

The Living Church

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

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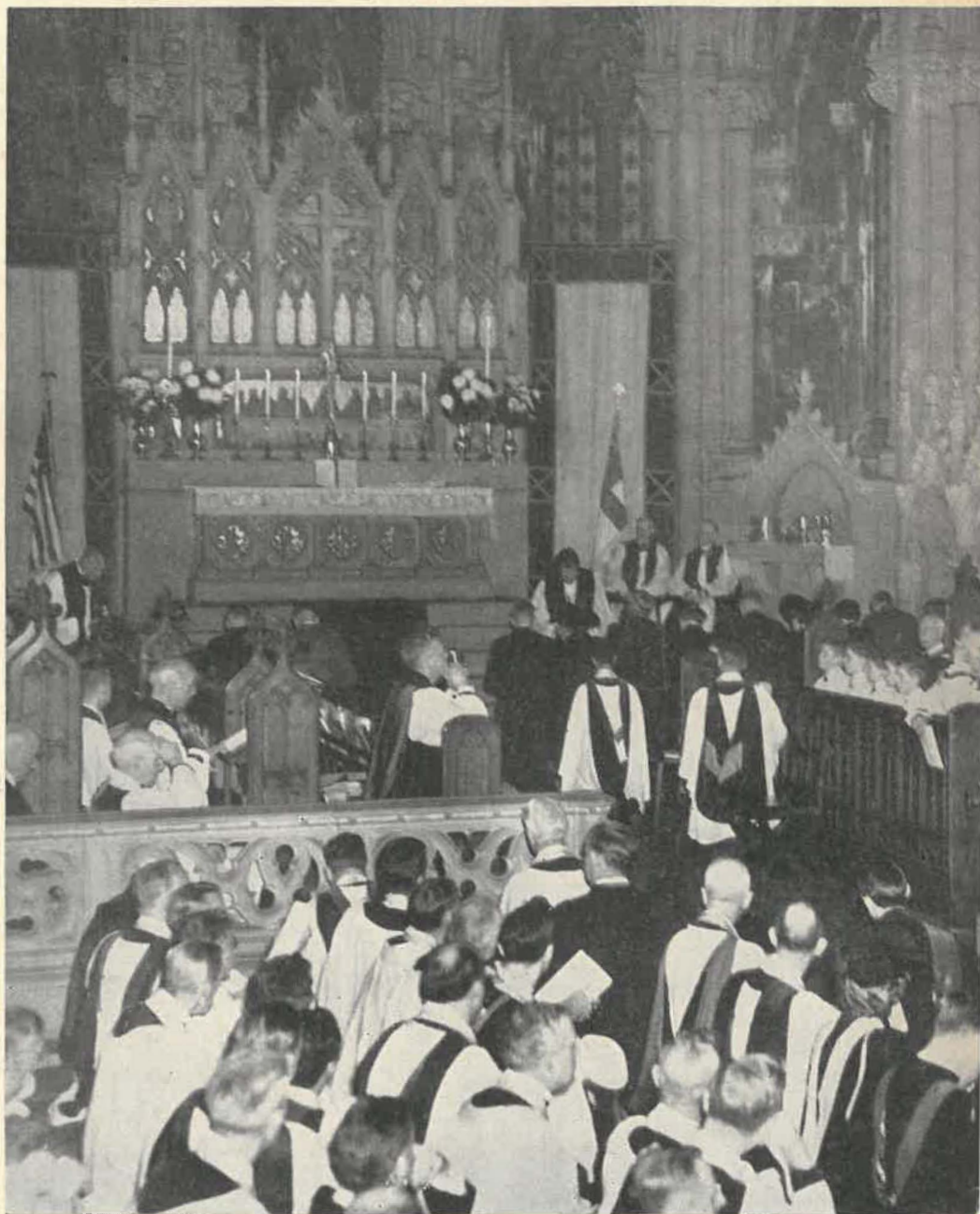
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AT THE CONSECRATION OF BISHOP HART

The new Coadjutor of Pennsylvania is shown administering Holy Communion to his family. (See Page 9.)

Marriage and Divorce

TO THE EDITOR: The letter in your issue of September 27th, of the Rev. Harry S. Ruth, referring to Mr. James H. Pershing's article entitled "The Church Law of Marriage" in the June issue of the Holy Cross Magazine, now reprinted as one of the Holy Cross "Problem Papers," calls to mind what seems a strange suggestion in that same article by Mr. Pershing, and one which ought not to pass without special notice. Touching marrying again after divorce during the lifetime of the divorced spouse, Mr. Pershing, while deprecating the thought that he could speak authoritatively upon a matter of discipline, nevertheless suggests that that defiance of the Church's discipline and doctrine might not require the extreme consequence now provided, of excommunication. Without setting up to be an authority on discipline, one may perceive in the suggestion a logical oversight of the first magnitude. And it is of importance to notice this, because the same confusion of thought is very common indeed.

In the circumstances referred to, a second marriage is a marriage in disregard of the discipline and doctrine of the Church which, to the Church, is void and a nullity. But that is not all. Two things are involved. The first thing is the act of contracting the null marriage. The second thing is the living with a woman, or man, as the case may be, who (to the Church) is not one's wife, or husband, because (to the Church) the marriage is a nullity.

As to these two things: I. The act of contracting the second and void marriage is an act once done which in itself perhaps might not warrant excommunication, and in any case could hardly justify continued exclusion after profession of penitence and petition for restoration; II. The act of living with one not one's spouse is a state which, so long as it continues, evidences unmistakably the commission of a definite sin (adultery) and the intention to keep on committing that sin.

Thus one who marries after divorce while the former spouse is living is obviously an unrepentant sinner so long as the former spouse lives and cohabitation with the new one continues.

People constantly take the ground that the Church is at fault in not being more lenient towards those who sin in this way, and they even complain that the excommunication is cruel, accusing the Church of cruelty. This asserted cruelty is even by some renegade priests made a pretext for disregarding the discipline of the Church and their own ordination vows by knowingly communicating such unrepentant sinners. Will some of those who thus complain please explain how the Church could admit as a communicant anyone who is openly and notoriously an unrepentant sinner purposing to continue in his sin?

EDWARD N. PERKINS.

New York.

TO THE EDITOR: Authorities may be quoted to prove what the Church Catholic holds concerning the necessity of baptism for both parties contracting marriage, but our marriage canon does not. Yet it legislates for the Church and binds clergy and laity. The canon ought to define clearly the baptismal requirement, as well as what this Church means by Holy Baptism. There is too much confusion at present. This parish with its four acquired married couples, each with one unbaptized spouse, although married in the presence of a priest of the Church, proves that. The canon will not meet the

requirements until this matter is clearly defined, nor should we be too bold in talking about Christian marriage when the Church does not canonically require it. The laity frequently ask why this requirement is not stated either in a rubric or by reference to the canon before the marriage office in the Prayer Book.

The canon law of the Church of England which we have traditionally inherited is very much mixed up with the establishment enigma. We are legislating for the Church under different conditions.

The second important issue concerns the term sacrament of marriage. Drs. Parsons and Jones, as quoted (L. C. Sept. 27th, 1942) infer that "the marriage of two baptized persons, before whomsoever solemnized, is sacramental." What does that mean? Does the canon define it? Is marriage a sacrament? Again, it is useless to quote authorities because we are dealing with a canon which is to declare marriage lawful or unlawful as far as the Church is concerned.

When the canon includes plain statements concerning the proper form and matter in baptism and marriage we are beginning to lay a solid foundation on which to build a canon or canons supporting the superstructure urgently needed to support the delicate and complicated marriage problems today.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

Authority of the Bible

TO THE EDITOR: I was much interested in the Rev. F. L. Cirlot's letter in the September 27th issue of THE LIVING CHURCH, and I would certainly agree with his desire to keep our approaches to unity with other Christian bodies on a realistic and honest plane, especially in regard to doctrinal considerations. I believe, with Dr. Cirlot, that inestimable damage can be done if we allow doctrinal ambiguity to serve as the basis for such unity, and I am as opposed to false compromises as he is.

Nevertheless, it appears that Dr. Cirlot makes several errors of fact. He seems, for one thing, to misunderstand entirely what the Church means when she declares the canonical Holy Scriptures to be the supreme authority in matters of faith. The Church may not declare the whole Bible to be a "rule of faith," but she certainly intends to hold that the Scriptures contain the rule of faith, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be be-

lieved as an article of the Faith, or be thought requisite or necessary to salvation." (Article VI) Therefore, whatever the rule of faith, it must be based on Scripture or be plainly derived from Scripture, or it cannot be any rule of faith at all so far as Anglicans are concerned. Dr. Cirlot and every other priest is committed to this general attitude by his ordination vows. Yet Dr. Cirlot says that "the proposition that the Bible is the rule of faith is completely untenable intellectually, in addition to being contrary to the Catholic faith in general and to our Anglican formularies in particular." If by this, Dr. Cirlot intends to say that the Church is at liberty to set forth as of the Faith doctrines not necessarily based upon Scripture, then he is indeed in error. The Anglican formularies will allow no such thing. To prove this, it is necessary only to turn to the Ordination Services in the Book of Common Prayer; certainly the vows contained therein indicate that Scripture is to be viewed as the supreme source of teaching. And when he holds a view of the supremacy of Scripture (to which view, I repeat, the Anglican Church is officially committed) to be "intellectually untenable," the only patent conclusion to draw is that Dr. Cirlot is an extreme Modernist. Such an attitude is reminiscent of German radical criticism at its most naturalistic level.

Scripture and Tradition

Indeed, the Church "hath authority in Controversies of Faith" (Art. XX), as is demonstrated, for example, by the Seven Ecumenical Councils, but this authority is to be exercised in subordination to, and in loyalty to, the revealed Word of God which is chronicled in Holy Scripture. In other words, Holy Tradition must proceed out of Scripture and be responsible to Scripture. When this principle is lost, Papal Infallibility and worse things result.

Sergius Bulgakov of the Russian Orthodox Theological Institute in Paris writes, "Tradition always supports itself by Scripture; it is an interpretation of Scripture. The germ found in Scripture is the seed; Tradition is the harvest which pushes through the soil of human history." (*The Orth. Ch.*, p. 29) St. Augustine says, "Among the things that are plainly laid down in Scripture are to be found all matters that concern faith and morals." (*On Chr. Doct.*, Book II, Chapter IX) Again, Fr. Peter Kohanik, a Russian Orthodox writer, observes, "The only revelation we have of Jesus is through the Bible. . . . When a man becomes so intelligent that he cannot accept the Bible, he is too progressive to be a Christian." (*The Mother Church of Christendom*, p. 7) I would also suggest a re-reading of Chapter XVII, Book IV, of St. John Damascene's *De Fide Orthodoxa*. St. Irenaeus, St. Ignatius, and many other Fathers, testify to the supremacy and sufficiency of Scripture. Thus it is evident that in restoring this principle, the Reformers were contending for the correct Catholic view.

The Scriptures are the supreme authority in matters of faith for a very simple reason: they are inspired documents in a sense in which no other documents are inspired. Both the Scriptures themselves and the Catholic tradition claim the Bible to be inspired in a unique sense. The Church has recognized the objective fact of this inspiration, but God the Holy Spirit, and not the Church, is the author of Scripture. This does not deny, of course, that God's revelation could exist (theoretically) apart from Scripture, as indeed it did exist before it was recorded in written form. But that is not our problem; inasmuch

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

as God saw fit to have His message to us preserved in an inspired documentation, it is that record which is authoritative for us.

The error of so much of Protestantism, then, is not that it ascribes supreme authority to the Word of God, but that it refuses to follow the teachings of Scripture in their fullness. It is the eclectic use of the Bible which causes difficulty. Protestantism falls into its errors, not because it holds Scripture to be the rule of faith, but because it refuses really to use it as a rule of faith.

(Rev.) GEORGE W. MORREL.

Petaluma, Calif.

Ecclesiastical Law

TO THE EDITOR: The curricula of theological seminaries, as of all educational institutions, must be kept abreast with the times. Stagnation in this respect spells decay. That most American churches are aware of this is evident from a survey of the last 40 years, during which theological education has been materially broadened. Few schools confine themselves to the old staples, exegetical, historical, moral, dogmatic and "practical" theology. The larger seminaries, almost without exception, now offer courses in sociology, religious education, the psychology and philosophy of religion, church administration, etc.

In view of this liberalization of the curricula it is remarkable that not a single non-Roman seminary has made provision for instruction in ecclesiastical law. Not so the Roman Church; for the past 10 years it has been required in all its schools.

By ecclesiastical law we mean the public or secular law dealing with religion, ministers, and churches. Every local church has two sides, a spiritual and a temporal, and every minister has both spiritual and temporal functions. It is thus of supreme importance that ministers be well grounded in this branch, which treats of church and minister in their temporal relations.

The minister is constantly dealing with corporations (local churches) chartered by the State, which prescribes their powers and disabilities. They are administered by trustees whose duties are largely regulated by statute. They handle trusts, dedications, and endowments, a trinity of troublesome subjects. The church property with which they are charged may be mortgaged, leased or sold, and while retained must be insured and safeguarded against suits for negligence, nuisance or trespass, and mechanics' liens. Scarcely a week passes but the busy pastor is confronted by some legal question.

The State also accords the minister himself certain privileges and confers upon him certain authority. He is everywhere authorized to solemnize marriages. The public law governing marriage is extensive, the subject full of pitfalls. If unversed in its principles he is fairly certain to sooner or later hit a snag. Then again, the law governing the call, compensation, tenure, and removal of pastors is a matter in which he is vitally interested.

Finally, in these days of storm and stress, every minister should be thoroughly posted in the matter of religious liberty, with its many grave questions touching the Church in wartime, military service, oaths, etc.

To qualify a minister in this branch with its many ramifications, something more than a makeshift is required; something more than casual reference to a book on the library shelf, or attending a lecture or two for which no credit is given, or asking of a lawyer gratuitous advice. It is a branch in which a clergyman needs thorough grounding, which cannot be secured short of three hours a week for a full semester.

A minister's ignorance of ecclesiastical law

is no more excusable than would be ignorance of commercial law on the part of a merchant or of military law in a professional soldier. Everyone should be versed in the law as it affects his own profession.

Some will object that the curricula of our theological seminaries are already overcrowded. But that is an objection that need not be considered. It will always be made when there is talk of broadening a curriculum.

NORTON F. BRAND.

Potsdam, N. Y.

Episcopalians and Presbyterians

TO THE EDITOR: "Ecclesiastical Sabotage"—your editorial of September 6th—in its criticism of the minister and some of the members of St. Simeon's Church, Philadelphia, for participating in a union Communion service at nearby Gaston Presbyterian Church, fails to point out what canon or rubric of our Church was violated by this act of fellowship. (The service, your editorial says, was conducted according to the rite in use at Gaston Church, and was conducted by their minister).

In order to justify "bishops, priests, (and) the existence of the Episcopal Church," is it necessary, as your editorial suggests, for us to stand aloof from or deny the working of God's grace through channels other than our own? The primitive Church had its beginning with apostles who were convinced that a tomb could not contain the living Christ; and who, taking their example finally from the non-legalistic apostle, Paul, would have been horrified to suppose that hoary tradition and unadventurous interpretation could do what the tomb could not.

If the Rev. Mr. Dubell's action is "deplorable," as you say, ought we not in all logic to "deplore" also the words of St. Paul, who tells us (I Corinthians 12) that there are "diversities of gifts, . . . differences of administrations, . . . diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." If this is true, are we not compelled to accept and act upon every revelation God is willing to give us from whatever quarter? "There are differences of administrations, but the same Lord." If God makes His presence known through other "administrations," and "gifts" and "operations" besides our own, why should we not claim Him as our own? Will we not ourselves receive a blessing? There are not many gods, but One.

To suggest, as you do, that it is "ecclesiastical sabotage" for an Episcopalian to be present and to share in a spirit of Christian

brotherhood in a reverent service of Holy Communion in a neighboring Presbyterian Church, seems to me slightly inept, if we are sincerely desiring an answer to Our Saviour's prayer "that they all may be ONE."

Church unity will not become a *live* option until more of us make voluntary ventures in fellowship, *acts of unity in no way denied us by our canons*. We cannot possibly incarnate visibly our otherwise abstract ideals of unity by standing immovable. We must take steps; we must set ourselves in motion; perform acts; start moving.

Our world needs demonstrations of the *spirit* of Christ; and both repentance and performance must begin at the House of God.

I do not know Mr. Dubell or any of his church members; but I suspect that both they and their Presbyterian neighbors are strengthened in their Christian faith by this spirit of Christian fellowship, which springing from two such spiritual centers, can bring two groups together in unity and charge them with new spiritual power for overcoming their divisions and healing the nations.

It is such positive spiritual result that some of us find in worshipping with our fellow-Christians on a basis of mutual sharing. And we do not believe that this kind of action is in any sense "ecclesiastical sabotage." Was St. Paul an "ecclesiastical saboteur" by his acceptance of "differences of administrations" under the "*same Lord*?"

(Rev.) RAYMOND E. MAXWELL.

Saint Louis, Mo.

TO THE EDITOR: The eight-point document recently made public by a joint meeting of the official bodies of the Episcopal Church and the Presbyterian Church in the U.S.A. which are charged with conducting negotiations looking toward unity contains, under the title *Worship*, the following provision:

"In the celebration of the Holy Communion, Bread and Wine shall be used, and the service shall contain at least the following: A commemoration of our Lord's death and passion and the recital of His words and acts in the institution of the Sacrament; A prayer of thanksgiving and consecration . . ." and four other items.

I write to ask whether this is adequate for the consecration of the Eucharist, in view of the fact that the recitation of our Lord's words and acts in the institution of the Sacrament are here very definitely separated from the Prayer of Consecration. Into the perplexed question of consecration by Epiclesis or consecration by Words of Institution it is needless to enter; nor would I be so rash as to assume that I have the necessary theological learning to consider such a subject. But without accepting the current Roman Catholic view (Pope Pius VII in 1822 forbade any other theory to be defended than that consecration is by the Words of Institution), it may be pointed out that all Catholic and Orthodox liturgies contain the Words of Institution and a recital of our Lord's acts in the institution embodied in the Canon or Prayer of Consecration. And this includes, of course, the service books of all the churches of the Anglican communion. The proposal of the joint committees seems to mark a sharp departure.

My point in brief is this. The consecration of the Eucharist is effected by prayer; and in this prayer comes *inter alia* the repetition of our Lord's words and acts in the institution of the Eucharist. The proposal of the joint committees would make possible a celebration in which our Lord's words and acts are not embodied in a Prayer of Consecration;—they might be given as a dramatic recitation or as a special reading from the Gospel narrative. Before this proposal is

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

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accepted it should receive the careful study of our theologians and liturgical authorities. Indeed it is highly probable that the whole matter of the consecration of the Eucharist is one in which the wide gulf separating Presbyterians from Episcopalians can clearly be seen.

ALFRED H. SWEET.

Washington, Pa.

Bible Study

TO THE EDITOR: On page 18, LIVING CHURCH, September 27th, in the section Educational and under the heading Public Schools, there appears the following sub-caption:

"Bible Study Permitted in Negro School For First Time," then follows: "The Executive Committee on Bible in the public schools, Asheville, N. C., has voted to extend instruction in Bible to the Negro high school this Fall for the first time."

I am sure that whoever wrote this statement did not intend to mislead or deceive anyone by creating the impression that the Executive Committee on Bible in the Public Schools of Asheville had just *permitted* the teaching of the Bible in the Negro public schools. I am able to speak with authority upon this matter.

A few years ago the move was made in which I participated, which resulted in working out a plan for teaching the Bible in several high schools for White children with the agreement that the affiliated churches would provide the cost and nominate to the school board the teachers; which board would exercise exclusive administrative authority. Later a number of teachers of the Bible in the White schools was increased. Recently this board agreed to provide the cost of teaching the Bible in the Colored schools. This was an act of generosity and proper consideration for the rights and welfare of the Negro race on the part of certain influential White citizens of Asheville.

The caption, Bible Study Permitted in Negro Schools For First Time, creates an unfortunate and erroneous impression, particularly bad at this time.

At any time since the arrangement was made to provide the teaching of the Bible in the White high schools, any group representing the Colored churches or others, might have provided the same for Colored schools.

The splendid arrangement to teach the Bible in the Negro schools was not *permitted* by this committee but *provided* by this committee.

A correct understanding of this matter will be helpful not only in the Southern communities but in reducing Northern misunderstanding and prejudice.

(Rev.) GEORGE FLOYD ROGERS.

Asheville, N. C.

Misunderstanding

TO THE EDITOR: In order to clear up misunderstanding due to an ill-informed article in one of the Church papers [not THE LIVING CHURCH], I shall be glad if you will let me inform your readers that I have not accepted an invitation to become rector of Christ Church, Shrewsbury, N. J. That delightful pre-revolutionary parish has indeed asked me to become its priest; but decision on my part must await the conclusion of conversations about the future policy of the parish, conversations which cannot come to an end for some weeks. Meanwhile, I am continuing to fill engagements already made for preaching and lecturing in various places.

(Rev.) BERNARD IDDINGS BELL.

New York.

Religion and Life

XXI. Is it right or wrong for Christians to participate in war?

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

STRICTLY speaking, Christians have no choice as to *whether* they will participate in war, but only as to *how*. War in the kind of world in which we are living today is of such a nature that no one can escape participation. One may refuse to handle a rifle or throw a bomb or fly an airplane; but, if he is working in a coal mine or steel corporation, or even as a merchant or farmer, he is in some measure participating. Unless one has gone native on some South Sea island—and where is such island?—there is no way of his earning a living without in some measure helping one side or the other. The question is, therefore, not about the fact of participating, only about its amount or kind.

