

The Living Church

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

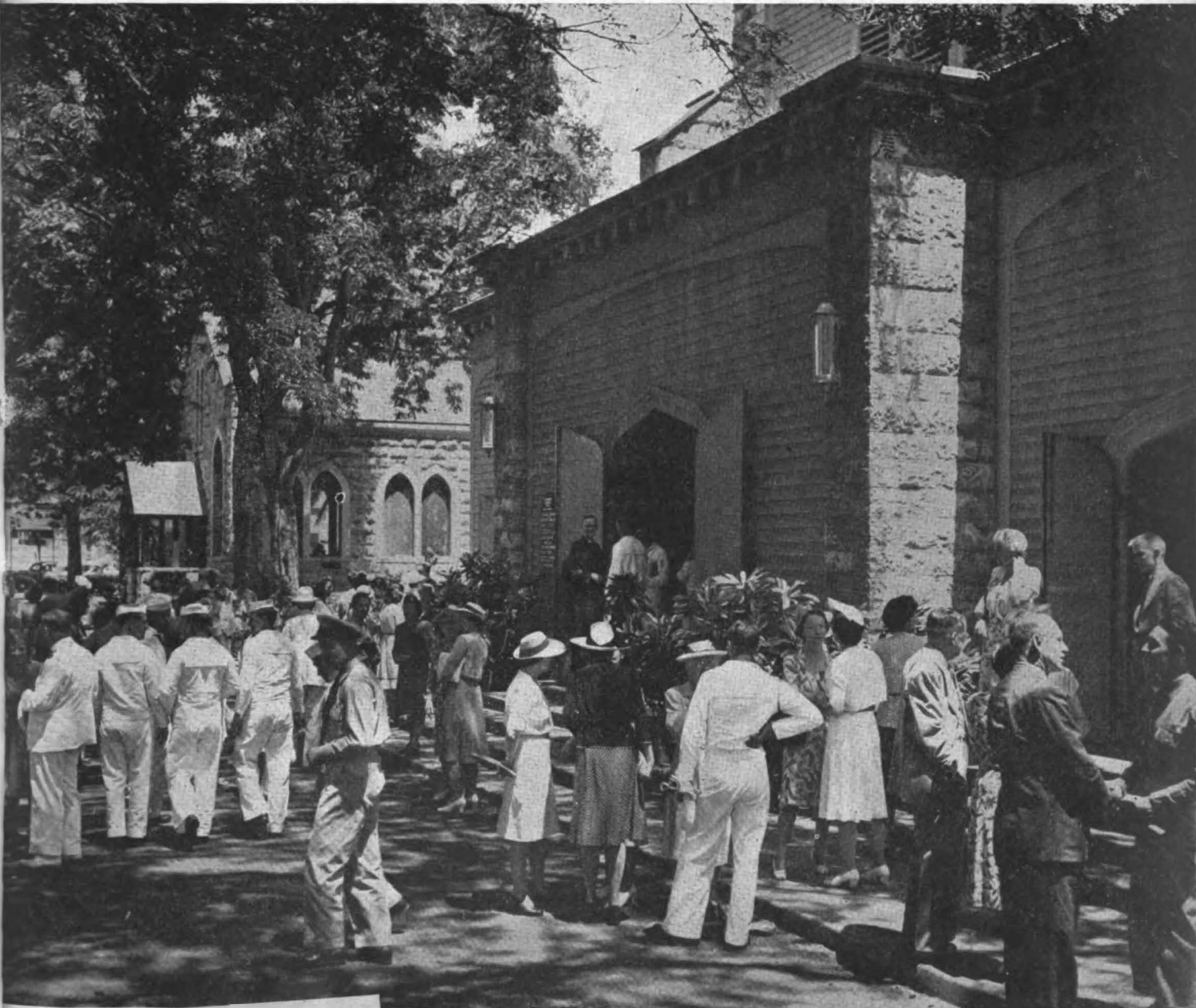


Photo Hawaii.

CHURCHGOING IN HONOLULU

Servicemen form a large part of the congregation greeted by Canon Stokes after Sunday services. (See Page 7.)

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UTOPIA!

Rector at Church Door: "Ah, Mr. Wheeler — Mrs. Wheeler! It's so nice to see you out at the 9:30, and all the youngsters too!"

The Wheelers (parishioners): "Good morning, Father. It's nice to be here — and as a family. That's the way we live and play and do everything, all together. Can't expect our youngsters to do what we don't do ourselves, can we?"

Rector: "No, indeed. You've got the right idea, all right. Funny that more of our parents don't see it the same way. You both will be out to the Parent-Teacher meeting of the Church School on Thursday evening, won't you?"

The Wheelers: "That's one on us. Haven't heard of it before. What's it for?"

The Rector: "Well — we in The Church have gotten terribly upset over not having more time with children in our efforts to make them Christian. Do you folks realize that we only have your children in Church School on an average of forty hours per year for religious study and teaching, against 1200 hours per year for secular subjects? Well, you just can't make good Christians on so limited a schedule — so we're starting to do things."

The Wheelers: "Now you're talking! Tell us some more."

The Rector: "Well — this Parent-Teacher group is going to show you parents how you can have religious homework to do *with* your children all through the week. A suitable course will be provided — and then you all, and we of The Church, working together, can reasonably hope to do a job of it."

The Wheelers: "Thursday night, eh? We'll be there. We want to meet our youngsters' teachers anyway."

The Rector: "That's fine — as far as it goes — but what's the matter with both you good souls taking on the matter of teaching someone else's children, as yours in turn are being taught by others? You are both well qualified for it. I'll wager in the past you got more religious instruction from some outsider than you did from your own parents."

The Wheelers: "Hm-m-m! What a carpenter you'd make, Father. You always hit the nail on the head. Right you are! We'll see if we can work it in. Don't mind us thinking it over, do you?"

The Rector: "Heavens, no! It's quite wonderful to get anyone to say or go even that far. You'll be there, — you're that kind, and God love you for it."

The Wheelers: "What's going to be your system?"

The Rector: "I want everybody in Church at 9:30 first. I want the youngsters used to being in Church *with their parents* — as a family. I want them to SEE and KNOW all about the chief service of our Church ahead of anything else. So — first will come The Family Eucharist. At It they will be taught what It is — what It is for — what we priests SAY and DO and WHY, — why we wear different vestments from the choir vestments, and the reason for it, and I want them to get to love Jesus better and more intimately there in His Sacramental Presence."

The Wheelers: "But when will the teaching get done?"

The Rector: "After the Eucharist. Except for the Primary Children, there will be visual education for the School as a whole group, and at the same time, while I am instructing the parents in Church."

The Wheelers: "But when does anyone get down to the actual business of teaching?"

The Rector: "The real work is going to be done by you parents at home and during the week, so much a day. The children are yours, you know — you all are responsible to God for seeing to it that you cooperate with The Church in bringing them to Christ."

The Wheelers: "Rather keen that! We like that. Puts the real responsibility where it really lies — back in the homes. Good stuff — but can you make it work? Suppose the parents lay down on you?"

The Rector: "The system we'll use gives us a weekly check on just that sort of thing — and that's where we clergy and you teachers really start to work — first on the parents themselves — and then on the children. There will be cases where — finally — The Church will have to do the whole job, but, by and large, we're going to make a lot of parents uncomfortably conscious of the fact that THEY as well as The Church are responsible for the souls of their children."

The Wheelers: "Nice business, Father. We'll be seeing you!"

Possible scene: Any Episcopal Church — anywhere.

Characters: Any Episcopal priest and any pair of parents.

Courses used: Write in and we'll be glad to suggest them. Some we handle — and some you buy direct.

The above sounds like we write from experience, eh? You KNOW it. We've been in Church School work all our adult life nearly, and it's about time we learned something about it — don't you think?

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LETTERS

Claim for Church Recognition

TO THE EDITOR: Much has been and is being said and written about the advantages the Roman Catholic Church has acquired in the military establishment of our country. How she got there and by what means I, like a multitude of others, do not know.

The Army and Navy *Song and Service Book* is an example of discrimination in favor of Romanists in the nation's service. A copy of the "Mass of Christ the King," also a form of "The Stations of the Cross," plus a selection of hymns are printed together in a portion of the book reserved for that purpose.

But for Anglican usage not a word is said. Not even a hymn about the Church as an institution is to be found. True "The Little Brown Church" is there, but what of it!

Last week's letter by Chaplain Read and a previous one by Canon Montizambert put us on the carpet, and specially the bishops for our timidity and supineness, whichever one chooses, or both.

As one chaplain told me at a large camp in Wisconsin, the Chief of Chaplains could change all this; now, with a chief who is a Churchman, is the time to make the effort.

Perhaps it may not be as easily done as this; but with the employment of Church priests as chaplains and the large number of Churchmen both of rank and file in the service both now and hereafter our claim for recognition should not be allowed to pass unheeded.

(Rt. Rev.) THOMAS JENKINS.

Port Orford, Ore.

27th Anniversary of Bishop Demby

TO THE EDITOR: The Rt. Rev. Edward Thomas Demby, retired Suffragan Bishop of Arkansas and the Southwest Province, and sometime Negro Work assistant to the late Bishop Gailor of Tennessee and to the present Bishop of that diocese, commemorated on the Feast of St. Michael and All Angels his 27th anniversary as a Bishop in the Church of God in the following manner:

6:30 A.M., meditations, prayers for personal rededication, thanksgiving for lasting and durable peace among the peoples of the world. 7:45 A.M., special prayers for reconversion and reconstruction program of the Church, together with the Forward Movement program in the domestic and foreign fields, with prayers for the present missionary Bishop of Liberia. 8 A.M., Holy Eucharist with special intention for the unity of the Church of the Christian Symbols. This service was terminated by reading that beautiful and sweet litany hymn, "Jesus, with thy Church abide," which was sung when he was ordained and consecrated Bishop for the mission of the Church to the Colored people of the Southwest Province. The Bishop used a beautiful, artistic, and Churchly brass-edged designed American Book of Common Prayer, with brass shields and clasp, a gift to the Bishop by my mother, which had come to her from the Rev. Fr. W. C. French of the Episcopal Church in Oberlin, Ohio, who married her to my father, April 2, 1868.

The Bishop attended the noon day service at Trinity Cathedral, and late in the afternoon visited the Karamu House and the Friendly Inn Settlement, two of Cleveland's social relations and welfare agencies—rather a full day's service!

In this connection, I desire to make mention of the following, inasmuch as I have

not seen it in any of our Church papers or magazines. At the request of the Bishop of Ohio, Bishop Demby confirmed a class of 45 white persons of the Church of the Ascension, Lakewood, on May 13th. Every seat in the large and beautiful church was taken and the west end gallery was crowded; all the aisles of the nave were filled with chairs. On May 20th he confirmed a class of 13 at the Church of St. Philip the Apostle, another white parish. The priest, members of the vestries, communicants, and friends were very courteous and gracious to the Bishop, and the members of the classes expressed their appreciation of receiving Confirmation at the hands of the first Colored Bishop in the Church with jurisdiction in the United States of America, now retired, but very active.

Bishop Tucker is the first Bishop to have a Colored Bishop confirm classes of white people in white parishes, tangibly expressing the true Apostolic, Catholic, and interracial fellowship. There are other things being done in the diocese of Ohio giving expression to the belief that God has made of one blood all the peoples of the earth, and that Jesus Christ would have His Gospel preached to all people. Everywhere in this diocese under the leadership of our well-beloved Bishop there is a growing spirit of lasting and enduring interracial Christian fellowship, and that is as it should be.

While this letter has been written with great hesitancy, I offer no apology for it, except to the one who has kept company with me in Holy Matrimony for 43 years, which we observed quietly September 17th past.

(Mrs.) A. MARTINA RICKS DEMBY.
Cleveland, Ohio.

Editor's Comment:

May God grant us many more years of Bishop and Mrs. Demby's consecrated Christian life and service.

Altar Dossal Needed

TO THE EDITOR: I would like to tell you how the little mission at Two Harbors, Minn., appreciates the contributions which have come into them as the result of your letter published in THE LIVING CHURCH. We are now engaging in repairing, refinishing, and equipping the basement. However, we still need a 10 by 14 red dossal for the altar. If you could help us secure something usable in this line, I would appreciate it.

(Very Rev.) C. B. W. MADDOCK,
Dean, Trinity Cathedral.
2010 E. Superior St.,
Duluth 5, Minn.

Secular Priests

TO THE EDITOR: The intention of your editorial in the issue of September 16th is admirable. Heaven knows we need to commend the Religious Orders, not only to our returning servicemen, but to all youngish people, as fields for the possible exercise of vocation from God. The substance of what you say is perhaps less admirable. You imply intentionally or not, I do not know, that to be a monk is to give one's self *wholly* to God while to be a "secular priest" is to *hold back from God* something between 10% and 50% of one's manhood. This seems to me a little absurd—even a little childish.

It always seemed so to Fr. Huntington, OHC, perhaps our most holy American "religious." He used to insist that the difference in vocation between a "secular" and a "re-

ligious" was one of *kind* rather than of *degree*. I recall a conference which he held with some students of Annandale in which he said: "It often requires more sacrifice to be priest of a little church in a small town or to be pastor of a slum congregation than to live quietly, comfortably, and with reasonable financial security in a monastery. The only excuse for a monastery is that in it may be done a specialized form of work for God, work of a sort that can be carried on nowhere else. Monks rarely think they are holier, more devoted to God, than other men; it is the outsiders who think it, and that embarrasses those whose work is cloistered."

(Rev.) BERNARD INDINGS BELL.
Providence, R. I.

Editor's Comment:

We commended the religious life, not as a better way, but one specially fitted to the training and experience of soldiers and sailors. We warned that it was only for the 100 percenter, but our logic textbook tells us that does not imply that it is the only way in which a 100 percenter can serve. The Church may well thank God not only for missionary priests but altar guild ladies, mothers, business men, farmers, and mechanics whose 100% dedication to God brings spiritual riches to all of us.

"Catholic or Protestant?"

TO THE EDITOR: The editorial "Catholic or Protestant" in THE LIVING CHURCH of September 23d is a masterpiece. It not only states the Episcopal position with historical accuracy, but does it with fairness and tolerance to both sides.

I do hope that you will reprint the article in pamphlet form.

There is need for a booklet which explains both points of view as some are so one-sided either way.

MIRIAM J. STEWART.

Brooklyn, N. Y.

