's final sentence warns: "Asia is conscious of herself and the Asiatic Century has begun."

VIRGINIA E. HUNTINGTON.

Tongue-in-Cheek Ministry

LAUGHING INTO GLORY. By Hodge MacIlvain Eagleson. New York: George W. Stewart, 1947. Pp. 192. \$2.

It is unfortunate that this autobiographical work by a Methodist minister was not written with a modicum

of restraint. The numerous incidents dealt with in the book are obviously based upon actual occurrences, but they are narrated with so much gusto and exaggeration that they would, if translated into action, become mere slapstick comedy. The various characters in the story are similarly overdrawn, so that the author is necessarily compelled to employ fictitious names.

Adults who, as adolescents, once enjoyed reading books of the *Pecks' Bad Boy* variety may conceivably like this one. Its sense of humor is more broad than refined; more raucous than delicate; and depends largely upon caricature and overstatement. In spite of the fact that a few passages of real sincerity occur, the book will serve no better purpose than to kill time.

WARREN M. SMALTZ.

Teetotalitarian Exegesis

CHRIST, THE APOSTLES, AND WINE. By Ernest Gordon. New York: Sunday School Times Co., 1947. Pp. 40. 40 cents.

As one who reads books occasionally, I have seen Fr. Conrad Noel "prove" that our Lady was a first-century Emma Goldman. I have seen Mr. Bruce Barton "prove" that our Lord was the first and the greatest of the Rotarians. And now I have seen Mr. Ernest Gordon "prove" that the wine at Cana and the wine at the Last Supper was a perfectly innocent beverage, as non-alcoholic as the dew on the morning rose. In a word, I've seen everything now!

There is a kind but candid warning to Episcopalians in this ingenious teetotalitarian tract, as follows: "In a list of altar wines given in the Annual of the Anglican LIVING CHURCH, the unfertilized fruit of the vine is not mentioned among the sauterns, burgundies, sherries, ports, and other society drinks." Something ought to be done about this.

"O ye spirits of Carrie Nation, Andrew Volstead and Jonadab the son of Rechab (Jer. xxxv: 6), praise him, and magnify him forever!"

C.E.S.

In Brief

A SHORT HISTORY OF THE ENGLISH CHURCH. By Gordon Crosse. London: Mowbray, 1947. Pp. 95. \$1.20.

If you like short books on factual subjects, you will like this. Here is the story with great brevity and an aptness of quotation. One need not approve all his judgments, such as his caviling about Bishop Weston. But it can be safely commended as written by one who has the faith.

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NOTICES

Memorial

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

CLASSIFIED

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THE LIVING CHURCH

DEATHS

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

Lydia J. Greedus

Miss Lydia J. Greedus, a field worker in the diocese of Michigan for the past 20 years, died on October 21st after an illness of four months.

Funeral services were held in St. Paul's Cathedral, Detroit, Mich., on October 24th, with Bishop Emrich, Suffragan of Michigan, officiating. Interment was in Woodmere Cemetery, Detroit.

Miss Greedus joined the staff of the diocese of Michigan as a lay missionary 20 years ago, and recently inaugurated the "Church school by mail," enrolling more than 200 children to whom she sent Church school lessons each week.

Miss Greedus is survived by two sisters.

Adria M. Langdon

Mrs. Adria M. Langdon, president of the Churchwoman's League for Patriotic Service, died on October 13th in New York City.

Funeral services were held in St. Thomas' Church, New York City, on October 17th, with the Rev. Roelief H. Brooks officiating. Interment was in the West Point Cemetery, Orange County, New York.

Mrs. Langdon is survived by her husband, a son, and a sister.

Thomas H. Shaughnessy

Thomas H. Shaughnessy, assistant superintendent of the Chicago Transit Authority, died of a heart attack October 31st.

Funeral services were held in St. Peter's Church, Chicago, Ill., on November 4th with the Rev. Dr. John H. Scambler, rector of St. Peter's, officiating. Interment was in Ridgewood Cemetery, Des Plaines, Ill.

