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



Religious News Service.

Fruitless Sunday Schools

Kenneth R. Forbes

Page 11

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Judgment at the House of God

TO THE EDITOR: Mail is slow out here in the Pacific, and I have just received THE LIVING CHURCH for March 4th and 11th. I would like to offer a slightly different slant on the subject matter covered in Fr. Dubois' articles "Judgment at the House of God" and your editorial "Judgment Must Begin."

First of all, let me say that I am among the 80% of our chaplains who did not sign the statement circulated by Fr. Dubois. You are jumping at conclusions when you say that "ecclesiastical bumbershooting" (whatever that may be) is the reason for only 100 signers out of some 500 chaplains. I received a copy of the statement with the request that I become one of the signers thereof. I declined to do so because I cannot honestly say that "the young men and women of our own Church, as we meet them in the armed forces, are uninstructed in the faith and unaware of its devotional, moral, and social implications." Furthermore, I could see no value to making promises in public print when our ordination vows pledge us to these very things. No influence, either military or ecclesiastical, was brought to bear upon me. I acted according to the dictates of my own conscience. And I am sure there are many other chaplains who did likewise. I know I speak for others when I say that I resent the implication in your editorial that we would all have signed if we had not been influenced to the contrary.

Next, let me comment briefly on the lamenting and viewing with alarm found in the Statement of 100 Chaplains and the two installment articles by Fr. Dubois. Lest it be said that I speak without sufficient experience, may I refer to the fact that I have been on active duty for the past three years (two of them overseas), have spent some 100 days with troops on the water, have made three D-Day landings, have spent nights in foxholes under enemy fire, and have lived on six islands of the Pacific. It is safe I think to say that my experience has been as comprehensive as that of any of Fr. Dubois' 100 chaplains.

It is my judgment that of all the conglomerate mass of humanity classed by the army as Protestants, Episcopalians alone have any consciousness of the doctrine, discipline, and worship of their own Church. Methodists, Baptists, Congregationalists, Presbyterians, and all the rest are perfectly satisfied to become part of G.I. Protestantism. Episcopalians alone remain aloof. I have found that they are anxious for the ministrations of their own Church, and will accept no substitute. It has been my experience that when a chaplain advertises "Episcopal Services" and conducts the same faithfully and regularly, he will always have congregations, and the congregations will grow as the services become known. I have found that our men in the service will rise at an early hour and travel amazing distances to attend a Prayer Book Eucharist by one of our own chaplains. Only twice in three years have I lacked for a congregation, and both times were after a move when I was unable to get out publicity as to the time and place of the service. I cannot agree that our men are without appreciation of the Holy Communion. It is my experience that the sacramental life is the thing they are seeking. After the war it is going to be hard to hold them with the traditional first Sunday Communion and Morning Prayer the rest of the time. Concerning sick Communions, I have found that our men are timid about asking for them, but are overjoyed if the chaplain suggests it. They appreciate

Holy Unction, too. I carry Holy Oil blessed by a bishop. And, contrary to the experience of Fr. Dubois, I find that our men do have convictions regarding everlasting life. I have been with many of them in their dying hours, and know whereof I speak. And I have heard more confessions in my three years in the army than in the previous three years, when I was a civilian priest.

I say thank God for the splendid Churchmen we have in our armed forces, and for the devoted clergy at home who have given them their spiritual training.

By the things I have said above, I do not wish to convey the impression that all is well concerning our work in the armed forces. For that would not be true. But in placing the blame on the clergy back home, Fr. Dubois and his 100 chaplains and the editor of THE LIVING CHURCH are barking up the wrong tree. When we see what is the matter with our work in the armed forces, we will know where to put the blame.

The inspired efforts of our chaplains and the devoted loyalty of our officers and men are always and everywhere thwarted by the fact that apart from G.I. Protestantism we exist only by sufferance. The army and navy recognize only two kinds of Christianity—Roman Catholic and Protestant. *Ergo*: if you are not a Roman Catholic, you are Protestant. The ways in which this system hampers our work are manifold.