Doubtless the question means military participation, that is, actual fighting or killing, and here it is a question of relatives. Is there any moral difference between the bookkeeper or mechanic or tax payer who provides the implements of death and the one who uses them? If killing be a sin—as, of course, it is—then the man who accepts the blessings of a civilization which is protected and continued to some extent by killing must surely share the guilt of the act by which he profits. This is the horrible dilemma we are in, for Christians are not simply members of a divine society but also citizens of the world. In this sinful world we are often faced with a choice of alternatives neither of which is absolutely right. We must frequently choose the lesser of two evils, that is, the relatively right, but this relatively right is not doubtfully right.

Let us take a simple illustration. A human brute is attacking a defenseless child. My religion tells me to love them both, but how is my love to be exercised? If all means of persuasion fail, my love for the child compels me to restrain the man to the point of killing him, if necessary. (This might also be the expression of my love for him by saving him from the guilt of the sin he is attempting.) It is a choice of one life or the other, and I cannot escape responsibility. If I do nothing, I am as responsible as if I act.

For the Christian the law of love is the ultimate standard of action, but its application in this evil world is rarely simple or easy. For example, we are to love the Germans, but also the Czechs, Poles, Dutch, Norwegians, and others. How can we exercise love toward them all? If we forgive the Germans and condone their deeds, we consign millions of these others to death, persecution, and concentration camps.

Here is the problem we cannot escape. We cannot do the absolute right, and even to do nothing is to sin.

There would seem to be a twofold test of the rightness of an action, namely, its accordance with principle and its results. Stubborn adherence to perfectionist principles may do more harm than their apparent violation or suspension. "To do right though the heavens fall" may minister to our spiritual pride, but it is utterly immoral; for, if we do right, the heavens will not fall and, if they do, it is a sure sign that we are wrong. Our little minds alone are incapable of determining the absolute right and, therefore, we must check them by another factor, namely, results. For this we have the highest warrant from Him who said, "By their fruits ye shall know them."

If the action of those who refuse participation in war should result in the prolongation of this war, they cannot escape responsibility for the thousands of additional lives lost. If it should result in a German victory, they will be responsible for the enslavement of a large part of the world for generations to come and for the destruction (at least, for a time), of the very religion they profess to serve. We must, therefore, in addition to adherence to ethical principles, take into consideration the results of our acts.

We must also bear in mind the supremacy of spiritual values. The soul is more important than the body, and sin is a more terrible thing than physical suffering or death. War, horrible as it is, is not so horrible even physically as the brutality of concentration camps and persecution of whole peoples, and is much less evil than the moral and spiritual degradation of both victors and victims involved in a state of virtual slavery for a large part of the human race. Such moral loss in the lowering of the conception of man from that of a child of God to a brute, the disregard of standards of truth and honor, the blackout of true religion—all these appear to be so much worse than war that, if they can be avoided in no other way, then participation in war is right. It is doubtless a clear apprehension of such issues that makes Karl Barth go so far as to say: "We Christians do not accept this war as a necessary evil, we approve it as a righteous war which God commands us to wage ardently."

NEXT IN THE SERIES: *The Rev. Dr. William H. Dunphy answers the question: "What do Christ and the Church teach about marriage and divorce?"*

TWENTY-FIRST SUNDAY AFTER TRINITY

GENERAL

NATIONAL COUNCIL

"The Victorious Cause
Pleased The Gods"

By ELIZABETH McCracken

The October meeting of the National Council, October 13th to 15th, opened in an unexpected way. Usually the Presiding Bishop makes at this time a speech of some length, which is followed by reports in a certain order. Discussion ordinarily does not come until the second day. On this occasion, Bishop Tucker's speech turned quickly into a discussion of one section of it. He said:

"I suppose we are all agreed that there never was a time when the work of the National Council more needed doing, and doing effectively, than now. It is important because many people think that in this time of emergency things approved in normal times can be omitted. Even in the matter of morals, some feel this, even if they don't say it.

"They not only feel it but say it about Church work. Yet in a period of crisis moral and spiritual issues should be to the fore. Now and after the war, we must remember that old line of Latin poetry: *Victrix causa Deis placuit, sed victa Catoni*.* You can translate it: 'The conquering cause was pleasing to the gods, but the conquered to Cato.' Sometimes we take pleasure in holding to a losing cause, taking satisfaction in being in the minority. That is dangerous.

"When Christ returns shall He find cooperation between God and man in the earth? We might paraphrase the Bible verse that way. The Christian cause was never a losing cause, never the cause of a minority. It was always a victorious cause, for all mankind. When man cooperates with God the cause of Christ triumphs here on earth, every time. One school of theology believes that the Kingdom of God can never come on earth. But that is not really a Christian idea, and it does not express the Faith for which we stand. It is possible to establish God's Kingdom on earth. That is why the National Council is here. Because our cause is His, He will prosper and bless it.

"Missionary work is an effort to establish God's Kingdom on earth. We should have a victory complex, not only about physical war, but about spiritual war. We should believe that keeping steadily will help the Church, the nation, and the world. The National Council is of prime impor-

*Lucan's reference is to Cato the younger, patriot and stoic philosopher, who committed suicide when the republic was overthrown by Caesar.

National Council Summary

The National Council at its October meeting:

Voted a complete reorganization into four departments: Overseas, Home, Finance, and Promotion (p. 7).

Adopted a tentative Budget for 1943 of \$2,500,000 (p. 7).

Heard illuminating reports on work in defense areas (p. 8), among prisoners of war (p. 6), and in the army and navy (p. 6).

Urged Bishop Mitchell of Arizona to close Good Shepherd Mission (p. 7).

Discussed plans for the Men's Corporate Gift (p. 5).

Voted to omit the December meeting and to allot a half-day of the February meeting to discussion of Negro work (p. 6).

tance. If we omit the December meeting, as we probably shall, this will *not* be because the National Council is unimportant but because we can do our work without that meeting. The National Council should never take second place, less now than ever."

Men's Corporate Gift

It was at this point that the Presiding Bishop branched off to the subject that led to the discussion mentioned, after which Bishop Tucker did not resume his speech. He said:

"The National Council asked me to carry out the resolution of General Convention about the Men's Corporate Gift. I appointed a committee; and there is a committee for each Province, with a member of the Brotherhood of St. Andrew and representatives of the Laymen's League and the Church Clubs and a member-at-large on it. Last Tuesday, we had a good meeting. The purpose of the gift was defined: First, to coordinate the work among men already in existence; second, to stimulate organizations of laymen and lay work in parishes where these do not exist.

"It was thought that the Men's Corporate Gift must be postponed until we get the laymen throughout the Church organized. The men are *not* organized now. There is nothing through which to work, like the Woman's Auxiliary, through which the women get the United Thank Offering. You can't get the corporate gift if you have no organization.

"There is to be a corporate Communion

in Advent. Perhaps we can get the corporate gift in 1943. We have got to inform the laymen about it, in the parishes, the dioceses, and the provinces. *Then*, we can get the Men's Corporate Gift. Mr. Harvey S. Firestone jr. is chairman of the committee. We hope to have a paid executive to work things out practically."

The Presiding Bishop paused for a moment, and Bishop Quin of Texas rose and said:

"There is a lot of loose cash floating around *now*, among the men. It may not be around in 1943. Why not let the men know about the 1940 resolution? Tell them we'd like some of their loose cash. The men would like to give it if they had a chance."

Bishop Tucker held to his point, saying: "We didn't want to push it until we could present it widely to the men. Of course, we should be glad to get that money Bishop Quin talks about. There is no reason why any parish or diocese shouldn't make a Men's Corporate Gift. But it would take a year to get all the men aroused."

W. VA. ALREADY GIVING

Bishop Strider of West Virginia gave some surprising facts: "In West Virginia, we already have great enthusiasm for the Men's Corporate Gift. The men liked the idea on its first presentation, before there was any publicity at all about it. In our diocese, we have paid the first installment of the gift, and are getting ready for the next. Why not see what is already being done in other dioceses?"

The Presiding Bishop replied that this would be done. He then asked the Council to vote on the appointment of the paid executive for whom Mr. Firestone had put in a request. The vote was unanimously in favor, and the Presiding Bishop was empowered to choose and appoint this executive. The names of no candidates were mentioned.

After adjournment, the Presiding Bishop announced the names of the members of the committee thus far appointed:

Province I, William H. Bulkeley, Hartford, Conn.; Province II, Frank Gulden, New York; Province III, Edwin Hyde, Richmond, Va.; Province IV, D. Edward Hudgins, Greensboro, N. C.; Province V, Harvey S. Firestone jr., Akron, Ohio (chairman); Province VI, Jule M. Hannaford, St. Paul, Minn.; Province VII, George D. Wilson, Houston, Tex.; Province VIII, Wilmer M. Hammond, Los Angeles; Laymen's League, Eugene E. Thompson, Washington; Brotherhood of St. Andrew, Douglas C. Turnbull, Washington; Church Clubs, Judge Oscar W. Ehrhorn, New York City; member-at-large, Robert S. Bloomer, Newark, N. J.

It was also announced that \$12,000 had been placed in the 1943 Budget, for the work of the committee.

Meeting Dates

By vote of the National Council, the December meeting will be omitted. The next meeting will be in February. Because of the late date of Easter, the April meeting will be held May 4th to 6th. Since General Convention will open on Tuesday, the October meeting, which is customarily in a General Convention year held on Monday and Tuesday, will be held this time on Saturday and Monday, October 2d and 4th, 1943.

New Outlook for Negro Work

The Committee of Reference of the National Council presented a report on Negro work in the Church, in a brief executive session. The committee asked that \$6,500 be placed in the Budget for 1943, to be used for the study and prosecution of Negro work, it being understood that if and when a Negro secretary for Negro Work be added to the National Council, his salary may be drawn from this appropriation. At a later session, on the recommendation of the Department of Finance, this appropriation was added to the Budget.

Still later, at the final session on Thursday morning, 15th October, the question of the Negro work suddenly came up for discussion. It was precipitated by the vote of the Council to omit the December meeting of the Council this year.

"NOT THE LAST HALF-DAY"

Bishop Keeler, Coadjutor of Minnesota, arose to say with emphasis: "We must take time to discuss fully the Negro question. It will not do to go into it toward the end of any meeting, when we are rushed and fagged; certainly not on the last day of the National Council meeting. We need a complete half-day for it, and that not the *last* half-day. The February meeting will be crowded. There will be the Budget, and all the rest, with whatever might have been taken care of in December. I appreciate the necessity of economy in the matter of travel; but I fear that we shall wish that we had not voted to omit the December meeting. I move that we give a half-day to the Negro question, in February, even if that should involve extending the Council meeting until Thursday night."

This motion was carried. There were some tentative, informal moves made in the direction of reconsidering the vote on omitting the December meeting; but no action was taken.

INDEPENDENCE

Something was said about the difficulties the Committee of Reference had experienced in securing financial and other figures from the American Church Institute for Negroes. The institute is an independent agency to which the National Council makes an appropriation. The institute has its own board of trustees. So has each of the Negro educational institutions. One such school refused to allow the Committee of Reference to see its books. Bishop Tucker spoke here, saying sympathetically:

"We cannot compel these schools to show us their books. The only way is to be very polite. Maybe they will show us the

books then; maybe they won't. We help those schools, through the institute; and they *ought* to let us see their books. It helps to tell them that we grant money to them, and we want to be sure that we are doing right about it. So we have to know what they are doing, to be able to appeal for what they need.

"The best way is to have a good talk with Dr. Patton. The whole great success of the American Church Institute for Negroes is due to him and his work. I'll be glad to talk with Dr. Patton. I know that the institute itself has had difficulty in dealing with separate schools, just as the Committee of Reference has. It is due partly to the desire for diocesan responsibility. We have tried to get the dioceses where these schools are located to take some of the responsibility. When you get responsibility, you get independence. It will work out all right."

The American Church Institute for Negroes did not present a report at this Council meeting. The director of the institute, the Rev. Cyril E. Bentley, is with the Armed Forces; and the Rev. Dr. Robert W. Patton, for so many years director and since Dr. Bentley's absence acting director, was not able to attend the Council meeting because of illness.

Dr. John R. Mott Presents Needs of War Prisoners

Dr. John R. Mott, in response to an invitation from the Division of Christian Social Relations, made a moving speech before the National Council at the October meeting, on prisoners of war. Dr. Mott is leading the work in behalf of these prisoners under the YMCA War Prisoners' Aid. He said:

"I have had an opportunity to know the depth and wide range of your Presiding

Bishop's influence, as I have traveled all over the world. He is helping the work for prisoners of war, as he is helping other work.

"It falls to us to evaluate the 404 separate relief agencies, sending money abroad. All of them are good. I can only wish that they might expand enormously. But none lays such pressure on my heart as that in which I am enrolled. It served 6,000,000 prisoners of war in the first World War. Now it is serving 9,000,000. In 1929 44 nations ratified the standards of treatment of prisoners of war drawn up at the Geneva Convention.

MORAL DETERIORATION OR ADVANCE?

"The work of our organization seeks to change a life of enforced leisure from being a time of mental collapse and moral deterioration into a time of mental and moral advance. These prisoners of war are the finest flower of their nations, young and in full vigor. They are not criminals, and they are not shattered by ill health or injury. They are the flower of our time, with all their leisure to read, study and think. They will go out to influence a new world. These will be the men who will determine the peace.

"There are from 300 to 100,000 in one camp of soldiers. In the officers' camps, there are from 100 to 300. There they are, barbed wire enclosing them until the end of the war. Only the Red Cross and the YMCA are allowed to do anything for them.* The YMCA starts classes first of all. Then, we try to get libraries. The men want to read. When 25 or 30 men are reading the same book, it wears out pretty soon. We need tens of millions of books. We are teaching trades. Where there is ground to be had, we have gardens. We organize athletic sports and games. An urgent need is more money for musical instruments. It was found that insanity among these prisoners was decreased through providing them with musical instruments which they knew how to play, or wanted to learn to use. We have fine orchestras in some of the camps.

MAKE CAPTIVITY CAPTIVE

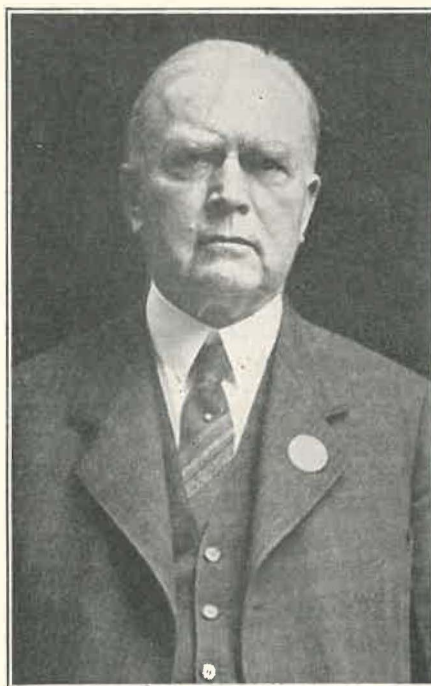
"Religion is the most important thing. In the last war, the YMCA spent millions on huts. We don't have to do that now. The government is doing it. We do need to help the men spiritually. Christ made captivity captive. Our work now is to help these men, millions of them in captivity, make that captivity captive."

Before adjournment, the National Council sent word to Dr. Mott that \$10,000 from the Presiding Bishop's Fund for World Relief had been allocated to his work.

Army-Navy Commission Head Addresses National Council

Bishop Sherrill of Massachusetts addressed the National Council at its October meeting on the state of the work of the Army and Navy Commission. There are at present 258 priests serving as chap-

* A noteworthy chaplaincy service in which the World Council of Churches cooperates with the YMCA is described on page 12.



© Edinburgh Picture News.
DR. MOTT: *His work is to help war prisoners "make captivity captive."*

lains; 220 in the Army, and 38 in the Navy. The Navy has asked for 400 more chaplains. As to funds, the commission has received \$485,000 since the General Convention of 1940. To October 15th, \$220,907 had been spent. The average expenditure is \$15,000 a month. There is now in hand \$264,000. Bishop Sherrill said that if the commission could get \$200,000 by April, 1943, that would carry them through to January 1944. He added that he hoped they might get it without another special appeal. Later in that day, the National Council voted to make an appeal early in February, 1943.

Bishop Sherrill mentioned grants made, many of them large. This led Bishop Stevens of Los Angeles, who was present, to say:

"We are likely to fix our minds on large enterprises. Small grants can make a great difference in a situation, even of such sums as \$5. They give a sense of coöperation. I know one priest who is getting a grant of \$25 a month. He is doing an amazing amount of good with it. Big grants do great things, and so little grants."

ONE MAN'S WORK

Bishop Stevens thrilled the Council by going to tell the members about the work being done at Long Beach, California by the Rev. Truman Post Riddle, who, after many years service as a chaplain in the U. S. Navy, retired in 1940. Seeing the need for service, he bought a house on Long Beach Boulevard himself and used it for the men stationed there. When, owing to a grant, more adequate provision for that locality was made possible, Chaplain Riddle and his wife took the money that they had saved to build an addition to their own house and erected a chapel inland among the defense workers who were streaming in. At the present time, they have a church school of 300 children, and the chapel is used to capacity for services and meetings. With more room and more time, Chaplain Riddle could and would do three or four times more.

Reorganization of The National Council

The National Council at the October meeting, adopted a plan for its complete reorganization, according to the recommendations of a special committee which has been working on the matter for some time. This committee was made up of Bishop Keeler, Coadjutor of Minnesota, the Very Rev. Dr. Claude W. Sprouse of West Missouri, and Stoughton Bell of Massachusetts. The new arrangement, it is believed, will simplify the work of both officers and members of departments and divisions.

There will henceforth be only four departments: Overseas, Home, Finance, and Promotion. The Rev. Dr. James Thayer Addison, Vice President of the National Council, will be in charge of the Overseas Department, which will include our own foreign missions and our relations with British Missions. The Rev. Dr. George A. Wieland will be in charge of the Home Department. Under him in this depart-



DR. WIELAND: *Domestic missions, Christian education, social relations, college work, and youth will all be under his wing in the new Home Department.*

ment, as divisions not departments, will be the present Departments of Domestic Missions, Christian Social Relations, Christian Education, College Work, and Youth, with provision for additional divisions if and when required. Dr. Lewis B. Franklin, treasurer of the National Council, will be in charge of the Finance Department; and Joseph E. Boyle will continue in charge of the Department of Promotion. The officers, vice-president, secretary, and treasurer, with the directors of the four departments will function as a sort of cabinet for the Presiding Bishop.

In recommending these somewhat radical changes in organization, the committee said:

"The reorganization is planned to clarify present relationships in Church Missions House and to bring all its departmental activities into closer coördination, and under more direct supervision of the president and vice-president, in the interest of a more effective administration."

Good Shepherd Mission

The National Council, at the October meeting, voted to "urge" Bishop Mitchell of Arizona to close the "institutional work" at Fort Defiance by December 31st of this present year. This means Good Shepherd Mission, the boarding school and orphanage for Navajo Indian children, about which there have been within the year long and lively debates in the National Council. If the mission is closed, the Council "suggested" that the balance of the appropriation from the National Council be appropriated toward the payment of the debt of the mission.

There was no debate on this action. Dr. Franklin explained that the Council had voted to continue the mission and to make

a certain appropriation, provided that Bishop Mitchell met certain conditions. Should the Bishop feel that he can continue to fulfill these conditions, he cannot be compelled to close the mission.

1943 Budget—\$2,500,000; Can It Be Met?

By ELIZABETH McCracken

Dr. Lewis B. Franklin, treasurer of the National Council, presented the Budget for 1943, in full detail, and called upon the members of the Council to study it before the hour at which it would come up for the final vote. When this time arrived, the budget of \$2,500,000 was adopted without question or discussion. Dr. Franklin then started an interesting debate by observing:

"The fact must be stated that we are very, very, very far from seeing \$2,500,000 in cash by December 31, 1943. Unless the Church realizes this now, there will be heart-breaking cuts made in this budget at the February meeting. The collections for 1942 are all right. I am talking about 1943. Triple taxes, the demands of the war in other ways, added to dioceses that don't do their jobs, put our 1943 budget in jeopardy. People working in the defense areas will have good money; but we shall not get it—not yet. There is much work to be done first."

Bishop Quin of Texas spoke here, saying: "We discussed this at the clergy conferences. These new people will contribute, if asked. I am not taking any defeatist attitudes about raising the 1943 budget. We must go after help from the defense workers. It is up to the clergy."

HOW MANY ARE EPISCOPALIANS?

Bishop Hobson of Southern Ohio sounded another note: "In some defense areas there is more money than there was before. In some there is not. Careful attention to the facts here is needed. Some bishops don't try enough to raise the budget; and some of the clergy don't either. Let's not fool ourselves. In my diocese, one half of one per cent of the defense workers are Episcopalians. Perhaps we get from them five persons who care even a little about the Church. No one is following up even these. Most clergy say, when a family moves: 'There goes fifty cents a week.' They don't follow them with letters to the clergy in the place to which they go. If these people were followed up, they'd contribute where they now are, if they contributed where they came from."

The Presiding Bishop expressed some doubt of this as an unfailing rule, saying: "Virginia people send their contributions back to Virginia when they go somewhere else. People living out of Virginia for fifty years still do this. Probably many of these defense workers are sending their contributions back home. That is all right now, if no Church work is organized where they are. Of course, we ought to try to get people to contribute where they are."

Bishop Hobson declared that some of the defense workers were doing just this: "Parishes in some places are getting more, yet giving less to the National Council."

Bishop Dandridge, Coadjutor of Ten-

nessee, brought out another point: "Lots of the clergy are not on the job of keeping in touch with departing communicants. If they did that, it would add to the communicant strength of the Church, even if it did not mean much more money. The clergy should keep up with their people in defense areas."

Bishop Peabody of Central New York arose here and made rather a melancholy speech about the shortcomings of the clergy, saying:

"We have got to have all through the Church a deeper belief in the Church. People will agree to anything theological, but to nothing practical. You get a priest who is utterly useless. Can you put him out? No. He thinks that he has a life bread-ticket, and his parish back him up."