Mr. Shaughnessy was born in Troy, N. Y., and has been an active member of St. Peter's Church for more than 35 years and a vestryman for the past 20 years.

Surviving Mr. Shaughnessy are his wife, a son, and a sister.

CHURCH CALENDAR

November

- 23. Sunday next before Advent
- 27. Thanksgiving Day
- 30. Advent Sunday

December

- 1. St. Andrew* (Monday)
- 7. 2d Sunday in Advent

* Transferred from November 30th

CHANGES

Appointments Accepted

The Rev. William V. Albert, formerly assistant at Grace Church, Monroe, La., is now priest in charge of the Redeemer Mission, Brookhaven, Miss. and may be addressed there.

The Rev. Franklyn H. Board, formerly a chaplain in the Army, is now rector of the Church of the Good Shepherd, Wareham, Mass., and may be addressed there.

The Rev. Elliott Coleman, formerly a non-parochial priest in the diocese of Western North Carolina, is now on the staff of Grace and St. Peter's, Baltimore, Md. Address: Charles Apts., 3333 N. Charles St., Baltimore, Md.

The Rev. Richard B. Combs, formerly curate of St. Paul's, Burlingame, Calif., is now curate of the Church of the Heavenly Rest, New York City, Address: 2 East 90th St., New York 28, N. Y.

The Rev. Leo S. Cook, formerly rector of St. George's, Rochester, N. Y., will become rector of Zion Church, Palmyra, N. Y., on December 1st. Address: 114 Canandaigua St., Palmyra, N. Y.

The Very Rev. Charles P. Deems, formerly dean of St. Mark's Cathedral, Minneapolis, Minn., will become assistant at St. Bartholomew's, New York City, December 1st. Address 4 E. 95th St., New York City, N. Y.

The Rev. John J. Hancock, formerly assistant at St. Mark's, Medford, Ore., is now vicar of St.

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CHURCH INSTITUTION, eastern city, seeks Medical Social worker for small tuberculosis hospital for adults, 75 beds. Worker must be churchwoman, active, intelligent, sympathetic, interested in work. Also, if possible, graduate of accredited School of Social Work. Fine opportunity for constructive service. Salary of graduate worker \$2700. Reply Box P-3295, The Living Church, Milwaukee 3, Wis.

SOCIAL CASE WORKER in Family Service Department, Church Institution in the east. Churchwoman preferred. Worker with one year training in good school of Social Work considered. Opportunity for interesting work under excellent supervision. Salary \$2500. Reply Box P-3296, The Living Church, Milwaukee 3, Wis.

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SUPERVISOR OR SENIOR RESIDENT—Woman, 42, college graduate, minister's daughter, two grown children, now wishes supervisory or administrative position in school or college. Excellent references. Reply Box M-3290, The Living Church, Milwaukee 3, Wis.

MATURED WOMAN educated, cultured, want position as companion to a Churchwoman. References exchanged. Drives car. Reply Box M-3293, The Living Church, Milwaukee 3, Wis.

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CHANGES

Alban's, Tillamook, Ore., and may be addressed there.

The Rev. Clarence E. Hobgood, formerly assistant at the Church of the Good Shepherd, Raleigh, N. C., will become rector of St. Timothy's, Wilson, N. C., on December 31st, and may be addressed there.

The Rev. William M. Latta, formerly rector of Calvary Church, Wadesboro, N. C., will become rector of St. Stephen's, Erwin, N. C., on December 31st, and may be addressed there.

The Rev. Frederick H. Meisel, formerly curate of the Church of the Epiphany, New York City, is now assistant at the Church of the Ascension, New York City. Address: 12 W. 11th St., New York 11, N. Y.

The Rev. Arthur J. Mockford, formerly rector of St. Paul's, Oregon City, Ore., is now assistant at the Church of the Good Samaritan, Corvallis, Ore. Address: 2008 Tyler St., Corvallis, Ore.

The Rev. Lewis Sasse, formerly a chaplain in the Army, is now chaplain of the Episcopal student center at the University of Arizona, Tucson, Ariz. Address: 1724 E. Miles St., Tucson, Ariz.