In the first place, there is no way for our men to register themselves as Episcopalians. They must be listed as Protestants. That means none of our chaplains can find a list of their would-be parishioners. True, there was an order once issued permitting Protestants to state their denomination. However, that was after the present army was more than half recruited, and there was no provision for going back over old records. And the clerks who take down this information often ignore the order. On being admitted to an army hospital a few months ago I gave my religion as Episcopal. Later I found it had been written down as Protestant. The Church War Cross, worn with the dog tags, does not mention the Episcopal Church, hence does not identify the wearer as an Episcopalian. Any system of post card notifications is useless in view of the constant moves and transfers on the part of both chaplains and soldiers.

In the second place, our chaplains are assigned as Protestants, without regard to the fact that they are Episcopalians. Some posts will have as many as five chaplains of

our Church, others none. A division will be without an Episcopalian among its chaplains, while a chaplain of our Church will be sitting with a small unit containing no Episcopalians out on some little island. Whether there is an Episcopalian service at a given post or in a given division is entirely a matter of chance—whether there happens to be an Episcopalian chaplain nearby.

In the third place, we have to sandwich Episcopal services in at such off hours as the chapels are available. Roman Catholics have first call on the time of the chapels. The General Protestant service comes second. We have no official standing, so we take whatever time is left. If the supervising chaplain is cooperative we are fortunate. Often we cannot get publicity for Episcopal services, although I have been fortunate in this respect.

If we expect our men and women in the armed forces to remain loyal to their Church, we must do something to rectify this condition. Otherwise we will find that they are being absorbed into a conglomerate Protestant Church without priesthood or sacraments. If we are willing to see this happen and think it is the road to Christian unity, then we are on the course that will lead to such a result. But if we believe that the Episcopal Church is a part of the Holy Catholic Church founded by Christ, that salvation is found through the sacraments, that the things the Church teaches do matter, then we are headed for trouble in trying to persuade our service men of these facts after they are demobilized. For everything the Church is doing now leads them to draw the conclusion that we consider ourselves just another Protestant denomination.

Yes, it is time for judgment at the House of God. But it is not our faithful parochial clergy upon whom the judgment must be passed. It is our bishops, our General Convention, our Army and Navy Commission, who stand before the bar of judgment. To them we in the armed forces address certain questions:

Has any attempt ever been made to secure for Anglicanism a status in our military forces separate and apart from Protestantism? If so, has the first rebuff been accepted as final defeat? Is any program with that end in view under consideration?

Has any attempt been made to secure for Episcopalians the right to have their religion noted in the records and on their "dog tags"? If so, has the first rebuff been taken as defeat? Is any program to accomplish this result being undertaken?

Has any attempt been made to secure the strategic assignment of our chaplains so that they will be assured of coming in contact with the largest possible number of Episcopalians? If so, has the first rebuff been taken as final defeat? Is any program to this effect being undertaken?

Have representations been made to the chief of chaplains? To the War and Navy Departments? To the Congress? For 12 years an Episcopalian was in the White House, and he would have been sympathetic to the appeals of his own Church. Were any representations ever made to him?

Is any campaign under way to stir up our own Churchpeople to demand that this situation be corrected? If not, why not?

If we are willing to sit by and become a part of the Protestant hodge-podge, we need not be surprised at the results. We can't have our cake and eat it too. Yet we continue to blow hot and cold in the same breath. We deplore the fact that our men are falling away from the Church, and want them to be loyal to its doctrine, discipline, and worship.

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The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Can you tell me the religious communities for women interested in care of the sick, etc.? Are they communities in which a trained nurse might be useful? Also, are there age limits in most communities?*

The Sisterhoods of the Holy Child, St. Margaret, and St. Mary each own and operate one or more hospitals. The All Saints Sisters of the poor and the Communities of St. John the Baptist and of the Transfiguration operate convalescent homes. Some communities, like the Transfiguration, St. Anne, and St. Mary, which work in the foreign mission field might also find great use for a trained nurse, and almost all of them operate children's homes. Information regarding the address and a short summary of the work of most of our communities will be found in *THE LIVING CHURCH ANNUAL* for 1945, pages 135ff. Religious orders usually have age limits within which they will receive postulants.