Clothing and Food for Dutch Bishop

TO THE EDITOR: I have recently received a letter from a friend of mine who is an Old Catholic priest in Holland. Pastoor Bakker and his flock have been through a frightful time: "One church is wiped out by the Germans and two are heavily demolished; one priest has lost his life. Mgr. Lagerwey with the honorary rank of bishop is retired after the war and makes it very good in spite of the disease of his heart. Our clothing is very poor; if you could buy for me stuff for my wife and children to make clothes, he would be very grateful. His family are without sugar, chocolate, coffee, and tea. All we have is bread and potatoes and now and then tin good from your army."

Pastoor Bakker I knew well personally and I can guarantee that any clothing or food that is sent to him will go to the right place. His address is: Pastoor Th. Bakker jr., Oud-Katholicks Pastorie, Dam 30, Schiedam, Holland.

Clothing can be sent directly to Pastoor Bakker at the above address in small parcels by post, or in larger bulk by the International Red Cross. Anything that is sent to me for this purpose I shall be glad to forward to my friend. With the approach of winter the need is really very urgent.

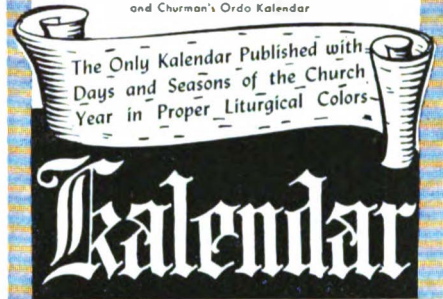
(Canon) ALBERT C. LARNED.
St. John's Cathedral,
Providence, R. I.

1946
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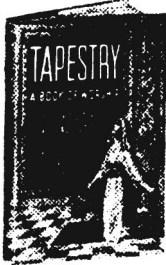
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The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Am I right in thinking that the unity negotiations between the Episcopalians and Presbyterians have been tabled until the Lambeth Conference?*

Not exactly. Neither the majority nor minority report was adopted, but both were received and referred to the Church for study. The Commission was continued, with some changes in personnel, is still busily at work, and will probably have something important to say to the next General Convention. It was resolved to enter into no commitments until Lambeth has been consulted, and the matter is not yet in a state sufficiently advanced to be ready for such presentation.

• *Are there any Christians in Germany, and if so what is (or was) their attitude in this war? Should they have given themselves up and been killed, or suffered silently for Christ's sake?*

There were undoubtedly, and still are, many Christians in Germany, and they met the problem of their attitude to this war in many different ways. Some resisted it in whole or in some of its aspects, and met with prison and death as a result. Some resisted, but not unto death. Some, believing the propaganda which was their only source of information, even supported it without losing their Christian convictions. One can only act upon the best knowledge he possesses.

On the second point there are two possible courses. When it is a question of doing something in clear violation of the conscience one should do the right and accept the consequences, even unto death. But Our Lord certainly permits, and even enjoins, the avoidance of persecution. He himself avoided it on at least two occasions, though at the last He refused to avoid it, even rejecting the anodyne offered at the foot of the cross. The ruling consideration is probably whether or not any good to the Kingdom of God can be accomplished by undergoing the persecution.

EDITOR'S NOTE: *This question should have been answered some months ago, but there were too many ahead of it. It has, however, not entirely lost its timeliness.*

• *What sisterhood in our Church has the letters HMLG? Do we have an order of Sisters of the Resurrection, and where are they located?*

The initials HMLG refer to the Handmaids of Mercy and of the Love of God. Information about their rule and work can be obtained from the Sister in Charge,

Handmaids of Mercy, Sloatsburg, N. Y.

There is a convent of Sisters of the Resurrection at Grahamtown, South Africa.

• *A vestryman asks: 1. In view of the frequent appearance in THE LIVING CHURCH of pictures showing the bishops at consecration and other important services vested in cope and miter, especially of the late and of the present Archbishop of Canterbury, is it too much to hope that at some time we may see our Presiding Bishop so vested?*

2. *Where the Holy Communion is being celebrated by a priest in sacramental robes (chasuble), should not a priest or deacon assisting him be garbed in the dalmatic, etc.?*

1. As far as I know four of our Presiding Bishops made some use of cope and miter in their own dioceses. A cope, but no miter was presented to the National Council for the use of the Presiding Bishop in the days of Bishop Murray, and was used by Bishop Perry. Our present Presiding Bishop will probably never be seen so vested, not because of any lack of faith in Holy Orders but because a deep personal humility keeps him from making use even of his cross, ring, and doctor's hood.

2. If the Sarum rite is followed a deacon or assistant priest should use the alb, stole deaconwise, maniple and dalmatic. If the ceremonial is according to the Roman rite, these vestments are used only when the service is sung, and incense is offered.

• *If the Polish National Old Catholic Church in America is in Communion with the See of Utrecht, and if we are so as well, why do you say that Anglican Churchmen cannot receive Holy Communion from this Church?*

Just as the concordat with the Old Catholics, after acceptance by the English Convocations still had to be acted on by our General Convention, so the Polish Old Catholics in this country claim themselves not bound by the Concordat with the See of Utrecht until it has been ratified by their Synod. Meanwhile any intercommunion that takes place is a matter of individual action, not official, and we have no rights at their altars.

• *How extensive is the use of the Rosary in our branch of the Church?*

As a private devotion there is quite an extensive use of the Rosary among Episcopalians. I do not know of any public recitation of it.

GENERAL

CONVENTION

Tentative Plans

A preliminary meeting of the General Convention committee has been held, to discuss tentative details. Bishop Hart of Pennsylvania met with the chairman of the General Convention Committee, Thomas S. Gates, president of the University of Pennsylvania; William H. DuBarry, vice-chairman of the committee and vice-president of the University of Pennsylvania; Mrs. Francis R. Packard, president of the Pennsylvania Woman's Auxiliary, and the Rev. Charles H. Long, secretary of the diocese of Pennsylvania.

It was arranged that the opening meeting of the General Convention is to be held in the Convention Hall, Tuesday, September 10th, after which the House of Clerical and Lay Deputies will be organized in the Irvine Auditorium, and the House of Bishops in Houston Hall. The Woman's Auxiliary Triennial will meet in the University Museum auditorium.

Plans are being worked out to have all three bodies provided with luncheons in the Museum, and space is to be provided for non-commercial exhibits.

Further details will be announced as worked out.

EPISCOPATE

Voting for Coadjutor Of Connecticut

The Rt. Rev. Walter H. Gray, Suffragan of Connecticut, was elected Bishop Coadjutor of Connecticut on the first bal-



BISHOP ROOTS: Many famous men sent tributes.

lot at a special convention of the diocese held in Christ Church Cathedral, Hartford, on October 2d. No other names were presented for nomination. In the clerical order there were 121 votes cast for Bishop Gray, and one for the Rev. Theodore P. Ferris. The lay order cast 119 votes for Bishop Gray.

Tributes to Bishop Roots

Among the many tributes received by the family of the late Bishop Roots, who died on September 23d at Mackinac Island, Mich., were those from: T. V. Soong, Premier of China; from three Chinese Ambassadors to Washington, Dr. Wei Tao-ming, and two of his predecessors, Dr. Hu Hsih, and Dr. Sao-ke Alfred Sze; from the Chinese Ambassadors to Great Britain and Mexico; from the Presiding Bishop; the Bishops of Washington, Massachusetts, Indiana, and California; the Archbishops of Canterbury and York; the Primate of Norway; the Bishop of Karlstad, Sweden; Dr. John R. Mott.

Also from the Hon. Joseph D. Grew, former Ambassador to Japan, and Under-Secretary of State; from General Wedemeyer, Commanding General, U. S. Army Forces in China; Gen. and Mrs. Joseph W. Stilwell; Maj. Gen. George V. Strong, Chief of U. S. Military Intelligence, 1942-1944; from Dr. James B. Conant, president of Harvard University;

Congressman James W. Wadsworth of New York. Also from the British Ambassador, Lord Halifax; the Marquess of Salisbury, Britain's elder statesman; the Dowager Countess of Antrim, Lady in Waiting to Queen Victoria; Rt. Hon. Walter Nash, Deputy Prime Minister of New Zealand; the Hon. Carl J. Hambro, president of the Norwegian Parliament and of the League of Nations Assembly; Mrs. Thomas Alva Edison; William Green, president of the AFL; David J. McDonald, secretary-treasurer of the United Steelworkers of America; and his Harvard classmate, Thomas W. Lamont.

Lexington Consecration Set For October 24th

The Presiding Bishop has taken order for the consecration of the Rev. William Robert Moody, Bishop-elect of the diocese of Lexington.

The consecration will take place at Christ Church, Lexington, 11 A.M., Wednesday, October 24th.

The Presiding Bishop will be consecrator, Bishops Clingman of Kentucky and Maxon of Tennessee, co-consecrators.

He will be presented by Bishop-elect Hines, Coadjutor of Texas, and Bishop Duncan M. Gray of Mississippi. Bishop Walter H. Gray, newly elected Coadjutor of Connecticut, will be the preacher.

The Litany will be read by Bishop Powell of Maryland, and the attending presbyters are to be the Rev. David C. Clark of Lexington and the Ven. Francis M. Cooper, Ashland, Ky. Dr. C. M. Knapp of the University of Kentucky will be deputy registrar.

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

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The Living Church

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

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MISSIONARIES

Three New Workers

The Overseas Department of the National Council announces the appointment of two new workers for Liberia and one for Honolulu.

Miss Lois R. Robison of Bronxville, N. Y., will go to Liberia as a missionary teacher, to be stationed at the House of Bethany, Cape Mount. She is a member of Christ Church, Bronxville, a graduate of the New York Teachers Training School, with degrees in education from Boston University College of Liberal Arts. She has also done special work in summer sessions of Hunter College. She taught in public schools in New York for eight years, then became teacher in charge of the Jennie Clarkson Home. She has experience as a religious work secretary for the YWCA, as a Church school superintendent, as a writer for the International Council of Religious Education, as a speaker on Church school work, and as an Army Nurses' Aide.

Miss Jane A. Saxton will go to Cape Mount also, for work at the House of Bethany. She, too, is a resident of Bronxville, and a member of Christ Church there. She is a graduate of Ohio Wesleyan University, with the Master's degree from the same institution. She is certified in physical therapy by New York University. She has taught in high schools in Marion, Ohio, and in New York City, and for the past two years has been doing bedside teaching in orthopedic cases at Blythdale Hospital, Valhalla, N. Y.

Deaconess Sarah F. Swinburne has been a missionary "employed in the field" in the district of Honolulu since 1925. She is being transferred from that status to missionary appointment in full and regular standing. She will be stationed at Kilauea on the Island of Kauai. Bishop Kennedy wrote: "We not only have our Church schools on Sundays, but the school system gives an opportunity for weekday religious education. This requires one person who can travel constantly from camp to camp and from community to community. We feel that Deaconess Swinburne is the one with the training to do this important work."

Deaconess Swinburne is a graduate of the Deaconess Training School of the Pacific, the University of California, and the University of Hawaii.

MARRIAGE

Preliminary Statement
Of Joint Commission

Bishop Davis of Western New York, chairman of the Joint Commission on Holy Matrimony, has released a preliminary statement explaining the work of the Commission and asking that the diocesan committees return a questionnaire to the Joint Commission by December, 1945.

The test of the statement follows:

"The Commission has held one meeting at which a course of procedure was adopted. In accordance with this, every dioc-

Bishop Logan Roots

An Appreciation

By the Rev. GORDON HANNON

Formerly Archdeacon of Dromore, N. Ireland

ONE OF the great experiences of my life was to have a part in the funeral service of Bishop Roots. Cables were coming in that day from every corner of the world bearing witness to a great world figure who had lived and fought in a world battle. Statesmen, industrialists, and labor leaders with many others revealed how a simple man of God, a father in God, drew men and nations with his heart and up to God. President Truman summed it up in his personal tribute: "I shall be thinking of all the members of your dear family this afternoon when you gather to pay the last sad tribute to a loved and loving father who was my faithful friend through long years. As Churchman, as humanitarian and as citizen Bishop Roots at home and in foreign lands was a noble exemplar of the Christian ideal. My heart goes out to you in deepest sympathy."

I have met Christians whom I admired and loved as they kept their own nations on their hearts; Logan Roots cherished and fought for many nations.

A few evenings before his death the Bishop and some of his family invited me to dine with them at Mackinac Island House, Mich., during the World Moral Rearmament Conference. I had known of his 40 years' service in China and of his Primacy of the Church there for five years, his experience of revolutions and his outstanding contribution to the life of modern China, I had known of his friendship with the Generalissimo and Madame Chiang Kai-shek, but I listened in amazement to old remembrances and realized why the Bishop, an old man, "retired" as some would call it, was a key man this year during the World Conference at San Francisco. Seven out of ten of the delegates from China were among his personal friends. He gave his life for China.

During his severe illness many times he had severe sufferings; he forgot himself as he prayed for the Generalissimo and Madame. His last years, as his last hours, were triumphant. Rest for him was doing the will of God. Rest for him now is to join the battling and conquering hosts of heaven.

The Bishop was a prophet. He lived in an atmosphere of revolution. In China he had many battles to rally Christian forces on one battlefield. Twenty-five years ago he met Dr. Frank N. D. Buchman and formed a life-long friendship. It was in Moral Rearmament that he found God's overarching plan for men and nations. He learned to draw the true battle line for the nations because he had found it in his own home, a company of brilliant and united fighters for a new world, the kind of Christian home that reveals the high destiny of democracy. How true his words spoken ten years ago ring for us today in our world of battling ideologies. He warned us then not to discount the strength of anti-God movements. He saw the "principalities and powers" so vividly: "Today," he said, "they are the most intelligent, well organized, convinced, determined, and therefore formidable opponents the Church has ever met."

Above all, I thank God for the new conception he gave us of the Church on the march, "like a mighty army." He had the great secret that human nature can be changed and he introduced thousands to a new quality of life—to great living.

Logan Roots saw the Church as the soul of the nation, interpreting and interpenetrating all its life; the vanguard of all creative thinking; opening to laborer and industrialist, to the statesman and the ordinary man, the secret of living and living together; giving men victory over frustration and selfishness, releasing the hidden energies of human personality, mobilizing unknown qualities of creative thinking and great living for world service.

