

The Living Church

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

Postwar Missions in the Far East

Bishop Roberts

Page 6

Coventry Cathedral

Unusual Features in Rebuilding Scheme

C. B. Mortlock

Page 7

From the Editor

Interview With New Chief of Army Chaplains

Clifford P. Morehouse

Page 10

Talks With Teachers

Building Communicants

Dean Hoag

Page 2



Signal Corps

SUPPLIES FOR PACIFIC CHAPLAINS

Many tons of crosses, altars, candles, and Communion wine, Bibles, etc., are shipped to forward areas by the Chaplain's Office of the Central Pacific Base Command.

STATE HISTORICAL SOCIETY
316 STATE STREET
MADISON WISCONSIN

F LC2 A

When you want popularly-written, basic information on the Episcopal Church—

Get these inexpensive, handy-sized booklets which have been designed for your convenience —

The Wilson "Outline" Series

Size—3¾x6"

Price—35 cents each, \$3.50 per dozen.

An Outline of the Christian Year

An explanation of the meaning and significance of each season.

An Outline of the English Reformation

A logical presentation of the tangled events of this period of Church history.

An Outline of the Christian Sacraments

What the seven sacraments should mean to the reverent Christian.

An Outline of Personal Prayer

Answers the questions of when, where, why, and how to pray.

An Outline of the Christian Symbolism

Gives the purpose of symbols, and indicates uses in Church.

An Outline of The Old Testament and Apocrypha

Explains the Books and gives a short history of the prophets.

An Outline of The New Testament

Studies the background, writers and literature of the New Testament.

An Outline of The Prayer Book

Explains early history and various sections of worship of the Prayer Book.

An Outline History of The Episcopal Church

Covers the history of the Episcopal Church in the United States.

What a Churchman Ought to Know

The meaning, history, teaching and worship of the Church.

Special Price—25 cents

Postage Additional

Morehouse-Gorham Co.

14 East 41st Street New York 17, N. Y.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Building Communicants

AT A parent-teacher meeting, a father asserted, "Our school has never defined its objective. Just what do we want our children to know, or be, or do . . . ?"

Out of the discussion which arose, using the blackboard, it was agreed: We want them to be good Christians. Well then, *What is a Christian?*

1. A person who understands and practices the Christian religion.
2. Is well drilled in the traditions and customs of the Church.
3. Has established habits of reverence and skill in worship which will keep him faithful to the Church all his life.
4. Above all, he is a trained, habitual, and devout *communicant*.

Not a finished list, but good as the product of group thinking. At this point, the question was raised, Does the usual Sunday school really produce *communicants*? As one mother expressed it, "We aren't having them practice *now* what we hope they'll be doing all their lives, as adults."

This is the experience of an ordinary child in many parishes in the past: Johnny went through the primary department, with its simplified opening service in the small chapel. In a few years he found himself in the Sunday school, which met at 9:30, and opened with a short, vague service, at which the rector's weekly talk was the chief feature. This was all very jolly, and the class work was often interesting, depending on the teacher. But Johnny never saw the Holy Communion. He had been to the big church a few times with his parents, but they never took him on Communion Sunday because he might get restless and be conspicuous.

One fall the rector did try out the "Children's Eucharist" for the 9:30 opening, but soon abandoned it because it seemed too long for the children, and how could you have fasting communions?

Then, when Johnny was in seventh grade, it was announced that the Confirmation class was forming, and he went on Saturday mornings all that winter to a class conducted by the rector himself. In this he was told all about the Creed and the Sacraments, but still he had seen the Holy Communion only a few times.

Then came the bishop, and Johnny was confirmed, in a thrilling service, followed the next Sunday by his first Communion. The rector had drilled the class on the precept to "worship every Sunday, preferably by attending the Holy Communion." He did come to the early service a few times, but found it hard to get back again in time for Sunday school. Besides, few of the other children came, and his parents,

and everybody else, seemed to expect him to continue in the Sunday school. There was, indeed, a monthly corporate Communion, with breakfast, but it seemed in competition with the Sunday school. All the set-up of parish life, and the expectations of everyone, were that he should keep Sunday by going to Sunday school. There were even attendance records and an elaborate reward system to see that he did. His communicant life was a thing apart, to be worked in somehow.

Then came Johnny's high school years. He soon found his way to the young people's society, which met on Sunday evening, and everything seemed to suggest that this was all that was expected of him for Sunday. He continued to attend few normal, adult services of the Church, and no one checked up to see if he was becoming a faithful communicant. No wonder he has irregular habits now.

After long discussion, this parent group worked out a "Junior Communicant Plan," which has been happily in operation for five years. All those in sixth grade, and all older, through high school, come to the parish 8:00 o'clock service. This is not a children's service—although fully half of those present are boys and girls—but a normal, life-long, parish experience. They are to be "conditioned" for life by taking their part in parish worship. This service has two hymns, and sometimes the *Gloria in excelsis* is sung. There is no choir, and the priest rarely gives an address. It lasts about 35 minutes, with 50 to 75 communicants.

Then breakfast, *every* Sunday, not just occasionally. It is cafeteria, served by two different parents each week. New hymns are sung, and popular songs, using lantern slides for the words. Now and then a speaker is invited. There are announcements, and other matters of concern to the whole school.

Next (from about 9:15 until 10:00 o'clock) they all go to their classes or groups in separate rooms. The two high school groups call themselves the Sunday Morning Club. All are out of the parish house by about 10 o'clock, unless they stay for the late service.

It will be seen that the sixth graders, who are not yet confirmed, attend this normal service for some months, or even a year, preceding their Confirmation, actually learning the service under guidance. They, and all the group, will have nothing to unlearn, little more to learn, in after years.

The teachers' part? They worship as communicants under normal conditions, yet with their pupils. They know their children under pleasant fellowship, and they have a lesson under ideal conditions, closing, without rush or confusion, when they are finished.

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problem.

NINTH SUNDAY AFTER TRINITY

WAR & PEACE

ARMED FORCES

Legion of Merit Awarded to Chaplain Luther D. Miller

Chief of Chaplains Luther D. Miller was awarded the Legion of Merit on July 19th for exceptionally meritorious conduct in the performance of outstanding services in the Southwest Pacific Area from May 1, 1943, to March 23, 1945. The citation declared:

"As Sixth Army chaplain during operations in the Southwest Pacific, Chaplain Miller supervised religious activities with noteworthy effectiveness. Although troops were dispersed over widely separated areas, he succeeded in providing religious services and spiritual guidance for the entire command. He worked tirelessly to assure a continuous flow of chaplains' supplies to forward areas, and by frequent personal visits to the numerous army fronts, helped solve innumerable religious problems.

"He offered encouragement, inspiration and ever-increasing aid to all units of the army. By his outstanding initiative and broad understanding, Chaplain Miller contributed outstandingly to the maintenance of high morale among the fighting men in New Guinea and the Philippines."

Bronze Stars to Three Chaplains

For conspicuous valor, three more chaplains of the Church have recently been awarded the Bronze Star.

Chaplain (Capt.) Oren V. T. Chamberlain of the diocese of West Virginia, was awarded the Bronze Star "for meritorious

Chaplains Celebrate 170th Anniversary

THE ARMY Chaplain Corps observes its 170th anniversary on July 29, 1945. The Corps, on its anniversary, numbers more than 8,000 with two-thirds of its members serving at overseas stations.

While the Chaplain Corps, as such, was not established until 1920, the Continental Congress on July 29, 1775, granted the first formal recognition of the legal status for chaplains in the

In pre-Revolution days, chaplains served with companies nearest their churches. In the Continental Army during the Revolution they were assigned to regiments, separate units, and hospitals.

In March, 1791, the Rev. John Hurt of Virginia, a veteran of the Revolution, served as chaplain for the army, deriving his authority from a Congressional Act. He is considered the first chaplain of the Army of the United States. Chaplains were assigned to regiments during the War of 1812. After

that war, the only chaplain in the army seems to have been one at West Point, who also was professor of geography, history, and ethics.

In 1861, regimental chaplains were authorized and Jewish rabbis made eligible. During the Revolution, three Roman Catholic chaplains had served. Of three Roman Catholic chaplains who went to Mexico with Taylor's Army, one was killed by guerillas.

During the Spanish-American War a number of chaplains served briefly with volunteer regiments. When America entered World War I in 1917, this country had only 74 regular army chaplains and not more than 72 serving with National Guard units. However, 2,363 chaplains were commissioned during the war in the Regular Army, National Guard or National Army. As a result of their distinguished service, the Office of the Chief of Chaplains was authorized in the Defense Act of 1920.

achievement" for February 14, 1944, to October 20, 1944. The award was made as of January 10th. Chaplain Chamberlain distinguished himself in pastoral ministrations to military personnel during the battle of Myitkyina, Burma.

Chaplain (Col.) John C. W. Linsley of Indianapolis, Ind., was awarded the Bronze Star "for meritorious service from May 3, 1944 to May 16, 1945. As staff chaplain he displayed exceptional intelligence, energy, and administrative ability in the execution of his highly responsible duties. Working long hours in tropical monsoon climate over a widely dispersed area, he formulated effective religious plans and policies which were instrumental in keeping at a high level the standard of chaplain service within the Air Forces. His extremely meritorious service was of material aid to the operations and morale of the Air Force during the period under review." Chaplain Linsley was also awarded the Air Medal.

ZAMBOANGA HERO

Chaplain Robert C. Smith of Bloomfield, N. J., was awarded the Bronze Star "for conspicuous valor and an unselfish devotion to fellow man on the field of battle," at the conclusion of the Jap-shattering Zamboanga campaign by Maj. Gen. Jens A. Doe. Chaplain Smith fearlessly braved intense Japanese fire to

rescue the wounded and on several occasions calmly attended casualties under enemy fire. By his deep devotion to duty he won the unbounded admiration of all officers and men of his crack combat regiment.

HOME FRONT

OPA Appoints Church Relations Officer

The Office of Price Administration has assigned a consumer relations officer to explore the possibilities of church cooperation in support of price control and rationing to combat inflation and the black market.

During the summer, Miss Elizabeth Lam, professor of religion at Western Reserve University in Cleveland, is conferring with national religious leaders to ascertain if information on the OPA and its objectives is needed and wanted by the Churches.

While in New York, Miss Lam told Religious News Service that she found the Churches keenly interested in helping to eliminate the black market, in creating public acceptance of rationing in order to feed the starving peoples of war-devastated countries, and in the necessity of price control to prevent inflation.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE.....Managing Editor
ELIZABETH MCCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
REV. HEWITT B. VINNEDGE.....Book Editor
EDGAR O. DODGE.....Advertising Manager
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

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

INTERCHURCH

\$20,000,000 for Overseas Relief

More than \$20,000,000 will be sought by coöperating Churches of America for their united overseas relief and reconstruction program during the next four years, Dr. Leslie Bates Moss, director of the Church Committee on Overseas Relief and Reconstruction, has announced.

