

# The Living Church

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

## Let Us Give Thanks

*Editorial*

Page 8

## Spiritual Stock-Taking

*Clifford P. Morehouse*

Page 9

## This Is It, Chaplain

*Frank L. Titus*

Page 7

## The Theology of Freedom

*William G. Peck*

Page 10

## *Thanksgiving for Victory*



SING unto the Lord a new song;  
for he hath done marvellous  
things.

With his own right hand, and  
with his holy arm, hath he gotten himself the  
victory.

The Lord declared his salvation; his right-  
eousness hath he openly showed in the sight of  
the heathen.

He hath remembered his mercy and truth  
toward his people; and all the ends of the world  
have seen the salvation of our God.

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**Books for Moscow Academy**

**TO THE EDITOR:** For the gift of books which the Joint Commission on the Russian Orthodox Church is arranging to have sent to the Moscow Theological Academy we should appreciate donations of the following: Parsons and Jones, *The American Prayer Book*.

More and Cross, *Anglicanism*.  
First Prayer Book of Edward VI.  
J. H. Arnold, *Anglican Liturgies*.  
Brightman, *Liturgies Eastern and Western*.  
W. H. Dunphy, *The Living Temple*.  
*Ante-Nicene Fathers*.

Books may be sent to me at the Berkeley Divinity School, New Haven, Conn., or on inquiry I will be glad to give further directions.

(Rev.) E. R. HARDY JR.  
New Haven, Conn.

**Correction**

**TO THE EDITOR:** In your issue of July 1st, under "Armed Forces," you carried a news item about me that is somewhat misleading. The item stated that I had been appointed chief of section on redeployment of chaplains in the European Theater of Operations and that it would be my duty to pass on those chaplains who were to stay in Europe and those which were to return to the States. The fact is that I am the corps chaplain of the corps that is the major command supervising the units charged with the operation of various staging areas. In addition, the corps has some general supervision of the redeployment of certain specific combat units. Happily, for me, I have no say in which chaplains stay in Europe or which return home or go elsewhere. In the specific combat units redeployed under corps supervision, I am more of a consultant in special cases than a judge of who goes where. My responsibility is confined to certain specific combat units that are either being redeployed according to set procedures, or which are supervising such redeployment.

Chaplain EUGENE L. NIXON,  
(Colonel), U.S.A.

**General Noble Service Center**

**TO THE EDITOR:** I feel that I must take exception to Charles Pickett's letter in the July 22d issue. Perhaps Mr. Pickett has not been so fortunate as I in being stationed in or near cities where the Church goes out of its way to make the serviceman feel at home in her services and her activities. Never have I left an Episcopal Church without being warmly greeted at the door, urged to come back again, to make that church my "church home" while in the vicinity.

This has been true in Chicago, in South Carolina, in Florida, in Virginia, and here in California. Ever since entering the Navy, I have been stationed in or near cities which have become known as "Navy towns"—because of being the seat of some large Navy installation. Yet this did not deter from the people's genuine friendliness to all servicemen, regardless of religious affiliation, color, or geographical background.

I think the best example of this is right here in San Francisco. The Episcopal Church is doing a great job for the serviceman, through all its churches here, and through its center for all servicemen and women of our country and our allies, including the members of maritime service.

General Noble Service Center is open daily, and the fact that it is being used and appreciated by the servicemen can be attested by the knowledge that in the three days of

its existence, over 55,000 persons have availed themselves of its privileges. Mrs. E. E. Noble, who directs the center, spends more time at the center than she does in her own home, seeing that everything is running smoothly. The center serves lunches to anyone who desires them after the 11 o'clock service at Grace Cathedral on Sundays. A very good program of entertainment for each night of the week has been worked out, and many of the men in our armed forces have literally used the center as their second home.

Grace Cathedral maintains a schedule of services of which anyone may take advantage. Besides the morning services on Sunday, there is a late afternoon service on Sunday, a daily celebration of the Holy Eucharist, and a service of Evening Prayer one night during the week. In each bulletin there is the note that all servicemen need to do to receive the Blessed Sacrament at any time is to speak to one of the canons. The Cathedral's Wayside Chapel of St. Francis is never closed—and the fact that it is used by many at all hours of the day and night when the cathedral is closed is attested through the knowledge that the cathedral has difficulty in maintaining an adequate supply of votive lights.

It seems to me that the great job that many of our churches have been doing since the national emergency has gone unsung—and it is time that some sort of recognition is given them. What is true of Grace Cathedral and General Noble Center is no doubt true of many of our churches, who have carried on a magnificent program for the serviceman in a modest and unassuming way—feeling that what is done for us who are strangers at first (but not for long) is being done for their own sons and daughters wherever such a program is possible.

W. DONALD GEORGE.

San Francisco.

**Fight Fire With Fire!**

**TO THE EDITOR:** We of the Episcopal Church sometimes are too gentle with our foes. It would be well were we, in answering those who in attack deliberately misrepresent the Faith of our Fathers to emulate the vigor of our Lord as He assails "scribes, pharisees, hypocrites!"

In writing these words I have in mind a very nasty booklet widely distributed among the men of the armed forces by Roman Catholic chaplains. This book, made up by the clever use of a mutilated version of the Church flag to look like one of our own publications, is named *Radio Quizzes on the Episcopal and Anglican Churches*. In tiny type the imprimatur of the Archbishop of St. Paul assures the reader—should he notice this secretive admission—that the booklet is issued by Roman authority; though, to all outward appearance, it seems to be an Anglican production. The thing is a thoroughly dishonest piece of work: so manifestly deliberate in its misrepresentation of historical and liturgical facts, even as these are accepted by leading Romanist scholars, that one can not make the charitable assumption that the authors wrote in ignorance.

Copies of this work frequently come into the diocesan office here; sent by distressed soldiers and sailors who, contrary to the regulations, have been given them by Roman Catholic chaplains. This kind of thing ought not to go unanswered. But no answer can hope to be effectual if done in the grandmotherly, sentimental, and timorous fashion characteristic of the pamphlets served to the armed forces by those appointed to this imperative task. "Fire must be fought with

ire." Something must be done to counteract the sometimes subtle, but often vulgar, innuendoes of a Monsignor Sheen as he and his kind strive to undermine the Catholic Faith as we have received the same. Even more imperative is the duty of our scholars—those of them who can write simply and with flames—to knock out such scurrilous documents as *Radio Quizzes*. Rome, as usual, has taken an unfair advantage of the sailors and soldiers of our land and Faith.

(Rev.) ERIC MONTIZAMBERT.

San Francisco.

Peacetime Conscription

TO THE EDITOR: It is most distressing that a Bishop of the Church should favor peacetime conscription [L.C., June 17th]. Does he not realize what a monstrous evil conscription is, how contrary to democracy and (what is more important) to the principles of the Christian religion?

Some months ago [L.C., January 28th], a correspondent asked, "What religious issue is involved" in compulsory military training for peacetime? I rather wonder what religious principle is *not* involved. There is nothing alien to religion except sin.

Boasting "that we are going to fight whenever anyone wants to take us on" would seem to be an example of pride, and pride is one of the seven mortal sins. Conscription symbolizes, and is an evidence of, our desire to get and to keep; as Christians we should be interested in giving and sharing.

The home is a primary and important religious unit. Conscription means that homes are dislocated and abandoned, children neglected, and women forced out of their proper sphere. Even if those conscripted were unmarried (as would usually be the case of 18-year olds), they would be forced to leave their homes and live in a very unnatural environment, an environment where they are faced with all sorts of temptations. The whole moral and spiritual welfare of individuals and nations is involved in the life of families, and the family already is faced with enough disruptive forces without adding conscription. To meddle with the family or with marriage, as conscription does, will result in disaster. It is an act of irreligious injustice for the state to interfere with normal family life and force the members of families into situations where they will be exposed to great moral danger.

General John F. O'Ryan stated: "The first thing that must be done (to new soldiers) is to destroy all initiative. . . . We have to have our men trained so that *influence of fear is overcome by the peril of an uncompromising*

*military system often backed up by a pistol in the hands of an officer.* The recruits have got to put their heads into the military noose." This seems far from that perfect love which casts out fear. Soldiers in World War II have been instructed that "until he (the soldier) hates the enemy with every instinct and every muscle, he will only be afraid. . . . Hate must become first nature to soldier." But Christians have been taught to love their enemies, to pray for those that persecute them, to do good to those that hate them.