There was no response to this. Bishop Keeler, Coadjutor of Minnesota, the next speaker, touched upon still another aspect of the financial problem of the Church, saying:

"One place in which the National Council could begin to save money and do the fields good is in the matter of the salaries

the diocesan budgets. We can't tell what we can do when some dioceses won't put it in their budgets but make a special of it. We should insist upon its being put in diocesan budgets as far as we can."

TRANSFER OF WHOLE FIELDS

No one disagreed with this argument, but the Presiding Bishop arose, to say: "As to British Missions, we can't go on indefinitely aiding British Missions in just the way we are doing. It was an emergency measure. In the future missionary work of the Church of England, they will probably suggest that we take over some of their fields. They will shift them permanently to us. It may be a good thing, after the war, for instance, for the United States to be responsible for the missionary work in India. We can keep our gift up to \$100,000 indefinitely; then, have it in our budget, when certain British fields are transferred to us."

The Rev. Dr. James Thayer Addison, in charge of the Foreign Missions Division, reported to the Council that designations of the money to be sent for British Missions in 1943 would be made. The designations would be on a percentage basis, computed in relation to the current budgets of the designated fields. The fields chosen as those which are of most interest to American Church people with the addition of the designation to minor missionary enterprises. The fields and the percentages are as follows: 34.5% for Dornakal, India; 12.3% for Southwestern Free China; 10.5% for Egypt; 7% for West India; 3.2% for Southern Rhodesia; 32.5% for missionary societies other than the Society for the Propagation of the Gospel and the Church Missionary Society.

Most of the work selected is under the SPG or the CMS. It was felt, however, that the smaller societies should receive a proportional share of the Aid for British Missions money. To October 1st, the amount for British Missions was \$169,508.85. Most of it has already been sent to England. Of this \$36,274.38 was a balance carried over from 1941.

Boxes From W. A.

Miss Margaret Marston, Executive Secretary of the Woman's Auxiliary, in the course of her report to the National Council at its October meeting, mentioned that the diocese of Oklahoma had notified the Woman's Auxiliary that henceforth the diocese would take care of its clergy so sufficiently that boxes of clothing or gifts of money wherewith to buy clothing would not be needed. Miss Marston praised Oklahoma highly and expressed the hope of the Auxiliary that other districts and hitherto aided dioceses would take a similar step. This led to two speeches, the first by Bishop Quin of Texas, who said:

"Miss Marston has spoken of places where these boxes are supplementary salaries. Dioceses should support their clergy. The clergy ought not to have to send word to the Woman's Auxiliary when they need a suit or a pair of socks. They should all have enough salary to supply their needs for themselves. I have been wanting to

air this thought here for some time."

Bishop Tucker said something different: "When I was a child nearly all of the salary used to come in the form of gifts. My father got \$600 [six hundred dollars] a year and didn't always get all of that. But people brought gifts: a load of hay, different commodities. It was beautiful when people lived in the same place for years and were like a big family. No one had much, and all shared. Times have changed, and boxes are going out."

Work in War Industrial Areas

Considerable time was spent by the National Council at its October meeting, reporting on and discussing work and the need for more work in war industrial areas. At an early session, the Rev. Dr. George A. Wieland, in charge of the Division of Domestic Missions, dwelt on this work in his regular report.

"The defense areas are a vital factor in our present missionary strategy," he said. "People are new, bewildered, have

Message to Bishop Burton

National Council by unanimous vote requested the Presiding Bishop to convey by a letter to the Rt. Rev. Spence Burton, its appreciation of his past work in the Church, and the assurance of its continuing prayers for the success of his work in the future. Bishop Burton will be enthroned as Bishop of the diocese of Nassau, Bahama Islands, British West Indies, on November 1st. He was formerly Suffragan Bishop of Haiti, and before that, superior of the Order of St. John the Evangelist.

few acquaintances. They are living under new and strange conditions, in many instances; and they are more receptive to religion than ever before. We must meet this situation."

FACTS AND FIGURES

Bishop Creighton of Michigan, who is the chairman of the committee of the National Council for work in the defense areas, gave some impressive facts and figures. He said:

"In these defense areas there are 30,000,000 people. They are not all men, as in the Army camps; but men, women, and children—whole families by the tens of thousands. In Detroit there is an increase of 200,000, mostly from Southern towns and little towns in other sections of Michigan. Those towns are going to suffer from the loss of these people. Stores will have to shut down, churches will be empty; the entire aspect of those places will change within a few weeks.

"What is happening to these people who have come to the defense areas? One place which I have seen recently and can describe will tell the story of scores of the others. In the Willow Run area in Michigan, there are trailer-camp villages. Here are whole streets of trailers, often housing families of seven members in one room.

Cardiac Club

The Rev. Dr. James Thayer Addison, vice-president of the National Council, spoke of his appreciation of the coöperation in his work of various officers of the Council during his eight months' illness. "Dr. Warren Kearny of New Orleans, and I," Dr. Addison said, "have formed a National Council Cardiac Club, and I am happy to say that both members are doing splendidly." Dr. Kearney sat in the Council meeting for the first time since his prolonged illness.

of missionary bishops. I don't see why the National Council should pay the full salaries of missionary bishops. Until we can make the districts see that they should take some financial responsibility, we are not doing all we should. I have seen districts pauperized because the bishop and other workers were paid with no help from the districts. I don't know the foreign fields at first hand, but I do know the fields in the Continental United States. I don't know how this can be corrected, but it should be."

BRITISH MISSIONS

No one had any suggestion to make, and the discussion turned to that part of the budget which had to do with aid to British Missions.

Dr. Franklin began this also, by saying: "British Missions, which we had put in the budget at \$200,000, we have reduced to \$150,000. That first sum was tentative. With what is coming in and the demands of other appeals, there is no chance of our getting \$200,000 in either 1942 or 1943. We have never actually notified British Missions that we had put it in the budget, though the fact that we had was public property. It was put in tentatively."

Bishop Hobson took the floor again here, to say: "British Missions should be put in

EPISCOPATE

Bishop Coadjutor of Pennsylvania
Consecrated

Captain Oliver James Hart, one-time rector of St. John's, Washington, D. C., "The Church of the Presidents," and Trinity Church, Boston, was consecrated Bishop Coadjutor of the diocese of Pennsylvania October 16th at the Memorial Church of the Advocate, Philadelphia, Pa.

Students and professors of the Philadelphia Divinity School, more than 300 clergy, including those of other communions and the Eastern Orthodox Churches, and 23

Kinstry of Delaware, Conkling of Chicago, Powell, Coadjutor of Maryland, Davenport of Easton, Roberts of South Dakota, Budlong of Connecticut, Gardner of New Jersey, McClelland of Easton, Loring of Maine, Wing of Florida, Capers of Texas, Hobson of Ohio, Mason, Suffragan of Virginia, Rhea of Idaho.

Bishop Sherrill of Massachusetts preached the sermon after reading the text, "Can ye not discern the signs of the time?" He said: "The Church cannot be an ecclesiastical dugout during the war. Religion is not a means of escape. Every individual, and every institution is being tested today as in fire.

"The war has made us realize that the

They are laid out in streets, these villages; and they look very pleasant now; but what will these thousands of people do when winter snows come? In addition to the trailer-camps, there are 1,000 barracks for single women at Willow Run, 2,000 houses for families, barracks for 1,500 married persons without children, and for 2,000 single persons. Women are more and more replacing men in defense work in this area, and in other areas."

In Michigan the Episcopal Church is working with the Michigan Council of Churches. Bishop Creighton's committee has an appropriation of \$20,000 from the National Council. This is being spent to aid work in defense areas in the dioceses of Northern Indiana, Los Angeles, East Carolina, Olympia, Spokane, Pennsylvania, Maryland, Michigan, Maine, and Nevada, and in several other localities.

Division Of Youth

The Division of Youth had the opportunity for a long report to the National Council at the October meeting. This was largely taken up with the findings of the recent meeting of the National Youth Commission, at Orleton Farm, London, Ohio, where they were the guests of Miss Mary E. Johnston [L. C. September 27th]. Several speeches were made, one by Bishop Quin of Texas, who succeeds Bishop Lawrence of Western Massachusetts as chairman of the Youth Division of the National Council. Bishop Quin paid high tribute to Miss Eva D. Corey of Massachusetts, through whose untiring efforts the great work for youth and by youth now being done by and in the Church was begun and fostered.

Bishop Lawrence has completed his six-year term as a member of the Council elected by the province of New England. The Council expressed appreciation of his noteworthy service, especially in youth work.

Distinguished Missionaries Retire

Two distinguished missionaries, retiring from many years' work in China, were honored with resolutions of appreciation. These were the Rev. Cameron F. MacRae, for 45 years an evangelist in Shanghai, in St. Peter's Church in the International Settlement, and in All Saints' Church in the French Concession, and chaplain of St. Luke's Hospital; and the Rev. Henry A. McNulty, active in China from 1909 to 1941, at Soochow Academy, and as a leader in relief work.

"Living Bible Pictures"

In his report to National Council, Dr. D. A. McGregor exhibited to National Council the new Bible story material known as "Living Bible Pictures," which he explained are intended to utilize the national craze for colored "comic" strips and books, in interesting the young in the Bible. He said that he is of the opinion that these picture stories can be used to good advantage as supplementary material, principally for pupils' home work.



CONSECRATION PROCESSION: (Left to right) Bishops Capers, Maxon; Drs. Steele, Hart, Williamson; Bishops Sherrill, Kirchhoffer, before the service.

bishops made up the procession which was led by the boys' choir of Old St. Peter's Church, Philadelphia.

Many civic leaders were present, including the Mayor of Philadelphia. Congratulations were sent to Dr. Hart from President Roosevelt, stating: "I shall always remember the high spiritual qualities of your work at St. John's here in Washington and I know that you will carry into the episcopate energy, vision, and true apostolic zeal."

About 2000 persons were able to see the ceremonies in the Church, and many others attended the Votive Masses in various parishes as the whole diocese united in prayer to the Holy Spirit for the Bishop-Elect.

The following bishops were present: Tucker of Virginia, Taitt of Pennsylvania, Perry of Rhode Island, Maxon of Tennessee, Sherrill of Massachusetts, Freeman of Washington, Kirchhoffer of Indianapolis, Fenner of Kansas, Stevens of Los Angeles, Sterret of Bethlehem, Brown of Harrisburg, Washburn of Newark, Mc-

world must be considered as a unit. It has shown us the futility of imperialism. There must be a future sharing of raw materials. No nation can be sufficient unto itself. How evident is the selfishness of the industrialists, and the labor leaders who forget that the great good is the common good. The war has greatly affected the life and practise of the Church.

"There is a greater cooperation between Churches, because it has got to be so. Unless we are on guard we will repeat the cycle of post-war disillusionment we had after the last world war. The Church of today must be more Christ-like. We talk of world brotherhood and find Christian brotherhood difficult. Unless we are alert, we can win the war, and lose its objectives."

He then charged the candidate to be a real pastor of his flock, stating that this is the primary need in the Church today.

Bishops Kirchhoffer and Fenner presented Dr. Hart, whose attending presbyters were the Rev. Tagart Steele of New

York and the Rev. Frank Williamson of Yeadon, Pa.

Bishop Maxon of Tennessee read the Epistle, Bishop Capers of Texas, the Gospel, and Bishop Perry of Rhode Island, the Litany.

The consent of the diocesan Bishop was read by the Rev. Charles W. Shreiner, head of The Church Farm School, Downingtown, Pa.

Fr. Joiner of St. Clement's, Philadelphia, read the evidence of election.

Evidence of Ordination was read by the Rev. George Trowbridge of St. Pauls', Chestnut Hill, Pa.

The Rev. Francis C. Hartshorne, DCL, read the testimonial of election.

The consent of the standing committees was read by Samuel Houston, LL.D.

Bishop Wing of Florida read the consents of the Bishops.

The registrar was the Rev. John H. Fitzgerald, Brooklyn, N. Y.

The Masters of Ceremonies were the Rev. Charles Long, secretary of the diocese of Pennsylvania, and the Rev. T. Leslie Gossling, rector of the Church of the Advocate, in which the consecration took place.

The Most Rev. Henry St. George Tucker, Presiding Bishop, consecrator, with Bishop Taitt of Pennsylvania and Bishop Freeman of Washington, as co-consecrators, administered the apostolic Laying on of Hands, after the candidate vested in purple cassock and rochet received the remainder of his episcopal habit.

Assisting the Presiding Bishop during the Holy Eucharist were the Rev. Felix Kloman, Christ Church, Philadelphia, and the Rev. Frederick W. Blatz of St. Peter's Church, Philadelphia.

As the choir sang the anthem, *Greater Love Hath No Man*, an offering was taken for General Missions. This was fitting because Bishop Hart recently stated at a convocation of North Philadelphia that he hoped Pennsylvania would again have its rightful place as a leader in missionary giving to the Church.

Through the courtesy of laymen, a buffet luncheon was served at the Benjamin Franklin Hotel. Because Bishop Hart wanted to meet all the people of the diocese, a general informal reception was held at the Church House, headquarters of the diocese.

The gift of a pectoral cross was a symbol of the loyalty and devotion of all the priests of Pennsylvania to their newly consecrated Bishop, Oliver James Hart.

"WITNESSES"

Liberties Union Seeks Arrest Of Attackers

A reward of \$500 has been offered by the American Civil Liberties Union for information leading to the arrest and imprisonment of any person who took part in mob disorders at Klamath Falls, Oreg., on September 20th, resulting in violence to members of Jehovah's Witnesses attending a convention there.

"According to eye-witness reports," the A. C. L. U. said in announcing its offer,

"a mob of more than 1,000 vigilantes attacked the convention hall where 1500 men, women, and children were gathered, broke the windows, threw in stones and stink-bombs, seized and burned literature and personal property, destroyed furniture and phonographs belonging to the organization, cut a leased wire carrying the speech of Witness leader N. H. Knorr from Cleveland, turned over and damaged more than 200 automobiles belonging to members, and severely beat many Witnesses, three of whom required hospital treatment.

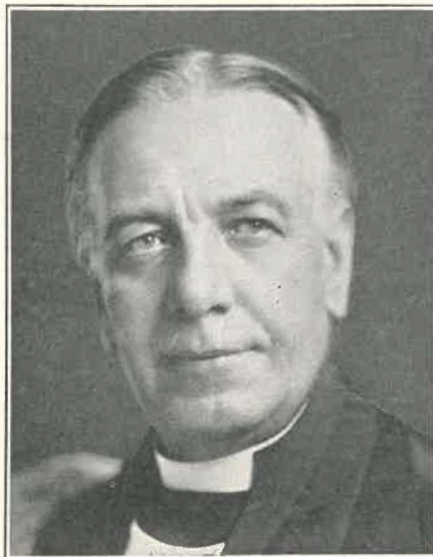
"Failure of the local authorities to provide protection was brought to the attention of the federal authorities by the A. C. L. U. with the result that an investigation has been launched to determine whether there was any violation of federal laws. Many of the vigilantes have been identified, and two have been arrested."

UNITY

"Critics Are Flayed"

In an outspoken statement approving of the negotiations between the Presbyterian Church in the USA and the Episcopal Church, Bishop Freeman of Washington denounced those who take a contrary view from the pulpit of Washington Cathedral, October 18th.

A news release from the Cathedral office



BISHOP FREEMAN: *Disapproved his opponents' "insular point of view."*

described the sermon thus: "It deals with principles underlying the whole of Christianity; it minces no words; Presbyterians and Episcopalians are asked to lead the way; critics of unity are flayed."

Bishop Freeman said:

"We are in the war because we believe that the most sacred of our institutions are threatened and that any failure to maintain our course may subject the Church, and I mean all Churches, to a condition in which their beneficent service shall be rendered impotent. . . . An issue has been made between the chief and coveted things of our Christian civilization and a conception of human life and human government

that is utterly at variance with all that we hold and believe. . . . Any attitude today that implies superiority, arrogance, conceit of orders, a rigid adherence to things as they have been, is fraught with the gravest of perils to all Christian institutions. However authentic and appealing the strain we pipe as we place our feet firmly on the chosen foundations of our highly esteemed and deeply respected ecclesiastical households, let us be solemnly reminded that, the very pressure of events is compelling us to think seriously about our corporate security.

ECUMENICAL MOVEMENT

"In recent years many notable international assemblies have been held where men of diverse minds and training and tradition have eagerly sought for some ecumenical basis that might issue ultimately in the unity of Christendom. With increasing fervor these great movements have been carried forward, and they have done much to lift the vision of men to that new day for which Jesus Christ so earnestly prayed—the complete and utter unity of His followers.

"I am proud to affirm that in this modern movement the Protestant Episcopal Church has taken a creditable part. Some thirty-five years ago it set forward a movement that contemplated a fresh emphasis upon Faith and Order. One of the outstanding exponents and leaders in this movement was the late Bishop Brent. . . .

"In more recent years, by action unanimously taken by General Convention, a Commission was created for the specific purpose of making approaches to the Presbyterian Church, to discover if possible, some consistent plan by which these two great bodies might find unity. To this challenge the Presbyterian Church gladly acceded, and now through several years, in prayerful deliberation and conference, the two bodies have, with practical unanimity, put forth a proposal designed to mark the beginnings of their organic unity. It is reasonable to suppose that no group of men, however learned and reverent, have all wisdom, but one thing is clearly evident; namely, that in these latter years of world confusion their zeal for unity has found increased emphasis.

"VOLUBLE MINORITIES"

"It is not to be wondered at that, despite the gravity of the present world situation, there should be those who, no matter what the conditions, oppose any steps, however wise, Christian or statesmanlike, that contemplate the unity of two great Christian bodies. History repeats itself and contentious and voluble minorities stay the progress of movements designed for the greater spread of Christ's Kingdom. They would halt a movement in consonance with the declared will of Christ, and for the greater glory of their own insular point of view, imperil the Church in the time of its gravest crisis.

"If these two eminently Christian bodies cannot be made to see eye to eye in such a time as this, it is practically hopeless for them to find the grounds of agreement in days unmarked by disorder and strife. . . . The Church is in the midst of a titanic

struggle and it cannot regard itself as immune to the obligations and perils which such a struggle implies. Both Churches stand without reservation for the deity and lordship of Jesus Christ. Both Churches believe in and adhere reverently to a sacramental system. Both Churches are boldly aggressive in missionary service. Both Churches declare from their pulpits that there is none other name under heaven given among men, whereby we must be saved, saving only the name of Jesus Christ.

"TWO GREAT EVANGELICAL BODIES"

"These are major considerations, not minor; these are the great things for which these Churches live and by which alone they can survive. It is upon these major matters more than upon all others that they seek for unity. So urgent and pressing is the situation in which they commonly find themselves that they cannot give consideration to the niceties of ceremonial practice, however fitting and appropriate these practices may be; they cannot stress over-much ways and methods of administration when the major things they hold

Dean McGinley Dies

The Very Rev. Stephen E. McGinley, dean of Trinity Cathedral, Omaha, Nebr., died on October 19th after a two months' illness. Dean McGinley in his 21 years at Trinity Cathedral pioneered in the spiritual and material development of the community.

[A fuller account of Dean McGinley's life will appear in next week's issue.]

are being assaulted and their very households profaned. Both Churches are rich in traditions, rich in works and in the great institutions they have forwarded and promoted. Both are evangelical and are instant in preaching the word. Their peoples, in all the great enterprises that concern human betterment and well-being, are deeply united and their fellowship is finely Christian. All these are considerations that must be weighed in any effort that is made whole issue than the union of these two bodies. Neither arrogance or pride on the

War-Time Prayers

By the Rev. E. H. Eckel Jr.

Rector, Trinity Church, Tulsa, Okla.

MADAME CHIANG KAI-SHEK tells how one day a few years ago she was talking with her devout Christian mother (alive then, but now deceased) about the imminent menace of Japan, and suddenly cried out with intense feeling: "Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?" After a significant pause her mother replied: "When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something unworthy even of you, a mortal." And that reply made such an impression that today Madame Chiang Kai-Shek and her intrepid husband pray for the Japanese people as well as for their own.

What about our prayers in these days? It is right to pray for victory against the Axis powers? Why yes, of course. We believe in the justice of our cause. We are sacrificing for it; we are working for it with all our might; and why shouldn't we pray for it? "Work is prayer," and "prayer is work." Yet we must remember that many sincere believers among the Axis peoples are also praying God to give victory to their side—and God can't grant both prayers. More important than our prayers for the victory of the United Nations are our prayers that God should so overrule the issue of this war that out of it may come a righteous and enduring peace based upon justice between men and nations. That kind of prayer goes to the root of things. It calls for repentance and amendment in

us no less than in our foes. It calls not for the fulfilment of our petty wishes, but for the fulfilment of God's will—and for our coöperation with God and with one another in the making of a new world.

Or again, is it right to pray that God will protect and defend our loved ones in the armed forces of our country? Why yes, of course, since that is our soul's sincere desire. Yet we must remember that in the nature of the case many of our boys will never return, or will return as casualties. Dare we ask God to favor our loved ones in preference to someone else's loved ones? Don't you see that it is more important to pray that God will strengthen them against the evils that destroy the soul, and that He will guide and strengthen them to perform their duty manfully in spite of consequences?

"'Tis man's perdition to be safe,
When for the truth he ought to die."

I believe in prayers for victory and in prayers for God's protection of our soldiers and sailors and aviators and marines. Such prayers come from the heart just as truly as our Lord's Prayer, "Father, if it be possible, let this cup pass from Me." But the most suitable and the most truly Christian prayers in time of war are those that can be summed up in the deathless phraseology of the Lord's Prayer—"Thy kingdom come; Thy will be done on earth, as it is in heaven . . . And forgive us our trespasses, as we forgive . . ."

—Trinity Tidings.

one side or the other can set forward the cause. Something more is at stake in this whole issue than the union of these two great evangelical bodies, and that something concerns all evangelical bodies who commonly share the perils and the opportunities which this critical age presents."