The present budget for 1945-1948 totals \$19,132,500, but Dr. Moss pointed out that the allocation of \$5,000,000 for Asia will undoubtedly require upward revision when the end of the war with Japan makes it possible to prepare a realistic estimate of needs in that part of the world.

"Although plans are being made for a four-year period," Dr. Moss said, "the greatest needs in Europe are already confronting us; this is a year of crisis. To help the churches of the devastated areas in Europe and Asia calls for \$6,440,000 before July 1, 1946, about five times what the churches gave last year."

Of the over-all amount which will be raised by the 23 Churches coöperating with the Committee on Overseas Relief and Reconstruction, \$8,980,000 will be spent to help the churches of Europe get on their feet and reestablish their programs of service and evangelism.

The \$5,000,000 for relief in Asia will include activities in China, India, Burma, Thailand, Malaya, the Netherlands East Indies, and Korea.

Other items in the four-year budget include \$1,073,500 for orphaned missions; \$2,024,000 to aid Bible Societies in providing Scriptures for prisoners of war, refugees, and peoples of the liberated areas; \$1,000,000 for war prisoners aid, including the work of the Ecumenical Chaplaincy Commission of the World Council.

Also, \$500,000 for a ministry to children through the American Friends Service Committee, including special feeding projects for pre-tubercular adolescents of France and other occupied areas; \$355,000 for ministry to women and girls, including spiritual service to women in the armed forces, health and welfare projects, and emergency training for new leaders; \$200,000 for the work of the World Student Christian Federation in reestablishing student Christian leadership, emergency training, assistance to national Christian leaders, and grants to national movements.

\$112,750,000 Postwar Program

A \$112,750,000 postwar program of world relief, restoration, and reconstruction has been authorized by non-Roman communions, according to a 41-page report just presented to the United Church Canvass by its acting director, Stanley I. Stuber.

The total amount of \$112,750,000 is being sought by 16 of the religious bodies. Other postwar programs are in process of formation. When postwar material aid is added, the total is increased by another



BISHOP MANNING: Portrait by Sister Mary Veronica, CSM.

\$3,000,000. Most of the Churches will begin their campaigns in the fall. The Methodist Church has already completed the financial aspect of its Crusade for Christ, raising over \$26,000,000. It will now begin other phases of the crusade such as evangelism and stewardship.

Among those having the largest postwar askings are the Presbyterian Church USA, \$27,000,000; Northern Baptists, \$14,000,000; Southern Baptists, \$10,000,000; Lutheran \$15,000,000; Episcopal, \$5,000,000; and Congregational Christian, \$4,500,000.

This \$112,000,000 is "over-and-above" the regular giving of the churches and does not include current expenses, world missions, and other benevolent items in regular budgets.

In his report, Mr. Stuber pointed out that at present there is no coördination of these various postwar programs. Except

for certain world relief work, and specific missionary unified projects, the postwar plans are being worked out independently. Mr. Stuber recommended an over-all coördinating committee. He also proposed a unifying campaign name and symbol.

The United Church Canvass planning committee, of which the Rev. Dr. Albert Stauffacher of New York is chairman, now has the report under consideration.

The postwar askings are as follows: American Friends Service Committee (yearly estimate), \$3,000,000; Northern Baptists, \$14,000,000; Southern Baptists, \$10,000,000; Brethren, \$2,000,000; Church of God, \$1,250,000; Congregational Christian (for emergency needs), \$250,000; Evangelical, \$500,000; Evangelical and Reformed, \$2,000,000; Lutherans, \$15,000,000; Methodists \$25,000,000; Presbyterian USA, \$27,000,000; Episcopal, \$5,000,000; Reformed, \$300,000; United Brethren, \$800,000; and United Presbyterian, \$2,125,000.

EPISCOPATE

Sister Mary Veronica's Portrait of Bishop Manning

A portrait of Bishop Manning of New York, the work of Sister Mary Veronica of the Community of St. Mary, occupied a place of special honor at the 53d annual exhibition of the National Association of Women Artists, of which the Sister is a member, held in New York in the spring and early summer. The portrait, like others by Sister Mary Veronica, was done without sittings, from a photograph, observation, and detailed study of the vestments worn. Sister Mary Veronica also visited the place of the photograph, in the Cloister of the Cathedral of St. John the Divine.

The portrait, which shows the Bishop in mitre and cope with crozier, is brilliant in color. The cope is of pale gold silk damask, with orphrey of scarlet and devices of deep gold, blue, and crimson; the mitre pretiosa is shining with its jewels; the morse is of burnished gold; and the crozier of silver. Members of the Bishop's family and many friends who saw the portrait in the exhibition expressed great pleasure in it, as a portrait and as a work of art. The portrait may now be seen, on request, at St. Mary's Hospital for Children, 407 West 34th Street, New York City.

Sister Mary Veronica is well known for her ecclesiastical paintings. Enthusiastically encouraged by the late Ralph Adams Cram, she has painted altar pieces for many churches.

CHURCH CALENDAR

July

- 29. Ninth Sunday after Trinity.
- 31. (Tuesday.)

August

- 1. (Wednesday.)
- 5. Tenth Sunday after Trinity.
- 6. Transfiguration. (Monday.)
- 12. Eleventh Sunday after Trinity.
- 19. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Friday.)
- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)

Correction

Bishop DeWolfe of Long Island will be the preacher at the service in St. Thomas' Church, Chicago, October 29th, in celebration of the centennial of the Religious Life. Through an error in THE LIVING CHURCH office the name of Bishop Pardue of Pittsburgh was incorrectly given as the preacher in last week's issue.

ENGLAND

Bishop of London Elected By Secret Ballot

The Rt. Rev. John William Charles Wand, formerly Bishop of Bath and Wells, was elected Bishop of London at St. Paul's Cathedral, London, after a secret ballot had been demanded. No such demand has been made at an episcopal election in the past 60 years.

The request came from an opponent of Dr. Wand who criticized the bishop for Anglo-Catholic tendencies. When the ballots were counted, it was found that no dissenting votes had been cast, but one blank paper was returned.

Dr. Wand succeeds Dr. Geoffrey Francis Fisher, who is now Archbishop of Canterbury.

30,000 Pounds Contributed On V-E Day

About £30,000 was raised through collections on V-E Day for church needs in war-devastated countries, it was announced by Lord Luke, treasurer of the British Committee for Christian Reconstruction in Europe. Final returns, he said, are considered likely to double that figure.

A member of Pastor Martin Niemoeller's congregation in Germany sent a donation in gratitude for his release from a Nazi concentration camp. A United States Army chaplain sent 103 pound notes from his men. Other contributions came from Quebec and Stockholm, and from British and American troops on the Continent.

Dr. Fisher Urges Marital Advice Centers

A nationwide network of "advice centers" to help adjust marital troubles and restore homes broken by the war was urged by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. The centers, he said, should be equipped to offer spiritual, medical, psychological, and legal help by specialists, particularly to liberated war prisoners and returning servicemen and women.

Addressing the Canterbury Diocesan Conference, Dr. Fisher called on the mayors of every town in England to take immediate steps to create such centers and declared that public money should be available to finance them.

"The return from captivity of great numbers of prisoners and the release of servicemen and women makes great demands for understanding and help," he said. "Many marriages have been and are being broken up or imperilled for reasons directly or indirectly connected with the war."

The Archbishop warned, however, that "whatever remedial measures are devised, they cannot avail much unless at the same time the community is deliberately determined to raise the general standard of

honor, loyalty, and obligation in marriage and sex relations."

Dr. Fisher stressed that the need for advice and help is not confined to servicemen and women because many civilians also have been obliged during the war to live away from their homes. "Long separations under unnatural conditions," and hasty wartime marriages, he said, have helped to make the divorce rate "a grave national problem."

One of the basic requirements for restoring home life is the provision of adequate housing, and this demands, the Archbishop declared, "action as violent as any war operation."

GERMANY

Foe of Nazis to Head Evangelical Church in Berlin

Dr. D. Otto Dibelius, prominent anti-Nazi Confessional Church leader, has been named head of the new Evangelical Church government in Berlin and Brandenburg. The appointment has the approval of Russian occupation authorities. Dr. Dibelius was one of several religious leaders liberated from Nazi imprisonment when the German capital was captured by the Russians.

First German clergyman to be appointed to an official Church post under the Allied administration, Dr. Dibelius was formerly superintendent of the United Church of Prussia. A consistent opponent of the Nazi regime, he came into national prominence at the time of Hitler's accession to power in 1933 when he preached a sermon in Garrison Church in Potsdam defying the Nazi Party.

Temporarily banished from Germany in the early days of the Hitler regime, Dr. Dibelius, in recent years was closely associated with efforts to train and ordain clergymen outside the Nazi-controlled universities. Charges of illegal activities were brought against him by the Gestapo, but he was released when the courts decided there was not sufficient evidence against him.

Church Plan to Be Presented At World Council Assembly

By ERNEST ZAUGG

Religious News Service Correspondent

The master plan drawn up in 1942 by Confessional leaders, to enlist the German Evangelical Church as a force in reconstructing Germany, will be presented at the first Assembly of the World Council of Churches, it was announced by Dr. von Dietze, professor of History in Freiburg University. Dr. Dietze, noteworthy Evangelical layman, was one of the authors of the plan.

Stressing that the plan was prepared at a time "when we thought Hitler could be removed by a putsch" and a new Christian and democratic government formed to put an end to the Nazi policy of conquest, Dr. von Dietze said: "Much of the plan is

now, of course, no longer up to date. However, we are going to have it printed and will present it at the coming World Council conference. Its practical value has been somewhat lessened, but its moral value still remains, and there are many points in it that might aid the Allies in reorganizing Germany."

A copy of the plan, which the Gestapo sought to suppress, is now in Munich, Dr. von Dietze said, and is being studied there by an officer of the American Intelligence Service. As soon as it is photographed and analyzed, it will be returned to Freiburg-im-Bresgau to be published and given broad circulation.

According to Dr. von Dietze, the plan was devised by a "brain trust" of 12 experts of the Confessional Church appointed to assist Dr. Frederick Goerdeler, one of the chief conspirators in the attempt to overthrow Hitler in July, 1944. Dr. Goerdeler sent memorandums to the army generals involved in the plot to convince them that Confessional leaders had a plan of action ready for a new Christian government.

Revealing further details of the plan, Dr. von Dietze said, it condemned, on Christian grounds, the Nazi policy of "crude Machiavellism and enslavement and extermination of foreign people," and suggested a new European community "based on traditional Christian consciousness."

The plan demanded that the control of youth education be restored to the family; that youth organizations be demilitarized; and that a Christian attitude be adopted toward economic life. Another demand was that property stolen from Jews be returned to owners and Jews given economic and personal liberty in Germany.