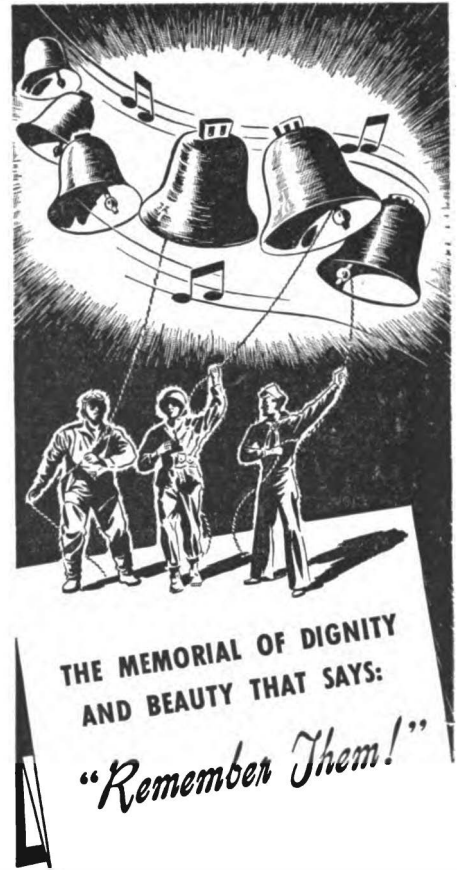
Traditional ethics has maintained that human rights are rooted ineradicably in man's spiritual personality. Man is a person, a rational and spiritual substance, a complete agent of action, free and responsible in his own right. The evil of universal compulsory military service is that it absorbs the life of the citizen completely, to the violation of his innermost personality. The inner logic of conscription leads inexorably to the denial of every human right in the name of nationalism and to the subordination of the most sacred interests of mankind to the requirements of war. But the cross is above the flag and we must serve God rather than men.

Today many persons are hindered in, or even deprived of, their God-given vocations by various evils in our society, by mass production, uncontrolled use of machinery, depersonalized labor, and other iniquitous practices that are part of the capitalistic system. Conscription would further hinder men from following their vocations; it would force men to depart, often permanently, from the path intended for them by God, from the particular life-work to which they are called by God as a means of glorifying Him here on earth and of meriting happiness with Him in heaven.

As Christians we believe in the brotherhood of man. But conscription is opposed to this brotherhood. It ends by setting men all over the world at one another's throats, and, although it may make men equal in a sense, it makes them equal in a terrible bondage. It is opposed to the spirit of missions; it is inconsistent with the belief that God has made of one blood all nations of men for to dwell on the face of the whole earth, with the belief in a God whose compassions fail not and whose loving-kindness reacheth unto the world's end and who desireth not the death of a sinner but rather that he may turn from his wickedness and live. It is tragic that the nations have not learned this. France, after the last war, opposed a proposal to abolish conscription in Germany because it might render conscription at home unpopular!

Where is there any evidence that peacetime military training may be a "powerful deterrent to future aggressors," as Bishop Page thinks? France and Russia were not protected by conscription, nor were Poland, Norway, Belgium, Greece, and Czechoslovakia. Switzerland is hardly a case in point, for (aside from the fact of certain natural protective frontiers and even the need of having such a neutral somewhere) Switzerland, contrary to popular thought, does not have a "conscript army" and has never had conscription in the usual sense. Switzerland has a *militia*; free-born citizens are trained for about four months, near home, and are retrained during the next 20 years for a total of five months; they are provided with rifles to take home so that they can defend themselves against tyranny within or without. Disbanded conscript armies are not thus trusted with guns. The entire professional force in Switzerland is 300 instructors and the constitution forbids aggressive war; Swiss soldiers cannot leave their country to wage war.

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**The Living Church**  
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August 10, 1945

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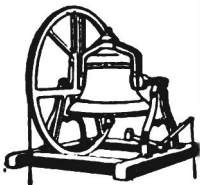
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# The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Could you tell me if there is in the Anglican communion any recognized devotion to the Infant Jesus of Prague? If not, why not?*

I do not think there is any widespread devotion to the Miraculous Infant Jesus of Prague among Anglicans, though I can only answer for those in the United States. I have never seen it mentioned in English devotional books or tracts. World-wide devotion to a particular image or picture does not readily fit in with the Anglican mental atmosphere, and the legend connected with this special image is not one which would inspire confidence among thinking people, Anglican or Roman. Atwater's (Roman) *Catholic Dictionary* completely ignores the whole matter, and the official list of indulgent prayers, while giving the devotions used in this cult, makes no mention of their connection with the miraculous image.

• *Please tell me whether Evelyn Underhill is (or was) an Anglican or a Roman Catholic?*

Evelyn Underhill (Mrs. H. Stuart Moore), was an Anglican, and by her writings became a great influence in the revival of Catholic spirituality in our communion. Her death occurred in June of 1941.

• *Have you any authority for your statement in THE LIVING CHURCH of May 27th: "Roman Catholic law is quite explicit as to the exclusion of Episcopalians from the offering of the Mass?" I have frequently attended Mass in the Roman church when it was impossible to attend our own, and have never felt unwelcome.*

I can say the same thing from my personal experience. But, whatever may be the practice of individual priests and parishes, the law is plain:

(De Hert, *Sacrae Liturgiae Praxis*, Vol. II, Pt. 3, Note 18-III, commenting on Rubric 2 of Section X of the rubrics "On Defects Occurring at Mass.")

"What is to be done if an excommunicate person, who is to be avoided, wishes to be present at Mass?

"If the Mass has not been started, it can not be celebrated in his presence, lest communion be held with him in Holy Things. If Mass has been started he must be admonished, and meanwhile the Mass is to cease until he goes out: if he refuses, he is to be expelled, if it can be done without scandal and blows: if he can not be expelled, and the Canon (or as some say the Consecration) has not been reached, the Mass is to be broken off and

omitted: if this point has been reached, the priest, his minister remaining, but the people departing from the church, must continue the Mass as far as the Communion, then depart from the altar and finish the remaining prayers in the sacristy, or in some other fitting and private place, or if there is no such place, then omit them entirely. Benedict XIV, "de Sacr. Misæ" 2, sec. 117."

• *Would you please tell us how "official" the XXXIX articles are? Were they adopted by the Convocations of Canterbury and York or were they imposed by act of Parliament? Were they adopted by the Episcopal Church in the United States or merely left in the Prayer Book when revised for American use?*

There can be no question of the official character of the XXXIX articles but there are different opinions as to the degree in which they are binding on the conscience of the clergy and laity. There is also a large number of varying interpretations of their meaning. The articles were put forth with authority of Convocation in 1653 and in a revised form by General Convention in 1804. They are not a creed but an exposition as interpretation of Catholic doctrine. Their purpose was to show how far the Anglican Church was willing to permit her members to go in the Calvinist direction in the hope of keeping that party loyal to the Church and Realm and also to satisfy the Puritans as to her repudiation of certain popular Romanist opinions.

Every English clergyman must declare his acceptance of them before his ordination or his induction into a new parish. This is as far as the Church has enforced subscription. The Crown and universities have at various times attempted to enforce them upon the laity, but without great success. Many American Churchmen including Bishop Seabury did not wish them adopted by the American Church and we have never required subscription to them. Nevertheless they are of great theological value. It has frequently been shown that they are entirely consistent with the Catholic faith as is witnessed by their whole hearted acceptance by such men as Archbishop Laud, Bishops Andrews, Cosin, and Ken and by the continued and bitter opposition to them on the part of the Puritans.

As the Church does not have two different religions for clergy and laity they are of equal authority in each order. They have not, in my opinion, the binding force of the Holy Scripture, the Creeds, and the Prayer Book (of which they are not a part but an appendix) but must be interpreted in the light of these prior documents.

TWELFTH SUNDAY AFTER TRINITY

## WAR &amp; PEACE

## Victory

Worldwide rejoicing and merrymaking greeted the news of Japan's acceptance of the Potsdam terms for unconditional surrender. The rejoicing sprang up spontaneously long before official confirmation and announcement of V-J Day, as war-weary men and women hailed the return of peace.

The note of thankfulness to almighty God was not lacking. A Chinese in a New York subway train fell to his knees in prayer when he heard the news, giving outward expression to the feeling in millions of hearts. Church services, scheduled long in advance, offered the grateful nations an opportunity for public thanksgiving and rededication to the tasks of peace. Details of the religious observance of V-J Day will be reported in next week's issue.

## ARMED FORCES

U.S. Chaplains Trained for  
German Occupation Problems

One hundred United States Army Air Force chaplains assigned to occupation forces in Germany were given a special one-week course at St. Germain-en-Laye, France, to prepare them for problems they may have to handle while in service. Protestant, Catholic, and Jewish chaplains, in groups of 20, attended the "school."

Among subjects in the course were: Marriage and courtship, evidences for religious belief, music appreciation, and church architecture. These subjects will be taught enlisted men by the chaplains on a voluntary basis. Other lectures were on military law and medical problems.

The school was held under the direction of Chaplain (Colonel) Charles I. Carpenter (Methodist), with Chaplain (Lt. Col.) Randolph Gregory serving as school



THE LAST FULL MEASURE OF DEVOTION: An American chaplain officiates at the burial of British sailors in the New Guinea area. Chaplain Scott F. Bailey, USNR, reads the Burial Office as American seamen serve as pall bearers and rifle squad. God grant to all our honored dead an entry into the land of light and joy.

commandant. Included on the teaching staff was Chaplain Robert F. Pfeiffer, rector of Christ Church, Tacoma, Wash.

