

The Living Church

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



HOLY COMMUNION IN GERMANY

The Kloster Kirche in Blaubeuren, Wurttemberg, was the scene of the Holy Communion and other services, August 19th, when men of the 141st Infantry Regiment gave thanks for peace. Chaplain Thomas Harvey, celebrant, was instrumental in restoring the old church, which had not been used since 1939. Built in the 11th and 12th centuries, the church had been in Protestant hands since the Reformation. It is part of a medieval monastery later turned into a theological seminary.

The Church's Future

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

Sermon for Japanese

Rev. Hiram Kano

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National Council Meeting

Elizabeth McCracken

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"Catholic or Protestant?"

TO THE EDITOR: For a number of years I have believed in and championed the position that a good (or more exactly a true) Episcopalian was bound to be at one and the same time a Catholic, a Protestant, or Evangelical (not to cavil over terms), and a Modernist or Liberal. I have defended whenever I have had opportunity as a theological teacher, the thesis that the English Church under God was re-formed in the 16th century in such a way as to assert and maintain in a living unity and equilibrium the three elements that underlie respectively the principal parties that have subsequently arisen.

For this reason I read with pleasurable and thankful surprise your editorial "Catholic or Protestant?" in *THE LIVING CHURCH* of September 23d. Without endorsing every statement in it (for example, the issue of the principal service *every Sunday* is one that involves many critical issues theoretically and practically, and that deserves a great deal of clear and non-partisan thought and discussion), I want to say that it is a long time since I have read an article about which I have been so enthusiastic. I hope that a great many of your readers will re-read and ponder it.

In our day there has been a remarkable Protestant revival. It has not been without marked effect already on our Church. The time may be ripe also for a further recovery of the essential Catholicity of the Episcopal Church. Neither movement, however, has any chance of fruitfulness unless its adherents reject as firmly as you have done the dilemma of "an exclusive Catholicism or an exclusive Protestantism," and unless they act and think in the spirit as well as the letter of such a rejection.

(Rev.) CHARLES W. LOWRY.

Chevy Chase, Md.

TO THE EDITOR: The editorial "Catholic or Protestant?" published in the current issue of *THE LIVING CHURCH* is a declaration for which I have been waiting 20 years. Never before have I read a more accurate statement of the real position of the Episcopal Church or a fairer explanation of it. And I urge that it be published separately as a pamphlet; for it explains or rather answers a question so much on the minds of our people, especially our young people. . . .

It would not surprise me to hear that hundreds of clergy write you approvingly of this editorial. It states a platform for attaining unity within our communion for which, I am sure, most of us hunger. I know rather well the clergy of three dioceses, each of which is quite remote from the other, and if they are typical of the rank and file, the clergy of the whole Church will hail your editorial as fair, forthright, and most timely.

May the Holy Spirit continue to guide the editors of *THE LIVING CHURCH* and their pursuit and publication of the truth.

(Rev.) HENRY N. HERNDON.

Wilmington, Del.

TO THE EDITOR: Editorial this week [L.C., September 23d] is superb! You must reprint in extra-appealing fashion.

(Rev.) SEWALL EMERSON.

Norwalk, Conn.

TO THE EDITOR: Amen and Amen to your editorial, "Catholic or Protestant?"

(Rev.) BRADFORD YOUNG.

Manchester, N. H.

TO THE EDITOR: The editorial in this week's *LIVING CHURCH* is the most *Christian* and *Episcopalian* piece I've read in any Church paper for quite some years.

You must put this in reprint form and see that every clergyman—be he High or Low—gives a copy to each of his communicants.

HIBBARD S. GREENE.

Milwaukee, Wis.

Editor's Comment:

We are delighted with the response to our editorial, "Catholic or Protestant?" It reassures us that there is "a common ground upon which we all stand" and that this common ground includes the central affirmations of all three of the Church's parties. To fill many requests, we are reprinting the editorial in pamphlet form at 10 cents each, 7 cents in quantities of 10 or more, and 5 cents in quantities of 25 or more, plus postage.

Church Christmas Package Program

TO THE EDITOR: May I address this letter, through your column, to the many Churchmen who have ordered cartons to be filled and shipped to churches overseas as part of the Church Christmas Package Program.

The response to this appeal by which Christmas packages will be distributed to the most needy individuals and families in Europe and the Philippines has been splendid. It continues to be so.

This is all the more reason why we are sorry that some orders for cartons have not been received as promptly as might be expected. A combination of warehouse difficulty and post office facilities have been the cause. We are doing all we can to expedite matters.

Fortunately, overseas shipping has improved and we have been able to extend the deadline for shipment to November 15th. However, we urge Churchmen to send their packages to the warehouse as soon as possible.

(Rev.) ALMON R. PEPPER,
Secretary, The Presiding Bishop's
Fund for World Relief.

New York.

Ivory Towers

TO THE EDITOR: As a communicant to whom an early weekly Communion means much, the news of the Reconstruction and Advance Fund to be undertaken by the Church came to me as a great satisfaction and I eagerly awaited further announcements. I confess it was with a feeling of dismay that I read the opening words of the ad given a prominent place on the back cover of *THE LIVING CHURCH* for September 16th.

When we are reading in the daily papers of the delays in formulating the very first of the peace treaties because of conflicting "national interests" between the allied big nations themselves, and an AP dispatch reports a belief among many of our liberated men that the Japanese are not getting severe enough treatment, nor do they recognize defeat and that the Emperor has merely ordered a temporary recess in the fighting—which sentiment was caught up in a cartoon in Sunday's New York *Herald-Tribune*—for the Church to assert that the world is again at peace and good will reigns once more among men is to lay ourselves open very logically to a charge of living in an ivory

tower. While we continue to talk of peace, including the Peace of God, as an inactive something akin to a cessation of hostilities brought about by the atomic bomb we shall continue to repel minds within and without the Church and emasculate the power of the Church for service.

Incidentally I cannot help but wonder what must be the reaction of some of our service-men fresh from overseas.

I know there are others whose ardor has been dampened as mine has been by this unrealistic attitude.

(Mrs.) PAULINE C. PARTRIDGE.

Rochester, N. Y.

Editor's Comment:

To us, the "peace" mentioned in the advertisement means simply that the dealing out of violent death on a vast scale has come to a halt. This is something for which we feel profoundly thankful, even though we are keenly aware that many dangers to the continuance of peace still remain. If we understand the advertisement correctly, its chief point was that it was necessary for Christians to bend their efforts to make "a lasting peace in a new and better world."

Catholicity

TO THE EDITOR: In a recent issue of *THE LIVING CHURCH* there was an editorial entitled "Fancy Protestantism." Such an editorial might well be expected in a magazine which is frankly and honestly Protestant. But such an article comes as a surprise in the magazine which has so long stood for Catholic Faith and practice.

(1) The sectarian tone of the article is evident throughout.

(2) Since our Lord founded but One Holy, Catholic, and Apostolic Church, as we say in the Creeds, and not a group of autonomous "communions," it is certainly more than expedient that this Church should be characterized by a uniformity of Faith, showing itself in uniform practice. And certainly, the Catholic Church, considered as a whole, both at the present time and in history, has shown a constant tendency to favor, to encourage, and, finally, to require Communion in one kind. And this has as its theological basis the doctrine of concomitance, that the Living Christ is present, whole and entire, under either species.

(3) The urging of the precedent of the Last Supper is by no means conclusive. For the Last Supper was not only the first Mass but the time at which our Lord conferred the power to say Mass, to consecrate and offer this Sacrifice, upon His Apostles. He did this by the command, "Do this in remembrance of me." Now the question is, whether the command, "Drink ye all of this," refers to the Last Supper as a Mass or as an ordination. The practice of Catholic Christendom would certainly indicate the latter. And, at the consecration of bishops, the newly-consecrated invariably receives in both kinds in all rites.

(4) Likewise, a careful reading of the Book of Common Prayer will yield startling results. The rubric on page 80 requires that the celebrant should, in accordance with invariable Catholic custom, receive in both kinds. Then it is directed that he shall next administer to the bishops, priests, and deacons, "in like manner." But there is no such direction either requiring or even implying that the laity should be communicated in

both kinds. In fact, the inference of an impartial reader would be against this. The form added for administering the chalice would be sufficiently explained by the communicating of the clergy in both kinds. The references in the liturgical text which seem to imply Communion in two kinds are easily and obviously explained either by the Communion of the celebrant or by concomitance.

(5) The XXXIX Articles, requiring the communicating of the laity, at their option, in both kinds, are since 1928, no longer in force in the Episcopal Church. Therefore, only intinction may be considered illegal in this Church.

(6) The maintaining of post-Reformation customs, resulting from Protestant infiltration into this communion, is not the business of the Catholic movement in our Church, even though these customs may formerly have been required by laws, since repealed or otherwise abrogated. Such an attitude would have left us with all the aberrations of the 18th century decline of religion.

(7) The accusations made against the laity who receive in one kind and against the clergy who encourage this practice are both unjust and uncharitable. They are unjust because they have no foundation either in the New Testament, in Catholic teaching and practice, or in the law of our Church. And they are uncharitable because they attribute evil motives when good ones may well be the cause of the practice. For those who receive in one kind do not do so from "the fear of germs, or dislike of lipstick, or scruples of piety or fondness for the liturgical practices of other communions." There is neglected here the usual Catholic reason, that our Lord present in the chalice should be protected from the many dangers involved in administering the chalice to the people, desecration through lipstick, saliva, and other foreign substances, along with a very real danger of spilling the chalice. The fact that a chalice which has been administered to a large, or even a small, number is both disedifying and unsanitary is an entirely secondary consideration.

And so, in reply to the request for a name for those whom this article refers to as "fancy Protestants," I should suggest the name which the Church has always used for those who seek, in humility and reverence, to follow Her Faith and practice—the simple name of "Catholics."

(Rev.) JOHN M. YORK, JR.

Ontario, Calif.

Editor's Comment:

1. What our correspondent identifies as a "sectarian tone" is the insistence, which we here strongly repeat, that no Episcopalian can be more Catholic than the Episcopal Church itself. Catholicity is something the Church gives to us, not we to the Church. Our unity with Roman Catholics and Orthodox, to the extent that it exists at all, derives from our membership in, and wholehearted adherence to, our own Episcopal Church and Anglican communion. If this is sectarianism, we are stuck with it.

2. The question of autonomy is, of course, a debated question at issue between Rome and the other Catholic communions; the fact that "communion" is not coextensive with Christianity is, in the first instance, due to the papacy's breaking off communion with those who would not accept its demands. However, not even the papacy universally requires Communion in one kind. And not even Latin theologians are universally agreed

that every grace supplied by both kinds is conferred by one kind alone.

3. The assertion that the Last Supper was an ordination rite is one of the errors of the Council of Trent, and has no sound standing in Catholic theology. As Lowndes has pointed out, the logical conclusion of this argument is to deny the Sacrament entirely to the laity, since our Lord gave the command "do this" only to priests.

4. The words of the rubric could be twisted to such an interpretation as our correspondent indicates; however, the clearcut intention of the law is well known to be the administration of Communion in both kinds to all. Disapproval of intinction is equally dependent upon the intention, rather than the words, of the rubric.

5. No change in the status of the XXXIX Articles took place in 1928.

6. We hope our correspondent does not intend to assert that Communion in both kinds never took place before the Reformation.

7. The scrupulosity which our correspondent advances as a "good" motive seems to us to be the worst motive of all. The idea that we can endanger our glorified Lord is completely untenable. To those who love much, much can be forgiven; but let us not think that our Lord cares more for the honor due Himself than for the reception by His people of all the benefits He has appointed for them.

We should like to take this opportunity to state that the parish which we took as the point of departure of our previous editorial adopted the expedient for still another reason—extraordinary pressure of time caused by a shortage of clergy and difficult bus schedule. Communion in both kinds, we are informed, is had at most of the parish services and is omitted at two of them only because of the emergency situation. While we still feel that the particular expedient chosen is subject to criticism, we must admit that the suggestion that it was adopted in an effort to evade the Church's law was unfair.

Ceremony and Ritual

TO THE EDITOR: Mr. Kenneth M. Stewart's letter in the June 10th issue started me to thinking why do we have ceremony and ritual? To express worship and devotion. Why does Mr. Stewart kiss his wife, if he has one? What would she think if he didn't? If he ever tells her he loves her, that is ritual. If he kisses her, that is a ceremony. Now, just try to imagine what a married life without any ritual or ceremony would be like.

Now, if we love God and adore Him with our whole hearts, we simply have to have ritual and ceremony of some kind in order to express it. If we feel a deep consciousness of our sinfulness, cutting us off from God, there are two things we can do about it—either give up our Communions or go to confession. A large number of our missing church-members are probably missing for this very reason. They feel cut off from God and are afraid to go to confessions, thinking it "Romish."

MARY CARNAHAN HILL.

Felton, Del.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Your Influence in Worship

AS SHE turned to bow to the altar. Her action was a perfect drama. It seemed, as I looked, to be "soaked in reverence," as in another atmosphere. She did it without the slightest self-consciousness or artificiality. Slowly she turned as she reached the midst, bowed as it were graciously, without haste. Then, erect again, she turned with the same quiet dignity and passed on. But you knew she meant something by it. She told you how she felt about an altar, better than if she had delivered a little homily.

The children of her class, who were following her through the empty church, paused in turn to imitate her, and each managed it, nearly, in his own way. The passing of that little group through the church, on their way to visit something in the side aisle concerning their lesson, was a little pageant, complete. And it was an example of perfect personal influence.

The unflinching attitude of the teacher toward holy things, shown in the simplest words and actions, is one of the most subtle teaching methods in our book. If you are really reverent, it shows itself, in all kinds of ways.

Thus, a manual may say, "Why do we bow to the altar?" The answer may be printed, "Because it is the place where Christ comes to bless us; it is His throne." You may drill on the answer, get it back again on the written examination, and thus equip the pupil so that he may recall the explanation at some future day. But the realization and deepest feeling of the fact can come only from some person who has come to believe it from years of Christian worship, and who shows it.

We are a wise-cracking generation. We have not only swung far away from a pompous verbal piety, but we talk brightly and cheerily about God. Some teachers seem to feel they must make the faith attractive by making it seem jolly and even funny. There are so many jokes about God and religion, that most of us, even in Church circles, have lost all shame about repeating them. Perhaps we want it to appear that we are broad-minded, that we really have a deeper religion. Maybe we shrink from showing our real feelings about God. And maybe—I often wonder—we just haven't any real religion, but have to talk about something.

The incidental talk of the teacher must be constantly guarded. She is on duty to her class not only during the lesson period, but at all hours. Her conduct about the church is especially important. Here are some ways in which she should be most careful and unflinching:

Kneel on entering the church, and make private devotions with dignity and without haste. Sit quietly in church, directing children, if necessary, with as few words

as possible, and these spoken softly. The teacher should have her own pledge envelope ready to place on the alms basin.

She should always use her Prayer Book to follow the service, and make every response confidently, and in a clear voice. She should make the sign of the cross at the proper places (if this is the custom of the parish, and the teaching of the rector), but always with a smooth dignity that suggests a felt meaning. The quick dabbling motion of some people in making this beautiful act of self-oblation is often startling, and scarcely suggests reverence.

In brief, we are to set an example, in actions as well as words, of how to think and act about God. There is no way to learn the deep levels of reverent worship, and its graceful and approved ways, except by watching and imitating some one who has acquired them.

And there is the matter of setting an example in church-going. The most common plaint of the clergy is, "Why don't our teachers stay for church?" They refer to the 11 o'clock service, after Sunday school. Since the clergy are apt to have their hearts set on a goodly attendance at the preaching service, they have a weekly disappointment at seeing most of the teachers, presumably their best and most spiritual parishioners, ducking out.

"And the worst of it is," continues the rector, "they pack up their things and go out the side door, past the front door of the church, and the children see that they aren't going to stay for church. How can their teaching have any effect if they go and set such a bad example?"

Well, perhaps the clergy have some claim to be annoyed on this point. But perhaps the trouble may be in the whole set-up of the parish, and more particularly in the unquestioned premises in the mind of the priest as to what constitutes a proper Sunday morning performance for a "good Churchman." Such a priest is probably assuming that his children, as they grow older, ought to attend both the Church school and the late service. True, sometimes his other self—which dreams of making his children into practicing communicants—struggles for expression and he promotes corporate Communion of the school, with breakfast, as often as once a month. But he is only showing that he expects them to attend a service in addition to the school.

Might not the solution be to create a Sunday morning experience which the child would never have to outgrow, and which he might follow always? This is the urge behind the family Communion, at 9:00 or 9:30 every Sunday. Here is real worship, for life, suited for all ages. And children and adults together are practicing the first and last lesson of religious education: They are keeping Sunday holy by worship in the highest manner.

GENERAL

CONVENTION

Opening Date Changed

The Presiding Bishop announced that the opening date for General Convention, to be held in Philadelphia, will be Tuesday, September 10, 1946, and not September 4th, as previously stated.

EPISCOPATE

Bishop Gray Elected Coadjutor of Connecticut

Bishop Walter H. Gray, Suffragan of Connecticut, was elected Coadjutor on one ballot at a special convention of the diocese of Connecticut in Hartford on October 2d.

Bishop Roots

Funeral services for the Rt. Rev. Logan H. Roots, retired Bishop of Hankow, were held at Mackinac Island, Mich., where he died on September 24th. [L.C., September 30th.]

Bishop Roots, who was 75 years old, resigned his jurisdiction in 1937, upon completion of 40 years of service in China, 33 of them as Bishop of one of the largest dioceses of the Anglican communion in the world, from point of view of population, for his district included all the great Province of Hupeh and half of the Province of Hunan, in central China, with a population of at least 50,000,000 people.

Bishop Roots was born in Tamaroa, Ill., spent his early years in Arkansas, and

later went to Boston. He graduated from Harvard in 1891, spent a year as traveling secretary for the college department of the YMCA, then entered the Episcopal Theological School in Cambridge. After his ordination as deacon in 1896 he went to China. For many years Cambridge Seminary's alumni association provided his salary.

He arrived in China just at the beginning of the agitation which later flared into the Boxer Rebellion, and although central China was far from the worst of the trouble, its effect was felt. Mr. Roots after two years of language study began the varied missionary service which was to continue many years. Bishop Graves of Shanghai ordained him to the priesthood in 1898. In 1902 he married Eliza Lydia McCook, who had been a member of the Hankow Mission staff for four years, and until her death in 1934 she played an important part in all his life and work. They had five children.

It has been said by Bishop Roots' associates that one evidence of his genius was the ability to make a difficult job look easy. In a life so filled with significant achievement, the level is so high that the most noteworthy events of his administration are difficult to name. He piloted his people and his diocese through the Chinese Revolution, with some of the fighting at his back door. He brought them through famine and flood and the trying months of 1927 and 1928. In 1927 Communist troubles and civil war made life all but impossible for foreigners, Wuchang was besieged, and the diocese was almost completely evacuated of the mission staff by government orders.

In his more than 30 years as head of the diocese, Bishop Roots saw the Church's work advance steadily, with but little loss or delay in spite of outward turmoil.

Bishop Roots was always interested in the work of other Christian communions in China. From 1913 to 1922 he was chairman of a committee of the China Christian Council, an interdenominational group. That Council sent to the House of Bishops in 1922 a request that Bishop Roots "be relieved of his episcopal duties for three years," to devote his entire time to the Christian Council. Bishop Roots at the same time presented his resignation to the House of Bishops, which, after careful consideration, declined to accept it.

He received the degree of doctor of divinity from Harvard, the University of the South, and the Episcopal Theological School. From 1926 to 1930 he was president of the House of Bishops in the Chung Hua Sheng Kung Hui.