Here is a Church for which, in the world of 1945, men will live or die—a Church that gives all and demands all, a Church that recognizes and meets the need of a torn and bleeding humanity; a Church that in place of insurrection offers resurrection; a Church that is not blinded by materialistic Utopias—that knows where the battle line is drawn, and pioneers the greatest revolution of all time, whereby the Cross of Christ will transform the world.

esan bishop of the Church was asked to appoint a diocesan committee on Holy Matrimony to study the subject and give their counsel to the Joint Commission. Forty-eight such committees were appointed. A sub-committee of the Commission then enlisted the good offices of several recognized scholars of the Church to prepare papers on various aspects of the

question, and these have been printed in a series of tracts and copies supplied to the members of diocesan committees. They are:

"1. *The New Testament on Marriage*, by Burton Scott Easton, professor of New Testament Literature and Interpretation. General Theological Seminary.

"2. *Notes on the History of Marriage*

Legislation, by Frederick A. Pottle, Sterling professor of English, Yale University.

"3. *The Mind of Christ on Marriage*, by Frederick C. Grant, Union Theological Seminary.

"4. *The Theological Aspect of Christian Marriage*, by W. Norman Pittenger, fellow and tutor, General Theological Seminary.

"5. *Jesus' Teaching on Divorce*, by Sherman E. Johnson, assistant professor of the New Testament, Episcopal Theological School.

"They were preceded by an introductory pamphlet containing two papers originally printed in *THE LIVING CHURCH*, written by the Rev. Dr. Walter Stowe and Bishop Kinsolving, respectively. And these together with copies of the report of the last Joint Commission to the Convention of 1943 were also sent to the diocesan committees. The members of the Commission were also supplied with copies of Dr. Felix Circlot's book, *Christ and Divorce*.

"Our next step is to send to the committees a list of questions which must be answered if an adequate canon is to be prepared. Some of the questions of course are mutually exclusive, but most of them have been discussed in the pamphlets distributed. They are intended to point and define the lines of the discussion and study of the diocesan committees, who are now asked to submit to the Joint Commission their conclusions, embodying them if possible in a proposed canon, before December, 1945. The Joint Commission will meet again in January to study these proposals, and then, or as soon after as may be, prepare a final report to the General Convention of 1946, which will be sent to bishops and deputies before September of that year.

"The questionnaire referred to above, prepared by a sub-committee of the Commission but with suggestions from all the members, is attached herewith. The Commission will be glad to receive comments and suggestions from members of the Church generally.

"CAMERON J. DAVIS, chairman."

QUESTIONNAIRE FOR THE GUIDANCE OF
DIOCESAN COMMITTEES ON HOLY
MATRIMONY

The answers to these questions should shape a canon on the subject. It will be noticed that many of them are mutually exclusive. Most of them have been discussed in the pamphlets issued by the Joint Commission.

Diocesan committees are now requested to formulate their answers and incorporate them in a canon. Please send your proposed canon or your answers to the Joint Commission, 237 North Street, Buffalo 1, N. Y., before December 1, 1945.

1. Is the teaching of our Lord in regard to the indissolubility of marriage a direction for the individual's conscience? Or is it a law for the Church to enforce upon her members? Or

Is it the statement of a fact?

2. Is there any indication in His teaching that it is not applicable to every case? Or must we accept the interpretation of the historic Church that it is not thus applicable?

3. Does the present law of the Church

as stated in Canon 15, Section III, (a) and (b) and the Canons 16 and 17, (a) express adequately the mind of Christ, (b) the historic Church's interpretation of His teaching and (c) the responsibility of the Church for social and individual welfare? Or should it be amended?

4. If it is to be amended, should the Church follow the Western theory that the dissolution of a genuine Christian marriage is impossible, but that certain civilly valid marriages are not genuine Christian marriages in the Church's sense for causes existing at the time the contract is made, and therefore after dissolution by a civil court may be declared null and void by the Church?

(a) Should a canon define what constitutes a genuine Christian marriage?

(b) Should the proviso in Canon 17, Section 2 be stricken out?

(c) Should the impediments to genuine Christian marriage in Canon 17, Section 3 be amplified to include personality defects? Or

5. If the present canon is to be amended should the Church follow the practice of the Orthodox Churches in recognizing divorce for the cause of adultery but extending the concepts of "death" and "adultery" to include other specified offenses against the marriage relation?

(a) If so, should such offenses include irremediable personality deterioration?

(b) Should these offenses and/or deteriorations be defined? Or should discretion be vested in a bishop and/or a court acting upon the theory above stated?

6. Or should the two practices of recognizing annulment, and divorce for "adultery" as above be included in one canon?

7. Or should the canon authorize a bishop or a court to give permission to a person whose marriage has been dissolved

or annulled by a civil court to be married by the Church for unspecified reasons which the bishop or court consider sufficient?

(a) If so, how guard the bishop or court from a multiplicity of cases?

NOTE: The so-called Wattlely Canon of the General Convention of 1943 as amended answers question 4 and 4(b) in the affirmative and 4 (a) and (c) in the negative. The so-called Pfister Canon answers question 7 in the affirmative. See, *Introductory Pamphlet*.

ARMED FORCES

St. Andrew's, Honolulu,
Ministers to Service People

By LT. T. ROBERT INGRAM, USNR

Rarely, if ever before in history, has a single church been as closely related to the individual and collective development of men at war as has St. Andrew's Cathedral in Honolulu. Both the men in uniform and the parish have been fortunate in the relationship. Servicemen go out of their way to express gratitude for the ministry of the Church, while many of the parish say they have benefited more than the soldiers and sailors.

In the first years of the war, Honolulu was itself a combat area, and throughout the war it has been a stopping-off place for most of the soldiers and sailors in the Pacific. Some 10,000 of these men have gone to church on Sunday morning at St. Andrew's at one time or another. According to Church records there are between 50 and 75 each week who come for the first time.

At the same time there are taking part in Church activities many men and women.



HONOLULU: Luncheon for servicemen follows the 11 A.M. service.

Photo Hawaii.

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who for the first time in their lives, have found a place where they were useful, and where they felt they were important to the functioning of the Church.

The stress of war—immediate, close, and personal—has made the ever-changing mass of men in uniform on the island of Oahu a vital part of the parish. It is a tribute to the Church that it was able to offer effective service, and at the same time it is obvious that the needs of the young manhood of the United States made themselves felt to an unusually intense degree.

The large attendance at regular morning services indicates that a powerful need is for instruction and inspiration. What kind of instruction and inspiration these men are seeking from sermons is best told by Canon Anson Stokes, who, in four months at the Cathedral, has won a wide reputation among the service people.

"Theoretically a man should preach the same kind of sermon to the members of the armed forces that he should preach on Fifth Avenue or in the Bowery," said Canon Stokes.

"Yet I must admit that there is a special thrill in preaching to these young men—men who are thinking. Bishop Kennedy wrote before I came out that such would be the case.

"War, paradoxically, has sometimes had the effect of a retreat on men. It has blasted them off the highways of their normal lives onto the side roads and by-ways. As a result nearly all of them are asking, 'Is the pattern of life to which I am accustomed the one to which I wish to return?' They are searching for guidance in basic principles."

In simpler and more direct ways, however, the Cathedral has expressed an understanding of the real needs of men away from home experiencing the loneliness and frustration of war. One is the famous limiting factor of all armies—chow.

Honolulu is not a large enough city to have enough public eating places to feed any large number of service people. The army and navy therefore must feed nearly all their people at their regular ships or stations, and in the army and navy there is no such thing as "meals at all hours." Men who are in the city at noon on Sunday after church cannot get back to their barracks in time for regular meals. This simply means that the serviceman who goes to Honolulu to church goes without chow.

The Cathedral was quick to see the problem, and began soon after the start of the war to serve noon luncheon in Davis Hall. The meal is light—a salad or a hot dish, cake, and coffee; or perhaps just sandwiches and coffee. But this is sufficient and makes heavy demands on the women of the parish who assume the responsibility for serving.

Mrs. George Bignell, who has charge of preparing and serving the lunches, estimates between 160 and 200 meals are served on a usual Sunday. On such special occasions as Easter and Christmas the number runs closer to 400 and it is necessary to move outside on the Cathedral grounds.

Besides having more than enough parish

women offering to help with the project, Mrs. Bignell has the assistance of servicemen themselves. There is no formal arrangement, but always a few men show up on Saturday to help cook and on Sunday to clean up. A few young women join in the lunches, but most of these are also in uniform—either of the army, navy, coast guard auxiliaries, or the Red Cross. By and large it is a man's affair, and it quite naturally ends with a group singing around a piano where one of their own number fills requests for "Old Folks At Home," "Annie Laurie," or "Star Dust."

The lunches are furnished as a parish project, as is the maintenance of the army and navy rooms in another part of the Cathedral. These are small, quiet rooms furnished with easy chairs, books and magazines, and a telephone. In one of the rooms a woman of the church is always on "watch" during the day to serve coffee or tea and cake and pass a few pleasant moments with the men in conversation. The center is one of the few places in Honolulu where a serviceman can find quiet, a telephone he can use and a kindly woman to talk to. The usual greeting these women hear is, "You are the first white woman I have seen in 18 months."

In addition to the parish projects is the work done by the diocese. This has been expanded and developed by the Rev. Gordon Reese, who was sent to the Hawaiian Islands by the Army and Navy Commission of the Church for special work in the area. These activities at present are under the supervision of Bishop Kennedy, himself a chaplain in the army for 18 months before his consecration.

In a still more subtle way St. Andrew's is fitted to minister to the servicemen who come from all parts of the United States, who represent all shades of religious tradition and are of many different races. Negro, Indian, Oriental, and Caucasian are at ease in a common center of worship at a Church which has always ministered to people of many races.

Fortunately the Cathedral is comprehensive in its make-up and has clergy of various traditions. Fr. Kenneth Bray, a vigorous Churchman and coach of the famed Iolani School football teams, is rector of the Hawaiian congregation. He conducts a colorful Mass at 9:30 Sunday morning with a choir in red vestments. He hears confessions and offers a ministry in the Catholic tradition to those who wish it.

Canon Stokes represents the liberal evangelical tradition. Both work together in the general interest of the Church and the Cathedral, and men and women of the armed forces may take part in the type of worship to which they are accustomed.

The Cathedral chapel is also made available to a group of Greeks and an Episcopal chaplain conducts a special service for them in the Greek Orthodox tradition.

All races and creeds are part of St. Andrew's in fact. At all services may be seen brown-skinned and almond-eyed people, while in the 11 o'clock service a tall Negro sailor carries the American flag in the processional. A soldier in uniform sings in the choir, and directly across from him

sits a wispy Filipino woman singer. Southerners from Texas, Virginia, and Mississippi take part in all services and approve.

A surprisingly large number of the armed forces are considering the ministry. Of these some 25 or 30 have talked about their problems with the rector in the past four months. There have been so many that Canon Stokes holds a regular meeting every Sunday afternoon at 1:30 to which these men are particularly invited. This meeting has grown into a forum at which many come merely to discuss ideas on everything from politics to marriage.

At 4 o'clock on Sunday a Communion service is held especially for members of the armed services who are unable to attend the morning services. Vespers at 7 o'clock has become a gathering place for chaplains who cannot get away from their ships or stations earlier in the day. For them the Cathedral offers a rare opportunity, sometimes to take the service themselves, or merely to talk shop with other chaplains.

Because of the direct way the Cathedral has met the varied demands placed upon it, it has become a much used center. During the week there is scarcely a time when there is not someone in uniform to be seen on the grounds. There may be a group of sailors lying on the lawn under a shade tree. Or a soldier may be seen walking down the path to the rector's office, while a high ranking officer reaches for his cap as he steps into the cathedral, alone.

INTERCHURCH

Religious Leaders to Convene At Geneva in February

Religious leaders from all parts of the world are scheduled to convene at Geneva, Switzerland, next February. They will attend the International Missionary Council meeting February 16th to 19th, and the Provisional Committee of the World Council of Churches, February 21st to 24th.

Composed of 26 national missionary organizations and Christian councils, the missionary group's sessions will be attended by representatives from American, British, Scandinavian, French, and Dutch missions, as well as from the Churches in India, China, Africa, and other countries. Occupation authorities have been asked to permit a delegation from the German missions to attend.

The Provisional Committee of the World Council of Churches will discuss plans for calling the first Assembly of the Council to constitute the organization, formally. It has been in process of formation since 1937. The Assembly was originally scheduled for America in 1941, but was cancelled by the war.

It is expected that the American delegation to the sessions will consist of six members. Other countries represented on the Provisional Committee include England, France, Switzerland, Sweden, Germany, Yugoslavia, Scotland, the Netherlands, Russia, Denmark, Canada, and Hungary, and most of these are expected to send delegates.

JAPAN

Interview With Bishop Sagai Of South Tokyo

In an interview in Japan with Bishop Sagai, Chaplain Titus discovered how the Nippon Seikokwai survived the war.

By CHAPLAIN FRANK L. TITUS
Major, USA

Division Chaplain, 27th Infantry Division

From the beginning of the war the Church throughout the world has wondered as to the fate of the 383,000 Christians in Japan. Members of the Anglican communion will be glad to know that the Nippon Seikokwai, the Holy Catholic Church of Japan, has survived the war and has a record of sacrificial loyalty of which it may be proud. That is the opinion of your writer who just concluded an interview with Bishop T. Sagai of South Tokyo.

We arrived in Japan one week ago. We were quartered in the city of Hiratsuka, about 60 miles southwest of Tokyo. I found little St. Mary's Holy Catholic Church about a mile from our barracks. It had miraculously escaped the fire that destroyed most of the city. I met the Rev. Paul Hideji, who had just arrived from the north. He had lost his church, his two sons, and his wife as a result of the war. The Rev. Mr. Hideji told me some of the things which had happened to the church during the war. On September 18th I journeyed to Hadano, where we met Bishop Sagai and he gave me the information which I am reporting. Some of the names may be misspelled and I cannot vouch for complete accuracy, but I present what seem to be the facts in the case.

Soon after the beginning of the war the Japanese government ordered all organized Protestant bodies to unite in a Union Church. The Seikokwai was ordered to join the new body. There were over 250 Holy Catholic churches in Japan at this time. Only 80 of them went over to the new Church despite the pressure from the government. Three Bishops, including the Presiding Bishop, the Rt. Rev. John Y. Naide of Osaka; his assistant, the Rt. Rev. Sadajiro Yanagihara; and the Rt. Rev. Peter Matsui of Tokyo joined the new movement. The other Holy Catholic Churches were allowed to function as "separate" churches. The Church as a national organization lost its identity and was legally dissolved. However, the loyal bishops held meetings throughout the war despite the danger of arrest and persecution.