Editor's Comment:

If immediate unification of everybody fighting against Hitler is really necessary for the successful prosecution of the war, we hope Bishop Freeman can develop a formula for dogmatic union with the Communist party. Actually the situation is precisely opposite: Roman Catholics, Presbyterians, Episcopalians, Jews, Communists, and Hard-Shell Baptists can work together in this critical age only by frankly recognizing differences and resolutely determining not to squabble about them. Coöperation is not furthered by calling our co-workers knaves or fools, or even "contentious and voluble minorities."

Presbyterians North and South

Discuss Reunion Plans

A three-day conference to discuss the drafting of a constitution for a reunited Presbyterian Church has just been concluded in Philadelphia between representatives of the Presbyterian Church, U. S. A. (Northern), and the Presbyterian Church U. S. (Southern). The split in the ranks of Presbyterianism occurred in 1861.

Conferees included Dr. Ralph Waldo Lloyd, Maryville, Tenn., Dr. Lewis S. Mudge, Bryn Mawr, Pa., and Dr. William B. Pugh, Philadelphia, for the U. S. A. body; Dr. Thomas W. Currie, Louisville, Ky., Dr. Dunbar H. Ogden, New Orleans, and P. F. Henderson, Aiken, S. C., for the Southern group.

The Presbyterian Church in the United States (Southern) has 547,000 members and the Presbyterian Church in the United States of America has 2,040,000 members, it was announced.

Evangelical Church Adopts Plan

For Union With United Brethren

A plan for union of the Evangelical Church and the Church of the United Brethren in Christ was adopted in Naperville, Ill., at the 33d general conference of the former denomination, by a vote of 226 to 6.

The Evangelical United Brethren Church is the name proposed by the Commission on Church Federation and Union, as reported by Bishop C. H. Stauffacher of Kansas City, Mo., chairman.

The unification plan provides for the disposition of the agencies and institutions of both Churches and a harmonized discipline from the creeds of both groups.

The plan will be acted upon by the United Brethren at the Church's next general conference, scheduled to be held in 1945.

The Evangelical action is the crowning point of eight years of planning for a merger of 750,000 Church members and \$65,000,000 of Church property in the United States and Canada.

PRISONERS OF WAR

World Council Provides

Chaplaincy Service in Camps

As one of the agencies working with prisoners of war the World Council of Churches now in the process of formation sends the following as part of its annual report for July 1941 to July 1942.

"When the officers of the World Council decided in the first months of the war to create the Ecumenical Commission for the Chaplaincy Service to Prisoners of War as a special organ for the purpose of ministering on behalf of the Churches to the spiritual needs of the prisoners of war, it was not foreseen that this new work would become such a substantial branch of ecumenical activity. During the first year of the war there was little to be done since there were hardly any prisoners; during the second year the number of prisoners suddenly became enormous, but because of the rather chaotic conditions, the lack of addresses, and the insufficiency of our own organization, it took a long time before regular contacts were established with the 'barbed-wire-parishes.' But in this third year of the war, which now lies behind us, the work has at last been organized on a scale which, though by no means sufficient, is at least not altogether inadequate to the needs and opportunities.

AMERICAN BIBLE SOCIETY

"We owe it to the generous help of the American Bible Society that, precisely at the moment when the Council staff could no longer cope with the stream of requests for Scriptures and religious literature, it became possible to strengthen the staff of the Geneva office by the appointment of three assistants. Since that time a systematic effort has been made to get in touch with all prisoners who belong to the Churches which participate in the ecumenical movement and, though there are certainly yet tens of thousands of Protestant, Anglican, and Orthodox prisoners with whom it has been unable to establish contact (particularly in the Kommandos or work companies, among the Serbs, and above all among the hundred thousands of Russians), the list of addresses is constantly growing.

"The Geneva office has concentrated its attention on the very large mass of prisoners in Germany and Italy. The commission's vice-chairman, Professor Jacques Courvoisier, has made two further pastoral visits to the French and British prisoners in Germany—visits the spiritual significance of which no one can fully evaluate who has not lived in captivity himself. As he puts it, one of his reports:—'The visit of a pastor is for the prisoners a sign that the Church remembers them. The Church in freedom comes to the Church in captivity.'

"It has become increasingly clear that this work is also ecumenical in the deeper sense that the Christians in captivity are by no means only passive recipients of outside help. On the contrary, the intensity

and depth of Christian community life which they have found contains a message to all other churches. The Commission's most recent publication, *Eglises de la Captivité*, a collection of reports of chaplains and letters from prisoners, carries that message on almost every page. . . .

GERMAN WORK

"The work centered in Geneva is, however, only a part of the total picture of the ecumenical activities for prisoners of war which are coordinated by the Commission. Thus in Germany the *Evangelische Hilfswerk für Internierte und Kriegsgefangene* continues not only to provide German prisoners in various parts of world with Christian literature, but also gives valuable help to prisoners of war in Germany by facilitating contacts between the Commission and the authorities, and by issuing sermons in French, English, and Polish. It should be specially underlined that many of these sermons, which are used by small isolated groups in the work companies, have been written by French, English, and Polish chaplains in the prison camps.

"In Britain the Churches cooperate with other organizations in the committee, chaired by Dr. William Paton, which looks after the welfare of prisoners of war and interned, and regular pastoral visits to the prisoners of war have been arranged. In order to ensure an adequate supply of religious literature for British prisoners of war a committee has been set up under the chairmanship of the Bishop of Fulham.

UNITED STATES

"In the United States a committee, several members of which are also members of the Ecumenical Commission, has been set up by the Federal Council of the Churches to meet the spiritual needs of the interned. The first task of this committee is to organize an adequate chaplaincy service among the Japanese and German internees. The American Bible

Society continues to give invaluable aid to the Commission. All Holy Scriptures sent out by the Commission have either been given directly by the American Bible Society or bought from funds contributed by it. A considerable part of the Commission's budget is covered by contributions from the War Prisoners' Aid of the YMCA which appeals to the American public both on behalf of the YMCA work and on behalf of the Commission.

"In Canada a Lutheran chaplain from the United States has been appointed to work among the German prisoners of war. The World Council Committee in that country keeps in close touch with the prisoners' situation. Contacts are also maintained with Christian leaders in Finland, Australia, and (until February) the Netherlands East Indies who are engaged in serving prisoners of war. In Sweden the Emergency Committee of Christian Organization has raised considerable sums for the work of the Commission. The Churches of Switzerland and France have also contributed.

"There are close relationships based on a common interest in the spiritual welfare of prisoners of war with the War Prisoners Aid of the YMCA both at Geneva, New York, and London, and also in the work in the camps. In many cases the YMCA has provided the first point of contact with a given camp. The International Committee of the Red Cross has also given much help and shown understanding for the significance of our special approach." The report is signed by Dr. W. A. Visser 't Hoft, secretary of the World Council.

THE PHILIPPINES

Bishop Binsted Reported Well

Through the American Red Cross, the National Council has received a cablegram, relayed from the International Red Cross in the Philippines, saying "Bishop Norman Binsted well; living 555 Isaac-peral." The message evidently was sent about October 1st.

Through other sources, the National Council has been informed recently to the effect that Bishop Binsted is at liberty, as are all the resident missionaries in Manila. Several times the Bishop has visited the concentration camp in which the Diplomatic Corps was interned. Shortly after the Japanese took Manila he was ordered to move his home to the parish house of the Cathedral, as the head of the Religious section of the Japanese Army wished to occupy his house, "Bishopsted." He is believed to be comfortable in his new quarters. The Cathedral is still open.

The same advices report that St. Luke's Hospital has carried on, with all the staff, including foreigners, doing "a great work." All interned at the St. Thomas camp are permitted to go to St. Luke's for treatment, both medical and dental, promising to pay at some future date. So far supplies of medicines have held out, but the outlook for the future is not bright. Paying patients and friends in Manila are helping to keep the hospital financially on its

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,318.97
A Navy Chaplain	10.00
Christ Church Cathedral, Hartford, Conn.	10.00
Mrs. William J. Bartlum	5.00
The Misses Morehouse	5.00
Mrs. John Kennedy	1.50
St. Matthias, Waukesha	1.00
	\$1,351.47

China Relief Fund

Anonymous, Dayton, Ohio	\$ 25.00
St. Martin's Church, Charlotte, N. C.	10.00
L. W. G. W.	5.00
Mrs. Ann W. Taylor	5.00
Mrs. R. W. Rossiter	2.50
	\$ 47.50

Greek Relief Fund

St. Martin's Church, Charlotte, N. C.	\$ 10.00
Mrs. R. W. Rossiter	2.50
	\$ 12.50

Russian Relief Fund

Anonymous, Dayton, Ohio	\$ 25.00
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fect. Other mission hospitals, including some Roman Catholic ones, have been closed, but St. Luke's and the Philippine General are carrying on.

It is thought that all American and British in the North are interned at Camp Cummings, between Camp John Hay and the Country Club in Baguio. If the policy of the Army at Manila is carried out in the North, all missionary workers are free to move about in their own centers. In the South, Zamboanga, after a three-day shelling was completely demolished. No foreigners were found there by the Japanese. Nothing is known of the group at Upi, beyond last February's report that some of the missionaries had gone to the mountain town of Dansalan.

HOME FRONT

Clergy Get 1½% of New Autos

Slightly more than 1½% of the new passenger automobiles rationed to civilians during August went to ministers of religious faiths, according to an announcement by the Office of Price Administration.

Of the 28,500 automobiles rationed during the month, clergymen received 430, representing 1.51% of the total.

JAPANESE-AMERICANS

Internees Settle in

Sage Brush Country

★ Ten thousand people living in 35 blocks of barracks on a 68,000 acre tract of land covered with sage brush and dust with temperatures running from 21° below in winter and 104° above in summer—that is the new town of Hunt, Idaho, the home of some of our Japanese-Americans for the duration.

The main difficulty at the new location has been that the place was not ready when the people were ordered to move in. There was only one well—400 feet deep—with three more to be dug. Too many big rooms had been built. As Kiyoko Kikuchi wrote in a letter, "They seem to have forgotten that Japanese families are not as large as they used to be and there are a lot of young married couples who need just small rooms. So many families of three would be put in a seven-member room."

Deaconess Peppers is in Hunt now and wrote that it was hard to find a hobby for the smaller children—that they were depending upon Nature for their pets and that Nature hadn't been kind to that particular section. So far there were three horned toads and one porcupine in camp!

One of the patients in the hospital was dying and his family asked the Rev. Mr. Shoji to come in (he was ill in the next room, and the Rev. Mr. Nakajo was also ill). So Mr. Shoji arose from his bed and went in and said the prayers for the dying and returned. Then he began to think perhaps he should have done more so he returned and asked if the man would like to be baptized. The man wished it, was baptized and made the responses and died a half hour later a Christian.

ENGLAND

Casualties Among Army Chaplains

An official list of casualties among chaplains in the British Army has now been issued by the Royal Army Chaplains' Department and published in a recent issue of the *Church Times*. The roll of honor includes priests and ministers of the Church of England, the Church of Scotland, the Methodists, the United Board, the Roman Catholic Church, and the Jews.

Twenty-four chaplains have been killed in action or on active service, and of these 11 belonged to the Church of England. The theatres of operations which show the largest number of losses were the battlefields of the British Expeditionary Force.

There were 20 chaplains listed as wounded—16 are Anglicans. The number of prisoners is high. Of a total of 86, 43 are Anglicans. The heaviest toll was taken in the B.E.F. and in Libya.

Included among those missing in Malaya are 38 chaplains, 21 of them Anglicans.

GERMANY

Conference on Jewish Influence in German Church Life

The German campaign against Christianity still clings to its disguise of a campaign against Judaism, it appears from the proceedings of the third general assembly of the "Institute for Research Into the Jewish Influence in German Church Life." The assembly, held in Nuremberg June 9th to 11th under the presidency of Professor Grundmann, went through the typical motions of ponderous research which characterize German scholarship even under Nazi auspices.

According to an article by Professor Grundmann in *Kirchliche Blätter*, the assembly heard papers which made "real contributions" to the subject of its investigations, and whose significance is stated thus (in summary quotation): Papers on the form and development of pre-Christian Germanic religious history led up to a demand for a doctrine of German faith built up on the fundamental concepts of fate, prosperity (Heil), and honour. Another paper dealt with Philo and Josephus in a way which rejected the Pauline system of thought, showing that a doctrine of German faith cannot be based on Paul because then its essential Germanic bases would not be able to have their full influence. Yet another paper brought out "Luther's originally German world of 'faith and piety.'"

A Swedish guest, Professor Odenberg, read a paper on the mother tongue of Jesus, which sought to show that His language was anti-Jewish, creative, and calculated to have the widest possible influence.

A paper on the conflict between Mendelssohn and Hamann investigated the question of the influence of Judaism (in Mendelssohn) on the modern view of the world, and the reaction to it of a Nordic-Christian spirit (in Hamann). This lec-

ture "sets the tone for the further work of the Institute, as it showed that the religious crisis in German life today is due to the fact that the forces of resistance against the Jewish dissolution of Western religion have not yet gained the upper hand."

ETHIOPIA

Church Reorganization

By W. A. WIGRAM

All British troops have now been withdrawn from Ethiopia, with the exception of a small number of officers of all descriptions and N. C. O.'s, who have remained at the special request of the Emperor as expert advisers, to help in the work of reorganization in the land. So Britain's pledge has been kept, that in this war we seek no territory, and one land at least of those overrun by the Axis has been set free—the first-fruits, we hope, of many. The first so to suffer is the first to be released.

Independent Ethiopia, however, has to face many problems, for the Emperor in old days was "King of the Kings of the Land," and every considerable chief at least counted himself a king in his own district. In some cases—like the "Frei-Herren" in medieval Germany—the lord of one castle would say that he was king upon his own rock, with no superior but God. Still, the land is now in that stage of development where one government is needed, and Haile Selassie may now have the means to establish one army and one justice. Meantime, Church reorganization is needed.

The Italians promised to respect the ancient Church and to leave it absolutely free in its own sphere, but the pledge has not been kept. Apart from the massacre of many monks and nuns on the island of Tsana and elsewhere—which they excused on the grounds of "suspected treasonable activities"—and the open encouragement of Roman proselytizing missions, a most definite attempt was made to break up the old Church by the creation of a schism.

The old organization of the Church was undoubtedly quaint, and needed some reforming. Ethiopia was evangelized from Egypt in the 4th century, under the great Athanasius. Thus it naturally formed part of the patriarchate of Alexandria, and the Bishop or Metropolitan of the country was always sent thence. He was officially known as the "Abuna Salaam, our Father of Peace," and his seat was at the capital, Addis Abbaba, or wherever the capital might be. He was thus an Egyptian, or Copt, always a monk, and usually an old man. He hardly ever had any knowledge of either the land or language, and his selection at Cairo might be the means of getting an inconvenient ecclesiastic out of the country. Church affairs, under the rule of this figure-head, were always in the hands of a deputy, known as the "Ekhege," who was titularly the abbot of the big monastery of Dibra Libanos, who was the "Black" or "Grey" Eminence of this African Vatican. Of late years however the

feeling for more independence, and the need of what the Orthodox Church calls an "autocephalous status," was felt in the land, and to satisfy this with as little sacrifice as might be, the Coptic authorities at Cairo agreed to the appointment of five Ethiopian bishops, men selected and approved at Cairo who were to be still under the rule of the Coptic Metropolitan, as he was under the Alexandrian patriarch.

ITALIAN CONQUEST

Then, in 1936, came the Italian conquest, as a result of which the Church was promised freedom, and ordered to be independent, willy-nilly. "We have promised you freedom, and you jolly well shall have it, whether you want it or not," was the Italian position with the Ethiopians, much as it had been with the Orthodox Greeks at Rhodes, and the Greek "Dodekanese" generally.

The Church was ordered to be free, and to sever its relations with Alexandria. The Abuna Salaam, Cyril, consented to discuss the matter at Rome, but when he would not promise to agree to all that Mussolini demanded of him, he was not permitted to return to Ethiopia and was sent back to Cairo. The position of the "Ekhege" too was made impossible, and he was obliged to take refuge in the Abyssinian monastery at Jerusalem. This building was then the one relic left of free Ethiopia, and the Italians demanded the surrender of it from the British authorities!

General Graziani set up a new "Abuna" in Ethiopia, one Abraham. He was an aged man, who had been taught the imprudence of resisting Italy by being blinded by Italian mustard gas during the war! On his speedy death, another, named Michael, was set up in his place. Abraham and Michael, to please their new masters, consecrated 12 bishops, and ordained some 2000 priests, being willing to carry out orders and act as Italian agents in ruling the Church. Meantime, the Abuna Cyril in Cairo, and the Ekhege in Jerusalem, excommunicated both the bishop and the clergy they had ordained, with their adherents.

REORGANIZATION

Now, the Emperor is back and ready to work with both the Abuna Salaam and with the Ekhege, both of whom he has welcomed back to their old posts. He advised them, however, to reconcile all laymen who had merely submitted to the new Church government, and to put the recusant clergy and bishops only under ban, and it seems that this has been done. Meantime, there is much to do, both in sorting out the old Church property, which had been intentionally confused by the Italians, in preparing measures for the establishment of a real autocephalous character for the Church—a step that all agree is now necessary—and in the work of education, particularly of the women and the nuns.

Here the Empress, Menen, is taking a leading part, and the nuns as a body are eager to add some nursing and medical work to their purely devotional rule. There is some conservative dread at this last reform. It is all very well, say the old, for

women and nuns to go to church and say their prayers, but to sit rolling bandages, and even to nurse strange men! Surely this is not for nuns, or even for ladies! Exactly the same objection was raised by the Roman Catholic authorities at Malta in the 17th century, when the Ursuline nuns asked to be allowed to help in nursing the wounded in the Knights' battles with the Turks. They were snubbed tremendously and ordered to keep to their prayers. But the Ursulines have won! And it probably will be so here.

EUROPE

Church Leaders Confer in Geneva on Relief Plans

Five of the world's leading Non-Roman churchmen have just concluded a conference in Geneva, Switzerland, to devise plans for the relief of Continental church leaders and the reconstruction of stricken European churches.

The conferees included Dr. Adolph Keller, director of the Central Bureau for Interchurch Aid, who arrived in Geneva from the U. S. on the eve of the gathering; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, who was scheduled to leave for the United States at the conclusion of the conference following

a six-week visit here; Dr. Marc Boegner, head of the Evangelical Churches of France; Dr. Visser 't Hooft, general secretary of the World Council of Churches; and Dr. Koechlin, president of the Swiss Church Federation.

FRANCE

Cross of Reconciliation Unites Youth

How coöperation was brought to a little village in southern France—once sharply divided on religious grounds—is told in London by the *Catholic Herald*.

According to the *Herald* story, an equal number of Protestant and Catholic youth from the village decided to erect a huge wooden cross, painted white and bearing the inscription, "Let us be united."

One Sunday morning the young people carried the cross to the village square where they all joined in reciting the Lord's Prayer. The young men placed farm produce at the base of the cross and later distributed it to needy families of both faiths.

After the ceremony, the young people made a public appeal to the youth of neighboring villages to follow their example, even offering to construct a "cross of reconciliation" and to carry it to its destination on their shoulders.

SIXTEEN QUESTIONS FOR CHURCHPEOPLE

(From the *Hawaiian Church Chronicle*)

1. Who said, "I declare once more that I live and die a member of the Church of England; and that none who regard my judgment and advice will ever separate from it"?

2. Which famous American writer said, "The Gospel which the Anglican Church preaches is 'By taste ye are saved'"?

3. Which famous author begged for a book to be read to him as he lay dying, and, when asked which he would like, said: "Need you ask? There is only one"?

4. What famous priest made his reading desk as high as his pulpit, "that prayer and preaching might have equal honor"?

5. What book was said by Lord Macaulay to be the only instance in which the opinion of "the common people" prevailed over that of "the educated minority."

6. What famous woman was called by her youngest son "Madame la Serpente"? How did she justify the title?

7. What church in London was dedicated by Heraclius, Patriarch of Jerusalem, in the presence of the King in 1185?

8. Who are the following "Fathers"?
i. The Father of Poets. ii. The Father of History. iii. The Father of Biography. iv. The Father of Medicine. v. The Father of Modern Astronomy. vi. The Father of English History.

9. Who said, "I think the Church of

England is the best constituted Church in the world"?

10. What famous telegram was composed of the last words of Numbers 23:23: "What hath God wrought!"?

11. What musician, who was rebuked by a Puritanical person on the cheerfulness of his music, quoted Psalm 70, verse 4, and said that he would like to set the *Miserere* to an *Allegro*?

12. What famous novel ends with the words "Amen; even so come, Lord Jesus"? (Revelation 22:20)

13. "Sir, I came here to give you a broken head, but you have given me a broken heart." To what famous preacher was this said by a man who brought stones in his pocket to an open-air service?

14. Of what preacher was it said that he could reduce his audience to tears by mere utterance of one word. What was the word?

15. "He rescued theological controversy from the gutter, investing it with a solemn dignity, richness and grandeur." Of what Anglican theologian was this said?

16. What famous personage said to a preacher, who used the text of Psalm 90:12 (So teach us to number our days that we may apply our hearts unto wisdom), "You can keep your arithmetic to yourself," and why?

(Answers on page 30)

Your War-Time Job

*A Letter to Wardens and Vestries**

By the Rt. Rev. W. Appleton Lawrence, D.D.

Bishop of Western Massachusetts

I AM sure that you are concerned as I am that in these days of change and crisis, the Church should play its full part in the building of a better world. But if the Church is to take its rightful place of leadership, we must bestir and rouse ourselves. As individuals, we must get a firmer grip and understanding of our Christian convictions and how they affect our everyday living. As leaders of the parish, we must develop new strategies and approaches to the many problems which confront the Church. In the last analysis, so far as we are concerned, these large problems and challenges which face the Church usually boil down to the detail of reëvaluating our parish program, and the routine of reexamining our personal responsibilities and obligations as Vestrymen and Christians.