Tributes from many nations were paid at the services. A message from President Truman to the Bishop's son, John McCook Roots, was read by Dr. Frank Buchman, with whom Bishop Roots had worked for 25 years in Moral Rearmament. The President said: "I shall be thinking of all the members of your dear family 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, 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."

The service was conducted by the Rev. Garrett R. Stearly, son of the former Bishop of Newark. The music, some of it especially written for the occasion, was directed by Dr. Artur Rodzinski, director of the New York Philharmonic Orchestra, with John Corigliano, concert master, as the soloist.

Consecration of Suffragan of New Jersey

The service of consecration of the Ven. Alfred Lothian Banyard, archdeacon of the diocese of New Jersey, as Suffragan Bishop, was held September 29th in Trinity Cathedral, Trenton, N. J., with the Presiding Bishop as the consecrator. The Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, North Plainfield, N. J., was master of ceremonies.

The very beautiful and impressive service began with a procession which started from All Saints' Chapel on Overbrook Avenue and moved along West State

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Street to the entrance of the Cathedral. Led by a choir composed of the clergy of the diocese, there followed distinguished laymen who are officers of the diocese and members of various diocesan boards or commissions, visiting clergy of other dioceses and communions and many bishops. The Bishop-designate was accompanied by the presenting bishops, the Rt. Rev. Dr. Paul Matthews, retired, of New Jersey, and Bishop Hart of Pennsylvania, with the Presiding Bishop in his place at the end of the procession.

Bishop Tucker was the celebrant of the Holy Communion, and Bishop Conkling of Chicago was the preacher. The theme of Bishop Conkling's message was "The Historic Episcopate as the Center of Unity in the Church."

He said, "Today, at this service, we witness 'apostolic succession' in action. That ministry, prepared and trained and set apart by Our Blessed Lord and endued with power, authority, and command, to be dispensers of truth and of the sacraments, is being here continued.

"The Church is committed to this action, not only as a fact of the past, but also as a continuing process into the future. The Preface to the Ordinal, as it is in the Prayer Book, clearly states this. The three sacred orders of ministers—bishops, priests, and deacons—have so existed throughout the centuries of the Christian era. These *have been* the ministers of sacred function. "Therefore, to the intent that these be continued"—no one else may be allowed to exercise these sacred functions now—or presumably ever. It is to fulfill this intention and purpose that we are here today to consecrate a bishop.

"We would continue the office. We do not only make another bishop, but in him will also rest as it were the seed of continuance, that through his office and ministry there will come into being more and more of these dispensers of truth and sacraments.

THE EPISCOPATE IN ACTION

"There have been many occasions in Christian history where greater emphasis has been given to thing or a fact, rather than to its purpose. This has been true not only in the case of the fact of apostolic succession. It has been a danger lurking behind every Christian dogma and practice. No sacrament but has been exposed. Numerous examples could be given, but we need only recall one of the most dangerous and important, where men have argued and discussed the nature of the Blessed Sacrament of the Body and Blood of the Lord, and have entirely forgotten, ignored or missed its spiritual purpose. So with the apostolic succession. They have dwelt upon the matter of physical continuity and missed its great purpose of spiritual continuity. With such, the emphasis has been on 'what it is' rather than on 'what it is to do.'

"Therefore, today we would have you think of the true purposes of the episcopate, in and through its important place in the Christian apostolic ministry, and more especially, we would consider the episcopate as the means and center of unity in the Church. We mean by this that it is an instrument of God to fulfill this purpose.

"Our Blessed Lord and Saviour revealed to mankind a body of truth in word and example. He centered continuance and propagation of it in the apostolic band. The continuance of Holy Orders is not to be thought of as a mere skeleton or piece of machinery. It is not merely to be considered as a matter of organization or polity, but for a spiritual and living purpose. Men are thus to be endowed with life-giving powers by which the faith is to be taught and propagated, and by which living powerful works of grace are to be achieved.

"Thus it was with the Holy Apostles. They were teachers, guardians of the faith. They were propagators of truth. In them the word and work and worship centered. We must not regard them or their successors, or the succession itself, apart from these functions. The continuity of the faith, of the worship and work of the Church; even the continuity of the incarnate ministry of Our Blessed Lord has been thus made possible to us. It is for these spiritual purposes that the apostolic ministry has been continued. It is in the fact of spiritual continuity—in what we might call the fact of 'apostolic success'—that the structural polity of the Church finds not only the reason for being, but for past, present and future continuance.

"During the centuries past when the episcopate has been regarded by its members, or by others, apart from the spiritual purposes, it has become a barren mechanism productive of evil. It has been a source and cause of disunity. Thus many individuals or groups, who have stressed the fact of apostolic succession merely as a mechanical or organizational requirement, have not served to heal the wounds in the divided body, but have increased them.

ORGANIZATION

"This danger in another aspect is one which is far from absent from us today. 'Organization' is a great word with us. There are many who place supreme confidence in it. It works wonders. So in the field of religion there are not a few who think that if the right plan of organization could be effected, the problem of 'church disunity' will have been solved. Many such plans rightly center about the episcopate, which is thus to serve as a means of unity. The danger here is great, and the failure to produce the right spiritual result inevitable and distressing unless the spiritual purpose is clear and right. It is not a question of organization, but of organization for what? Not merely certain orders of ministers, but orders for what purpose? It is not enough just to have bishops. It is important to know why we have them; what is their true purpose and function? It is not enough just to order a man a priest and have him take his place in an organization. This priest must know and believe the spiritual purposes of his ministry; and be resolved to fulfill them faithfully.

"Every priest here knows he is a priest in order to teach the faith, administer the sacraments, and bring the ministry of Christ to souls. It is of supreme importance that he so believe and pledge himself—else the great privilege of sharing

in the apostolic ministry will be not a blessing, but a universal curse.

"It is evident that all this also centers most truly in the episcopate—in the bishops. The Prayer Book presents throughout its pages a spiritual emphasis. It requires, simply and honestly, certain technical or organizational conditions. These are important *only because*, and *just because*, they are to be the instruments of spiritual purposes and achievement. But it is the latter which gives the former its importance, and not vice versa.

"In the office of the consecration of a bishop, nothing is said about the values of episcopal polity, either in the field of business administration or even for promotional programs. Everything centers on the Faith; the ministering the sacraments (plural, and not singular); on bringing the ministry of Christ to souls; living the life of prayer and discipline and love, so as to be steadfast oneself. It is thus that through union with Christ in faith through prayer and sacraments that he, the bishop, and Christian people, will find that unity which is of the true nature of the Church.

"The Church of our day sorely needs this unity. In our own communion there is great confusion—a veritable Babel of voices. What *is* the Faith? The faithful look to our rightful teachers to declare it. There are too many signs that the prevalent love of organization has overwhelmed us, that the succession has been more important than the success, that spiritual purposes have been neglected or overshadowed. The bishops mostly *know* they have a light to give, but in their hands they have something else instead, many things, sometimes.

"One example will illustrate our tragic situation. The world, yes, even the Christian community, flounders hopelessly over the plight of marriage. The wave of divorce mounts higher. Many souls are engulfed. Where is the path of truth? The General Convention meets. It spends days over a divorce canon. It loses itself amid the multitude of legal technicalities; the lawyers have a heyday. The sentimentalists bring out their appealing personal cases, but what saith the Lord? What is the mind of Christ? Where are the teachers of truth? Where are those who are to dispense the sacraments? What do they say?

"Indeed, there is no necessity to reiterate the tragic need for spiritual leadership. It is always necessary! It has always been so, and will be, as long as the Church is in the world, until her task with the world is accomplished. In our present day we would endeavor to meet this need through a strong and courageous and steadfast reëmpphasis upon *the spiritual purposes* of the episcopate. The bishops are to teach, feed, and premonish. They are to provide, in ever-increasing measure, to a blind, sick and dying humanity, the Faith, the sacraments and the discipline of Christ. The bishop, himself, and through the ever-widening ministry of his priests and deacons, will thus draw the people more and more together into one great family, *believing in, and loving, and obeying, and being nurtured*, by a common Lord and God. This is the purpose for

which bishops exist—a true and living source and center of unity in and for the Church.”

The Presiding Bishop as consecrator was assisted by Bishop Gardner of New Jersey and Bishop Washburn of Newark. The attending presbyters were the Rev. Dr. Walter H. Stowe, rector of Christ Church, New Brunswick, and the Rev. Robert G. W. Williams, rector of Christ Church, Woodbury.

The Litany was read by Bishop Gray, Suffragan of Connecticut; the Epistle was read by Bishop Heistand of Harrisburg, and the Gospel by Bishop Gilbert, Suffragan of New York. The Rev. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, was registrar. The Rev. Randall W. Conklin, Ph.D., rector of Trinity Church, Asbury Park, read the evidences of ordination. The certificate of election was read by the Rev. Robert B. Gribbon, and the consent of the standing committee by the Rev. Dr. L. E. Hubard, rector of St. John's Church, Elizabeth. The consent of the bishops was read by Bishop Ludlow, Suffragan of the diocese of Newark.

The service, the first of its kind since the consecration of Bishop Gardner, drew clergy and laypeople from all over the diocese and state. More than 100 clergy from all sections of the diocese, which includes all of southern and central New Jersey, as well as the officiating and visiting Church leaders and lay diocesan officials, formed a brilliant procession to the Cathedral crypt which will be but a small part of the complete Cathedral now under construction.

Bishop Banyard was born July 31, 1908, the son of Lothian R. and Emma M. Banyard and attended the Merchantville and Camden, N. J., schools. After his graduation from the University of Pennsylvania, he entered General Theological Seminary in New York City, graduating from there in 1931 after spending his middle year at Philadelphia Divinity School.

He married the former Sarah A. Hammer of Bedford, Pa., in September, 1938, and is the father of one child, Richard, now four and a half years old. After November 1st, the Bishop will be in residence at his new home on Parkway Avenue which was recently purchased.

His first service as Bishop was conducted at St. John's Church, Maple Shade, on Sunday, September 30th.

relations with government agencies the work of which affects the Churches.

Forward in Service was discussed in executive session. The results of the discussion were embodied in the following resolution: "Resolved, that the plans already in hand for the program of Forward in Service should be carried on dur-

Summary of Action

Fall National Council Meeting

1. Planned distribution of functions of Forward in Service among the departments of the National Council at the time of the 1946 General Convention.
2. Carried out provision of General Convention of 1943 that the Army and Navy Commission become affiliated with the National Council, effective December 31st. Committee to be appointed to implement transfer.
3. Voted \$1,200 as the Episcopal Church's share in maintaining a Washington office of the Federal Council of Churches.
4. Adopted resolution urging Church organizations to purchase retirement contracts for full time lay employees. Referred back to National Council officers. Salary scale of missionary bishops and other Church leaders also to be studied.
5. Referred to Division of Youth the question of establishing a youth magazine, asking for more information.
6. Considered Budget Report.
7. Sent statement to President Truman, Herbert Lehman, and Congress urging support of UNRRA.
8. Appointed committee to visit Bishop Payne Divinity School to recommend building and equipment changes.
9. Sent message to Chung Hua Sheng Kung Hui; planned to send a delegation from the National Council to the Far East.
10. Urged Churchpeople to oversubscribe Reconstruction and Advance Fund.

ing the winter of 1945-1946, but that all such work should be carried out in such a way as to prepare for a final distribution of the functions of Forward in Service among the departments of the National Council at the time of the General Convention of 1946." It was also voted that no plan of action for the year 1946-1947 shall be prepared, but that the proposals for emphasis shall be referred to the proper departments and divisions of the National Council.

The discussion made clear the fact that the Council believed that the values inherent in the Forward Movement and Forward in Service should be kept intact, and that *Forward Day-Day* should be continued under the direction of the

Presiding Bishop, with the name, *Forward Movement of the Episcopal Church*. The suggestion was made that an officer be added to the National Council, charged with "stimulation of the devotional life of the Church, stimulation of the study of the history, doctrine, and missionary work of the Church, stimulation of evangelism in parish life, and stimulation of the motives which lead to effective Christian service in every field." No action as to the appointment of such an officer will be taken until the meeting of General Convention.

Army and Navy Commission

Bishop Sherrill of Massachusetts, chairman of the Army and Navy Commission, who was in town for a meeting of that Commission, brought to the National Council the decision of the Commission as to the future status of that organization. Bishop Sherrill read from the joint resolution of the 1943 General Convention (pages 116-118 in the 1943 *Journal*), which provided: "At a time agreed upon between the Army and Navy Commission and the National Council, the Army and Navy Commission shall be constituted as an agency affiliated with the National Council, with the Presiding Bishop as its titular head." Bishop Sherrill then said:

"The time has come for the provision of General Convention to be carried out. The chaplains should not have to look to a Commission; their work should be the immediate concern of the National Council, as an integral part of its responsibilities. Chaplains are still needed. If we have conscription, we shall continue to need them indefinitely. We should have an executive secretary here, at the Church Missions House, not up at 1 Joy Street, Boston. That secretary should be a combat chaplain, with a distinguished service record. I know of one who would have been splendid for the job, but he has already taken other work. We must look for our man now, before all the best ones are placed.

"There is no pecuniary difficulty. We have enough money to carry on for eight months. If the National Council will take over the work as of December 31st of this year, we may have a good balance to turn over on January 1st. I shall be glad, if after five years of this work, I can see some one else take it and let me return to my work in the diocese of Massachusetts."

The Presiding Bishop then put Bishop Sherrill's resolution, offered at the end of his speech, that the provision of General Convention be carried out as of December 31st. There was a short but brisk discussion, opened by Bishop Dandridge, Coadjutor of Tennessee, who said: "I suppose this affiliation with the National Council would mean an office in New York but not necessarily in 281 Fourth Avenue. How about that?"

Bishop Sherrill replied, saying: "The chief gain would be that instead of a Commission, reporting to General Convention, the organization would be a permanent part of the Church's work; not something temporary, for wartime only. One advantage of having its headquarters in New

NATIONAL COUNCIL

Fall Meeting

By ELIZABETH McCracken

The National Council, meeting September 25th to 27th, heard routine and special reports and took action on several matters of particular interest and importance. Among these were the future of Forward in Service, the transfer of the Army and Navy Commission to the National Council, salary standards, and the office to be opened in Washington, D. C., by the Federal Council of Churches for the purpose of establishing and maintaining closer

York would, of course, be that chaplains are likely to land here, or to go through New York on their way to Washington."

The Presiding Bishop added a remark, answering an expected question as to financing the transfer, saying: "We shall have sufficient funds to carry on until the meeting of General Convention. As to just what 'affiliation' means, I should think the nearest analogy would be the Committee on Laymen's Work. The Army and Navy work is not like the Brotherhood of St. Andrew, which is a cooperating agency."

Bishop Sherrill spoke to this second point, saying: "It may be that at General Convention the Army and Navy Commission may become a department of the National Council. That can be adjusted then. We are asking you to take it over now, doing the work with the money which we shall turn over to you."

Bishop Hobson took the floor next, to say: "I think we should appoint a committee to implement the transfer. We must see about where to put it. There is no room in the Church Missions House. Other details need attending to, also."

The Presiding Bishop suggested the possibility of approaching Calvary Church (next door to the Church Missions House), as to quarters in the parish house. It was decided to leave all such inquiries to the committee, if appointed. It was then moved and carried that Bishop Sherrill's resolution be adopted and that the committee suggested by Bishop Hobson be appointed.

Bishop Sherrill then thanked the National Council, adding with a laugh: "As an old member of the Council, may I say that the discussion is delightfully familiar?"

Salary Standards and Pensions For Women Workers

Bishop Stevens of Los Angeles, chairman of the Committee on Salary Standards and Pensions for Women Workers in the Church, presented a long and interesting report. The report first called attention to the "shocking revelation of the inadequacy of the Church's wage scale for women employees." It declared in this connection: "The fact that so many women workers give highly expert services for inadequate salaries, and often as volunteers, has muddled our thinking. Always, we hope, there will be in the Church of God men and women giving service of a value far beyond their remuneration. But if the Church is to do its job it must think in terms of adequate salaries for adequately trained workers. It must use part-time and volunteer help without exploiting it or seeming to encourage the employment of inadequate people at nominal stipends or at wages below the subsistence level."

In respect to the second part of the report, it was pointed out that lay workers in the Church, both men and women, enjoy no pension certainties. To correct this hardship, the following resolution was offered and, after some objections, seconded and passed:

"Resolved: That the National Council urges every diocese, parish, institution, and

other organization of the Church to give careful consideration to the recommendation of the General Convention of 1940, to the effect that such corporation and lay organizations of the Church secure the future of their full-time lay employees by the purchase of retirement contracts, such as those offered by the Church Life Insurance Company."

Col. Jackson A. Dykman of Long Island said with emphasis: "I think that resolution would arouse resentment in dioceses, parishes, institutions, and other organizations. I know vestries who would say that it was none of the business of the National Council. The Council is not so overwhelmingly popular already in those quarters and this resolution won't help us any."

The Presiding Bishop said mildly: "It isn't our idea. We are only telling them what General Convention recommended. All we are urging is that it be considered. That oughtn't to make anybody mad."

The resolution having been adopted, and two other resolutions recommending further study of the subject having been passed, the report was referred back to the officers of the National Council. They will bring in a report to the December meeting of the Council.

Another matter touching salaries was the salary scale of missionary bishops and other Church leaders. The Presiding Bishop was asked to appoint a committee to study this subject and to report to the February meeting of the Council. The names of the committee members will be announced as soon as they have been chosen.

Federal Council in Washington

At the opening session of the National Council, Dr. Lewis B. Franklin, as part of his report as treasurer, brought up a matter which led to another short but warm discussion. Dr. Franklin introduced the subject, saying: "In December, 1944, the Federal Council of Churches invited us to join with them in opening an office in Washington. This office was to do for the non-Roman Churches what the Roman Catholic Church has done for that Church. The work would consist of supplying prompt and authoritative information concerning legislation and governmental directives affecting the functioning of the non-Roman Churches, with special reference to their financial and administrative problems; furnishing explanation and interpretation as to what the application of such legislation and administrative procedures will mean in practice; and securing entrée to and the making of contacts with various governmental agencies in Washington. We did not accept the invitation last December.

"The invitation has now been renewed. The office will be in the Woodward Building, Washington, in charge of Dr. Benson Y. Landis, of the Home Missions Council, a splendid man in whom we have complete confidence. The Finance Department, therefore, recommends that we accept the invitation and appropriate \$1,200 as our share of the expense."

As soon as the recommendation was seconded, Bishop Dandridge, Coadjutor of

Tennessee, arose to say: "There is a good deal more involved in this matter than \$1,200. Do we, or do we not, want to take part in it, if it has to do with bureaucracy in Washington?"

Dr. Franklin replied, saying: "The fact that Dr. Landis will be at the head of it makes all the difference. He is a fine and able man, who will not engage in lobbying but will do well the work proposed."

The Presiding Bishop put in a word, saying: "We might get full value from being in it. Dr. Franklin knows more about it than I do."

Asked to expand his remarks, Dr. Franklin said: "We are constantly having to approach the government on various questions. By working on many such matters with other Churches, we can do better than if we go it alone. We need what this proposed committee will do. Why set up something of our own in Washington? Why not have the services of this man, who will furnish us with the facts we want?"

Bishop Hobson of Southern Ohio spoke to another point, saying: "May I say a word on policy? Our Church gets pushed around because we don't work with other Churches. We could present our case better if we did. Our Church gets the small end, or no end at all, because we go it alone. We should join with other Churches in many actions."

Bishop Budlong of Connecticut asked a question which had been in the minds of other members of the Council, saying: "Isn't there danger that this office may become a lobby?"

Dr. Franklin said decidedly: "The appointment of Dr. Landis shows that it will not become a lobby, but an information bureau."