MEXICO

Ven. Samuel Salinas Retires

Retirement of the Ven. Samuel Salinas of Mexico after 50 years of service—he was ordained deacon in 1895—has cut down still further the small staff of active clergy in that field.

New Church activity in Mexico has been started at two places within the past year, at Chapulaco in the state of Hidalgo, northeast of Mexico City, and at Tlajomulco, in the state of Jalisco to the west. At five places, small groups of people are interested in the Church, and Bishop Salinas is doing his best to send some one to meet with them and teach them.

A wave of antagonistic propaganda from Roman Catholic sources early in 1944 threatened all non-Roman work, but later reports indicate that it "had a beneficial result among the population; great numbers of people are now interested in the study of the Bible, and many of them in the work of the Episcopal Church."

The school and kindergarten in Tacuba, near Mexico City, started 1944 with 276 students, lost 60% of them in the face of uncertainty and general uneasiness, and then grew until it is now packed with 400 students after having to turn many away.

Postwar Missions in the Far East

By the Rt. Rev. William P. Roberts

Bishop of Shanghai

POSTWAR Christian work in the countries of the Far East will be affected by the internal political conditions of those countries, and no one can see clearly what such conditions will be. Who would venture to prophesy what agreement will be reached between Great Britain and India, or what the state of affairs will be in Japan, or in China? It may be assumed that general religious liberty will be upheld in the peace terms, and that Christian work, by native churches at least, may continue without molestation by the government. In some countries it may even be encouraged by the government. It may likewise be assumed that the spirit of nationalism and racial pride will yield only slowly to a broader internationalism, and that it will not be as easy for a foreign Christian worker to do effective work as it will be for the native.

One thing, therefore, seems certain,—that the western missions will make it their aim to work in and through and under the native church, and will seek to strengthen and build up that church in every possible way. There will be far less work carried on independently by the foreign mission, and all work that has been so carried on in the past will be definitely related to the native church in some way. The Christians of the Far Eastern countries must be recognized as in control of their own churches, and must, of themselves, forward the work of the Christian Gospel and Church, bearing the burdens of self-government and self-support, and of missionary work among their own people. Where the native churches are not well advanced or nationally organized, the western missionaries will strive to train a strong ministry for it and to bring it to the point where it can assume its rightful authority; but where the churches are well established, the western missionaries will undoubtedly come under the direction and authority of the native church, working as associates and colleagues of the native workers. The mission boards will most probably adopt the policy of allocating funds and sending out workers only where these have been asked for or approved by the native church authorities.

To visualize how our own National Council might best help one of these Far Eastern Churches after the war, the Anglican Church in China can serve as an illustration.

The Chung Hua Sheng Kung Hui was organized on a national basis in 1912, under its own constitution and canons, with properly defined diocesan boundaries and authorities. At its inception the bishops were all westerners and there were very few college-trained men in the native ministry. The expense of the work was borne almost entirely by the western missions in England, Canada and America.

During the next 30 years this Church made huge strides; ten Chinese bishops were consecrated, many well-trained clergy were ordained, a much better educated and responsible laity was developed, and there were a growing number of self-supporting parishes in the cities and towns, together with a whole missionary district supported by the Chinese themselves without foreign aid. Then came the present war, disrupting the nation and causing much suffering to the church. How can our Church in America best help this Chinese Church?

1. Most former American workers and many new ones will be asked back by the Chinese Church. This has already been made abundantly clear by the Chinese authorities themselves. Teachers will unquestionably be needed in the universities and middle schools, and doctors and nurses will be sorely needed, especially for the training of native medical workers so urgently requested by the Chinese government. American clergy will be wanted, not only as specialists in such work as rural and city churches, theological schools, religious education, and Christian literature, but also for the regular church and missionary work and for the opening up of new centers. The day for the westerner is by no means over, and as the Chinese government will desire the help of American engineers and constructors and advisers, so the Chinese Church will desire the help of our western workers for years to come. Only 1% of China's millions are Christian by profession as yet.

2. Relief and reconstruction will be primary needs after the war is over. The health of nearly all church workers has been seriously affected by the war, by the high cost of living, by the impossibility of getting adequate foods and drugs, and by the greatly increased burdens of the work. In the district of Shanghai alone the Chinese bishop, the Rt. Rev. E. S. Yu, and the chairman of the Board of Missions for the whole Church have died through ill health and overwork. It is impossible to estimate now the total damage to property, but when we recall that most of the Church property in the interior areas of occupied China are in the hands of the Japanese or of the puppet government officials, and that the fighting may return over this whole area as it passed over it in 1937 and 1938, we can see that there will be much reconstruction necessary. Our Church in America can help the Chinese Church to make a new start by meeting these needs for them.

3. A central administrative office and staff are greatly needed in the Chinese Church. Through the past 30 years it has had no central office whatever. The officers of the general Church, the chairman and secretary of the House of Bishops, the chairman of the Board of Missions, the

treasurers of these organizations, and the chairmen of the various general Church committees, have carried on their work and correspondence each from his own city, without appropriation and office help. There has never been a recognized place for the keeping of Church documents and records and funds. Obviously this condition cannot last if the Church is to grow and make progress as it should, but the native Christians are too busy trying to support their own parishes and diocesan work to be able to take on these additional expenses for the national office. It is quite clear that here is a place where the missions can very legitimately help. A start has recently been made. The bishops of Free China felt the imperative need of coordination for their work and appealed to our National Council for aid. Their request was answered by an immediate grant, with promise of further funds and personnel if the Church in China should organize a central executive office and body. Our Church might well make grants to such a central body in China, for the promotion of its general Church work. For instance, there are important committees in the Church in China which are unable to function effectively through lack of funds, especially the church literature committee and the religious education committee. What could not these two committees do with wise help from abroad? Similarly, the Central Theological School which trains the ministry for the whole Church is in sore need of real help, both in funds and in personnel.

4. A more equal development throughout all the dioceses in China is needed, and our Church might well offer to assist the development of the more backward areas. Some dioceses have advanced much further than others, because of a greater support from abroad. Thus, higher education and university life have been made possible in some sections, while in others there has been nothing much beyond high school education for Church workers. Our National Council could shift funds and workers to undeveloped areas, or could offer to take partial responsibility for some work outside of the Yangtse Valley. We ought to be willing to do this if the native authorities ask us to do it.

5. The development of a stronger ministry can be helped by our Church. The theological schools need our help, both in funds and staff members, and we could do much by making it possible for Chinese clergy who have made good over a period of service in China to come to America for a year or two of further study and refreshment. Experience has shown that the usefulness of such men is greatly enhanced by their visit to this country. And why could not some of our best teachers in theological schools over here offer their services for a year of teaching in China?

The influence of such men, when they stay over there long enough to make an impression, is very great.

6. A stronger laity must be developed to take over the increased burdens of self-government of Christian institutions. Vestries and standing committees and boards of directors will come into their own much more fully after the war, as churches and schools and hospitals and properties and funds are turned over to them. More administrative and executive offices and positions will be opening up to them, and competent men, some with legal training, will be needed to handle affairs of Church and state. Teachers for our universities and schools, doctors and nurses for our hospitals, these and many others must be trained for the new day. This is a point where the mission can help the younger Church, by preparing men for these positions.

7. The problem of Church unity will come immediately to the fore after the war. This is because the Japanese have been pressing the Churches to unite, not only in Japan but in occupied China and elsewhere. Our Episcopal churches in occupied China will have had more experience in coöperation and even unity with other churches than will those in Free China have had, and this must not be wasted. A real and voluntary Christian unity must be achieved for the Church in China, and the Anglican Church throughout the world, must be ready to help these churches in Japan and China by leading the way to real Christian unity.

Yes, there will be plenty of hard work to be done in the Far East after the war, and God will demand the very best we have to strengthen the hands of the younger churches of the world to become adequate instruments of His Grace for the winning of their own people to Christ and to fellowship in His Church.

Coventry Cathedral

Unusual Features in Rebuilding Scheme

By the Rev. C. B. Mortlock

THE PLANS and drawings prepared by Sir Giles Gilbert Scott, the eminent Roman Catholic architect, for the rebuilding of Coventry Cathedral, destroyed by German incendiary bombs, are attracting the interest of many visitors to the summer exhibition of the Royal Academy of Arts in Burlington House where they are on view.

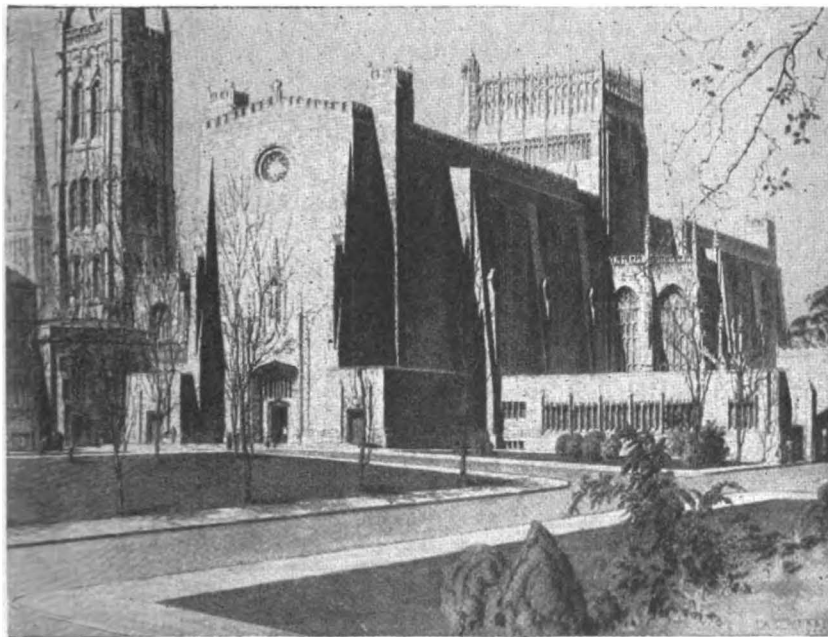
A number of unusual features is included in the scheme, among them being a central altar in the cathedral and what is described as a "Christian center" associated with the cathedral church.

Control of this center is to be exercised jointly by the cathedral authorities and persons representing the interests of Protestant nonconformity. It is expected that the rebuilding of the city generally will be so planned as to make the new cathedral group the pivot and focal point of the whole civic restoration. Sir Giles in the course of a statement on his plan says, "The purpose of the cathedral to form a spiritual center for the city, to bring it into the everyday life of the people and to emphasize the dominance of the spiritual values over the material, can only be satisfactorily expressed architecturally if the cathedral forms the center and climax of the city's plan."