Bishop Kennedy to Visit  
Forward Pacific Areas

Bishop Kennedy of Honolulu will, in the near future, visit the forward Pacific areas for confirmations. Realizing that many chaplains have men ready for confirmation, Bishop Kennedy took the matter

up with Gen. Robert C. Richardson jr, who has secured clearance from both Admiral Nimitz's headquarters and General MacArthur's headquarters for the visit which will include Saipan, Tinian, Guam, Iwo Jima, and Okinawa.

Bishop Kennedy has written to the chaplains in this area, informing them of his forthcoming visitation.

## MILITARY ETHICS

## Atomic Bombing

Development of the atomic bomb "makes absolutely imperative the ending of war," according to a statement by Bishop Manning of New York. The statement said: "The development of the atomic bomb is one of the greatest events in all time in the world of science and in human life as well as in warfare. It makes absolutely imperative the ending of war.

"This discovery gives man a frightful power for evil, but also an unprecedented power for good. If the faith and conscience of mankind are correspondingly awakened by this mighty event, a new day of hope will open for the world."

An appeal that the United States use its secret for harnessing atomic energy as "a

## Prayer Issued by Bishop Manning for Use on V-J Day

ALMIGHTY and everlasting God, Father of all men and Ruler of the world, we give thanks to Thee for the victory which Thou hast granted to the forces of humanity, right, and freedom.

We thank Thee for the courage and sacrifice of those in the armed forces of our country and of our allies who have brought this victory to pass; and we commend to Thy care and keeping all those who in this great conflict have laid down their lives for mankind.

Grant, we beseech Thee, that the Allied Nations may continue to stand together for the abolition of war, and that all men everywhere, victors and vanquished alike, may be drawn together in one great family of nations and, by Thy help and guidance, may walk in the way of justice, peace, and brotherhood.

We ask this in the Name of Him who is the Prince of peace, and the true Light of the world, Thy Son, Christ Our Lord. Amen.

trust for the benefit of humanity," was issued jointly by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and John Foster Dulles, chairman of the Commission on a Just and Durable Peace.

The religious leaders, who drafted their statement in consultation with other non-Roman leaders, urged that the new power be used to "stop war—not merely to prosecute it." They declared the new development has made "crystal clear" that "the United Nations organization must be rapidly developed" because "the world has overnight become desperately dependent on international controls and on the mutual trust upon which they rest."

"We have shown that men can find in matter incalculable new energy which can work for a fuller, better life for all, but which also might make this planet uninhabitable," the statement declared. "The only defense against the latter fate is the self-restraint and sense of responsibility of those who control the new knowledge."

The leaders urged a temporary suspension or alteration of the American program of air attack on the Japanese homeland "to give the Japanese people an adequate opportunity to react to the new situation through leaders who will accept the surrender terms we and our allies have offered."

"Our supremacy is so overwhelming that such restraint will be taken everywhere as evidence, not of weakness, but of moral and physical greatness," they added.

"We pray that our authorities may, in this difficult matter, find and follow the way of Christian statemanship."

**"COSMICALLY BARBAROUS"**

The following is from an address delivered in Trinity Church, New York, on August 9th by the Rev. Dr. Bernard Idings Bell, of Providence, R. I.

"It is doubtful if Christian missions in the Orient, at least under American and British auspices, can matter ever again. The Orient has long perceived that Anglo-Saxon diplomacy is based not on Christian principles but on a canny imperialistic expediency; now it has been shown that American methods of war are cosmically and cold-bloodedly barbarous beyond previous experience or possibility."

**ENGLISH OPINION**

British Church circles are reported "uneasy" over the atomic bombing of Japan, but no official condemnation has been issued except by one pacifist leader, the Rev. Dr. Albert Belden, formerly a Congregational minister.

Writing in the *London Star*, Dr. Geoffrey Fisher, Archbishop of Canterbury, declared his fear of atomic energy is not of "endless destruction," but of "increased leisure." Predicting the new atomic power will increase the ease of human life, Dr. Fisher said: "Great comfort is a temptation even more dangerous than great danger. To use the increased leisure created by this new power, and to use it fruitfully, will call for an increase in man's own spiritual resources. Man must always aspire, or he is lost. Men must become better men. That is the moral of it all."

**COLLEGES**

**Strong Religion Department Urged at Yale**

Formation of a strong Department of Religion at Yale University to make religion "a motivating force in the lives of our students and in the world" is recommended by a committee of ten headed by Dr. Sidney Lovett, chaplain of the University. The committee was appointed a year ago by President Charles Seymour to study the role religion should play in a university.

Acting on the committee's suggestion, the Yale University Christian Association has sent an excerpt of its study to Yale alumni, urging moral and financial support of the plan. Yale has a department of religion at present, the report states, but it offers only four courses and it is not independent, the various instructors being drawn from various other college departments. Furthermore, it adds, "Yale does not and cannot offer a major in religion to any appreciable number of students."

"Specifically, what is needed," the committee declares, "is a new sort of department of religion here at Yale and at every university. This department should be organized primarily in the graduate school to investigate religion in men's lives, individual and social; to discover what in its experience has gratified men of all ages, and to distinguish the elements in religion which have been constructive for men from those which have been debasing."

Members of the proposed religion department would include a psychologist, an anthropologist, a historian, specialists in the religions of the Near East, a student of Jewish tradition, and a specialist in Islam. The committee suggests that Yale appoint at least two members to the department, so that it can get under way at once.

Stressing that the plans proposed by the committee can help make religion significant on the campus and become an essential factor in college life at Yale and elsewhere, Dr. Lovett said: "I don't think any university in the country can be neutral as far as religion is concerned. I am not arguing for one religion as against another sect, but I do want to see the ethical aspects of religion become a motivating force in the lives of our students and in the world. We need the help that religion can give use."

**THE MINISTRY**

**Priest to Serve Congregational Church Under Concordat**

The election of the Rev. Philip H. Steinmetz, rector of St. Paul's Church, Montrose, Pa., as pastor of the Ashfield, Mass., Congregational Church on August 12th will place him in charge of both non-Roman churches of that town. He had previously been appointed vicar of St. John's Episcopal Church, Ashfield, by

Bishop Lawrence of Western Massachusetts. It is expected he will submit to Congregational ordination in due course.

This is the second time that the concordat between the Congregational and Episcopal churches has been invoked in this area. The first was when Bishop Slattery of Massachusetts, a brother-in-law of Bishop Lawrence, ordained the Rev. Clarence Edgar Rice, pastor of St. Paul's Universalist Church in Springfield. Later his son, the Rev. Otis Rice, chaplain of St. Luke's Hospital, New York, gave his father's old parsonage to the diocese and it was used as the diocesan house for several years.

Mr. Steinmetz, who also was appointed vicar of Emmanuel Memorial Church in Shelburne Falls, has had a cooperative parish of five missions in Pennsylvania.

**Dr. Phillips E. Osgood Resigns**

The Rev. Phillips Endecott Osgood, rector of Emmanuel Church in Boston, and president of the House of Deputies of General Convention, was deposed at his own request on August 7th.

Dr. Osgood explained that his reasons for resigning from the ministry were theological.

**LAYMEN**

**Associate Director**

The Presiding Bishop's Committee on Laymen's Work announces that William Lee Richards will join the staff as associate director on September 1st. The Rev. Wilburn C. Campbell, executive director, explained that the program of the committee has developed in the past two years to an extent that he can no longer meet the demands upon him in the field and in the office. With Mr. Richards on the staff it will be possible to take care of the increasingly heavy work of office administration and it will enable Mr. Campbell to continue to spend a great deal of his time in the field. Mr. Richards will also share in some of the field work.

Mr. Richards was honorably discharged from the Navy recently. Before his enlistment he had been with the National Council since 1936. At that time he was a general secretary in the Field Department, and later developed the Bureau of Parish Aid, traveling widely throughout the Church, meeting local leaders and counseling on parish and diocesan problems and opportunities.

In announcing Mr. Richard's appointment, Mr. Campbell said "Having Bill Richards on the staff will mean a great step forward for the Laymen's Committee. He has a long experience in working with the clergy and laity of the Church. To this proved ability he now adds his war experience. One of the greatest challenges of the Church is that of the returning servicemen. Bill Richards is one himself. He speaks their language. He knows their problems and their dreams. With an added full time person on our staff, laymen's work will become increasingly effective."

# This Is It, Chaplain

By Chaplain Frank L. Titus

Major, USA.

THE SUN peered cautiously over the horizon that morning. It appeared reluctant to let its rays shine on the scene of destruction on the island. All night we had been waiting to go ashore. We had the intuition that many of us were taking our last boat ride. How true that was! During the next few days hundreds of the enlisted men and officers would pay the supreme sacrifice of devotion to country. Hundreds of others were to suffer wounds. All night long the big guns of the Navy had lobbed tons of explosives on the shore. Those of us who were on decks, and that included almost everyone, watched the star shells breaking over the distant battle lines where fought the brave Marines who had made the assault landing the day before.

As I stood on the deck that night, I thought of my work as chaplain with these men. They were "appleknockers" from upstate New York. Most of them lived in Troy and its vicinity. They were men from my own diocese and I had served with them as their chaplain when I first entered the army in 1940. After the landing I would rejoin the division headquarters to carry on the task of supervising the work of ministering to the spiritual needs of the men of the division.