Bishop Hobson made another speech, touching lobbying, in which he said: "I am not in favor of some kinds of lobbying, but I think we should make our senators and representatives understand what we, as Churchpeople, want. Call it lobbying, or call it informing Congress; but we ought to have it. We wouldn't get pushed around as we are now."

Bishop Peabody of Central New York had the last word just then, saying: "But if we must have lobbying, I'd like the lobbyist to be an Episcopalian."

When the laughter aroused by this remark had ceased, the matter was referred back to the Department of Finance. At the final session of the Council meeting, two days later, the resolution was again offered and adopted, after one question, asked by W. W. Grant of Colorado, had been answered. Mr. Grant inquired: "Just what will they do for us, for our \$1,200?"

Dr. Franklin gave more details, saying: "They will get facts for us about taxes and war-damage insurance; about wages and hours; about Federal income tax exemption for givers to the Church. There is nothing to worry about, with Dr. Landis as head."

Financial Matters

Dr. Lewis B. Franklin, treasurer of the National Council, reporting on the budget for 1946, explained that the General Con-

vention of 1943 had fixed that budget at a figure "not to exceed \$2,735,058." The total of the tentative budgets of the missionary bishops and the askings of other agencies and the departments and divisions of the National Council was \$111,090 in excess of the maximum fixed by General Convention. Therefore, many increases in appropriations requested had to be cut down or omitted. Thus, some opportunities for growth had been postponed. Dr. Franklin reported that the Council had managed to retain in the 1946 budget a "small but richly deserved" increase in the wages of the employees at the Church Missions House below the officer level.

The Presiding Bishop's Fund for World Relief received from January 1 to August 31, 1945, \$52,462.46. All of this has been allocated. The largest amount, \$13,103.18, went to the Church Committee for Relief in Asia. An amount next in size went to the American Committee on World Council service, which received \$10,685.36, designated chiefly for the relief of European Churches. Twenty-one relief agencies were sent gifts from the fund.

The unallocated balances in the \$30,000 item in the 1945 budget, for Aid to European Churches are to be reserved for the same purpose in 1946. It was voted to retain in the 1946 budget the item of \$52,132, as provided by General Convention. Further needs of sister Churches in Europe are to be met, it is hoped, by grants from the Reconstruction and Advance Fund.

Dr. Franklin announced that the salaries of missionaries in the Philippine Islands during the period of enemy occupation, namely, the years 1942, 1943, 1944, and up to the time of their release in 1945, were being paid on the basis in effect on December, 1941. This means the Philippine Islands' payable rates, plus the emergency allowance, which is the highest of three possible payment schedules. The only deductions, which are small, were for the clothing bought for the missionaries when they reached the United States—clothing which they would have bought themselves had the National Council been able to send their salaries to them. Continuous efforts were made to send money to the Philippines but without success. The salaries and the sum for the emergency fund were kept in trust throughout the period of internment in the prison camps.

National Youth Magazine

Proposed

Bishop Carpenter of Alabama gave the report of the Division of Youth, arousing enthusiasm by his account of the fine work done by the young people at their recent conference. He announced also that plans are under way for a Youth Convention, to be held if possible in Philadelphia over the weekend, at the time when the General Convention is in session. This convention will be limited to two young people and one adult from each diocese and missionary district, making a total of between 250 and 300. The adults will not take part in the convention, but will be in

charge of their delegates. Bishop Carpenter reminded the Council of the excellent weekend conference held in Kansas City in 1940, at the time of the General Convention, and mentioned the fine way in which the young people bore their disappointment when it was decided that no such convention could be held at the 1943 General Convention.

At the conclusion of his report, Bishop Carpenter called upon the Rev. John E. Hines of Texas to present a request from the Youth Commission to the National Council for financial help in establishing a national youth magazine.

Fr. Hines, shortly to be consecrated Bishop Coadjutor of Texas, said: "Speaking in the face of the wreckage of similar projects, I still am glad to do it. It is not easy to talk of new publications in these times of paper shortage and unfortunate incidents in connection with other attempts to start new magazines. But when the young people at Racine said they wanted a publication for youth, by youth, with news and views of youth, I did become enthusiastic. They want it to be an official publication of the National Council, but done by youth, under the direction of the officers of the Council. There is no such magazine in the Church.

"It would establish unity between the young people in all sections of the country. There is now very little unity among the Church's youth. The young people in California know little about the young people in Massachusetts. The magazine would bring them to know each other.

"Also, the program of the Division of Youth would find expression through it, such as it never has had. The plan is to get 50,000 subscriptions. The National Council would have to subsidize it—for five years, some say. I think three years would see it self-supporting. If the National Council could find \$5,000 for 1946, that would start it. The young people have asked little of the National Council. If we can tell them at the next meeting of the Youth Commission in February that the National Council will back their magazine, it would inspire them."

Dr. Kenneth C. M. Sills of Maine asked a very practical question: "How would the editors be chosen?"

Bishop Carpenter answered, saying: "The control would be in the Division of Youth. The executive secretary of the Division would have the editorial control; but he would leave all the editing to the young people."

The Council first referred the question to the Department of Finance. At a later session it was voted to refer the matter of a youth magazine back to the Division of Youth, the information as to how such a magazine would be inaugurated and conducted being too meager to warrant a favorable vote. Sympathetic interest was expressed in the plan, if it could be made practical.

Support of UNRRA Urged

The National Council urged support of the United Nations Relief and Rehabilitation Administration upon the Church, through the Council, and voted that the

following statement be sent to President Truman, Herbert Lehman, and members of Congress. A further resolution provided that copies be sent to the Church press.

The statement reads: "The National Council of the Protestant Episcopal Church in the United States of America holds high hopes that the UNRRA, the American Red Cross, and other inter-governmental and semi-governmental agencies will fully carry out the determination of our people that the present suffering and the early rehabilitation of our less fortunate brethren shall be aided in every way possible.

"We believe it the wish of our fellow Churchmen and of all men of good will that the share of the United States in the UNRRA program, recommended by the President as \$1,350,000,000, should be voted by the Congress, and that restrictions on food and clothing should continue in such measure as will insure the basic needs of other nations.

"We are assured by their past performances that Churchmen will give unstinted support to such voluntary activities as the National War Fund, the American Red Cross, the National Clothing Drive, and other emergency measures."

Committee to Visit Bishop Payne Divinity School

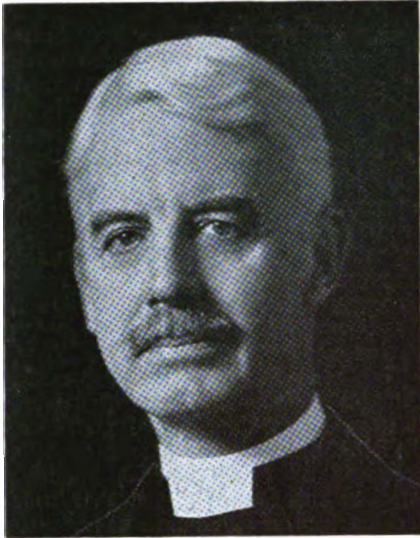
As a result of a presentation of the needs of the Bishop Payne Divinity School for more nearly adequate facilities in the matter of buildings, the Presiding Bishop appointed a committee to visit the school and bring back recommendations. The committee consists of Bishop Dun of Washington, Bishop Dandridge, Coadjutor of Tennessee, and the Rev. Dr. Robert A. McGill of Southwestern Virginia. The committee has power to add to its numbers by calling in architects or other expert advisers. The importance of this seminary to the education of Negro candidates for the ministry was again emphasized, and the fact again stressed that it should be made equal in equipment to the other seminaries of the Church. Its standards of scholarship are well-known.

Action on China and Japan

The National Council sent the following message to the Chung Hua Sheng Kung Hui:

"The National Council of the Protestant Episcopal Church, assembled in session at New York on September 26, 1945, sends to the Chung Hua Sheng Kung Hui the warmest fraternal greetings. We rejoice with you that the end of the World War brings to China deliverance from the invader and freedom to achieve national unity and to enter as one of the Great Powers upon an era of peaceful progress.

"The steadfast courage manifested by the Christians of China during the past eight years has called forth the admiration of your fellow-Christians in America. For that fortitude and loyal devotion to our Lord and His Church we express to you our profound gratitude. As we look



DR. ADDISON: Proposed trip of top Council executives to China.

forward to the years ahead we count it a privilege to share in the coming expansion of the Chung Hua Sheng Kung Hui; we express to you our confidence in the Chinese leadership to which we shall turn for guidance; and we pledge you our support in every endeavor to advance the Kingdom of God on earth."

In regard to Japan, the National Council laid down three points of policy. These were: to establish as soon as possible communication with the leaders of the Church in Japan; to learn from them of the condition of the Church in Japan, of its present and future needs, and of the extent to which they desire cooperation from the Church in the United States; and to determine, in the light of such information, what cooperation the Church in the United States ought to give, and to formulate a program for furnishing such cooperation. It was pointed out that so very little information is in hand that no detailed plans for work with the Nippon Seikokwai can now be made.

The Rev. Dr. James Thayer Addison, vice-president of the Council and director of the Overseas Department, offered a resolution that a delegation from the National Council be sent to the Far East, giving at length reasons for the importance of such a venture. The purpose of the delegation would be to study at first hand conditions in the Philippines, China, and Japan; and to confer with leaders of the native Churches of China and Japan, as well as with our own leaders in the Philippine Islands. The delegation will go as soon as conditions in the Orient allow.

Dr. Addison startled the Council when he suggested that the delegation should consist of the Presiding Bishop, the vice-president, and the treasurer of the National Council, and that the journey should be made next spring, after the April meeting of the Council. A feeling was evident that these three officers would be needed at home for important work before the meeting of the General Convention in September. Dr. Addison forestalled debate by saying that no work could possibly be more important to the Church and to the

world than helping the Churches of the Philippines, China, and Japan.

The Presiding Bishop put in a word to the effect that he would be going out of office in September, and that, therefore, perhaps he should not be a member of the delegation, possibly leaving to his successor plans which that successor might not find the best heritage. Dr. Addison had an answer to that suggestion also. He said with emphasis that it was not the future but the past of the Presiding Bishop now in office which was vital to the delegation. No one, Dr. Addison declared, could even approach Bishop Tucker in his knowledge and understanding of the Orient. It is expected that the delegation, if it can go in April, will spend two months in the Far East.

Close contact will be maintained with the Church of England and the Church in Canada in regard to any similar plans which they may be making. It is possible that delegations from all three Churches might be sent.

The Presiding Bishop mentioned another factor in the problem of work in the Orient. He had received a letter from the Archbishop of Canterbury, suggesting that the Episcopal Church take over the responsibility for a part of the work of the Church of England in Korea. Bishop Tucker said that the Overseas Department is studying this proposal and will report upon it at a later meeting of the National Council. Nothing was said as to the inclusion of Korea in the visit to the Far East. Probably a report on the Archbishop's request will not be made until the February meeting, time being required to assemble the necessary data.

Reconstruction and Advance Fund Campaign

Robert D. Jordan, executive secretary of the Department of Promotion, gave a vivid account of the progress of the Reconstruction and Advance Fund Campaign up to September 1st. He said with great earnestness: "We stand at the cross-roads with the Reconstruction and Advance Fund. It can be a dismal failure or our most successful venture. I can recall what has been done since the plan was presented to the House of Bishops at Birmingham in February. Everywhere the laity showed that they had a feeling that charity begins at home. There was actual opposition to the idea of raising \$5,000,000 for the benefit of people and churches in far-off places. By spring, there was a complete change; they were few who were not willing and eager about it. The feeling of fear among the laity, and the opposition began to disappear, and optimism and confidence to take its place. People are now feeling that the goal of the fund should be more than \$5,000,000. The clergy now are enthusiastic. Of the 88 dioceses and districts, 81 are working on the fund. Prominent and able laymen are working with the clergy. The type of leadership is attracting lay leadership all over the Church. People feel that the only possible answer to the hope for lasting peace is

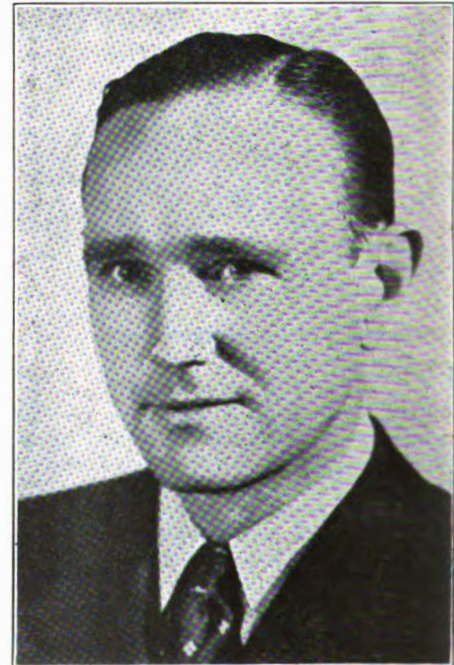
reconstruction and advance on the part of the Church.

"There was never such an opportunity as this for building living memorials of those who laid down their lives. We have made a glorious beginning. We must do more; we must arouse and educate the people about missions. If we don't do that, the Reconstruction and Advance Fund will be only a money-raising project. Up to now, we have not raised much, but we know that our promotional plan is good. Where it is used, the work is progressing."

On motion of Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, the following statement was adopted by the National Council for distribution throughout the Church: "Victory in the Far East has made possible a more accurate estimate of the needs and opportunities confronting our Church. Recent information from all over the globe clearly indicates that, with the termination of hostilities, the Church is facing even greater responsibilities than were anticipated when \$5,000,000 was set as the goal of the Reconstruction and Advance Fund.

"In the Philippines, destruction of Church property has been almost 100%. In China, while complete devastation has been avoided, the damage has been heavy and there is evidence of many buildings being looted and of equipment destroyed or stolen. From the European Churches an urgent appeal has come for help which must be given to enable those Churches to rise up and serve. The need for better facilities for our Negro schools is imperative. In many other areas of the Church's work the opportunities for advance are day by day more evident.

"The National Council therefore urges the people of the Church largely to oversubscribe the original goal of \$5,000,000 in order adequately to meet the necessary reconstruction needs and imperative ad-



MR. JORDAN: "People feel that the goal should be more."

vance projects which we are facing. By such action the Church will not only carry through the Reconstruction and Advance appeal to a successful conclusion but also give strong evidence of our determination to meet our larger responsibilities by building for peace through a courageous extension of the world mission of the Church."

Laymen's Work

Reporting to the National Council on the work of the Presiding Bishop's Committee on Laymen's Work, the Rev. Wilburn C. Campbell, executive director, said that there is evidence of a considerable increase in parishes participating in the Advent Corporate Communion of Churchmen, and in the amount of the special offering given at that time through diocesan sources. Mr. Campbell said that the demand for the *Guide for Lay Readers* has exceeded all expectations, and that a second edition of the book has been printed. Also that the sermons for lay readers are now being mailed to 950 persons.

The committee is sending a year's subscription to *Churchways* to over 2,000 parish keymen.

An annual provincial conference has been held in every province, for diocesan chairmen. All dioceses except seven now have an overall diocesan organization known as the ECA, or Episcopal Churchmen of — Diocese. Nineteen other dioceses have a laymen's committee which corresponds approximately to the Presiding Bishop's Committee. Eight dioceses publish regular literature in the nature of magazines or news letters to the men of the diocese.

Mr. Campbell defined the program of the committee as including: Organization in every parish of a planning committee for returning servicemen; completion of the chain of leadership, promotion of the Advent Corporate Communion, sponsorship of diocesan Churchmen's conferences; stimulation and encouragement of the use of lay readers; support of the Reconstruction and Advance Fund campaign; work on the project *He sent them two by two*; sponsorship of schools of religion in parishes, devoted to the Doctrine of the Incarnation; increasing effectiveness of public relations methods in parishes.

Rural Work

National Council was informed of a gift of a valuable farm and an estate of cash assets of more than \$100,000 from Mr. and Mrs. W. A. Cochel of Kansas City, to be used to establish a center for training for the town and country ministry. Council has approved acceptance of the gift, and the Rev. Clifford L. Samuelson told of the first use of the center for a Town-Country Church Institute this summer. Mr. Samuelson headed the group of 11 clergy, women workers, and students.

Teaching missions were conducted in 25 rural communities, as well as evangelis-

tic services, community programs, and administration of the Sacraments. Records showed that 2,502 adults attended the meetings. Twenty neighborhoods were surveyed, 206 pastoral calls made on Church families, and five daily vacation Church schools enrolling 585 rural children were conducted.

Mr. Samuelson told the Council that the aims were defined as "an experimental project in providing supervised field work for theological students and women in training in Church work, and an exploratory study of the communities and open country areas within a radius of approximately 75 miles from Kansas City, to determine the aptness of this section as an area to be used for a permanent extension center which all seminaries could use to provide students with a constructive experience in town and country work under supervised conditions.

Mr. Cochel, a leading layman of the diocese of West Missouri, was general chairman of the General Convention held in Kansas City in 1940. He was for many years editor of the weekly *Kansas City Star*.

WOMAN'S AUXILIARY

Executive Board Meeting

An "urgent message to the women of the Church" emerged from the quarterly session of the Woman's Auxiliary national executive board, meeting in New York, September 21st to 24th. Stating that although hostilities have ended, "peace is still only a hope," the message continues, "let us appraise the past and plan for the future. We as individuals must face realistically and penitently the elements of cruelty, greed, intolerance, selfishness, and above all, indifference, which multiplied by millions, have produced internal and international strife. . . .

"What are we willing to pay for peace?"

"Christian people must accept responsibility to proclaim the redeeming power of Christ and show forth in every area of our lives obedience to His teaching. . . . We are confident that the Church has power, through the Holy Spirit, for the healing of the nations and the building of the brotherhood of man.

"We must rededicate ourselves. . . .

We must take time for daily prayer and Bible reading and for regular corporate worship. We must cultivate Christian attitudes in such fields as family life, Church groups, business and professional life, labor relations, interracial and intercultural relationships, interchurch cooperation, international understanding."

The second part of the message outlines action which, the board feels, should grow out of Christian attitudes: "We must take intelligent and courageous action in such matters as full support of reconstruction and advance in the mission field; fostering Church unity; development of more effective Church schools and youth programs; raising standards of secular education, the press, movies, and radio; improvement of housing conditions; achievement of full employment; preven-

tion of inflation; extending full democratic rights to minority groups; recruitment of personnel for Church work; support of world relief and rehabilitation; strengthening the United Nations organization."

The statement ends with the question, "What will you do?"

In line with action recommended in their message, the board adopted resolutions urging that rationing and price control be continued "as long as necessary to increase the world food supply and prevent inflation"; that UNRRA be given sufficient funds to carry out the function for which it was created; that the United States representative on the United Nations Security Council be given adequate powers; that federal restrictions be removed which now deprive American Indians of benefits from the "GI Bill of Rights"; that minorities, Negro, Indian and other, be represented more fully in Church groups.

According to reports received by the board, diocesan branches of the Woman's Auxiliary are cooperating, with few exceptions, in the Reconstruction and Advance missionary movement.

The United Thank Offering to be presented at the Triennial Convention next September now shows a \$300,000 increase over what it was at the corresponding time in the previous triennium.

Appropriations were made by the board to meet requests for repairs or equipment in Haiti, Puerto Rico, North Dakota, Honolulu, and China, and from the discretionary item in the United Thank Offering sums were appropriated for relief and reconstruction in Europe and Asia, and for the Chinese Church's missionary district of Shensi. The sum of \$3,000 was appropriated for missionary scholarships, to provide for the unusually large number of missionaries from the Philippines and China now in the United States.

Word was received of a legacy of \$10,389 for the Woman's Auxiliary from the estate of Augusta Cass Wallen; this was added to the Auxiliary's trust fund.