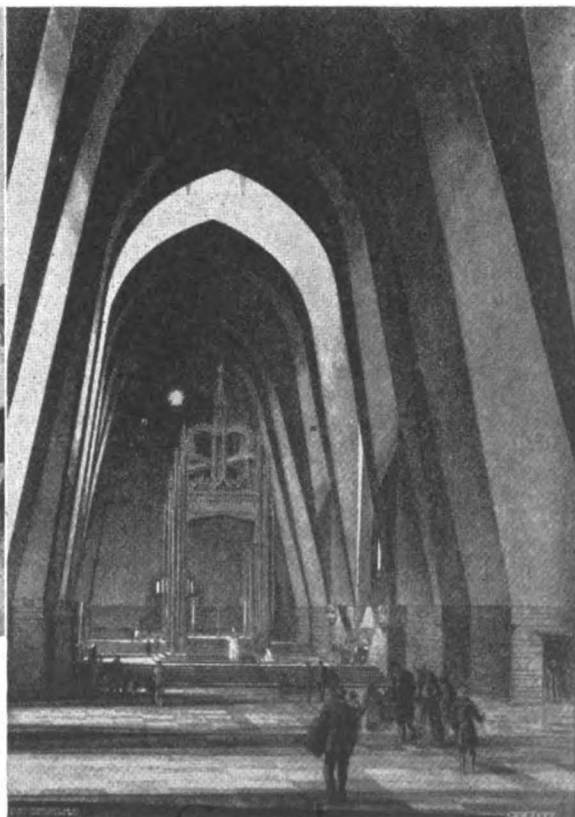
One of the principal problems set for Sir Giles' solution was the blending of the new work with the old. After the *blitz* the glorious spire remained virtually un-

damaged, and the apse and aisle walls, though much inured and calcined, were still standing. The crypt also escaped serious damage. The new cathedral will run lengthwise between the old spire and the remains of the church at its eastern end. It will thus have its main axis lying from north to south. In the middle of its length is to be placed the central altar, under a lantern tower and surmounted by an imposing ciborium. The old apse will be in line with the altar and will be used to accommodate a band of singers. Most of the old aisle walls are to be used to form the outer walls of a cloister in which a pulpit is to be provided for use at outdoor services.

A feature of the plan which has excited a good deal of controversy is the provision of a "chapel of unity" connecting the cathedral with the "Christian service center." It has been explained by the provost of Coventry, the Very Rev. R. T. Howard, that the building of the new cathedral is "part of a great forward movement towards Christian unity" and that "adjacent to the cathedral will be built a Christian service center as a common meeting place for all Christian people and as the headquarters of a staff of expert Christian workers, men and women . . . who will seek to bring the influence of the Christian faith to bear on the life of the people in all parts of the city and country." In addition to Church workers



ARCHITECT'S DRAWINGS OF PROPOSED COVENTRY CATHEDRAL: *The exterior (above) will harmonize with the remaining portions of the old cathedral, including the five-sided apse (at right of picture) and the old tower (at left). The central altar will stand below the great lantern tower. (Right) the interior, with the central altar.*



the intended staff will comprise men and women who dissent from the Church's faith. The proposed chapel of unity is to belong to the Church and other Christian bodies jointly and will serve the purpose of joint worship. The provost emphasized in a statement to the press that the building and endowing of the cathedral and center are one indivisible scheme and that the "united appeal for funds will be made and supported by both Anglicans and Free Churchmen." The possibility of Church-people earmarking their contributions for the cathedral thus seems to be ruled out.

Externally the new cathedral is to harmonize with what remains of the old Gothic church. Within Sir Giles has exercised a free hand and has devised a form of construction and design which has no parallel in medieval times and would, indeed, have been impossible with the materials and resources available to the ancient builders. Its essential feature, Sir Giles told reporter at a press view at the Royal Academy, is the sloping walls inclining inwards. He described them as forming a lofty vault, supported on low vertical walls. Reinforced concrete, which is to be used for Coventry Cathedral, is, said Sir Giles, the only suitable material for such a form; it could not be built in brick or stone, which would fall in. He claims for the shape the advantage of combining a lofty proportion with a wide interior—60 feet—which is exceptionally wide for a church.

The floor of the cathedral is to be raked so that worshipers or visitors in the back seats will be on a higher level than those in the front. There will be accommodation for about 1,000 persons on each side of the central altar, near to which will be placed the bishop's throne and the stalls of the provost and other cathedral clergymen.

A further novel feature of the new cathedral will be the placing of four pulpits symmetrically under the corners of the central tower. The object of this arrangement is said to be in order to provide for one or more pulpits being used for some other part of the service than the sermon.

The probable cost of executing Sir Giles' plans and the date of beginning the work are as yet unknown. The Bishop, Dr. N. V. Gorton, has been at pains to make it clear to the people of Coventry that the rehousing of the population and the construction of bombed hospitals and parish churches must have first priority. On the other hand, it is his desire to be able to go ahead at once with the staffing of the Christian center and with "inter-church coöperation," since in an emergency a staff can work without buildings.

LIVING CHURCH RELIEF FUND

Checks should be made payable to **The Living Church Relief Fund** and sent to the office of publication, 744 North Fourth Street, Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

Living Church Nursery Shelter

Previously acknowledged	\$886.28
Bertha E. Lloyd and Ethel Spencer Lloyd	10.00
Blanche E. Hamwood	1.00
Eva Bray	5.00
	\$902.28

Shelter Christmas Fund

Bertha E. Lloyd and Ethel Spencer Lloyd \$ 2.00



BOOKS



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

"None Other Name Under Heaven"

MANY CREEDS, ONE CROSS. By Christopher E. Storrs. New York. Macmillan, 1945. Pp. 154. \$1.75.

This is a study of the great world religions, Hinduism, Buddhism, Islam, Confucianism and Shinto in their relation to the basic teaching of Christianity. But it is more than that: it is a consideration of the shortcomings and positive dangers which these religions have in their attitude to the individual person and to a peaceful internationalism.

The author, who is Archdeacon of Northam in Western Australia, considers first of all the place which Christianity occupies in our own world, the hazy interdenominationalism, or even inter-religionism (if I may coin a word), which characterizes much popular thought and teaches that all religions are pretty much alike and each country has the one best suited to its needs and ought to be let alone. He then points out that the best way to "grasp the distinctness, the uniqueness of the religion of the Cross is to turn our eyes for a while from our own faith to that of others, and to note resemblances, prophecies, meeting points—together with contrasts and utter contradictions." He considers how far old ways, surroundings and symbols, and methods in prayer and worship can be carried across from old faiths into Christianity. "Put shortly, the question at issue is this: In what sense is Christianity unique?" He points out the dangers of the "rethinking missions" attitude that all faiths including Christianity are simply preludes, Old Testaments as it were, to a new, and as yet undiscovered, truth which men are in process of finding or fashioning; and the dangers of Troeltsch's view which restricts the validity of Christianity to the West. He has more sympathy with, but also rejects, the Barthian view as set forth by Kraemer that Christ fulfils these other religions only by contradicting them, and admits the validity of natural theology, more specifically "a revelation through nature, history, reason, and conscience." "At the same time we must exercise all our vigilance, lest we should adulterate and corrupt our own faith by admitting into it elements, which appear on the surface to be in harmony with our religion, but which are in reality irreconcilably opposed." Other religions, it is true (and even much that passes for Christianity), are seeking salvation, "but salvation from suffering, not from sin, salvation from existence, not from the forfeiture of God's presence."

The body of the book criticizes in as many chapters the basic teachings of the five great world religions and shows how each is in some way unalterably opposed to Christianity, especially to the Cross. In the last chapter (on Shinto) the author points out that "we are passing from one of the two chief religious problems of our age to the other—from the challenge of a

self-sufficient humanism without God to that of mystical nationalism." It is here that the dangers of a sub-Christian and therefore sub-human view of the individual man are pointed out. Here he shows his affinity with the school of modern Christian political thought associated with the work of Christopher Dawson and Jacques Maritain which has built up the most adequate polemic against mystical nationalism (nazism, fascism, etc.).

This is a small but tremendously important book. I'm not sure but that much of its importance comes from its brevity and clarity. For it is one which can be read with great profit by the layman or theologian, or even by the expert in comparative religions. One wishes that a concluding chapter of summary and application might have been added, but this is a minor defect.

EVERETT BOSSHARD.

In Brief

The Canadian Cowley Fathers have recently issued a new booklet in their "Worship & Work" series (*Rome?*, by R. F. Palmer, SSJE. Bracebridge, Ontario: The Cowley-Bracebridge Press, 1945). It is written by their superior, and has the form of an open letter to a friend suffering from Roman fever. It covers all the principal and well-known arguments against succumbing to that malady, but has the merit of bringing them together in terse and readable form.

Dr. Bayard H. Jones, the scholarly author of *The American Lectionary*, has written a 22-page pamphlet entitled *The New Lectionary, A System of Bible Reading* (Oxford University Press, New York). It gives for the general public much information concerning the arrangement and the principles of the lectionary now being printed in the Prayer Book. It is avowedly an attempt to interest Episcopalians in the much neglected practice of Bible reading. One hopes that it will succeed in doing so. It would be not amiss for clergy to make the tract available to their congregations. This ought not to be difficult, since it can be purchased from Morehouse-Gorham at 5 cts. a copy.

Another useful booklet is from the "Highlights" Press in Kalamazoo, Mich. Written (or rather, compiled) anonymously, it bears the title of *Highlights of Anglican Church History*. It is just that. It might well be placed in the hands of adult candidates for Confirmation; and all lay people could read it with profit, either as a refresher of the memory or as an informer concerning things which they ought to know but do not.

The Cloister Press (Louisville, Ky.) has just issued Course 10 (for high school students) in its series of Church school curricula. I have always thought rather well of this series and had looked forward to the appearance of this course, "The Challenge of the Church," by Dr. Ran-

dolph Crump Miller. But it is a serious disappointment. "The Church" seems to be little more than a social action organization, a somewhat holy pressure group.

The course contains much special pleading for union among non-Roman communions as the most immediately urgent need in Christendom. The author seems to want, if not "union now," certainly "union quick," at almost any risk. If high schools are to be taught that the principal due to the Church's coming into being lies in the fact that "as Jesus came alive in them [the disciples], they became convinced that Jesus was the Messiah after all" (*Leader's Manual*, p. 13), this is the course to use. If they are to learn that, as Anglicans, they are in a "strange, double-faced, ambiguous, comprehensive, Catholic, Protestant Episcopal Church" (*Student's Book*, p. 61), this is the course to tell them so. But if they are to be taught the religion of the Book of Common Prayer (even with a simple, middle-of-the-road interpretation), this is a course to avoid carefully. Its sound pedagogy and its sprightly and attractive manner of presenting material make it the more dangerously divergent from the historic faith contained in the Prayer Book.

