

The Living Church

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

Our Ministry in the Colleges

Gerald B. O'Grady, Jr.

Page 9

Universal Military Training

Editorial

Page 10

Must Military Training be Universal?

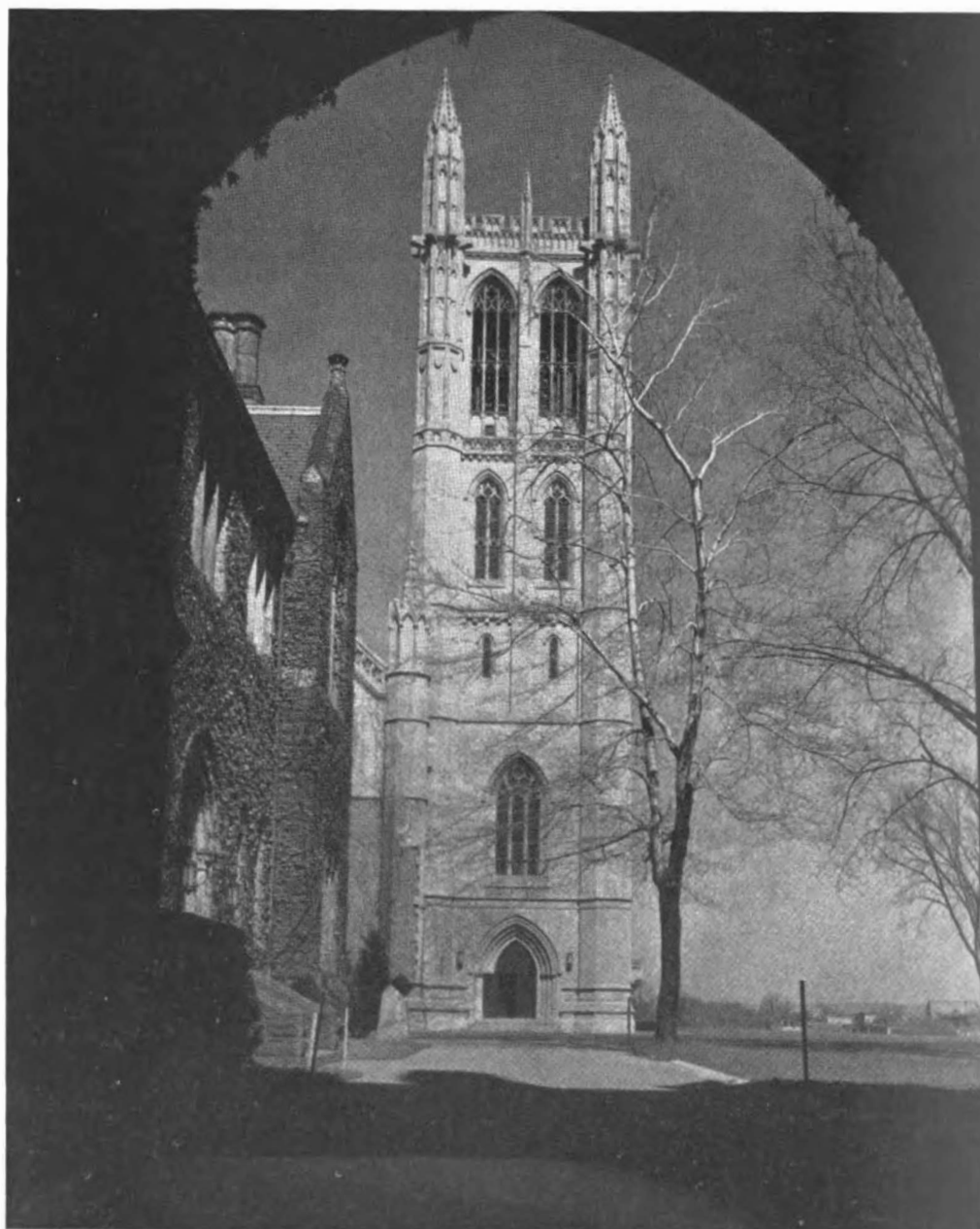
Sydney A. Temple, Jr.

Page 13

Mr. Blansford Gates Goes to Heaven

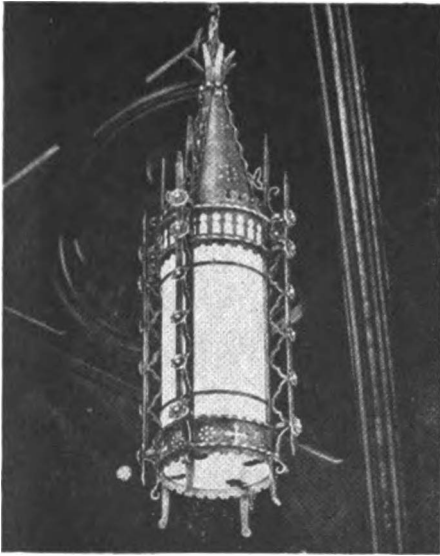
Part II

Page 14



CHAPEL, TRINITY COLLEGE, HARTFORD, CONN.

It is the altar, Fr. O'Grady believes, to which the attention of college youth must be drawn, in the hope of a reunited Christendom. [See page 9.]



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What Is The World Council of Churches?
 How Did It Come Into Being?
 How Can It Possibly Affect Me?
 Why Should I Be Interested In It?
 Read
PILGRIMAGE TO AMSTERDAM
 By H. G. G. Herklots & H. S. Leiper
 In August, 1948, the first assembly of the World Council of Churches will take place at Amsterdam, Holland.
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Appeal from Bishop Gilman

TO THE EDITOR: The House of Bishops has accepted my resignation because of old age to be effective March 1, 1948, so that I feel free to make a strong appeal for the work of the Chung Hua Sheng Kung Hui [Holy Catholic Church in China].

I have just received word from the Overseas Secretary [of the National Council] that the contributions of the Church have so fallen off that almost ten per cent must be reduced from our working budget. It has been impossible for me to meet the needs of the work even with the budget which was granted. Any cut means a calamity for the work. I have been in China 45 years, and I believe that at this time we are faced with the greatest opportunity in the history of the Church in the China Mission.

On Christmas Eve I had the great opportunity of trying to present the gospel of the Christ Child to 1,000 Chinese children in St. Lois' School. For many of these children, this was their first service in a Christian church. Each class had been taught a Christmas carol. Many more children throughout this part of China would crowd into our schools if we had places for them. Financial difficulties have prevented me from reopening even the primary schools which we had before the war. The whole community cannot understand why the Bishop from the richest country in the world cannot find enough money to do what used to be done. The Bishop also cannot understand.

I appeal to all the members of our Church at home to give more heartily to the support of the work throughout the world. Everyone, everywhere, now knows that the hope of the world is in the gospel of the Christ Child. American papers are full of stories of the corruption and maladministration in China, and there is a general feeling among the Chinese that the only cure is in the creation of multitudes of faithful Chinese Christians.

(Rt. Rev.) ALFRED A. GILMAN,
 Bishop of Hankow.
 Hankow, China.

The Church's Marriage Law

TO THE EDITOR: It seems to some of us that there has been all too much self-righteousness and judgment of fellow priests and bishops in connection with the two marriages in the dioceses of Lexington and Michigan. The latest outburst is from twelve clergymen petitioning the House of Bishops for such an application of the new marriage canons as would forbid the marriage of a priest of the Church to a divorced person.

All of us are in agreement with their argument that the clergy should be examples to their flocks. If anybody is to uphold the Christian view of marriage, certainly it is the parish priest himself. But do these petitioners of the House of Bishops seriously doubt that this is not happening now? They seem to have little faith in their brethren and demand a law applicable solely to the clergy. Actually, our

need is for more grace, rather than laws.

We would like to take issue with them on three counts at least. Firstly, why not give the Church a little more time to test the canons before clamoring for revisions? They are not perfect laws — perfect laws will never be written, because the subject is above the legal level. But let us see how these work. There has been altogether too much ado about the two recent clerical marriages, and most of it, we dare say, without too much knowledge of the facts or the persons.

Secondly, despite the arguments of the twelve petitioners, some of us will always insist on a single standard in the Church for laity and clergy alike. To have it otherwise is a Roman, not a Christian position. We do not anticipate a series of marriages between priests and divorced persons; there is not the slightest danger of that. But we see all believers, whether in the Sacred Ministry or some other ministry, under the same law and grace.

Thirdly, we see this position of the twelve as a possible first step by those who would take us back to the almost absolute prohibition of the former canon. Not that all the signers are of that persuasion, but there is a minority group in the Church which is wholly out of sympathy with any and all attempts to vest discretion in the bishops or other clergy. To this group the door should be tight shut, whatever the injustice and cruelty it works on the individual. They would have it that a marriage ceremony once performed binds both parties forever, whatever the utter wrongness of it or the complete failure of one of them to conform to its demands. We hope and pray the Church will never go back to that. Some of us will oppose all such attempts, however they are phrased or on whatever grounds. If it is a Christian act to bless the marriage of a faithful person who has been the victim of a tragic mistake, and we believe it is, then it is a Christian act to bless such a marriage, whether or not a minister of this Church is also to receive it.

(Rev.) CHARLES D. KEAN,
 (Rev.) BENJAMIN MINIFIE.
 Orange, N. J.

Teach the Faith!

TO THE EDITOR: The longer I teach the more appalled I am by the ignorance of clergy and laity alike on the meaning of the Church. Also, the more impressed I am by the deep and rather increasingly-vocal yearning of the laity for something into which they can sink their teeth — something which, to change the figure, will not let them down in time of need. Our seminaries do not, I fear, teach it; at least, they do not seem to teach it emphatically enough to make sufficient impression. Where can the laity learn their duties and rights if the clergy do not teach them? Where will the clergy — including the bishops — learn if the seminaries do not teach them? Or where will the seminaries learn if they do not re-examine their heritage?

The time has come — indeed, is long past — when we need to make available to laity, clergy, and hierarchy the body of

LETTERS

canon law which is in existence, but which is so scattered, hidden, enshrined in tradition, etc., that few know where or what it is. How many of the laity know, for instance, that attendance at church on Sunday is not a matter of personal option but is commanded by canon law? Yet it obviously is. Canon 19 (*Of the Due Celebration of Sundays*) states most explicitly that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation." Note, that the canon says "shall," not "ought to" celebrate by "regular" not "occasional" attendance at church. This would of itself, if complied with, stop that abominable habit of going to hear dear old Fr. Blank, but staying away when that uppity young curate Fr. Uttermost Farthing takes over ("My dear, I can't stand the boy; he talks as if his mouth were full of hot potato!"). After all, the laity go to church to "hear the Word of God read and taught," and the chosen vessel may or may not be cracked; that has nothing to do with it. It is time we laymen stopped picking and choosing and settle down to business.

How many know that fasting is more than merely a pious exercise in self-abnegation by a bunch of touched Anglo-Catholic spikes? Hearken to the Prayer Book, p. li, the Tables and Rules: "A Table of Fasts (and) other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Note in the above that the "Church requires," not "advocates" such exercise of abnegation.

PRIESTS' OFFICES

How many of the clergy say Morning and Evening Prayer daily, either at home or in church? Yet it is officially spoken of as the Order for *Daily Morning* (and Evening) Prayer. And lest any misunderstand the plain meaning of the word "daily," let him listen to what the Prayer Book of the Church of England says in its preface "Concerning the Service of the Church": "And all Priests and Deacons (Bishops are priests also!) are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause."

Perhaps it might not be amiss at this point to mention the fact that the secular courts of the United States (more specifically, in the states of Massachusetts, Illinois, Nebraska, Delaware, Indiana, and Pennsylvania, to my certain knowledge) have ruled that the word "discipline" as used in the preface to the Prayer Book (p. v) — "what cannot be clearly determined to belong to Doctrine must be referred to Discipline" — refers to the canon law of the Church. And the Church has equally said that, where the canons of the American Church do not specifically abrogate this body of English Canon Law, these laws apply to us in this country. Which brings up some very pretty situations.

For instance, how many of the clergy, let alone the erring laity, know that when,

as the fourth general rubric after the Holy Communion (P.B., p. 84f) clearly states, a priest shall know of any communicant coming to the Lord's Table to be "an open and notorious evil liver," or to have done anything whereby the congregation is offended, "he shall advertise him"? There is no permissive alternative to that rubrical command; and by "advertise" the Church means to repel the person *by name and by sin before the congregation*. I know what would happen if our clergy started doing that. Yet, until General Convention repeals that, or, more probably, the Church of England, as it was that body which first wrote it into the Prayer Book and so is the only one really to remove it, the clergy has no alternative. And I maintain that if there were more priests to do what their Church commands them to do, there would be far less "open and notorious evil living." Further, how many priests say the exhortations, found on pp. 85-89 of the Prayer Book? Yet they are commanded (not urged) to read them publicly three times at least in the year.

And so it could go on and on. Either the Church means what she says, or she doesn't. If she doesn't, she would better shut up shop and go home, for she is done, and the gates of hell will have prevailed against her. If she does, let her begin to understand what her duties and responsibilities are. Let the Church study, codify, and issue for laity, priests, and bishops alike, an authoritative book of canon law, so that any one may read clearly what he can, cannot, and must do. I, and hundreds like me, want to know what we, as laymen, should do and be; the clergy dare not do less if they are to be faithful shepherds of the sheep and not wolves. I am sick to death of namby-pamby theology; parochial interpretations of rubrics and canons; half-hearted priests afraid of their congregations, vestries, and women's auxiliaries; laymen who worship the rector instead of Almighty God; individual interpretations of this and of that; and seminaries which do not teach the Catholic Faith.

Shall we fish, cut bait, or go ashore?
ROBERT W. MEADER.

Selingsgrove, Pa.

Cover Cut

TO THE EDITOR: The cover picture of the September 28th issue of THE LIVING CHURCH vividly calls to mind the vigorous protest made against it by Dr. John Fulton, then editor of the *Church Standard*. In a clever rejoinder, Mr. Morehouse inquired why the *Church Standard* published each week as a border of its cover page certain symbols of the Church, such as crozier and mitre, of which he at the time was protesting.