The board voted to become a participating member of the Women's Action Committee for Victory and Lasting Peace, a national organization with headquarters at 1 East 57th Street, New York 22, which aims to make more effective use of women's civil and political (but not partisan) power. The board recommends the committee to all women for individual membership.

In preparation for the Triennial Meeting, which opens in Philadelphia next September 10th, four commissions are at work, under the following chairmen: Commission on the Christian Faith, Miss Leila Anderson, Berkeley, Calif.; The Christian Home, Mrs. G. Russel Hargate, Elyria, Ohio; A Christian World, Mrs. Randall Chase, Sanford, Fla.; The World Mission of the Christian Church, Mrs. Edwin Allen Stebbins, Rochester, N. Y.

New officers for the board for the coming year, taking office immediately are: chairman, Mrs. George McP. Batte, Berkeley, Calif.; vice-chairman, Miss Alpha B. Nash, Sarasota, Fla.; secretary, Mrs. Stephen K. Mahon, Toledo, Ohio.

CHURCH BUILDING

"Wait!"

Millions of dollars worth of new church construction projects are being held up because of the high price of labor and materials, it was reported by E. M. Conover, director of the Interdenominational Bureau of Architecture.

As a result, Mr. Conover said, he is advising churches to continue raising funds for building projects to complete their architectural plans, but "under no circumstances to seek contractors' bids at the present time."

General contractors, he disclosed, are quoting prices which represent an increase of from 50% to 100% above costs for similar work in the period immediately before the outbreak of war. He said a postwar increase of 20% on the cost of church building had been anticipated, but not an increase of 50% to 100%.

Normally, he stated, one-half the cost of erecting a building is for labor, while one-half the cost of materials manufactured for building are also labor costs. Complete uncertainty as to the cost of units of production, such as laying 1,000 bricks, is making it impossible for church building to proceed in many large areas of the country, he said.

Describing these conditions as "a very serious handicap in church work," Mr. Conover said inability to proceed with church building has forced many congregations to use temporary buildings, rented quarters, and partially completed buildings.

He is optimistic, however, about new materials for church construction. Many of these materials, he said, have been approved by church architects and will reduce labor costs.

Among them are tiles of various types, and steam pressured concrete blocks for interior finish which eliminate use of plaster and composition materials for ceilings, and also make unnecessary use of lath and plaster.

WORLD COUNCIL

Secretary Urges Churches Back Government Relief Plans

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches in Geneva, has called upon all Churches to "back governments in relief plans."

Clarifying his attitude toward the UNRRA and the American Red Cross, he said that any criticism he had made of these agencies was meant to make clear that they "do not have enough support to meet the appalling needs about which the churches are concerned."

"No one in Geneva ever visualized government relief efforts as unimportant," he added. "In fact, they are indispensable and should be greatly increased. The World Council is convinced that in view of the immense need only governmental relief is truly adequate."

Voicing appreciation that the American churches have acted to bolster UNRRA

appropriations in Congress, Dr. Visser 't Hooft declared the World Council of Churches is clearly aware that its efforts can be only supplementary to government and semi-government activities. "No one dreams of the churches taking over the whole incalculable relief task," he said.

While governments will have to bear the main burden, he said, "the Christian conscience demands that the churches set up an organization to give what additional aid they can where they can."

"The inadequacy of present relief efforts seems obvious here in the center of Europe," he said. "In many areas of Europe the Church is almost the only going concern. Because of this chaos, the World Council's resolution emphasizes the role of the American Church in meeting needs."

Dr. Visser 't Hooft said the churches in America must realize it is not enough merely to collect food and clothing and to send it to a port for shipment. The organization of distribution is a big and complicated task, he stressed, and for this reason such agencies as the International Red Cross were mentioned as possible collaborators in the project.

Editor's Comment:

Dr. Visser 't Hooft, we are informed above, did not say that UNRRA has been a dismal failure. However, if he had done so, he would not have been very far from the mark.

ARMED FORCES

Lieutenant General Lee Visits Home Parish

After the local committee planning in Junction City, Kans., for the "Welcome Home" of Lieut. Gen. John Clifford Hodges Lee had completed all arrangements they sent an outline of the plans to the General and asked him if anything had been left out or if there was anything he wished included. He replied with promptness that if it could be arranged he would like to receive Holy Communion in his old parish church where he was baptized, received religious instruction, and was confirmed. The committee got in touch with the Rev. Samuel A. McPhetres, rector of the Covenant, and made known the General's wish. As the Covenant has a celebration of the Holy Communion each Wednesday morning at 8:00 o'clock Mr. McPhetres asked the committee if this would be satisfactory. General Lee appreciated especially the privilege of participating in one of the regular services of the parish.

With General Lee at the Eucharist were his aunt, Mrs. George F. Landers, his niece, Mrs. Wayne G. McCarthy, and about 50 of his old friends who remain as members of Covenant parish.

One of the stained glass windows in the church is a memorial to the General's mother who was a teacher in the Church school for many years. It was given by the pupils of her Church school classes.

In the great civic dinner given in Gen-

eral Lee's honor in the evening he mentioned the privilege he had had of receiving Holy Communion that morning and spoke of the Church as being the one thing that bespoke home to him. He went on to say that the great avenue to world peace and fellowship is based upon the Summary of the Law enshrined in the liturgy of the Church.

Two of the leading generals in the European theater of war, Eisenhower and Lee, came from two little cities in central Kansas—Abilene and Junction City, only 23 miles apart. General Lee was one of General Eisenhower's principal aides, serving as the chief of the services of supply.

RADIO

"The Living People"

The National Council announces its second series of electrical transcriptions for radio, "The Living People." The new series consists of nine programs, dramas of men, women, and children who through simple service and kindly thought have become the Living People . . . a Power for Peace.

It is suggested that Churchpeople all over the country can be helpful in influencing local stations to carry the programs. They cost the radio stations nothing except the time. Each program runs 15 minutes. They are all by professional people of high standing. Scripts are written by Gayne Whitman, whose work has been heard on *Cavalcade of America*, *Radio Readers Digest*, the *Kate Smith* program, and many others. Production is by Donald Peterson, who has devoted himself to religious broadcasting exclusively for the past 15 years. Musical settings are provided by Charles Holland, widely known on the radio and in motion pictures. Described by Paul Robeson as "one of the greatest tenors of all times," Mr. Holland sings "If ye seek, ye shall find Him." His accompaniments are on the superb organ of Calvary Church, New York, by George Shackley, well-known radio organist appearing on many of the finer programs.

RECONVERSION

Form Commission on Ministry To Returning Servicemen

A Commission on the Church's Ministry to Returning Servicemen and Women has been established by the Federal Council of Churches in New York.

The Rev. Beverly Boyd, director of the Department of Christian Social Relations, will be executive secretary of the new group, with Dr. Roy A. Burkhart, pastor of the First Community Church at Columbus, Ohio, as chairman.

The new Commission will assume functions of the recently-disbanded Christian Commission for Camp and Defense Communities which relate to the problems of demobilized military personnel.

PHILIPPINES

Zamboanga Tour

By HARRY TAYLOR BURKE

Fr. Burke, who was stationed at the Church of the Resurrection, Baguio, has recently completed an inspection tour of mission property in Zamboanga. His report of wide-spread destruction follows:

Before the war struck these islands like a blight of locusts, one of the most beautiful spots in the Orient was the old Spanish City of Zamboanga situated on the tip of a peninsula jutting far into the Sulu Sea on the island of Mindanao. It was a place where the spirit of the old Spanish *conquistadores* lived on in its buildings, shady streets, language, and people. Its waters were full of picturesque Moro *vintas* with sails of many designs and colors gleaming in the sun. Its 300-year-old fort had housed such well known men as Leonard Wood and John J. Pershing. It was a show place inviting round-the-world ships and tourists who wished to see something different. Here many years ago the Episcopal Church started work with the foreign population, the native Moros, and Zamboanguenos. We maintained Holy Trinity Church, Brent Hospital, St. Alban's School for Filipinos, St. John's School for Chinese, and *La Iglesia del Buen Pastor* for Spanish-speaking Filipinos, at Calarian.

This beautiful place I called home for four happy years and it was with great pleasure that I looked forward to visiting the place again, meeting my old friends, and once again strolling on the beach in front of St. Alban's. Many times during my internment I thought of Zamboanga and its people and wished that I could be with them during their hard times. Even though I had been in and seen the destruction of Luzon and had seen the things war can do, I was unprepared for the shock I received upon seeing what had been Zamboanga.

I flew down a few days ago for the purpose of inspecting our mission and ascertaining the necessity for continuing our work there. I made the trip in a much shorter time than the six days by boat the first time I went in 1937. The pilot, knowing that I had lived there before, circled low over the city twice before landing. Hardly any of the old land marks were recognizable. Instead of the familiar old buildings there were only shattered walls, piles of rubble, and bleak foundations. Instead of parks and shady streets there were bulldozers, Army installations, denuded palms, torn acacia trees, and barren lawns. It was like looking on the face of a dead friend—a charm that has gone forever—an old atmosphere that modern times can never replace.

Upon landing I went immediately to the home of Dr. José C. Trota, who was our doctor connected with Brent Hospital before the war. His small house on the outskirts of the city was one of the few left standing. My first task was to inquire

about the various people connected with our mission and its institutions. I found that several members of our hospital staff are now working in the government hospital. These include Dr. Trota, Miss Pangcog, Miss Saleih, and many other attendants and employees. Some of the nurses returned to their homes during the war, some went with the guerrillas, and some accepted employment in other hospitals. Miss Salud Nixon of our school staff was living in Basilan with friends. Most of the other members of the school staff who fled to the mountains during the Japanese occupation are now back in the city.

Carlos Morán, who had spent some time in the seminary at Sagada and was doing religious and catechetical work in Zamboanga at the outbreak of the war, was executed by the Japanese in 1943 because of suspected guerrilla activity. This constituted quite a blow to our religious work there, because he was the only trained native catechist we had in that station. Many of our students from St. Alban's School, who had served in the Philippine Army and had been taken prisoner by the Japanese, are now serving with the new Philippine Army. Others have joined the army since the occupation of the city by the Americans. Many carried on guerrilla warfare in the mountains north of the city during the entire occupation.

Mrs. Hulda Lund, who came into our Church as a retired missionary of the Lutheran Church in 1938, hid out in the hills with the Filipinos during the entire occupation and was able to minister to our people there. I found her thin, but in good health and anxious to remain in the city to do whatever she can for the mission, until we are in a position to send permanent workers there. She has with her a young Filipino by the name of Geronimo Pajarito, who is an excellent worker and is assisting her. He hopes in the future to attend the seminary so that he can prepare himself for the ministry of our Church.

BRENT HOSPITAL

Brent Hospital was operated as a private institution during the first few months of the Japanese occupation, with Dr. Trota and Miss Saleih in charge. The Japanese Army took over the Zamboanga General Hospital, making it necessary for the Government Hospital to move out. After a short while in a school building, Dr. Rodriguez, the superintendent, asked the puppet government to take over Brent Hospital as a government hospital, claiming that it was an enemy alien property and, therefore, subject to confiscation. This was done without the consent of our own mission staff. Dr. Trota remained in a subordinate position, fearing that if he resigned he would no longer be in a position to protect mission property. There was very little coöperation between Dr. Trota and Dr. Rodriguez, as the former felt that the latter was a collaborator and disloyal to the interests of the American owners of the institution. The hospital stood throughout the war

and continued to operate as such but was completely destroyed by the shelling and bombing that preceded American landing in March, 1945. Also destroyed at this time were the doctor's house and three-quarters of the nurses' residence. The remaining one-quarter of the latter is practically unusable. St. Alban's School and St. John's Chinese School were destroyed in the first months of 1942, when the Japanese occupied the city. The priest's residence, St. John's School, and the girls' dormitory were destroyed in the fire resulting from the Japanese invasion. The high school building was burned by the Japanese in order to clear a section of the city to prevent surprise attacks from the guerrillas. The Holy Trinity Church, which was located on a site in the city near Pettit Barracks, was destroyed in March, 1945, by the bombings. The Church of the Good Shepherd at Calarian was demolished and removed by the American Army in the fall of 1941, in order to make way for a large airstrip that was being constructed next to it. The Lund Memorial Cemetery at Calarian was ripped to pieces when the heavy fighting took place there. It is near the site of the initial landing of the American Army on the peninsula.

The city of Zamboanga itself is one of the most wrecked in the Philippine Islands. Only two major buildings are suitable for usage and both of them are quite heavily damaged. A few residences still stand in the outer edges of the city, but almost all of the main part of the city was burned or shelled either at the time of the Japanese occupation in 1941 or during the return of the Americans in 1945. Just north of the main part of the city a large section was cleared out by the Japanese for an airfield. This constitutes one of the largest in the Philippine Islands and will remain as one of the permanent bases of the American Air Force in the Far East. A large percentage of the population of the city of Zamboanga lived during the entire occupation in the mountains back of the city. A few remained in the city to work for the Japanese or to try to salvage something of their homes and business places. After the first bombings by the Americans in September, 1944, almost the entire population fled to the hills where they remained until after the occupation of the city by the Americans. Many have returned to the city and are building *nipa* houses as temporary homes until proper reconstruction of the city can take place. A large percentage are in the mountains yet but will return within the next few months to the city. These people lost almost everything they had in the way of clothes, homes, money, and other property. The Japanese never were able to go into the mountains north of the city because of the difficult terrain and heavy guerrilla activity. In the mountains the Filipinos maintained a civil government with properly elected or appointed civil officials as well as a large guerrilla army, making it easy for the returning Americans to liberate the entire province.

While in Zamboanga I held services in

the country in people's homes and also in the temporary division chapel in the center of the city. The congregation was made up of servicemen as well as the various racial groups of the city. All services included baptisms. In the city now is one whole division of the American Army, whose chaplains have been most cooperative with us in looking after our people and their interests in the absence of any of our own mission workers. Fr. Smith, a member of the Society of St. John the Evangelist, who is an Army chaplain with the 41st Division, has done a great deal in Zamboanga, Basilan, Upi, and Cotabato, for our Church, and is now the only Anglican priest on the whole Island of Mindanao.

I questioned many people concerning the future of the city of Zamboanga and all agreed that it would be a more important place after the war than it was before, as there is certain to be a large air base permanently located there, as well as an army base and probably a naval base.

There are no schools left in the city, and it is quite doubtful that the Roman Catholics will reopen their boys' school. A first-class preparatory school in this city is greatly needed. I was asked by many people if we intended to reopen the school and when it would be. The hospital is also greatly needed because the government hospital is small, inadequate, and has no trained staff. The Church is a necessity because not only do we have our Filipino congregation to which we are obligated, but there will also be a large contingent of American Churchmen connected with the various military bases. I feel that in Zamboanga, an opportunity awaits us which is greater than in most places in the Philippine Islands. Also, I feel the island of Basilan presents a fertile field for development. We already have a nucleus of Christians in Lamitan and Isabela. Isabela is being built into the world's largest PT boat base and will remain permanently as such. In order to maintain it, there will be a staff of approximately 25,000 Americans. This also offers us an opportunity to serve our own Americans as well as the Filipinos.

I left Zamboanga for the return trip on July 2d and arrived in Tacloban, Leyte, in the afternoon. While there I visited many of our boys who are in the Philippine Army camps near Tacloban. On July 3d I arrived back in Manila.

It is impossible for people in America who have not been in a war-torn country to realize what devastation, death, and poverty can do to a country. The Filipinos were a poor people before the war, emerging from a 300-year period of Spanish exploitation. In 40 years they had acquired the highest standard of living in the Orient only to see it all vanish as their country became a major battleground of the world's greatest war. They watched their little homes burn, their schools, and churches disappear under bombings, they saw 27,000 of their boys laid under white crosses at Bataan. They were forced to feed the Japanese Army for three years, while starving themselves. They fled to the hills and ran from place to place like rats for safety. They saw the execution blocks at San Ramon Prison and

Ft. Santiago run red with the blood of martyrs who never lost their faith in America. They lived in dugouts, shell craters, and sewage ditches as they watched the massacre of thousands upon thousands of their relatives and friends in the Battle of Manila. There is no Filipino family which has not felt the hand of death in one way or another—by fighting, by execution, by bombings, or by starvation.

God has blessed America not only by making her the richest country in the world but also by geographically placing her so that she is free from being a world battlefield. Her homes are intact, her schools and churches function, her civilian population still eat well and are free from the sounds of bombs, and cannonading, and fear of death. Americans have a great responsibility—the God given responsibility that must come with wealth. As a Christian nation she is obligated to help those who have been faithful through it all but have lost all.

The Episcopal Church in the Philippines will rise again and it will be stronger and greater than ever. It will be built on the shoulders of those loyal Christians who risked their lives that the torch of Christianity might continue to burn in the Orient. But they need the help of Americans in a way they have never needed it before and I feel that it will come. I feel that our Church is still a missionary Church, that it must be in order to live. I feel that our people in America have not forgotten the words of our Lord Himself, "Verily I say unto you, inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

Baguio Report

Bishop Binsted has written the National Council of a recent weekend visit in Baguio, in which he gathered complete information as to the condition of Church property there. His report follows:

"The Church of the Resurrection was damaged by the bombing, but can easily be repaired when men and material are available. Services are being held in it and I left an order to have the building patched up sufficiently to keep the rain out. The rectory can be put into shape quite easily after the war. It is now full of Igorot and Chinese refugees. A number of refugees are living in the parish house near the church. This building was not damaged at all.

"The Brent School buildings are in fairly good condition and are now being used by the United States Army as a hospital.

"The Easter School buildings, with the exception of the foreign residence, were entirely destroyed. The foreign residence, which is full of refugees, will need considerable repairs when they can be made.

"The building in Trinidad used as a residence for Miss Sharp was entirely destroyed.

"I was glad to find that one of our Church chaplains, the Rev. A. H. Marsh, stationed in Trinidad, had helped in many ways. We are also fortunate in having Church chaplains stationed in Zamboanga

and Cotabato, who have taken an interest in our Churchpeople.

ST. LUKE'S

"St. Luke's Hospital, which has been largely financed by the United States Army since their return to Manila, has reverted to the status of a private hospital. Because of the economic conditions I do not know yet how we are going to come out financially. One thing is quite clear to me and that is that the hospital must continue even if the mission has to subsidize it for a few months. Most of the hospitals in Manila have been destroyed. It seems to me that this is the most effective way that the Church can make its contribution to relief work here in Manila. So far as I can figure out at the present time, the hospital will only require 4,000 or 5,000 pesos monthly from the mission, and this I intend to pay, if it is necessary, out of the relief funds at my disposal."

COLOMBIA

New Church Work

Colombia, South America, is a country which has made the transition from the footpath directly to the airplane without any gradual evolution. Consequently, today, one travels mostly by plane in Colombia. It is the way for the businessman, the cargo, the priest, and the native. It is not unusual for a plane to carry \$45,000 worth of gold, some animals, and a passenger group of the priest of the Episcopal Church, a millionaire, and several countrymen with their *ruanas* over their shoulders and the inevitable pouch used as a pocketbook and carryall. The *ruana* is a woolen poncho with sides open for the arms. The pouch, a large pocketbook slung over the shoulder and hanging at the side, has been used for centuries by the Colombians, and is akin to a new style for women in the States.