For instance, it is quite evident, as we face the coming winter, with shortages in heat and means of transportation, that both diocesan and parochial plans will have to be adapted to a wartime basis. At the recent meeting of the diocesan council and of the three deans of convocation, this necessary readjustment became the chief matter for consideration. After thoughtful discussion, in view of the conditions confronting us, it was finally decided to omit, this autumn, the three convocation meetings, the laymen's conference, the lay women's conference, and the youth convention. But because your diocesan leaders were determined that the parish work should continue to go forward, and in order to conserve so far as possible the values of these meetings, I was asked to write a pastoral letter to the vestries, and executive boards, of the parishes and missions of the diocese, with the special request that it be read at their *next meeting*.

This letter was to embody certain definite, suggested points to be fully and freely discussed, one by one. It was also suggested that after its presentation to the vestry, it might be brought to the attention of other groups in the parish, with a view of enlisting their coöperation in putting into action any suggestions and recommendations. In the writing of this letter, it has become apparent that these points are of such importance and cover so wide a range, I should like to make this added suggestion—namely, that it be read through at the first meeting in order to get a complete picture of the problems presented, but that the discussion be spread over several vestry meetings, taking up one, or perhaps two points, at each meeting.

I. HEAT AND TRANSPORTATION

We have been asked as a war measure to conserve in heat and transportation. Have you considered combining meetings on a single day, or series of days; or having them in homes in small groups,

thus saving both heat and transportation; or scheduling weekday organizations on Sunday afternoon or evening, when the heat necessary for Church services will carry over? What about "cottage services" during Lent, where the clergyman travels to the people, instead of the people coming to the church? How about neighbor-

¶ Remarkable among pastoral letters for its immediate relevance to the problems and opportunities faced by the people to whom it is addressed, this letter was sent by Bishop Lawrence to the wardens, parish vestries, and mission executive committees of his diocese. It is worth the attention of vestrymen throughout the Church.

hood or family church school classes? What about having the family come to church together, and telescoping the church service with the church school period? Have you considered planning work meetings with groups of other Churches (*e.g.*, in young people's work and women's guilds), and rotating in the use of parish facilities in turn? There are valuable by-products in such arrangements, which offset some of the disadvantages. The understanding of other people's points of view, the spirit of appreciation and coöperation demanded by such plans, may even serve to lay foundations for a closer union of the Churches, for which we are accustomed merely to pray.

II. PRIORITIES: IS THE CHURCH FIRST OR LAST?

When the government expects 10% of our income to go into defense bonds, should the Church be satisfied with or expect less? This is not the time to draw in the work of the Church. If we win the war against evil overseas, and lose the war against evil at home, we shall indeed have won a hollow victory. The principles for which men are fighting afar must be spread and strengthened at home. A minimum maintenance is not enough. The Every Member Canvass will be more difficult than usual. It is also more essential. The fellowship and interest aroused by a friendly house-to-house visitation which expresses the Church's concern and interest in families with boys away, etc., helps to build and strengthen the idea of the parish as just one large family. It was such a sense of fellowship which was the basis and backbone of the early Church. It has been largely lost in these days of organization

*EDITOR'S NOTE: Some of the matters in the letter, such as the time, place, and character of services, can be decided only by the rector, who will nevertheless undoubtedly be glad to consult with the vestry about them.

and specialized groups. How much do our nominal members really think of themselves as part of a great Christian family? How much do they know about the parish and its work, anyway? The reason that many do not support the work of the Church is not so often due to lack of interest as to lack of information about what the Church stands for and is doing. What can we do to make this year's visitation not simply a collection of funds but a source of fellowship? Every family must be reached. Let us make it a friendly visit, not a business call. Let our concern be for their Christian character, not their cash. Genuine concern for them and their problems breeds interest and concern for the Church and her problems. This, above all years, is a year when an every family visitation is a "must" item.

III. MORALE: NATIONAL AND PERSONAL

Many young men have gone into military service. Their parents, wives, loved ones, have been left behind. What is your parish doing—what are you doing—to help them in their loneliness, to forestall their forebodings? There is a great chance to help them fortify one another, in prayer groups, in friendly contact—sharing their burdens, dividing their joys. In their common concern for these boys away in the armed forces, people find a mutual interest that can be strengthened into a vital fellowship. In some places, people have been given the name of one boy to remember in prayer, and told to write him of such remembrance.

The parish is undoubtedly remembering those "in the service" in prayer and by letter and leaflet. But what are you doing to see that the Church work in which they were interested and for which many of them cared deeply, is being carried on? Some were teachers—some, leaders of young people—some, acolytes—many pledged. In some parishes, individuals have picked up the pledges of these men, in addition to their own. Those of us who are still at home and free on Sundays should certainly feel it our privilege as well as our obligation to fill their places in the Church's worship as well as in the Church's work as our extra bit, our special assignment. We, too, are soldiers, on the home front, with definite obligations in a war between good and evil, religion and secularism.

IV. YOUTH ADRIFT

Youth—impressionable, restless, bewildered, idealistic, sometimes shy, sometimes overconfident and willful, sometimes coöperative, sometimes resentful of the position in which they feel themselves trapped—offer "a field white already to harvest."

How many of them are in your parish? How many do you know? How many are there in the community? What is being

done to meet their many problems? What more can the Church do, with its facilities? How concerned is your church for the unchurched youth in the community? Youth is on the streets these days, while fathers and mothers work. Juvenile delinquency is on the increase. What is your church doing to help this situation? Irresponsible groups, street corner gangs, are liabilities which, with right leadership, can be changed into assets. Have you consulted with teachers or school principals, to see if the Church can help?

The children of today are the men and women of tomorrow. Whether they will be supporters and members of the Church tomorrow is being determined *now*, day by day, by your action or inaction.

V. DEFENSE WORK

Individuals and families move from place to place for defense work. They live in rooms in strange places, with few, if any, friends. What is your parish doing to search them out—to welcome them—to integrate them into the life of the parish? What about those who may have left your parish for other communities? Have you made sure they are settled in some other parish? Have you sent the local clergyman their name and address? What about the people in your community of foreign background—of different race? What is being done to build them into the community—to bring them within the Christian fellowship? The problems of world brotherhood are to be found in miniature in almost every community. What is your parish, what are you doing to help solve them? If we cannot solve them locally, there is little hope of our solving them internationally.

VI. THE UNCHURCHED

What is your attitude toward the unchurched in the community? Is it "just too bad" they do not come to church, or have you a responsibility to seek them out and discover why they do not come? How many people have you asked to come to church with you in the past month—in the past year? If the government requires working men to ride to work together to save gasoline and rubber, should Church people still ride to church alone? How many people have you spoken to on the subject of religion—of Christ? Are there some among your friends or relatives who have not been baptized or confirmed? What are you doing about it, in prayer—in influence—in persuasion? The Church needs better recruiting.

Moreover, let us be sure that our program and our worship are adapted to the people's needs. Too often the Church has continued ways which have become outmoded, and has not been sufficiently sensitive to the changing times and temper of the people to whom it should be ministering. How about the hours of your meetings and services? Sunday morning is not the only time souls can be saved. How about the service itself? Are the prayers appropriate? Do they express and meet the heartfelt needs and inner yearnings of the anxious mother, the worried father, the lonely bride, the troubled young fellow, who make up the congregation? Do the people understand that the messages of the Prophets are as timely today as they

were when first spoken? If a stranger should walk in, would he feel that the Church was still living in another age, or find the answer to the hunger that brought him there?

VII. FUNDAMENTALS

These are days of national emergency, yes, but that emergency is very largely due to our failure as Christians and members of the Church to appreciate the significance of simple Christian truths and to apply them to life. The people of the totalitarian States are informed and convinced of the principles for which they stand and fight. As Christians, we must be equally informed and convinced of the truth and power of Christianity. How many adult study groups have you in your parish? How many people are reading definitely religious books? How many did you read last year? Have you ever read a Gospel through? What do you know about the Malvern Conference? What do you know about the Report of the Commission on a Just and Durable Peace? As a Christian, what do you *know* about the Christian faith? Can you, in simple terms, state your belief about suffering—evil—the Resurrection—the Incarnation?

The training of the totalitarian states is exacting, demanding. Are you living a disciplined Christian life? What does fasting mean to you? In the army, many men are called upon to do simple and what often seem unnecessary tasks. Later on, in an emergency, they learn the necessity for such routine. The value of regular weekly worship, daily prayer, faithful Bible reading, definite self-discipline, may not show itself immediately, but down through the ages, the Church has learned that these practices are the basic essentials of Chris-

tian character. We neglect them at our peril. We need to be reminded that little things have eternal consequences.

THE HOPE OF THE WORLD

Doubtless other questions and problems will arise as these are being discussed. What we would try to impress upon you, as leaders in your parish, is this, that when travel is difficult, we have a special opportunity for more intensive and intimate development in small groups; and that, as our physical contacts and relationships are limited, we must make greater efforts through prayer and understanding to strengthen our spiritual contacts, not only in small groups but in ever-widening ways. The Church is the only fellowship that war has not broken. In it many find their sole hope for the future. In it some see the beginnings of that world brotherhood for which we all long. We must strengthen these international relationships in the conviction that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us (wherever we are, whoever we are, and whatever we may be called) from the love of God, which is in Christ Jesus our Lord."

In closing, let me say that as your Bishop, as your Chief Pastor, I am very deeply concerned that the people of Western Massachusetts shall find in our Church and in the parishes and missions of the diocese, the strength, courage, and faith which all of us need in facing the days ahead. I want you to realize, also, that I wish to be of service in every way, and I shall be eager to hear from you as to how your parish or mission is planning to meet these many problems and responsibilities which we face together.

DAUGHTER OF EVE

HOW many things have come between us. Then
You were my world: food, God, and life. Your breast
Was that lost Eden, whence the flaming sword
Once drove God's two first born to seek new rest.

No rest there is. I reach to clutch your hand
And though your love still walks at twilight hour
Through youth's lost garden—though I sense it there,
I have forsworn its healing for new power.

New power I have: The tree of life and death
And through strange gaudy fruit, the birth of Cain;
But still that Eden beckons—Mother love—
Why dost thou shun thy daughter Eva's pain?

No rest there is away from your warm hand
And so I seek you at this twilight hour
Through youth's lost garden, knowing a mother's prayer
Borrows from Mary Mother healing power.

Her healing power is in your quiet hands
Your peaceful brow, the calm love in your eyes—
Oh Mother Love, today my sore heart stands
Seeking your Faith to show me Paradise!

AMY LEE SPENCER.

Nicholas Ferrar and Little Gidding

By Virginia E. Huntington

WHEN we turn from the Roman Catholic saints to those of the Anglican Church we miss a certain headlong quality and adjust ourselves to a more decorous sanctity. We shall not find that fiery longing for martyrdom, that strong desire for immolation, that has distinguished the annals of the Roman Church, gaining for it a long list of martyrs. Ours is the contribution of the middle way, of the golden mean beloved of Confucius, the "nothing too much" of the classicists.

Those of the middle way know themselves to be cautious rather than heroic, yet they too follow an authentic vision and own "the cardinal virtue of temperance inherited by Christianity from paganism." Anglicans use the word saint with diffidence, taking refuge in the phrase "a good person." We need to disabuse ourselves of the idea that a saint is a dead Roman Catholic; to realize the fact of sanctity existent in the Anglican tradition.

Nicholas Ferrar is a true saint who lived in one of the most difficult periods when faith was won and kept at cost; the rather arid first half of the 17th century. It was that momentous period of the Church's history between the end of Elizabeth's reign and the beginning of the Great Rebellion. The Puritan movement was in formation, its final significance unsuspected. The harmony of Church and State was complete and Churchmen were unaware of the high cost of the alliance. It was a formal period with a keen sense of the past, of the rightness of the old customs before the break with Rome; with a fear of any return to the old abuses which led to the break.

WRITERS AND CHURCHMEN

Great writers of the time were also great Churchmen; Bishop Andrewes, Jeremy Taylor, Donne, George Herbert, Traherne. George Herbert and Ferrar were fellow students at Cambridge and became close friends in later life though they met infrequently. The spiritual bond was close. As a writer Ferrar was little known, for he had a great love of smallness and a gift of anonymity. His sparse publications were issued without his signature and most of his works remained in manuscript form, for the use and edification of his large family at Little Gidding. Not until the 19th century did the manuscripts find their way beyond libraries or family legacies.

But it is not as a writer that Ferrar interests us. He wrote impersonally, and except for its sincerity his work does not rise to literature. He wrote with the restraint and understatement characteristic of his time, and these qualities were essentially his own. His absorbing preoccupation was the pursuit of sanctity but his withdrawal to the country was not the flight of a saint to solitude. His particular gift to us is the example of personal holiness combined with constructive social concern.

From a very early age he showed a

precocious piety. Both parents were devout in the extreme and prayer was the very breath of the household. The mother passed on many of her gifts to her fourth child: ". . . she was beautiful, brightheaded, and fair, upright even to her 80th year; highly educated, of a strong judgment, a wise and even temper . . . a woman whose word was law . . . whose discreet, careful, charitable life was grounded in deep love and study of the will of God." It was her custom to sing psalms with her household as they worked and to have the Bible read aloud.

DOUBLE CONFIRMATION

With his retentive memory Nicholas, at the age of 7, knew the Psalter by heart, and would forget his meals while poring over the Book of Martyrs. At the age of 6, he contrived to have the Bishop confirm him twice. When reprimanded, Nicholas explained: "I did it because it was a good thing to have the bishop's prayers and blessing twice, and I have got it." His childish seriousness spoke in words to his mother, who was making one of the lace-trimmed collars then fashionable: "Make my bands little and plain like those of Mr. Wotton, for I would be a preacher as he is."

The sensitive child of 8 had an experience which remained as a life-long influence. Awake and alone one night, he doubted the existence of God and went into the garden to throw himself on the grass in an agony of tears and prayers and "begged of God that He would put into his heart the true fear of His Divine Majesty and that this fear and love might never depart." Only a short time before his death many years later he spoke of the joy and sweetness of the reassurance that came and of the certainty of God's call to service.

Between the ages of 13 and 20 he was an outstanding student of Clare College, Cambridge. One of his elders spoke of "the sweet mixture of gravity and affability and modesty with civility" that characterized the young man. He seems to have had no intimate friendships with those of his age, for he took little pleasure in frivolities. His delicate health and his passion for study doubtless gave him a deep seriousness that made him withdraw from his kind. After several years as Fellow of Clare he went abroad in the hope that travel might establish his health.

VIRGINIAN COUNCIL

Five years abroad resulted in fresh vigor, vivid experiences of the world, with no lessening of his piety. There were several flattering offers on his return; a chair of geometry for one. His own inclination was to study medicine at Clare, but his parents refused to be separated longer from their beloved son, and Nicholas spent the next six years in guiding the new settlement in Virginia in the New World, of which his father was a shareholder.

Nicholas could not but thrill to the opportunity offered to help mold a new

country and had large hopes of the conversion of the Indians. The Virginian Council met weekly in the Ferrar parlors and Nicholas became deputy treasurer. To his immense responsibilities he brought both firmness and wisdom.

The trials of the company must not delay us. Through intrigue and dishonesty of its enemies the company came to ruin; but with his brilliant gifts and personal integrity many lines opened to Nicholas. His one desire was, however, "to lead with God's help, a retired and single life." His father's death postponed the fulfillment of this purpose but by 1626 he was free to leave London. He was the head of the family now with his mother and others dependent on him.

LITTLE GIDDING

With a certain boldness but with calm common sense, he decided to move the family to a remote countryside in Huntingdonshire, there to carry out with others the ascetic ideal of personal holiness in a common life. His mother was entirely one with him in his desire, and in May 1623 they bought Little Gidding, "a depopulated parish turned entirely into pasture land with a large ruinous mansion, a single shepherd's cottage, and a small church used as a hay barn, situated in a solitary neighborhood twelve miles from Huntingdon."

For Nicholas Ferrar it was the end of a conflict that had pursued him from early boyhood. His was a rich and complex nature greatly gifted in administration, in intellectual stature, in love of the wider world of his day. His love of the Latin writers, the poets and humanists; the glamor of the New World with its colorful perspective, strove with a fearful love of what was to him the supreme reality. He had a Barthian sense of the "razor edge which divides eternal bliss from eternal loss." In one of his few moments of self-revelation he wrote: "O Lord Thou knowest . . . from my youth up the terrors have I suffered with a troubled mind."

Outward serenity was the fruit of long conflict and tension and his soul was finally ripe for spiritual leadership. For the remaining years he was the strong, serene, efficient leader of his flock. The humanist was lost in the ascetic, but the saint expressed himself in the accents of the world of letters so dear to him. The family at Little Gidding were instructed in what came to be called the Little Academy, based on the Platonic Academies of an earlier classicism; and the maiden sisters were given the formal names of the Elizabethan conceits.

"The theory and practice of virtue"—this is the theme of the carefully wrought conversations. By rule and reason it could be achieved. How Platonic it sounds: "the greatest bar of Perfection was Ignorance of the truth." There is the Socratic Questioning in the Dialogues, the names taken by the family are Chief Patient, Cheerful, Affectionate, etc. The youngest are appropriately called Obedient, Submiss, and

Humble, and it was the particular duty of each to concentrate upon the acquiring of the virtue expressed in the name.

ORDINATION

During the first busy weeks the great house was put in order, the little church cleaned of its hay, repaired and redecorated with their own hands. For Nicholas Ferrar the moment had come to dedicate himself to God in a definite way and on Trinity Sunday, in his 35th year, he was ordained deacon by Bishop Laud, then Bishop of St. David's, in the Henry VII Chapel at Westminster Abbey. For reasons known only to that deep and secret soul he did not tell his family of the step until it was accomplished. And with it went the resolve never to go beyond the diaconate.

Immediately offers of benefices were showered upon him but all were refused. It was to avoid such worldly advantage that he continued in the diaconate to the end of his life. There remained now the utter giving of himself to the ordering of the large family to the pursuit of personal holiness. It was a large household, mother, brother, brother-in-law, and the wives, the 16 children of his sister Mrs. Collet, the maiden sisters—over 30 souls in all, for there were servants and schoolmasters. Men and boys lived at one end of the large house, the women and children at the other, Nicholas Ferrar keeping the central room between the two groups.

It is proof of the extraordinary organizing ability and personal charm of Ferrar that this large and intimate group lived together in peace and harmony. Nor was the life in-growing. It kept fresh and vital by touch with the countryside, by maintaining an almshouse for widows in one wing, and by a dispensary and a guest wing. It was a busy and fruitful life. In the great chamber Madam Ferrar made a center for the family. She was to be found in her armchair in the tapestried room "glowing in winter with cheerful firelight," her daughters at work around her. It was both oratory and community room. Here the women embroidered while the very young children worked "in great silence" learning their simple lessons. Here too the entire family gathered for the daily offices. For private devotions there were separate oratories for men and women.

The routine shames our softer day. At the age of 80 Madam Ferrar kept the rising hours of the household: 4 o'clock in summer, 5 in winter. It was not a forbidding life in spite of the strict rhythm of prayer and work, for the life was set to music. Hymns and psalms were sung and the children had them all "by heart." John Ferrar has written of his brother's love of the Psalms of David "which book he was very ready to commend most earnestly to all, to get them by heart as so rich a Jewel and beneficial to them." Nicholas gathered the children of the nearby parishes, bribing these "Psalm children" with "a penny in Mony and have their Dinners also; this drew scores of Children Boys and Girles . . . and so they gayned weekly Mony and their Son-days Dinner which well pleased them and their parents."

Instruction in music was one of the chief studies at Little Gidding and the organ and viol gave to the services richness and

sweetness. Nicholas was the living flame at which everyone warmed a feebler vitality. His apartment at the center of the house, where no detail of the common life escaped him, was a figure of his true place in the spiritual life. He was as careful of the health of the group as for their inner life.

No, it was not a dour life. Provision was made for a sane out-reaching to the people about them. In the dispensary the elder daughters dressed "even the most noysome Sores and Wounds which at first, till he by his good counsell had encouraged them, they were both Somewhat Daynty and fearfull to handle, but in a little Time they grew hearty in the Business." Broth was given out to the poor and "twenty Gallons of Water and Grewell." The days brimmed with work and prayer, singing and recreation.

Variety kept the rhythm from becoming stale. The large family of girls had many accomplishments. The four elder nieces took charge of the housekeeping in turn and all were taught embroidery and household needlework. A kneeling mat was long preserved in Gidding Church exquisitely fine and delicate. The children were instructed in music, and played upon a variety of instruments. A delicate and beautiful writing was stressed and Ferrar brought a Cambridge bookbinder to live in the house for a year to teach his nieces and himself the art of binding and gilding. For their own use there was made a Harmony of the Four Gospels, so exquisitely fashioned and so richly bound that there was a demand for more.

KING CHARLES

King Charles I was given one of the Concordances at his request while on a visit to Little Gidding, and Charles II another at the Restoration in 1660 . . . "both said books bound in purple velvet and richly gilded." It was with reluctance that Nicholas Ferrar was persuaded to make a copy for Charles I, saying that "the book was wholly unfitting every way for a King's eye." For a time the King used a loaned copy daily, making notes in the margin. With real humility he crossed out one notation and underwrote, "I confess my error. It was well before. I was mistaken."

With characteristic modesty the Ferrar records have no mention of the royal visit. A book of the time relates that in 1633, May 13, "the King stept a little out of the way to view a place at Gidding . . . which by the vulgar . . . was called a Protestant nunnery." The Concordance is in the British Museum today.

Ferrar's gifts of administration made his rule over his large family at once firm and wise, bringing serenity and happiness to the group. One surmises an over-severity at times that may have been irksome. There exists a stern letter to his sister Mrs. Collett who had taken rare occasion to act on her own initiative. He was undoubtedly regarded as Superior of a religious community, giving or withholding permission for the goings and comings of the members of it; giving consent to engagements and marriages. Counsel and direction he undoubtedly gave, and it was sought.

Madam Ferrar died in 1634. It was a heavy blow to all, as she was the life and prop of the family. Her vigor of mind and

body was undiminished until the very end. Donne had written some years before the lovely words descriptive of her: "I shall be made Thy music."