However, I think it is only fair to recall to your readers that the High Churchmanship of the old Tractarians would hardly be recognizable as such now, for most of them did not even wear a cassock, much less the historic episcopal vestments, which you say was one of the contributions of the Catholic movement to the enrichment of Church life.

(Rev.) J. PHILLIP ANSHUTZ.
Flushing, L. I.

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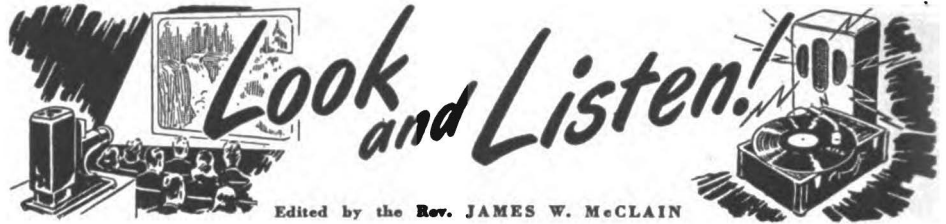
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How to Make a Film

We recently mentioned a film on the seven sacraments, produced by the Rev. Harold E. Wagner of South Milwaukee, Wis. We have asked Fr. Wagner to tell us how he went about making the film. This is his interesting explanation.

OUR modern emphasis on visual education is most excellent, but my experience has convinced me that most children still look upon "visual sessions" as primarily entertainment. No matter how well the presentations are prepared or followed up with guided discussion, I am certain that in many cases proper educative values are not obtained. The best method of learning is still the old "learn by doing," and it was with this in mind that I undertook to film and produce the movie, "The Seven Sacraments," which was reviewed in this column recently.

We pastors talk quite glibly to our Church schools and confirmation classes about the sacraments of the Church, and yet most of this is quite meaningless to the children. How many of them have ever witnessed an ordination? Or a wedding? Or the administering of Holy Unction? We can show still pictures, we can describe the occasions, but unless there is actual participation the whole business makes no impression. To make the sacraments something more than just a list to be memorized, and to help the children realize that they are vital and alive and have a real part and purpose in their everyday lives, was the fundamental and underlying purpose in making the film.

The basis of the film was a poetical religious interlude by Father Powell, SSJE, which had been sent me by another of the Cowley Fathers, the late Fr. William Hoffman, who had conducted a mission for me in Burlington, Wis. To this I added for better teaching values a brief scene from each sacrament, using the poetical verses by Fr. Powell as the means of showing how each sacrament was linked to the other. Revised in this way my wife and I had given it three times with our Church school children, first in Burlington, then in West Allis, and finally before our annual diocesan Church school rally in Milwaukee. The production was effective and dramatic, but yet I didn't feel that the real purpose of the whole thing, the impressing on the children's minds of the closely interwoven place the

sacraments have in life, had made much of an imprint on them. Thus, when I was casting about for curriculum material for my 1946 vacation Bible school, the idea came to me that the filming of this drama on the sacraments might do the trick. The children entered into the whole thing with eager interest and everyone, including myself, had a good time filming the production.

All the actual shooting was done in eight June morning sessions of the vacation school. We made two trips "on location": to a nearby county park for the prologue and epilogue, and to a home of one of the youngsters for the Unction sequence. All the remaining scenes were taken in the church. The first two days of the school were spent in talking about the technique of putting together a script, of problems of lighting, etc.

The filming was done with a Model B Eastman Cine Kodak with an f/3.5 fixed focus lens, and the whole was taken on Type A Eastman Kodachrome, using a Type A filter for the outdoor photography. For interior lighting I had five floodlights with photoflood bulbs, No. 2 grade. We were helped by the fact that the church had light colored walls from wainscoting to ceiling, and that the altar was painted white. These helped reflect necessary light and offset the fact that a 3.5 lens didn't quite have the latitude needed for good photography. This will explain why some of the scenes are slightly underexposed.

I was the cameraman, and the children helped with the lights and the script. We had only one floor outlet and this meant a maze of extension cords for our floods, over and around which we had to act. (By the way, don't forget to use 30 amp. fuses if you attempt to use more than three No. 2 floods.) The main titles were made by myself on a titling board, but the running titles were set up by the youngsters and photographed on the carpet in the center aisle.

All roles in the film were taken by members of the vacation Bible school. The bishop was my son, then 20, and just back from two years service in the army; the angel of the sacraments, a girl of 16; and the priest, a lad of 14. Such costuming as was demanded was left entirely up to the youngsters.

Rental for parishes outside Wisconsin is \$5, and requests should be addressed to me at 1314 Rawson Ave., South Milwaukee, Wis.

FIRST SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Hall Consecration Set

The Presiding Bishop has taken order for the consecration of the Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H., and Bishop Coadjutor-elect of the diocese of New Hampshire. The consecration will take place on January 15th at 10:30 AM, at St. Paul's, Concord.

The Presiding Bishop will be the consecrator, assisted by Bishops Nash of Massachusetts and Dallas of New Hampshire as co-consecrators. The Rev. Mr. Hall will be presented by Bishops Hart of Pennsylvania and Heron, Suffragan of Massachusetts; Bishop Lawrence of Western Massachusetts will be the litanist; and Bishop Bennett of Rhode Island will be the preacher. The attending presbyters will be the Rev. Messrs. Harry H. Hall and Robert Dunn, and the Rev. John H. Fitzgerald will be deputy registrar.

WORLD COUNCIL

Delegates Named

The names of the delegates and alternates to attend the meeting of the World Council of Churches, to meet in August in Amsterdam, Holland, have been released by the National Council. The delegates are the Presiding Bishop, Bishop Dun of Washington, the Very Rev. Dr. William H. Nes, dean of Nasho-

tah House, Nashotah, Wis., and Mr. Charles P. Taft, president of the Federal Council.

Alternates are Bishop Sturtevant of Fond du Lac, the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, Mr. Clifford P. Morehouse, and Miss Leila Anderson, national executive of the college and university division of the YWCA.

Lutheran Leader Warns Against "Ecumaniacs"

Churchmen who seek to unite non-Roman Churches without taking into consideration the differences between various ones were recently described as "ecumaniacs." The coined word was used by Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, in discussing a proposed amendment to the constitution of the World Council of Churches which will provide for confessional representation in its Assembly and Central Committee.

Dr. Michelfelder said that at the first Assembly in Amsterdam next August there will be "ecumaniacs" who will want to make a "purée" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, etc., will all lose their identity."

"Let those who have no convictions than that it is expedient to unite do so. That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the word of God and their own confessions. If this produces loyalty to confessions it is of God and no temporary advantage for expediency's sake dare change such convictions.

"Let the World Council of Churches be a council of Churches. As Churches we can work together and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word." [RNS]

NATIONAL COUNCIL

Certificate Printed

The Army and Navy Division of the National Council has printed a certificate of appreciation to men and women who served in the armed forces during the

last war. Bearing the crossed flags of Church and country, the certificate is to be supplied without charge to dioceses, signed by diocesan bishops, and given to the veterans as a permanent token of the gratitude of the Church to the men and women who served in the Army, Navy, and Marines. The certificate, which is eight and one half by eleven inches, has the following inscription:

"Your Church honors those who rallied in the hour of crisis to their country's flag and through hardship and peril vindicated the manhood and womanhood of the whole country and the valor of America and the faith of the Episcopal Church in the United States. Let this scroll be a record of your share in that victory which returned liberty and peace to the world, and a perpetual reminder that the blessings which have thus been won can be retained only through watchfulness and sacrifice."

BOOKS

National Council's Lenten Reading List

In addition to the Presiding Bishop's Book for Lent, *Revive Thy Church Beginning with Me*, by Samuel Shoemaker, the National Council has prepared a reading list for Lent, with all the books keyed to the subject of evangelism. The books may be obtained from the Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y. The complete list follows:

The Living Church

Established 1878

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

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 Foreign postage additional.

Departments

BOOKS	20	EDITORIAL	10
CHANGES	23	FOREIGN	7
DIOCESAN	16	GENERAL	5
LETTERS			2
LOOK AND LISTEN			4

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

Member of the Associated Church Press.

Tomorrow Is Here, by K. S. Latour-ette and W. Richey Hogg. (New York: Friendship Press. Paper, 90 cents; cloth, \$1.50.)

The Bible and the Common Reader, by Mary Ellen Chase. (New York: Macmillan. \$2.75.)

The Story of the New Testament, by E. J. Goodspeed. (Chicago, University of Chicago Press. \$1.50.)

A Plain Man's Life of Jesus, by A. D. Martin. (New York: Macmillan. \$2.)

The Religion of the Prayer Book, by Walden Pell and P. M. Dawley. (New York: Morehouse-Gorham. Paper, \$1.75; cloth, \$2.50.)

The Divine Commission, by Frank E. Wilson. (New York, Morehouse-Gorham. \$1.65.)

The Episcopal Church, Its Faith and Order, by George Hodges. (New York: Morehouse-Gorham. 50 cents.)

What Does the Episcopal Church Stand For? by W. Norman Pittenger. (New York: Morehouse-Gorham. 15 cents.)

L. C. FAMILY

Editor Receives Award

Clifford P. Morehouse, editor of **THE LIVING CHURCH**, has recently been presented with an award from the Rt. Rev. Bishop Dionisije, head of the Serbian Orthodox Church in the United States. The award, which consists of a diploma and a silver medal-cross, is of St. Joanike, first patriarch of Serbia. It was presented to Mr. Morehouse in appreciation of the interest and prayers of **THE LIVING CHURCH FAMILY** in the cause of the Serbian people.

SOCIAL RELATIONS

Churchmen Ask Adoption of Housing Bill

Bishop Gilbert of New York and the Very Rev. Msgr. Edward R. Moore, of the Roman Catholic Archdiocese of New York, recently urged the adoption of the Taft-Ellender-Wagner housing bill before the Joint Congressional Committee investigating the housing shortage in New York City.

Asserting that more than 200,000 families in New York City can find no homes, and that 150,000 families are living with relations and friends, Bishop Gilbert said:

"The Church is concerned for people. It is concerned for children. It is concerned for families. The Church knows that the moral and spiritual health of society and of our American democracy is dependent upon the moral and spiritual health of families.

"Physically divided families tend to be-

come spiritually and morally divided. A family crowded in upon parents or on friends tends to create friction and conflict. Families forced to move from temporary quarters to temporary quarters tend to yield to discouragement and again are subjected to great emotional strain.

"We plead with you to urge upon your colleagues, our representatives in Congress, that the people hope for federal aid with the smallest possible measure of delay." [RNS]

THE BIBLE

Bible Society Gets Largest Budget In History

The American Bible Society will operate in 1948 on \$2,981,645, the largest budget in the 131-year history of the organization, according to action taken by the society's advisory committee at its two-day annual meeting in New York City.

Of the record-breaking total, \$1,200,000 will be devoted to world emergency work arising out of World War II, while \$1,781,645 will be used for the regular ongoing activity of the society in the United States and 40 other countries.

Representatives of 47 non-Roman Churches attended the session and approved the 1948 budget after hearing a detail report from Frank H. Mann, general secretary, on the urgent requests for Bibles received from all corners of the world.

Mr. Mann revealed that the society plans to ship thousands of Bibles to Russia. The Philippines will receive 78,000 Bibles in eight dialects and 36,000 Testaments in four dialects. Thirty tons of paper each have been allocated to Hungary and India with 25 tons to Indonesia, to publish Bibles and Testaments.

The Bible Society's program for Japan calls for the distribution of 125,000 Bibles, 600,000 Testaments, and 1,000,000 Gospels. By arrangement with the Toyohawa Printing Company at Nagoya, the plant will be given 300 tons of paper and large quantities of cloth, thread, board, and glue in order to publish these Scriptures in Japan. [RNS]

YOUNG PEOPLE

Dr. Kolb Elected

The Rev. Dr. J. Clemens Kolb, chaplain of the University of Pennsylvania, was elected president of the Church Society for College Work, at the meeting of the board of directors, held in New York City, December 1st. A large number of directors was present, headed by the Presiding Bishop. Dr. Kolb succeeds the Rev. C. Leslie Glenn, rector of St.

John's Church, Washington, D. C., who retired on January 1st, having served his term as president.

Dr. Kolb is a graduate of Harvard University and the Episcopal Theological School, Cambridge, Mass., and was rector of the Church of the Holy Spirit, Mattapan, Mass., from 1930 to 1941, where he had a chance to observe the annual exodus of college students from their home parish. He was elected chaplain to Episcopal students at the University of Pennsylvania in 1940, an appointment which he declined. In 1941, he was elected the university chaplain, in charge of the religious work of the entire university. Dr. Kolb is also the Boardman Lecturer on Christian ethics at the university.

Dr. William H. DuBarry, executive vice-president of the University of Pennsylvania, was elected treasurer, succeeding Mr. E. R. Finkenstaedt of Washington. New directors are Dr. G. Keith Funston, president of Trinity College, Hartford, Conn., and the Rev. Frederic B. Kellogg, Episcopal chaplain at Harvard University.

With the resignation of Mr. Donald M. Wright, as executive secretary, the society is looking for a clergyman or layman to be executive vice-president under Dr. Kolb's direction. The business office of the society will remain at 821 Sixteenth Street, N. W., Washington 6, D. C. Dr. Kolb's address is Houston Hall, University of Pennsylvania, Philadelphia 4, Pa. Letters may be addressed to either place.

SOCIAL ACTION

Church League Distributing U. S. Civil Rights Report

Copies of the report of President Truman's Committee on Civil Rights have been sent to all members of the Episcopal League for Social Action in December. It is announced by the league's headquarters in Detroit. Stating that this report is one of the most significant democratic documents to be published in a long time, the league points out that the committee only had the power to recommend action to insure democratic civil rights, but could not implement the report.

The league, in keeping with its annual thesis of concentrating on the problems of racial and religious relations, asks its members to use the report as a basis for education and cooperation with other agencies desirous of seeing the committee's recommendations implemented. Members of the President's committee included Bishop Sherrill, the Presiding Bishop; Rabbi Roland B. Gittleston, and Roman Catholic Bishop Francis J. Haas.