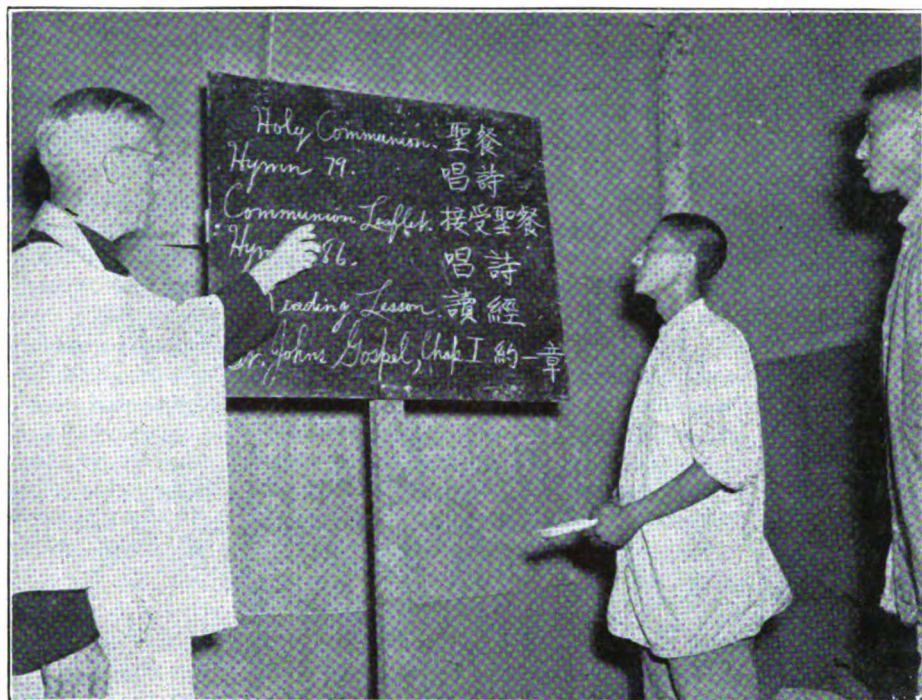
Mountains rise to great heights and snowcapped peaks are found nearly on the equator. From these icy mountains one can reach the hot humid lowlands, equal to anything in Africa, in just three hours. And, in covering Colombia, one does, as the natural thing in representing the Church. Often one arrives in the colder sections still wearing the white suit of the tropics to be stared at by the people who are dressed for winter weather. Likewise it is not unusual to see a man step from a plane wearing heavy clothes and carrying an overcoat on his arm, and constantly mopping his brow with his free hand in a temperature of nearly 100. Such is the new missionary field of the Episcopal Church.

For the first time in many years the Church has established a new field of work. Starting a year ago, the Rev. George F. Packard has opened work in Colombia, South America. And like the sudden transition of travel, the Church, beginning with nothing, has blossomed forth with seven congregations. Six of these serve the foreigner in Colombia and the seventh a West Indian Colored congregation. Though some work was done by the Church of England at Santa Marta

before 1906 this was with the workers on the banana plantations and the rest of the field was omitted.

Imagine a parish twice as large as the state of Texas and almost as large as Alaska and the Aleutian Islands combined! The 448,794 square miles of ministry are possible because of travel by the modern means of the plane. With 9,280 miles of airline, the Church can reach the large metropolitan centers and also the small isolated mining communities formerly week's travel from the cities. Here there is no struggle to gather congregations, no need to spend long hours in persuading people to worship, no old traditions and outmoded methods to combat. The work in Colombia is new, vigorous, and rapidly spreading. In most communities the Church has no problem of overchurching as the work being done is the only work other than the Roman Church which works with the natives. Since the work was begun, children of all ages have received baptism. On a recent visit, on vacation, in Cali, the dean of the Cathedral of the Canal Zone, the Very Rev. Raymond T. Ferris baptized a boy 18 years old. While on this trip Dean Ferris helped out by holding services each Sunday. For the first time since living there the people in Cali could make their Communions.

Congregations already formed vary in size from a small group of 25 in the Frontino Gold Mine to one of 200 in El Centro. When the priest arrives for service the entire group turns out—most of whom remain for a hymn sing after the formal service. Other groups are continually asking for the service of the priest and these too must be served. Many are the calls that come and priests are needed to man and develop this active field. In most dioceses and districts the opening of a new congregation is an event not often occurring and yet in the district of the



BURMA: Chaplain Magnan shows notice board to Chinese patients. U. S. Signal Corps

Panama Canal Zone, which contains Colombia, the number has been nearly doubled in one year. Before the Rev. Mr. Packard went to Colombia in 1944 the Church had 11 congregations in the district. Seven have been added in the short space of one year with three other cities in Colombia asking for services and two oil camps without any church still await the coming of the priest.

One of the greatest opportunities that has been presented to the Church in centuries is in Colombia today and the Church has but to respond to develop this

country as a strong missionary endeavor with a truly great future.

Editor's Comment:

This is the most dramatic forward step in the Church's missionary work in years. We hope that many Churchpeople will remember it, in their prayers, in their contributions to missions, and in their choice of a career.

BURMA

Missionary Opportunities

Chaplains in the armed forces are given many opportunities to spread the Gospel outside their specific service duties, according to Chaplain T. W. B. Magnan, who has been serving in China-India-Burma theater.

Chaplain Magnan counts it his good fortune to be called upon to minister to soldiers of the Chinese Army while they are sick or wounded in a Burma hospital. While visiting patients in the wards, accompanied by a Christian Chinese liaison officer, he had the thought that classes in English would be helpful. These were organized with the Bible as the reading textbook. Out of this beginning grew Church services, featuring the life of Christ and hero stories from the Old and New Testaments, and from this small nucleus came baptisms and Church members.

A chapel has been built, in which gifted men have printed quotations from the Bible and other religious literature. Artists among the patients have drawn holy pictures, gardeners have landscaped the grounds surrounding the chapel. A service of Holy Communion has been started and is well attended.



BAPTISMAL INSTRUCTION: At Myitkyina hospital. U. S. Signal Corps

National Council

GREAT events have taken place in the world since the February meeting of the National Council. The September meeting found the Council hard at work preparing to meet the Church's obligations in the postwar world.

One of the most significant indications of the direction of Church thinking was Mr. Jordan's report on the Reconstruction and Advance Fund. Well aware of the "allergy" of many prominent Churchpeople to any talk about increased giving, the Council originally asked for what can only be called the paltry sum of \$5,000,000 — about \$3.33 per communicant. As soon as Churchpeople gave the matter any thought, and compared the Church's askings with those of other Churches, they realized that, as Mr. Jordan reported, "the goal of the fund should be more than \$5,000,000." As soon as contact was established with war-damaged mission fields, it became obvious that this sum would hardly be enough for reconstruction, much less for advance.

Rising to the situation, the National Council adopted a resolution asking the people of the Church "largely to over-subscribe" the original objective. We are confident that the Church will respond generously. If it does not, it might as well close up shop. Mr. Jordan reported that 81 of the 88 continental dioceses and missionary districts are working on the fund. We don't know which seven have not yet begun to do so, nor their reasons; but we urge them to consider carefully whether the Church can afford to delay reconstructing its work while business, relief organizations, and other Churches are forging rapidly ahead.

Let us put the matter crassly and simply. The national income has advanced enormously during the past few years. The value of money has somewhat declined in the same period. With very few exceptions, people are making more money than they ever did before. If parish clergy and vestries fail to keep pace with the changed economic picture, fail to present budgets for local support and missions which repre-

sent the capacity of their people to give, their parishes will begin to decline. Money is the index of all kinds of interest. The man who gives \$100 to the Community Fund and \$50 to the Red Cross thinks that the Community Fund is twice as important as the Red Cross. If he only gives \$25 to the Church, he will think that the Church is only worth \$25 in comparison with these other agencies. That is the way the human mind works. A piece of glass may be as pretty as a piece of fine jewelry, but it isn't worth as much because it doesn't cost as much.

We believe that the parish clergy and vestries and campaign committees should look upon the Reconstruction and Advance Fund and the Every Member Canvass as an *opportunity to show people how important the Church is to them*. If they tackle the matter from this angle, they will find that the time is ripe for a great step forward in Church support like the first Nation-Wide Campaign — which resulted in great advances all along the line in contributions for parish support, for parish capital, for diocese, and for the general Church. If a church is afraid to ask its people to give for missions, it has good reason to be afraid to ask them to give for any Church purpose. For if a Christian is not a missionary, he is well on the way to becoming no Christian at all.

We are, accordingly, overjoyed that the National Council frankly states that it set its sights too low when it first proposed a \$5,000,000 fund. We hope that its appeal for a gift which can really be considered sacrificial will be brought home to the rank and file of the Church. The result will be a better grasp of the obligations involved in being a Christian.

A NUMBER of other matters of importance were discussed at the September meeting of the Council. One of the most significant actions taken was the decision to send a delegation to the Far East in the very near future — next spring. The delegation can now plan to go to the Christians in Japan, as well as to those in China and the Philippines. Many Churchpeople will share the anxiety felt when Dr. Addison mentioned that the delegation would consist of the Presiding Bishop, himself as vice-president, and Dr. Franklin, the treasurer. The first thought will be the affairs of importance needing these leaders at home, particularly so near the time of General Convention. The second thought will be the dangers which they must necessarily encounter.

But everyone will be in agreement with Dr. Addison that no task of the Church is or can be so important as the strengthening of the Christian Churches in the Far East by taking the best help and encouragement possible directly to them. Who, as Dr. Addison suggested, knows Japan so well as the Presiding Bishop, the larger part of whose ministry has been spent in work in Japan, in many fields? No one has to the same extent the confidence of the Japanese Christian leaders. Dr. Addison did not mention his own background, but everyone knows that he is one of the most distinguished scholars of Oriental questions in the Church. His high place in this field grew, moreover, out of his missionary work in the Oriental field. Dr. Franklin has frequently visited the Churches in China, Japan, and the Philippines. He is known and trusted.

The Collect

Twentieth Sunday after Trinity

October 14th

THE KEYNOTE of today's collect is *cheerfully*, and as we underline this word in our thinking we come to see that it describes the only way in which we can truly accomplish the things we should do for God. We know that God is love. We know that all He does for us comes of His love. We realize as we give it thought, that whatever we do for God is imperfectly done if we do not do it in love for Him. Mechanical or grudging service to God is no true service. If we do the best we can cheerfully and lovingly, any imperfections will be overlooked. If God did things for us perfunctorily or half-heartedly, we would be in a sorry state. Let us learn to imitate the loving care of God for us by *cheerfully* serving Him. Let us strive to do His will on earth with the same loving devotion which saints and angels show as they do it in heaven.



Washington, D. C.

DEAR FAMILY: My friend Captain Herbert Merillat, USMC, has a thought-provoking article in the October 6th issue of *Collier's*, entitled "The Emperor Said No." The story is a true one, sent from Okinawa shortly before the end of the war. It concerns the efforts of a Marine colonel, assisted by a captured Japanese major, to talk the commanding officer of about 200 well-armed enemy troops into surrendering instead of fighting until they were wiped out. It's a good yarn; but beyond that it gives an insight into contemporary Japanese thought that shows some of the difficulties and also some of the hopeful features that will affect our dealings with the Japanese in the tremendous task of post-war readjustment.

Captain Merillat writes: "I do not know what people home will think of this bizarre drama enacted on an island in the East China Sea, so fantastic that when you speak to any of the principals about it they invariably begin, 'You won't believe it, but this is what happened.'"

What did happen happen, briefly, was that American troops of the Tenth Army were confronted with the task of "mopping up" an island near Okinawa, on which a Japanese garrison unit had taken refuge when the Americans completed the conquest of the main island. The Japanese were cut off from supplies or reinforcements, but were living fairly comfortably high among the crags of a small, rocky island. With them were several hundred civilians, Okinawans and Koreans. To dislodge the Japanese by military action would have been costly in American lives, and would have inflicted many casualties upon the civilians also. In order to avoid these needless casualties, and to give the Japanese garrison a way out, the American command decided to try persuasion rather than force.

Accordingly a Marine officer, Lieut. Col. G. J. Clark, accompanied by two Japanese-speaking Navy lieutenants and an Army Nisei sergeant, volunteered to make the attempt. With them went a wounded Japanese major, who had been a classmate of the enemy commander in the military academy, and who was willing to try to persuade his old friend to surrender.

The story of the way in which this oddly-assorted group, and a handful of other officers and enlisted men, made contacts with the Japanese and talked with their commander on a lonely beach, while enemy mortars and rifles covered them from the hills, reads like a thriller by E. Phillips Oppenheim. Not once, but several times, the two groups met while the Americans tried to talk the Japanese into surrender, and the two Japanese classmates tried to convert each other — the one to the military code of *Bushido*, the other to the more excellent way of laying down arms in order to survive to help build a new and peaceful Japan. Several times the Americans brought hot food ashore, and the little group interrupted their negotiations to eat together, and some of the Americans actually went up into the hills to visit the enemy command post as guests of the Japanese commander.

On one occasion an American Army chaplain, Captain Porter (not further identified), accompanied the mixed party of negotiators. When final decisions were being made, and the emotional atmosphere became tense, Colonel Clark asked the Japanese: "Is it agreeable to you, gentlemen, if I ask our chaplain to pray to whatever Supreme Being we believe in, to ask His blessing on our efforts and to ask that He lead our minds to a right judgment in this matter?" The enemy officers agreed, and there on the shore all of the men — Americans and Japanese alike — bared their heads and knelt, while the chaplain asked for divine guidance.

It would be pleasant to report that the Japanese thereupon agreed to surrender; but this story is fact, not fiction. The details are worth reading in Captain Merillat's story, but the final result is summed up in his title: "The Emperor Said No."

Summing up the significance of the whole incident, the author comments: "The Japs are human beings, remarkably emotional human beings, despite their traditional reputation for impassivity. Human beings can sometimes behave rationally. If my logic teacher was not at fault, it follows that Japs can sometimes behave rationally. East and West got within a hair's breadth of each other on that beach in the Ryukyus, and a time may come when the twain will meet."

I am not so sure a logic teacher would endorse that particular syllogism (unless the major premise be modified to "All human beings sometimes behave rationally"), but his conclusion is undoubtedly correct. Japanese and Americans not only can meet on common ground and reach a common understanding, but they must do so if there is to be peace in the Far East. May God grant that there may be sufficient statesmanship, vision, and high moral courage on both sides to achieve that aim.

CLIFFORD P. MOREHOUSE.

No stronger and better delegation could be chosen. The people at home will follow it with thoughts and prayers.

ANOTHER action also grew out of the cessation of hostilities. This was the turning over to the National Council of the work of the Army and Navy Commission, in accordance with the provision made by the General Convention of 1943. As Bishop Sherrill pointed out, the Army and Navy chaplains should be enabled to look to a permanent organization of the Church, with a former combat chaplain of distinction at its head.

It was pointed out that New York is convenient because so many of the chaplains land there on their way to Washington. However, Washington would be quite as convenient for the chaplains since that is where they are going when they pass through New York. The question, still unsolved, is whether the Army-Navy work is to become a missionary field of its own, with its own pastoral, administrative, and executive leadership, under the National Council as other missionary jurisdictions are; or whether it is to be a bureau of the

National Council with a bureaucrat (an able and consecrated one, of course) at its head. If the former, Washington is obviously a better location. If the latter, New York is the probably better choice since that is where the rest of the Council is. We hope that the matter will be discussed thoroughly between now and General Convention — especially by chaplains and laymen of the armed forces — and that the Church will establish a permanent set-up for its military work that will really fit it to meet its tremendous obligations in this field.

The other matter of particular interest to the Church press was the invitation of the Federal Council of Churches to take part in the office it is opening in Washington, for the purpose of doing for the non-Roman Churches what the Roman Catholic Church does for its own Church. This was defined as securing reliable information as to legislation and other governmental decisions affecting Churchpeople or Church organizations; getting and keeping in touch with Senators and Representatives; and in other fitting ways providing for the non-Roman Churches. The selection of Dr.

Benson Y. Landis as head of the office inspired the Council with confidence, as it does us. It would be hard to think of a better man for the job.

This office interests us, for the reason, among others, that it was suggested by the Associated Church Press, at its annual conference in April, at Philadelphia. The plan offered there was that a competent editor of experience in several fields have headquarters in Washington, for the purpose of speaking for the non-Roman Churches. The Roman Catholic Church has such a representative, it was said. No definite arrangements were made by the Associated Church Press, but the idea was approved. At the present time, *one* letter on any subject goes to a senator or other leader in Washington from the Roman Catholic; several score letters go from non-Roman Churches, each such religious body sending its own letter. There is something, we think, in Bishop Peabody's remark that if we must have lobbying, the lobbyist for us should be an Episcopalian. But the office of the Federal Council of Churches would do no lobbying—even of the kind not disapproved by Bishop Hobson. Its whole function is to be informational.

THE FUTURE of Forward in Service was discussed in executive session. Therefore, not much can be said here in comment upon the action taken. One or two decisions, announced after the session, may, however, be considered. The first is the continuation of *Forward Day-by-Day*. It is good news that this publication, of such immeasurably great value to countless men and women all over the world, will go on without interruption. The second decision was the distribution of the other work of the Forward Movement and

of Forward in Service among the several departments and divisions of the National Council. When the Forward Movement was started, this was the very thing most carefully avoided: the Movement was to be entirely outside and independent of the National Council. The time has come for a change of policy and procedure. As we said in the beginning, the great events in the Church and in the world are influencing many decisions of the National Council—as of other responsible groups.

Hello!

THIS week's issue is the first in several months to include copies sent out under the bundle plan. We were forced by the paper shortage to discontinue the practice of having a supply of **THE LIVING CHURCH** available for distribution at the church door, and it is with great satisfaction that we now resume the custom.

Our heartiest greetings to the new and old friends who receive this issue via the bundle plan. We hope that we will never have to interrupt it again, and shall count on meeting you again next Sunday, and the Sunday after, and the Sunday after that, for many years.

THE LIVING CHURCH looks upon its readers as a Family, united by strong ties of mutual affection and interest. We hope you will take an active part in the life of **THE LIVING CHURCH FAMILY**, making criticisms and suggestions freely and helping us to cover all significant national developments in religious affairs.

See you next Sunday!

THE LAITY'S RESPONSIBILITY

When General Convention in 1940 requested every minister of the Church to present to his congregation yearly the subject of Theological Education, it said in effect:

“Let every member of the Church know that support of the training of the Church's leadership is his responsibility.”

This advertisement is provided in the interest of all our Church seminaries by the following institutions:

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

Our Citizenship in the Kingdom of God

By the Rev. Hiram H. Kano

St. Matt. 6: 33, "Jesus said, but seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

IN THE evening of the very day when the Pearl Harbor incident took place, I was apprehended and was taken into protective custody of United States government. Through God's providence, I was transferred to several different internment camps and there I could make nearly 2,000 new acquaintances and friends. Some of these people are quite critical toward Christianity, which I represent, sometimes, they are even antagonistic. Some of the common and intelligent questions were: "Why does evil exist? If Christian God is just and love, why He does not stop this sad war at once?" Certainly it was my privilege to answer these questions to my large, new congregation in the camps, who were under mental depression and perplexity. I explained to them with common sense such as economic reason or political reason, and to some friends with philosophical reasons such as human pride, fear, greed, etc. But my most simple yet strongest answer was: "Evil exists because people left the Kingdom of God (Church) and deserted their precious citizenship." This is, I consider, the most vital topic of today in the whole world.

Any person of high culture or any one who has Christian refinement, does not believe in force; he may not be necessarily a so-called pacifist, but he hates war, cruelty, unjust or any kind of sinful acts; and he sympathizes with the people who have not sufficient will power to resist evil, and are apt to do wrong because of a lack in their moral, ethical, and religious training.

If you review the political history of the world, you see that certain races or nations rose to heights, conquered the others, but their so-called "glory" never lasted very long; certain countries reached the golden age and dominated other countries, then in the meantime, they started to decline and finally fell. Whenever the equilibrium or balance of power breaks, fighting starts; and so naturally ten thousands years' human history are the records of bloodshed and calamity and shame. The great number of people of today still belong to the category of barbarians; their consciences are still in primitive stage. Many people are worshiping idols such as money, vain glory, or vanity; some Japanese still believe in fox-cult. Nobody denies that superstition and ignorance are basic causes of the disaster in human life.