A posthumously published book that contains some valuable material is the late W. P. Van Wyk's *My Sermon Notes on the Lord's Supper* (Grand Rapids, Mich.: Baker's Book Store, 1945. Pp. 117. \$1.25). The Rev. Mr. Van Wyk was a minister of the Christian Reformed denomination, and was long the president of its synod. While an Anglican cannot, of course, agree with his concept of the Sacrament, there is good devotional matter in this book. In so far as his belief allows, the author displays great reverence for Eucharistic worship. One may find in the book many helpful and spiritually moving thoughts; and everyone might well take to heart his emphasis upon proper preparation and self-examination before approaching holy mysteries.

Finally, a word about Raymond G. Noble's *The A B C of Your Religion and Mine* (Philadelphia: Dorrance and Company, 1945. Pp. 121, with bibliography and index. \$1.75). This is dedicated to "GI Joes" who have been in (or are going to) regions in which they find religions that are quite unknown to them. It purports to be a rapid survey of the religions of mankind, but the lack of a table of contents and of chapter headings makes it rather unwieldy. This is a minor defect, however, in comparison with those that are liberally sprinkled throughout the text. There are errors in history; e.g., Mahomet commanded death by the sword for all who would not accept his teaching (p. 105); Charles Martel was king of the Franks (p. 106); William Jennings Bryan was once (*sic*) a candidate for the presidency of the United States (p. 110). There are errors in geography; e.g., Ethiopians are inhabitants of the African Congo (p. 107).

There is garbled English here and there, as well as obvious lack of information. And there is a supercilious, patronizing, and amused tolerance of the whole idea of religion. This is apparent in these

sentences from the final paragraph: "If one wishes to believe in, or teach, the theory of the Trinity and consubstantiality, Virgin Birth, Transubstantiation and the Real Presence at the Eucharist or Communion Table, Transmigration, Resurrection of the Dead, Heaven, Hell, or Nirvana, why not? There is no proof possible *pro* or *con*. They are entirely a matter of individual hope, belief and faith, all being the results of man's philosophizing based on mundane fears and hopes, which gradually through the centuries became stylized and were adopted as positive truths by individual priestly dominated sectarian faiths and religions, and as such they should be taught with emphasis

on the fact that happiness in the hereafter, unknown and unknowable, cannot be gained by self-imposed fanatic suffering during the only life of which we have any positive knowledge." (See what I mean by garbled English?)

I admit that passage is none too clear, but it seems to mean something like this: "If one wishes to be fool enough to follow some religion, it is up to us wiser ones to let the poor deluded fellow enjoy himself; it's harmless." And the publisher's blurb on the jacket tells us that this book is "rigidly authoritative," a key to knowing the tenets of one's "own professed religion, and those of the other great world religions."

A British Theological Student in Normandy

THE FOLLOWING extracts are from the letters of a theological student who was killed in Normandy; the letters were written to his family at home:

"I think that you know that for me there can be no other activity at the present time than to take part with other men in what lies ahead of us. In a sense, and a very real sense, I owe my contentment and peace of mind to being able to share in this activity; this is not being noble or fine but just what I know to be right. . . . War is no noble thing and I can never view it as such, but it is just one more example of the everyday struggle between the lesser evil and what is worse, a struggle from which I may not escape. . . . When you pray for me, as I know you do, ask first that grace may be given for courage, clear and bold decisions, and meticulous attention to my job and imaginative valour if so be an opportunity may come my way. I believe that this is our first prayer, and when we have prayed that, then we may ask God that if possible there should be protection and that I may be spared."

Later from Normandy:
 "Do you remember Studdert Kennedy's poem 'Cant,' in which he decries the attitude that we can pray to God to deflect the bullets from us personally? It seems to me that God may in special cases 'protect' in this fashion, but that he must be far more interested in the way we act in battle, in our personal courage, and determination and self-sacrifice, which are after all more Christian virtues than the human fear of being harmed or killed or than our selfish desire to remain alive to go back to our former life of happiness; of course, each one of us, and myself most of all, is fearful and desires to continue to live, but in our prayers we must surely seek and pray for the highest and not harness God like a mere charm to our personal wishes. I am so fearful, too, of the faith based on the fact that you have not been hit so far. What happens when you are hit? Does your so-called faith dwindle then? How slow

the Church is to teach the highest here! We are far too ready to be pleased with the fact that a man mentions God's name, rather than inquire into what he believes about God. Isn't this the cause of so much sentimentality in religion?"

At various times after D-Day:
 "I am very thankful to God that he has given me the strength needed to do my job moderately well and I am quite sure that your prayers have helped; the first day (D-Day) was the worst so far and we acquitted ourselves not at all badly." . . . "Serene courage is only achieved through much pain, but that makes it all the more wonderful. I count myself to have achieved nothing but to have been given everything; I have such wealth as man never dreamed of, such strength and serenity that the future with all its human pains cannot touch or harm my spirit." . . . "Last night I knew such extraordinary peace; I just lay down in the bottom of my slit trench and thought of you all; the love and peace of God be with you; there is such senseless destruction abroad and God's hands are pierced every day; only in his love and suffering in all this can we find succor and peace, which we need; the strength of his love gives me strength to face what may be." . . . "As I write in full consciousness of what may lie ahead, I am clearly aware of your presence with me and before me I can sense the presence of Jesus on the Cross; so that I know his unbounded love and suffering compassion for all this waste of his work and so that I receive at this moment his strength and blessing on us all for what we may face. I bless you and pray that God may bless you with his knowledge and strength and the power of his love."

This officer was killed a month after the landing, during the first big attack on Caen. His colonel wrote: "He was one of my best officers and had carried out as acting company commander a very difficult attack with great courage and calmness when he was killed instantly by a stray shot."

— The London Times.



Washington, D. C.

DEAR FAMILY: On the third floor of the Munitions Building, on Washington's Constitution Avenue, is a modest office marked "Chief of Chaplains." There, guided by my old friend Chaplain Harry Lee Virden, who has served as an assistant to the chief for several years, I called recently to pay my respects to the Army's new Chief of Chaplains, Brig. Gen. Luther D. Miller. Chaplain Miller is the third chaplain to hold the grade of general officer, and the first priest of the Episcopal Church to hold that rank in the Chaplains' Corps.

Chaplain Miller greeted me cordially, and immediately made me feel at home. He talked with me freely and without reserve, impressing me most favorably with his frankness and his evident deep sincerity. Despite his uniform and military bearing, I gained the distinct impression that, while he was every inch a soldier, he was primarily a priest and a man of God. That is not always the case with chaplains of the regular Army and Navy, whose duties in peacetime often attach them so closely to the service as to separate them from their brother clergy, and make them more obviously officers than ministers; I was glad to find that his 26 years in the Army had not had that effect on him.

The new Chief of Chaplains has only recently returned from the Philippines. He is living temporarily at the College of Preachers here, while indulging in the usual Washington sport of trying to find a house or apartment for his family. Meanwhile Mrs. Miller and their college-age daughter, Cornelia, are living in San Antonio. Their son, Luther D. Miller jr., is a second lieutenant in the China theater, where he has recently won his commission in the field.

Chaplain Miller spoke sadly of the wreckage of our cathedral in Manila, which he saw shortly before his return. Only twisted steel and shattered remnants of the cathedral remained, while the church house, rectory, and bishop's house were also destroyed. The same is true of most of the physical property of the Church in the Philippines; but most of the records have been saved, and the spirit of the clergy and Churchpeople is unbroken. From these ruins, a new and stronger Church may well rise, if Church-

people at home will help with their prayers and with their gifts.

It was shortly before Christmas that Chaplain Miller landed with his unit on Leyte. As Christmas approached, great plans were made for a midnight celebration of the Holy Communion. A mess hall was converted into a chapel, with chancel built by the men and decorated with palms, while the altar was illuminated with indirect lighting. The service was set for 10 o'clock; and at that hour Chaplain Miller was ready to begin the service. Two thousand men packed the improvised chapel, and a choir of 50 was about to begin *Adeste Fideles*—when Japanese planes came over and "Condition Red" was flashed. The chaplain, the choir, and the congregation all dove for their fox-holes, except those whose job it was to man the anti-aircraft defenses. But the service was not forgotten. Half a dozen times, when a lull seemed to indicate the end of the raid, the men again began to assemble for the service, but each time the alarm sent them scurrying back to their fox-holes. Finally, at 1 A.M., the service had to be abandoned. That was Christmas Eve in the Philippines in 1944. It will be different in 1945.

Asked what he would like especially stressed in a message to the Church, Chaplain Miller spoke of the urgent need for 500 new chaplains for the Army. "V-E Day has not lessened the need for chaplains," he declared; "on the contrary, the need has increased. No chaplains are being released to return to parishes, unless they are declared physically unfit for further service. But chaplains with combat units are being brought back to the United States whenever possible, so they can be nearer their homes, and in order that their experience may be utilized in assisting in the redeployment and rehabilitation programs. We need hundreds of young, able-bodied clergymen to take the place of these men and to serve with combat units in the Pacific."

The Episcopal Church does not have a definite quota for new chaplains, but there are ample opportunities for younger priests able to serve with combat units. At present, of the 8,000 Army chaplains in service, approximately 300 are Episcopalians. Many of these have seen plenty of action, either in Africa and Europe or in the Pacific. Some are older men who will be released as younger chaplains become available.

Chaplain Miller is a great believer in the essential spiritual soundness of American youth, as shown by the thousands of them with whom he has come into contact in the Army. His words in testifying before a Congressional committee for the program of universal military service should bring comfort to parents and others who fear that Army life is necessarily detrimental to the moral well-being of teen-age boys and young men. He said:

"I think I have earned the right to say that I know the American soldier. I have lived with him in camps. I have served with him in combat. I have shared his work and his play, his joys and his sorrows. No one who has not been a chaplain can know how intimate is the association between a chaplain and his men. . . . Out of the sacred intimacy of this experience extending over the years, I have come not only to know and to love these men but to admire and respect them as well. . . . I emphatically maintain that nowhere in our national life will you find a group of men whose character is less open to question than the soldiers with whom it is my privilege to serve. Granted that there are moral weaklings among them, . . . but of the vast majority, I can say that if character means integrity, generosity, humility, courage, and self-sacrifice, it would be difficult to equal and impossible to excel the moral and spiritual excellence of your boys and mine, who are now serving their country under circumstances far more trying than those to which trainees under the proposed program of universal military training would be subjected. The fire of war has tested the character of these men as nothing else could. They have not been found wanting."

Brigadier General Miller is a chaplain who believes in his men; a priest who believes in his Church; a soldier who believes in his Army and in his country. He won't sell any of them short.

CLIFFORD P. MOREHOUSE.