JAPAN

Bishop Maekawa Elected

The Bishop of Hokkaido, the Rt. Rev. Dr. Light Shinjiro Maekawa, was elected Bishop of South Tokyo of the Nippon Seikokwai on the first regular ballot, at a special diocesan synod held at St. Peter's Church, Zushi, December 11th. Bishop Maekawa received 19 clerical votes and 14 lay votes. The Very Rev. Yasuro Kurose, dean of the Central Theological College, Tokyo, received 4 clerical and 2 lay votes. In the preliminary ballot, Bishop Maekawa received 16 clerical and 14 lay votes; Dean Kurose, 5 clerical and 4 lay; Fr. Katsuhiko Iwai of Christ Church, Yokohama, 1 clerical; Fr. Toyota of Hiratsuka Church, one clerical; and Fr. Goro Hayashi of Zushi, one lay vote.

Bishop Maekawa, who has been Bishop in charge of South Tokyo since the death of the late Most Rev. Todomu Sugai, has accepted his election. He was born March 10, 1881, ordained deacon, May 18, 1910, and priest, December 13, 1911. He was elected Bishop of Hokkaido and consecrated September 29, 1941, to succeed the former missionary Bishop Gordon J. Walsh. Bishop Maekawa received the S.T.B. degree from the General Theological Seminary after a year's residence study, and was given the D.D., *honoris causa*, by the Church Divinity School of the Pacific, June 4, 1931. He had attended the Church Divinity School of the Pacific before 1910. Bishop Maekawa was the well known priest of the Church of St. John, Sendai, diocese of Tohoku, before his election to the episcopate.

Church of Christ

In Japan Drafts Creed

After months of discussion and study, the Committee on Creed of the Church of Christ in Japan has drafted a creed which it is now submitting to the whole Church. No official English translation has yet been prepared, but the meaning of each article follows:

"Believing that the Old and New Testaments, which are the Word of God, are the infallible basis of our faith and life; accepting as a valuable heritage of the historic Church since the days of the Apostles, the Apostles' Creed, and the Nicene Creed which, being based upon the Bible, the ancient Church confessed; and standing on the faith of the gospel which the reformers and others clarified; we are united by the following confession:

"1. We believe in God the Father who is the Creator of all things.

"2. We believe in the Lord Jesus Christ, His only Son, who, descending from heaven, became a man for our salvation, died

on the cross for the redemption of our sins; He arose, ascended unto heaven, and as the ever-living High Priest intercedes for us.

"3. We believe in the Holy Spirit who, emerging from the Father and the Son, testifies of the Son in us.

"4. We believe the Father, Son, and Holy Spirit, being three, are one God.

"5. We believe that we are united with the Lord Jesus Christ by this faith, are forgiven and justified, sanctified, and made partakers of eternal life.

"6. We believe that, until the day when the Lord comes again and accomplishes his Kingdom, the Church into which we are called by this faith, is the holy and only body of the Lord Jesus Christ, and is present on earth as the visible Church, giving us fellowship through the Holy Spirit, and executing the task of reconciling the world with God through the preaching of the Gospel and the observance of the Holy Sacraments."

Graduation at St. Paul's, Tokyo

Approximately 300 young men, whose academic work was disrupted by the war, completed their work recently and were graduated from St. Paul's University, Tokyo, on September 20th.

Six of the young men completed the first year's course in hotel management, founded at St. Paul's in 1946 by the Japanese Hotel Association. This new department of the economics department at St. Paul's is rapidly becoming a full collegiate course, and by 1949 will conform to the new four year college regulations.

The Rt. Rev. John C. Mann, formerly Bishop of Kyushu and at present liason representative of the Church of England, preached the baccalaureate sermon at the commencement exercises, and Premier Katayama, Japan's first Christian premier, sent a personal representative to read a message to the graduates. Brig. Gen. W. K. Harrison, Jr., chief of General MacArthur's Reparation Section, delivered the commencement address.

SOUTH AFRICA

Episcopal Synod Meets; Elects Bishop of Lebombo

The Episcopal Synod of the Province of South Africa met on October 4th in Cape Town, South Africa. At the meeting the Bishop of Natal, the Rt. Rev. Dr. Leonard Noel Fisher, was re-elected dean of the province, and the resignation of the Bishop of Lebombo, the Rt. Rev. Dennis Victor, was accepted (effective on December 31st). The Bishops elected the Ven. John Boys to succeed Bishop Victor.

Among the matters discussed were the

report of the Liturgical Commission, several matters pertaining to marriage, and the proclamation of the banns. The Bishop of Bloemfontein, the Rt. Rev. Arthur H. H. Browne, reported on the work of the Ex-servicemen's Ordination Fund Committee. Thirty-seven applications have been received, and three have been withdrawn. Six men have been ordained.

The question of compulsory continued education for persons leaving school before reaching a certain standard was discussed, and the following resolution was carried:

"That no government scheme for continued education which excludes non-Europeans can receive the coöperation of the Episcopal Synod."

NEW ZEALAND

Consecration Scheduled

The Very Rev. Sidney Gething Caulton, dean of Auckland, will be consecrated as Bishop of Melanesia on February 2d in St. Mary's Cathedral, Auckland.

The Most Rev. Campbell West-Watson, Archbishop of the Province of New Zealand, will be the consecrator, and will be assisted by all the other bishops of the province. In addition, it is expected that one or two bishops from Australia will attend the consecration.

ORTHODOX

Metropolitan Marina Elected Archbishop of Iassy

Archbishop Marina, acting Metropolitan of Moldavia, has recently been elected the new Archbishop of Iassy, the long vacant diocese in Romania. He was elected by 260 delegates at the national congress of the Romanian Orthodox Church, held in Bucharest.

Archbishop Marina became prominent last June when he accompanied Patriarch Alexei of Moscow on a tour of Orthodox centers in Moldavia.

FRANCE

First Protestant Monastery Established at Cluny

By CHARLES PICHON

The first French Protestant Monastery has been set up at Taizé near Cluny; it is situated on a hill quite in the manner and tradition of the medieval Roman Catholic monasteries. Its "brother-director" is Roger Schutz, and it also harbors two prominent Calvinist

ideologists, Roger Stephan and Professor Ricoeur.

Like certain Roman convents, this monastery is located in an old castle; one of its halls has been transformed into a chapel. There is also a refectory, a library, and cells. The cells are called rooms, however, and their doors are adorned not with the statue of a saint, but pictures of such Protestants as Luther or Calvin.

Life in the monastery is subject to strict regulations, hours with communal prayers, and Bible readings. The evenings are marked in particular with collective meditation in the chapel.

Attached to the monastery is a home for orphans, housing about 22 boys. The boys are divided into three groups, two of which are supervised by Mr. Schutz's sister.

The children receive their education from a teacher who is appointed by the State, but chosen by the community (according to the system which used to prevail at the Roman College of Stanislaus in Paris before the separation of Church and State). The boys' education is Protestant, but no pressure is exerted on them, according to Mr. Stephan. For the older ones, there is a sort of seminary, the *petite école*, named after one of the Messieurs de Port Royal (famous Jansenist school).

SPIRITUAL DISCUSSIONS

One thing is noteworthy: the educational program of the older boys includes spiritual discussions. While sacramental and penitential confessions are non-existent in Protestantism, the children in this monastery do not hesitate to confide the difficulties presented by their conscience to certain "brothers" of their choice.

As to the brothers themselves, if they are confronted with any doubts, it is customary that they submit them to the spiritual director, and to the other brothers, as well as to a judge who does not belong to the community.

So much for the intellectual and spiritual life. We now come to the most important point — the vows. It is well understood that these are only temporary and renewable. The vows include celibacy, collective ownership of earthly goods (this applies only to their life of monastic "poverty," for the inmate may have considerable private resources) and "voluntary discipline"; briefly this is poverty, chastity and obedience.

Chastity is justified as an appeal to virtue and sexual discipline. Collective ownership is derived from the primitive Church and by its joyous and voluntary acceptance is supposed to "open the eyes of the rich." The voluntary discipline applies to body, intelligence, will, piety — a notion which in more than one way

is comparable to Catholic asceticism, in particular with regard to the piety of exercises, so highly regarded among Jesus' disciples. They are designed to combat "individual imagination and anarchic desires."

At the outset there was no real community: there were occasional meetings of several men who desired to integrate scientific culture with their faith. However, according to Professor Ricoeur, these men "became convinced that the true problems of vocation will not be solved by each one individually, but collectively. Slowly it became evident that this collective work needed to be regulated by strict community life, sustained by a program of prayers and meditations, and that at the same time it should be linked with serene and relaxing manual work, surrounded by a peaceful atmosphere. Finally, Mr. Schutz claims, that this communal life "required particular qualities corresponding to exceptional conditions, such as collective ownership, celibacy, and other principles."

Thus, the initiators of this Protestant "convent" were not driven to this kind of life by a desire to imitate the monastic life of the Anglicans, Roman Catholics, or the Orthodox Church: they are, for instance, far from adopting such customs as the use of the sacraments, the merit system, etc. They were induced by technical necessities, required by the sort of higher life they aspired to. Chastity, poverty, and obedience (inasmuch as their system corresponds to these concepts) seemed necessary to them in order to achieve their high aims. Asceticism is the factor which led them back to Catholic and Orthodox monasticism — realizing at the same time one of Luther's oldest wishes, according to which he would have liked to preserve the monasteries.

INDIA

25,000 Anglicans Resist South India Church Union

An estimated 25,000 Anglicans in Nandyal [India] have refused to enter the new Church of South India, according to a report received in London from the joint commission recently set up to deal with the problem of "continuing Anglicans." The Church of South India, made up of four Anglican dioceses, the South India Provincial Synod of the Methodist Church, and the South India United Church, was formally inaugurated last September.

The commission, which is headed by the Rev. E. Sambayya, vicar general in the Nandyal area, and which includes three representatives of the Church of India, Burma, Ceylon, and three from the Church of South India, disclosed

that four Anglican clergymen refused to sign the declaration of assent to the new United Church, while 13 who originally signed subsequently withdrew.

The commissioners reported that the Anglican movement "seems to be chiefly a lay one, led by men of some education, in which the clergy have joined."

It was stated that no permanent settlement of the situation in the Nandyal area will be made until the next General Council of the (Anglican) Church of India, Burma, and Ceylon. [RNS]

YUGOSLAVIA

Priests Sentenced by Peoples' Court

Eight Slovene Roman Catholic priests and monks were found guilty by a Yugoslavian peoples' court in Ljubljana of organizing an underground railroad for the escape of "Ustachi and Chetnik war criminals." All were sentenced to prison terms from six months to five years. The defendants were reported to have pleaded guilty, claiming, however, that they acted out of motives of pity, and were not aware that the persons they aided were registered war criminals.

A report from Belgrade says that Fr. Sempliciano Albino Gomiero, OFM, was found guilty of espionage by a Yugoslavian peoples' court at Pola, and sentenced to 16 years' imprisonment. Four other Franciscan monks were found guilty on the same charge, and given terms ranging from three to six years. In his closing speech, the trial prosecutor said:

"It can best be shown in the statements of the defendants themselves how the monks were given full freedom to carry on their religious functions. Only when they abused this democratic freedom — religion concealing the worst crimes behind the monks' robes — did they find themselves upon the bench of the accused."

Shortly after the eight priests and monks were sentenced, a peoples' court in Ljubljana found three more priests guilty of espionage, of aiding "Ustachi war criminals" to escape, and of maintaining contact with the exiled Bishop of Ljubljana, the Most Rev. Gregory Rozman. Bishop Rozman, who is now in the American zone in Austria, was found guilty in 1946 of collaboration. The priests were given prison terms of from two to six years. [RNS]

CHURCH CALENDAR

January

- 11. First Sunday after the Epiphany
- 18. Second Sunday after the Epiphany
- 25. Septuagesima
- 26. Conversion of St. Paul*

*Transferred from January 25th.

Our Ministry in the Colleges

A Program for "Maximum Ecumenicity"

By the Rev. Gerald B. O'Grady, Jr.

Chaplain of Trinity College, Hartford, Conn.

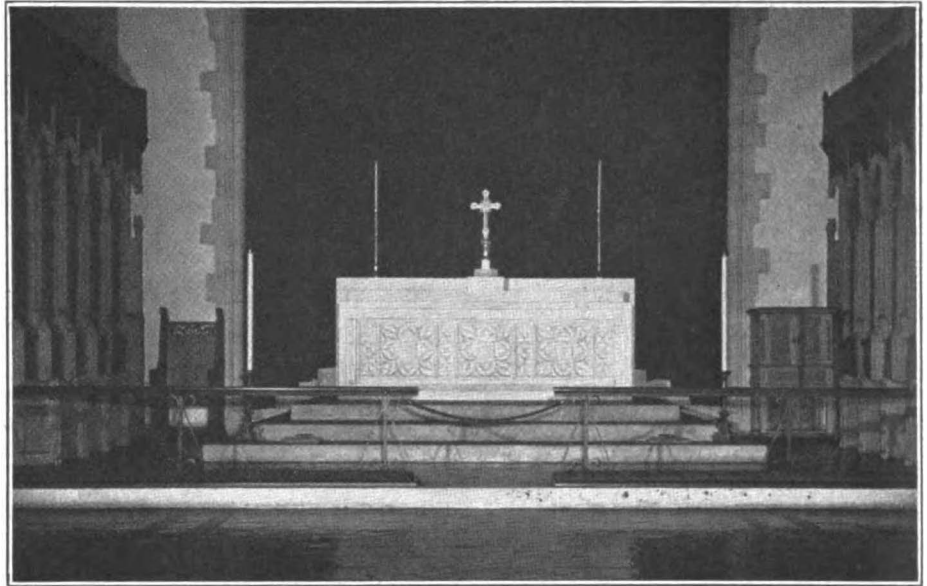
OUR college clergy exercise a peculiar ministry in a community whose student and faculty membership includes all varieties of religious persuasion (or none at all), and all levels of Churchmanship within our own inclusive Anglicanism. This rough sketch of some points in a college chaplain's philosophy of his work is offered for our own Church students and their parents, and those who may be interested in the necessarily ecumenical ministry in this unique "missionary field."