When I had first come aboard the transport, I found the navy chaplain assigned to the ship was an Episcopalian. He was Chaplain Barry Simpson and he hailed from Washington, D. C. He assisted with the daily army services and on Sunday he asked me to assist at regular navy worship service which the army personnel attended. There is a fine spirit of cooperation between the chaplains of the various services and Chaplain Simpson lived up to the best tradition of that spirit.

The ship's chaplain placed an office at my disposal and there many soldiers came to see me daily. They talked over their problems, left me messages and keepsakes to send home "just in case," or they just chatted. When I came aboard I had several thousand small pocket-sized books. Every morning I had gone on deck and distributed them to the men. In this way I had come to know by his looks, at least, almost every soldier on shipboard. Every afternoon at 1600, four P.M. to civilians, a brief devotional service was held on the hatch just forward of the bridge. Here several hundred men would gather. The service consisted of the singing of old hymns, Scripture reading, prayer, and a brief message. The whole service lasted about 12 minutes. It was designed to bring the essential elements of the Christian faith to the attention of the listener. We called the Scripture lesson, "Reading from Mother's Bible." There we selected the favorite portions of Scripture such as Psalm 23 or St. John 14. We had asked if there were any who desired Baptism and several expressed

such a desire. Nearly every day we had a public service of Holy Baptism at 1600 hour.

The Sundays will never be forgotten by any of us who were there. Worship services were held for Catholics and Protestants. The services for the non-Roman Christians consisted of a celebration of the Holy Communion and a general service of worship based on the Prayer Book. Nearly every man on ship attended Church services on Sunday. It was an inspiring occasion. The Jewish men, of whom there were only a couple of dozen, held their services in the ship's library on Saturday mornings. At their invitation I preached the sermon. One must praise the Jewish Church in the training it gives its young men. Wherever two or more of them can gather together, there is always someone who is capable of reading their prayer service.

## NEARING THE BATTLE ZONE

Early in the journey the commanding officer of the battalion, Lt. Col. William O'Brien of Troy, N. Y., made the statement that the chaplains were the most important officers on the ship. As we neared the battle zone we felt our responsibility more and more. When we became aware that we were soon to disembark, this same fine officer, who was to give his life in a great feat of heroism, requested all men to gather on deck. Then over the loud speaker system of the ship the chaplains each read a prayer and blessing. When it was through, the good Roman Catholic Chaplain, Fr. Paul Brunet turned to his Episcopalian colleague and said, "Well, Frank, we've done everything for them we can." Well, we thought we had, up until then. But during the stormy days ahead we were to be called on to do more for the men than we had ever done.

This new duty began that morning before we started over the side. A sturdy young soldier with a GI haircut came up to me in the dawn and said, "Chaplain, I want to be baptized." I asked him, "Why?" He answered, "Because I've wanted to be a Christian and no one ever asked me." I had no time to catechize or instruct him, only time to take his name and other data and then to ask him if he believed in the Lord Jesus and would accept Him as His Lord and Saviour and if he would be baptized in that faith. He replied earnestly in the affirmative. Then he knelt on the deck and I baptized him in the Name of the Blessed Trinity, using water from my canteen. Three days later he was reported missing in action.

Over the loud speaker of the ship came the word to disembark. Down over the side in the half dark went the men. Each one carrying a light pack in addition to his weapon and his belt which contained two canteens, a first aid pack, and ammunition. Down the swaying net ladder one went,

careful lest he slip and fall into the water and drown or hit the landing boat and be terribly injured. Careful lest he step on the fellow just below. Soon he is at the place where he must step down into the bobbing landing craft.

In a few minutes with two dozen other men he is on his way. The diesel motor burns fuel oil, the ocean is rough, and soon a majority are sick from fumes of the oil and the motion of the waves. These same sick men must bravely face unknown dangers in a few hours. The landing craft, bobbing in the waves, pulls away from the ship and joins others of a group. Then come hours, it seems, of circling, waiting for the word "to go in." All the while the men in the boat become sicker and sicker. Soon each one would face a score of Japs if only he could step on land. Suddenly the course of the craft changes. The boat heads in for shore. Everyone gets down to avoid the Jap shore defenses. Machine gun bullets rip through the side. One soldier is wounded. He says nothing and looks bewildered as a medic cares for him. One of the sailors is hit. He will never make another landing.

A crunching and a jolt informs us that we are on shore. Now comes the great uncertainty. The front of the landing craft lowers and we must run for it. Ahead of us we can see many other soldiers making their way up the beach and then dropping for protection in the cover of a bank. We see our first American dead and get over the shock of that sight as we steel ourselves for the grim hours before us.

The Japs are firing machine guns and mortars. Our troops are closing in now and silencing the Jap gunners and riflemen. The grim business of taking an island is well under way. No quarter is given and none is asked. With every weapon available the Americans begin digging out the Japs.

What does the chaplain do during this time? With his assistant he has been busy moving the dead bodies of fallen comrades to a point from which a little later they may be picked up by others and taken to a cemetery for identification and burial. He has been helping care for the wounded. As he moves up and down the beach he cheers on his men with a good word and smile. They all seem glad to see him. He moves among them representing the God of their faith and hope and they need all that their belief can give them at this moment.

## BEACHHEAD ESTABLISHED

The beachhead is finally established. The troops now move inland to begin the long bloody campaign which is destined to end in a notable victory for our troops. Before that can be the enemy must be blasted out of his caves and pill boxes.

Back at the aid station, in the hospitals, and up at the front lines the man of the

(Continued on page 14)

## Let Us Give Thanks

“COMFORT YE, comfort ye my people, saith your God.” The nations, and their peoples, lift up their heads in joy as peace returns to the earth with the complete victory of the United Nations.

Victory is ours. The United States and Britain and Russia have emerged from the welter of blood and tears as the unquestioned masters of the world. Yet, to the Christian, this mastery can only be a stewardship; and it is required in stewards that a man be found faithful.

Let us indeed rejoice that God, who reigns omnipotent above all battles, has prospered the cause of the United Nations; but let us pray with redoubled earnestness that He will make us worthy of the great and terrible responsibility of victory. For unless the postwar world is built according to the pattern of the City of God, it will be a hell instead of a heaven.

There are various kinds of hells. There is the hell of warfare; there is also the hell of prosperous emptiness. After the

last war, which was over quickly in comparison with this one, our servicemen returned to a civilization so meaningless that some of them became a “lost generation.” What meaning will our postwar civilization have? What great news will we receive on our television sets? What high adventure shall we pursue in our supersonic aircraft? What depths of tenderness and loyalty will be sheltered in our all-electric homes? Or will the postwar world, with or without the marvels of the advertising copywriters, be a place where human dignity and significance have no home?

There is the hell of international distrust. Will the postwar world be one in which nations and empires give all their energy to jockeying for strategic and economic advantage, a world in which the finest minds delve secretly to build more catalysmic engines of destruction, a world in which certain nations continue to be labeled “colony,” “enemy,” “potential enemy”? In such a world, the advance of human knowledge means merely the advance of repression and fear.

There is the hell of economic conflict. The three great powers of today represent three differing types of social organization. The United States alone seeks to maintain free private enterprise. Do employers and workers and farmers realize what sacrifices they must make if economic freedom is to be preserved? Or will each group stand on its prerogatives until economic struggle breaks out into open warfare?

Whose victory is the victory of the United Nations? The only victory of enduring significance for lost humanity is the victory of the Cross—that sacrificial love which sent God’s Son into the world that we might become the sons of God. All the blood and tears and toil and sweat which have brought us this far must be the prelude to a new dedication of ourselves and our nations to new heights of self-sacrifice. For it is eternally true that he who would save his life must lose it, and that the gateway to heaven is a Cross.

Let us give thanks to God for all His mercies to us and to the world; for the vast love which will not let our self-inflicted torment continue forever; for the everlasting arms which have received the dying and comforted the bereaved; for the opportunity to rebuild this scarred planet more nearly after the divine pattern; for the glorious news of redemption and release which He brought us Himself in His earthly life and death and resurrection; for the gift of His Holy Spirit to empower us for the great task ahead.

### War

THE ATOMIC bomb, horrifying in its first appearance, seems to have unlimited possibilities for future destructiveness. The pride with which Americans have greeted most other developments in military science was overwhelmed in public comment and private by the realization that the atomic bomb is indeed a Frankenstein monster which can destroy the United States as readily as any other nation.

The bomb has to be made by men and directed by men to its goal. The monster is not the tool that man has created but the monstrous capacity for evil of the human heart. In distant times, sword and spear and fire were capable of unlimited slaughter, and it was the custom of conquering tribes

## The Collect

*St. Bartholomew's Day*

*August 24th*

WE KNOW little of the life or personality of the saint whose day we keep, save the all-important fact that his fervent belief found true expression in his calling as an apostle. Without such grace given to the apostles and their early followers to reveal the mind and heart and will of Christ, the Church might never have spread beyond Palestine. Through the years, by the devotion of countless humble souls, has come to the Church today this rich spiritual heritage of belief, continually illuminated by revelation to great spiritual leaders and always enriched by the prayers of the Church triumphant. We ask that the Church today, facing an often indifferent or hostile world, give to the Word entrusted to it, not only loving devotion but true apostolic zeal, and that we, as part of that great company, may so deeply apprehend the Word that its radiance shining through our lives may light the way for other souls.