The austerities of Nicholas Ferrar's life increased after her death. He slept on the floor wrapped in a bearskin and that for but a few hours. He shunned the fire in the coldest weather. He wrote five volumes during the final period, many of them on his knees; but they are lost to us, probably destroyed in the later plunder of Little Gidding by Cromwell's men. In spite of the great prosperity of Church and State, Nicholas saw the gathering shadows. Little Gidding was in the most Puritan part of England and many were the criticisms of the practises there. The outspoken Puritans called it "a convent packed together of some superstitious order beyond seas." On the contrary others said that "all their practice was heavenly."

Ferrar's own spirit was entering the shadows too, and the keen insight was won at the cost of increasing physical frailty. The final years were full of sorrow and concern for the future that he so clearly discerned; but his certainty that his final illness was upon him in November 1637 only made him more careful as to the plans for the future of the little community. The group was to continue work on the Concordances, was to maintain the balance of prayer and work so characteristic of the life. And with prophetic awareness of the evil days to come he bade them "adhere to the doctrine of the Church of England."

Something of the vehemence of his young manhood returned as he exhorted and reproved and planned; and with the greatest self-humiliation prepared for his death. The little classical library bought during the early continental travels had always burdened his conscience. True, they had remained unopened in their boxes, but their memory was a reproach to his clinging love for them. Vehemently he ordered that they be carried to the place of his grave and burned. The wondering villagers explained that Mr. Ferrar could not die until his conjuring books were burned, and indeed it eased the dying spirit which ebbed to a tranquil end three days later.

The body rested for four days, "a most fair and sweet corpse, the fingers of the right hand "lith and flexible as if they were of a living man." On December 7, 1637, he was buried in the church path.

He was spared the coming of the civil war, the spoiling of the churches, the horror of the King's death. And the quiet life at Little Gidding was strangely untouched by the war. Never during the Commonwealth was the family deprived of the sacraments of the Church. The busy, devout life continued its even tenor until 1753 when the estate passed out of the hands of the Ferrars.

LITTLE GIDDING TODAY

The years have brought change and the site of Gidding Hall is grass-grown. The orchards and gardens are over-run with sheep; but the church and churchyard are much the same. And in the center of the path under a plain brick altar tomb, empty of name and date, Nicholas Ferrar, saint of the Church of England, lies as he chose, at the feet of his elder brother.

Deepening Our Own Conversion

By the Rev. Everett H. Jones

Rector of St. Mark's Church, San Antonio, Texas

OUR nation is setting new standards for leadership. We are not content with any element of inefficiency or inadequacy in our leaders of the army, the navy, or the national government. The times are too serious for failure at the top. Just so the Church is looking to her leaders for higher standards in their life and work. While not all parishes and dioceses can be explained in terms of their leadership, it is still true that most organizations are the lengthened shadow of the men who have led them. Napoleon once said: "I have no bad regiments; I do have some bad colonels." Perhaps there are no bad parishes or dioceses!

We are coming to see more clearly today than for some time past that there are potent factors of degeneration ever at work in human life. "Thou hast left thy first love," was the message to the angel of the Church of Ephesus. It could well be the message to America as we see how far democracy has fallen short of the ideals which gave it birth. It could well be the message to many of us priests of the Church who know how far we are from "the first fine careless rapture" of our ordination.

The one cure for degeneration is regeneration! Democracy must be reborn or it is doomed to early destruction. The Church needs a rebirth of love and service; this is the meaning of the Presiding Bishop's call to Forward in Service. We as servants of the Church will fail the Church unless we are reborn from above.

ARRESTED DEVELOPMENT

It may be helpful as we face our own situation to realize some of the factors that have made for our degeneration, or our lack of spiritual adequacy. For one thing, we have failed to recognize the law of spiritual growth. We are cases of arrested spiritual development. We forget that a St. Peter was not converted one time, but over and over again. He heard his Master's call and answered; he grew to a great insight and proclaimed Him the Christ; he saw anew His Master's glory through the Transfiguration; he failed in the hour of crisis but was forgiven; he was re-commissioned by the Risen Lord; he was empowered for the great work of his life by the gift of the Holy Spirit at Pentecost. It is the record of a spiritual pilgrimage. Most of us have stopped somewhere along the way.

Then, too, we are suffering from disillusionment. Our world is not getting better as we once glibly thought and preached. The idea of inevitable human progress is hopelessly shattered. The Church may have failed to be the perfect instrument of God we hoped to find it. A young priest whispered to me at a recent diocesan council, "I have never been so disillusioned." We

¶ *This is the second of a series of three articles published in cooperation with the Presiding Bishop's Forward in Service plan.*

have not found a passion for personal and social righteousness in the people of the Church. And worst of all, we have not transformed the world and the Church as in our seminary days we dreamed we would! Phillips Brooks once said the young priest was not wrong in believing he had the power to remake the world; what he did not know was the resistance of the world.

The state of our spiritual inadequacy is proved by the fact that our services, our sermons, and our ministrations reflect so often the atmosphere of routine formality. They do not come out of the overflow. They are not the spontaneous and joyous expression of vital spiritual life. We are sustained, not by creative experience with God, but by the homiletical aids of the Christian Year and the praise of the faithful.

PREPARATION

It all points to the need for deepening our own conversion; we can only provide the right setting. The Apostles prepared for Pentecost; God gave it. There are certain forms of inner preparation which will make it possible for God to give us the rebirth we need.

All conversion begins with a great sense of need. It is only the man who knows he has reached the end of his powers who is ready for the inner revolution we call "repentance." The very word needs reinterpretation. It has become something negative and forbidding, what Van Hugel described as "a flea hunt for sins." Modern psychology is reminding us that the act of facing the facts about ourselves is powerful and creative; it can be the beginning of a new life. And if that act includes not only recognizing our own personal failures and limitations, but recognizing man's limitations as man—the inability of humanity to lift itself by its own bootstraps—then the soil of humility is ready for the seed of rebirth.

CHURCH CALENDAR

October

- 25. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

November

- 1. All Saints. Twenty-second Sunday after Trinity.
- 8. Twenty-third Sunday after Trinity.
- 15. Twenty-fourth Sunday after Trinity.
- 22. Sunday next before Advent.
- 26. Thanksgiving Day (Thursday).
- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

No less must there be a recovery of inner conviction, a rediscovery of supernatural truths adequate for our need today. Maude Royden made an illuminating comment some years ago after a trip through our country. She said she found much religious revivalism but it was mostly self-induced emotionalism; it was not founded on some new insight into religious truth, as has been the case in every lasting revival of the past. The revival we seek today can come only as we rediscover with a new sense of their power and relevancy some such great doctrines as the judgment of God and the purpose of God. When they have laid hold upon our own heart and minds with new reality, then only can we hope to win the hearts and minds of others.

Suffering has always been an open road to God. We are living in a suffering world. The tragedy of our time may be transformed by the dedication of our sufferings. It is the mystery of the Incarnation that God reached men through the suffering of His Son. It is a fact of our daily experience that men reach God through their own sufferings. Every priest knows that his own deepest moments are those when he shares the sufferings of his people. The highest priesthood is that suggested by Walt Whitman when he says: "I do not ask the wounded person how he feels; I myself become the wounded person." There are creative conversion experiences awaiting those who with enough sympathy and understanding identify themselves deeply with the present pain of humanity.

OUR RELATIONSHIP TO GOD

There are two other closely related ways to prepare for the rebirth we need. One is by recognizing God's dependence on us. We may be the instrument of a new world order if we prove worthy. Only a more Christian America can hope to create a more Christian world. This realization gives dignity and importance to our work wherever we may be. It magnifies the smallest parish or mission. It glorifies the humblest pastoral duty. We are about high business for the King!

The other way is by recognizing our dependence on God. We cannot do the work He calls us to do without a new reliance on the means of grace He has given us. It is a call back to prayer and worship. If we work as though it all depended on us, we must also pray as though it all depended on God. What we must see today is that the world has been off-center, and therefore eccentric; it has been man-centered instead of God-centered. I begin to create a God-centered world when I create one God-centered life.

If the glory of man is being blotted out, it may be so that the glory of God can be revealed!

The Victorious Cause

THE Presiding Bishop sounded the note to which the October National Council meeting held throughout all its sessions, when he said: "The Christian cause was never a losing cause, never the cause of a minority. It was always a victorious cause, for all mankind." Even when the treasurer, Dr. Lewis B. Franklin, warned the Council that they were "very, very, *very* far from seeing \$2,500,000 [the 1943 Budget] by December 31st, 1943," several members of the Council at once held out hope and made practical suggestions. Bishop Quin of Texas declared that he was "not taking any defeatist attitudes about raising the 1943 Budget" and failed to understand how anyone could, when there is "money floating around *now*." When Bishop Sherrill of Massachusetts, speaking in behalf of the Army and Navy Commission, mentioned the large amounts of money given, spent, and being spent, Bishop Stevens of Los Angeles arose and told two thrilling stories of work being done on the Pacific Coast on very small amounts, adding: "Small grants can make a great difference in a situation, even of such sums as \$5." The Presiding Bishop expressed the opinion, regarding aid to British Missions, that "we can keep our gift up to \$100,000 indefinitely."

In other matters beside the financial, there was the same note. The tremendous problems of the work of the Church in defense areas were fully presented by Bishop Creighton of Michigan; but then he went on to speak of the great strength to the Church the families in those areas will be in the future. Here again, Bishop Stevens made a vivid contribution to the discussion when he described in some detail the work now being done in one area by the Rev. Truman Post Riddle, the well-known chaplain in the navy, now retired. Dr. John R. Mott, a guest speaker on work for prisoners of war, made the National Council and the many visitors see clearly that much not only can be done but actually is being done for the 9,000,000 prisoners of war now behind barbed wire fences. The task is huge but so also is the will to do it.

Progress in certain directions, it was revealed, was not being made quite so rapidly as many could wish; but discouragement was not admitted even here. The Men's Corporate Gift, for example: some Council members seemed inclined to feel that haste was being made very slowly. Bishop Tucker, however, declared that he felt that things were moving along as quickly as was wise. His announcement, at the end of the final session, of the names of the committee he had appointed lifted the spirits of everyone. Bishop Strider of West Virginia added to the optimistic feeling by telling what the men in his diocese had done and were preparing to do, which, all agreed, was fine. "Why not see what is already being done in other dioceses?" This was the question with which Bishop Strider ended, leaving the impression that the committee would find much to inspire them.

Another problem the solution to which seems to many to come slowly is that of the Negro work of the Church. We hear this discussed at every General Convention, at diocesan conventions, at provincial synods, and, regularly at the meetings of the National Council. A forward step of importance was taken at the October meeting of the Council, when the sum of \$6,500 was put in the 1943 Budget, for "the study

and prosecution" of Negro work. We all know that the great desire of many leaders is that there shall be a Negro secretary for Negro Work on the National Council, with headquarters in the Church Missions House. The Council did not get that far this time, in actual words. It was, however, distinctly understood that under the terms "study and prosecution," the salary of a Negro secretary might be included and part of the \$6,500 used for it. A few members of the Council wished to discuss the question fully, without delay; for this reason, they opposed the omission of the December meeting of the Council, though without success. Still, their cause was won, by the provision of a half-day at the February meeting, when the whole matter of Negro work will be considered. Bishop Keeler, Coadjutor of Minnesota, brought this to pass, even to the point of getting the consent of the Council to an extra half-day, should this be necessary, ending the February meeting on Thursday night instead of Thursday noon.

THE victorious note as to British Missions was heard in the new arrangement whereby our contribution will be designated, by percentages, to certain specified fields. Everyone knows that it is easier to raise money for a cause about which people already care. Thus, Dornakal, India, is known to American Churchpeople: through the visit of Bishop Azariah, through the reports of the Madras Conference, and through our interest in members of our own Church at work in Dornakal. It may be, after the war, that missionary work in India might be allocated to the American Church. This, of course, will depend upon the development of the present hope that the entire overseas field will one day be called "the Mission of the Anglican Communion," some parts being under the Church of England and others under the American Church, and all directed by a joint council. That day has not yet dawned, but the Presiding Bishop reminded the National Council that we trust that we shall live to see it dawn.

It was significant that not all the designated British fields were as well-known to American Churchpeople as Dornakal. The Council was truly equitable in its percentages. We all are familiar with Dornakal, Southwestern Free China, and even with Egypt. It is optimistically expected that we shall become familiar with the other fields selected, by virtue of their inclusion—even with Southern Rhodesia, with which, at present, as some one observed in a Shakespearean aside, "our only connection is an occasional Rhodes scholar."

The Woman's Auxiliary, in its report to the National Council, made a great point of the fact that missionary boxes, and even money grants to supplement the too-small salaries of domestic missionaries were giving place to adequate salaries, though still slowly. Oklahoma is leading the way, with the announcement that henceforth the diocese will see that the clergy have such salaries that no boxes nor money grants from the Auxiliary will be needed. This is a cause for which the Woman's Auxiliary has been devoting itself for a long time: not because they are not glad to help, but because the method of boxes and money grants is not the best way. Every missionary should be so supported that no supplementary aid is necessary. The Presiding Bishop's remembrance of a load of hay and Bishop Quin's remark about socks made everyone

laugh, but Miss Margaret Marston's report was the more enthusiastically applauded for that very laughter.

The Division of Youth had the "whole hour" allowed for one department at each National Council meeting. It was moving to all the older listeners to hear the speeches made by two students, one a girl from Windham House and the other a first-year man from the General Theological Seminary. It was delightful to see the young people crowd around Bishop Quin, their new chairman, in the interval between sessions. At 59, he is as young as those who were 19 on their last birthdays. Also, it was a delight to hear their warm applause when the new chairman of the Church's youth cited Miss Eva D. Corey of Massachusetts. The Youth Movement in the Church owes not only its inception to the determined efforts of Miss Corey; it also owes to her its growth. Miss Corey gave the movement the unremitting care and attention that it needed in order to become the great and strong organization which it now is.

We might go on to cite other quarters from which the Presiding Bishop's note of victory resounded: such as the reorganization of the National Council in the interests of closer coöperation, a message of good cheer brought by Bishop Gilman of Hankow, and even the routine reports. But these will be gleaned from the news story of the Council in this issue. So we end with the quotation from the Latin poet with which Bishop Tucker began: "*Victrix causa Deis placuit, sed victa Catoni.*" And, like the Presiding Bishop, we will translate: "The conquering cause was pleasing to the gods, but the conquered to Cato."

—ELIZABETH MCCrackEN.

Mr. Willkie Returns

WENDELL WILLKIE is back home after one of the most remarkable wartime journeys ever undertaken. Around the world he has been, visiting our allies and seeing for himself how the war is progressing on many fronts—with one notable exception, the "second front" for which he has been calling so loudly.

Only in such a democracy as America could there be such a man as Mr. Willkie. On this trip he has functioned both as the President's representative and as the leader of the "loyal opposition." It is hard to tell which capacity has been dominant. On the one hand he has asserted his right to speak as he pleases, and he has said things that might seem to be highly embarrassing to the President. On the other hand, even in some of these remarks he may have been launching trial balloons for the Administration. But one thing is certain; it will take more than talk about a second front to satisfy Stalin and the heroic defenders of the city that bears his name.

What a remarkable defense the Russians continue to put up! A year ago Hitler claimed that they were already beaten. Two months ago he promised that the fall of Stalingrad was imminent. He hasn't been able to make good either promise, and the flower of German manhood has been mowed down on the Russian front. This may well prove to be the turning-point of the war.

Mr. Willkie says that he is going to make a thorough and candid report to the American people. We hope that he will do so, and that he will assume the responsible leadership of an opposition that is thoroughly loyal but that does not hesitate to recommend, rebuke, and in general to criticize the Administration constructively. He is in a unique position to perform that function, and it is a function that is important in war-

time as in time of peace, if our republican form of government is to endure.

Wendell Willkie has proved himself to be above mere partisan politics. He can be counted upon not to be captious or destructive in his criticisms. At the same time he is in a better position to appraise the war leadership of the President than any independent observer. Even those who are staunch believers in the President ought to welcome his appraisal, and pay heed to any recommendations or criticisms that he may make as the result of his observations on this unprecedented world tour. We look forward eagerly to the detailed report that he has promised.



THE Editor has been "on tour" since the first of October, speaking in many parishes in the East for the benefit of the fund for THE LIVING CHURCH Nursery Shelter. It has been hard work, but we have enjoyed meeting so many members of THE LIVING CHURCH FAMILY, and seeing so many different phases of the Church's work. Incidentally, we still need many generous contributions if we are to raise the rest of the \$4,000 promised for the shelter this year. So far, we have only \$1,351.47. Have you sent your contribution?

A SUNDAY or two ago we had a thrilling experience. We attended the weekly Vesper service of the USNR Midshipmen's School at Riverside Church, in New York. The church was filled with 2,500 men in naval uniform, student officers from the training ship *Prairie State*, under command of Capt. John K. Richards, USN. A uniformed choir of more than 100 midshipmen sang two anthems and led the congregation in the singing of the hymns. The organist was Grover J. Oberle, formerly organist of St. John's Church, Washington, D. C., now a navy specialist; while the service was conducted and the sermon preached by Chaplain C. Leslie Glenn, rector-on-leave of the same church. It was a magnificent and impressive service of worship. There is a similar one every Sunday—but only a limited number of civilians are admitted, by card, so don't all rush over there next week.

ANOTHER GREAT SERVICE that we attended on this trip was the consecration of Bishop Hart to the episcopate. The historic Prayer Book ritual was performed decently and in order in the presence of a congregation that filled the beautiful Memorial Church of the Advocate in Philadelphia. Again we enjoyed the music, especially the Sanctus from Gounod's *St. Cecilia Mass*. Call it operatic and flowery if you like; it has always been one of our favorites.

AT BISHOP HART'S consecration, Bishop Sherrill's sermon sounded an appropriate note of wartime urgency, and the relevance of the Church to our times. In view of the new Bishop's service as a chaplain, we think it would not have been out of order to have a military color guard, or some other appropriate recognition of the relation of the Church and the armed forces of our country.

LIVY THE OFFICE CAT says that editors should be read but not seen. We agree, and when we get back from this trip we hope to stay on the job and remain in the Editor's sanctum for some time to come. Perhaps by the middle of November we can get caught up on our mail, at least. Meanwhile, your patience, please!

The Eastern Orthodox Church Today

II. In the Reich and Occupied Territory

By Paul B. Anderson

FEW Germans are Orthodox, but the forced or voluntary movement of millions, and the military occupation of territory largely Orthodox in population have placed vast numbers of Eastern Church adherents under the domination of the Nazi regime.

First came the diocese of the Russian Bishop Sergius in Prague, consisting chiefly of Russian emigres, but embracing a few Czech proselytes. The Orthodox diocese of eastern Slovakia and Podkarpatsky Rus its eastern tip, belonged to the Serbian Patriarch, and was not disturbed until the Germans turned this territory over to the Hungarians.

In September, 1939, came the occupation of Poland and its three-way partition; east of Brest-Litovsk and Lwow to the USSR, Wilno to Lithuania, Posen, the Corridor and the district west of Lodz to the Reich. Even the remainder, embracing Warsaw, Cracow, Byalostok and Ljublin ceased to be called Poland, it became the "General Government."

With the occupation of France, all the Russian emigres in both zones became subject to Berlin. Finally, the eastward drive into Russia brought millions of Orthodox into the Nazi orbit.

SERAPHIM LADE

There has been evidence of design in the manner of treatment of the Eastern Orthodox Church, as a Church, in these developments. Within the Reich the position of the Orthodox Church was (in 1937) regularized, the state recognizing the Orthodox as being in a position similar to that of the official Evangelical Church. (The position of Roman Catholics is governed by a concordat with the Vatican.) The Orthodox in the Reich consisted then chiefly of Russian emigres, though they numbered probably less than 20,000. The Russian Bishop Tikhon had been recalled by the Karlovtsy Synod, sitting in Belgrade, and an Orthodox German, Bishop Seraphim, was made Archbishop of Berlin.

I have had many conversations with Bishop Seraphim, in his apartment and elsewhere, and am of the opinion that he is a faithful member of the Church, no Nazi in the political sense, but naturally not averse to accepting the benefits accruing to his office as spoils of war. He was born in Leipzig, was accepted into the Orthodox Church there as a youth; went to Russia for theological study, married and became later a teacher in a seminary. After the death of his wife, he took monastic vows, and in 1924 was consecrated Vicar Bishop of Kharkov in the shortlived Ukrainian church, which sprang up during the Russian Living Church schism. He devoted great attention to organizing opposition to the Godless Movement, which necessitated his fleeing in 1930 to Yugoslavia.

This personal history made him *persona grata* to the violently anti-Soviet Russian

bishops of the Karlovtsy Synod; and fitted him admirably for the German purpose of voicing religious sanction to the attack on the Soviets as a crusade against atheistic Bolshevism. In the summer of 1942 the Karlovtsy Synod elevated his position to that of Metropolitan, with jurisdiction over all Orthodox in the Reich. These now embrace hundreds of thousands of Orthodox brought in as workmen from Serbia, Bulgaria, Roumania, and Occupied Russia, as well as the much larger number of Russian prisoners of war in camps and labor detachments throughout the Reich.

In 1937 when the Reich ordinance was promulgated there were less than a dozen priests under Bishop Seraphim. The great majority of the faithful in Berlin were in the parish of Archimandrite Ioann Shakhovskoy, under the jurisdiction of the Metropolitan Eulogius in Paris. Bishop Sergius with all the Russian priests and faithful in Czechoslovakia was also under Metropolitan Eulogius. In Berlin there were two small parishes adhering to neither Seraphim nor Eulogius, but to the Moscow Patriarchate. Since the purpose of the ordinance, however, was to achieve order and unity, adjustments had to be made between canon and civil law, and this was found by Metropolitan Eulogius agreeing that Bishop Sergius and Archimandrite Ioann, with their faithful, recognize the administrative but not the spiritual leadership of Bishop Seraphim.