Those of us who are interested in the Ecumenical Movement at the student level, see two types of ecumenicity, or inter-Church activity. The first is "minimum ecumenicity" which involves the "lowest common denominator" principle, and means doing nothing to which another group cannot subscribe. In non-denominational worship, for instance, this would mean throwing out one particularism after another until the "service" is watered down to a point of utter insignificance. It ends as a collection of innocuous ingredients which admittedly offend no one — but likewise inspire no one. It's a bit like asking someone to make a home out of a junk shop cluttered with cast-offs. This view is naïvely subscribed to by those who are at the outer fringes, but is decisively rejected by those who wrestle seriously and thoughtfully with the actual problems in the field of inter-denominational activities.

The other type is "maximum ecumenicity," which demands that those who come together on the ecumenical level have firm, strong roots within their own Church family, that they be committed and informed Churchmen who then cooperate with Christians of other persuasions, bearing their own witness strongly, and learning from the witness of others. This view looks for a greater richness of Christian thought, experience, and fellowship by letting the varied witnesses of the Churches supplement and enhance each other.

Certainly good common sense demands that we avoid even flirting with the minimum point of view, and that we take all possible steps to breed convinced and firmly-rooted Churchmen who will then join with others for the fullest possible witness.

The philosophy of maximum ecumenicity is good hard realism. It recognizes that a chaplain must hold some definite position, and do some definite things. He is authorized to be a chaplain by vir-



HIGH ALTAR, TRINITY COLLEGE, HARTFORD, CONN.

tue of Ordination which occurs in some one Church family, and he is necessarily a representative of that family in which he "holds his papers." If he tried to represent all possible positions on all possible subjects he would not only violate his Church's authorization, but would in the process make of himself and his ministry a blithering idiot.

The error against which he must guard himself is that of "sectarian exclusiveness," which would deny certain forms of ministry, or certain facilities for the Christian life which Christians of varied backgrounds find helpful. He must show a truly catholic breadth and inclusiveness in his ministrations, being equally ready to hear formal confession, or talk things over in the office over a cigaret. Granted such facilities as a side chapel, he may reserve the Sacrament, thereby making available something which some of the flock are accustomed to, and find helpful, while at the same time doing it unobtrusively so that it will not be a stumbling-block to those who for one reason or another do not favor it.

Maximum ecumenicity means catholic inclusiveness, and cuts across the somewhat hypocritical "broadness" which excludes one particular witness after another until it waters down to nothingness.

It may well be that our college chaplaincies, because they have a wider exposure than the average parish, can be most effective in contributing our finest Anglican witness at this ecumenical, or

inter-Church level. However badly we realize it, there's no doubt that the Prayer Book intends the Eucharist to be the service on the Lord's Day.

Many of our chaplains are finding that once they play down the fussy stumbling-blocks, the minutiae of millinery and ceremonial, they can present and teach the Eucharist to wider Christendom with great effectiveness. Both on individual campuses, and at the Student Christian Movement Conferences, which are inter-collegiate and interdenominational, students of various persuasions do attend our services, and show an increasing desire to repeat, and to inquire. By bearing our witness and answering that inquiry we not only nourish souls, but also prepare among the denominational laymen of tomorrow a group who will be receptive and even eager for the Liturgical Movement as it develops throughout Protestantism.

We all have in common the Scriptures and their central Figure. As we bear our Eucharistic witness we show effectively a worship which is Scriptural and Christ-centered, which presents both in rite and action the full Gospel of Incarnation and Redemption, penitence, self-offering, and thanksgiving. Here is something which is the great hope of at least a more similar "family life" among the Churches, if we, among the college students who will go out into all varieties of Churches, can gently and persuasively teach, and contagiously present a Eucharist-centered Christian life.

Universal Military Training

AS CONGRESS begins its regular session, one of the most important matters before it is the question of universal military training. Shall it or shall it not enact a law that will place squarely upon the shoulders of every able-bodied young male citizen the responsibility for defense of his country, and for giving it the strength necessary to carry out its foreign policy? That is the issue.

THE LIVING CHURCH has previously expressed our conviction that universal military training is a sound and necessary national policy, and that it is not inconsistent with our Christian citizenship. We hereby reaffirm that conviction. But we are publishing in this issue an article by the Rev. Sydney A. Temple, general secretary of the Episcopal Pacifist Fellowship, arguing against universal military training.

Let us examine Dr. Temple's article. We are all, he says, pacifists; and with that we would agree, if he defines the term to be synonymous with peace-lovers. But the word pacifist is not normally so defined. A true pacifist is one who opposes war to such an extent that he will go to prison rather than support his country when engaged in war. Thousands of persons did that very thing during the two world wars while others, equally conscientious, served in non-military ways. For such sincere pacifism we have the highest respect. But we do not believe in it ourselves, and it is beclouding the issue to say that we are all pacifists.

Moreover, the question of universal training is not one of pacifism versus non-pacifism anyway. Most of the opponents of universal training are not pacifists at all, but for one reason or another they believe that universal training is neither necessary nor desirable as a part of American national policy. Others go farther and denounce universal training as un-Christian, though we cannot follow this argument unless they regard the military profession itself as un-Christian.

Dr. Temple himself seems to renounce pacifism when he says: "Some pacifists among us believe in the necessity for an adequate army of peace until such time as the United Nations can become a truly democratic power representing all the states of the world." In other words, his pacifism seems to be an ultimate goal rather than an immediate practicality. But such pacifism is, we submit, no pacifism at all, for it assumes an ideal situation that does not exist and never has existed in the history of the world. Indeed, Dr. Temple goes farther and says that "there will no more be a time when there is no danger of war than a period when there will be no danger of sin." We are not that pessimistic; but we must take his words at face value and conclude that Dr. Temple is not really

a pacifist at all. We should think this would be a blow to his associates of the Episcopal Pacifist Fellowship.

Leaving pacifism aside, let us examine Dr. Temple's other arguments. He says: "The quality of life is really the point at stake in the consideration of universal military training." We disagree. This is not the main point at all. The main point is whether, in an atomic age, the conscripting of all national manpower is the best means of assuring national defense and world security. And this is a pressing, immediate problem, not a theory. For at the present time we have neither adequate national defense nor world security. Reference: your daily paper or radio.

Dr. Temple takes Nevada, and its attitude toward gambling and prostitution, as a parallel and a horrible example. The parallel is not shown, and the example is not well taken. Nevada legalizes these evils and collects taxes from them. The United States has outlawed war, and universal training is designed to enforce that outlawry, not to repeal it. One may question its effectiveness for this purpose, but unless Dr. Temple thinks that Congress wants to build up a powerful military machine for purposes of aggression, he cannot properly equate universal training with legalized gambling and prostitution.

THE fact is that Dr. Temple has not touched upon the real problem at all. The United States is one of the two most powerful nations on the earth. The other nation whose power is comparable to ours has done everything possible in the past two years to oppose us and to impose its Communist philosophy upon nation after nation. The result is that the world is divided into two armed camps. This is the fact which we must face squarely, and we cannot dismiss it by saying that none of us want war. The question is, how shall we prevent war and achieve world security in such a situation?

Obviously, our first line is the diplomatic one. We have adopted a diplomatic policy that may or may not be the right one, but that is certainly not a policy of war-mongering, as its opponents both at home and abroad have charged. It is a policy of securing world recovery through material aid, known as the Marshall Plan. It is before Congress at the present moment, and the only question is the extent to which it will be implemented. If it is successful, we may hope for peace in our time. If it is a failure, we must be reconciled either to war or to retreat and acquiescence in Communist world domination. Those are the grim facts of life in the year of our Lord 1948.

Meanwhile, with the major peace treaties not yet drawn up, our army is occupying former enemy countries in Europe and in Asia. Military leaders tell us

that our present method of voluntary recruiting is not sufficient even to maintain these garrisons at effective strength, let alone to insure national defense in the event of another Pearl Harbor. And another Pearl Harbor, on a much larger scale, is unhappily an ever-present possibility. Only this time it will not be an island outpost but an industrial nerve-center, or the capitol at Washington, that will be the likely target.

The opponents of universal training say that a year's military experience will not be of any value anyhow in an atomic war. They are wrong, as any military leader will testify. At the very least, such men will have learned the basic discipline which will be essential for the policing and orderly evacuation of a bombed area — and that is likely to be problem number one. Problem number two will be prompt mobilization of forces to seize and occupy enemy bases — a task that can never be done by air power alone. And men with a year's military experience behind them can be trained to this, and the thousands of technical specialties involved, much more rapidly than green recruits.

But we hope and pray that this contingency will not arise. How can it be prevented? Only by a constructive foreign policy backed up by the strength that will cause it to carry weight with those who judge by materialistic standards alone.

CAN we live with Soviet Russia? Yes, if we learn to live in mutual respect. But Soviet Russia will not respect us unless our idealism is backed up by military strength; and we can only have that if we train our young men to bear the military as well as the civil responsibilities of democratic citizenship. To do so will not make us "a completely militaristic people," any more than it has made the Swiss or the Swedes a militaristic people. Indeed it may well teach us, what we sadly need to learn, that liberty and democracy involve responsibilities as well as privileges; and if we fail in the responsibilities we are sure to lose the privileges.

Have we forgotten that "Christ's way is greater than the scientific method"? No; but we would not state it that way. The world is God's world, and He is in science quite as much as in prayer. The earth is His and He made it. The law of gravitation and the laws that control the atom are His. He will not abrogate those laws because we abuse them. Dr. Temple is right when he concludes: "The Christian must have some other answer, more faith in mankind, a deeper realization of the purpose of creation, and a greater conviction of the efficacy of redemption."

But to face the grim facts of life as they actually exist is not to succumb to humanism, as Dr. Temple charges. On the contrary, it is the only realistic way to deal with those facts. Ignoring them or denying them is not going to change them a bit. Christ's way is a way of law and order; and law and order require discipline and direction. Loyalty to Christ does not pre-

clude good citizenship in a democratic country; and good citizenship requires a realistic approach to the problems of security and national defense. We believe that that approach involves universal military service at this juncture in our national life.

What's in a Name?

WHAT'S in a name? Plenty! Call an Irishman "Orange" and he'll fight. Call a New Yorker a Communist and the state courts will convict you of libel, unless you can prove that he carries a party card. Call an Anglo-Catholic a Protestant and he won't like it — though he has to "take" it often enough, even sometimes from those who should know better. And an Evangelical clergyman, though he may wince, must learn to respond when, on occasion, he is addressed as "Father."

In perhaps his last bit of writing for publication, the late Bishop Stevens of Los Angeles (may he rest in peace) struggled with the problem of a name for the family of Churches that cooperate in the Federal and World Councils of Churches. His article appears in the Winter Number of *Christendom* under the title, "Quest for a Word."

Too often those of us who stress our Catholic rather than our Protestant heritage have felt uncomfortable at being lumped in with Baptists, Methodists, and Congregationalists as "Protestants," often with an undertone of "anti-Catholic." Even in such gatherings as that of the Friends of the World Council this is done, despite the fact that not only Anglicans but Eastern Orthodox and Old Catholics, who have no Protestant heritage at all, are included in the fellowship. The absurdity of the designation will become apparent at Amsterdam, when bearded prelates who can trace their ecclesiastical lineage back to days before there was a Pope take part in what cannot, by any proper use of terms, be described as a Protestant world assembly.

On the other hand, Bishop Stevens rightly recognizes that "non-Roman" is an unsatisfactory designation. At best it is negative; and surely these Churches have something to bind them together other than the fact that they do not accept the jurisdiction of Rome. And in fact, even this designation is not strictly accurate, because the Church of Rome has time and again been invited to participate in these great movements of world Christianity. It is Rome that has refused, and thus maintained its sectarian attitude; but the terminology should be broad enough to include Rome if ever she withdraws from this narrow position.

Bishop Stevens proposes two words: "Apostolic" and "Ecumenical." The latter is, of course, already widely used, and it has a great deal to commend it. Indeed we think it is the ideal word, because it is sufficiently inclusive to cover every participating Church, and it is also sufficiently definite to exclude the Churches that refuse to participate in world-wide fel-

lowship. Moreover, not being one of the recognized "notes" of the One Holy Catholic Apostolic Church, it avoids passing judgment on non-participating Churches, as the word "Apostolic" might seem to do. For example, the Roman Catholic Church is Apostolic, most of us would agree; but it is not Ecumenic so long as it refuses to live in fellowship with other communions, Catholic, Orthodox, Anglican, and Protestant.

We agree with Bishop Stevens that the word "Ecumenical," in this modern sense, should be thoroughly domesticated and used to describe Churches that are willing to work together in amity and fellowship. It is positive, historic, and easy to say. If it is unfamiliar to many, that is no disadvantage; for as they learn it they will give it the modern meaning, and will not think it is limited to certain ancient councils of the undivided Church. And those who do recall its ancient meaning will realize that it is the ideal of the modern Ecumenical Movement as well as of the early Church.

Bishop Stevens has clarified this whole matter. His article is a sincere, reasoned, winning effort to find the proper designation for what has become more than a mere movement, what is indeed the family of divided Churches seeking the fellowship of the one Church.

It is a rich heritage that he has bequeathed to Ecumenical Christianity.

UNITED NATIONS

UNITED . . . only, with one frail, forlorn desire;
 one phantom wish; one fragile thread of reason:
 ". . . hold back, hold back, the holocaust
 but yet a little longer"—beyond this late,
 this storm-wracked hour; this wintry season.

The final glacier sparkles with cold fire;
 slant snowfields glisten whitely.

Let none dislodge the least thin ledge of rock —
 one steadfast rock may bear the form of fate . . .
 beware the thundrous avalanche
 that falls of its own weight.

* * *

(Speak softly, Men — tread lightly.)

MARGARET STOCKWELL TALBERT.



Red Letter Days

CHURCHMEN who use the National Council's handy pocket *Diary and Budget Account for 1948* must do so with care and discrimination, or they will gain a strange and wonderful idea of the Christian year. For the calendar used in its memorandum pages is neither pure Gregorian nor Julian, but has also generous measures of Patriotic, Talmudic, and Quixotic thrown in.