*Thirteenth Sunday after Trinity*

*August 26th*

TRUE AND LAUDABLE SERVICE. Only service which is done through the help of the Holy Spirit and is done for God can be a true service. We must be alert to and ready to carry out the promptings of the Spirit and be concerned with the things of God, with no thought of self if what we do is laudable and praiseworthy. It is not man’s commendation which we should seek but God’s “well done.” We should remember, too, that the emphasis of today’s collect, like so much in the Prayer Book, is not on the present but on the future life. We pray for God’s gift of true and laudable service that we may be made ready for that more perfect service in heaven just as we are reminded that when we receive the precious Gifts at the altar they are given not merely to carry us through the needs and dangers of the day but to preserve our bodies and souls unto everlasting life.



to wipe out their defeated enemies. Non-total war was a comparatively modern development; it was possible only in a society in which the warmaking will was centered in a comparatively small group of military men. Nowadays, the will to make war—offensively or defensively—is the will of the whole people. The means of warfare are directed against the will of the whole people.

The atomic bomb has blasted the Hague Convention into nothingness. There can be no doubt that the bomb belongs to the class of "arms, projectiles, or material of a nature to cause superfluous injury," as area bombing also does, if injury to the civilian population be defined as superfluous.

But the whole moral atmosphere of the old laws of war has disappeared. One of the first and most pressing functions of the United Nations organization is to replace the concept of a nation's sovereign right to make war with the concept of a nation's duty not to make war for any cause except to carry out the will of the community of nations. With the advent of the atomic bomb, isolationism is no longer even respectable. It is wild and woolly international anarchism.

For let no one think that the secret of the atomic bomb can be kept. There has hardly been a discovery in physics or chemistry for years which was not made by half a dozen men working independently in different lands. The great powers have become almost as vulnerable as the little ones, in view of the destructive power which human inventiveness has found.

At present the atomic bomb is reported to be made of rare materials by costly processes; but it is still in the first stages of its development. Like the robot bomb, the supersonic aircraft, and other developments now in their experimental stage, it may very well be one of the standard weapons of the next war.

The next war—yes, it is as likely as that, unless the great powers and the small ones can agree that no sacrifice of sovereignty is too great for the maintenance of world peace. The United Nations Council is almost outmoded before it is formally organized. For, in essence, it is a concert of the great powers rather than a representative body to which all the peoples of the world owe allegiance. The task of turning it into such a body is the most pressing one that faces the nations today; for a world community under law is humanity's only shield of defense against the horrors of scientific war.

### Co-operation and Compromise

**T**HE ONLY material in THE LIVING CHURCH which expresses our editorial policy is that which appears on our editorial pages. Letters, articles, and advertisements set forth the ideas of other people. Sometimes we agree with these expressions of other people's opinions and sometimes we don't.

We are moved to this restatement of policy by the advertisement of Ammidon & Company which appears on our back cover. In it an antithesis is drawn between Catholicism and Protestantism which seems to us to be at least debatable; and action is urged with respect to the Church's membership in the Federal Council of Churches which THE LIVING CHURCH is not prepared to recommend.

There are real difficulties involved in the Church's membership in the Federal Council; yet we are naïve enough to hope that some solution of them can be found which will permit continued practical coöperation without compromise of the Faith. At any rate, it seems to us that the first step is to seek such a solution, and that withdrawal should be considered only as a last resort.



Washington, D. C.

**D**EAR FAMILY: With victory almost within our grasp—perhaps actually ours, by the time these words appear in print—it is time for us to do a little spiritual stock-taking.

It is a cliché to say that we are at a turning-point in world history, that we stand on the threshold of a new era, yet the fact is indisputably true. Behind us lie nearly four years of the cruellest and most costly war in history—six years for our British and French allies, eight years for the long-suffering Chinese. Before us lies the postwar world, long held before our eyes as a brave, new, glittering era, complete with jet-propelled trans-Atlantic planes, television in every home, and a helicopter in every garage. And now, with the secrets of atomic energy being revealed to our scientists, still more dazzling possibilities, defying the most vivid imagination, are added to the dream of the future.

But before we enter that dream world and test its reality, let us pause for a moment, and bare our heads in the presence of Him who is the Master of time and of all power, in thanksgiving and intercession, in dedication and petition, in humility and in a radiant hope.

*Thanksgiving.* Let not only our churches be overflowing with thankful men and women on V-J Day and on the Sunday following, but let the people give thanks in their homes, their offices, their shops, their schools, their military camps, to God who alone giveth the victory.

*Intercession.* Let us pray that the victory may be not ours only, but God's. Let us remember those who have been killed in action, the wounded, the sick, the suffering; prisoners of war of all nations, the victims of concentration camps, the undernourished. Let us pray for our Allies. Let us pray for our enemies.

*Dedication.* Let us dedicate ourselves to waging the peace as ardently as we have waged the war. Let us determine to gather up the fragments of the nations, and to build of them a world family.

*Petition.* Let us beseech God to guide us in the difficult decisions that lie before us; to turn our footsteps into the paths of peace, and to teach us to use constructively the mighty forces that we have unloosed in destruction.

*Humility.* Let us enter into the new world humbly and prayerfully, determined that it shall be marked not alone by material gains, but by greater social and economic justice, by the spread of the Christian faith, and by the twin principles of love of God and love of our neighbor.

*Hope.* Let us not despair, nor yield to a fatalistic view of the future. Let us rather be guided by faith in God, and the hope that is the fruit of faith. "Where there is no vision the people perish." May God give us the vision to see and to build a better world, for our children and our children's children.

We have shown that we could win the victory over Germany and Japan. Now we must prove whether we can win the victory over ourselves, the only way in which we can build a just and durable peace, at home and abroad.

We are truly at the cross-roads. One way leads to more and bigger wars, ending in the destruction of civilization and perhaps the wiping out of the human race. The other way leads to peace and justice, and finally to the building of the kingdoms of this world into the Kingdom of God.

May God grant that we choose the right way, for Jesus' sake. Amen.

CLIFFORD P. MOREHOUSE.

# The Theology of Freedom

By the Rev. William G. Peck, S.T.D.

THIS war has been fought by the allies for the defense and enlargement of human freedom. It is therefore surprising to many people to observe that as they reach military victory, the democracies find themselves faced with an enormous problem of *how* freedom is to be maintained, let alone expanded, in the modern world. Social security appears to be the dominant conscious need; and it is widely assumed that a guarantee of social security cannot be given without an ever larger management of human affairs by the State, an ever increasing body of rules and regulations, an ever more rigorous definition of the conditions upon which men will be allowed to act at all. Social security and international peace, we are told, involve planning; and planning must necessarily imply limitations upon the actions of men.

The question arises, therefore, what do we mean by "freedom"? Is it a freedom of opinion which is permissible only so long as it does not seek to pass into action? Is it freedom of worship? Is it freedom from want, freedom from fear? And if we can say what freedom is, there then comes the equally pressing question, can a society have both economic security and freedom, or must it *necessarily* choose between them?

We who venture to describe ourselves as Christian sociologists claim that all such questions must be taken back to a theological test. If we are going to ask questions about freedom, we must first ask questions about man. I will therefore state three propositions concerning men which I believe to be inherent in Christian doctrine, and to expose for us the essential nature of human freedom.

Thus, so far, we have seen that man as spirit requires freedom. If his own sin has enchained him, the Gospel restores his freedom and gives him back his manhood. Freedom is the sign of his created and redeemed status as man. But as man he is not "pure" spirit. He dwells incarnate in a nature which is organic with the life of the natural world. He has to exercise his spiritual freedom throughout the whole extent of that nature. And again, we must remember that this freedom is never a merely negative thing. It is not freedom *from*, but freedom *to*.

We come then to our second question. Is it possible for a modern society to give any kind of assurance of social security to its members, unless it invades increasing areas of their personal choice and binds upon them an ever more complicated network of rules and regulations? I know that it seems to many wise and thoughtful people that there is no escape from this dilemma: if we are to have security, we must have very much less freedom. I do not believe this. That is to say, I believe we can have a vastly greater security and a vastly greater freedom than the world has ever yet known. But to discuss that would be to encroach upon the fields of

sociology and economics, and this is a discussion of theology. I am willing enough to argue on the sociological and economic ground; but at this moment I must confine myself to the theology of man.

Look at our third principle. Man is not intended by God to be a self-contradiction. But if you say that he cannot reach economic decency without sacrificing his freedom, you are uttering a basic heresy. You are saying either that man's own nature is a self-contradiction, or else that the universe is the enemy of his personal integration. That is heresy because it is a flat contradiction of the opening words of the Nicene Creed. If you think there must now be a final choice between economic security and economic freedom, you are doing no more than perpetuating the half-witted question which is bedeviling all the contest between "left" and "right," "which part of a man is to be preserved and which part is to be sacrificed, seeing that we cannot keep the whole man?" Shall we keep the individual with insecurity, or shall we sacrifice his individuality and have security?