Bishop Sasaki, the new Presiding Bishop, whose see is Tokyo, and Bishop Sagai were finally arrested together with the Rev. Mr. Nose, rector of St. Andrew's Church, Tokyo; the Rev. Mr. Sukutani, curate of St. Andrew's Church, Tokyo; and the Rev. Mr. Shumuzu, rector of Choichi Church, and the Rev. Mr. Matsumoto, curate of Choichi Church. The two Bishops were held incommunicado in a Tokyo jail for 95 days and were released two

months before the arrival of the American troops in Japan. The other clergy were jailed for periods of 30 to 100 days.

Bishop Sagai noted that the churches which had been founded by the Society for the Propagation of the Gospel had remained loyal, while those which had been founded by the Church Missionary Society joined the Union Church.

Most of the Church property in Japan disappeared in the bombings and fires which followed them. There were two church buildings in Yokohama and both are gone. Of the 25 church edifices in Tokyo before the war only four are left. St. Luke's Hospital is in excellent condition, as is St. Paul's University. The Central Theological Seminary has lost all its buildings, save some of the faculty homes. This seminary was built by a Thank Offering taken at the Lambeth Conference in 1900. At the beginning of the war the government closed the seminary. Professor Ishibashi, of the Imperial University, was named head of a new faculty which would take over the seminary and teach Christianity along the lines prescribed by the governmental Department of Education. The war ended before this could be accomplished. Bishop Sagai said, "There is no need of that kind of thing now and we hope we can recover the seminary for the Church."

The Rev. Mr. Nichida of Kyoto was killed during a bombing. He was the only clergy casualty of the war in the Japanese Church.

WESTERN TRAINING

Bishop Sagai chatted at some length about the Church in America. He received his theological training at Western Theological Seminary and asked about many of his old seminary mates, including the Rev. Dr. F. S. Fleming of New York and the Rev. Dr. Bernard Iddings Bell of Providence. Bishop Sagai is anxious to hear from America and especially to receive American Church papers. He may be addressed as follows: The Rt. Rev. T. Sagai, Bishop of South Tokyo, 1613, 3 Chrome Ikebukuro, Tokyo, Japan.

I asked Bishop Sagai if he had any word for the American Church and this is what he said, "Japanese Christians are poor and scattered. The churches in the big cities which were burned will be very difficult to rebuild and it will be difficult for these churches to recover their former positions. We beg the prayers and interest of our fellow Christians everywhere."

CHINA

Report on Shanghai Property

The Rev. Stephen Wei, chairman of the standing committee, Shanghai, has reported to Bishop Roberts on Church property in that section. He said that "the mission property has suffered tremendous losses in this present war. With the exception of a few lucky escapes the property from Paoying to Sungkiang had been occupied and damaged. In the following places churches have been occupied, and services

were held either in Christian homes or in rented quarters: Paoying, Wusih, Chinkiang, Yangchow, Taitsang, Woosung, Chukiakao, St. Paul's, Nanking, Kenloo.

"In the following places churches have been burned, destroyed, or damaged beyond repair: Kushan, Sungkiang, Sisukunshan, Yanghaung, St. Paul's, Shanghai, and Luchuchiaio. In the following places churches and rectories had been partly occupied, but the Sunday services could be held in church buildings: Kushan, Tsingpoo, Kiading, Christ Church, Zangzok."

Of the Church institutions, Mr. Wei reported that "St. John's University, St. Mary's Hall, and Soochow Academy are the only educational institutions which could carry on, though under many hardships. Soochow Academy is still refugeeing in Shanghai. St. Luke's Hospital was requisitioned in May, 1945, by the Japanese military as a hospital for wounded soldiers, but thanks to the fact that the hospital had formerly rented some adjoining houses as dormitories for certain staff members, it was possible to operate a small clinic and maternity ward with some 50 beds.

"Other schools, including St. Mary's campus and Soochow Academy, and St. Andrew's Hospital, were all occupied and the property has suffered enormous losses. The hospital was looted and the roof of Dr. Lee's house was blown off by a time bomb placed in the attic by certain soldiers to retaliate for the unkindness and humiliation they had suffered from Japanese doctors and nurses.

"On the whole," Mr. Wei concluded, "the morale of the clergy and other workers has been excellent, though they have worked under many hardships, and have been handicapped by the ever-soaring high cost of living."

RUSSIA

Patriarch Reports All Major Church-State Problems Solved

Patriarch Alexei, supreme head of the Russian Orthodox Church, has announced in Moscow that all major problems of Church-State relationships in the Soviet Union have now been satisfactorily solved. He indicated, in an exclusive interview, that Premier Josef Stalin is taking a personal interest in the work of the Russian Orthodox Church.

"We receive great support from Generalissimo Stalin," Alexei said. "Repeatedly he has asked us to tell him if there is anything we want, or need, and he has promised to see to it that we are satisfied. Our Church looks upon him as a great friend of all believers."

Patriarch Alexei refuted charges made in some quarters abroad that Russian Church activities are controlled by the Soviet government.

He said the Church's schools, theological training, priests, and sermons "are not controlled by anyone except the Church."

Along the same line, the Patriarch intimated that the government is not attempt-

ing to keep youth away from the churches. He reported Russian young people are turning toward the Church and are "gladly cooperating with the clergy."

"Children take part in church services and our clergymen preach sermons and in this way encourage them to participate in church activities," he said.

The Moscow Church leader disclosed that 89 monasteries are now open in Russia, and that others will be opened later.

"The problems of our times, however," he added, "is that so few wish to dedicate themselves to the monastic life. We view the monastic life as asceticism. The modern world has moved far from this, so we must be absolutely certain that people will come to the monasteries to devote themselves to the service of the Lord rather than to seek to escape life's hardships."

Stressing the desire of the Russian Church to unite under its authority all Russian Orthodox congregations abroad, Patriarch Alexei announced that he will shortly send representatives to Germany, Czechoslovakia, Manchuria, Shanghai, and Japan. His delegate to Germany will be Archpresbyter Nikolai Feodorovich Kolchitsky, manager of the affairs of the Moscow Patriarchate.

"There are many Orthodox churches in Germany," the Patriarch explained, "and it will be Archpresbyter Kolchitsky's task to clarify the situation there and to bring about the return of the Russian congregations to the jurisdiction of the Mother Church."

He said the Russian Church is anxious to collaborate with non-Orthodox Churches in other countries and that "we are already on very friendly terms with the Anglican Church."

The Patriarch discounted reports that Eastern Orthodox Churches in the United States are planning to merge into a single American Orthodox Church under the control of the Moscow Patriarchate. He said: "We have sent Archbishop Alexei of Yaroslavl to the United States to bring about the reunion of all Russian Orthodox churches in America under our authority. Other Orthodox churches in America—the Syrian Church, for example—are not affected by these plans and will remain connected with their own patriarchates."

Alexei praised the American people and declared that "together fortified by our belief in the Lord and benefiting by His blessing, we must create a peaceful, satisfactory, plentiful life for all."

"The Church can be a great factor in establishing the reign of justice," he said. "Our Church will do its utmost for peace, security, and contentment. May all others do likewise."

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GERMANY

An Evening With Bishop Dibelius

By Chaplain GEORGE B. WOOD

Twenty-seven American soldiers, together with their three chaplains, met in a

Red Cross Club in Berlin to listen to Bishop Otto Dibelius, well-known New Testament scholar and leader of the German Confessional Church, deliver a short address on the spiritual life of the German Protestant Church and then to ply him with questions on the past, present, and future of that Church. The Bishop is patriarchal in appearance, of slight build and bearded, displaying in his every word and manner the patient holiness of a man who has suffered the torturing fires of purgatory. We sat in awe before this man of God, whose faith had been tried and found true in the courts of Nazi injustice and inhumanity. Three times he suffered imprisonment for his unflinching loyalty to Christ.

This summary of his words will, of course, be as unrelated as were the questions that were put to him, but I think it will be of interest, and it will be a faithful quotation, without comment, of what he had to say that evening.

"The Nazis did not destroy services or church buildings, but they sent secret service men to listen to the sermons, and afterwards they would often cross-examine the minister. Three times I was put in prison because of what I said in the pulpit. Of 7,000 ministers in Germany more than 2,000 were thrown into prison for a short or long time. There are about 120 churches in greater Berlin, and of these more than one-half are completely destroyed. In Berlin proper 90% of the churches are destroyed."

"The leaders of the Confessional Church have quite naturally now come into the leading positions of the whole German Evangelical Church. The Confessional Church, as an organization, has not been dissolved so far, because we do not know the future—I beg your pardon!—we do not know whether or not we will have a similar struggle with Communism. It is therefore useful to hold together those leaders who have proved faithful. The Confessional Church was a minority group; God is not usually with the majority."

"Our aim is to have the Church supported only by the contributions of its members. The difficulty is that from time to time in the past the Church has been robbed of all its property. One hundred and fifty years ago Napoleon came, and the German people had to pay a great reparation, and the property of the Church was taken away for that. The same thing happened after the first World War, and now again. We are prepared to undergo a very hard time as in 1920 when many pastors worked during the week and preached on Sunday. Some help must come from the state—the same state that took away practically all our money from the banks."

"There is no doubt that the inner spiritual life of this minority has become stronger in the past ten years, because not only pastors but the Church members had to suffer in the same way for confessing their faith openly, declining often to do what the government ordered because it was contrary to their Christian faith. For example: A Justice, who worked with orphans, noticed that many who were admitted died shortly after. After some

time he had no doubt they were brought to death in a National Socialist manner. He brought a written accusation to a high official, who was a close friend of Hitler, because he had learned this man gave the order to do this. The Justice went to prison, because the state can't permit a high official to be accused of murder by a Justice. That is only one example of the witness of Church members. Such people will be much stronger in their inner life. You will note that in the kind of singing and praying in the services of such a Church."

"The Nazis were a very clever people, and they used clever methods. They never did immoral things openly for the first time. They always asked themselves, what will the people tolerate for the present? For example, they did not say that all Jews must die. The first year they said many Jews are bad, and they must go out from official positions. The second year they said nearly all Jews are bad, so they must be put out of all business. The third year they said all Jews are bad, and they must be removed to ghettos. The fourth year they said nothing and sent the Jews to concentration camps. The fifth year they sent them to death. Most people did not realize how the moral standard was sinking because it was done so gradually, and they did things outwardly with which every man would agree. When the Nazi formed a great charitable organization, taking that work from the Church, the people said it was a good thing. By such means religious influence was taken out of the daily life, but the people did not realize it. The Nazis would say that you can have your services behind closed doors, but in public life you will do nothing. During the last four years no Bible or religious book or paper has been printed. The reason given was the shortage of paper, and the fact that religious books were not necessary for the war effort!"

CHURCH ATTENDANCE

"Church attendance became less during the last ten years. Many people said that they wished to remain Christians, but they would stay home and read the Bible. Wives feared that their husbands would lose their jobs if they went to church. In Berlin church attendance is growing now. In other places it is 200% to 300% more than during the war. In general it can be said that at present 50% to 100% more people are going to church."

"In Germany religious education for children has been part of the state school system. In the beginning the Russians said that we could have religious education for children as before. Two months ago the whole power of education was given to the German communists who are definitely anti-Christian. When communists are in government this type of school is done away. They have schools which are indifferent and anti-Christian in this respect. They have said that the church may have religious education in its own rooms, and most churches have no halls or rooms. Religious instruction is therefore nearly impossible in many parts in eastern Germany. In western Germany religious education is proceeding satisfactorily."

Plainsong and Congregational Singing

By Poland Miller, B.F.A., M.M.

PLAINSONG? What is it? What is its value to the present day Churchman?

The answers to these queries are to be found when we come to realize that in plainsong lies a psychological element enhancing the corporate sense of worship so necessary to the Catholic congregation. Awareness of this primary and intrinsic value grows very gradually in our consciousness: we cannot appreciate plainsong "on the spur of the moment" as we do a Christmas Carol or Old Hundredth. For these reasons let us look into the historic background to find the underlying purpose for its use by the Church.

Plainsong was developed for corporate singing over a period of many centuries. It is so simple and forthright that any person, regardless of voice or vocal range, can learn to perform it. Its sequel, the hymntune, in the past few centuries has occupied the seat of importance, but now there is a revival of ancient tradition, and both plainchant and hymntune are occupying places of equal value, as they rightfully should.

As the hymntune is a setting of poetical texts of measured rhythm, so plainsong is the musical setting of prose texts of unmetrical rhythm. The chant was used in the assemblies of the faithful from the earliest days of the Church. There is nothing surprising in this, for in every time and place, divine worship has always been accompanied by music. The early Christians naturally followed the example of our Blessed Lord, who sang a hymn with His apostles after the Last Supper; and St. Paul makes it quite clear that the example was followed, in exhorting the Ephesians and Colossians to pour out their hearts to the Lord in psalms and hymns and spiritual songs.

The faithful continued to attend the Jewish public devotions for several decades after our Lord's Ascension, as we see in the Acts of the Apostles, and for their private meetings they made use of the same psalms which they had sung in the temple or synagogues for there was no need for them to procure new tunes. We believe that our chant recitations are derived from these temple chants. They were perhaps handed down from generation to generation by aural memory, and according to a document written by a Frankish monk who had journeyed to Rome to inquire into the customs and traditions of that ancient See, Damasus, Bishop of Rome (366-384 A.D.), was the first to organize the liturgical chant into a cycle of the ecclesiastical year, basing it on that of Jerusalem.

Both St. Ambrose of the fourth century, and St. Gregory of the sixth, arranged and codified the chant tones, and during the time of St. Gregory, the chant was brought to Great Britain by the monks whom he sent there under the command of St. Augustine. Canterbury became the center

to which the precentors went in order to learn of the living tradition.

At a much later period, after harmonic partwriting in music was developed, the Anglican chant came into being as an offshoot of plainsong. It has a reciting tone and a mediation and ending as does the plainchant, and should be sung according to word rhythm as plainchant is. Its essential difference from plainchant lies in the fact that it is written in four voices instead of the usual single melody.

The most natural impulse of man when his soul is filled with praise and adoration is a desire to raise his voice to God in song. A primary sense tells him that to place his voice on a plane of set tones of varying pitch is more fitting and beautiful than the ordinary vocal utterances. The plainsong tones for singing the psalms are the result of centuries of development and crystalization of vocal inflections in the natural voice. An experiment will prove this—select a psalm in the psalter and hum the psalm tone melody accompanying it. Then read the psalm and witness the natural inflections of the voice tending in the direction of the psalm tone pitches. One immediately sees that the psalm tones, by a definiteness of tonal pitch, add the quality of beauty and meaning to the vocal result that the natural tendencies of the voice sought to obtain.