The calendar starts out fairly well; not with the feast of the Circumcision, to be sure, but with New Year's Day. February brings us Ash Wednesday on the 11th, Lincoln's birthday on the 12th, and Washington's birthday on the 22nd. March has Palm Sunday, Good Friday, and Easter in their proper places, though the last-named is entitled Easter Sunday, instead of Easter Day, as in the Prayer Book. April is devoid of special days.

It is when we come to May and June that the Church calendar receives an astonishing new interpretation. Ascension Day turns up on Sunday, May 9th — the first time in our memory that it has ever come on a Sunday! Whitsunday comes along in its proper place on May 16th, but Pentecost (which, in our Prayer Book innocence we thought was the same thing) does not turn up until June 13th! Can the *Southern Churchman*, which has also noted this remarkable calendar, be right in suggesting that the two days represent the two schools of

"inspiration" on the marriage canon? The other "days" in those two months are Memorial Day and Flag Day, Trinity Sunday apparently not being worth mentioning. Then begins the long summer, broken only by Independence Day and ending with Labor Day.

But if the feast of the Trinity was not worth mentioning, nor the Church's new year's day (the First Sunday in Advent), the Jewish new year is there in all its glory, on October 4th. And both All Saints' Day and Hallowe'en have their proper places. Armistice Day, Thanksgiving, Christmas, and New Year's Eve complete the cycle of 1948 holidays and holy days.

In fairness it should be said that a complete and correct Church calendar for 1948 precedes the memorandum pages. We hope that Churchmen using the little book will refer to that calendar for their ecclesiastical observances. Otherwise they will find themselves celebrating Ascension Day on the Sunday following, repeating their Whitsunday observance on the false Pentecost in June, and ignoring the commemoration of the Trinity in favor of the celebration of the Jewish New Year!

Of the budget tables in the center of the booklet we shall say nothing, except to warn young ladies who may be planning to marry anyone who goes by them to begin a very strict diet, for the additional food allowed when a man takes a wife is only two or three dollars a month. And we take off our hat to any family of four in these days who, on an income of \$400 a month, can devote \$50 to giving \$50 to saving, and \$40 to advancement. We wish the National Council would explain for our benefit just how this budgetary feat can be accomplished.

[Note to serious-minded readers. This editorial is intended to be humorous. We trust it will not evoke serious and indignant Letters to the Editor. We really like the National Council and wish it a Happy (Jewish, secular, or Christian) New Year.]

Must Military Training be Universal?

By the Rev. Sydney A. Temple, Jr., Ph.D.

General secretary of the Episcopal Pacifist Fellowship

EVERY person who reads this article is a pacifist. Of the 160 men in service from my parish with whom I corresponded monthly during the war, most of them were actually pacifists in their foxholes and on their ships, all of them are pacifists now, since the horror of the atomic bomb has been displayed at Hiroshima. The question is, of course, in what sense the word "pacifist" is used.

According to the dictionary, the English word comes from the latin *pacificare*, which is *pax*, *pacis*, peace, plus *ficare*, from the verb "to make." The word literally is a form of the beatitude term "peace maker," and every one of us wants peace for the world. We are disagreed only in the most effective way to bring about and to insure that peace. There have been some who have equated pacifism with passivism, and if the two are associated in the general mind it is probably due to the influence of those who have been leaders in the peace movements.

PASSIVE RESISTANCE

Tolstoy, the greatest man in literature to take up the pen in the campaign for peace, was committed to non-resistance. In our own time, however, we have seen a great peace leader, Mohatma Ghandi, give his life to another concept, that of passive resistance. Here an admitted and definite use of force stopped short of the use of the force of arms. Some pacifists would oppose any war because by the definition of war there can be no "just war." When one person, nation, or collection of nations act as accuser, judge, jury, and executioner, there is no balance of judgment or justice involved. On this principle the Briand-Kellogg pact outlawed war as a step forward in international law, as shown by the basis for prosecution at the Nuremburg trials.

Can force of arms then be used to preserve the peace? If so, to what extent? Professor Komaki of Kyoto Imperial University stated during the recent war, "Japan is the foundation and axis of the world. The world must be unified around Japan. When all the world is unified under one power, then there is eternal peace." Though we in the United States must appear to the world to be acting as if we believed that, the Church certainly does not. Agreeing with the last Lambeth Conference that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," we do not seek peace by American imperialism. We all want a peace in the brother-

hood of man based upon the power of the redemptive love of Christ expressed and made possible as upon the cross His arms were outstretched to all the world.

Peace in Christ shall come to the world, we are agreed. Our difference is in the immediate possibility or prospect of peace with the world in its present condition. Are the ways of life now too different in this one world neighborhood? Must we assume that the Church in Russia and Eastern Europe is too weak to bring the power of Christ to bear upon that side of the picture? Does our Church here in the United States have no better answer at the present time and in the present situation than to follow to the letter and in its completeness a militaristic direction which devotes one third of our national budget for war preparation (10 billion, 776 million for national defense, while we spend 1 billion, 492 million for general government), the continuation and expansion of atomic bomb production, though we must now have enough in reserve to destroy all the cities of Europe, and finally the training of every young man born in this country in the most efficient methods of modern killing?

Sobering thoughts these, which make us wonder if the Emergency Committee of Atomic Scientists gathered at Princeton recently were correct in the statement: "Militarism is rampant throughout the world . . . The Prussian disease of which the German and Japanese states have died is beginning to infect the conquerors."

Some pacifists among us believe in the necessity for an adequate army of peace until such time as the United Nations can become a truly democratic power representing all the States of the world. They believe that the men in the armed forces, especially those in the occupation areas, should be trained in political science and sociology, just as every FBI man has some legal training. Until there is an effective world police force they see the necessity for an Army, not to make war for the sake of our way in the world, but to keep the peace. Under peaceful conditions the real problems and differences, great as they are, can be settled by peaceful means so that the love of Christ may have a definite part in the solution. Those who believe this conceive that this can be done without making the quality of life on earth a denial of God's creation and Christ's redemption.

The quality of life is really the point at stake in the consideration of Universal Military Training. The realistic Chris-

tian who from personal experience recognizes the truth of the term "miserable sinner" does not look for a sinless world in any knowable future. He can say that there will no more be a time when there is no danger of war than a period when there will be no danger of sin. But he will neither give in to the inevitability of a war existence in the world nor call for a capitulation to inevitable sin. The war preparation acceptance for the world is based upon the same tenets as the sin acceptance philosophy of Nevada, where I had my first parish. Long arguments have not settled the question over the point held by Nevadans that since men are liable to sin anyway, the fact should be accepted and acted upon. Gambling should be open to support the state by its taxes, divorce should be easy (even attractive), and houses of prostitution should be open, well marked, and numerous. The quantity of sin in Nevada has changed the quality of life there.

When quantity becomes complete, universal, then the quality is changed. That is why many who are trying desperately to give the redemptive love of Christ a chance to have a part in solving the problems of the world, who are willing to admit the present necessity for a reasonable defence of our country, are opposing with as complete conviction the plan to conscript every man born in the United States to learn the complete art of war-making. We know that if the United States takes this step every man born on earth will have to learn to be an expert at handling life-killing devices.

CHRIST'S WAY

Whether a man is a Moslem, a Buddhist, a Confucist, or a Christian won't matter on this earth, as long as he is an expert at dealing death. The vocation of a man, doctor, clerk, subway conductor, carpenter, or lawyer, will make no difference so long as all have the vocation of killing his fellow-man. Strong words these, evil words to have to read, or to write. But we must know the quality of life we would choose if we, a democratic people, decided of our own will to become a completely militaristic people. The humanist has no other answer. His conception of the world is based on the scientific method. Ethical culture will take second place to the atom bomb and the expert technician controlling the V-50 rocket. Christ's way is greater than the scientific method. The Christian must have some other answer, more faith in mankind, a deeper realization of the purpose of creation, and a greater conviction of the efficacy of redemption.

Mr. Blansford Gates Goes to Heaven

A Story in Two Parts: Part II

By Howard R. Patch

Professor of English, Smith College, Northampton, Mass.

¶ *Mr. Blansford Gates, having lived a good life (he thinks), full of good deeds to others, for which he insisted upon taking no credit, suddenly finds himself out of this world. Reduced to a mere prickle, he is confronted by a celestial questioner, who wishes to know his godly accomplishments in the life he has just left. Having named all the good deeds of which it can think, the prickle suddenly finds that they were not good at all—inspired only by childish conceptions of "bogey men." In fact, the only really good thing is that Mr. Gates once gave a piece of warm toast, which he wanted, to his wife's aunt ("that old dried shrimp"). "I have no chance for anything but hell, have I?" says the prickle.*

ISN'T it strange! When I was alive, I never expected anything of this sort for a moment. My life was fairly happy on the whole. But wait a minute!—all this is really quite absurd, isn't it? There really is no hell in the here-after, is there?"

"And why not, my good sir?"

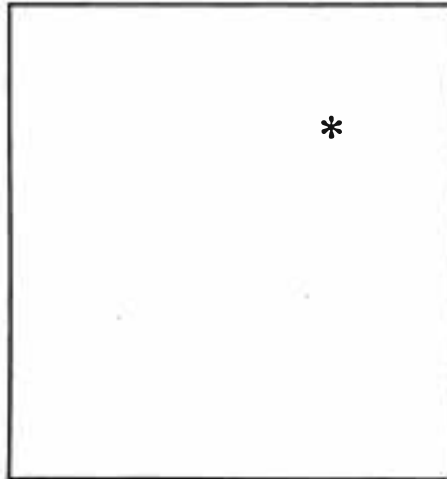
"Because—no intelligent man believes in it any more."

The voice sent out a radiation at this point that sounded like a hiss or a snort. "Do you think that in the past God has felt bound to consult intelligent men when it came to devising His schemes? If it had been left to their vote it seems likely that they would have expressed serious objection to certain details in the process of death and even in that of human reproduction. In fact some complaints about the human loss of dignity on both counts have already reached us. Hell, after all, is nothing more than existence without discerning the reality of God. One sees examples of that among unbelievers upon earth and if they choose to prolong the experience they can create hell even without God's help, can't they? But I assume that such is not your wish."

"But look at my history! After all I don't fool myself!"

Again the voice gave what may be described as something between a celestial snort and a chuckle. "Is that so? What else have you been doing all your life long with regard to your acts of so-called charity? What else have you done about your devotion to your church and to your wife and your friends? And I may add, what else have you been doing about God Himself every time you so audibly said in public worship the words 'Our Father who art in heaven'?"

"Ah, now I'm afraid I don't follow you," said Mr. Gates in a radiation that rippled away from him like the circle in the surface of a small pond into which someone has dropped a stone. "What is it you really mean?"



MR. GATES: "Don't let my wife know anything about this. . . ."

"Think of that toast again and the way Aunt Jane looked while she ate it."

"I am trying to."

"Concentrate upon the toast. Concentrate hard."

"Oh, I am . . . I do." The prickle was overwhelmed and desperate. The premonition that it would soon slide through space seemed once more so inescapably real. "Our Father who art in heaven! What on earth do you mean? Or rather what in heaven—or perhaps what in hell?"

"You couldn't imagine that while for the moment you really loved poor old Aunt Jane, God Himself was loving you too, could you? And even when you stopped loving the old dried shrimp, God kept on loving you and has still kept on loving you—no matter what you yourself may be?"

"I see. At least I think so. And you mean He doesn't actually want to send me to hell at all? Even now?"

If at this instant the voice had to pause for a consideration of that question, it did not take very long; for it sent out another message: "Unless of course that is what you yourself prefer. From most of your life's history one might suppose that that was what you were after. I wonder how your preferences will balance up when we add them all together."

"There can be little doubt about that," radiated the prickle feeling colder.

"You wouldn't be attempting to judge yourself, would you? Perhaps you have forgotten that these things are not quite mathematical—except as cube root may introduce a third dimension and real charity does something pretty effective about even a multitude of sins. . . . To judge yourself is a pretty audacious thing to do within the limitations of what you have ever seen or known in time, let alone eternity. After all you come from a fairly hopeless society in an age of little faith and less imagination so that some allowance must be made for your colossal stupidity. But perhaps you feel competent because you have had some practise in judging other people. Is that the case?"

"Oh, I can see that I've wanted hell the most by far," the prickle radiated gloomily. "But let me make only one request. Don't let my wife know anything about this or her whole existence will be spoiled. When I am finally damned, just keep it a secret, please. You can manage that here, I suppose. They say marriages are made in heaven. Anyway I always thought mine was, and I'd be greatly obliged if you'd see that my wife doesn't know a thing about all this."

"You're afraid she'll laugh at you. . . . There's no harm in that, but I can give you some comfort. She thinks of you now and then, it's a point in your favor, and she has had a marble slab put up for you and founded a fairly decent college scholarship in your name. In fact it may turn out to be her most perfect revenge."

"A slab for me! . . . But the funeral is only just over!"

"Nonsense. That's now long ago. Time passes swiftly here and anyhow on this side we can live in next week or last week, in the month after next and last month, it doesn't much matter which. That is what happened when you looked down the long corridor of your own history."

The prickle spent another instant of this timeless space ruminating upon that thought. "I'm not in the least afraid that Loretta would laugh at me. She never once laughed at me. . . ." And with this idea the prickle sent out a radiation that was like the sigh of locomotive contented to pause at a station. "But I'm afraid she'll be cut to the quick if she knows. Couldn't be hired to act like me in heaven so that she'll think her prayers have saved me?"

"You mean you're afraid to have her see what a poor thing you really are? You think you've fooled her all your life and her finding out the truth will be uncomfortable, is that it?"

"I mean I cannot bear the thought of her grief when she finds out the kind of man she gave her life to. It will make all her devotion seem dust and ashes to her. You must be able to fix up something so that she won't really miss me."

"She had a dog she was once fond of. We could get that."

"Yes—get that miserable dog and let him be to her all I should have been and am not!"