The terms of the debate are all wrong. Man is much more than an individual. He is a person; and a human person is spirit, incarnate in a material world, needing both economic decency *and* freedom. If the economists tell us that it cannot be done, we must reply that man's whole nature requires it to be done; and that their despair arises from their acceptance of an economy which itself is false to man's nature and God's purpose. But let us here stick to our theology.

In England it is being proposed to us that in the future men cannot be assured

of security, unless they will submit to the principle of "direction to labour." This means that unless a man will go and work where the government bids him, willing to become an industrial nomad, he will be entitled to no unemployment benefit. That is to say, we propose to destroy all that is left of the natural community, in order to make men materially secure. We have reached a position in which man as a natural social being, with status, friends, family, home, must be put to death in the interests of man as an economic agent.

That is a moonbeam from the larger lunacy. Put it up against the test of the Christian doctrine of man! And that is what theology is entitled to do and must do, as the Church is confronted by a secularized world, agnostic concerning both God and man, trying to solve the human problem which its own darkness has created.

I say I am prepared to carry the argument into the sociological and economic spheres. Here, however, I am speaking in the name of the theology of freedom, which covers all life. But I will say one word concerning the relation of all this to the preaching of the Gospel. The Gospel assumes that man is a creature who can make a supracosmic choice. How do you expect man to believe that of himself, if there is nothing left in all his natural life to suggest that it is true? How do you expect him to submit to the tuition and control of an army of bureaucrats all the week, and suddenly to make a stipendous decision for himself on Sunday! The modern man, regimented, given security only at the price of insipidity—how do you expect him to utter the everlasting yea?

## THE YIELD

WHAT have we gained from all the angry strivings,  
The stealthy night-betraysals by a kiss,  
The secret hoard, the politic connivings?—  
What have we won, but this:

Brotherly hate; confusion, loved of devils;  
The ills of class; the sins of lonely men;  
The true mind, stooping to foul, murky levels  
Of monsters without ken.

But from the brave word casually spoken,  
The chance-sown flower, the largesse lightly tossed,  
The pact of friends, that thunders have not broken,—  
By them, what have we lost?

These shrewd, deliberate arts on which we plumed us,—  
By these alone, by these we are undone;  
While our most shamefaced virtues have illumed us  
More grandly than the sun.

RACHEL HARRIS CAMPBELL.

# DIOCESAN

## NORTH CAROLINA

### Poliomyelitis Strikes Raleigh Rector

The Rev. William S. Lea, rector of Christ Church, Raleigh, N. C., is a patient at General Hospital in Knoxville, Tenn., a victim of poliomyelitis.

Mr. Lea was vacationing with his parents when he was stricken on July 28th.

## EAU CLAIRE

### Hired Haying Crew Permits Ordination Attendance

The ordination to the diaconate of the Rev. Mr. Eugene O. Douglass on July 25th, presented several "firsts" in the diocese of Eau Claire.

This was the first ordination of Bishop Horstick of the diocese; and the first ordination in St. Barnabas' Church, Clear Lake, Wis. Also, it was probably the first time a farm family hired a haying crew, in perfect haying weather, in order that the family might attend the ordination. Clear Lake has a congregation composed wholly of farmers.

The Rev. Mr. Eugene Douglass will live at Barron, and will be deacon in charge of the congregations of Barron, Clear Lake, and Turtle Lake.

The diocese of Eau Claire, which has recently made a survey of rural work in certain parts, is essentially a rural diocese. This ordination spoke well for the future. The little church was filled with interested and friendly people. The woman's guild, under Mrs. Joseph Holmes, engaged the Methodist women to serve the dinner, that none should miss the service. Also, these women presented the rectory with quantities of home canned foods!

The Rev. Mr. Douglass was presented by the Rev. A. R. P. Heyes of Rice Lake, formerly in charge of the several missions now in the new deacon's care. Fr. Edward C. Lewis of Stevens Point was the preacher, and the Rev. G. M. Argeaux was master of ceremonies.

Most of the clergy of the diocese attended the ordination.

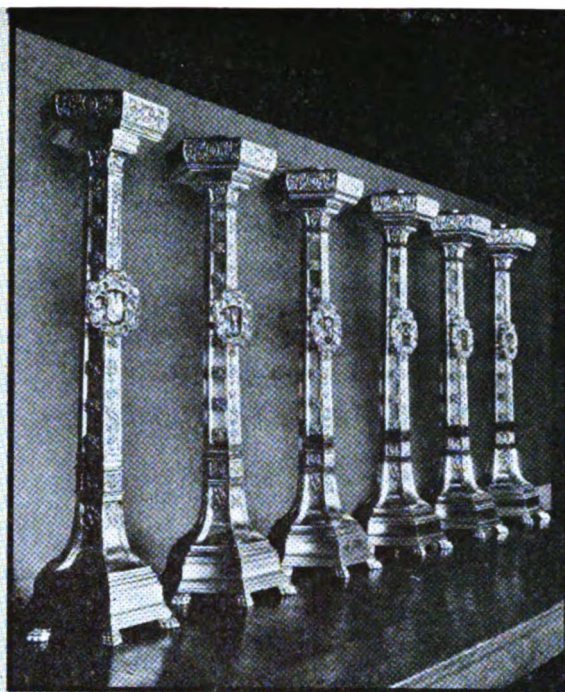
The Rev. Mr. Eugene Douglass graduated from Seabury Western this past June.

## LOS ANGELES

### New Church Planned For Hermosa Beach

On August 1st the Rev. Richard I. S. Parker, rector of St. Cross Church, Hermosa Beach, Calif., made public announcement that the parish vestry had completed the purchase of a spacious site for a new church and parish house. The property, with a 200 feet frontage and a depth of 300 feet, occupies some of the highest ground in the city.

August 19, 1945



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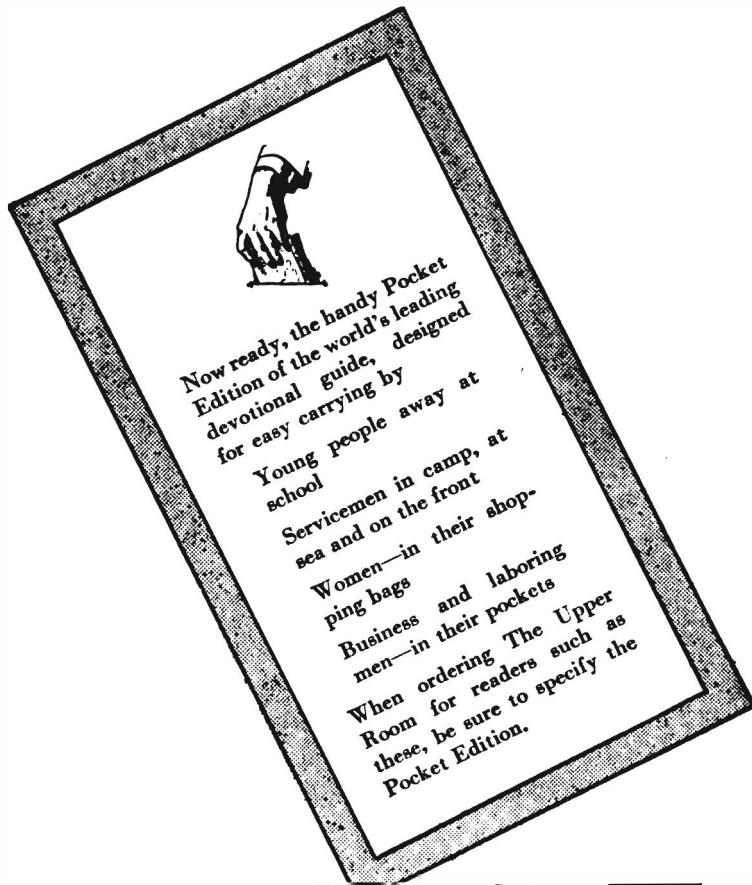
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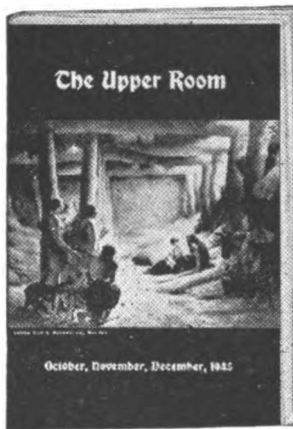
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### DEATHS

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

#### Rober Bakewell-Green, Priest

The Rev. Robert Bakewell-Green, a retired priest of the diocese of Pennsylvania, died on August 2d, at his home in Collingdale, Pa. Burial service was conducted by the Rev. A. L. Millett, on August 4th. The body was cremated, and interment will be made in the churchyard at Normonton, LeHeath, England, where his father was some time rector.