• *Since St. Nicholas was Bishop of Myra in Ancient Syria, of what nationality and what branch of the Orthodox faith was he Bishop and what was the color of his hair and complexion?*

St. Nicholas (early fourth century) was Bishop of Myra in Lycia, a district in the southwest corner of Asia Minor. He was probably a native Lycian or a Greek and therefore might be thought of with dark hair and olive skin, looking much like a modern Italian rather than with the Semitic characteristics of a Syrian. He was Bishop simply of the Christian Church for there was no such thing as a separate Roman Catholic or Orthodox Eastern or Anglican Church. He was imprisoned and suffered greatly for his faith but was set free by Constantin after 315. In art, the Greek artists represent him vested as an Eastern Bishop, and the Latins with the miter and cope of a Western one.

• *Which Eastern Orthodox bishops use the crown and which the miter; also odd shaped copes and vestments with sleeves?*

The crown is used by all Orthodox Oriental bishops except the Armenians, who use the western miter, and the Syrians who use a veil or a hood. The Churches of the Eastern rite which are under the Pope (usually lumped together as Uniats) differ so widely that there is not space to list them. The cope-like vestment frequently seen in pictures of Eastern clergy is really a chasuble with the front cut away to give freedom to the arms and is used by all priests. The sleeved garment is a dalmatic but is used in place

of the chasuble by patriarchs, metropolitans, and in modern times, by most bishops.

• *Two statements in a recent sermon appear to overthrow established moral codes: First, the only sins for which we shall be judged are those seven deadly sins, pride, envy, etc. Second, God is not interested in sins punished by civil law, for example, theft of an overcoat, but we must answer for sins not so punished, for example theft of a man's reputation. Should we not also be judged for sins against the First Great Commandment?*

The Seven Deadly Sins like the Ten Commandments, are simply convenient heads under which to arrange questions of conduct, primarily for the purpose of self-examination, but also for moral teaching. Like the Commandments of the Second Table, they do not represent hard and fast divisions under one of which every act must fall, but if one takes them as types, I suppose one could make the classification cover all morality. As usually treated, this classification is somewhat introspective, thinking of sins from the point of view of their effect on the sinner's character; whereas the commandments have an outward looking treatment. From the point of view of the effect of the sin upon others.

Certainly our Lord declared the duties prescribed by the First Table to be of primary importance and therefore they must be considered in His final judgment. Our attitude to man is ultimately controlled by our attitude to God. The fifth Law of the First Table enjoins proper obedience to the state as long as its commands express the will of God. So it seems to me that the fact that an act is forbidden by the state, might very well add to the guilt, but certainly not decrease it.

• *In a newspaper article the Church of the Transfiguration in New York City is described as having "its doors open to all creeds." Is there any other parish church in the American Church whose "doors are open to all creeds?"*

The doors of all Episcopal churches are open to persons of all creeds or no creed. No man can be refused admittance to pray, meditate, or attend a service. At the Church of the Transfiguration, a parish where the Catholic Revival is very far advanced, people are not given Confirmation without instruction and Baptism or Holy Communion without Confirmation. The phrase "open to all creeds" has simply become a newspaper cliché to designate a parish or other church where there is a special emphasis on welcome to strangers.

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GENERAL

NATIONAL COUNCIL

Rev. Gerald F. Burrill Becomes Executive Secretary, FIS

The Presiding Bishop has announced the appointment of the Rev. Gerald Francis Burrill as executive secretary of Forward in Service, succeeding the Rev. Dr. C. Avery Mason, Bishop Coadjutor-elect of Dallas. Fr. Burrill has been Dr. Mason's associate in Forward in Service for the past two years, before which he had been rector of St. Paul's Church in the Bronx, New York City, for eight years.

Rev. Thomas V. B. Barrett New College Work Secretary

The Presiding Bishop has announced the appointment of the Rev. Thomas Van Braam Barrett as executive secretary of the National Council's Division of College Work, to succeed the Very Rev. Alden Drew Kelley, now president and dean of Seabury-Western Theological Seminary.