There was silence in the spaces for what might be counted as another moment. "And what kind of hell do you think you'll be having if it is based on a sacrifice as grand as this?" the voice replied. "Are you by any chance trying to short-circuit the justice of God and bring a peace that certainly passeth all understanding into hell?"

The prickle now felt the cold invade its innermost confines so that a microscopic shot of a microscopic shot would not convey the least idea of how small it now was. "My hell will be in never knowing her love or any love again. If already I have lost all knowledge of God I can hardly betray His wishes by existing in any realm I happen to choose, and Loretta will not be disappointed in the universe and for once I can really make her happy if I never did before. That, I may say, is now worth anything because it is the only thing left to me."

"Too bad, my friend. But you must see that that makes your request impossible. Nor can I promise that she will be deceived about you in heaven. Our heavenly Father cannot make salvation dependent upon tact. Not even if you graciously choose to call it diplomacy, as we do when we have to account for some of the deviations of His Church. But I may reassure you to this extent. While she is finding out some astonishing things about your career, you will also be discovering various and sundry things about hers that will surprise you. And in that realm of love all will be forgiven and forgotten—with some considerable illumination that will prompt you both to be even more lenient with the interpretation of each other's conduct. For you see if by any chance you were not ready with understanding and true generosity, a lack which there is impossible, you would suddenly find yourselves in hell—as sometimes happens on earth. So be comforted, my friend, and be reconciled to accept your portion of heaven. It will come more easily as time fades away and eternity is yours. Feel no grief that your own fine gesture of sacrifice is not acceptable. It often happens that when we are ready to go the whole way in losing our lives for something, it turns out to be no part of the heavenly plan and we find

PROPHECY OF THE GREENS

FIRETHORN and bittersweet —
Wounds that bleed in hands and feet
Dying red the drifted snow:
Holly leaves and mistletoe
Shaped like swordblades; shaped like spears,
Etch across the vaulted years
Bitter portents for a Stranger
Star-begotten in a manger.

ROSAMOND BARTON TARPLEY.

our lives instead—an experience both humbling and salutary."

"I don't care about giving up the sacrifice, but Loretta will never be happy on those terms. Any way you look at it, the whole thing will be a comedown to her. I've always suspected she would have something to criticize even in heaven and now I know it. . . . No, the only way is to drop me out of the picture. If hell won't have me, I can swim around in this stuff or maybe even go back into life. I suppose that that is possible."

"Possible, but not for you. Some of your charitable acts on earth were a great boon to us, it is true, but on the whole, my friend, considering the ways that the bettering of man on earth should really have been dealt with you were quite a nuisance. You choose hell then?"

"I choose hell."

"You are deciding under somewhat of a misapprehension because, I am afraid, you associate Loretta in certain ways too closely with God. But that will be taken care of in due time. First, however, we must get you ready for the separation you so steadfastly desire."

With the impact of this idea expressed by the voice, the prickle began to have a strange sensation. For in the very act of its choice it seemed to see issuing from its whole nucleus a rhythmic circle of light. This went with the greatest speed to the ends of infinity and with a sound like an electric shock it came back again. Then all things began to move in that rhythmic circling, which was the prickle's own pain at forever losing Loretta and also at giving up his toast to Aunt Jane, all curiously interwoven. Then in an iridescent way his love for Aunt Jane (which was purple because she was a shrimp) and his deeper love for Loretta (on the gold side) were the light itself of the circling. There was a lot more besides: pain of losing and grief of giving up, everybody's, all moving about here, and the vibration was light and it was love. It became consuming, the more you saw of it. There was nothing but light and it was only love and it was fire which burned and consumed and healed all at the same time. It was rings of light, rings that left nothing outside and could not be refused, and yet could speak in that curious way of conveying instant

ideas and in receiving them again in an endless exchange that was unspeakable happiness. How funny and how simple when at last you could see just what it was, like rainbows of which pain was the dark and love was the light, while the dark was swept with a margin of tears and suddenly it was the light, and there was nothing at all left except what you might call everything. . . . For Mr. Blansford Gates had gone to heaven.

* * *

Five months after the funeral, a certain Mr. Porter of the New Jersey Home for Underprivileged Children called on Mrs. Gates to give some expression of his personal condolence. He had happened to come up that way twice before, but since he was stopping off for business reasons in two neighboring towns he thought he would make another brief visit. "I never forget," he said as he was leaving, "how your husband simply would not let us make his gifts public. That's what really gets me. The man was a saint, Mrs. Gates. He was just a saint, that's all."

As she walked back into the house alone she pondered over that. "No, he was no saint," she said reflectively to herself. "He was just a little immature. The nearest I ever came to really loving him—that is, after those first few months together when we were newlyweds and didn't know each other, and I made the ghastly discovery he didn't know how to be silly and enjoy it—was when he was so darling to poor old Aunt Jane and he himself never suspected for an instant how wonderful he was. . . ." She giggled out loud. "Well—cast your bread upon the waters! The best thing for me about that gift to the home is the way it's made them send Fred Porter to thank me all over again. Funny how ingenious men think they are and how stupid they really are! Fred thought he was making a hit with me by calling Blandly a saint when actually he didn't have to say a thing. . . . And especially he didn't have to be clumsy about getting an excuse for coming here! . . ." She took a deep breath of the air sweet from the flowers by her front steps. "But actually I don't think I ever want to marry again. I've done enough for one man to last a lifetime and what did it get me?"

NEW YORK

Christmas, 1947

The record-breaking snow storm that visited New York did not reach its full force until St. Stephen's Day, though there was snow on the ground and falling fast from the afternoon of the 23rd. The usual Christmas celebrations were held.

In most of the churches there was a Midnight Mass, well attended. Additional Masses were said at other early morning hours.

Following the custom of many years, the clergy and congregation of the Chapel of the Intercession, Trinity Parish, the congregation being made up mostly of children, marched to Trinity Cemetery (across the street from the chapel) after the Christmas Eve Service of Lights, bearing lighted lanterns and singing carols. They visited, as usual, the graves of Clement C. Moore, author of "A Visit from St. Nicholas" ["'Twas the Night before Christmas"], and Alfred Tennyson Dickens, a son of Charles Dickens. The vicar of the Intercession, the Rev. Dr. Joseph S. Minnis, led the children to the graves.

At St. Peter's Church, also, Clement C. Moore was remembered. He gave the land for that church and was one of its vestrymen and supporters. St. Luke's Chapel, Trinity Parish, another Clement C. Moore shrine, commemorated him also, with ceremonies led by the vicar, the Rev. Dr. Leicester C. Lewis.

75th Anniversary of St. Thomas' Chapel

Bishop Gilbert of New York was the preacher at the 75th anniversary of St. Thomas's Chapel, New York, December 21st, the chapel of St. Thomas's Church on the east side. It was in this chapel that Bishop Gilbert began his ministry in 1904, when he was a student at the General Theological Seminary. Many members of the congregation who have known the Bishop all these years since that time were present at the anniversary service. Among them was Miss Mary Goodwin, who, at the age of four, attended the opening service of the chapel. Bishop Gilbert greeted Miss Goodwin with special attention. In his sermon, he said:

"On the 75th anniversary of the dedication of your chapel, I hope you will be moved to join in my prayer that this church will go forward with new confidence and new strength, to bring to the world the undying message that God has brought to you . . . Your heritage is much more than this beautiful building. The chapel is merely an outward sign and sym-

bol of the faith, vision, and love of those who started it. We must always bear in mind that the meaning of the faith goes much deeper . . . Something happened on that first Christmas Day that can never be undone. God's Son was born, and nothing is going to defeat His purpose."

The vicar of St. Thomas's Chapel is the Rev. Paul C. Armstrong.

St. Mary the Virgin Has 79th Anniversary Service

The Church of St. Mary the Virgin, New York, celebrated its 79th anniversary on December 15th, with a Solemn High Mass. The celebrant was the rector, the Rev. Dr. Grieg Taber; the deacon was the Rev. Robert L. Jacoby; and the sub-deacon, the Rev. George F. Kreutler. Fr. Shirley C. Hughson, OHC, was the preacher. He said:

"St. Mary's was not founded simply to carry on a tradition, nor for the purpose of ecclesiastical pageantry. These are important, but they are merely instruments to an end. This edifice was built in order that we might make our souls one with God."

PENNSYLVANIA

Plans for Episcopal Hospital Discussed

On December 15th the diocese of Pennsylvania met in special convention for the sole purpose of discussing the future of the Episcopal Hospital in the city of Philadelphia. The hospital, one of the largest in the city, is faced with a huge debt at the end of this fiscal year. Furthermore, the plant has reached the point where it must be replaced and added to in the very near future. These are the problems which the convention had to face, if the diocese wants the hospital to remain an institution of the church.

Before the special convention, several plans were suggested to save the hospital. These too had to be made known to convention. It had been suggested that the hospital appeal for state aid, which, in Pennsylvania, would have meant the hospital "rid itself of sectarianism." Removal from the present site and merger with the University of Pennsylvania Hospital or Temple Hospital were other suggestions offered.

The special convention proposed the following things to the board of managers of the hospital:

(1) That convention offer full support to the board of managers, and that it do all in its power to help the board meet the current financial problem.

(2) That the hospital remain in its present location and that the board of managers should approve nothing which

would destroy or obscure the Churchly character of the hospital.

(3) That the diocese give \$65,000 per annum to the hospital.

(4) That steps be taken to raise a \$750,000 building fund for the hospital — the money coming from a house to house canvass in the northeast (the location of the hospital), the business associations in the northeast, the diocese, and from individuals.

(5) That the sum of \$1,500,000 be raised over a period of years for capital improvements, subject to the approval of the Community Chest.

(6) That a committee be formed to maintain closer relations between the convention and the board of managers of the Episcopal Hospital, this committee to be composed of six members of convention (among which would be business men of the northeast) and six members of the board of managers.

IDAHO

Mass Broadcast

The Midnight Mass on Christmas Eve was broadcast from St. James' Church, Payette, Idaho, over the local radio station. This was the first time that the Episcopal Church had broadcast in this area, and perhaps the first Midnight Mass ever broadcast in Idaho.

The primary purpose was for the sick and shut-in of the parish, and according to reports received the service served its purpose. It is the hope of the parish and the vicar, the Rev. Lloyd George Comley, that future special services will be broadcast, for it is felt that many who are otherwise prevented from attending church may be helped through this medium.

MICHIGAN

Historic Building to be Moved

The future of Detroit's oldest non-Roman Church building is currently a subject of increasing discussion in civic circles these days. For Mariners' Church, which will celebrate the centenary of its building in 1948, is precisely on the site of a new \$80,000,000 civic center development. The plans do not include the preservation of the historic edifice. What to do?

Excavations for the first unit of the planned civic center development, a veterans' building, have already been completed on a site immediately west of Mariners' Inn, which is adjacent to the church building. During the excavating, the remains of a wharf said to be built immediately after Detroit's founding in 1701 were uncovered, as were also por-

tions of a fort erected during the period of the War of 1812. Mariners' Church itself stands next to the site of a tavern which was the first seat of Michigan's government.

Built, as its name indicates, to minister particularly to the maritime population of Detroit's waterfront, Mariners' soon became a parish church. Noon-day Lenten services, the first in the United States, it is believed, were begun in 1877.

An interesting architectural feature in Mariners' Church lies in the fact that, because of a shortage of funds with which to build the proper kind of structure, the first floor was designed for commercial establishments. Here, in 1849, the Detroit Bank began its career as one of Michigan's largest banking institutions, with offices on the first floor of the church. At the same time, Detroit's Federal Post Office was for 11 years a tenant.

Among other unusual features are pews of hand-carved Michigan walnut, with one-piece plank backs. The altar is also hand-carved walnut. An organ, installed shortly after the building of the church, is still in playable condition.

Special services are held from time to time at Mariners'. On Good Friday, throngs of people attend services, coming mostly from six large office buildings

which are within easy distance of the church.

The Rev. G. Paul Musselman, rector of Mariners', and his assistant, the Rev. Austin J. T. Ecker, also head the work of the Detroit Episcopal City Mission Society, with a staff of 20 clergy, social and institutional workers. Mariners' Inn, housing 140 men, which is adjacent to the church, will be torn down with the approval of the Board of Trustees, and tentative plans are under way to erect a larger institution elsewhere in the city.

Meanwhile the controversy continues as to the future of the Mariners' Church building. The City Planning Commission, charged with the civic center development of Detroit's long waterfront, states that possibly the city will move this historic old stone church to a point along the river, but not on the civic center, and there it could become the nucleus of a maritime historical museum for the city.

At present, three marine organizations use the buildings of Mariners' as a meeting place, and hold special services there. The administrations to non-Roman children in Detroit's juvenile court are carried on by two clergymen and two lay people working out of Mariners' Church.

OREGON

Bishop Deplores Discrimination

In his Christmas message to members of the Chamber of Commerce members' forum, Portland, Ore., Bishop Dagwell of Oregon said that the sound of Christmas carols on the streets and the setting up of crèches is a mockery as long as there is no room in Portland hotels for Negroes, "even those of distinction and culture." The Bishop went on to say:

"I know this is an unpopular thing to say, but I wonder if the hotel and restaurant men's associations think there is no similarity between the case of the Jewish Mother who could find no room at the inn, and their action in barring Negroes from their establishments.

"Christ is not honored by a fur coat for mother or an electric train for junior or a turkey on the table; nor is it enough to drop a dollar bill into every Santa Claus kettle in town and send a check to your church.

"Our giving must be of such magnitude that it changes our lives, our community, and the attitude of our whole nation to the rest of the world."

The Bishop criticized the Marshall Plan as an American attempt to substitute "the rule of gold for the Golden

Theological Education Sunday

At the request of the Joint Commission on Theological Education, I have designated Septuagesima Sunday, January 25th, 1948, as Theological Education Sunday.

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

Our Theological Schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

Henry K. Sherrill

Presiding Bishop

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

rule." American policy on aiding the Europeans, he said, is one of agreeing "to feed them and clothe them if they will vote our way."