Fr. Bakewell-Green was born May 9, 1870, at Ashby-de-la-Zouch, England. He received his B.A. degree from Sidney Sussex College in 1892. He was ordained deacon in 1899, and priest in 1900, by the Bishop of Rochester. In 1894 he married Estelle Mills, who survives him.

He served at St. Mary's Church, Wimbledon, England, from 1899 to 1903; St. Mark's Church, Johnstown, Pa., from 1903 to 1904; Church of the Beloved Disciple, Philadelphia, Pa., from 1904 to 1908; St. Stephen's Church, Norwood, Pa., from 1909 to 1939, when he was made rector-emeritus.

#### Madeleine Ramee

Madeleine Ramee, for some 17 years associated with the National Council's domestic missions department, died on August 7th in St. Luke's Hospital, New York, after a brief illness. The funeral was from Trinity Church, New York, her parish church. Daughter of the late Victor M. and Mary Howe Ramee, she was born in Jersey City, N. J., but grew up in New York. At the age of 17 she went to teach a kindergarten in Allendale, N. J. She spent several years in business in New York, and from 1914-18 she was said to be the only woman connected with the Federal Reserve Bank's "liberty loan."

She came to National Council headquarters in November, 1924, and served as secretary in the domestic missions office while Dr. Carroll M. Davis, Bishop Creighton, Dr. Lewis Franklin, Bishop Bartlett, and Dr. Wieland were successively in charge of domestic missions. Her personal concern for the domestic missionaries all over the country endeared her to them. The annual Southern Mountain Workers Conference was a point of special interest with her. She retired in 1941, but continued to live in New York. There are no surviving relatives.

#### 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.

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ENGLAND

Churches to Care  
For German Children

The Christian Council for Refugees has obtained the consent of the British government for the entry into this country of up to 1,000 children from the Buchenwald, Belsen, and other Nazi concentration camps, it was revealed by the Rev. Henry Carter, chairman of the board of management.

About one-fourth of the children will be cared for by Church organizations, Dr. Carter said.

Nationwide Religious Instruction  
Outline Issued for Schools

A basic outline for religious instruction in British day schools has been made public by the Conference of Anglicans and

Free Churchmen on Religious Education, for use under the Education Act passed in 1944. The outline was prepared in co-operation with the National Union of Teachers.

Although syllabuses have been drawn up by local education authorities jointly with local churches and day school teachers, this is the first time a religious education outline has been issued for nationwide use.

The outline has been based on the principle that at each stage of religious education, the capacities of children should determine not only the method of presentation, but also the matter to be presented.

Content of the outline has been determined by three considerations. These are: The necessity for every child to become familiar with the Bible; the need for moral and spiritual training, to be based on the principles and standards of Christianity; and the influence of Christianity on the lives of men, on the social conditions of the country, and on the development of western civilization.

JAPAN

Kagawa Reported Attacking U. S.  
After Atomic Bombing

The Domei Agency, in a broadcast from Tokyo, quoted Toyohiko Kagawa, internationally-known Japanese Christian leader, as having said that "morally, America is defeated." The statement was allegedly made in the *Nippon Times* after the atomic bombing of Hiroshima.

According to the text released by Domei, Kagawa charged that America, by the "indiscriminate" bombing of Japanese cities, has revealed "a moral degeneration beyond imagination." He was quoted as stating that "there is sufficient ground for America and Japan to be reconciled, to give freedom to China, liberate the Philippines, to cut the iron chain of India, and to give independence to Indonesia."

Another statement attributed to Kagawa was that the methods employed by the United States against Japan have exceeded in "horrible cruelty" the atrocities perpetrated by Genghis Khan in India and Afghanistan.

He also claimed, according to Domei, that "if America believes in the freedom of a nation, she is the very one who can best understand how Japan is fighting for the independence and freedom of its race and state."

Excerpts from Kagawa's article, as broadcast by the Tokyo radio and reported by the Federal Communications Commission, are as follows: "Abraham Lincoln fought for the liberation of the Negro slaves. Should there still be, in the conscience of the people of America, the least particle of the spirit of Abraham Lincoln, they are the very ones who can really understand and sympathize with Japan's struggle for the liberation of the Asiatic race.

"George Washington fought for the liberation of America, and if America


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### MUSIC

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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.

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## FOREIGN

believes in the freedom of a nation, she is the very one who can best understand how Japan is fighting for the independence and freedom of its race and state.

"After this war started, Japan made clear the promise to China that she would wipe away the past. Whether Japan will carry out that promise or not constitutes a fundamental problem that decides the real destiny of East Asia.

"When the war ends, and when the time comes for world historians to pass a fair and cool judgment upon the methods America used against Japan, America and the world will realize that there was no more horrible cruelty than is recorded even by Genghis Khan in India and Afghanistan.

"The present form of indiscriminate bombing by the American air forces upon the cities of Japan are unlike Japan's careful and thoughtful methods of air raids on Shanghai and Nanking.

### "MORAL DEFEAT"

"Morally, America is already defeated. This war began and was born in racial prejudice. It was aggravated by the ambition for the expansion of American capitalism, ambition for domination and control of the Oriental market. America might be excused for this if she were a country which had no New Testament. But for a country which produced George Washington and Abraham Lincoln, such moral degeneration as this is beyond imagination. And further, this moral defeat of America is in itself the very beginning of American decay.

"America may temporarily suppress the Orient by her international policies, but no country or race that is morally defeated will survive, however mighty and powerful it has been—just as the victorious Roman Empire decayed and at last fell after the Punic Wars.

"American policy, as well as that of Japan, goes back to the spirit of Washington and Lincoln. There is sufficient ground for America and Japan to be reconciled to give freedom to China, liberate the Philippines, to cut the iron chain of India, and to give independence to Indonesia. Stop and think America, stop and think."

### OWI Charges Kagawa Misused By Tokyo Radio

The Tokyo radio has falsely represented Toyohiko Kagawa, Japanese Christian leader, as issuing an attack on the United States after the atomic bombing of Hiroshima, the Office of War Information charged in Washington.

The OWI said in a bulletin that the Domei Agency had resurrected a speech broadcast on July 28th, 11 days before the bombing, by a speaker identified by Tokyo as Toyohiko Kagawa.

The Domei wireless transmission to the United States, which sought to give the impression that the speaker was referring specifically to the atomic bombing, repeated word for word the script broadcast to the United States on July 28th, the OWI stated.

## This Is It, Chaplain

(Continued from page 7)

Cross brings his words and acts of comfort and cheer. He celebrates the Holy Communion and holds prayer services wherever he can. He aids with the hosts of wounded, prays with the dying, visits the battle lines, and even administers and prays with the enemy soldiers and civilians, when that service is desired. To the soldiers of his unit the chaplain represents the best and the highest which they know. The chaplain feels only that his duty is to follow reverently Another who went about doing good.

When the sun arose on that mandated island its rays caught and reflected the Cross of Peace moving among scenes of war's destruction.

## CLASSIFIED

### POSITIONS OFFERED

FOR COMBINED WORK of choirmaster and organist of a New York suburban church, and choral leader and teacher of music in an established boys' school, a young but somewhat experienced man is needed. Resident position. Should be single. Write fully with background, references, and salary expected. Reply Box H-2984, The Living Church, Milwaukee 3, Wis.

ASSISTANT for midwestern city parish as director of religious education, young people's and general organizational work. State age, experience, abilities and salary expected. Reply Box P-2969, 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.

NEED HISTORY TEACHER beginning Fall term. Send personal and professional data. Write to Rev. R. L. Clem, St. John's Military School, Salina, Kansas.

WANTED: First class institutional cook, either colored or white, for school of 70 in Kentucky. References exchanged. Reply Box M-2980, The Living Church, Milwaukee 3, Wis.

WANTED: Grade Teacher and a Housemother. Apply Blue Ridge School, Bris, Virginia.

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.

WANTED HOUSEMOTHER for Cottage of small boys. Would consider mother with child. Reply Box J-2985, The Living Church, Milwaukee 3, Wis.

WANTED: An experienced teacher as Headmaster in boys' school, 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-2982, The Living Church, Milwaukee 3, Wis.

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# CHANGES

## Appointments Accepted

**Carnan.** Chaplain Charles W., (Major, USA-F.), has received a medical discharge and on September 1st will become rector of Galilee Church (Tucker Memorial Church), Virginia Beach, Va.

**Chamblias.** Rev. Alfred P. Jr., has resigned as rector of Emmanuel Church, Warrenton, N. C., and as priest in charge of St. Alban's, Littleton, and Good Shepherd, Ridgeway, to accept a call as rector of the Church of Our Saviour, Rock Hill, S. C., and chaplain to Episcopal students at Winthrop College, Rock Hill, effective September 1st.

**Heath.** Ven. Sidney E., has resigned as rector of St. Mary's Church, Middlesboro, Ky., and archdeacon of mountain missions in the diocese of Lexington, to become assistant rector of St. John's Church, Knoxville, Tenn., on September 1st. Address: 839 Temple Ave., Knoxville.