Now what is the value of this discussion to the Churchman? Evelyn Underhill in her book *Worship* says that man, dimly or sharply aware of the presence of God, seeks to worship Him, and that such an act in reaching its full measure of content assumes the proportions of a work of art. When man comes to realize that his act of worship is made more perfect by lifting his voice in song, and obtaining the sphere of tonal pitch for the recitation of the words he utters, his spiritual experience will be increased and he will secure a higher quality of satisfaction from his act.

Plainsong can be sung by anyone who can talk. It is the natural way to interpret musically the meaning of the prose texts of

the services. Not only do we have the plainsong tones for the psalms and canticles which are used in the lesser offices of worship, such as Matins and Evensong, but we also have plainsong settings for the Eucharist.

As we all know, the Eucharist is constantly changing in general intent as the Church season progresses each year. For example, the changes most noticeable are those at Christmas, Good Friday, Easter, Whitsunday, and Trinity, and during the weeks of Lent and Advent. The plainsong settings for the Eucharist were developed by the Church to impart added effectiveness for these various intentions. The sentiment of the *Missa Paschalis* best expresses the intention at Eastertide, the *Missa Marialis* exemplifies the Christmas spirit, and the *Missa Dominicalis* may be used on and after Trinity Sunday. These are but a few examples of the many settings for use during the ecclesiastical year.

We, as members of the Holy Catholic and Apostolic Church, need to look backward as well as forward, and when we do look back on the goodly traditions of the Church we will discover that a very large factor contributing to the "faith of our fathers" was one of a participating nature. In the days when the very life of the Church and of the Churchman depended on faith, we find a feeling of individual responsibility for entering into the corporate activities. Naturally singing greatly encouraged this faith, not particularly the singing of a choir alone, but of an entire congregation.

Can we re-obtain this condition of enthusiasm in the divine services? Singing will be our greatest help. Plainsong is the suitable medium to use; it was developed for this express purpose. It is, in structure, one with the liturgical text, and, being of a purely impersonal character, it is supremely appropriate for expressing the collective feelings of a church gathering. Plainsong prays, and disposes the mind to prayer, a condition which must prevail if we are to attain a close, intimate relationship with God.

U N R E S T

MY SOUL, O Lord, is utter death to me:
It seeks and strives and tosses day by day
Like leaves wind-driven, surreptitiously
Some surcease seeking, peace upon the way;

But you are wise, O Lord, exceeding good,
Who give no rest, denying rest by night,
To drive my soul from whence it ever stood,
To drive it toward the borders of the light.

GEORGE W. MORREL.

Marriage and Divorce

The First Question

THE COMMISSION on Holy Matrimony is making a serious effort to learn the mind of the Church on the question of divorce. Unfortunately, the Church appears to be of many minds on this vital subject, and we fear that the questionnaire being sent to diocesan committees (p. 7) neither exhausts the possibilities nor provides an effective means for bringing the Church to one mind.

The Commission itself cannot be blamed for exhibiting a confusion which is Churchwide in scope. Some well-known Catholic scholars have departed from the Church's original stand on the indissolubility of Holy Matrimony; it need hardly be said the Liberal scholars are in general agreement with them. Yet we venture to assert that when the mind of Christ on the subject is made the paramount consideration, and every

approach to the subject has been fully explored, the result will be a canon forbidding remarriage after divorce.

The questionnaire rightly begins with an effort to ascertain the mind of Christ. But it is not always kept clearly in mind that the mind of Christ is to be found in the practice of those who knew Christ, as well as in the Scriptural account of His words.

In the early centuries of the Church, divorce with the right of remarriage was not countenanced within the Christian community, Eastern or Western. No doubt there were cases of adultery, cruelty, and even irremediable personality deterioration in those times. Yet every indication that has come down to us shows that the Church was not originally in any doubt whatever as to the fact that, for some reason, absolute divorce was one solution of the problem which was not open to Christian families. Cases of separation there were, but the Pauline solution of them was standard: "Should she depart, let her remain unmarried, or else be reconciled to her husband." It is significant here that the great First Century Christian leader was telling *women* that no remarriage was possible to them. St. Paul, at least, apparently did not interpret Christ's teaching as an effort to provide economic security for women.

There was apparently one exception in St. Paul's teaching (though this is a matter on which not all scholars are agreed): a man or woman of the Christian community whose non-Christian wife or husband left was "not under bondage in such cases"—which apparently means that the Christian spouse could remarry after being divorced by a pagan.

Where did this stern early Christian practice come from? Did the men and women who had walked with our Lord through the fields of Palestine simply misunderstand some casual remark? Were they lovers of complex regulations to bind their fellow-mortals—or were they, on the contrary, in constant trouble with the main body of Judaism for their lax interpretation of the Law? How does it happen that from the very beginning the Christian law on this one subject was so much more inflexible than the most severe interpretation of the Jewish law?

It seems to us that the only possible answer is that Christ Himself had expressed His teaching on the subject in clear and unmistakable terms.

If this line of reasoning is correct, we are provided with a standard by which to judge the work of the New Testament critics. And on the basis of this standard, it seems to us that the brilliant reconstruction of "Q" by the Rev. Dr. Felix L. Cirlot in his book, *Christ and Divorce*, is far more congruous with the whole body of evidence than any other effort to penetrate beneath the New Testament text to our Lord's actual words.

The passage, Dr. Cirlot concludes from the textual evidence of St. Matthew 19: 1-12 and St. Mark 10: 1-12, must have been approximately like this:

"And there came unto Him Pharisees, tempting Him and saying, 'Is it lawful to put away one's wife for every cause?'

The Collects

St. Luke's Day

October 18th

THE LOVE and healing power of Thy son. Again we are reminded of that aspect of our Lord's ministry which so deeply impressed St. Luke—His loving care for those who in pain of body or distress of mind came to Him for help. Our Lord entrusts to His Church on earth that healing ministry and in our torn and broken world we do well to stop to consider how faithful we are to this charge. Everywhere men and women, suffering in body and even more deeply wounded in spirit, hold out their hands to the ministering Christ. "Go ye into all the world"—to mission hospital in China; to famine-weakened children in Europe; to the men in hospitals who are paying the heavy price of war. "Go ye" to the bitter, despairing, grief-stricken souls of men and women, conscious often of their separation from God yet not knowing how to find Him. Grant that all of us may deeply sense this command and that through our gifts and service the Church may "manifest the like power and love."

Twenty-first Sunday after Trinity

October 21st

THE OPENING words of today's collect help us to realize how good God is to us. We are allowed to approach Him whenever we will, and because He is merciful we can speak to Him in great simplicity, with none of the preliminary appointments or explaining of business to subordinates that is required with the great ones of this world. Because God is merciful we are privileged to have His attention, interest, and care at any time. We should not presume upon His mercy by uttering pat phrases or thoughtless forms, but bring our problems directly to Him, trusting in His understanding mercy. So today we ask His pardon, knowing that we need forgiveness, and we ask His peace, that having been freed from all that can keep the soul from union with Him we can fulfil the great purpose of our lives—to serve God with a quiet mind and be utterly His.

But He answered them and said, 'Have ye not read that He who made [them] from the beginning made them male and female, and said, "For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall be one flesh." So that they are no longer two but one flesh. What therefore God hath joined together, let not man put asunder.'

"They say unto Him, 'Why did Moses command [us] to give [her] a bill of divorcement, and to put her away?' He saith unto them, 'Moses on account of the hardness of your hearts suffered you to divorce your wives, but from the beginning it was not so. And I say unto you that whosoever shall put away his wife and marry another commits adultery, and whosoever marries a divorced woman commits adultery.'

"The disciples say unto him, 'If the case of a man is so with his wife, it is better not to marry.' But He said unto them, 'Not all are able to receive this saying, but they to whom it is given. For there are eunuchs which were born such from their mother's womb, and there are eunuchs which were made eunuchs by men, and there are eunuchs which made themselves eunuchs for the sake of the Kingdom of Heaven. Let him that is able to receive it, receive it.'"

We cannot claim any scholarly qualifications for weighing the arguments of the great men who have studied the passages of the New Testament relating to divorce. Dr. Easton may be right in saying that Jesus did not say that remarriage after divorce was adultery. Dr. Grant may be right in saying that, if He said it, He didn't mean it. But from the witness of the existing text of the New Testament and the undisputable unanimity of the Church for the first three centuries, it is obvious that somebody imported a saying of unheard-of strictness into the Christian community and made it stick. We are inclined to agree with Fr. Cirlot that the only Person who could have put it over was Jesus of Nazareth.

ON THESE grounds, we shall attempt to provide an answer for the first question asked by the Commission on Holy Matrimony:

1. *Is the teaching of our Lord in regard to the indissolubility of marriage a direction for the individual's conscience?*

The answer to this must be an unqualified "Yes." Our Lord called remarriage "adultery." And, whatever He might have meant by "adultery," we are quite sure that it was something which the Christian conscience must forbid.

1. (b.) *Is it a law for the Church to enforce upon her members?*

This is a rather peculiar question. The Church — at least the American Episcopal Church — does not enforce any laws upon anybody. It offers certain benefits to those who have fulfilled certain conditions. It withholds those benefits from those who have failed to fulfill the conditions. Specifically, it blesses marriages when the two spouses have fulfilled the negative condition of not having any just cause against their marriage; and the positive condition of undertaking by solemn vow to have and to hold each other from that day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do them part. It admits to the Holy Communion those who have been baptized and confirmed and are in love and charity with their neighbors (which presumably includes the neighbor with whom they went through the form of Holy Matrimony), and who are not "open and notorious evil livers." Now, whatever Christ meant by saying that remarriage after divorce was adultery, presumably the adultery He was talking about constituted

evil living. In the nature of the case it is open and notorious. Hence, the Church must regretfully withhold its sacraments from those who fail to fulfil the minimum conditions which it regards essential to their right and fruitful reception.

The Church must always, of course, hold open the door for repentance. Yet the repentance must be real; it must be accompanied by such an amendment of life as to end the adultery.

1. (c.) *Is it the statement of fact?*

It seems to us to be a statement of several facts: the fact that husband and wife are "one flesh"; the fact that divorce is the act of a wicked [hard] heart; the fact that remarriage is adultery. These are facts, if one initially concedes that our Lord's opinion on the subject is determinative for Christians.

In this connection, we should like to ask those who have the responsibility of framing a more satisfactory marriage canon if they really believe that human nature has changed very much since our Lord's time. Do they suppose that, even if He had been only a man, a man of His spiritual discernment and penetration was unaware of the frictions between husband and wife, the deteriorations of mind, body, and spirit, the shattering of ideals and hopes, the conflict of wills, the adultery and drunkenness and cruelty and vice which were, if anything, more common in His day than in our own?

Our Lord took the strange view that the job of the God-centered husband or wife was to endure all the indignities and foulnesses of which wives and husbands are capable. When He said "What God hath joined together," it is quite incredible that He meant to talk about an "ideal marriage." He was talking about ordinary marriage, and not only ordinary marriage but the kind of marriage which His hearers thought ought to be ended by divorce. He included the kind of marriage in which a husband is nothing but a cross to his wife, or the wife to her husband. This it is, of which He said, "Let not man put asunder."

It is, if we may be pardoned for a rough term, perfectly ridiculous to think that He was saying, "If they are happily married, they must not be divorced." He was not answering a question about happy marriages, but about unhappy ones; and by implication, a question about the predicament of husbands whose wives were unfaithful. And His answer was so clear and unmistakable that centuries passed before any portion of the Christian Church dared to water it down for the sake of appeasing an unchristian society.

We shall attempt to answer more of the Commission's questions at some future date. To summarize our answer to Question 1, we believe that the evidence admits no reasonable doubt that our Lord's teaching on the indissolubility of marriage is: a direction for the individual's conscience; a law for the Church to follow in administering its sacraments; and a statement of several crucially important facts.

Afterthoughts

AN ANONYMOUS CORRESPONDENT writes that he (or she) is sending copies of his (or her) letter to Winston Churchill, Joseph Stalin, the Vatican, Chiang Kai-shek, Mohandas Gandhi, President Truman, and a few others.

"Hmmp!" says Livy. "If he (or she) had signed his (or her) name, we could have published the letter and all those people could have read it in THE LIVING CHURCH."

The Liturgical Revival in Alsace

By Major Albert J. Dubois

Major, USA, 103d Infantry Division

MOVING through Alsace and Lorraine with the division to which I am attached, I was an interested observer of the growing Liturgical Movement which is giving new life and vitality to Lutheranism in those areas of liberated France. The Protestant Church is not strong in Southeastern France and congregations are found only in a few of the larger cities, but in Alsace and Lorraine, Protestantism is stronger and the Liturgical Movement is gaining in strength and prestige.

My own relations with the Movement were varied but centered around conversations with three pastors. One was a leader in the Alsatian Liturgical Movement, another was an interested member of the group, and the third was a liberal pastor who said that he was not interested but who, nevertheless, helped me make a careful evaluation of the Movement.

The notes that follow are taken from those conversations and were later checked by the Pasteur Frederic Th. Guerrier of Imbsheim for accuracy. He, in turn, as a leader of the effort, prepared a careful and precise statement of the history and aims of the Movement which I have incorporated in this article. In the material that follows I have refrained from interjecting personal observations and comments and I have reported only the facts and statements that I have gathered from these reliable sources within Alsace.