"When it is proposed to distribute printed dodgers with the food so the recipients will know who is giving it to them, it merely illustrates the shallowness of this type of charity. These people are forgetting the Bible's admonition of 'let not your right hand know what your left hand is doing.'

"If the Friendship Train is merely a stratagem, to defeat Communism, it is futile.

"It is not diplomacy when we negotiate and then take to the microphone to villify the other country. Perhaps it would be better if we went back to the old days, when negotiations were conducted in secret, rather than the present policy of 'open covenants, openly fought about.'"



BISHOP DAGWELL: "Do not substitute the rule of gold for the Golden Rule"

December 28th, by Bishop Scarlett of Missouri.

Dr. Taylor has long been an interested Churchman, as a lay communicant of Christ Church Cathedral, St. Louis. He was recently chairman of the Reconstruction and Advance Campaign committee for the cathedral parish. Because he was a gifted speaker on public affairs and an interested Churchman, a request of Bishop Scarlett for him to help out in an emergency led him eventually into the ministry.

In October, 1946, with a shortage of clergy in the diocese, Bishop Scarlett asked Dr. Taylor to take the services, as lay reader, in St. Mark's Church, St. Louis. He continued to supply that pulpit until the arrival of the new rector, the Rev. Murray Kenney, during the summer. St. Stephen's Church, Ferguson, in the suburbs, was then vacant until the elected rector would become available in February, 1948. Dr. Taylor moved to St. Stephen's and continued his lay preaching. In both St. Mark's Church and in Ferguson, Dr. Taylor's ability as a speaker attracted large congregations, and inspired the local lay leadership to a more vigorous maintenance of the parish life during the interregnum periods.

As the Rev. Edgar C. Taylor, the "youngest" clergyman in the diocese, he will continue to conduct his preparatory school for boys, but he will also assist the Bishop and clergy of the diocese in many ways.

VIRGINIA

St. Mary's Church, Arlington, Consecrated December 7th

St. Mary's Church, Arlington, Va., was consecrated Sunday, December 7th, by Bishop Goodwin of Virginia, with a congregation of about 260 people present. After the service there was a reception at which Dr. E. M. Blackwell, the only senior warden this church has had since its beginning in 1927, made a brief talk.

Ten Episcopal clergy and five Protestant ministers were present. The Litany was read by the former rector, The Rev. John G. Sadtler. A neighborhood Congregational minister read the Lesson; the Sentence of Consecration was read by the Rev. A. St. J. Mathews, dean of the Piedmont Convocation. Bishop Goodwin was the preacher and consecrator. The service included burning the mortgage, consecration, and confirmation of fifteen persons.

The history of St. Mary's goes back to 1926 when the Rev. Mr. Sadtler wrote Bishop Randolph, recommending that a church be built in this growing

KENTUCKY

Council of Churches Formed

The Kentucky Council of Churches has recently been formed after two years' work begun by the Kentucky Sunday School Association. The Louisville Council of Churches, the Kentucky Rural Church Fellowship, the State Christian Endeavor Union, and the state YMCA cooperated in bringing about the new organization, which is patterned after the Louisville Council of Churches. Objectives of the group are:

"To provide an agency through which the Churches of the various denominations may cooperate in Christian education, evangelism, social action, Christian citizenship, Christian world fellowship . . .

"To express through fellowship and service the essential unity of the Christian Church within the state of Kentucky . . .

"To study the spiritual, religious, moral, social, and civic needs of the people of Kentucky, and to devise and correlate plans whereby these needs may be met cooperatively by all the Churches."

Both the dioceses of Lexington and Kentucky are represented in the Council. Mr. Fred B. Vawter, a Louisville attorney, was elected president. [RNS]

MISSOURI

Dr. Taylor Ordained

One of the better-known men in the fields of education and public affairs for the past 23 years in St. Louis has entered the ministry of the Church. Dr. Edgar C. Taylor, headmaster of the Taylor School for Boys, and active in many of the city's cultural enterprises, was ordained to the diaconate on Sunday,

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community. The land was given with a generous donation by Admiral P. M. Rixey. The cornerstone was laid the same year by Bishop Brown.

The Rev. Mr. Sadtler became the first rector and served until 1935. He was succeeded by the Rev. Peyton Williams, who was rector from 1936 to 1941. The Rev. George Tittmann, the present rector, took charge in 1942. Three years of his rectorship were spent as a chaplain in the Navy. During this period the Rev. Dr. Robert O. Kevin of the Virginia Theological Seminary conducted the services.

ARIZONA

Christmas at Trinity Cathedral

Christmas, 1947, was a noteworthy event in the life of Trinity Cathedral, Tucson, Ariz. There were two services on Christmas Eve: a service of lessons and carols in a candle-lighted church, together with a meditation by Bishop Kinsolving of Arizona; a midnight celebration of the Holy Eucharist and meditation by the Very Rev. James W. F. Carman. Each of these services was attended by many worshipers, many of whom could not gain admittance, necessitating overflow services. Again on Christmas Day there were two well-attended services of the Holy Communion, at the latter of which Bishop Kinsolving was the celebrant and the preacher.

The attendance at these observances are indications of the substantial growth and influence of Trinity Cathedral in the see city of the district. The offerings and pledges of the congregation for the year 1948 are in excess of \$50,000, an all-time record.

LEXINGTON

Rector to Preach in Europe During Summer

The Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky., has been chosen as one of 12 American ministers who will preach next summer in England, Scotland, and France, under the auspices of the World Alliance for International Friendship, the Federal Council, and the Church Peace Union. In addition, 12 clergy will be sent to this country from Britain, sponsored by the British Council of Churches.

The Rev. Mr. Kennedy will be accompanied by his wife. They will sail from New York during the latter part of June, and will return early in September. During the rector's absence, the parish will be in charge of the Rev. Donald D. Crawford, the associate rector.

Preparation For Holy Communion

Were we not definitely assured that far too many of us Episcopallians come to our Communion without any spiritual preparation whatsoever, we'd never have dreamed of writing what now follows.

Let's see what The Prayer Book has to say on the subject. The Exhortation, beginning on page 88 and ending on page 88, contains all there is to be said. Now please note, **IT IS IN YOUR PRAYER BOOK**, and not just some "Anglo-Catholic, High Church Manual." **YOUR Church REQUIRES it.**

Personally, from good teaching and experience, we believe preparation for Holy Communion should be made the night before coming. Heart, soul, and mind should be cleansed of all sin, and no evil thoughts should find harbor in us before we receive The Blessed Sacrament. We should come to The Altar in a state of grace—as nearly righteous as mortal folk can be. With many there

will be lurking, besetting sins which revert to do us harm, and these should be confessed before a priest, that we might receive not only absolution, but counsel and advice, or in other words, receive prescriptions from our Spiritual Physician. Let's have an end to this business of popping up for Holy Communion every time we encounter It, whether we are prepared or not. **JESUS is THERE!** Be very sure you have on your wedding garment of at least decent righteousness, otherwise remember that your Communion may be of no avail. That can be entirely possible, you know.

But we've left this until the last—doesn't feeding upon Our Lord's Body go any deeper into us than that we receive It on the spur of the moment, no repentance, no absolution, no cleansing of our hearts to receive so lovely a Guest? Ah—we can't help wondering, then, if we truly love Him.

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On Gregorian Chant

THE SONG OF THE CHURCH. By Marie Pierik. New York: Longmans, Green and Co., 1947. Pp. 274. \$3.

This book is not, as its title would seem to indicate, a general work on Church music. To the author "the Church" is the Roman Catholic Church and that only; and its song is Plain-song and nothing else. Not only are the contributions to Church song of Luther, Bourgeois, and Bach left out of consideration, but not even Palestrina, Byrd, and the other great contrapuntalists are included. In other words this is a work on the Gregorian chant only, and a remarkably complete and learned work it is. We hasten to add that it does not attempt to be a practical work in any sense. One seeking to introduce the use of Plainsong into his choir or congregation will find no help here; there are plenty of other books devoted to the practical side, but this work belongs in the field of musicology. It treats its subject historically from the early Greek days downward and it gives full and learned studies of melody and form in the Liturgy, of the development of chant, of Latin hymnody, and of the Church modes. One of the most interesting chapters is the history (of course from the Roman viewpoint) of "the Infant Church"; it is worth anybody's reading.

The book is written in English but the writer is evidently at home in most of the languages of Europe, and in Latin as well; her references include apparently all of the great books on the subject, some of them rare and little known. The book includes about a dozen illustrations of ancient manuscripts, some of them of extraordinary interest, as for instance the eleventh century manuscript of early Plainsong notation consisting of dots, angles, and strokes above the syllables. This exhibits clearly the method of recording music before the invention of the staff and square-note notation—an invention comparable in importance to the formulation of the alphabet in another sphere.

The last, and by much the longest chapter in the book is devoted to the vexed and complicated subject of plain-song rhythm. The thesis of the chapter is a quotation from Plato: "Song has three elements: the word, melody, and rhythm." It appears at once from this that in Plainchant the rhythm is not that of the words alone, as is the case in the Anglican chant, but that the melody too has its rhythmic claims, now and

then cutting across, or superseding, the rhythm of the words. This gives rise to endless rules and exceptions, and it has its part also in the curious curls and curves that are used by leaders in conducting plainsong classes.

The volume is beautifully printed; it includes a fine index of over twenty pages. A complete, scientific, and learned treatise on the Gregorian chant.

— LOUIS E. DANIELS.

"Best Sermons"

BEST SERMONS: 1947-48 EDITION. Edited by G. Paul Butler. New York: Harpers, 1947. Pp. 309. \$2.75.

This yearbook of "Best Sermons" is an annual event, and the editor and his committee deserve our gratitude for the big job they are doing, and doing well. (They examined 6477 sermons for this edition in making their choice of 52; hence the reference *supra* to the "big job.")

For my own guidance toward an overall verdict, I classified the sermons as I went through them on a scale of four-star performance: a **xxxx** sermon is outstanding, a **xxx** sermon good, a **xx** sermon just so-so. Final tally: **xxxx**—22; **xxx**—24; **xx**—6. In looking over my copy of last year's edition, with which I did the same thing, I note that I rated only 16 as **xxxx** in that. In my judgment then, there are more first-rate sermons in this edition than in its predecessor. But then on the other hand, maybe I've mellowed and grown less fussy.

Assuming that such an anthology as this reveals the general tendencies and prevailing motifs in contemporary preaching, a few observations seem in order. These of course must be my own, and my own individual tastes and prejudices are inextricably bound up with them.

First of all, contemporary preaching is still too secularistic in its chief concerns and preoccupations. There are all too many sermons being preached that spring out of a salesmanship theory about the Gospel, according to which we ought to "sell" Christianity to the world as a cure for what ails the world. Why can't we preach the Gospel in more of a "take-it-or-leave-it" spirit, not because it's good for what ails us but because it's *true*? If I were a heathen I'd be very suspicious of salesmanship from the pulpit.

Then our preaching in general is all too secularistic in its preoccupations. Christian preachers concentrate their fire on war, intolerance, capitalism, etc.,

apparently forgetting that these are "but the trappings and the suits of woe." The real adversary is the Devil. Why not attack him directly, rather than chipping away at his works with a dull knife? Or, to put it positively: too few sermons in this volume, and presumably in the contemporary Church as a whole, are concerned with omnipotent God and impotent man, with the Incarnation and the means of grace, with death and judgment and the things to come.

But there are some encouraging signs in this volume: evidences here and there that we are beginning to move in the right direction, toward a recovery of the apostolic impulse to preach the Good News of God simply because it is good, because it is news, and because it is of God.

We've a long way to go before our preaching is apostolic again. But comparing this year's "Best Sermons" with last we may reasonably take heart.

C. E. S.

Lutheran Liturgics

THE LUTHERAN LITURGY. By Luther D. Reed. Muhlenberg Press, Philadelphia, 1947. Pp. 692. \$7.50.

This book is suggestive of what scholars like Frere and Dix have done for the Anglican communion and Fortescue and Labrol for the Roman; and it deserves a place among the best works of liturgical scholarship in the whole of Christendom. It should be of special interest to those Episcopalians, of whom there is a growing number, who believe that some effort ought to be made to establish a closer rapport between the Anglican and Lutheran bodies. If Chris-

tian unity can best be built upon historical foundations, and above all upon common liturgical and credal traditions, this book will give light, guidance, and encouragement to those who are seeking such foundations.

In a way, *The Lutheran Liturgy* is a misleading title. This is actually a comprehensive survey of historic Christian worship with special reference to the Lutheran liturgies. The author's competence to deal with so wide and deep a subject is manifest from start to finish. And he writes beautifully, clearly, objectively, and, where he must deal with controversial matters, frankly and winsomely.

Naturally the Anglican reader has a special interest in the references to the Prayer Book and the Anglican rite. On the whole, Dr. Reed sees these matters as clearly as anybody I know who sees them from the outside. But he seems to have misapprehended one thing about our use of the Prayer Book, and that is his assumption that because Morning Prayer "is given first place in the Prayer Book" (p. 586) that it is therefore the intention of the B.C.P. that Morning Prayer shall be the chief service on Sundays. One must wish that every Churchman were well enough informed to correct him at this point.

Evidently Dr. Reed is one of the High Church group among the Lutherans. He is not satisfied with the lack of a Canon in the Lutheran Eucharist, and he proposes one for study (rather a verbal hodge-podge, to be candid, but along sound lines) with a view to the ultimate correction of this serious defect.

Anglicans need to realize how much we owe liturgically to the classic Lutheranism of the sixteenth century. And there is much in Lutheran worship today that we could borrow to great profit. I hope this book will be studied by the next commission to revise our Prayer Book. In the meantime, it will be as helpful as any book I know to Churchmen who want to know their Lutheran brethren better.

C.E.S.

Luther's Manifesto

THREE TREATISES BY MARTIN LUTHER. With introduction and translations by C. M. Jacobs, A. T. W. Steinhäuser, and W. A. Lambert. Philadelphia: Muhlenberg Press, 1947. Pp. 290. \$2.50.