When the Soviet-German agreement of 1939, and the Soviet treaties with Baltic governments, led shortly to the incorporation of not only eastern Poland but the Baltic States as well into the USSR, a number of Orthodox priests fled, legally or otherwise, from Soviet rule, and chiefly found refuge in Germany. Some of them I know well personally, and I can imagine their torn loyalties between their Russian blood inheritance and the opportunity which the Nazis give of ministering to the Orthodox in Reich factory districts, prison camps and, to what extent we do not know, in the occupied territories of western and southern Russia.

A few priests from France went with their parishioners when the Germans practically forced all able-bodied Russian emigres in Occupied France to "contract" for work in the Reich. This was a hard problem for Metropolitan Eulogius, who has conscientiously and successfully avoided political partisanship, whether among Russians or as between "collaborationists" and resisters in Occupied France. It is this policy which has preserved him his jurisdiction and permitted his beloved Theological Academy in Paris to continue its service.

RUSSIAN ACADEMY IN PARIS

The work at the Academy during the year 1941-2 was almost normal. The absence of Professor Archimandrite Cassian, at Mt. Athos, of Professor Florovsky at

Belgrade, and of three other professors abroad necessitated "doubling up" by the remaining professors. Fr. Sergius Bulgakoff, known and loved by many in the United States since his attendance at the General Convention, Atlantic City, is well, lecturing and writing. French editions of certain of his writings will appear this year. Professor Kartachoff and Professor Zander lecture and write. Nineteen students were enrolled last year; 20 are expected to register in October 1942. The Metropolitan himself is well, in spite of his years and difficulties. The Orthodox Mission led by Mother Marie and Mr. Pianoff faces greater problems than ever in its social service and home mission work. At the chapel of the Russian Student Christian Movement, in Paris, three priests, including recently ordained Fr. Vassily Zenkovsky, are much occupied with the spiritual and moral problems of students, boys and girls, and the parishioners attached to the Chapel. A small camp for Russian boys and girls was conducted by the Student Movement, as usual, this summer. Professor N. A. Berdyaev continues his writing and in my absence is the responsible editor for the Russian YMCA Press in Paris. The chief publication this spring was a symposium by the professors of the Theological Academy.

It would be a mistake, however, to judge that all is normal for the Russians in Paris; outwardly perhaps, but not for the conscience. A decree has been issued requiring every Russian emigre in Occupied France to register with Jerebkoff, the "Führer of the Russians," before September 30, 1942. At his discretion he may reject the claim of any registrant to be an emigre, and classify him as Soviet citizen, "subject to the dispositions" of this classification—internment. I fear for the fate of many in this raffle.

EASTERN EUROPE

To return to the east of Europe, we must deal with the complicated problems of Poland, the Ukraine, and the Baltics. In 1914 all the Orthodox in this territory were undisputedly under the jurisdiction of the Holy Synod of the Church of Russia. Metropolitan Eulogius was Archbishop of Kholm, in Poland; the Sainted Patriarch Tikhon had been ordinary at Wilno. Yet the situation was confused because for time immemorial the population in the area surrounded by the key points, Wilno, Minsk, Kiev, Lwow, Ljublin, Brest-Litovsk have always been victims of the policy of *cujus regio ejus religio*—Polish feudal lords and equally feudal princes of the Roman Church on the one hand, Muscovite boyars, St. Petersburg bureaucrats, and Russifying bishops on the other.

In the State Duma in St. Petersburg frequent attack was made against the Tsar's government for its religious policy in Poland. The 15th-century Orthodox

monastery at Pochaev was for a time Roman. The garrison church in the Fortress at Brest-Litovsk shows a strange collection of frescoes—Orthodox, Roman Catholic, and Polish nationalist. In the late twenties the Roman Catholic Primate in Poland laid claim to some 1,400 Orthodox properties in Poland. Shortly after the court decision in favor of retention of the vast majority of these by the Orthodox, I was dining with Metropolitan Dionysius in Warsaw, and congratulated him on this outcome. "But you don't know what new frightfulness they are preparing for us now" was his reply. In the spring of 1939, lecturing at Brest-Litovsk, I had occasion to talk personally with men and women from among the scores of villages where Orthodox churches had been sacked and burned, priests imprisoned, and faithful informed they must join the Roman Church or be exiled from the province. This is but the most modern phase of six centuries of struggle between Eastern and Western churches, with the Uniats a "buffer state" established by the Vatican to win adherence to Rome while retaining Eastern liturgical forms.

THE AUTOCEPHALICITY MIXUP

When Poland was restored in 1918, the Orthodox dioceses were still subject to the Moscow patriarchate. It would have been possible for the Orthodox in Poland to request the Mother Church to grant autocephalicity, conforming to the independence of the Polish state. At this time, however (1921), the Soviet Union was in the midst of famine and struggle between Church and State, and Polish pride refused to ask any favor. Consequently the Orthodox in Poland, under state direction and no little compulsion, organized, established, and declared the autocephalicity of the Orthodox Church in Poland, without securing the canonical authority for this step from the Patriarchate in Moscow. Conscious of the weakness of this position they, in 1924, approached the Ecumenical Patriarch in Constantinople, as *primus inter pares* of the Orthodox patriarchs, and the Polish Metropolitan Dionysius received a document confirming this autocephalicity.

Naturally Moscow protested at the Phanar, but, it will be recalled, this was just at the time of the imprisonment of Patriarch Tikhon and the establishment of the schismatic Living Church. The Phanar sent a delegate to Moscow, who recommended recognition of the Living Church. I have never learned authoritatively of the grounds for this action; it can only be assumed that the Ecumenical Patriarch judged Patriarch Tikhon rightfully deposed and the Living Church Synod canonically in succession. Nor do I know whether the Living Church ever declared to Warsaw or Constantinople its readiness to accord autocephalicity to the Polish Church. If this was done, the Ecumenical Patriarch could consider himself covered against the paradoxical situation arising in 1942, to be shortly described. But from the standpoint of the Moscow Patriarchate, the Orthodox Church in Poland lacked indisputable canonical grounds for autocephalicity.

Consequently when the diocese of Wilno and those east of Brest-Litovsk fell into Soviet hands as the spoils of the 1939

partition, the Moscow patriarchate promptly claimed them and reintegrated them into the Russian Church, without canonical action except for judgment on the ruling bishops, which on the whole was done with moderation. Thus at June 22, 1941, the day of the German attack, the Russian Church embraced all its former dioceses in the West, except three in the General Government. The Lithuanian diocese of Kovno (and Vilno) had never broken with Moscow; up to his death in 1935, Archbishop John of Latvia had never clearly defined the position of his church, and his successor, Augustine, was, like Dionysius, given canonical status by the Ecumenical Patriarchate (in fact Archbishop Germanos officiated at his enthronement); Metropolitan Alexander in Esthonia did make arrangements with Moscow; and the Metropolitan diocese of Bessarabia became Rumanian by Rumanian fiat, neither political nor ecclesiastical independence being accorded by Moscow. All this was in 1939 reintegrated into the Russian Church.

When the German armies advanced, in 1941, to a line running from near Leningrad to Rjev, Kharkov and Rostov, all the reintegrated dioceses were lost, and many more. But I shall deal only with those near Poland. The German policy of restricting even nominal Polish influence to the General Government was applied also to the Orthodox Church; consequently the three dioceses of Warsaw, Kholm, and Krakow-Lwow, under Metropolitan Dionysius, Bishop Illarion and Archbishop Palladius, respectively, alone now constitute the remnant of the Orthodox Church of Poland. Lodz, now called Litzmanstadt in the Warthegau, is directly under Seraphim of Berlin.

THE UKRAINE

The most complicated question has arisen in the indeterminate area called the Ukraine, where there are two tendencies: Bishop Alexei continues to exercise authority under the jurisdiction of the Moscow Patriarchate; Bishop Polycarp claims the independence of an autocephalous Ukrainian Church. On March 27, 1942, Metropolitan Sergius of Moscow, in synod with nine of his bishops, declared Polycarp "divested of all priestly dignity and power." To this the latter replies by stating that Ukrainian Church autocephalicity was granted by the Ecumenical Patriarchate in 1924. This raises the question I referred to above. If Polycarp had claimed resurrection of the Ukrainian Church of Patriarch Tikhon's day, he would have had to show evidence of its interim canonical existence, and he has not done so. On the other hand, it is stretching a point to say that the contested autocephalicity granted the Polish Church by the Phanar in 1924 confers autocephalicity on an Ukrainian Church now separated from this Polish Church. To complicate matters further, the Ecumenical Patriarch now supports Moscow in disavowing the status which Polycarp claims he, the Patriarch, gave him.

A commentary on the situation is found in the report (ICPIS) of a Church Conference at Rovno on May 4, 1942, attended by Paltzow, leader of the political sec-



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tion of the Reichskommissariat of the Ukraine, and Meinke, secretary for Church Affairs. The former explained that the existence of the two claimants to jurisdiction in the Ukraine was not a concern of the German government, but it would become its concern if actual conflict ensued in the parishes.

The picture now becomes clearer, although it presents a strange parody of canonicity. Metropolitan Seraphim of Berlin is administratively supreme in the Reich, though spiritually dependent on the Karlovtsy Synod of exiled Russian Bishops in Belgrade, which was disbanded by the Patriarch Tikhon in 1922, yet persists in functioning and has furnished bishops to the Far East, to the United States, and in June 1942, for the "Croatian Orthodox Church." Metropolitan Dionysius in Warsaw never received authority from the Russian Church for a separate Orthodox jurisdiction in Poland but did receive such from the Ecumenical Patriarch, who intruded on the rights of Moscow in doing so. Archbishop Polycarp claims that Dionysius' contested independence provides the new Ukrainian Orthodox Church with a sufficient canonical basis for autocephalicity. At the same time, Archbishop Alexei in the same Ukrainian territory remains obedient to Moscow. As anyone who has followed the situation can see, the chief cause of this muddle is the persistence of the principle of *cujus regio ejus religio*. It is a question of relations between Church and State. As the Ukrainian Archimandrite Kornystchuk states in an article in *Ukrainyska Dijsnist* of July 1, 1942, "The innovation, the Ukrainisation of the

Church, has seized the imagination only of our intellectuals. But unfortunately our intelligentsia has many times proved its indifference in matters of faith—the sympathy of the masses of believers goes to the church where sermons are preached in old Slavonic [as in the Moscow jurisdiction—P.B.A.]—In a word, it is better that we should have a revived and organized Church, even if it is dependent (it will always be possible to separate it later), than a mass of believers who have been spiritually defeated" (ICPIS).

ATTITUDE OF THE PEOPLE

What of the spiritual condition of the people in this vast territory, for nearly a quarter century under Soviet rule? Reliable witnesses have told of reopening of churches and of peasants asking military chaplains of the German, Hungarian, or Rumanian armies for baptism of their children. At first the Germans aided the restoration of some churches (notably at Pskov), but with the growth of guerrilla warfare and the frightful conditions of last winter, the original German veneer of a "Christian crusade" was scratched down to the real conquistadorial nature of the conflict. The illegal German "Gustav Siegfried I Station" declares that the treasures of the most sacred of Russian Monasteries, the Petchorskaya Lavra at Kiev, have been transported to the private palace of one of the S.S. leaders near Koenigsberg. The Rumanian Orthodox Church, profiting by the annexation of "Transystria" (territory east from Bessarabia, including Odessa), has organized a special mission under Archmandate Skriban (who was at

Oxford) for the reclaiming of the Orthodox in this territory, and plans establishing a theological seminary at Odessa [L. C., August 23, 1942]. The Bulgarian Synod is publishing Church literature for the Orthodox in occupied Soviet territory. It is too early to form a judgment on the actual spiritual condition of the people.

On the whole it would appear that the German authorities have exercised moderation in dealing with the problems of the Russian Church, as compared with their inhuman treatment of the people, Orthodox or non-Orthodox. They have, however, increased the natural confusion incident to change of State sovereignty by failure to take adequate account of the fact that spiritual and administrative authority cannot be divorced. While it is unquestionably true that Nazi philosophy and practice are anti-church, there is insufficient reason to believe that the confusion referred to is inspired by this philosophy; rather it is their insensitiveness to Church feeling on this matter.

Meanwhile it is likely that the Orthodox in all territory held by the Reich will tenaciously hold to their faith, and conflicts arising out of political motives will prove of no great depth. The frontier between Poland and Russia will still have to be decided after the Nazis have been repelled, and so also the position of the Baltic States. At that time the canonical position of all the Orthodox in these territories will be reviewed. We may hope that the all-Orthodox council, nearly achieved in 1930, will be successfully summoned soon after the Armistice, and we must pray for God's guidance upon it.



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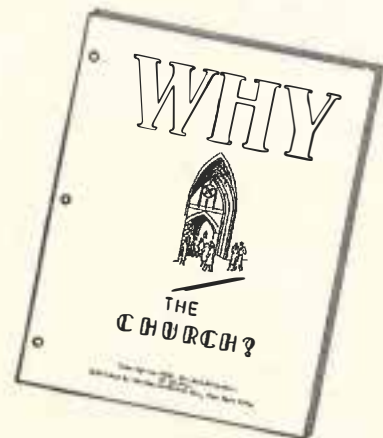
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KENTUCKY

Diocese Aids War Effort

The diocese of Kentucky now contains four Army posts. There are probably more than 150,000 men in the encampments and these with many defense workers in this part of the state make it quite impossible for local parishes and missions to minister to them adequately.

Therefore plans are being made in connection with the Army and Navy Commission to meet the situation and it is expected that a full time worker will be secured for this purpose. In the meantime the Sunday night open house for service men held at the Cathedral continues to be most successful. A soldiers' dormitory with 50 beds has been opened in Dudley Memorial Hall of the Cathedral House which helps relieve the acute shortage of housing for service men who crowd into Louisville for weekends, many of whom sleep in parks and on vacant lawns.

Red Cross canteen workers serve breakfast and members of the Woman's Auxiliary prepare the beds for the night with a medical student of the University of Louisville on duty all night to check in the soldiers and attend to minor physical ills. The Cathedral is thus meeting a real need in the downtown area of Louisville.

Several of the denominational churches are using their parish houses in the same way and all charge a nominal sum for bed and breakfast and often have more applicants than they are able to accommodate, especially as approaching cold weather makes the open air sleeping less desirable.

The Louisville Defense Council has accepted the offer of the Norton Infirmary (Louisville Church Hospital) to establish its city blood plasma bank there. Rooms formerly used by the clinics, many of which had to be closed for the duration, are being utilized for this purpose, so that Norton is now the center for the collection, procuring, and distribution of blood plasma in this area for military and civilian use. The project is under the supervision of Dr. Eunice Greenwood, pathologist of the hospital staff, and time of the personnel and use of equipment are being given by the infirmary where volunteer donors go regularly to contribute their blood.

DALLAS

Bishop Moore's 25th Anniversary

"God has ceased to be a nonentity and become a great hope for mankind," stated Bishop Moore of Dallas in a sermon marking his 25th anniversary as Bishop in St. Matthew's Cathedral, October 4th.

Bishop Moore went to Dallas on April 14th, 1907, as dean of St. Matthew's Cathedral, in which post he served until his election as Bishop Coadjutor of the diocese of Dallas on May 12, 1917. He was consecrated Bishop in the Cathedral on October 4, 1917, with Bishop Tuttle of Missouri, the then Presiding Bishop, as chief consecrator, and Bishop Garrett and Bishop Kinsolving of Texas as co-consecrators. The sermon was preached by

Bishop Williams of Nebraska and there were five other Bishops present for the ceremony. He served as Bishop Coadjutor until the death of Bishop Garrett in 1924, when he succeeded to the office of Bishop of the diocese.

NEW JERSEY

Revival

A remarkable revival of Church life has been noted in the Chapel of the Holy Communion, Fair Haven, N. J., where until a few months ago it was difficult to find an adult male communicant to act as warden. At that time, Christopher H. Snyder, lay reader, was asked to take charge—Mr. Snyder was also conducting services on three Sundays a month in St. James, Elberon; besides doing his regular business. He found the property at Fair Haven in poor condition and at once began to enlist support. The result was that on Sunday, October 4th, the Church having been painted outside and in, new carpet laid, and other memorials given, a Communion breakfast was held for 24 men. At the 10:30 service 128 people attended, filling every available seat. In the course of the renovation, it was discovered that the windows were not leaded, but made with metallic strips and in a mosaic effect of rare and unusual beauty. An active committee of nine men has been formed and the Sunday school is being built up under the same able and devoted leadership of Mr. Snyder.

NEW YORK

Bishop Manning Welcomed By Dutch Reformed Church's Bells

Twelve o'clock noon on October 9th, in Port Jervis, N. Y., found the chimes of the Dutch Reformed Church pealing forth a welcome to Bishop Manning of New York as he crossed the doorstep of Grace Episcopal Church to conduct a noonday service.

Among the congregation gathered to greet the Bishop and hear his sermon were numerous city officials: the postmaster, the director of Civilian Defense, the mayor, the heads of churches other than Episcopal, the editor of the local paper, assistants of Grace Church.

Memorial Window

A beautiful stained glass memorial window was dedicated on September 20th at St. James' Church in Hyde Park, N. Y., where President Roosevelt is senior warden.

The window is a tribute to the memory of the late Emily Rogers Brent by her husband, Henry Kelly Brent. The memorial is medieval design with reds and blues the principal colors. It illustrates a mother with her children, and has been treated in the conventional manner. The window was designed and executed by the Payne-Spiers Studios in Paterson, N. J.

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MICHIGAN

Exchange

Missionary clergy in the diocese of Michigan have an opportunity to tell the stories of their fields to parish congregations in 16 churches, and the 16 rectors preach in 21 missions of the diocese, on the last three Sundays in October, according to a plan developed by the diocesan field department. The exchanges have been worked out by the Ven. Leonard P. Hagger, archdeacon of the diocese, and the Rev. Seward H. Bean of St. Andrew's parish, Detroit, who arranged a similar plan last year, which met with success.

The missionary clergy and members of the diocesan staff who are clergymen will exchange the entire Sunday's work, the rectors taking all the services usually handled by the missionaries. Many of the exchanges will occur in Detroit parishes and missions, extending through the metropolitan area; but clergy of Flint, Bay City, Pontiac, Ypsilanti, and Jackson churches are also cooperating.

The exchanges are for the purpose of creating a better understanding between so-called "city" and "country" churches, with regard to each other's work and problems.

IDAHO

Bishop Rhea's First Convocation

The 34th annual convocation of the missionary district of Idaho, the first one presided over by Bishop Rhea, was held on September 27th and 28th in Twin Falls, Idaho.

Guest speaker and preacher was Bishop Lewis of Nevada, who emphasized that the joys and privileges of the fellowship of the convocation should give way to a sense of the responsibility of each as a member of such a group.

ELECTIONS: Secretary, the Rev. E. Leslie Rolls; treasurer, Mr. A. P. Flora; treasurer Church's program, Mrs. L. C. Jones; deputies to General Convention, the Very Rev. Calvin H. Barkow; alternate, the Rev. E. Leslie Rolls; Mr. S. C. Moon; alternate, Dr. Burton O. Clark; deputies to provincial synod, the Rev. C. A. McKay; the Very Rev. Calvin H. Barkow, the Rev. E. Leslie Rolls; Mr. Frank Magel, Mr. Arthur B. Ker, Dr. Burton O. Clark; Board of trustees, (four year term) Mr. E. Hollingsworth.

NEWARK

Bishop Washburn Celebrates 10th Anniversary

Bishop Washburn of Newark celebrated his 10th anniversary as Bishop at a service of the Holy Communion in Trinity Cathedral, Newark, N. J., on October 14th. He was assisted by Bishop Ludlow, Suffragan of Newark, and Dean Arthur Lichtenberger. The service was attended by most of the clergy and many lay people of the diocese. After the service Henry T. Stetson presented the Bishop with a bound Book of Remembrance made up of several hundred letters, testimonials, and res-

olutions from individuals and groups throughout northern New Jersey.

Bishop Washburn in commenting on the high points of the Church's work in Newark in the last ten years, stated that of the 165 clergy now canonically resident in the diocese only 71 were in active service in 1932. Of the 154 parishes and missions only 56 are under the same leaders as in 1932.

A voluntary thank-offering gift amounting now to \$1,619, and daily increasing, was given to Bishop Washburn for him to use at his discretion.

VERMONT

Evangelization of Children

Bishop Van Dyck of Vermont has appointed the Rev. Herbert Hawkins of Windsor and White River Junction, Vt., the Rev. Francis R. Nitchie of Northfield, Vt., and the Rev. Harry H. Jones, Middlebury, Vt., as the Forward in Service Committee for 1942-1943.

Meeting with the Bishop, this committee drew up a plan for the evangelization of children. In every community where there is organized work a survey of the children not connected with any local church is to be made by laymen and laywomen. These children are to be invited to be members of our church schools or any other church school in the community. The program was presented to all the clergy late in August and in several parishes the survey has been completed.

Intercessory Prayers

Bishop Van Dyck has requested a weekly service in every parish in Vermont at which intercessory prayers will be said for the men and women of each parish and community in the armed forces or away from home in defense industries.

FLORIDA

Consecration

On Easter Day, 1942, it was announced that Randall Chase, Sydney O. Chase, jr., and Franklin W. Chase had contributed \$6000 to Holy Cross Church, Sanford, Fla. The gift was in the form of a trust fund, in memory of their parents, Mr. Sydney O. Chase and Mrs. Laura Duval Chase. Mr. W. A. Leffler and the Rev. Frank E. Puley, rector, were named as trustees. The donors stipulated that the gift was to be used for retiring the final mortgage of \$10,550 on the Church, the congregation to raise the difference of \$4550 not later than August 1, 1942, and the vestry to agree that the Church should never be mortgaged in the future.