The Collect

Tenth Sunday after Trinity

August 5th

IN TODAY'S COLLECT we find one answer to the ever-recurring question, "Why doesn't God answer our prayers?" Even our Lord's disciples could pray ignorant prayers—"ye know not what ye ask." How much more often we come to God like thoughtless children, asking what may not be in accord with His plan for our lives. Too often His will for us—the gracious call to ever-deepening companionship of loving obedience, perfected in the life hereafter—is unheard in the bustle of our own planning. "Such things as please Thee" seem at times difficult for us to desire and pray for. We rebel, or drift into what appear to be easier ways and then our prayers are denied. We need to ask God more earnestly so to reconsecrate our wills that we may know the joy of asking and obtaining "such things as shall please Thee."

Holy Matrimony

Even before we became Episcopallians, we loved God and tried earnestly to obey His Commandments. We were married after God's Holy Ordinance, accepted the Blessing of The Church, and started our married life in the complete understanding and acceptance of the fact that our marriage was for keeps, unless death freed one or the other of us. THAT was Christian marriage as the world knew it then, and knows it now. But we took a step upward in religious standards, we felt, when we became Episcopallians in our forties, and have since learned through our Church of that even higher state into which Christian men and Christian women can enter, which transcends mere marriage. That state is called by The Episcopal Church "Holy Matrimony." a state of grace which, like in all the other Sacraments, is conferred by God upon those who take upon themselves the discipline, as well as the joys, involved in this Holy Pact—and through that self-imposed discipline find themselves able to live together in holiness and righteousness all the days of their lives.

Holy Matrimony, as taught by The Church, is not just a legal ceremony provided for a man and a woman who have an overwhelming physical attraction for each other, to secure a cloak of respectability for their physical desires. Holy Matrimony is that life together of a Christian man and a Christian woman, who, months and months before, became conscious of each other, felt that consciousness grow in a lovely, God-given way, through many days of learning to know each other more fully, the fine qualities of each, but also the mutual quirks and kinky tendencies—and then, when fully established in heart and mind that each wishes the other until death them do part, they come to The Church, are instructed by The Church's priest as to what The Church requires in Holy Matrimony, and also what Holy Matrimony truly means and offers to those who take upon themselves this solemn Sacrament, and receive The Church's Blessing.

Now, that's what marriage means to normal, Christian, Episcopallian people, and among them there is no question of what Christ meant when He declared Himself about marriage; and

not one case amongst ten thousand of such marriages ever, ever contemplate either divorce or remarriage, for those marriages were entered upon with the attitude which Our Lord taught and approved.

And yet (and this really gets our goat), here we are, in this very Episcopal Church that we have bragged about to our unchurched friends, finding a group of priests (mind you!) and laymen of a sort, perfectly willing to modify The Church's marriage standards in order to make things easier for those Episcopallians who have had "hard luck" with their marriages—a sort of "slips-take-over" scheme, if you know what we mean.

Now, just listen to this. We're far from profound, either as students or Christians, but we've got just sense enough left to grasp a few salient facts about this whole matter. Translators over the ages, ALL, have had their fling at those early manuscripts which have been passed down to us as Holy Scripture, and, believe you us, with all the tendency of one scholar to want to establish his scholastic genius at the expense of others, had it been humanly or scholastically possible to water down Christ's sayings and teachings about marriage, there would surely have been some modernistic translator eager to have done so. BUT IT HASN'T EVER BEEN DONE.

We realize that The Church has, some day, to take prayerful, careful, earnest and charitable cognizance of the plight of men and women who have contracted tragic marriages BEFORE accepting the discipline of The Episcopal Church. That's NOT the matter we are hitting at here. THAT'S a matter, alone, profound enough to challenge the complete spiritual and mental equipment of the saintliest and most charitable Commission which General Convention could possibly appoint to study this matter.

But what bothers us, however, is that we have the not-too-nice picture of a group of watered-down, or, shall we say, diluted priests and laymen, obviously anxious to have the Episcopal Church let down 'Her Christ-given standards to meet the man-made standards of a certain type of present-day Episcopallians, who want their Church to recognize, aye, and to perform mar-

riage ceremonies which are NOT after God's Holy Ordinance, or the clearly defined teaching of our Church. We all have seen countless couples leaping too hastily into the sacred relationship of matrimony, and when they have found, through haste or the satiation of the passion that blinded their vision, that they are not truly mated, then wanting their Church to make things easy for them, so that they can get out from under, and take another shot at it with someone else, upon just as flimsy a basis.

Does life, or The Church, or God tell a person born a hopeless cripple that he has had a tough deal, and that he can have another chance? And how about the men and women to whom other MARRYING members of their families blithely consign the care of their aged parents, and thus block THEIR rights and yearnings for a normal married state because of lack of financial means thereby? And how about the physically unattractive men and women, hundreds of them, with hearts of gold and Christ-contained, who never, never, never will attract one of the opposite sex for the fulfillment of their decent yearnings for affection and a home? Does that group of diluted priests and laymen feel that the slips-take-over crowd have any priority over these more tragic figures whom we have mentioned? Consider the stern discipline and restraints of those unfortunate lives, and be ashamed!

Oh, why don't they come out into the open and face the facts? If Holy Matrimony is approached by a Christian man and a Christian woman in a deliberate Christian manner, with Christian behaviour and attitudes, with a Christian hope and faith, and at all times bulwarked by The Church, and instructed and wed by undiluted priests, we won't need a watered-down Marriage Canon in our Church, because Holy Matrimony does things to the man and woman accepting its standards that leads them Christ-ward, and not toward divorce courts.

We of The Episcopal Church need to have a thoughtful and wary eye on those amongst us, who, because of not having fully accepted the tenets of our Church in their hearts, would make Her something different from what Christ definitely constituted Her to be.

AMMIDON & COMPANY

Horace L. Varian

31 South Frederick Street Baltimore 2, Maryland

"Everything for the Church but Vesture"

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455 Rosemont, Pa.

Please Patronize
Living Church Advertisers

VESTMENTS

Cassocks—Surplices—Stoles—Scarfes
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robots—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1945
Over One Hundred Years

COX SONS & VINING, Inc.

131 East 23rd Street New York 10, N.Y.



Subscribe to THE LIVING CHURCH
Rate: \$5.00 per year



R. GEISLER, INC.
71-79 W. 45th St., New York 19, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE—BRASS—SILVER
FABRICS + WINDOWS

CHURCH SUPPLIES & EQUIPMENT CO.
Complete Stock of Church and Church School Supplies
2036 East 22nd Street CLEVELAND 15, OHIO

Old Age Policy Pays Up to \$100 a Month!

Needed Protection, Ages 65 to 85,
Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Company, 4919 Postal Life Building, Kansas City 2, Mo., has a new accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$100 a month for disability, new surgical benefits, up to \$100 a month for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

The Payne-Spiers Studios Inc.
Studios at Paterson, N. J.
Church Furnishings
Carved Wood
Memorials
Tablets
Murals
Chancel Renovations
Stained Glass
-- Inquiries Solicited --



SURPLICES—STOLES
VESTMENTS
CHURCH HANGINGS
ALTAR LINENS
CASSOCKS
CLERICAL SUITS—CLOAKS
RABATS—RABATVESTS—COLLARS—SHIRTS
Choir Vestments in All Styles
Inquiries Invited
C. M. ALMY & SON, INC.
562 Fifth Avenue, New York 19, N. Y.

LOYD
WALL PAPERS
ARE LASTING.
INSIST ON SEEING THEM
WHEREVER LOCATED
W.H.S. LLOYD CO., INC.
NEW YORK · CHICAGO · BOSTON · NEWARK

ST. HILDA GUILD, Inc.
CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with reference to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

DEATHS

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

Henry J. Geiger, Priest

The Rev. Henry J. Geiger, retired priest of the diocese of Tennessee, died at his home in Johnson City, Tenn., July 10th after several months' illness. Burial was from the chapel of the United States Veterans Administration Facility near Johnson City, with Bishop Dandridge, Coadjutor of Tennessee, officiating, on July 4th. Interment was in the Facility cemetery.

Born in Staunton, Va., January 7, 1879, he was graduated from Virginia Military Institute in 1902, and from Virginia Theological Seminary in 1906. Ordained to the diaconate in 1905 and to the priesthood in 1906 by Bishop Randolph of Virginia, he served various parishes in Virginia, Kentucky, and Alabama during the first ten years of his ministry.

He then became a chaplain in the Alabama National Guard, 1916-17, and in the United States Army 1917-22, and a member of the Army Chaplains Reserve Corps for several years thereafter. He returned to parish work in Alabama as rector of St. Wilfred's, Marion, with other missions, in 1923.

In May, 1926, he became archdeacon of East Tennessee, and so served until appointed chaplain of the Veterans Facility at Johnson City in 1935. Ill health compelled his retirement late in 1944, since which time he had made his home in Johnson City.

He was married in 1906 to Nancy Catherine McKay, who survives him, with one son, Lt. Henry J. Geiger jr., and two grandchildren.

Yale Lyon, Priest

The Rev. Yale Lyon, retired priest of the diocese of Albany, died in the Oneonta Hospital on July 2, at the age of 70.

Born in Cazenovia, N. Y., in 1874, he took his master's degree at St. Stephen's College, and also studied at Oxford. Ordained priest in 1909 by Bishop Nelson, he was a master at Hoosac School for 12 years.

Then he became rector of St. Matthew's Church, Unadilla, N. Y., where he remained until he retired in 1942 after being rector for 32 years. He also was archdeacon of the Susquehanna for many years.

No man in the community was more beloved than he. When he first came to Unadilla he founded what is sometimes said to be the first Boy Scout troop in the country. It is at least the oldest troop still in existence, and the original charter still hangs in the choir room. He also served as village historian and was chaplain of the fire company.

The requiem and burial service were said in St. Matthew's Church, Unadilla, by the present rector, the Rev. Francis Blake, assisted by the Rev. Frederick Belden. Burial was in the churchyard on July 6th.

He is survived by his widow, the former Blanche North, whom he married in 1914.

William E. Van Dyke, Priest

The Very Rev. William Elmer Van Dyke, rector emeritus of St. Luke's Church, Smethport, Pa., and dean of the convocation of Ridgway of the diocese of Erie, died suddenly in his home in Smethport on July 15th. He had made his Communion at the early service that morning at St. Luke's Church, of which he had been rector from 1909 until January 1, 1943, when he retired because of heart trouble.

He was born in Kane, Pa., on December 25, 1870. As a layman he served for a time with the Order of the Holy Cross in its early day. Ordained deacon in 1903 and priest in 1906 by Bishop Whitehead, he served churches in Osceola Mills and Kane, Pa., and St. Mary's Memorial Church, Pittsburgh, before becoming assistant to the Rev. J. H. McCandless at St. Luke's Church, Smethport. He had also served as priest in charge of St. Matthew's Mission, Eldred, and at times of other neighboring missions in the diocese of Erie.