Mr. Barrett will take office December 1st. He is at present rector of the Church of Our Saviour, Akron, Ohio, one of the largest parishes in that diocese. He gained experience in work with students through service for five years as chaplain of Kenyon. At that time he was also rector of Harcourt Parish, Gambier, Ohio. He was instructor in the Department of Religion at Kenyon for five years, and associate secretary for College Work of the fifth province for three years.

Mr. Barrett was born at Schenectady, N. Y., in 1907. He graduated from Huntington High School, Long Island, in 1926, and from Amherst College with the B.A. degree in 1930. The junior year of his college course was spent at New York University. He graduated from the General Theological Seminary in 1936.

Active in diocesan and community affairs, Mr. Barrett was a member of the diocesan committee on a Just and Durable Peace; chairman of the diocesan commission on Revision of the Prayer Book; a trustee of Akron Rotary Club; a member of the board of directors of the Akron Art Institute, Family Service Society and Travelers' Aid. He has served as chairman of the Akron Committee for Resettlement of Japanese-Americans; chairman of the board of directors of the Akron Community Service Center (Negro); and a member of the Akron Council of Race Relations.



FR. BURRILL: Executive secretary of Forward in Service.

EPISCOPATE

Bishop Moreland Celebrates 60th Anniversary of Ordination

The Rt. Rev. William Hall Moreland, retired Bishop of Sacramento, on August 23d commemorated his 60th anniversary as a priest. He attended services at St. John's

Parish, Los Angeles, where the rector, the Rev. George Davidson, was the celebrant.

Bishop Moreland was ordained to the priesthood by the Rt. Rev. William Bell White Howe, Bishop of South Carolina, in 1885. He is the oldest living member of the House of Bishops.

During the winter months he is in charge of St. Paul's, Delray Beach, Fla. He is spending the summer months with his daughter, Helen Moreland, dean of women of the University of Southern California, Los Angeles.

RELIEF

\$1,000,000 Drive for New York City Mission Society

The Episcopal City Mission Society, a multiple service organization giving material and spiritual aid yearly to thousands of men, women and children, will celebrate the 115th anniversary of its founding this autumn by launching an appeal for \$1,000,000, Bishop Manning of New York, president of the society, announced recently. William M. Chadbourne has accepted the chairmanship of the campaign, the goal for which has been set to meet expanding current and postwar needs.

Outlining plans for the drive, Mr. Chadbourne, a member of the law firm of Chadbourne, Hunt, Jaekle, and Brown, New York, declared that the money will be used to relieve the strain of administering aid, with inadequate facilities and insufficient staff, to dependent thousands regardless of race, creed, and color.

"St. Barnabas' House, which serves as a temporary shelter for homeless women and children as well as unmarried mothers, wayward minors, and neglected children, has completely outgrown its 80-year-old, four-storied building at 304 Mulberry Street," said Mr. Chadbourne. "We are planning a new and larger structure which will also serve as headquarters for administration, the chaplain's quarters, parolee and immigration follow-up work, which are some of the vital concerns of the society."

The new building will also house the Family Service division now expanding to include additional services for returning men and women in the armed forces. "Jobs will have to be obtained for them," Mr. Chadbourne continued; "occupational therapy taught the physically disabled and philosophies revised for the mentally ill. Reconciliations within the families will be our task; housing problems must be solved and civilian clothes collected for

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the needy. Through the careful use of temporary assistance in time of emergency we need not be faced with the usual post-war problem of permanent maladjustments.

"Current plans include repairs and additions to the Sarah Schermerhorn House in Milford, Conn., a year-round convalescent home for women and children, a memorial gift to the society by the Schermerhorn family in 1921. The waiting list of referrals from city hospitals grows as war-frazzled nerves add to the normal number of rest-cure patients."

A fund will be established to furnish chaplain fellowship for an intensive three-year training course, in addition to the chaplaincies the society supports in 37 penal institutions, hospitals, and homes for the aged in New York state. Another project will be more modern buildings for three fresh-air camps for boys and girls.