I know that you who have lived in the United States for more than 30 or 40 years as good citizens—in spite of the ineligibility to naturalization, you are 100% American in heart, and you have maintained a high reputation as honest, industrious, and law-abiding citizens. Unfortunately because of the present war, you have to be in this

camp now separated from your dear ones. I know every one of you is praying seriously to God that this terrible war will come to an end immediately and that you can join your family again. I know how much you are depressed mentally in this barbed wire enclosure and confinement. I know you have been proud fathers of American-citizens and many of your

¶ *The Rev. Hiram H. Kano, before his internment in Camp Livingston, La., was priest in charge of the Japanese mission at Scottsbluff, Neb. This sermon, preached at the internment camp, during the summer of 1942, reveals how a "man of God" was a leader among his people, helping them to understand that their citizenship in the larger kingdom of God was more important than their position in the temporal world.*

precious sons are in the armed forces of the United States Army and fighting bravely on the battlefields to defend the democracy and peace of the world. Your children trusted and respected you as good citizens, but now you are branded "dangerous enemy aliens." Therefore, I can heartily sympathize with you people for your embarrassing situation. I can see how much chagrin and vexation you have in your mind. I know, it is unbearable without faith in the living God of love and Christ who sacrificed Himself for us on the Cross of Calvary. I realize a number of fellow internees, who have no Church affiliation, are forgetting even to shave their whiskers; their discouragement and despair are apparent under these difficult circumstances. According to the census taken by our camp authority, 10% of the members here are Christians; you are one of these minority groups. *I firmly believe that God has chosen you to be here to help your fellowmen to His glory. It is a privilege, not a tragedy to you Christians. I can assure you with tears of reverence and thanksgiving that our Lord entered the camp with us and is suffering with us now. We shouldn't mind even "dying" here without seeing our dear families once more, if our Lord himself is here with us and suffering.*

War is hell and everybody is responsible, so everybody suffers and you have to suffer too. Since I came to this country, 27 years have elapsed, and I have never been back to Japan where I was born. The United States is my adopted country; God had sent me here to be a citizen; so I do not know much about the new policy of Japan, but from reading the papers and magazines, I learned that she is struggling to establish the pan-Asiatic co-prosperity bloc in order to secure its independence and integrity. Her motive may be pure and unselfish; it may be called high ambition,

but success cannot be achieved easily, and she has to go through many many difficulties. She has to pass God's test and trial. Rome is not built in a day. If she is proud of certain victories won in battle-grounds, and not mindful of her moral and ethical life; if the majority of her people are narrow, selfish patriots, such success is extremely remote. If you look up the history of Israel, whose civilization was religion, you will see that the Israelites accomplished their mission as a chosen race with the birth of Jesus Christ, King of kings. But really it took nearly 2,000 years. The United States is a great nation now; if you study her history of 500 years since the discovery of the new world by Christopher Columbus, you will see the new nation went through a lot of difficult paths, mountains, and rough seas. If you study English history during 300 years between the 11th and 14th centuries, you will convince yourself why and how the British Empire came to its present prosperity and power. And I can tell you unhesitatingly that in both these cases the men who had faith in the true God were main corner stones, foundations, and backbones of the nations. Therefore, I hope you feel your responsibility seriously at this time of world crisis.

CITIZENSHIP

Now, let me tell you another thing, you are born Japanese, not according to your wish, it's God's will and He moved you to this great country of liberty to make you good citizens and you have responded. So naturally you have responsibility as well as pride in being Japanese-American. However, your proudest citizenship is the citizenship of the Kingdom of God (Church). You know well that St. Paul was a thoroughbred Jew and a proud citizen of the Roman Empire, but he appreciated his citizenship of God's country so much that he at last was martyred for the sake of the Kingdom; this citizenship was much more valuable to him than Jewish or Roman citizenship. Very fortunately you have this same great citizenship. Because Christ died for you, you hold this same privilege. You must be thankful for it from the bottom of your hearts.

Imperfect earthly kingdoms never last more than 1,000 years, as study of the decline and fall of empires in the human history, such as Babylonia, Egypt, Assyria, and Roman Empire will show. Money, wealth, and weapons do not assure everlasting glory. People struggle for their success; nations struggle for prominence and dominance, but God is only giver of rewards (Prov. 16: 9, A man's heart deviseth his way: but the Lord directeth his step.) Your experience proves it, doesn't it? Prov. 21: 31 also cleverly states that "The horse is prepared against the day of battle: but the victory is of the Lord."

Our Lord's first sermon was "Repent ye: for the Kingdom of Heaven is at hand" (St. Matt. 4: 17). He came to this world

to establish His Kingdom, so He taught us to pray, "Thy Kingdom come, Thy will be done in earth as it is in heaven" (St. Matt. 6: 9-10). Before His ascension He instructed His apostles, "Go ye therefore and teach all nations. . . . Lo, I am with you always, even unto the end of the world." No wonder the Kingdom of God (Church) has made steady progress. Jesus Christ is the King. He proclaimed the establishment of His Kingdom, and today one-third of whole world-population is already Christian, representing all kinds of races, nationalities, all walks of life, rich and poor, kings and beggars. All mankind are brothers in Christ; there is no reason to fight. People should study more seriously about the life of our Lord. He died for sinners, not for His teacher, not for His emperor, not for his country, Judea; no, not for them—just for us, all sinners of the whole world. Lord said, "Love your enemy (St. Matt. 5:47). He said also He will ignore the old law, "an eye for an eye, and a tooth for a tooth . . . resist ye not evil." Certainly the pen (words) is mightier than the sword. I think it is quite interesting to mention here what King David said in his prayer, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all" (1 Chron. 29: 11). Our Lord didn't believe in "force," so He said "all they that take the sword shall perish with the sword." And all human history is testifying to this truth. His crucifixion seemed to all His defeat, but His glorious resurrection and the birth of Church and its steady expansion proved His true victory and triumph. The Lord said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." *Yes, you will suffer; righteous man always suffer in the sinful world.* In Solomon's exhortation (Prov. 3: 11-12) it says, "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." *God whips us, but His heart is more painful than we are.* God is love always, never changes. Any one who has faith in God, never has disappointment, pessimism, and desperation, but has always hope, optimism, and encouragement.

UNITY

Today we are truly in the darkest age. But we can point out the significant fact that 700,000,000 Christians—the citizens of the God's Kingdom scattered on the face of the earth, have never been so strongly united by heart as at present. It is certainly wonderful! *God's Kingdom is never shaken or moved* (Hebrews 12: 28). By the guidance of God, we shall soon have a great Christian movement. We must get ready to respond His roll-call at any moment. *If you cannot appreciate this citizenship more than any citizenship you may have, your Christianity is something wrong.* The Lord told to His disciples, "Seek ye first the Kingdom of God" (St. Matt. 6: 33). This is our duty and allegiance to the King of kings and to His country which you and I belong to.

The Returning Veteran and the Church of the Future

By Chaplain Newell D. Lindner, (Lieut.), Ch.C., USNR

SO MUCH has already been written about the returning veteran and the Church, and so many capable speakers have given the general public the benefit of their thinking and experience in this matter, that one hesitates to broach the

Chaplain Lindner, who has spent three years of his Navy service at sea, preached this sermon at St. Bartholomew's Church, New York, on September 9th.

subject anew, for fear of exposing himself to the charge of repetition. Be that as it may, one cannot serve for three years in the Navy, with half that time spent on a ship, without drawing some conclusions. When life is reduced to its simplest terms, as it is in continuing combat, and there is nothing to be gained by a man thinking otherwise than as he really does within the innermost recesses of his being, there is ample opportunity to gain insights of character at such moments. Such insights every chaplain who knew and loved his men secured and, in the passing of them on to interested people, there may be, and often is, much that is not palatable. If it is discovered that my observations fall into this category, I ask, not your forgiveness, but only your understanding of what is at stake.

What about our returning serviceman with particular reference to his relation to the Church of the future? Will he be friendly toward it? Will he despise it? Or will he tolerate it, much as you and I tolerate ideas and institutions in which we are no longer interested?

First of all, before we try to answer such questions, let us seek to understand the nature of the veteran, particularly the one who has seen extended combat duty. When he was inducted or enlisted, he was a normal youth just like any other youth. The segment of society from which he came may have been affluent or destitute; he was a civilian with a normal civilian outlook. The military service went to work on him with a will to make a fighting man out of him, and if he lacked the qualifications deemed necessary for such, he was weeded out and placed elsewhere. Overnight he became a unit in a very large organization, and his individuality was obliterated by force of circumstances. He even lost his name, for all practical purposes, and became a serial number. He fell in with other men from totally different walks of life from his own—different ideas, different ideals, different habits, different everything. He found that some men were made of sound stuff and some men were not. He found that some men were worth cultivating as friends, and some were to be avoided like the plague.

The religious convictions he brought with him into the service were scant in most cases. He had attended Sunday School for a few years and then may have gone to Church once or twice a year with his parents. But religion had never been a very large part of his consciousness.

In due time this lad of ours became an expert killer. His indoctrination served him extremely well and his instructors looked on him as an efficient fighting unit. Then came the day when he went overseas, east or west, and from then on, it was his life or the enemy's. In the long hours of inaction, when there were moments to think, and particularly after an action in which his buddy beside him had been blown out of this world into some other world, his mind drifted backward for fleeting glances at more pleasant scenes. Loneliness can be a horrible thing, even when thousands of men are around you. And our lad did not escape this, either. He perhaps was too ashamed to mention it to his friends, but he felt it nevertheless. Did not God's own Son feel this on the cross? Yes, our lad felt it but he was too proud to give way to it, except perhaps to his chaplain in a moment when no one else was near. In such moments do the insights spoken of come; but they are brief and, half in shame, half in satisfaction, the soul is bared.

This lad who left us a stripling comes home now a man. He is much wiser in the ways of the world than when he left; he has had to be to survive. He is very cocky, and why not? He has been on a winning team, a team which never lost a single game. We all know that nothing in this world succeeds like success. And there is a chip on his shoulder, too. All the resentment that has been stored up these many months comes pouring out. "How much money did you make while I was away? Where were you all the time? Who has my job now? And my girl—why did she have to marry somebody else as soon as my back was turned? And whoever put the idea of a divorce in my wife's head when I was not even here to defend myself?" These are just a few of the questions which serve as props to hold the chip on the shoulder. What are we to do with this attitude? How shall it be met?

I think the question is best answered in a negative way. Do not argue with it. Do not combat against it. Accept it! To do anything else, no matter how well taken or logical, will serve only to harden it into something which not even time can mellow. Accept it for what it is and try to understand whence it comes. And, too, in all probability, the conduct of our returning veteran will in many instances offend us. He will do and say things which we deem highly objectionable. But do not condemn him too quickly, friends. Remember,

hell has been his living place these many, many months past. Remember that he was conditioned to be what he is. It took time to make him that way. He was a civilian and they made him an efficient fighting man. It will take longer to make him a civilian again, and in the interim you must exercise every bit of patience and understanding and love of which you are capable. Sincere love of persons is the best antidote to all kinds of human poisons. We have Christ's own example for that.

Perhaps the most practical thing we can do for our young veteran as he returns is to get him out of uniform as quickly as possible. If we can do that, we shall have won half the battle already. But as long as he is in uniform with the war over, there is a psychological difference between himself and his friends, and only the donning of civilian clothes will make him feel that he is really back in society again.

A NEW PATTERN

The relation of the veteran to the Church of the future is in reality only one phase of the much deeper problem of the veteran in general. It goes without saying, does it not, that the millions of men who return to civilian life within the next year will have a loud voice in the destiny of the country they fought for. It takes no prophet or seer to make that clear. Any one who thinks at all and is conscious of life even in the smallest degree knows that these returning millions will largely fashion our education, our politics, our economics, and our entire culture for many, many years to come. It is extremely doubtful if their thinking can be done for them by those who do not understand them, and even more doubtful if they can be adjusted to follow once again the old familiar patterns of thought. Whether we like it or not, they hold the future in their hands.

A backward glance over the years should refresh our memories. You recall that after the last war, first in Russia, then in Italy, then in Germany, and finally in Spain, it was the veterans who provided the foundation for totalitarian thinking and action. It was they who provided the social ferment in their respective countries because democratic leadership was too timid to satisfy the veteran type of thinking.

What kind of spiritual leadership can the Church provide to do its share in meeting this kind of thinking? How alive are our ecclesiastical leaders to the explosive nature of the situation we face in the immediate future? Of course, the usual commissions, committees, and boards have been established by many denominations to study this problem. But I strongly doubt if any appreciable number of our ecclesiastical leaders of any importance are really aware of what the future holds in store.

The Church is face to face with a new mentality, a veteran mentality, that will dominate the national scene for many years to come, a mentality that labors under no illusions whatsoever and has known for several years that the only reality was a miserable death or, at best, a consuming loneliness in some foreign land thousands of miles from home and

kin. The men who return have been to no Sunday school picnic, and it is going to be a terrific task to convince them that Christianity has any relevancy whatever to their lives.

Is this attitude, you say, the sole result of the war through which we have just passed, or is there something more to it? Yes, there is much more to it, much which the war has served merely to reflect with utter tragedy—much which the war, not unlike some chemical agent, has caused to rise to the surface of our consciousness. For centuries we have told ourselves with pride that ours is a part of western civilization, that we are part of the heritage which civilized Europe after the Dark Ages. We have repeated this to ourselves so often that we have completely forgotten what western civilization was or is. We have overlooked the very important fact that western civilization was Christian civilization with all the implications inherent in that term. We have tried to maintain a Christian civilization without ourselves being Christian and have justifiably opened ourselves to the charge of hypocrisy.

Can you think of any more materialistic country than ours, where the machine is the object of so much reverence and worship? As you look back and think about it, can you not understand now how Henry Adams felt when he gazed upon the dynamo at the Paris Exposition? Do you know of any place where there is more emphasis in the entire educational system on mastery of materials and processes, on production and consumption, on statistics and averages, with an apparent assumption that man does live by bread alone?

The sad and basic truth is that the war just ended was but the complete manifestation of the spirit of materialism that has infected the world these many centuries. As always, war is a result, not a cause; and again, as always, it is within ourselves that we must look for the answer. We must begin from within. Like Isaiah in the temple we must admit before God that we are a people of unclean lips, dwelling in a world of unclean hearts. There is no other answer.

THE TASK OF THE CHURCH

So the fundamental task of the Church today is in reality no different from what it has always been: to convince man of his desperate need of God and to lead man to repentance. This is the crux of the matter, the point of success or failure of the Church of the future. Oh, how ancient and yet how modern that program is! It is so modern and so recent that innumerable men in the service never heard about it until some chaplain spoke of it in a brief moment before an action. Certainly back home, after a few years in the Sunday school, the local church meant nothing. It became something far removed from their daily experience and went its own way satisfied with its own importance. The Church went asleep and, God help us, still slumbers on. How else, friends, can you explain the fact that less than 5% of the men in the service ever heard from their church back home? How else can you explain the fact that a letter from the local parish was always an object of

curiosity? You judge a tree by its fruit and, like the fig tree which Jesus caused to wither, we have borne no fruit. The common answer I have always received from men relative to hearing from the local parish has invariably been, "I guess they don't care." Don't care! "God so loved the world that He gave His only begotten Son." If this returning veteran of ours has only contempt for the Church of the future, let us put the blame where it belongs, on the Church. What a victim of ecclesiastical indifference he has been!

The main question is this: How can the Church salvage the future and convince this veteran mentality of which we have been speaking that Christianity does have a relevancy to life—to its life? Only by mercilessly exposing and attacking the philosophy of life now widespread in America; only by first cleansing itself of its pride and its prejudice, can it hope to attract followers later. The attack of the Church of the future must come from two directions—the intellectual and the emotional simultaneously. We need today as never before some intellectual giant who can do for our age what Aquinas did for his of the 13th century. We need some giant, thoroughly trained in theology, in science, in philosophy, and in religion, to create a synthesis of our knowledge as we have it today; and then we need the courage and the conviction to broaden our spiritual and religious horizons. The heart and the mind must conspire together to give a new direction and a new meaning to a kind of life now unfit for a child of God to endure; and the only source from which this leadership can come is the Church of God.

The Church of the future will find, too, that the old competitive denominationalism is a luxury it can no longer afford. Such men in the service who have been brought to the reality of God and the sense of His presence have been brought thither by Christian ministers, whose only designation was "chaplain." I doubt very much if any appreciable number of veterans who show any interest in the Church of the future will be interested in denominational labels. Are those of us already in the Church daring enough to accept this, or will we continue in the old competitive, "dog eat dog," un-Christian philosophy? Are we ready to approach this problem with sincere hearts and minds, laying aside all malice and distrust for each other? Pray God that we are, because the future of the Church lies somewhere along this road.

The Church of the future will find, too, that she must insist upon a higher caliber of servant to represent her. She must no longer be content to send forth representatives into the world who are half-baked intellectual and spiritual specimens. She needs men: tall, sun-crowned men, men who are not afraid of the world, men who can carry the message of the love and hope of the Church to the teeming millions throughout the world, men whose thinking is clear, whose hearts are on fire with the love of God and the love of humanity, upright men, simple men, God-fearing men, men whom the world cannot crush, men who are harmless as doves and wise as serpents in carrying out her work. The Church of the future must be sure that a

man is a man, because no less will be accepted, even before she begins her training to fit him for his life work. Oh, the Church of the future must rededicate herself from within to the salvation of human society, and only then can we expect God to bless her work.

TO THE BEREAVED

Finally, to those of you whose homes now possess an empty chair through the sacrifice of a son on the altar of his country's need, may I say this: There is a hole in your heart and in your home which no amount of words, no matter how sincere, can change. Through bitter experience on too many occasions I have learned of the complete inadequacy of words at such times. To look into the faces of loving fathers and mothers and wives, and tell them that their loved one is no more, is an experience that never loses its stark reality no matter how often undergone. From birth, what hopes you had for that boy, what a brilliant future he had, and how you hoped and planned to help him make his mark. He has made his mark already, but certainly not as you intended. His mark perhaps is a simple white cross in a quiet place somewhere in a distant land, and the cry of lament which rends your heart makes you a kinsman with Job!

In all this let us keep our thinking straight, regardless of how difficult that may be. God never willed any man's death before his time, and your son is no exception. God can do only one thing, love; and all that is not love in this world is not of Him or of His nature. To each of His children God has given the terrible responsibility of free will, and no matter how we exercise it, God can do only one thing—love us. God could do no more for His Son as He hung upon the cross, and if Jesus was permitted to go down to seeming defeat before the forces of cruelty and evil of His day, can we expect more in ours—more, that is, as long as the same hatred, the same cruelty, the same evil which nailed Him to the cross still remain in the world today because we continue to misuse the responsibility which God has given us? Of a certainty Isaiah expressed eternal truth when he wrote: "Surely he hath borne our griefs and carried all our sorrows; he was wounded for our transgressions, he was bruised for our iniquities." God was a stricken Father, too. Let us never forget that! He, too, knows grief and heartache and shares our sorrow as our hearts open to receive Him.

THERE IS NO WASTE

That boy of yours is forever beyond the sordidness of this world. Never again must his life be sullied by the cruelty of wicked hands, the hatred of poisoned minds, or the meanness of small people. The daily hurts which you and I must continue to endure can no longer touch him. God has assigned him to other tasks. There is no waste. There he can grow and develop and mature into that spiritual perfection which God's love alone makes possible. And in that final day when God shall wipe away all tears and all earth-born shackles shall have been burst asunder and we look once again into the face of our beloved, then will our lament be forever stilled and the

peace which passeth all understanding be ours.

The grave is a beginning, not an end, and may our faith in the moral integrity of God be the kindly light that leads us to our ultimate rendezvous with Him. Until then take courage—take courage in the words of the hymn-writer who knew so well the depth of our common human sorrow when he wrote:

"Must Jesus bear the Cross alone
And all the world go free?
No, there is a cross for everyone
And there's a cross for me."