Accepting the challenge, the vestry immediately appointed two committees, Mr. H. H. Coleman being chairman of one, and L. H. Connelly and J. L. Galloway co-chairmen of the other, to reach every member and friend of the parish. During this campaign Mr. Joshua C. Chase contributed \$1000 as a memorial to Sarah

Jane Chase, Franklin Whitner Chase, and Joshua Coffin Chase, jr. Altogether, from all sources, \$11,775 had been secured in cash, by August 1st, permitting not only the retirement of the mortgage, but extensive repairs to the Church.

Bishop Wing of Florida consecrated the Church on Sunday, October 4th, delivering an excellent sermon on the unchanging function of the Church. The next evening, October 5th, the Bishop and Mrs. Wing were honor guests as the parish celebrated the successful climax of the campaign, by burning the mortgage at a victory dinner. Mrs. W. A. Leizer was general chairman.

A hurricane destroyed the first church, on August 29, 1880, this building having been consecrated in April, 1873. Again, in 1923, a second church was lost by fire. The present building, valued at \$25,000, was erected in 1925, in the process of which a \$20,000 loan was secured. The last of this indebtedness was removed on August 1, 1942. The parish is also fortunate in having an ideal parish house, valued at \$25,000, and a rectory valued at \$7500.

ALASKA

Jack of All Trades

A package of books from the Church Periodical Club in Southern Ohio has reached Dr. Lula M. Disosway, now in charge of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, and Dr. Disosway writes her thanks, saying "they will certainly be a help to us in the dark winter days."

Of her work, Dr. Disosway says: "I was asked to take charge here last July with the hope that I would remain for the duration of the war in China. You see I had just reached home from war-torn Shanghai when the Church asked me to come on here. Have been here a year and am enjoying the work. It is quite different from St. Elizabeth's Hospital in Shanghai where I was stationed for 15 years. But the work here is most interesting and I love the Indians. We take care of patients from a radius of over a thousand miles. We are the only hospital between Tanana and Dawson. Patients come by plane, boat, trekking, etc., in summer. In winter by plane, weather permitting, and dog team. It is most fascinating to see the dog teams come in.

"The work is of all types. The doctor in charge must be able to bind up a tiny bruised hand of a child, extract teeth, fit glasses or do major surgery. Then we have babies born, medical cases and what-not. I assure you there is not one dull moment here."

MASSACHUSETTS

75th Anniversaries

Seventy-five years old! Two Massachusetts parishes sedately threw up their hats at this attainment in October: the Church of the Good Shepherd, Boston, which now continues an honorable career under the Rev. Burdette Lansdowne; and Grace Church, Medford, where the Rev. Charles Francis Hall recently led his parishioners

in a financial campaign for funds to re-decorate the interior—substituting a light and harmonious clarity for a Victorian aura of sage green.

Centennial

The centennial of St. Peter's Church, Cambridge, Mass., held sway throughout October, with a banquet on October 27th to commemorate Founders' Day. The Rev. W. Harold Deacon is rector of this parish where he succeeded the Rev. Frederic C. Lawrence, now of Brookline. A bright star in St. Peter's parish history is the service in the early part of the 19th century of the Rev. Edmund Farwell Slafter, who later became registrar of the diocese of Massachusetts, for it is to Dr. Slafter's discriminating interest and in large part to his bequest, that the diocesan library today takes its place as one of the outstanding historical collections of the Episcopal Church in America.

Christianity Must Be Revolutionary Force

Declaring that "Christianity must be the most revolutionary force in the world, not the most conservative," Dr. Adelaide T. Case, professor of Christian Education at Episcopal Theological School, Cambridge, Mass., pointed out that "empty churches have resulted from the failure of Christian Churches to capture the imagination of youth."

Speaking before representatives of 13 non-Roman communions at the ninth annual convention of the Massachusetts Council of Churches, Dr. Case described the Church as "thinking only in tribal terms, not global." She said that "the Church has had the means in the past of being a creative force in catastrophic surroundings and must do so again if there is to be a Protestant Church in the post-war world."

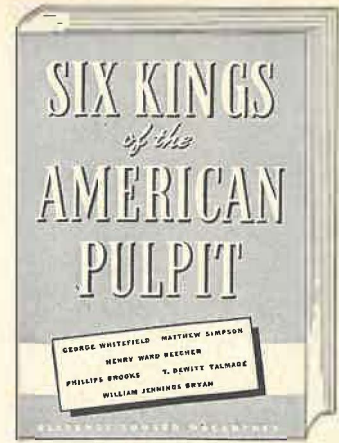
ATLANTA

Decatur Church's 50th Anniversary And Rector's 25th Coincide

Holy Trinity Church, Decatur, Ga., celebrated its 50th anniversary and the Rev. Charles Holding, rector, celebrated his 25th anniversary as a priest in the Church, Sunday, October 11th. Bishop Walker of Atlanta conducted the service of Evening Prayer. Special music was sung by the choir.

Holy Trinity was started in 1892 by Archdeacon William Walton and has grown from a struggling mission to a strong parish. An active work is being done in the church's school, with young people, and among the women's groups. All follow the unified program and participate in the Presiding Bishop's Forward in Service program.

At an informal reception following the service the congregation presented the rector, the Rev. Charles Holding, and his wife with a sterling silver pitcher engraved to commemorate the occasion.



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BOOKS



ELIZABETH McCracken

Dr. Hocking's New Book

WHAT MAN CAN MAKE OF MAN. By William Ernest Hocking. Harpers. Pp. 62. \$1.00.

This striking book by the distinguished Harvard philosopher is a reprint, with enlargements, of his now famous *Fortune* magazine essay of the past winter. It is a "must" for everyone of us, as indeed are all of the essays in the *Fortune* series, including that by Jacques Maritain. Professor Hocking's contribution is given over to a discussion of the indispensable theistic background for any world-view that will make sense of life for the modern man. But such a brief statement, in trite terms, does no justice to the ingenious approach of the author, going at the problem from the typical American's insistence on freedom, rights, and the necessity of the scientific point of view.

Mr. Hocking shows, beyond possibility of dispute, that the modern world's "modernity" is self-destructive; that science requires some unchanging element in the world; that the conception of the rights of man demands the equivalent conception of duties, and that both require a law written in the nature of things (natural

law, as Christian moral theologians would say); that psychiatry fails because it attempts to adjust men to "healing fictions," when the only integration possible for man is by adjustment to a "healing fact"—the "truth that the world, like the human self, has its unity in a living purpose: the truth of the existence of God."

But it is all done with such simplicity, lucidity and directness that any summary only perverts it. Of course Mr. Hocking does not draw all the conclusions, nor does he say (what the reviewer would certainly maintain) that the only way by which such a truth as he demands can be firmly held is through the responsive act of faith in the revealing acts of God, with their center in Christ who is God-Man. But here is a book which we ought to read, which we ought to get everybody to read, and which can do more good than almost any other book published in many a year.

W. NORMAN PITTINGER.

Quakerism in Early and Latter Days

THE HISTORY OF QUAKERISM. By Elbert Russell. Macmillan Co. Pp. xxv-586. \$3.00.

JOHN WOOLMAN: American Quaker. By Janet Whitney. With Illustrations by George Gillett Whitney. Little, Brown. An Atlantic Monthly Press Book. Pp. xi-490. \$3.75.

Quakers have made an impress on their contemporaries through the centuries succeeding the foundation of their Society in the 17th century, that is far out of proportion to their numbers. Today their total is no more than 160,000. Their influence has been twofold; in the realm of religious thought, and in the world of philanthropy. They have been notably active through the last quarter of a century among the oppressed peoples of Europe. The *History* traces with considerable detail and in readable manner the narrative of the rise and progress of Quakerism down to the present day. Its introduction sets the story of the Society of Friends against the background of modern Church history. The Society did not escape a schism. The Hicksite split came in 1827-1828. (There is a notable series of misprints in the page headings of the chapter on the Separation, for they read 1927-1928.) The author states, however, that now "after a little more than a century of separation in America, unity is acknowledged in principle, and cooperation prevails in a large measure in practice;" and he adds that this is particularly true where the two bodies are situated close together and know each other best.

The biography of *John Woolman* is written in interesting fashion by Janet Whitney, author of a fascinating life of Elizabeth Fry. She has made extensive use of Woolman's well known Journal, but has not confined herself to its contents;

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BOOKS

the volume is rather, in her own words, "an attempt to present John Woolman himself in the setting of his times." She succeeds in making him come alive in her pages. We see his quaint figure, in undyed clothing as protest against slave-labor. We sense the response in meeting to his inspired words. Above all there is the impression of his gentle, courteous, and saintly character, the recognition of a man tactful in all his dealings, rigid in his conduct. The outstanding struggle of his life was against slavery, and he undoubtedly made a substantial contribution toward arousing the conscience of slaveholders. In many cases slaves were freed through his powers of personal persuasion.

Taken together the two volumes give a composite picture of Quakerism in its early and latter days.

MOTHER MARY MAUDE, C.S.M.

An Appeal For Clear Thinking

THE MINISTRY AND THE EUCHARIST. By W. J. Sparrow Simpson. Macmillan. \$1.60.

Canon Simpson's book goes to the heart of the difficulty that besets so many overtures for Christian reunion: "the endeavour to agree on ambiguous expressions understood in different senses by the parties who are vitally concerned" (page 147). And in no place is this difficulty more poignant than in the matter of the ministry: "the historic communions which possess the Episcopal Ministry do not maintain it as an ecclesiastical regulation, but as a Divine intention: therefore having Divine authority and exclusive commission" (page 207). This thesis is developed with rigorous logic throughout his argument, which finds all compromise impossible. A Eucharist celebrated by any except an episcopally ordained priest is no Eucharist at all. Where no such priest is

available the remedy lies not in licenses for "exceptional cases" but in Spiritual Communion.

The strength of Canon Simpson's argument lies in its appeal for clear thinking, an appeal never more badly needed than today. His weakness lies in his historic premises, where the problems are ignored altogether; it is a bit amazing to find a scholar writing in 1942 using as a final authority in New Testament criticism H. A. W. Meyer, who died in 1873.

BURTON SCOTT EASTON.

The Lyman Beecher Lectures On Preaching

THE HIGHWAY OF GOD. By Ralph W. Sockman. Macmillan. Pp. xiv-228. \$2.

The distinguished New York Methodist preacher here publishes his Lyman Beecher Lectures at Yale University. Anglicans will find much that is of interest and value in his discussion of preaching techniques, his illuminating discussion of current issues as the Christian faith bears upon them, and his gift for the terse but brilliant comment. On the other hand, they will feel that he leaves out much which is essential to the preacher's task, and which the Catholic tradition with its strong sense of the institutional, historical, sacramental, material side of religion can contribute to our comprehension of the everlasting gospel.

But the spirit of the book, its comprehensive sweep, its easy style, and its evidence of wide reading and genuine thought, all commend it to the reader, who (after all) can make the necessary supplements for himself.

W. NORMAN PITENGER.

EDUCATIONAL

SEMINARIES

Bexley Hall Begins 119th Year

During the summer Bexley Hall cooperated with the Graduate School of Theology of Oberlin College in holding a joint summer session at Oberlin. The faculties and students of both schools participated in what proved to be a mutually instructive experiment. Back in Gambier once more, the seminary opened its 119th year with Evening Prayer on September 29th. Bishop Tucker of Ohio who was to give the opening address was unable to be present because of illness and the Ven. B. B. Comer Lile, archdeacon of the diocese of Ohio, addressed the student body on the theme of the privilege and responsibility of theological study at the present time. In the absence of Bishop Tucker, Dean Roach announced that the \$5,000 development fund begun last spring under the Bishop's chairmanship, had been oversubscribed 10% to date.

The Rev. Clement Welsh has been appointed assistant professor of Systematic Theology. Prof. Welsh formerly was at the Episcopal Theological School, Cambridge, and at Harvard.

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ANSWERS TO QUESTIONS ON PAGE 14

1. John Wesley.
2. Emerson.
3. Sir Walter Scott.
4. George Herbert
5. Bunyan's *Pilgrim's Progress*.
6. Catherine de Medici. By the Massacre of St. Bartholomew.
7. The Temple Church.
8. i., Homer; ii., Herodotus; iii., Plutarch; iv., Hippocrates; v., Copernicus; vi., Bede.
9. John Wesley.
10. The first of all telegrams, written and sent by Morse to a friend by means of his invention.
11. Haydn.
12. *Jane Eyre*.
13. George Whitefield, preaching at Exeter.
14. Whitefield. "Mesopotamia."
15. Richard Hooker.
16. Queen Elizabeth to Dr. Rudd, who preached before her on this text with allusion to her advanced age. The sermon lost him an Archbishopric.

PARISH LIFE

Clinic To Aid Low Income Groups

A revision has been made in the plans of St. George's Church, New York, whereby the clinic which the Church sponsors will center its work on aiding employed men and women in low income brackets.

The clinic will offer diagnosis and treatment to patients eligible for them during evening hours as well as during the afternoon. A small fee is charged to patients whose financial condition warrants it. The clinic will continue to offer dental treatment to children and adults.

Aid is being solicited from volunteer workers in the parish in the operation of the clinic.

Sunday Afternoon Service

Designed as a program to meet the needs of an entire community, the schedule recently adopted at St. James' Church, Philadelphia, was inaugurated on October 4th.

In addition to the regular morning services, St. James' Church has started a Sunday afternoon service planned to appeal to churchgoers who are not Episcopalians, but who nevertheless like to visit the Church.

The program begins with a short musical recital, which is followed by congregational singing of old family hymns. A short address on timely subjects and problems by a guest speaker is part of the program, and refreshments are served in the parish house.

Among the speakers for the coming services are: Merlin D. Bishop, educational director of the C.I.O.; the Rev. Charles E. Schaeffer, general secretary of the Board of Home Missions, Reformed Church; Rabbi William Fineshriber, Congregation Kenneseth-Israel; Dr. John P. Turner, member of the Board of Public Education of Philadelphia, and police surgeon.

CHANGES

Appointments Accepted

EPFES, Rev. B. SCOTT, priest in charge of St. Matthias and Grace mission, Toccoa and Clarkesville, Ga., and other North Georgia missions, is to be rector of St. John's Church, Ensley, Birmingham, Ala., effective November 15th. Address: St. John's Church, Ensley, Birmingham, Ala.

HARRIMAN, Rev. CHARLES JARVIS, formerly rector of St. James the Less, Philadelphia, is priest in charge of St. Paul's, Woodbury, and of Christ Church, Bethlehem, Conn.

HAUSE, Rev. BERTRAND M., rector of Holy Trinity Church, Covina, Calif., has resigned to become chaplain of the Good Samaritan Hospital, Los Angeles, effective November 1st.

MCLEAN Rev. WILLIAM D. JR. in addition to being locum tenens of Trinity Church, Washington, Pa., is priest in charge of St. Thomas' Church, Canonsburg, Pa.

MUSSON, Rev. H. SHEPPARD, formerly curate of the Church of the Advent, Louisville, Ky., has been rector of the Church of the Advent since September 1st. Address: 3 Country Lane, Louisville, Ky.

MACCONNELL, Rev. JAMES H., formerly in charge of missions at Speedsville, and Slaterville, N. Y., has become rector of St. James' Church, Leesburg, and of Trinity Church, Fruitland Park, Fla.

MARTIN, Rev. THADDEUS P. JR., formerly of St. Cyprian's Church, San Francisco, Calif., has taken charge of the Colored congregation at St. John's, Orlando, and St. Timothy's, Daytona Beach, Fla.

PRINCE, Rev. GILBERT P., formerly vicar of St. Andrew's Church, Oakland, Calif., has been priest in charge of St. Alban's Church, Los Angeles, Calif., since September 1st. Address: 10551 Wyton Drive, Los Angeles.

SMITH, Rev. J. HERBERT, formerly associate rector of Calvary Church, New York, has accepted the rectorship of All Saints' Church, Beverly Hills, Calif., effective November 1st. Address: 450 El Camino Drive, Beverly Hills, Calif.

SHERMAN, Rev. ARTHUR M., formerly student of Virginia Seminary, has been assistant minister at St. Mark's Church, Shreveport, La., since June 1st. Address: 853 Cotton Street, Shreveport, La.

WATSON, Rev. RICHARD S., rector of Christ Church, Tuscaloosa, Ala., is to be rector of Trinity Church, Houston, Tex., effective November 8th. Address: Trinity Church, Main and Holman, Houston, Tex.

Military Service

CLARKSON, Rev. THOMAS S., has resigned as minister in charge of All Saints', Tupelo, and Grace, Okolona, Miss., and is now serving as a chaplain in the Army. Address: Camp Atterbury, Ind.

GREEN, Rev. WILLIAM MERCER JR., minister in charge of St. Peter's, Oxford; Grace Church, Holly Springs; and Nativity, Water Valley, Miss., has resigned to become a chaplain in the Army.

HAUSER, Rev. ROSCOE C. JR., student chaplain to Episcopal students at Texas A. & M. College, College Station, Tex., and associate secretary for College Work in the seventh province, is resigning, effective October 24th, to become a chaplain in the Army.

HIGBIE, Rev. ALANSON, formerly canon of Christ Church Cathedral, Louisville, Ky., has become a chaplain in the Army. He is stationed at Camp Chaffee, Ark.

PATRICK, Rev. WILLIAM E., Major in the Army, formerly chaplain of the 114th Field Artillery, Fort Lewis, Wash., is now division chaplain of the 103rd Infantry Division, Camp Clair.

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TARTT, Rev. ELNATHAN JR., rector of Grace Church, Canton, and minister in charge of St. Mary's, Lexington, Miss., has been given a leave of absence to serve as a chaplain in the Army. Address: First Division, Fort Bliss, Tex.

TENNYSON, Rev. M. G., Lt. Commander in the Navy, formerly at Navy Operating Base, Iceland, is now at the U. S. Naval Training Station, Great Lakes, Ill.

New Addresses

FERRIS, Rev. EVERSLEY S., who resigned as rector of St. Mark's Church, LeRoy, N. Y., is devoting a year to special work, and residing on Bulkeley Road, Williamstown, Mass.

MARTIN, Rev. W. H., formerly addressed at Box 277, Fort Stanton, N. M., may now be reached at General Delivery, Marfa, Tex.

Ordinations

PRIESTS

CHICAGO—The Rev. D. ROY MATHEWS was ordained to the priesthood on July 12th at Grace Church, Oak Park, Ill., by Bishop Conkling of Chicago. He was presented by the Rev. Harold Holt; the Rev. Canon David E. Gibson preached the sermon. The Rev. Mr. Mathews will continue as professor in the Illinois Institute of Technology, Chicago, Ill.

KENTUCKY—The Rev. RAYMOND C. SUTHERLAND JR. was ordained priest in St. Luke's

Church, Anchorage, Ky., on October 8th by Bishop Clingman of Kentucky. He was presented by the Rev. Robert C. Board; Bishop Clingman preached the sermon. The Rev. Mr. Sutherland will continue to be assistant to the rector of St. Luke's, Anchorage, and will also serve with the rector of St. Luke's, Anchorage, at St. James' mission, Pewee Valley, St. Thomas', Lyndon, and St. James', Shelbyville, Ky.

LOS ANGELES—The Rev. HOWARD W. BRUMMITT was ordained to the priesthood in Trinity Church, Santa Barbara, Calif., on June 29th by Bishop Stevens of Los Angeles. He was presented by the Rev. William E. Craig jr.; the Rev. T. Cecil Harris preached the sermon. Fr. Brummitt will continue as vicar of St. Mark's Church, Solvang, and St. Mary's, Lompoc, Calif. Address: Solvang, Calif.

NEBRASKA—The Rev. GERALD L. CLAUDIUS was ordained to the priesthood on September 21st in St. Thomas' Church, Falls City, Neb., by Bishop Brinker of Nebraska. He was presented by the Rev. R. L. Harbour; the Rev. E. J. Secker preached the sermon. Fr. Claudius is serving as rector of St. Thomas' Church, Falls City, Neb.

NEW JERSEY—The Rev. GODFREY WILSON JAMES HARTZEL and the Rev. DAVID McALPIN PYLE were ordained to the priesthood on October 10th in Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. The Rev. Norman Pittenger preached the sermon. Fr. Hartzel, presented by the Rev. Dr. Lyttleton E. Hubbard, is serving as curate of St. John's, Elizabeth, N. J.

Fr. Pyle, presented by the Rev. James Richards, is curate of Grace Church, Merchantville, N. J.

QUINCY—The Rev. MERRILL J. YOH was ordained priest at St. George's Church, Macomb, Ill., on October 13th by Bishop Essex of Quincy. He was presented by the Rev. Charles A. Abele; the Rev. Channing F. Savage preached the sermon. Fr. Yoh is vicar of St. George's, Macomb; St. Peter's, Canton; and St. James', Lewiston, Ill. Address: 426 N. McArthur, Macomb, Ill.

VERMONT—The Rev. EDWARD WILLIAMS IV was ordained to the priesthood on October 13th at Holy Trinity Church, Swanton, Vt., by Bishop Van Dyck of Vermont. Fr. Williams was presented by the Rev. Edward Colcord; the Rev. William P. McCune preached the sermon. Fr. Williams will be priest in charge of northwestern missions, Vt. Address: Holy Trinity Rectory, Swanton, Vt.

Lay Workers

BUCHANAN, Miss EVELYN G., formerly superintendent of the department of Religious Education of the diocese of Pittsburgh, has resigned to accept a position on the staff of Christ Church, Cranbrook, Bloomfield Hills, Mich., effective November 1st.

Correction

BUTTS, Rev. CARTER F., was listed incorrectly in THE LIVING CHURCH, October 18th, at 467 Jackson Street, Woodstock, Ill. It should have been 408 Lincoln Street, Harvard, Ill.



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Weekday Services: 7:45 A.M. Holy Communion; 7:30 A.M. Matins; 9:30 A.M. Thursdays and Holy Days
Confessions: 5 to 6 and 7:30 to 8:30 P.M. and by appointment

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
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Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171
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Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
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Chapel of the Intercession, 155th St. and Broadway, New York City—2173
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Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York
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Rev. Frederic S. Fleming, D.D.
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Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

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Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1,073
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
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