CHURCH AND REFORMATION

The Lutheran Church of Alsace officially bears the name of a Church adhering to the Augsburg Confession of Faith. This, however, by no means corresponds to the actual state of things. From the earliest beginnings of the Reformation, Swiss influence was just as strong as, if not stronger than, Lutheranism in Alsace. It is a well-known fact that the Swiss Reformation had no comprehension whatever of liturgy, sacraments, or any rites of adoration and worship and, iconoclastically pushed aside what did not agree with its own humanistic and rationalistic outlook. So it was that a radical low-church course at once got the upper hand in Alsace while things went quite the opposite way in the north of Germany. Luther had done away with those parts of the Mass that did not fit in with his own conceptions of the Bible (*i.e.*, offertorium, invocation of saints, etc.) and had replaced the Latin with German. Mass was denied the character of a meritorious deed but, as a whole, Mass at that early stage of the Lutheran Reformation was maintained as a form of worship through word and sacrament. The Augsburg Confession is anxious to point out that its adherents do celebrate Mass with greater fervor than the Roman Catholics (*Cf.* Article 24). At Strasbourg this course was taken for a little while and one of the reformers there,

one Theobald Nigribad, said Mass in German, the people's language, following Luther's example. From 1530, however, Mass was dropped at Strasbourg along with the traditional western rites and ceremonies and Divine Service henceforth consisted of hymns and prayers framing a sermon. Most Protestant churches that were built after 1530 have no choir, the altar has shrunk to a small wooden chest devoid of crucifix or taper and is merely used as a place for holy vessels and basins at the infrequent celebrations of the Lord's Supper. The minister stands behind the altar with his face to the congregation at the Lord's Supper which is only thrice a year—at Easter, St. John's and St. Michael's days. Eucharistic vestments disappeared in the early days of the Reformation and the parson's gown was invariably black. Rationalism in the 18th century accentuated the tendency to secularization and removed the Church from any central place in the lives of the people. People were wedded in their own homes and, there too, babies were christened. Private confessions were no longer heard; the Lord's Supper was less and less attended; church-goers were fewer and fewer and the church buildings were tightly locked except for the Sunday service. Pastor Guerrier reported that in his first parish at Ernolsheim the number of those who attended the Lord's Supper during the years sank from 890 in 1840 to 190 in 1937, the number of parishioners remaining at about 500 for the whole period. Rationalism and liberalism through the years had, by the 1930's, all but removed the last remnants of Church customs such as grace at tables, family prayers, and Church year observance. Dogma, since it was no longer rooted in and illustrated by Divine Liturgy and ceremonial, had almost become a thing of the past. So complete was the movement away from dogma that it happened in the classic years of Rationalism (1750-1850) that, delving through the parochial archives, one pastor found that a Christmas sermon in his church had been on the advantages of stable feeding and an earlier speech from the same pulpit on that day dealt with the blessings of getting up early in the morning. The churches were, for the most part, not even concerned about the doctrine of the Incarnation!

THE FIRST ALSATIAN REVIVAL

The first religious revival in Alsace was from 1850-1880. It was connected with the name of Friedrich Theodor Thorning, vicar of St. Peter's, New Church, at Strasbourg. It was a first re-awakening of Lutheran orthodoxy in Alsace. It was motivated by the desire to return to Church dogma as it had been in the early days of the Christian Church and it was not generally concerned with matters of ritual or ceremonial. Emphasis

was given at this time to the Holy Scriptures as the revelation of God, to the truth of the divinity of Christ, to His sacrificial death, the resurrection of the body, and the reality of the miracles. All of this gave a new stir to piety in many places. The doctrines of the natural sinfulness of man and of redemption by faith alone were the central items of the renewed religious beliefs. From the same quarters there was a vigorous protest against the denials and the destructive work of liberalism. Congregations began to sing a few of the old liturgical pieces, notably the *Gloria Patri*, *Introit*, *Kyrie*, *Gloria*, and the *Alleluia* after the reading of the scriptural text. At the Lord's Supper there was a *Sanctus* and an *Agnus Dei*. Some of the hymns of the Reformation were rediscovered as were also some of the ancient Gregorian tunes. The progress was rapid but it was dearly paid for by men of great courage and cost years of tough fighting against calumny and officialdom in high places. That progress, however, laid the foundation for the present Movement and for the work that must still be done. It is true that this first revival made itself known only in about one third of the Protestant parishes in Alsace and that elsewhere liberalism prevailed, but it was a start in the right direction even though the times were not yet ripe for the rediscovery of adoration and sacrament. Divine Service, even in the revival congregations, was still a sermon-service of a didactic character. The few liturgical pieces (which remained the same throughout the year) were looked upon as a feeble ornament that could be dispensed with at any time. Thorning and his friends revived Luther's doctrine of the Lord's Supper and especially of the Real Presence of the Body and Blood of Christ but the ceremony still took place only three times a year as an appendix to the usual service. Interest still centered in the pulpit and not in the altar. Still unknown were most of the psalm tunes of the old Church with their adoration virtues; prayers said as an exchange between minister and congregation, the symbolic character of motions and gestures, and the sign of the cross. Black was still the color of the minister's vestments and churches continued to be meeting houses open just once a week. The soul was weighed down by the forbidding austerity of Good Friday dooming our human weakness; the dominating, radiating significance of Easter and Whitsuntide had not yet dawned on the mind, even in those places where the Resurrection of the Body and the existence of the Holy Spirit as the Third Person of the Trinity were accepted. Piety had not yet broken to the exulting joy of the new life that had come into the world with Easter and into the Lord's Church at Whitsuntide. The Church was still largely regarded as a community of believers

sharing a common interest and belief.

Thorning's revival had come to a standstill about 1880. After that, the parishes that had come under his influence sank back into laxity and matter-of-factness. Ecclesiastical life has remained, it is true, a little stronger in congregations that had known the revival than in the liberal parishes, but the decline of Protestantism has weakened them also. At last, World War I sorely tried the Protestant faith. A whole generation of men came back from the trenches with their faith in the Protestant Church bitterly shaken. Sermon-piety could not measure up to the task of rebuilding spiritual foundations after such a dreadful experience. Later, the National-Socialistic wave flooding Alsatian life in 1940 and the following years has made the precarious state of Protestantism obvious to all. Much that had still been intact before collapsed under the new regime. Apart from a few exceptions, Divine Services were less and less attended. Young people were required to attend secular gatherings at church time and the Protestant Church was not strong enough to protest effectively. In many places, a liberal Protestantism that had lost its hold on the faith and its interest in dogma, became the tool of the Nazi party. Death by slow suffocation seemed to be the fate that the party bosses had in store for the Church. There was talk, more and more persistent, of the "end of Protestantism."

But it has been true once again that the Lord uses times of distress for new creation. Before the war some beginnings had been made in the direction of liturgical and doctrinal revival in the Alsatian Church. In 1925 a layman, Henri Bacher the painter, founded a "liturgical circle" composed of 15 pastors. The group was under the influence of Wilhelm Lohé's (1882) liturgical works (especially the *Three Books of the Church*) and of the contemporary theologian, Friedrich Heiler. In addition, there was the "Berneuchen Movement" with its inner circle, the "Brothers of St. Michael." These two groups that had been laboring for years at the rediscovery of the long lost inheritance of Lutheranism got down to work in common in 1944. They are in touch with the Anglican "High Church," the Greek Churches of Eastern Europe and, chiefly, with the liturgical movement inside the Roman Catholic Church in Benedictine circles. There have been many meetings of Protestant pastors and Roman Catholic priests coming together for study, lectures, and prayers in common. In the Imbsheim and Bouxwiller section of Alsace, monthly meetings of Roman Catholic and Protestant clergy and laity are held in the interests of the liturgical revival and unity. In this same section Protestants and Roman Catholics use the same church buildings for services with a Protestant and Catholic altar under one roof. The present movement is not primarily a clerical movement. Many of the leaders are laymen and in Imbsheim I found that eight to ten of the laity were gathering *daily* during Lent for liturgical study. Although those who represent the Churches are but a minority, a noteworthy start has been made and results achieved that would have seemed unbelievable 20 years ago!

The object of the liturgical group with-

in the Alsatian Church at present may be summed up as: A return to the Holy Church away from subjectivism in religion and sectarian isolationism. The "I" given up for the "we" in religion. Empty church services filled up from the riches of Christian worship and tradition as it was in the earlier Christian centuries. More Sunday services and services throughout the week. Sunday Mass and the old psalm tunes and Propers of the Mass revived. Fixation and presentation of dogma *in the service*—especially the Nicene Creed. Readjustment of Divine Service towards the choir and altar; re-introduction into the service of ceremonial and action; re-education of both clergy and congregations in the doctrine of the *centrality of Communion*, in the rules of common prayer and in the adoration of the Lord present in His Church. Re-establishment of the Church year with Easter at the center; celebration of the "lost festivals" such as Epiphany, Days of the Apostles and Martyrs, and of the greater saints. Rebuilding of the whole Christian life on the foundation of the Church and of traditional Christian worship. This indicates that the Liturgical Movement does not simply intend to give the present Protestant Church service a somewhat more esthetical and stronger frame. What it aims toward is a total change in the Christian life. The spiritual life of the Western Church was led away by humanism into rational notions and abstract thought. We have the convincing proof that the final result of humanism was a fatal alteration of the Christian life. Man is not only a thinking person, but he is also of those deeper layers that modern psychology calls the sub-consciousness. Man is a unity composed of spirit, mind, and body. The faith of Western Protestantism was a thing of the mind only so that the deeper layers were left an easy prey to ungodly powers. The Nazis realized this and symbols, festivals, parades, and all that could fill the void in man's spiritual life were employed to the full in the life of the Nazi state. Man as a whole—spirit, soul, and body—can only grow spiritually by contemplation, meditation, absorption through symbols and such spiritual exercises as reach into the very center of his being. Active and regular participation in the godly acts of the Church; contact of *the whole man with the whole of God* (sacraments) is the way of revival and of complete surrender to the living and present Lord. We are rediscovering the mysterious reality of the Church; it is nothing else but the ever renewed mystery of God living among us—the new Incarnation of the living Lord in His Church and through His sacraments. This is the aim of all our present liturgical effort.

This work is but at its beginning. The outward aspects of current Protestantism have hardly changed, but at least one fourth of the Protestant pastors of Alsace are directly or indirectly interested in the Movement and the laity are showing even more interest than the clergy. In a few parishes it has been possible so far, to get in a somewhat noticeable number of reforms. The Movement is slowly, gradually gaining ground. More people are attending the Lord's Supper than at any time since

the Reformation; there is a new joy in singing; the Church year is more strictly observed; liturgical singing has been introduced into parishes where it was wholly unknown; more services are being held during the week; church buildings are being renovated and choirs, high altars, crucifixes, and tapers have been added. At a convent for Sisters of the Lutheran Church at Ingwiller in Alsace, High Mass is celebrated with the ancient and traditional ceremonies bearing witness to faith in the doctrine of the Real Presence.

The above concludes my reporting of conversations with and of the writings of those connected with the Liturgical Movement in Alsatian Lutheranism. I found these pastors eager to discuss the doctrines and customs of the Anglican Church. In every case they have emphasized the fact that they look to us for encouragement and inspiration just as much as from the Roman Benedictines, the Old Catholics, and the Orthodox. The terrible ordeal through which these people have passed has shown them the weaknesses and the ineffectiveness of a liberal Protestantism that had degenerated into subjectivism and finally fell an easy prey to the schemes of ambitious demagogues.

The entire movement seems to point to a new significance for our "American Churches in Europe." Heretofore regarded largely as places of worship for tourists, these congregations, together with those of the Church of England on the continent, can give wise direction and leadership to those who are so deeply concerned with the task of revitalizing and uniting Christendom in Western Europe. Our American Churches in Europe should not be overlooked in the missionary plans of the Church for postwar days. These centers should be adequately staffed and supported so that they can become great centers of influence and inspiration for those who are at work in this great task. Surely this is one great effect that the "Liturgical Movement in Alsatian Lutheranism" should have on the Church in America. The other is that the whole Movement should give us food for thought as we strive for unity with other Christian bodies in the United States and as we view the life of our own Church. The "watering down" of Christian doctrine, the minimizing of the ancient ceremonies that enshrine and teach sound doctrine has been tried and failed in European Protestantism. We will do well to avoid the same pitfalls in our reunion efforts with the Presbyterians and others. We will be wise to sever our connections with the Federal Council of Churches unless that body ceases to involve us in the unwise and hopeless effort to create unity by ignoring some 1900 years of the life of the Church and reducing Christianity to an ethical humanism.

The concluding remarks in a letter from Pastor Guerrier are worth our serious thought as they come from out of trial, testing, and oppression. "*Protestantism will see another Reformation or it will die. Things seem to show that the Lord may give us a new lease. The Reformation 400 years ago brought scission: the Reformation for which we are working should bring reunion in accord with our Lord's will.*"



BOOKS



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

Wartime Marriage

MARRIAGE IN WAR AND PEACE. By Grace Sloan Overton. Nashville: Abingdon-Cokesbury, 1945. Pp. 190. \$1.75.

The author of this book, herself a wife and mother, has an imposing array of similar works to her credit, and is widely known as a speaker and consultant on marriage and family life. The present volume is an attempt first of all to state the problem of adjusting the returned soldier to normal family life, and not only the soldier but all those other young people of both sexes whose life has been in any measure distorted by war and its concomitants. Secondly, it offers some suggestions as to how these problems may be met, together with some general observations on the treatment of marriage and marital problems in the average American community. As is the case with much literature on the returned soldier there is a tendency to treat these men exclusively as problems when, as a matter of fact, most of them will be anything but problems. Most of them we feel will return quietly and reënter inconspicuously the place in the community they left. However, some undoubtedly will be problems and the author states their case succinctly and well. As a device to handle the problem the author offers understanding love and common sense. While some specific cases are presented there is no attempt to offer a fixed set of rules for dealing with postwar marital problems. "Getting into normal peacetime stride—that is our family need. We need to understand the ways in which the war touched such a great number of marriages. . . . This is our task: to seek a redemptive normality in the patient spirit of the good God who ever toils that after evil there may come good."

G. F. WHITE.

Hopes for a Better World

A DYNAMIC WORLD ORDER. By Donald A. MacLean. Milwaukee: Bruce Publishing Company, 1945. Pp. xii-235. Six appendices, bibliography, index. \$2.50.

Undoubtedly Monsignor MacLean has made a thorough study of postwar problems, the results of his efforts being evident in this brilliantly written book. It is gratifying to find such a work written from a definite Christian point of view. Nevertheless, there is nothing unusual in his findings. We agree that "in Christianity alone can one find the basis from which to proclaim a new universal Declaration of Independence for all mankind." But his proposed application is similar to that of other writers.

His chapter on "Airways for World Peace" is very good, although the atomic bomb already makes some of the proposals obsolete. Perhaps the best chapter is on

"Trade and Emigration." We find reasserted an idea that must never be forgotten if we are to have a peaceful world. He says, "A more favorable and equitable distribution of the world's population over that portion of the earth's arable surface is essential to the Christian New World Order."

But the failure to discuss problems such as capitalism and communism weaken the value of the book. It is assumed that the capitalistic system is permanent. Yet many who even consider our present system the only workable one are not certain that it will stand up under the strain to which it will be put in the near future. Nor can we hide our heads in the sand in the matter of the communistic principle. Mere fear or hatred of it will not prevent its spreading throughout the world. And what of the problems that must be faced at the peace table when Russia presents her demands? Again, many will disagree that "the Almighty has appointed the charge of the human race between two powers, the ecclesiastical and civil, the one being set over the divine, the other over human things. . . . For the powers that are, are ordained of God." And for the present reviewer, the constant reference to the various papal encyclicals became a little tiresome.