The three treatises contained in this volume, all of them put forth in 1520, constituted together the charter of the Reformation as Martin Luther conceived it. They are the *Open Letter to the Christian Nobility of the German Nation*, in which Luther attacked the political dominion of the papacy; *The*

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Babylonian Captivity of the Church, in which he condemned, point by point, the medieval sacramental system; and the *Treatise on the Liberty of a Christian Man*, in which he presents his doctrine of justification by faith.

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Altogether apart from the importance of Luther's writings there is a peculiar charm in them. Luther the man is audibly present in every word. What we need now is an edition, on a par with this volume, of his *Table Talk*.

C. E. S.

The Faith As "The Answer"

THE BEGINNING OF WISDOM. By Emile Cailliet. New York: Revell, 1947. Pp. 192. \$2.50.

Very many of us these days, when we come upon a book whose sub-title claims that here is "an answer to spiritual confusion among the present generation," are likely to say—"Oh, another of those!" and pick up a good who-dunit. Our cynicism is not as a rule unjustified. But don't make that mistake with this book, for mistake it certainly would be.

The author is professor of Christian philosophy at Princeton Theological Seminary. He is a Frenchman by birth and a devotee and interpreter of Pascal. You have the feeling as you read him that Pascal could not have a more intelligent disciple and champion. If the distinctive excellence of French thought at its best is logic of procedure and lucidity of expression, this man stands in the high tradition and adds to it some lustre of his own.

BIBLICAL CHRISTIANITY

His central concern in this book is to show that the only basis, pattern, and animating spirit of a humanism worthy of the name must be found in Biblical Christianity. Dr. Cailliet is no Bibliolater, but if he is not a Biblical Christian of the true and authentic sort I shall have to give up looking for one. You can't label him fundamentalist or modernist, neo-scholastic or neo-orthodox. His mind is too catholic and comprehensive for any such classification. But withal, there is in his thinking a definiteness and a positiveness that you associate with people who don't possess a small corner of truth but are possessed by the whole of the truth.

Time and space would fail me to tell

of all the merits of the book. But I must mention at least one that is a virtue, in Christian propaganda, sweeter than the honeycomb and scarcer than hen's teeth: namely, that Dr. Cailliet wastes no time exhorting the world to take up Christianity because it would be good for what ails it. He evidently thinks that the one argument for Christianity that is worth mentioning is that Christianity is Jesus Christ, and Jesus Christ is the Truth. Unless a sick man, or a sick civilization, sees this first and accepts it, no amount of frantic prescribing will persuade the patient to take the medicine.

The chapters of this book were originally delivered as lectures to students at Davidson College. But they should be equally good reading for anybody who is capable of thinking: milk for babes and strong meat for the mature, all in one.

C.E.S.

Children's Mass Book

OUR THANKSGIVING. An introduction to the Eucharist for children. By Reginald Lansdown. With a Foreword by the Bishop of St. Albans. Drawings by Francis Stephens. London: Mowbray, 1947. \$1.05.

This attractive book for children contains pictures on every page, in black, white and red, showing the progress of the Mass, and with appropriate devotions opposite each picture. An admirable book for quite young children to take to Mass, who can follow the pictures and the service at the same time, as also for older ones who should be much helped by the prayers. The English order (1662) makes only one change from the American book.

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The Rev. Raymond Alan Gill, formerly vicar of St. Bartholomew's, Wissinoming, Philadelphia, Pa., is now rector of the parish. Address: 6440 Akron St., Philadelphia 24, Pa.

The Rev. Leon N. Laylor, formerly a canon of Trinity Cathedral, Newark, N. J., is now chaplain of St. Luke's-in-the-Desert, Tucson, Ariz., and chaplain of the Episcopal Student Center at the University of Arizona. Address: St. Luke's-in-the-Desert, Tucson, Ariz.

The Rev. Torben R. Olsen, formerly rector of the Church of the Saviour, Hanford, Calif., is now rector of St. Andrew's, Torrance, Calif. Address: 1230 Acacia, Box 172, Torrance, Calif.

Changes of Address

The Rt. Rev. Robert E. Gribbin, formerly addressed at 60 Ravenscroft Dr., Asheville, N. C., should now be addressed at Hobe Sound, Fla.

The Rt. Rev. A. S. Thomas, formerly addressed at 68 King St., Charleston 2, S. C., should now be addressed at Rockville, Wadmalaw Island, S. C.

The Rev. Nathaniel B. Davidson, formerly addressed at 1121 Andelina Ave., Coral Gables, Fla., should now be addressed at Box 625, Coral Gables 84, Fla.

The Rev. J. Raymond Lemert, formerly addressed at the Church of St. John the Evangelist, Chico, Calif., should now be addressed at 310 W. Third St., in that city.

The Rev. David K. Montgomery, formerly addressed at 3636 Canyon Ridge, Fort Worth, Texas, should now be addressed at 4301 South West Blvd., Fort Worth 7, Texas.

Ordinations

Priests

Bethlehem: The Rev. Arthur Benjamin Narbeth was ordained to the priesthood by Bishop Sterrett of Bethlehem on December 22nd at St. John's Church, Ashland, Pa. He was presented by the Very Rev. Robert F. Kline, and the Rev. Cyril H. Stone preached the sermon. Fr. Narbeth will be the rector of St. John's Church. Address: St. John's Rectory, Ashland, Pa.

Minnesota: The Rev. Richard M. Pieper was ordained to the priesthood by Bishop Keeler of Minnesota on December 23rd at Christ Church, Crookston, Minn. He was presented by the Rev.

Frederick K. Smythe, and the Rev. Glenn F. Lewis preached the sermon. The Rev. Mr. Pieper will be rector of Christ Church, and priest in charge of the Church of Our Beloved Physician, Mentor, Minn. Address: Box 252, Crookston, Minn.

Missouri: The Rev. Wilbur K. Schutze was ordained to the priesthood by Bishop Scarlett of Missouri on December 14th at St. Paul's Church, Palmyra, Mo. He was presented by the Rev. Arthur B. Gesson, and the Very Rev. Sidney E. Sweet preached the sermon. The Rev. Mr. Schutze will be rector of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo. Address: St. Paul's Rectory, Palmyra, Mo.

The Rev. Robert L. Miller was ordained to the priesthood by Bishop Mitchell of Arkansas for Bishop Scarlett of Missouri on January 4th at Grace Church, Kirkwood, Mo. He was presented by the Rev. Canon Charles F. Penniman, and the Rev. Charles D. Kean preached the sermon. The Rev. Mr. Miller will continue as assistant at Grace Church. Address: 748 N. Kirkwood Rd., Kirkwood 22, Mo.

Pennsylvania: The Rev. Messrs. James William Rice and Francis Ward Voelcker were ordained to the priesthood by Bishop Hart of Pennsylvania on December 20th at St. Mark's Church, Philadelphia. Fr. Rice was presented by the Rev. John Bomberger; Fr. Voelcker, by the Rev. Dr. William H. Dunphy, who also preached the sermon. Fr.



Church Services near Colleges



BENNETT JUNIOR COLLEGE

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

BOSTON COLLEGES AND

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thompson, r; Rev. Warren R. Ward, c
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE—
ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA

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

CARROLL COLLEGE

ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nenz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

UNIVERSITY OF CHICAGO

ROCKEFELLER MEMORIAL CHAPEL
59th St. & Woodlawn Ave.
Cameo Bernard Iddings Bell, Litt.D.
Sun 8:30 to 9:15 Sung Eu when the University is in session.

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL
New York City
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C.
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club; HD 10 HC (St. Philip's)

HUNTER COLLEGE

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

UNIVERSITY OF ILLINOIS

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

UNIVERSITY OF IOWA

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

MILWAUKEE-DOWNER, STATE TEACHERS

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

UNIVERSITY OF NEBRASKA

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

UNIVERSITY OF NEW HAMPSHIRE

EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap
Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

NEW JERSEY COLLEGE FOR WOMEN

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

ROLLINS COLLEGE

ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY

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

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

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

UNIVERSITY OF TEXAS

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

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap.
Kingsville, Texas
Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE

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

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

WELLESLEY COLLEGE

PINE MANOR, DANA HALL
ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith; Miss Elizabeth Eddy
Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

WELLS COLLEGE FOR WOMEN

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

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Rev. Correll E. Simeoz, Chap
1001 University Ave., Madison 5, Wis.
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.
ST. MARY'S HOUSE Rev. Carl F. Hoveman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

CHANGES

Rice will be priest in charge of St. Paul's Church, Glenlock, Pa., and may be addressed there. Fr. Voelcker is a curate at St. Mark's Church, Philadelphia. Address: 1625 Locust St., Philadelphia.

Nevada: The Rev. Messrs. John Daniel McCarty and Melvin McHenry St. Cyr were ordained to the priesthood by Bishop Lewis of Nevada on December 18th at Trinity Church, Reno, Nev. Fr. McCarty and Fr. St. Cyr were presented by the Ven. T. H. Kerstetter, and the Rev. John T. Ledger preached the sermon. Fr. McCarty is vicar of Coventry Cross Mission, Smith Valley, and priest in charge of St. Alban's, Yerington, and the mission in Gardnerville, Nev. Address: Smith Valley, Nev. Fr. St. Cyr is vicar of Holy Trinity Mission, Fallon, Nev., and may be addressed there.

Charles McHenry Pond was ordained to the priesthood by Bishop Lewis of Nevada on December 20th at St. Barnabas' Church, Wells, Nev. He was presented by the Rev. John Nelson Brockmann, and the Rev. Weston H. Gillett preached the sermon. Fr. Pond is vicar of St. Barnabas', and priest in charge of the missions in Elko, Nev. Address: Wells, Nev.

Deacons

Long Island: Graham H. Walworth was ordained to the diaconate by Bishop DeWolfe on Long Island at the Cathedral of the Incarnation, Garden City, L. I., on December 22nd. He was presented by the Very Rev. Hubert S. Wood, and the Ven. Charles W. MacLean preached the sermon. The Rev. Mr. Walworth will be deacon in charge of Christ Church, Brentwood, N. Y., and may be addressed there.

Minnesota: Ray S. Hardy, Alan Humrickhouse, Reno W. Kuehnel, Glenn M. Reid, Thomas K. Sewall, Robert M. Woodfield, and Robert David Wright were ordained to the diaconate by Bishop

Keeler of Minnesota on December 17th at St. Mark's Cathedral, Minneapolis, Minn. The Rev. Messrs. Hardy and Reid were presented by the Rev. F. D. Tyner; the Rev. Mr. Humrickhouse, by the Rev. Daisuke Kitagawa; the Rev. Mr. Kuehnel, by the Rev. Frank Zoubek; the Rev. Mr. Sewall, by the Rev. Frederick K. Smythe; the Rev. Mr. Woodfield, by the Rev. O. W. McGinnis; the Rev. Mr. Wright, by the Rev. Dr. John Higgins. Bishop Page of Northern Michigan preached the sermon. The Rev. Mr. Hardy will be assistant at St. Luke's, Minneapolis, and locum tenens at Trinity, Anoka, Minn. Address: 3310 Fremont Ave., South Minneapolis 8, Minn. The Rev. Mr. Humrickhouse will be deacon in charge of the Church of Our Saviour, Little Falls, and Grace Church, Royalton, Minn. Address: 109 4th St., N.E., Little Falls, Minn. The Rev. Mr. Kuehnel will be deacon in charge of St. James', Fergus Falls, and St. Luke's, Detroit Lakes, Minn. Address: 314 N. Whitford St., Fergus Falls, Minn. The Rev. Mr. Reid will be deacon in charge of St. Matthew's, Minneapolis, and may be addressed at 4622 Blaisdell Ave., Minneapolis 9, Minn. The Rev. Mr. Sewall will be deacon in charge of St. Columba's, White Earth, Minn., and may be addressed there. The Rev. Mr. Woodfield will be assistant at St. Paul's, Duluth, and deacon in charge of St. John's, Duluth, Minn. Address: 1710 E. Superior St., Duluth 5, Minn. The Rev. Mr. Wright will be assistant at Gethsemane Church, Minneapolis, and may be addressed at 905 4th Ave., South, Minneapolis 2, Minn.

Missouri: Edgar Curtis Taylor was ordained to the diaconate by Bishop Scarlett of Missouri on December 28th at Christ Church Cathedral, St. Louis, Mo. He was presented by the very Rev. Sidney E. Sweet, who also preached the sermon. The Rev. Mr. Taylor may be addressed at 7 Briarcliff, Ladue 5, Mo.

Tennessee: Wyatt Clark Hurst was ordained to the diaconate by Bishop Dandridge of Tennessee on December 14th at Calvary Church, Memphis, Tenn. He was presented by the Rev. Dr. Theodore N. Barth, and the Bishop preached the sermon. The Rev. Mr. Hurst will continue as commercial agent for the C. of Ga. Ry., and will devote his Sundays to the work of the Church. Address: 1620 Exchange Bldg., Memphis, Tenn.

Wyoming: Ralph Alla Stevens was ordained to the diaconate by Bishop Clark of Utah for Bishop Ziegler of Wyoming on December 2nd at St. James' Church, Kemmerer, Wyo. He was presented by the Very Rev. D. B. McNeill, and the Rev. Raymond Hunter Clark preached the sermon. The Rev. Mr. Stevens will be deacon in charge of St. James' Church. Address: St. James' Rectory, Kemmerer, Wyo.

Depositions

The Rev. Dr. Elmore McNeill McKee, presbyter, was deposed from the Sacred Ministry by Bishop Gilbert of New York on December 9th, in the presence of the Rev. Messrs. Charles B. Ackley and Thomas McCandless. The action was taken with the consent and approval of the standing committee, and at Dr. McKee's request.

Corrections

The name of the Rev. Antonio Ochoa Sierra, who was reported as being received from the Roman Church [L. C., November 2d], should have been referred to as Fr. Ochoa.

The Rev. Harry Taylor Burke, who was reported as being the rector of St. John's Church, Los Angeles, Calif. [L. C., November 30th], is the rector of All Saint's Church, San Diego, Calif.



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.



—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

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 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller
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)

—HOLLYWOOD, CALIF.—

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

—INDIANAPOLIS, IND.—

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

—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. Paull 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 Qua 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 Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30