**Jones.** Rev. T. Malcolm, rector of the Church of the Incarnation, Great Falls, Mont., will become rector of St. Paul's Church, Grand Rapids, Mich., effective September 1st. Address: 844 Richmond St., Grand Rapids.

**Laedlein.** Rev. Arthur H., formerly assistant of the Church of St. Matthias, Philadelphia, has been assistant rector of St. Mark's Church, Frankford,

Philadelphia, since July 1st. Address: 4442 Frankford Ave., Philadelphia 24.

**Murray.** Rev. James R., formerly rector of St. James' Church, Massey, Queen Charlotte Island, B. C., has been rector of St. John's, Centralia, and St. Luke's, Elma, Wash., since July 29th. Address: 511 S. Iron St., Centralia.

**Neale.** Rev. William P., at present rector of the Church of the Good Shepherd, Barre, Vt., and in charge of missions at Websterville, and Vershire, will become rector of Trinity Church, Claremont, N. H., and in charge of the mission at Newport, N. H., on September 1st.

**Prendergast.** Rev. George H., formerly rector of St. Thomas' Church, Denver, Colo., has been rector of St. John's, South Bend, and St. Andrew's, Aberdeen, Wash., since August 15th.

**Thayer.** Chaplain E. B., (Captain, USA), will become rector of St. Luke's Church, Ft. Collins, Colo., on September 1st.

**Valliant.** Rev. James, vicar of St. James' Church, Indian Head, Md., will become rector of St. John's Church, Mt. Rainier, Md., on September 15th.

## Military Service

**Dubois.** Chaplain Albert J., (Major, USA), formerly assistant division chaplain with the 103d Infantry Division, is now division chaplain, 10th Armored Division, with APO 260, Hq. 10th Armored Division, c/o Postmaster, New York, as his address.

## Resignations

**Scrimbegour.** Rev. Charles E., rector of St. Ann's Church, Richford, Vt., and St. Matthew's Church, Enosburg Falls, Vt., and in charge of the mission at East Berkshire, Vt., is resigning as of September 1st.

## Changes of Address

**Derr.** Rev. Morris William, 257 S. 51st Street, Philadelphia 39, will have 2247 N. Fourth St., Philadelphia 33, as of September 1st.

## Depositions

**Rowe.** Richard Willis, was deposed by Bishop Wroth of Erie on July 11th in the Cathedral of St. Paul, Erie, Pa., in accordance with the provisions of Canon 59, Section 1, and Canon 63, Section 3 (d).

**Buteau.** Abner Deus, was deposed from the ministry by Bishop Voegeli of Haiti on June 15th in the Cathedral of the Holy Trinity, Port-au-Prince, in accordance with Canon 59, Section 1. The action was for causes which do not affect his moral character.

## Restorations

**Twinem.** Leo Leonard, was restored to the priesthood by Bishop DeWolfe of Long Island on July 31st, in accordance with Canon 64.



# CHURCH SERVICES



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

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

**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

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

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

**MICHIGAN**—Rt. Rev. Frank W. 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. Hohenschield  
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

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

**NEW YORK**—(Cont.)

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

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

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.  
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.  
Confessions: Saturday, 4 to 5 p.m.

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

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

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

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

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

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

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis; 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

# Is The Episcopal Church Catholic or Protestant?

You all may have gotten the impression from what we've written in the past that we are utterly and inalterably opposed to The Episcopalian Church being a member-body of that larger grouping of Churches known as "The Federal Council of The Churches of Christ in America," or, as we will hereafter term it, "The Federal Council." We want to confirm that impression.

At the General Convention of our Church, when membership with the Federal Council was put across, it was, and still is, a matter so far from unanimity as to be practically controversial. Here we are, tied up as a child or member-body of a Parent-group or body that is so utterly pro-protestant that it never even thinks or acts or declares itself in any terms that the Episcopal Church, a Catholic body, can be familiar with. It is interesting, of course, for The Federal Council to have The Episcopal Church as a member-body. It enjoys its financial assistance and cooperation, but from that point on, The Episcopal Church has to sit, or stand by, and see stuff put out and attitudes assumed by this parent-body which absorbs its children, and what emanates from its mouth, Episcopalianism cannot take.

Now—that's the bald, basic truth of it, stripped of all the usual niceties of outward expression and the other usual smooth amenities. The Episcopal Church has gotten itself on the wrong car, and it's time to begin thinking of getting a transfer.

Now—all of this is predicated upon the fact that the writer also utterly and inalterably believes (and our theologians will back him up) that The Episcopal Church—a branch of The Anglican Faith—is a definitely Catholic body and not a Protestant one. At this juncture, we know, pleasantly and with complete patience, that we've got to take time out to quiet the immediate squawking that arises from that vast multitude of Episcopalian churchmen (and there are quite a few priests in that category also) who honestly feel the legal, or rather localized, name for our little local section of The Church of God definitely, once and for all, makes us a Protestant Church, for they aver, "Look at the title page of our Prayer Book and there it is—The Protestant Episcopal Church in The United States of America!"

We all know that it was quite the natural thing for our American ancestors in The Church of God to so classify and express themselves at the very time The Episcopal Church was formed, under American domination,

here in our own Country. We had plenty to protest about, religiously as well as nationally. *But*—the religious things about which we were protestants then no longer exist, just as the things we then protested about nationally no longer exist. So, here we are, a branch of The Anglican Communion (which has always been a Catholic body) hanging on to a term or name which has become outgrown or outmoded, and there we are, tied up to a pro-protestant body such as The Federal Council, which has on more than one occasion made pronouncements as a Parent which The Episcopal Church has had to swallow with a gulp.

Listen to this, the latest, and see if it doesn't get you down. Your parent-body, The Federal Council, has just gotten out another of its famous booklets, and on this one they won't be able even to crawl about it, as they did on the Rockefeller one. Their full name is on this one—they are its definite sponsors. The booklet is entitled "Our Protestant Heritage." It is written by The Reverend Samuel McCrea Cavert, who is, we believe, a Presbyterian minister, and the General Secretary of The Federal Council. This writer states that "Protestantism insists upon the directness and the immediacy of man's relation with God." If Episcopalianism believed that, where would the mediation of Jesus Christ, Our Lord, come in? Then the man utterly contradicts himself a bit farther on by stating that man's reconciliation with God "in the Protestant view" is something that man cannot initiate or earn, but it must come as a gift from the Grace of God through Jesus Christ. Therefore, don't you see it, the gift, cannot be *direct* if it comes through Christ, our only Mediator and Advocate. And if we believe, as we Episcopalianism are taught, that the gift of God's love and redemption comes to us through Christ, then, naturally, it has to come to us through His Body, which is the extension of His incarnate life, and His Body is The Church.

Now—quite frankly—our limits of column space make it impossible to drag any more of this booklet's inconsistencies and refutation of what we Episcopalianism have always believed into this column. Get the blooming booklet and read it yourselves, and if it gets too thick in spots, go to your priest with it and get him to unclutter it for you and show you, then and there, what sort of stuff your papa-body, The Federal Council, puts out. Then send for the complete list of their publications and see if you can find ONE piece of literature by an Episcopal writer, the only type of author, certainly, that can

be expected to write intelligently about our own Faith. But there are no Episcopal writings in their list. That Federal Council simply does not think with, or speak in the language or the belief of, The Episcopal Church. How could it, when it is a pro-Protestant body, that does not believe what we believe, and writes accordingly? And yet, can you beat it, we meekly are cute little go-along members of this body, because, at a certain General Convention, a large number of priests and laymen delegates, who either knew little about their professed Faith, or else were drunk with luncheon-club spirit the day the vote was taken, put through this anomaly. But there you have it, the Catholic Episcopal Church tied up, lock, stock, barrel, AND pocketbook, with a Parent-body that doesn't even dignify the Episcopal Child sufficiently as to have even one piece of literature about its belief and practice amongst all its ample publications.

And, to you who give earnestly and sacrificially of your means to the support of The Church, you might be interested in ascertaining just how much of our difficultly raised annual budget we pay in to The Federal Council as a membership fee each year.

The Episcopal Church is Catholic, but not Roman Catholic; we are *Catholic*. Try to laugh that off, if you can. All who disagree with these definite words, start writing the theologians of The Church and tell them to express themselves in reply, in articles in our Church magazines where we all can read them, and riddle them if we can, and find out for yourselves what sort of a Church you belong to. Too many of us were simply born into and grew up in The Episcopal Church and just took a lot of things for granted. That's tough, but it's better to get yourselves straight, and many of you might really wake up to the fact that you'd make much more wonderful Presbyterians or Baptists than Episcopalianism, or, please God, after you find out how gloriously rich is your heritage in the Catholic (use the word rightly now!) Episcopal Church, you may respond with a bang, as hundreds have, and begin to really *live again*. And if you do, you'll soon begin to demand that Catholic bodies are "weeping over the wrong grave" when tied up with ultra-protestant bodies which seek an alleged union of effort (which must be accompanied by most substantial membership fees) but which never think or act in *any* way beyond that in terms that The Episcopal Church can possibly understand; that is, if she continues to live up to what she is supposed to be.

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