The appendices, especially the Identical Statements of American Religious Leaders on World Peace; the Joint Statement by British Church Leaders on World Peace; and the Atlantic Charter, Roosevelt-Churchill, are valuable additions to the book. The bibliography is most extensive, and the index is useful for quick reference.

If this volume in any way makes people more conscious of their responsibility for the future peace of the world, it will have served its purpose. As Will Lissner says in the foreword: "In the last analysis an enduring and dynamic peace will not be made by the statesmen who confer in chancelleries or sit around the council table, but by the people from whom they derive mediate authority and to whose concerted opinion they must defer."

ERWIN A. THOMAS, SSJE.

Humanistic Religiousness

THE SEAMLESS ROBE: THE RELIGION OF LOVINGKINDNESS. By Sarah Cleghorn. New York, Macmillan, 1945. Pp. 163. \$2.00.

Here are 35 brief chapters (some barely two pages), mostly in prose, with some verse. Several of them have appeared as separate articles in periodicals. It is individualistic writing, sometimes vague and superficial, with a great deal of the character of a conversation about it. The title of the book is misleading, because it would seem to associate it with Christian literature, whereas that is avowedly not the intent of the author. In the sub-title, her purpose is set forth: to expound a religion

of Lovingkindness. It is merely accidental that the virtue of lovingkindness and its results in action have place in Christianity, for Miss Cleghorn is not here concerning herself with the Church. "Comrades of many theologies and philosophies, but of one working religion (*i.e.*, Lovingkindness), let us cheer on our fellows . . ." (p. 118). This religion of Lovingkindness she would make a syncretism of humanitarianism, wherever it is found: from Judaism, Buddhism, Mohammedism, Hinduism, Shintoism (pp. 11ff). It is unfortunate that she uses the Christian scriptures (the reason may be her familiarity and associations with them), for this may cause misunderstanding of her intent.

Lovingkindness (contributing to the welfare of one's fellow-creatures, including animals, *vide* pp. 147-159) seems to Miss Cleghorn to rise spontaneously in men and to result in beneficial actions. And this outpouring of Lovingkindness, she would deify and give it the name of God. ("Is Lovingkindness a Being? Can we pray to it?—'Come and see'" (p. 66). "Prayer is surely an act, and needs the participation of the will. . . . Above all it is so that we pray to Lovingkindness, a power so full and brimming with activity" (p. 67). She would substitute the word, "Lovingkindness" in place of the name of God, in passages from Holy Scripture. These are some of the results: "Thou shalt have no other gods than Lovingkindness" (p. 14).

"Lovingkindness is our hope and strength" (p. 16).

"Vengeance is mine; I will repay, saith Lovingkindness" (p. 17).

There are great inadequacies in this religion, and surely it does not meet the needs of a developing world. Lovingkindness is apparently indigenous to human nature, yet Miss Cleghorn is sensitive to human misery, sorrow, and wrong-doing. She offers no explanation why some men prefer to cast aside Lovingkindness, proceeding naturally from their human hearts; why some men deliberately will to act contrary to it; nor does she offer a corrective to this. Her vision seems to be limited to providing a kind of ambulance-service, after evil has done its work. She might hearken to Eric Gill: "You mean a lot of good people are turning bad. And how can that be put right? It is so much easier to erect asylums for idiots than persuade sinners to go to confession" (*It All Goes Together* p. 6). Occasionally Miss Cleghorn would seem simply to be deceiving herself: *e.g.*, in stating that "Christmas has outgrown the Church," she writes: "I think Christmas is so merry and natural because no one is willingly left out. Everyone receives, and everyone if possible gives, all taste the honey wine of Lovingkindness" (p. 7). Yet, one has but to look at the world to see that a very great many people are left out, that many receive nothing, and many give nothing. If men are to have the virtue of lovingkindness, God must give it to them and move them to receive it. "Know this; that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace" (Offices of Instruction, Book of Common Prayer).

R. D. MALVERN.

DIOCESAN

ARKANSAS

New Dean

Bishop Mitchell of Arkansas appointed the Rev. Cotesworth Pinckney Lewis as dean of Trinity Cathedral, Little Rock, Ark., on October 1st, in succession to Chaplain John Williamson, who recently resigned the deanship after being on leave of absence since January, 1941. Chaplain Williamson felt that the Cathedral parish should have permanent leadership for its postwar program without delay; and since his release from the army is still a matter of the indefinite future he has resigned as dean and rector, effective October 1st.

Dean Lewis has been at the Cathedral for the past three years in the capacity of canon and as priest-in-charge of the Cathedral parish. During the past three years Dean Lewis has discharged all the responsibilities of the office of permanent dean; and the present appointment simply transfers to him the status and title inherent in the duties he has been performing. The vestry of Trinity Cathedral parish unanimously elected Dean Lewis as rector of the parish, on October 1st, to take effect immediately.

Chaplain Williamson was dean of Trinity Cathedral for nearly 15 years before going into the army. He and his family have hosts of friends in Little Rock, both in and outside of the Church. At present he is post chaplain at Camp Crowder, Mo., where he holds the rank of lieutenant colonel.

NEW YORK

Diocese to Consider Reconstruction & Advance Fund at Clergy Meeting

Bishop Manning of New York will present "The Reconstruction and Advance Fund and its Call to our Diocese" to a conference of diocesan clergy on October 22d. Bishop Gilbert, Suffragan, will speak on the "Responsibility of Each Parish Mission" in connection with the Fund. Dr. Lewis B. Franklin, treasurer of the National Council will tell of "The Work that Must be Done to Raise this Fund," Fr. Shirley C. Hughson, OHC, will outline the "Opportunity of the Church in this Postwar World," and the Presiding Bishop will explain "What this Appeal Means to the Whole Church."

In announcing the conference, Bishop Manning emphasized that "the need for this Fund requires no argument. Its claim can require no urging upon us of the clergy. Not one of us can be indifferent to it. It calls for our active, courageous, and enthusiastic effort. Nothing less than this can meet the obligation of each one of us. And if we of the clergy give this effort our wholehearted support, the five million dollars asked for will be raised, and more than raised."

"The action of our diocesan convention," Bishop Manning continued, "which

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we took unanimously, places the responsibility for the success of this undertaking in our diocese definitely and clearly upon the clergy. The resolution which we adopted requires every rector and vicar to appoint his committee and to work actively with his committee in obtaining the 'larger gifts' from the members of his congregation who are able to make such gifts. I trust that every rector and vicar in the diocese is earnestly engaged in this effort, and that all the clergy, whatever their posts, are giving their strong interest and help. Every one of us stands pledged to active, personal effort in this matter and if we do our part the people will do their part.

"But more vigorous and definite work is needed. The time is short. We must now redouble our efforts. None of us must fall short in such a cause as this. Our clergy conference will, I trust, stir us all to our utmost activity in this great Church-wide and world-wide undertaking."

Bishop Manning had previously announced that the proposed campaign on behalf of the Cathedral of St. John the Divine has been postponed until after the Reconstruction and Advance Fund campaign has been closed.

KENTUCKY

Church Leaders Training School

Under the auspices of the Department of Christian Education of the diocese of Kentucky and its Leadership Training Division, a Church Leaders Training School was held in Louisville, September 24th to 26th. There were five courses offered, Church School Superintendents, Church School Teachers, the Women's Work in the Church, the Young Churchmen, and the Layman's Witness. The courses dealt with theory as well as actual practice. The Rev. E. Thomas Rodda, rector of St. Stephen's Church, Louisville, was dean of the school. There were over 100 in attendance.

October 15th to 17th, the same leaders will make a swing through the diocese conducting the school in three areas: St. Paul's Church, Henderson; Grace Church, Paducah, and Christ Church, Bowling Green.

Recently the diocesan Department of Christian Education added to its roster a new Visual Education Division. The Rev. J. Wilson Hunter is chairman.

LOUISIANA

Fire in Jackson Home

Fire of curious cause did some damage to the building and contents of the home of Bishop Jackson of Louisiana and Mrs. Jackson in New Orleans. Small children of the neighborhood, as was determined later, had forced their way into the house, then unoccupied, and started a number of small fires, principally in the upper floor, by lighting candles in several places. One of them must have started a fire which it appeared the children had made some effort to extinguish, but without success. It is thought that the children

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became frightened and left the house without giving warning. Fortunately a neighbor saw smoke emerging from the vents of the house and summoned the fire department, which was able to control the flames before any serious damage was done. Some minor injury was caused to woodwork and floors, but more was done to Bishop and Mrs. Jackson's books and various personal effects, fortunately all covered by insurance. The children were about ten years old, and later confessed their part in the fire, but were unable to give any connected story of their activities.

Victory Fund

The first tabulated published total of the highly successful results of the recent victory fund drive in the diocese of Louisiana shows that \$257,256.22 has been raised. Additional gifts have been coming in since the tabulation was made, showing that a total of \$275,000 may be expected, \$25,000 more than the original goal.

The funds are to be used for the enlargement of the work of the Church in Louisiana, principally for young people's activities in the various colleges in the state. The largest amount from any one parish came from St. James, Alexandria, with Trinity, New Orleans, a close second. Every parish in the diocese contributed to the campaign.

While the drive was going on, or just before it, 27 of the congregations undertook to raise important sums for needed additions to their home plants, a total of \$363,200 having been raised for such purposes in addition to the Victory Fund. The Church in Louisiana enters the first year of peace with \$600,000 for new construction and improvements, which is by far the largest sum it has ever had at its command.

GEORGIA

Camp Reese Has 546 Summer Visitors

Camp Reese on St. Simon's Island has played an important part in the life of Churchpeople of the diocese of Georgia during the summer months.

As a reward for their faithfulness and good work, the combined choirs of St. Paul's Church, Augusta, the rector, the Rev. Hamilton West, and the parish organist and director, T. Carpenter, chartered two buses and made the trip to Camp Reese for a week of recreation and work.

A total of 546 campers, not including weekend guests visited the camp during the season.

CUBA

Fifth Summer School Meets in Camagüey

The fifth annual summer school of the missionary district of Cuba was held in Camagüey under the auspices of the Department of Religious Education from August 26th to September 2d with an attendance of 70, which is the largest number to attend so far.

The faculty was composed of the Ven. Romualdo González, director of the school, the Ven. J. H. Piloto, the Rev. Maximiliano Salvador, the Rev. José Agustín González, Prof. Paul A. Tate, and Archdeacon J. H. Townsend.

A new feature of the school was the choir from Guantánamo trained and directed by Miss Eleanor Clancy, who prepared several complete settings for the different offices which will be available for all the churches later on. The simple, lovely settings profoundly impressed the leaders of church work present.

EDUCATIONAL

SEMINARIES

GTS Begins Michaelmas Term

The General Theological Seminary, New York City, began its Michaelmas term on September 26th with 32 new students. Of these 17 are juniors, or first-year men; 12 graduate students, all alumni of theological seminaries as well as of colleges or universities; and three special students.

The juniors hold degrees from 17 colleges or universities, namely: Amherst, Columbia, Dickinson, Earlham, Harvard, Hobart, Lehigh, Lincoln, Marquette, North Carolina, Northeastern State College for Teachers (Oklahoma), New York State Teachers, North Carolina, Princeton, University of the South, South Carolina, Trenton State Teachers (New Jersey), Wisconsin. They are members of 15 dioceses, namely: Connecticut, Fond du Lac, Harrisburg, Indianapolis, Massachusetts, Montana, Newark, New Jersey, New York, North Carolina, Oklahoma,

Pennsylvania, South Carolina, South Florida, Western New York. The special students are alumni of three colleges, namely: Columbia, Cornell, and Whittier; and represent two dioceses and one missionary district: Central New York, Long Island, and the Philippine Islands.

The graduate students are alumni of five theological seminaries: one each coming from Harvard Divinity School, Colgate-Rochester, and Philadelphia; two from Union Theological Seminary; and seven being alumni of the General Theological Seminary. Two of the graduate students, the Rev. Raymond Abbitt and the Rev. Leopold Damrosch, were missionaries in the Philippines and recently returned from more than three years imprisonment in Manila. The Rev. Wayland Mandell, a special student, also is a missionary from the Philippines, who spent the same length of time as the two others in a prison camp in Manila. These three men are graduates of the General Theological Seminary, members of very recently graduated classes.

Reprint

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In response to these and many other requests we are now reprinting the editorial, Catholic or Protestant?, which appeared originally in our issue of September 23rd (which issue, by the way, was exhausted shortly after publication!) as a pamphlet (7 7/8 inches by 4 3/4 inches), 12 pages, at 10 cents each, 7 cents each in quantities of 10 or more, and 5 cents each in quantities of 25 or more, plus postage.

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DEATHS

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

Lewis Robert Anschutz, Priest

The Rev. Lewis Robert Anschutz, rector of St. John's Church, Springfield, Mo., for the past 18 years, died from a heart attack, at St. John's rectory, September 8th. Mr. Anschutz was born in New York City, November 2, 1889; son of Lewis and Emma (Leppler) Anschutz. He was educated in the public schools of New York, St. John's College, Uniontown, Ky., the College of the City of New York and the General Theological Seminary. Endowed with certain gifts in the arts, he entered upon a career in them, but a vocation to the priesthood prevailed. He was ordered deacon by Bishop Penick in 1922 and priest by Bishop Murray in 1924. His wife, the former Elizabeth Katherine Schutz, whom he married in 1910; a son, the Rev. John Raymond Anschutz, rector of Christ Church, Georgetown, D. C.; and a daughter, Florence Anschutz, of Washington, D. C., survive him.

Before coming to West Missouri, Mr. Anschutz was successively assistant at St. Bernard's, Bernardsville, N. J.; assistant to Bishop Penick at St. Peter's, Charlotte, N. C., and rector of Holy Cross, Cumberland, Md.

Mr. Anschutz's ministry was characterized by an outstanding passion for pastoral office. This was true not only of his own congregation but toward all sorts and conditions of men. At the County Home, in the hospitals, in the jails he sought people tirelessly that he might do them good. At his funeral on September 11th, at which Bishop Spencer officiated, assisted by the Rev. Dr. Sears F. Riepma of Springfield and the Rev. Alfred L. du Domaine of Joplin, a crowd which overflowed the Church, the parish house, and out upon the lawn witnessed to a shepherd who was known to a whole city as having given his life for the sheep, for those of his own sheepfold and for those who were as those who had no shepherd. The interment was in Springfield, Mo.

Martha Bates

Miss Martha Bates, who was secretary to the late Bishop Darlington of Harrisburg for many years, died September 10th, after a long illness, at the age of 85.