Fr. Van Dyke took a very active part in the diocese of Erie, being a member of the standing committee at various times, deputy to provincial synods, and in 1916, 1919, and 1922 a deputy to General Convention. He had served on the Committee on Canons and the Church Pension Fund and had been a member of the executive council. Since 1934 he had been dean of the Convocation of Ridgway. He was president of the standing committee at the time of the retirement of Bishop Ward, and served as diocesan administrator during the interim until the consecration of Bishop Wroth in the fall of 1943. He presided at the diocesan convention in June, 1943, when Bishop Wroth was elected.

During World War I he served overseas with the YMCA in France. A Mason, he was a member of the Coudersport Consistory, and a former member of the Smethport Rotary Club. He was very much interested in the work of St. Barnabas' Brotherhood.

Mrs. Van Dyke and three children survive him: Mrs. E. C. Stevens of Wallingford, Conn.; the Rev. Andrew M. Van Dyke, rector of St. Clement's Church, Hawthorne, N. J.; and William R. Van Dyke of Philadelphia.

Funeral services were held July 18th from St. Luke's Church, Smethport. His son, the Rev. Andrew M. Van Dyke, celebrated the Requiem Mass at 9 A.M., and was assisted by the Rev. W. F. Bayle of DuBois, the Rev. Bernard M. Garlick, and the Rev. Rodney F. Cobb. Bishop Wroth was present in the sanctuary. The Burial Office was at 2 P.M., and was conducted by the Bishop of Erie, and the retired Bishop, the Rt. Rev. John C. Ward, and the Very Rev. Francis B. Blodgett of St. Paul's Cathedral, Erie, who read the lesson, and the local rector, the Rev. Rodney F. Cobb. The two bishops officiated at the grave in Rosehill Cemetery, Smethport.

DEATHS

Louise Strong Hammond

The death of Louise Strong Hammond of China on July 10th in Washington, D. C., was a shock to all who knew of her recent recovery from the serious illness which brought her back from China in August, 1944.

Born in Chicago in 1887, of New England ancestry, Miss Hammond as a child was taken to Europe by her mother, with

the other children, after her father's death. After six years in Geneva, Dresden, and Paris she entered Vassar, graduating in 1909. Her mother returned to Evanston, Ill., where Miss Hammond was a member of St. Luke's Church when she was appointed for work in China, in 1913.

She had been confirmed in the Anglican Church in Geneva and developed a lasting personal interest in the Church's overseas missions when the YWCA student hostel in Paris sent her to a Student Volunteer Conference in Liverpool.

WORK IN NANKING

Arriving in China in 1913, she spent the greater part of the next 30 years in that country, most of the time in evangelistic work in Nanking, identifying herself closely with the Chinese people. Her skill in music gave her a leading part in the work of producing the Chinese hymnal, *Hymns of Universal Praise*, published shortly before the war began in 1937.

After an extended leave of absence in the United States, at the time of her mother's death, Miss Hammond returned to China in June, 1939, expecting to resume work in Nanking even though that city was occupied by the Japanese military. During a week's preliminary visit in Chungking, however, she found that the Rev. Stephen Tsang, former dean of St. Paul's Cathedral, Hankow, was building up a new congregation among government officials and other educated Chinese who were refugees or newly resident in Chungking. She stayed to assist in this work until she became desperately ill and was flown back to the United States in August, 1944. In recent months she had apparently recovered her health, and was spending some time in Washington when illness sent her to the hospital only a few days before her death.

Mrs. Thomas C. Wetmore

Susan Allen Wetmore, wife of the late Rev. Thomas C. Wetmore, died July 13th at the age of 80. Burial services were conducted in the chapel of Christ School, Arden, N. C., by Bishop Gribbin, assisted by Fr. Webbe, the chaplain of Christ School, and Dean Farnum of the convocation of Asheville.

Born in 1865 in a house erected by her grandfather at Arden, N. C., in 1847, she made this house her life-long headquarters. In 1892 she married the Rev. Thomas C. Wetmore, who from the Arden home as a headquarters served a number of missions in the contiguous section of the Blue Ridge. Among these was St. James, Hendersonville, now one of the strongest parishes in the diocese of Western North Carolina.

In 1900 her husband, who died in 1906, retired from the missions to found Christ School, Arden. Mrs. Wetmore became principal of the school, and never flagged in her determination to make it both self-supporting and one of the best schools for boys of its kind. She will be remembered by the personnel of many branches of the Woman's Auxiliary whom she addressed in the interests of Christ School.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:

THE CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

DeVEAUX SCHOOL

1852—1945

A military Church school founded for the express purpose of establishing full scholarships for boys of fine character and exceptional ability, provided their fathers are deceased. Thorough preparation for college; tuition, board, room and laundry for boys whose fathers are living, grades seven and eight, \$350.; grades nine to twelve \$1,000. For catalog, address THE HEAD-MASTER, DeVaux School, Niagara Falls, New York.

THE MERCERSBURG ACADEMY

A well-equipped and beautifully located preparatory school, 90 miles from Washington. 9000 alumni from 48 states, 30 foreign nations. 636 graduates now in 124 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking, 17 tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and earlton. Junior school. Founded 1838. Catalog. CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster
MERCERSBURG, PA.

Prescott Preparatory School

PRESCOTT, ARIZONA

Reopens Sept. 13, 1945 with grades six through nine. Each year a grade will be added until eventually grades six through twelve will be offered. Prescott offers excellent training, individualized instruction, an able faculty, small classes limited to eight boys each, and a wonderful and healthful climate. Riding is included in the moderate tuition. Limited enrollment. Episcopal.

For literature address:
DONALD E. WILSON, Headmaster
Box 354, Hightstown, N. J. until May 25th;
then Prescott, Ariz.

COLLEGES

CARLETON COLLEGE

Donald J. Couling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

2/ - - -

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

Church schools make good Churchmen!

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus.

For catalog, address: Box LO.

MARGARET HALL

under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated. Includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$750.

FOR CATALOG AND VIEW FOLDER, ADDRESS: MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

St. Katharine's School for Girls

Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Episcopal. Founded 1884. College Preparatory and General Courses; also 6th, 7th, and 8th grades. For catalog, address: Ophelia S. T. Carr, Head, Davenport, Iowa

Saint Mary's School

Mount Saint Gabriel Peekskill-on-Hudson, New York College Preparatory and General Courses

Modified Kant Plan

For catalog address
THE SISTER SUPERIOR

STUART HALL

Under 3 Episcopal Dioceses of Virginia
102nd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

DEACONESSES TRAINING SCHOOL

TRAINING FOR CHURCH WORK is offered to qualified women at THE NEW YORK TRAINING SCHOOL FOR DEACONESSES AND OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson
St. Faith's House, 419 West 110th St.
New York 25, New York

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

CLASSIFIED

ANNOUNCEMENTS

Died

DAVIS, Miss LOUISA T., daughter of the late Rev. Richard Terrel Davis, D.D., and Louisa Tahaferro Frost, died at her home in Leesburg, Va., on March 31, 1945. Miss Davis was president of the Woman's Auxiliary of the diocese of Virginia for 18 years—a devoted Christian in her loyal and loving service through her Church.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

FOLDING CHAIRS. Write for prices. Standard Mfg. Co. Dept. LC Cambridge City, Indiana

ANTIQUÉ SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

HAMMOCKS

REV. A. S. ASHLEY, 247 West 109th Street, New York City, is continuing the sale of his double mesh hammocks. Mr. Ashley would appreciate your interest in his work, which he does because his income from the Church Pension Fund barely covers his expenses. These hammocks will last a lifetime. They are made of double mesh cord and have the only improvised ropes making it possible to sit in hammock, with pillow in back, and read or write.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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.

PERSONAL

LADY, living alone, wishes to share modest home, near Los Gatos, Calif., with refined healthy middle-aged woman who can drive automobile. References exchanged. Reply Box S-2979, The Living Church, Milwaukee 3, Wis.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DIOCESAN

CHICAGO

Plans for \$5,000,000 Cathedral

If sufficient donations can be obtained in the postwar period, the diocese of Chicago may have a cathedral costing from \$4,000,000 to \$5,000,000, Bishop Conkling has revealed.

The diocese has been without a cathedral for more than 20 years since the Cathedral of St. Peter and St. Paul was destroyed by fire.

Bishop Conkling said his plans call for a cathedral similar to the Rockefeller Memorial Chapel, large Gothic structure at the University of Chicago. It is estimated that the cathedral would cost \$2,500,000 and diocesan offices, a convention hall, and residences for the bishop and the cathedral dean would require an additional \$500,000. A million dollar endowment fund is also planned. An added sum would have to be provided for the purchase of a building site.

Last May, Bishop Conkling announced that the diocesan debt, which had been \$1,000,000 three years ago, had been completely paid off. At that time he named a committee to publicize the need for a cathedral, but stressed that the funds must come from individual donations and not from assessing parishes of the diocese.

ALASKA

Nurse Nancy Wilson Arrives

Miss Nancy Wilson, newly recruited nurse for the Hudson Stuck Hospital, Fort Yukon, Alaska, reports her arrival there with enthusiasm not dampened by the record-breaking flood which filled the hospital basement, nor by the subsequent mosquitoes, nor by the departure of the hospital cook.

Miss Wilson's father is the Rev. J. M. Wilson of Louisville, Ky., well-known for his many years' service at St. Luke's Hospital, Shanghai. Miss Wilson herself has been with the Frontier Nursing Service in Kentucky, going about the mountains on horseback, as shown by several photographs of her in *Look* magazine.

VIRGINIA

New Arlington Parish

To Build Church

The congregation of St. Michael's Church, Arlington, Va., met July 10th, at Trinity Presbyterian Church, Arlington, to discuss plans for building a church. The Rev. Alfred St. J. Matthews, who serves churches at McLean and Vienna, Va., was called to organize this new parish.

Building plans call for the erection of a church to cost \$100,000. The structure will be of stone in a 13th century English Gothic design, for which Philip Hubert Frohman, architect of the Washington Cathedral, drew the plans. Construction is expected to start in September.

CLASSIFIED

POSITIONS OFFERED

WANTED: MUSIC ASSISTANT, Church boarding school for girls. Must be able to teach beginning piano, and willing to spend some time with younger children outside school hours. References required. Reply Box M-2968, The Living Church, Milwaukee 3, Wis.

WANTED—Experienced teachers to fill the following vacancies: Woman for first and second grades. Man as assistant coach and playground supervisor. Address Freehold Military School, Freehold, New Jersey.

WANTED—GENTLEWOMAN to help with care of three children, aged six, four and one year. Temporary location Pensacola, Florida. Permanent home New York City. Salary commensurate with ability. Please give age, experience and references in first letter. Reply Mrs. F. B. Lee, c/o Lt. Comdr. F. B. Lee, Naval Air Station, Pensacola, Florida.