The Rev. Francis A. Sullivan, formerly rector of Trinity Church, Erie, Pa., is now associate at the Spanish-American Mission and priest in charge of El Buen Samaritano, Phoenix, Ariz. Address: 587 W. Pima St., Phoenix, Ariz.

The Rev. Robert E. Terwilliger, formerly assistant at Christ Church Cathedral, Hartford, Conn., is now curate of the Church of the Heavenly Rest, New York City, and may be addressed there.

The Rev. Paul M. Wheeler, formerly rector of St. Andrew's, Torrance, Calif., is now rector of

St. James', Newport-Balboa, Calif. Address: Box 609, Balboa, Calif.

The Rev. Harry B. Whitley, rector of St. Stephen's, Wyandotte, Mich., will become an assistant at St. Luke's, Evanston, Ill., on December 1st. Address: St. Luke's Church, 424 Lee St., Evanston, Illinois.

The Rev. Harold C. Williamson, formerly rector of St. Peter's, Paris, Ky., will become priest in charge of St. John's, Hollywood, Fla., on December 14th, and may be addressed there.

Changes of Address

The Rev. James E. Crosbie, formerly addressed at 1230 S. Toledo Ave., Tulsa, Okla., should now be addressed at 541 S. Zurich St., in that city.

The Rev. Roger C. Schmuuk, formerly addressed at 3224 Idaho Ave., Minneapolis, Minn., should now be addressed at 2916 Quentin Ave., in that city.

The New York City Mission Society, formerly addressed at 38 Bleecker St., New York City, have temporarily established their offices at 416 Lafayette St., New York 3, N. Y.

Ordinations

Priests

Albany: The Rev. Ernest D. Vanderburgh was ordained to the priesthood by Bishop Barry, Co-adjutor of Albany, on November 12th in St. Mark's Church, Philmont, N. Y. He was presented by the Rev. William H. Meldrum and the Rev. Allen W. Brown preached the sermon. Fr. Vanderburgh is to be priest in charge of St. Mark's, Philmont, N. Y., and may be addressed there.

Haiti: The Rev. Henri A. Stines was ordained to

the priesthood by Bishop Jenkins, retired of Nevada, for the Bishop of Haiti, on November 1st in St. Augustine's, Brooklyn, N. Y. He was presented by the Rev. Charles C. S. England and the Rev. A. Ervine Swift preached the sermon. Fr. Stines will continue his post-graduate studies at the General Theological Seminary, New York City.

Resignations

The Rev. Theodore Andrews, rector of St. Peter's, Mountain Lakes, N. J., has resigned.

The Rev. Arthur McLaughlin, priest in charge of St. Clement's, Harvey, Ill., has resigned.

The Rev. Robert R. Read, rector of Christ Church, Eureka, Calif., has resigned, effective January 1st.

Depositions

The Rev. Austin B. Mitchell, priest, was deposed from the Sacred Ministry by Bishop Dun of Washington on September 5th, in the presence of the Rev. Messrs. William MacD. Sharp and Arthur L. Ribble. The action was taken in accordance with the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee, with a formal request in writing of his renunciation of the ministry and his desire to be removed therefrom. The action was taken for causes which do not affect his moral character.

Corrections

The Rev. H. Ross Greer, was incorrectly stated as having contracted to assume the rectorship of St. Andrew's, South Orange, N. J., on January 1st. The correct date of his change will be July 1st, 1948.

CHURCH SERVICES

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



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ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: Sat 7:30

CHICAGO, ILL.

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

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
7:30 Low Mass, 10:40 MP, 11 Sung Eu; 9:30 Low Mass Wed & HD

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

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

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

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30 The Church is open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 Confessions: Sat 4-5 by appt

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

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

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

NEW YORK CITY (cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

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

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utico
Rev. Osborne R. Littfedon, r; Rev. David I. Horning, associate; Rev. Richmond A. Burga, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30

PLEDGE

In the Name of Christian Fellowship



EVERY MEMBER CANVASS

THE NATIONAL COUNCIL, 281 Fourth Avenue, New York 10, N. Y.