Miss Bates was a woman of rare intellectual attainments. She was reportedly the first woman to be graduated from Dublin University, Ireland, and she was one of the few women ever to receive the master's degree from that celebrated seat of learning. She was the author of a book of poems.

Bishop Heistand of Harrisburg, assisted by Dean Thomas H. Carson, read the burial service in St. Stephen's Cathedral, Harrisburg, Pa., September 13th. Burial was in Harrisburg cemetery. Miss Bates is survived by a niece and a cousin.

John Adams Dix

John Adams Dix, a son of the late Rev. Dr. Morgan Dix, noted rector of Trinity

Parish, New York City, died at his home in Mount Kisco, N. Y., on October 1st at the age of 64. Funeral services were held in Trinity Church, New York City, on October 3d, Bishop Manning of New York officiating, assisted by the present rector of Trinity, the Rev. Dr. Frederic S. Fleming, and by the Rev. W. Colin Lee, rector of St. Mark's Church, Mount Kisco. Interment was in St. Matthew's Churchyard, Mount Kisco.

John Adams Dix was born in New York City, the son of Dr. Morgan Dix and Emily Soutter Dix. He graduated from Harvard University in 1902. After a few years spent in establishing the brokerage firm of Dix and Bangs in Wall Street, Mr. Dix turned to the study of art. He was a student at the Beaux Arts Académie of Paris, and won distinction with his paintings. His first notable exhibition was in 1930, at the galleries of the American Art Association.

Always a devoted Churchman, Mr. Dix was for 34 years a vestryman in his father's old parish, serving as senior warden during recent years. He was always present on those special occasions which helped to make Trinity Parish famous.

Mr. Dix leaves a widow, the former Miss Sophie Townsend; two sons, Lieutenant Dennis Dix in the Army; and Michael A. Dix of Mount Kisco; one daughter, Miss Pamela Dix of Mount Kisco; and two sisters, Mrs. William H. Wheelock of New York, and Mrs. Charles L. Lawrance of East Islip, Long Island.

Mrs. Franklin W. Robinson

Mrs. Franklin W. Robinson, a daughter of the late Bishop Greer of New York, died in Roosevelt Hospital, New York City, on October 4th, after a long illness. Funeral services were held in St. James' Church on October 6th, the rector, the

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DEATHS

Dr. Horace W. B. Donegan, officiating.

John Greer Robinson was born in Providence, R. I., the daughter of the late Rev. David H. Greer and Mrs. Greer. She was throughout her life keenly interested in the arts, particularly the art of the theater. It was by her efforts that the Rehearsal Club, a residence for prospective actresses, and the Professional Children's school, were founded and maintained. Mrs. Robinson did much for the help and protection of young aspirants and young players.

Mrs. Robinson is survived by her husband, Franklin W. Robinson, professor of the Philosophy of Music in Union Theological Seminary; and by a sister, Mrs. Thomas S. McLane.

Mrs. William Farrar Weeks

Mrs. Mary DeForest Wead Weeks died at the home of her daughter, Mrs. Charles Melville Baker in Lawrence, Kans., on August 31st. She was born in Sheldon, Vt., on September 11, 1866, and in 1887 married the Rev. William Farrar Weeks, who became Bishop Coadjutor of Vermont in 1913 and died in 1914.

The funeral services for Mrs. Weeks were held in St. Thomas' Church, Brandon, Vt., where her husband had been rector from 1889 to 1904; the burial was in the Brandon cemetery.

Surviving are four children: Mrs. Charles Melville Baker, Richard Weeks, Walter Weeks, and Mrs. J. Freeman Swett.

CHANGES

Appointments Accepted

Colcord, Rev. Edward, formerly rector of St. Mark's Church, Newport, Vt., and priest in charge of Christ Church, Island Pond, Vt., and St. Augustine's Church, North Troy, has been rector of St. Peter's Church, Portland, Me., since October 1st.

Duart, Rev. Murray, formerly assistant at St. John's Church, Waterbury, Conn., has been rector of St. Andrew's Church, St. Johnsbury, Vt., and priest in charge of St. Peter's Church, Lyn-
chville, since September 16th.

Gamble, Rev. Robert H., formerly rector of Hungars Parish, Eastville, and Emmanuel Church, Cape Charles, Va., has been assistant rector of the Church of the Redeemer, Bryn Mawr, Pa., since October 19th.

Hoag, Very Rev. Harold B., dean of St. Mary's Cathedral (Gailor Memorial), Memphis, Tenn., has accepted a call to be rector of St. Andrew's Church, Tampa, Fla., effective December 1st.

Lyman, Rev. Richard E., formerly rector of St. James' Church, Arlington, Vt., has been assistant at St. Luke's Cathedral, Portland, Me., since August 19th.

Mather, Rev. Cedric, formerly assistant at St. Luke's Cathedral, Portland, Me., has been the rector of St. Ann's Church, Richford, Vt., and St. Matthew's Church, Enosburg Falls, since October 1st.

Mowen, Rev. J. Harold, formerly lay reader in charge of the Church of the Advent, Devils Lake, N. Dak., has been deacon in charge of the same church since August 6th. Address: Grayson Hotel, Devils Lake, N. Dak.

Neal, Rev. John S., formerly rector of the Church of the Ascension, Sierra Madre, Calif., has been associate rector of St. John's Church, Decatur, Ill., since October 1st.

Parker, Rev. Eugene Paul, formerly curate of St. Chrysostom's Church, Chicago, has accepted appointment as priest in charge of St. John's Church, Naperville, Ill., effective October 15th. Address: St. John's Church, Jefferson and Ellsworth Streets, Naperville, Ill.

Parker, Rev. Wayne, formerly curate of St. Paul's Church, San Diego, Calif., has been rector of Trinity Church, Escondido, Calif., and vicar of St. Mary's-in-the-Valley, Ramona, and vicar of All Saints' Mission, Vista, since September 1st. Address: 284 South Juniper Street, Escondido, Calif.

Pease, Rev. Richard, formerly associate rector of St. Gabriel's Church, Hollis, Long Island, has been rector of Trinity Church, Irvington, N. J., since September 9th. Address: 40 Myrtle Avenue, Irvington 11, N. J.

Smith, Rev. Charles W. F., canon chancellor of Washington Cathedral, has accepted appointment as rector of St. Andrew's Parish, Wellesley, Mass., effective November 1st. Home address: 616 Washington Street, Wellesley 81, Mass.

Smith, Rev. Harley G. Jr., formerly vicar of St. Luke's Church, Los Angeles, has been rector of the Church of the Ascension, Sierra Madre, Calif., since September 17th.

Stevens, Rev. W. S., formerly rector of St. Matthew's Parish, Moravia, N. Y., is now priest in charge of the Redeemer Parish, Addison, N. Y.

Tate, Rev. Edward E., formerly rector of Emmanuel Church, Alexandria, Va., has accepted appointment as headmaster of St. Stephen's School, Alexandria, Va., effective November 1st. Address: Presidential Apartments, Alexandria, Va.

Vincent, Rev. Zachary T., formerly vicar of St. James' Church, Riverton, Wyo., has been vicar of St. John's Church, Jackson, Wyo., and the Chapel of the Transfiguration, Moose, Wyo., since October 1st.

Williams, Rev. Edward T. H., formerly rector of Immanuel Church, Bellows Falls, Vt., has been a postulant of the Order of the Holy Cross, West Park, N. Y., since October 1st.

Ordinations

Priests

Maryland—Knox, Rev. Robert St. Alban, was ordained to the priesthood on September 29th at St. Michael and All Angels' Church, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Dr. Don Frank Fenn, who also preached the sermon. He will be curate of St. Michael and All Angels' Church. Address: St. Paul and 20th Streets, Baltimore 18.

Tennessee—Burns, Rev. Paul Dodd, and Garnett,

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CHURCH ENVELOPES

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POSITIONS OFFERED

WANTED—Assistant in Country Institution. One who can take dictation and type. Send replies to Box J-3004, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIR DIRECTOR, excellent teaching opportunities, vital parish. Write Dean Hoag, Christ Church Cathedral, Eau Claire, Wis.

POSITIONS WANTED

RECTOR of city church, late middle age, good health, married, desires change for satisfactory reasons. In present parish over twelve years; member of diocesan committees; active in community; four years secretary of a diocese. Prefer Eastern or upper Southern States. Churchmanship medium and balanced. Write, stating salary, Box W-3003, The Living Church, Milwaukee 3, Wis.

SOCIAL WORKER; two years experience in the field, thirty years old, executive ability, has established department of social work in new community; good personality, wishes job with permanency and opportunity for advancement. Interested in working for Church agency. Reply Box C-3000, The Living Church, Milwaukee 3, Wis.

PRIEST, married, desires parish in East or Midwest. Sound Churchmanship. Reply Box C-2999, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

Rev. William Briggs, were ordained to the priesthood on October 1st at St. Luke's Chapel of the Sewanee Theological School, by Bishop Dandridge, Coadjutor of Tennessee. The candidates were presented by the Rev. A. C. Adamz and the Rev. Dr. Fleming James, respectively. The Rev. Dr. Royden K. Yerkes, preached the sermon. The Rev. Mr. Burns will be priest in charge of St. Paul's Church, Murfreesboro, and the Church of the Epiphany, Lebanon, Tenn. Address: Murfreesboro, Tenn. The Rev. Mr. Garnett will be a chaplain in the U. S. Navy. Address: U. S. Navy Chaplains' School, Williamsburg, Va.

Deacons

Arizona—Pedersen, Arthur G., was ordained to the diaconate on August 26th at St. John's

Church, Williams, Ariz., by Bishop Kinsolving of Arizona. He was presented by the Ven. J. R. Jenkins. The Rev. David C. Trimble preached the

sermon. The Rev. Mr. Pedersen will be vicar of St. John's Church. Address: Williams, Ariz.

CHURCH CALENDAR

October

- 14. Twentieth Sunday after Trinity.
- 18. St. Luke. (Thursday.)
- 21. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
- 31. (Wednesday.)

Military Service

Promotions—From first lieutenant to captain in the Army: Juhan, Chaplain Alexander D., Kramer, Chaplain John S., and Markey, Chaplain Ralph M. From captain to major in the Army: Bierck, Staff Chaplain W. Hubert, Morris, Chaplain Albert C., and White, Chaplain Richard E.

Appointments—Upon graduation from the Naval Training School for Chaplains at Williamsburg, Va., on September 22d the following chaplains reported for duty on or about October 1st: Douglass, Chaplain Charles Hervey (Lt. jg), formerly student chaplain at the University of Ala.



Church Services near Colleges



COLLEGE STUDENTS NEED TO BE remembered, particularly in these days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 a.m.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 a.m. Every Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sun.: 8, 9:30, 11 a.m. & 5 p.m.
Daily: 7:30 a.m. & 5:30 p.m.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 6 p.m.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 a.m.; H.C. 9 a.m. and 12:30 p.m.
Daily (exc. Sat.): 12 noon; Wed.: H.C. 8:20 a.m.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 a.m.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 p.m.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 a.m.

DUKE UNIVERSITY—The Episcopal Church at Duke University, Durham, N. C.
Rev. H. N. Parsley, Chaplain
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.
Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club 6 p.m.; Wed.: (H.C.) at 8 a.m.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. William Ward, S.T.M., Chaplain
Sundays: 8 & 10:30 a.m. Holy Communion

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.
Wednesdays: 7 & 10 a.m. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.
Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 a.m.; Daily: 7:30 a.m.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced



ST. PAUL'S CHURCH WINSTON-SALEM, N. C.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 a.m.
Wednesday and Holy Days: 9:30 a.m.

UNIVERSITY OF NORTH CAROLINA—The Chapel of the Cross, Chapel Hill, N. C.
Rev. David W. Yates; Rev. Emmet Gribbin
Sunday Services: 8 & 11 a.m., and 8 p.m.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 a.m.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.
Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 a.m. & 5:45 p.m.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.
Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 a.m.; 7:30 p.m. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 p.m.
Weekdays: 12 noon daily; Wed.: 10 a.m. & Fri. 7 a.m.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.
Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 a.m., 7:30 p.m.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, N. Y.
Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11 a.m.
Holy Days and Fridays: 7 a.m.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.
Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance: Sat. 5-6 and 7:30

UNIVERSITY OF WISCONSIN—St. Francis House, 1001 University Ave., Madison 5, Wis.
Rev. Carroll E. Simcox, Chaplain
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

YALE UNIVERSITY—Christ Church, New Haven, Conn.
Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.
Daily: Holy Communion 7:30 a.m.

...ma, now at the Construction Battalion, Replacement Depot, Camp Parks, Shoemaker, Calif. Stevens, Chaplain Lee Gerald Elwin (Lt. jg), on leave from Christ Church, Eastport, Me., now with the Commander Service Force, Pacific Fleet, for duty in the Chaplains' Pool. Bonhall, Chaplain Robert Leroy (Lt. jg), formerly assistant at All Saints, Beverley Hills, Calif., now at the U. S. Naval Hospital, Portsmouth, Va. Montgomery, Chaplain David Kemble (Lieut.), formerly rector of St. Peter's, Morristown, N. J., now at the Naval Receiving Station, Navy Yard, Washington, D. C.

Separations—Jones, Rev. David A., Army chaplain with the rank of captain, has returned to civilian life. On October 1st he became rector of Christ Church, Canon City, Colo., and priest in charge of St. Alban's, Florence, and St. Luke's, Westcliffe, Colo.

Lay Positions

Gross, Mrs. G. L., has replaced Mrs. Betty Ashton as a Wellesley College worker.

FIAT LUX!

THE DARKENERS of counsel have their day,
Pronounce their doom on God, who makes them be.
Frailer than drifting smoke, the words they say;
Scrawls upon sand, their names on destiny.
They have their hour of shouting through the mask
Of dreadful tragedy, their lion-rage,
Their whip of scorpions, and their devil's-task—
To mark one truth the passion of an age.

Then from the desert comes a sun-taught man,
Strengthened by hunger, filled with secret bread,
To read their faces as a God would scan,
And raise the selfsame good they left for dead.
Lovers of darkness find their fated night.
He says, "Let there be light!" And there is light.

RACHEL HARRIS CAMPBELL.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Crighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong, Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 9 and 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon. 11; Vespers. 4

NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays). 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon. H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry, Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11; Daily: 12, Tues.: 7:30, Wed.: 11

Recent Morehouse-Gorham Successes

THIS MEANS OF GRACE

By John Higgins

Here are seventeen very helpful meditations based on the different prayers and sections of the Communion Service. Each chapter contains the text of the part of the Mass under consideration and then presents the thought behind it. \$2.00

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