RECTOR wanted for Calvary Parish, Sedalia, Missouri. Vacancy effective September 1st. Interested write Senior Warden, Box 28, Sedalia, Mo.

WANTED—SUPERVISOR of Family Service Department of large City Mission in Eastern city. Must be fully qualified social worker, interested in the Church and its contribution to social case work. Salary \$3,000.00. Reply Box P-2975, The Living Church, Milwaukee 3, Wis.

WANTED—An experienced teacher as Headmaster, who would be interested in buying part interest or all. School established over 40 years ago and conducted by owner, whose family now urges him to retire. Full enrollment at rates ranging from \$1,150.00 to \$1,450.00. Reply Box F-2976, The Living Church, Milwaukee 3, Wis.

WANTED: PRIEST for missionary field in Southwest. Requirements: A moderate Churchman, good health, a genuine love of people and of the open spaces in which they live, and with the energy and imagination to develop a splendid opportunity for the Church. Reply Box K-2978, The Living Church, Milwaukee 3, Wis.

THE HANDMAIDS OF MERCY, an order without vows, offers girls and women an opportunity for a dedicated life, study, and practical work. Further information from Sister Mary Frances, HMLG, Sloatsburg, New York. This will appear but once.

WANTED—TWO TEACHERS for an Indian School. Man for upper grades and woman for lower. Good living conditions but long hours. Apply Rev. C. E. Wilson, St. Michael's Mission, Ethete, Wyo.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER with good training and experience. References and qualifications available. Reply Box M-2974, The Living Church, Milwaukee 3, Wis.

PRIEST desires position as associate or senior assistant in large city parish. 4 years successful experience as rector of active small parish. Capable preacher, organizer. Married. Decent salary needed. Excellent, trustworthy references. Reply Box L-2973, The Living Church, Milwaukee 3, Wis.

WOMAN TEACHER. Exceptional private school and institutional experience. Cornell; Columbia degrees. Available September. Write: Box 103, Winterport, Maine.

INSTRUCTOR, M.A. (Columbia), Episcopalian, single, desires position in preparatory school. English, Speech, Social Studies, History. Fifteen years in last position. Highest references. Reply Box B-2977, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Appointments Accepted

Condit, Rev. George E., rector of the Church of the Redemption, Philadelphia, will become rector of St. Matthias' Parish, Philadelphia, on September 1st. New address: 75th and Briar Rd., Philadelphia 38.

Crocker, Rev. G. Rowell, formerly master of Sacred Studies in St. Paul's School, Concord, N. H., will become rector of Grace Church, Norwood, Mass., on September 1st. During July and August he is in charge of services in St. Anne's Church, Lowell, Mass.

Pederson, Rev. Arthur G., recently ordained deacon, became vicar of St. John's, Williams, Ariz., on July 1st. He is also assisting with missionary work among the Havasupai Indians.

Rice, Rev. William L.A., formerly rector of the Church of the Ascension, St. Paul, Minn., became vicar of St. Mary's Church, Burlington, N. J., on July 1st.

Scaife, Rev. Lauriston L., formerly rector of Trinity Church, Newport, R. I., and a Navy chaplain, became rector of Calvary Church, Pittsburgh, on July 12th. Address: 315 Shady Ave., Pittsburgh.

Williams, Rev. Roswell Gridley, rector of Grace Church, Waterville, N. Y., will become rector of St. Stephen's Church, New Hartford, N. Y., on September 1st. Address: 27 Oxford Rd., New Hartford.

Ordinations

Priests

Harrisburg—**Smith**, Rev. Russell Drayton, was ordained priest July 5th at Little Portion Monastery of the Order of St. Francis, Mt. Sinai, N. Y., by the Bishop of Long Island, acting for

the Bishop of Harrisburg. He was presented by Fr. Stephen, OSF, and Fr. Joseph, superior, OSF, preached the sermon. Fr. Smith is in residence at Little Portion Monastery, Mt. Sinai.

Long Island—**Giannella**, Rev. Domenic Kenneth, was ordained priest July 3d in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. William Woon and Canon Thomas Sparks preached the sermon. The Rev. Mr. Giannella is curate of St. Stephen's Church, Port Washington, N. Y.

Deacons

Long Island—**David Joseph Williams** was ordained deacon in the Church of the Holy Cross, Brooklyn, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Hedley J. Williams and the Rev. James Williams preached the sermon. Address: 399A Himrod St., Brooklyn, N. Y.



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.

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Inslay B. Larned, D.D., Suffragan Bishop
St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn, B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

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

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Summer Schedule: Sun.: 7:45 a.m. Matins; 8 and 9:30 a.m. Holy Communion; 11 a.m. Sung Mass and Sermon; 6 p.m. Evensong, Intercessions and Devotions
Daily: 7:30 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional)
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
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.

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 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer. 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. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 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; 11 Morning 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
Sunday Services: 8 and 11 a.m.
Daily Services: 8:30 a.m., Holy Communion
Thursdays: 11 a.m., Holy Communion

NEW YORK—(Cont.)

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

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

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.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 and 11

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 10:45 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, S.S.J.E., 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; 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. 7:30, 11 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. Robert E. Merry, Canon
Sun.: 8, 9, 30, 11, Daily: 12, Tues.: 7:30, Wed.: 11

KINDLY LIGHT

BY JOSEPH R. SIZOO

Minister of the Collegiate Church of St. Nicholas, New York

DRAMA IN REAL LIFE—XXI

AS I CAME to the doorway of our canteen that Saturday night, a junior hostess drew me hastily into a corner.

"We've got a problem boy on our hands," she confided. "Please see what you can do."

Through the smoky haze of the dance room I saw a young sailor, with black curly hair and half-closed eyes. He stood by a window and his fists were tightly clenched, as if he had caught hold of something dreadful and could not let go.

A few minutes later, I touched him on the shoulder.

"How are you, sailor?"

"Good evening, sir." The voice was unexpectedly gentle and courteous as he looked at me briefly and then turned lowered eyes back to the window.

"Feel like dancing? I could introduce you—"

"No, thank you, sir."

"How about a smoke?"

"No, thank you, sir."

"Care for some coffee and sandwiches?"

"No, thank you, sir."

"Would you rather I piped down?"

I asked, forcing a grin.

"No, thank you, sir."

It was like that, no matter what I said to him. Yet I couldn't walk off and leave him, solitary and grim, with those clenched fists; a man who has stayed in the ministry as long as I have is not easily discouraged.

After a while I tried again:

"You are English?"

"Cornwall, sir."

I had been in Cornwall in my youth. I spoke of St. Ives, Falmouth and Penzance. Yes, sir, he knew them. I extolled the beauties of rocky coast, stone castles and mysterious monuments; politely he concurred in my enthusiasm, but he would at no point push the conversation one sentence forward, nor did he ever once relax his mighty, sunburned fists.

Three or four times I had to excuse myself, to greet visitors, to award a prize to the best dancers of the evening, and other little tasks. Each time I came back to the sailor and tried to make dialogue, but it remained a monologue, punctuated with an antiphonal assent of "Yes, sir," and "No, sir."

As midnight came on, the rooms emptied; we were shutting up the canteen for the night.

"Look here," I said, "you've got some deep trouble; anybody can see that. I'm not curious and I don't want to pry—but you look to me like a man who can't sleep. Is that right?"

"Yes, sir."

"Well, that's because you can't find peace of mind, of course. It often happens if you get something off your chest, you feel better. We're alone here now; why don't you tell me?"

There was no relaxing of his tautness, and the look that he gave me was hopelessly impatient.

"All right, I'll tell you," he sighed, and sat down in a folding chair. Fists on his knees, he looked straight down at a small stain on the floor. His voice was a monotone:

"I grew up in St. Ives with a girl who lived next door. Her name was Janie. Her people were friends with my people, and we all thought a lot of each other. When the war came, I went to sea. I have seen a lot of war down in the South Pacific. One day I wrote Janie a letter and asked her if she would marry me. She wrote me right back she would be glad to. So we made plans, and finally I got back to Cornwall with five days' leave—all our own. We had a very pretty ceremony in the church we always went to. There was to be high tea at Janie's house after the ceremony, and then we were to go off by ourselves for the rest of my leave. But first I had a job to do; things were a little bit snarled up and it was my duty to report to the Admiralty Office that I was in town. The first chance I had was as soon as the service was over, so I went down to the office and registered. Then I started back for Janie's house. But it wasn't there."

I could hear the ticking of my wrist watch in that interval of silence. The sailor swallowed hard and went on in the same monotone:

"At first I couldn't believe my eyes. There was only a hole in the ground. Jerry had come over. The house was gone, and so was Janie, and her people and mine—not enough of them left to be worth burying."

I would have put my arms around him, but I knew it wasn't the thing to do. It is better not to touch a mortal wound. What could I say? There must be something one man can say to another in woe like that. Yet I couldn't think of anything. We just sat there in the brightly lighted dance room in the very darkest part of early morning, and both of us stared at the floor.

"Sailor," I proposed finally, "would you care to come home with me? You can have my son's room; he's overseas. My wife would be glad to bring you breakfast in bed; we'd both love to have you."

"No, thank you, sir."

I looked at him and grew desperate. "If you like, I'll take off my clerical collar and we'll go to one of the late shows. It might distract you."

"No, thank you, sir."

"Well, my car is downstairs. Let's go for a long ride, and I'll drop you off later at your ship. A ride in the night air might help you to get some sleep."

"No, thank you, sir."

What did I have left? Only my faith; the one thing I had carefully avoided all evening, fearing that it would be unwelcome. We are often timid about the best of our gifts.

"Did you ever have much to do with the Church?"

"Yes, sir. I used to sing in the choir when I was a child."

"Remember any hymns?"

"Most of them, sir."

"What was your favorite?"

"I think it must be 'Lead, Kindly Light.'"

"Could you sing it now?"

He was still staring down at the floor, and he did not alter his position as he began to sing:

*Lead, kindly Light,
Amid the encircling gloom—*

Stronger and deeper became his voice, possessed of new power and a feeling that had been unutterable except in music:

*The night is dark,
And I am far from home—*

Eyes wide open now, it seemed as if he were looking beyond the painted walls of our canteen, beyond space and time to a choir loft in a Cornwall church. The hymn ended, he turned and asked me:

"Do you know 'Abide With Me'?"

"I'll sing it with you."

Strangest of duets! My faltering, middle-aged voice and his firm, young one, lifted in praise and faith:

*When other helpers fail,
And comforts flee,
Help of the helpless,
Oh, abide with me!*

The hours passed and we did not note their passing as we went on from one grand old hymn to another.

At last, in the street below, day was groping its way with fingers of light. I looked at the sailor. His eyes were shining.

"Think you can sleep now?"

"Yes, thank you, sir."

Arm in arm, we walked out into the morning.

[Above is the first article in *The Reader's Digest*, August issue]