O Heavenly Father, King Eternal, immortal, invisible, Thou only wise God our Savior; hasten, we beseech Thee, the

coming of Thy kingdom upon the earth and draw the whole world of mankind into willing obedience to Thy blessed reign. Overcome all the enemies of Christ and bring low every power that is exalted against Him. Cast out all the evil things which cause wars and fightings among us, and let Thy spirit rule the hearts of men in righteousness and love. Restore the desolations of former days. Rejoice the wilderness with beauty and make glad the city with Thy law. Establish every work that is founded on truth and equity, and fulfill all the good hopes and desires of mankind. Manifest Thy will, Almighty God, in the brotherhood of man and bring in universal peace; through the victory of Jesus Christ Thy Son, our Lord. *Amen.*



BOOKS



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

Quacks and Lonely Hearts

WHERE DO PEOPLE TAKE THEIR TROUBLES? By Lee R. Steiner. Boston: Houghton Mifflin, 1945. Pp. 265. \$3.00.

After assuring us that she has spent the major part of 12 years at prying into the devious affairs of charlatans, mountebanks, and gentry of that ilk, Mrs. Steiner, who is a consultant in personal problems, has put her findings into a book with such precipitous haste that her account, though very literal, is scarcely literate. With enormous gusto she exposes the wily schemes of pseudo-professional sharpers who ply their trade for profit among that segment of the population which Barnum said was augmented by a new birth every minute. Spurious psychologists, journalistic advisers of the lovelorn, lonely heart clubs, spiritualists, psychic mediums, astrologers, self-ordained ministers, greedy shysters, and camouflaged schnorrers of every shape and hue—all are enthusiastically spattered with ink from her flailing pen.

It is a pity that an author who pursues her subject with such riotous abandon should not take sufficient pains to write clear and unambiguous prose. Her inability to comprehend the function of a paragraph can be forgiven, but her sentence structure, and even her phrasing, are equally inept. By "professional foreigners" she means aliens who are engaged in a profession and not, as one might suppose, people who make a business of being foreign. A sentence such as ". . . I went to call on Mr. and Mrs. Golder and Nettie, the 'Doctors' Alexander" leaves one wondering how many individuals are being referred to, and it requires two pages of further reading to elucidate that only two persons are in contemplation; to wit, Golder and Nettie Alexander. *Acceded* is the desired word in "He finally conceded to my request." Less easy to unravel is the slovenly construction of a sentence such as "I shall not attempt to analyze here how much the claims of the psychic phenomena of trance mediums is factual, since I am interested here only in what help people can obtain in the solution of their problems through

sensing beyond this, the here-and-now of life, in the process of emotional free wheeling known as spiritualism."

Narrated with garrulous detail are an interminable series of investigations into the money grubbing activities of the author's quarry. Inasmuch as the technique of purveyors of quackery is fairly standardized, regardless of the particular racket in which any given one is engaged at the moment, this recital becomes incredibly monotonous. The tedium is not relieved by a sprinkling of flippant wise-cracks. Implied sympathy for the humbugged dupes is, one suspects, not altogether untined with envy over the gaudy fees obtained by the more enterprising of the impostors. As a remedy for all this we are offered the unoriginal "there ought to be a law." The book is definitely inferior.

WARREN M. SMALTZ.

Orders and Apostolicity

THE QUESTION OF ANGLICAN ORDERS. LETTERS TO A LAYMAN. By Dom Gregory Dix, published by the Dacre Press, 1944. ANGLICAN ORDERS (English). The Bull of Leo XIII condemning Anglican Orders and the Answer of the Archbishops of England (1897) reprinted for the Church Historical Society by SPCK, 1943.

Dom Gregory Dix has done us all a service by putting his encyclopedic knowledge of Church history and Church teaching in a convenient, clear, and practical form. We might well drop the loose talk about "high, low and broad Churchmen" and consider "informed" and "ignorant" Churchmen. Dom Gregory Dix has given the whole Church a sort of *Reader's Digest* on apostolic succession. The little book is written informally for laymen, although bishops and priests are not forbidden to read it.

Dix's opening paragraph comes to grips with the inquiry. "After all, it is a commonplace of Church history that bishops of the most ironclad validity have frequently behaved in queer fashion before now—as it is a matter merely of observa-

tion that Christian ministers who would not claim to be in any sort of apostolic succession frequently behave with great holiness and wisdom."

I do not intend to summarize the contents of the book. Dix may have his own personal troubles over the different opinions he has expressed about Cranmer in this small book on *The Question of Anglican Orders* as compared with his treatment of Cranmer in his book of size and detailed research entitled *The Shape of the Liturgy*. All I say is: read *The Question of Anglican Orders* and, draw your own conclusions, after talking the matter over with your fellow vestrymen, who, also, will be reading it. (Furthermore, in this connection, I call attention to the importance of the pamphlet on *Anglican Orders*, listed above, and reprinted after many requests.)

Dix continues his opening paragraph. "St. Peter himself and St. Barnabas bewildered themselves into behaviour which St. Paul describes with obvious self-restraint as 'dissembling' (Galatians, II) over a matter which closely concerned the Faith, as well as the whole practical future of the Christian religion. After such a contretemps as that we shall hardly be dismayed by the sort of thing that sometimes happens to our own bishops when they are in a hurry." In contrast, the reply of the Archbishops of England to the Pope was not hurried. Yet more of us have heard of the condemnation of our Orders by Leo XIII, than know the answer given, after long and careful judgment, by the Archbishops of England.

The Archbishops declare: "The Eastern Churches are assuredly at one with us in teaching that the ministry of more than one mystery describes the character of the priesthood better than the offering of a single sacrifice." The whole character, scholarship, and spirit of the answer of the Archbishops is evidence of the "breadth and length, and depth and height" contained within the meaning of apostolic succession.

Strength, too, is found, along with charity. I take the liberty of paraphrasing the conclusion: the inveterate error of Rome is that of substituting a single bishop for the Creator of all bishoprics, our Saviour, the great Shepherd of the sheep, who, alone, knows all His sheep by name.

FRANCIS J. BLOODGOOD.

EDITOR'S NOTE: The above review recently arrived from Fr. Bloodgood, who is the representative of the American Church at the Anglican Cathedral in Jerusalem. Although the books which he mentions are not new, they may be new to many Americans. For that reason it seemed desirable to publish Fr. Bloodgood's comments on them.

Jehovah's Witnesses

THE JEHOVAH'S WITNESSES. By Herbert Hewitt Stroup. New York: Columbia University Press, 1945, pp. vii, 180. \$2.50.

This is a most careful history and analysis of an interesting religious group. A

October 7, 1945

completely satisfactory account is as yet impossible, because of the refusal of the present leaders of the Witnesses to furnish the necessary information. But until such time as their records are available, this will remain the best work on the subject. And since the Witnesses are certainly likely to be with us for some time and are "a widespread, socially meaningful organization," this book should be studied by every parish priest.

HISTORY

It is interesting to see how closely this movement, known under several titles but now generally called "Jehovah's Witnesses," conform to the pattern of other Protestant Churches in its historical development. It began with the preaching and biblical interpretations of a single individual, Pastor Charles Taze Russell, and was continued by his successor, Joseph Franklin Rutherford. For any follower to question their interpretations is heresy, punishable by expulsion. The Bible (as interpreted by these men) is "the infallible guide for faith and practice." All other churches are condemned, though the Witnesses reserve a special violence of hatred for Catholicism. It has been said that they "make hate a religion." They practice adult baptism, with rebaptism for those who have been baptized in infancy; and observe a Memorial Supper, but attach no great importance to these ordinances. The most striking thing in their theology is their expectation of the Second Advent at an early date. Because of this they have no interest in "things temporal." In spite of the crudities of their theology, it inspires devotion of the highest type from the Witnesses. They are willing to undergo real hardships for it and would gladly die for it.

"BIBLE ONLY" RELIGION

How often in the past, particularly in the past four centuries, has history seen just this pattern—an inspiring (though perhaps not inspired) interpreter of Scripture, a "Bible and Bible only" religion, anti-sacerdotal, anti-ecclesiastical, non-sacramental, winning devoted followers, eventually dividing and sub-dividing as new interpreters arise? The phenomenon is not limited to the last four centuries, though it has been seen more often in them. As long ago as the second century St. Irenaeus described such men: "They turn against tradition, saying that they themselves are wiser not only than the elders, but even than the Apostles, and have discovered the unadulterated truth."

W. FREEMAN WHITMAN.

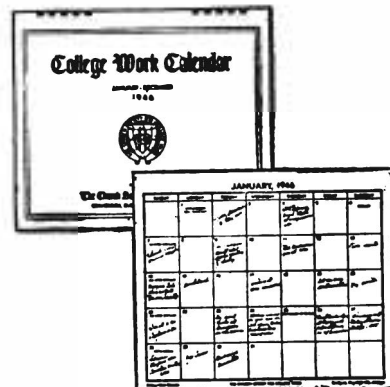
CHURCH CALENDAR

October

- 7. Nineteenth Sunday after Trinity.
- 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.)

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WASHINGTON

Canon Smith Accepts Massachusetts Rectorship

Bishop Dun of Washington has announced with regret the resignation of the Rev. Charles W. F. Smith, canon chancellor of Washington Cathedral. Canon Smith has accepted the rectorship of St. Andrew's Parish, Wellesley, Mass., and will leave Washington the latter part of October.

Canon Smith is well known in religious and educational circles in Washington. He has served as chairman of the Schools Committee for the three Cathedral schools, chairman of the Cathedral's Fine Arts Committee, a member of the editorial board of the *Cathedral Age*, quarterly magazine, and has been a member of the chapter, or governing body, of the Cathedral since he came to the staff in 1941. In the diocese he serves on the executive council and is chairman of the Department of Christian Education. He teaches classes in homiletics at the Episcopal Theological Seminary in Alexandria.

St. Andrew's Parish in Wellesley, to which Canon Smith will go, serves in addition to its regular congregation, the Episcopal students of Wellesley College, Pine Manor Junior College, Dana Hall, and Tenacre School.

Canon and Mrs. Smith recently announced the birth of their fourth daughter, Victoria.

UPPER SO. CAROLINA

60th Anniversary

On Sunday, September 23d, the Rev. Dr. Alexander Robert Mitchell, rector of St. James Memorial Church, Greenville, S. C., celebrated the 60th anniversary of his ordination to the priesthood.

The Rev. Dr. W. H. K. Pendleton, retired, formerly rector of the Church of the Advent, Spartanburg, and a close personal friend, was the preacher at the anniversary service.

On Monday evening, in the parish house, the vestry entertained with an informal reception.

QUINCY

Zion Church, Brimfield, Restored

One of the sturdy stone churches built by Bishop Chase in Illinois has been restored. The old church has an old fashioned name. It is Zion Church, Brimfield, Ill., in the diocese of Quincy. Mr. Godfrey G. Luthy of Oak Hill, Ill., is the restorer. He is interested in Illinois history and has carried out this work because of his knowledge of Bishop Chase's pioneer work.

Zion Church was originally built by Bishop Chase in 1845. It is eight miles from old Jubilee College where Bishop Chase is buried. Brimfield is 20 miles northwest of Peoria. Zion Church is a

small structure of heavy fieldstone. It is built for time, plain but beautiful, with simple lines. An old door behind the altar, originally used as an exit for the casket after funerals, has been blocked in. Bodies formerly buried in the churchyard have been removed to the Brimfield Cemetery.

Seven memorial windows have been placed in the church, the gifts of various donors. The window over the altar memorializes Bishop Philander Chase. The others memorialize John Church who hauled much of the building material for Zion Church from Chicago; L. T. Bourland, an associate of Stephen A. Douglas and a close friend of Abraham Lincoln; the Christian Ketterings, early settlers of Brimfield; Daniel Belcher, who operated the hotel in Brimfield, a staunch supporter of Bishop Chase; Elizabeth Radley Luthy, who was born across the road from "Robin's Nest," Bishop Chase's home; Susanna Filley, who in her will left \$4,000 to Zion Church.

On Sunday, November 4th, at 4 P.M., a service of rededication will be held with Bishop Essex and the clergy of the diocese of Quincy officiating. The speaker will be Dr. Gordon K. Chalmers, the president of Kenyon College.

SOUTH CAROLINA

Bishop Quin Leads Conference

Bishop Quin of Texas was the principal leader and speaker at the annual clergy conference of the diocese of South Carolina, held in the Community Chapel of All Saints' Church on Pawley's Island on September 11th to 13th.

Bishop Quin gave three lectures on the subjects, "The Parish Priest," "The Parish Preacher," "The Parish Pastor."

Brief periods during the conference were led by the Rev. Henry D. Bull of Georgetown on the proposed Epiphany Preaching Missions; the Rev. Richard C. Patton of Darlington on the Forward in Service Plan of Action; the Rev. George H. Harris of Bennettsville on the Church's Program for the Returning Servicemen and Women, and Bishop Carruthers of South Carolina, on the Reconstruction and Advance Program.

While in Charleston Bishop Quin was the guest of Bishop Carruthers and Mrs. Carruthers.

RHODE ISLAND

Windows Dedicated at Church of The Epiphany, Providence

At an afternoon service on September 30th, Bishop Perry of Rhode Island dedicated at the Church of the Epiphany, Providence, R. I., the testimonial windows given by members of the parish in honor of all the men and women who had worshiped there and who had served in the armed forces.

The Feast of St. Michael was chosen for the time of dedication because the rose window over the three main lancets de-

picts St. Michael, the warrior archangel, overcoming the dragon, the symbol of the forces of evil. The central figure of the three main lancets shows Christ overturning the tables of the money changers, while around this central figure are grouped medallions depicting scenes from the lives of great warriors of the Old Testament. The left window shows Joshua attacking Jericho, and Gideon leading his soldiers into battle. The lower center window pictures David overcoming Goliath. The right window shows Samson carrying off the gates of Gaza, and Saul leading the army of Israel into battle. The windows are the work of Oliver Smith, Bryn Athyn, Pa., a former resident of Providence.

PARISHIONERS' GIFTS

Instead of the windows having been the gift of one large donor, they represent the donations of the parishioners as a whole.

The names of the 147 men and women on the honor roll are to be engraved on a small plaque and placed beside the windows. Four of these will be marked with a gold star.

The senior warden, Charles H. Leffingwell, made the presentation to the Bishop, and the Rev. Paul G. Linaweaver, senior chaplain at the Naval Training Station in Newport, R. I., was the guest speaker. There was also special music by the senior choir of the parish. The Rev. Francis B. Downs is rector.

EASTERN OREGON

Bishop Remington Leaves

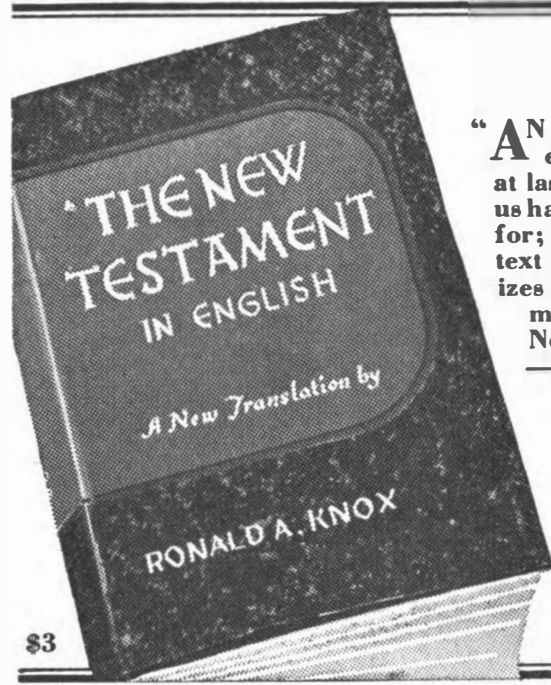
For Philadelphia

Bishop Remington of Eastern Oregon and Mrs. Remington left Pendleton, Ore., on September 28th after 23 years of devoted and selfless ministry to the Church in that missionary district, to take up residence in Philadelphia, where the Bishop will assume his new duties as Suffragan of Pennsylvania.

During the month of September Bishop Remington made his final visits to every parish and mission in the district of Eastern Oregon. Both he and Mrs. Remington received many gifts, expressions of the love and affection in which they were held by their large and scattered Church family. Among the gifts were many checks for the Bishop and Florence Remington Foundation Fund, which was established at the 1940 annual convention, and which will be held in trust and in perpetuity for the missionary district of Eastern Oregon, the interest from the capital investments providing for salaries for new men coming in to help in the expansion of the Church's work.

Coming to Eastern Oregon 23 years ago, the Bishop found one clergyman on hand with which to begin his work. During the years of his episcopate the ministry of the Church has expanded so steadily that today there are six self-supporting parishes and regular services are being held in every community of any size. The number of clergy has risen from one to 12.

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SEMINARIES

ETS Commencement

The Episcopal Theological School held its 80th commencement exercises on September 20th when members of the class of September 1945 received their degrees from Robert Amory, president of the board of trustees. At the service in St. John's Memorial Chapel, the Rev. Dr. Henry B. Washburn, dean emeritus, read the lesson; Bishop Dun of Washington, former dean of the school, preached; and Bishop Sherrill read the prayers and gave the benediction.

The degree of Bachelor of Divinity was awarded, with distinction, to J. Claud F. Strong, who will go to the diocese of Maryland; and degrees were also awarded to William H. Clark, to go to Flint, Mich.; James A. Doubleday, to go to New York; George H. Easter, who will go to Niagara Falls; William B. Garnett, now awaiting orders as a chaplain; Randall C. Giddings, who will go to Wilkesboro, Pa.; Halsey DeWolf Howe, to go to Christ Church Cathedral, Springfield, Western Massachusetts; Bradford Johnson, to go to Brunswick, Me.; Thomas G. Johnson, who will go to Cleveland, Ohio; Dana F. Kennedy, who will be the curate at St. Stephen's Church, Lynn; Max M. Pearse jr., to go to Western Michigan; and Edward Price, who will continue in charge of Trinity Church, Weymouth, Mass. Certificates were awarded to Robert W. Beggs, curate of St. John's Church, Waterbury, Conn.; and to Lyle Eugene Scott who is in charge of St. Paul's Church, Peabody, Mass.

Many of the alumni attended and 150 sat down to luncheon.

Plan for Returning Chaplains

The board of trustees of the Virginia Seminary has authorized publication of the Seminary's policy in regard to demobilized chaplains who want a refresher course and in regard to veterans who desire to study there but have not had a full college course.

It is hoped shortly to have on the staff a demobilized chaplain to help both groups. He will try to interpret the ministry and the Seminary to the veterans, and the veterans to the Seminary; to assist ex-chaplains find parish openings; to arrange for them quiet days, retreats, and special seminars as these are needed; to do some tutorial work.

VETERAN CANDIDATES FOR THE MINISTRY

1. Veterans will not be required automatically to return to college to complete the full course. Each applicant will be considered individually. An attempt will be made to estimate his general intelligence, experience, maturity, and previous education; on the basis of that estimate the faculty will judge whether or not he can successfully undertake the Seminary's work. If they think he can do so, they will admit him regardless of his precise

number of college credits; if they think he cannot do so, they will tell him he must take one or more years at college before they will admit him.

2. Veterans will not invariably be required to take the summer pastoral training work in churches, hospitals, and other institutions. Again it will depend on the individual. Some applicants will be exempted forthwith; some will be urged very strongly to take it; some will be required to take it if they are to attend the Virginia Seminary.

3. Veterans will be admitted at several different times during the year.

4. The standards will not be relaxed, for men who are to minister in the post-war world will need the most adequate training possible.

5. Since the Virginia Seminary is accredited to receive veterans, entitled to education under "G.I. Bill," the financial problems of ex-servicemen there will not be serious. If the government compensation proves to be inadequate to meet real needs, they will be eligible for aid from scholarship funds.

RETURNING CHAPLAINS

Since last January the dean has been corresponding with Virginia alumni who are serving as chaplains, trying to learn what they want by way of refresher courses. The replies made it evident that, of those who want to return to Seminary, the great majority do not care to have courses specially arranged for them. Their chief desires are for: 1. A period of spiritual refreshment in the fellowship, worship and life of the Hill; 2. A chance to read under faculty direction along lines that have become especially important for them individually; 3. Some seminar meetings with several faculty members and some of the more mature students; 4. Freedom to attend such of the regular courses as most interest them.

To meet these desires, a two-point policy has been adopted: 1. The Seminary is prepared to welcome to the fellowship and life of the Hill, for whatever length of stay they desire, as many chaplains as it can care for. Until the new building is finished, rooms can be provided for not more than six or eight at a time. It will be difficult to find quarters for men who want to bring their families with them, because of the acute housing problem in and around Alexandria; but it may be possible to find a few apartments; 2. The regular courses offered by the Seminary will be open to chaplains who care to attend them. Faculty members will advise those who want chiefly to read on their own. If it seems desirable, a few special seminars will be arranged.

Nashotah House Begins

104th Academic Year

Classes were resumed at Nashotah House, Tuesday, September 25th, after a brief three and a half week recess which followed the summer session. The enrollment in the seminary proper is 32, of which



number 27 are Anglicans and five are postulants in the Serbian Orthodox Church in North America, placed at Nashotah by the Most Rev. Bishop Dionisije, who is primate of that Church for this continent. Of the present seminary enrolment four men are war veterans.

Living on the campus under the discipline of the House are also 19 young men, postulants for Holy Orders, who are completing their college work at Carroll College, in Waukesha. In the hands of the dean are many additional applications for admittance in February at the opening of the second semester; among such applicants are many who are about to be released (or who are just recently released) from the armed forces.

The Rev. Beverly B. Lamb has been added to the staff as assistant librarian. Fr. Lamb was graduated from Nashotah House last May, having completed his seminary work in January, 1944.

This semester marks the beginning of the 21st year of the administration of the Very Rev. Dr. E. J. M. Nutter as dean and president of the seminary. He was the celebrant and preacher at the Opening Day Solemn High Mass, which was observed on the traditional date of Michaelmas, September 29th. In his sermon Dean Nutter drew a striking and eloquent parallel between the war recently concluded and the "war in heaven," which is described in the Epistle for St. Michael and All Angels. He pointed out that while the earthly war is over, the heavenly one is not: Satan is still raging on earth. The times are bad and may quite conceivably grow worse. But so strong are the evidences of Satanism that even many prominent free-thinkers and quasi-pagans are coming to believe in the existence of evil as a principle. This belief, in turn, is forcing many of them to believe, somewhat against their will, in the reality of a force counter to evil, that is, in God. All this means that the clergy, and those expecting to become priests, must clearly and fearlessly enlist in this heavenly war as protagonists of God, on the side of "Michael and his angels" who "fought against the dragon." This in turn means that every seminarist is a missionary, called upon to preach the Gospel to those who have heard it and think that they want no more of it. They must war against the counter-missionaries of a militant and materialistic atheism, who can point with pride to the body blow that the war has dealt Christianity in many European and Asiatic countries. We, therefore, must cease to be feeble Christians afraid to trust our own medicine. The hope for the future lies in the realization of each Christian that he himself, by his faint-heartedness, is an obstacle to the necessary reconversion; and in the mercy of God that will bring to him this realization and the grace to overcome it, for the redemption of men. He closed on a clear note of Christian hope, that the heavenly war shall be won, no less surely than the earthly one has been, that the Word of God, as contained in the Epistle, gives assurance of the ultimate triumph of God and goodness over Satan and evil.

An interesting part of the opening day ceremonies was the bestowal of the hon-

orary degree of doctor of divinity on the Rev. W. P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., and secretary of the American Church Union, by Bishop Ivins of Milwaukee as president of the board of trustees.

Seabury-Western Michaelmas Term

Twenty-three men will be formally admitted as members of the student body of Seabury-Western Theological Seminary, Evanston, Ill., at the annual service of matriculation on October 7th. The preacher at the service will be Bishop Keeler of Minnesota.

Seabury-Western opened its Michaelmas term September 25th with students registered from the dioceses of Chicago, Dallas, Erie, Iowa, Kentucky, Los Angeles, Michigan, Minnesota, Montana, Nevada, Oklahoma, Pennsylvania, Puerto Rico, Western Michigan, and Western New York.

The Very Rev. Alden Drew Kelley, dean, has announced the return of the Rt. Rev. Frank A. McElwain, former dean of the seminary, as lecturer in Biblical Literature and Languages. Lester Champion has been appointed organist and choir director for the coming year, and the Rev. John Heuss, rector of St. Matthew's Church, Evanston, has been named part-time instructor in homiletics.

Seabury-Western, which has been accredited to receive veterans under the GI Bill of Rights, already has a number of discharged veterans among its new students. To meet the needs of these men and the others who will be entering throughout the year, the Seminary has inaugurated a special program of study and training which will accelerate the training without reducing the scholastic standard of the Seminary.

CDSP Opens 52d Year

An exploration of the meaning of Christian love was the basis of the meditations during the quiet day which marked the opening of the 52d year of the Church Divinity School of the Pacific, Berkeley, Calif. The devotional period was led by Prof. Charles F. Whiston, nationally known retreat leader and newest addition to the faculty.

Professor Whiston distinguished between the love of God for man, which is based on the Greek word, *agape*, and man's natural love which is *eros*. Man's love for God should be a secondary form of *agape* rather than *eros*. The Christian man also loves his fellow man in terms of the self-giving of *agape*. The Christian man avoids self-love, as far as possible, for his destiny is to return God's *agape*-love.

Denniston Hall, the newest dormitory, has been opened for the fall term. Dean Shires announced that a few graduate students at the University of California will be permitted to occupy the extra rooms until they are required by divinity students.

Bishop Parsons will teach Liturgics; Dean Henry H. Shires will teach English Bible and Comparative Religions and



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MISSIONS

Dr. Bernard Iddings Bell's Autumn Schedule

Dr. Bernard Iddings Bell will conduct teaching missions this autumn as follows:

St. Augustine's Church, Wilmette, Ill., September 30th to October 5th; St. Matthew's Church, Kenosha, Wis., October 7th to 12th; St. Peter's Church, Port Chester, N. Y., November 4th to 11th; St. Joseph's Church, Queens Village, New York City, November 25th to 30th; Grace Church, Alexandria, Va., December 2d to 7th. Dr. Bell will also conduct an intensive survey of religious education in the Portland area for the diocese of Maine for ten days in October, with conferences for clergymen, vestrymen, parents, and Church school teachers, and a mass meeting of the united congregations to be held in St. Luke's Cathedral, Portland, Maine, October 21st.

DEATHS

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

Samuel F. Lyons, Priest

The Rev. Samuel Francis Lyons, Ph.D., died on July 9th in the Memorial Hospital, Wilmington, Del., after a long illness. Funeral services were conducted by the Rev. John E. Large, rector of St. Andrew's Church, Wilmington, assisted by the Rev. William Hanckel. Interment was in Lombardy Cemetery.

Dr. Lyons, who was born in Wilmington September 30, 1897, was the son of the late Thomas and Sarah Ann (Forbes) Lyons. He received his early education in the public schools of Wilmington, and at St. Stephen's College, Northwestern University, and Western Theological Seminary. The late Bishop Mize of Salina ordained him to the priesthood in December, 1922.

During his ministry he was missionary priest in Anthony, Kans.; an associate at Gethsemane Church, Minneapolis; vicar at Trinity Chapel and assistant rector, St. Luke's Church, Lebanon, Pa.; assistant at St. Luke's, Germantown, Pa.; and rector, St. John's, Huntingdon, Pa. He had also served at various times as an associate rector of St. Andrew's Church, Wilmington.

SURVIVORS

Surviving Dr. Lyons are two sisters, Mrs. Myrtle Bradbury, Wilmington, with whom he lived; and Mrs. Ella Palmer, Claymont, Del.; and two brothers, J. Thomas and William J. Lyons, also of Wilmington.

Murray M. McGuire

Murray Mason McGuire, one of the leading laymen of the diocese of Virginia, died in a hospital in Baltimore, Md., September 18th, at the age of 73.

Born into a family of noble character and high intellectual attainments, Mr. McGuire took his place in the front ranks at an early age. After graduating from his father's famous McGuire University School in Richmond, he went to the University of Virginia where he made his

mark as a student and athlete. Because of his effective pitching his team was selected to play against the nation's best colleges at the Chicago World's Fair in 1893 where it was finally beaten by Yale. From 1922 to 1931 he was chairman of the Athletic Council of the University.

As a lawyer and Churchman, Mr. McGuire was best known. For 15 years before his death he was senior warden of St. James' Church, Richmond. He was also a trustee of the Virginia Theological Seminary. In 1928 and again in 1934 he was deputy to the General Convention.

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ANNOUNCEMENTS

Meeting

THE EIGHTY-THIRD ANNUAL meeting of the Life and Contributing members of The Evangelical Education Society of the Protestant Episcopal Church will be held in the Green Room of the Bellevue-Stratford Hotel, Philadelphia, Pa., on **THURSDAY, October 18, 1945, at 7:30 P.M.**, for the election of officers and the transaction of such other business as may be presented.—Kohn K. Shryock, General Secretary.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Bond, Rev. James S. Jr., formerly rector of St. George's Church, Fredericksburg, Va., has been rector of Christ Church, Mobile, Ala., since August 15th. Address: 115 S. Conception St., Mobile.

Donaldson, Rev. Robert G., formerly curate at All Soul's Church, Miami Beach, Fla., was named assistant to the rector of Trinity Church, New Orleans, La., on September 2d.

Farrell, Rev. J. Hugh R., chaplain at St. Thomas' Chapel, Texas A. & M. College, College Station, Texas, will become associate rector of St. Paul's Church, Waco, Texas, on October 15th. Address: P. O. Box 1014, Waco.

Ferne, Rev. Percival Malcolm, rector of St. James' Church, Irvington, Baltimore, Md., will become rector of St. Luke's Church, Seaford, Del., on October 1st.

Gray, Rev. Francis C., formerly assistant at the Church of St. Mary the Virgin, Sagada, Philippine Islands, became curate at St. Paul's Church, Peoria, Ill., on October 1st. Address: 601 Main St., Peoria.

Hadley, Rev. Harrison, rector of St. James' Church, Bradley Beach, N. J., will become rector of St. Luke's Church, Montclair, N. J., on January 1, 1946.

Jeffery, Rev. L. Stanley, formerly rector of St. John's Church, Brownwood, Texas, has been rector of St. Paul's Church, Charleston, S. C., since September 1st. Temporary address: W. 22, Old Citadel, Charleston 29, S. C.

Kuhns, Rev. John Elliott, formerly locum tenens at the Church of the Good Shepherd, East Chicago, Ind., has been priest in charge of the new Church of the Holy Cross, Chicago, since September 15th. Address: 3216 Altgeld St., Chicago 47, Ill.

Reinheimer, Rev. John, rector of Christ Church, Kent, Ohio, has accepted a call to become rector of St. Thomas' Church, Neenah-Menasha, Wis., on October 21st.

Williams, Rev. Hedley J., rector of St. John's Church, Brooklyn, N. Y., will become rector of St. George's Church, Arlington, Va., on November 1st. Address: 908 N. Nelson St., Arlington, Va.

Military Service

Chase, Chaplain William J., formerly assistant staff chaplain of the Fourth Air Force, San Francisco, Calif., is now deputy staff chaplain of Air Transport Command, effective September 21st. Address: Hq Air Transport Command, Washington 26, D. C.

Resignations

Brown, Rev. Frank L., priest in charge of St. Simon's Church, Rochester, and head of Carver House, Rochester, N. Y., has retired because of ill health. He plans to continue to exercise his priesthood in residence at St. Barnabas House-by-the-lake, a religious hostel for men and boys maintained by the Order of St. Barnabas at North East, Pa.

Hathaway, Rev. Harry St. Clair, formerly rector of All Saints Church, Williamsport, Pa., has retired from the active ministry. He is at present residing in California.

Seitz, Rev. Oscar J. F., priest in charge of the Church of the Advent, Medfield, and St. Paul's Mission, Millis, Mass., resigned as of August 26th to pursue further studies.

Starratt, Rev. Alfred Byron, rector of St. Anne's Church, Lincoln, Mass., has resigned in order to devote his entire time to study. Mr. Starratt is an accepted candidate for the China field.

Ordinations

Priests

Pennsylvania—Warren, Rev. William T., was ordained priest at St. Mary's Church, Ardmore, Pa., on September 22d by Bishop Hart of Pennsylvania. He was presented by Chaplain J. Gillespie Armstrong, USNR; the Rev. Louis W. Pitt preached the sermon.

Western Nebraska—McCallum, Rev. Mark D.

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CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

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

WANTED—Registered Nurse for Church Home. Interesting work. Fair salary. Reply Box H-3001, The Living Church, Milwaukee 3, Wis.

WANTED—RECTOR for old established small parish in leading educational city in Southern state. Evangelical Churchman. Reply Box O-2994, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

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.

FORMER PRACTICING ATTORNEY, soon to be ordained priest, desires rectorship medium sized parish. Middle age, good health, family of three adults. Aggressive Churchmanship. Opportunity for service more important than salary. Reply Box C-2997, The Living Church, Milwaukee 3, Wis.

ARMY CHAPLAIN, soon to be released from military service, invites correspondence from Bishops and Vestries seeking a Rector. On active duty past 3½ years, overseas 2 years; veteran of Pacific campaigns. Age 41—married. Anglo-Catholic but not necessarily an extreme ceremonialist. Excellent references from present Diocesan, but does not wish to be limited to one diocese in selecting field for post-war ministry. Reply Box R-2998, The Living Church, Milwaukee 3, Wis.

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

ORGANIST-CHOIRMASTER of large Metropolitan Church desires change of scene. Long Episcopal experience with mixed choirs and holder of two degrees. The East or Mid-West preferred. Reply Box T-3002, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

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was ordained to the priesthood on September 23d in St. John's Church, Valentine, Nebr., by Bishop Brinker of Nebraska. He was presented by the Rev. Clyde E. Whitney; the Rev. Robert W. Fowkes preached the sermon. He will be priest in charge of St. John's, Valentine, Nebr. Address: Box 268, Valentine.

Ordinations

Deacons

Albany—Zell, Robert Loren, was ordained to the diaconate on September 8th in the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. Loren N. Gavitt; the Rev. Archie I. Drake preached the sermon. He will be deacon in charge of the Church of the Good Shepherd, Canajoharie, and the Church of the Holy Cross, Fort Plain, N. Y. Temporary address: 149 Prospect St., Gloversville, N. Y.

Idaho—Ellison, John William, was ordained to the diaconate on September 9th in St. Michael's Cathedral, Boise, Idaho, by Bishop Rhea. He was

presented by Canon Robert S. Stringfellow; the Bishop preached the sermon. The Rev. Mr. Ellison will return to Cambridge, Mass., where he will take work on his Master of Theology degree at the Episcopal Theological School and Harvard Divinity School. He is also assistant secretary at Phillips Brooks House.

Minnesota—Brieland, Donald M., was ordained to the diaconate on September 6th in St. John's Church, Mankato, Minn., by Bishop Keeler of Minnesota. He was presented by the Rev. J. Ross Calquhoun; the Rev. John S. Higgins preached the sermon. The Rev. Mr. Brieland will serve as minister in charge of Ascension Church, South St. Paul, Minn. He is also doing postgraduate work at the University of Minnesota. Address: 131 N. Fairview, St. Paul 5, Minn.

Tennessee—Watts, David Eugene, was ordained to the diaconate on September 21st in Christ Church, Nashville, Tenn., by Bishop Dandridge, Coadjutor of Tennessee. He was presented by the Rev. J. Francis McCloud; the Rev. Peyton R. Williams preached the sermon. He will be assistant in Christ Church, Nashville, Tenn. Address: 900 Broadway, Nashville 8.

Texas—Denton, J. Raymond, was ordained to the diaconate on August 1st in St. Paul's Church, Waco, Texas, by Bishop Quin of Texas. He was presented by the Rev. Robert R. Brown; the Rev. John E. Hines preached the sermon. He will be deacon in charge of Trinity Church, Longview, Texas. Address: P. O. Box 141, Longview, Texas.

West Texas—Hauser, Stanley Fillmore, was ordained to the diaconate on September 17th in St. Mark's Church, San Antonio, Texas, by Bishop Jones of West Texas. He was presented by the Rev. Samuel Capers; the Rev. Evans Moreland preached the sermon. Mr. Hauser is returning to the Virginia Theological Seminary, where he will graduate in February. He will then return to the "hill country" in the northern part of the diocese where he had been working during the summer. He will assist the Rev. Evans Moreland, who is in charge of seven scattered missions in that area.

Changes of Address

Darst, Rt. Rev. Thomas C., Bishop of East Carolina, formerly at 510 Orange St., Wilmington.



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. Craighton, 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.

Church of the Ascension, Fifth Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

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.: Communions 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 St., between 16th and 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.
Confessions: Saturday, 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

CHANGES

N. C. is now at R. F. D. 3, Greenville Sound, Wilmington, N. C.

Wilmer, Rev. Cary B., formerly at Rt. 2, Box 1070, Tampa, Fla., is now at Hotel Mirasol, Box 69, Tampa 1, Fla.

Corrections

Ford, Rev. Williston M., is listed incorrectly in the 1945 Living Church Annual at 4002 Hamilton St., San Diego 4, Calif. He is vicar of St. John's Church, Chula Vista, Calif., and is residing at 208 Madrona St., Chula Vista.

Lay Positions

Lindsay, Roland S., formerly lay reader of the Church of the Redemption, Philadelphia, has been lay reader at St. Joseph's, Mullen, Nebr., since July 25th. Address: P. O. Box 2, Mullen.

AVOID ME, DEATH

AVOID me, Death; flee horrified from me:
For I will harry you from year to year
And drive you breathless to the outer edge
Of life's dominion; there without a tear

Your very soul and essence I will slay —
Not by myself — for I am less than you
(As every man is): but by God's great grace
I pierce your heart with nails the Cross once knew.

GEORGE W. MORREL.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war 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. ALBAN'S CHURCH
LOS ANGELES

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.

Outstanding Books on the Church and Catholicity

THE FORM OF THE CHURCH

By A. G. Hebert

This book distinguishes the primary forms of the Church (Bible, Creeds, sacraments, ministry) and the secondary forms (e.g., exegesis, theology, liturgies, Church organization); and proceeds to consider the relation of the Form to the Life of the Church. Contents: The Forms of the Church, God the Creator, Redemption and the Church, The Word and the Spirit, Unity, Holiness, Catholicity, Apostolicity. **\$3.40**

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For the general reader who would like to understand better the relation of the art, the architecture and the liturgy of the Church, to the meaning of common worship, this book will prove informative. Father Hebert's study of the liturgical movement, and of its implications, leads him to discussion, in non-technical language, of the wider problems of the relation of the Church and the Word at the present time. **\$5.00**

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By G. W. O. Addleshaw

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By A. G. Hebert

Here is a reaffirmation for the contemporary world of the vital unity of the Old and New Testaments. The author aims to restore the claims of theology: to take seriously the faith of the Biblical writers in the reality of God, and to show how such terms as "the Throne of David" and "sacrifice" acquire a deepened meaning when the Divine Purpose is brought to its completion in Jesus the Messiah. (Stock due from England Dec. 1st) **\$4.00**

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