"The society needs, too, a larger staff at Ellis Island," said Mr. Chadbourne, "where in addition to aid given allied merchant seamen and internees, trained workers are needed to clarify the status of shiploads of foreign wives of servicemen on their arrival in this country."

The Episcopal City Mission Society, founded in 1831 by a group of public-spirited citizens to furnish "sittings" for those who could not afford to purchase church pews, has, along with the growth of the city, expanded its services until now it aids 38,000 troubled persons yearly. For the past five years, the funds have been raised from private subscriptions.

Mr. Chadbourne, who served in World War I and is now a colonel in the United States Army Reserve, is national chairman of the United Yugoslav Relief Fund of America, member of the board of managers of the State Charities Aid Association, and president of the Soldiers and Sailors Club of New York. The offices of the Committee on New Funds of the Episcopal City Mission Society are in the Empire State Building.

INTERCHURCH

Dr. Cavert to Work With World Council

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, left on September 5th for Geneva, Switzerland, where he will work for the next six months with the general staff of the World Council of Churches during the crucial period of reconstruction in Europe.

Dr. Cavert, accompanied by Mrs. Cavert, sailed on the *Queen Elizabeth*, and will go first to London where he will confer with British Church leaders concerning the program of reconstruction and interchurch aid in Europe. He will hold similar consultations in Paris with leaders of the French Protestant Federation before going on to Geneva.

On a six months' leave of absence from the interchurch body which he has served as general secretary for 24 years, Dr. Cavert will assist the World Council staff on major matters of organization and pol-

icy looking toward the convening in February of the first meeting of the Provisional Committee of the World Council since the war began.

He will be associated with Dr. Visser 't Hooft, general secretary of the World Council, who visited this country in the spring to confer with leaders of the American Committee of the World Council, and to request Dr. Cavert's services.

THE BIBLE

"World-Wide Bible Reading Program"

The American Bible Society is planning a crusade, the purpose of which is to secure the reading of the same verses of the Bible on the same days, by the members of all the non-Roman Churches. Book-marks, to the number of 30,000,000, giving lists of the Scriptural passages will be widely distributed, the following being only a few of the outlets: military and naval stations, pay envelopes, shop counters, in churches and hospitals, and through house-to-house calls. The crusade will be in effect on the 34 days between Thanksgiving Day and Christmas. December 9th will be observed as Universal Bible Sunday.

RELIGIOUS ORDERS

Chicago Celebration Of 100th Anniversary

Because from every part of the country the response to the plans for the Chicago celebration of the 100th anniversary of the restoration of the religious life in the Anglican communion has been so great, it has been necessary to seek a larger building in which to hold the celebration.

On Monday, October 29th, at St. Luke's Church, Evanston, Ill., a Solemn Mass will be celebrated at 11 A.M. with Bishop Conkling of Chicago pontificating; Bishop Campbell, OHC, celebrant; the Rev. Dom Paul Severance, OSB, deacon; the Rev. Fr. Stephen, OSF, subdeacon; the Rev. James M. Duncan, master of ceremonies; Bishop DeWolfe of Long Island, preacher.

After this service luncheon will be served to the Religious and their invited guests. It will be impossible to serve anyone else, but there are several good restaurants in the neighborhood.

The afternoon session on October 29th will be presided over by the Rev. Granville M. Williams, SSJE. The following will speak: the Rev. Mother Rachel, OSA, Religious Vocations; Fr. Joseph, OSF, Association of Lay Folk with Religious Communities; Bishop Mallett of Northern Indiana, The Episcopate and our Religious Communities.

On Sunday evening, October 28th, at the Church of the Atonement, Chicago, will be held a most important part of the two-day celebration—the Young People's Rally, which will be conducted by the Rev. Bonnell Spencer, OHC. Evensong at 5 P.M. with Bishop Mallett as preacher will be preceded by a supper and rally at which

many men and women of religious communities will give short talks, among them the Rev. Mother Ursula Mary, OSA, recently of the Philippines. Bishop Conkling will greet the young people who are planning to attend, not only from his diocese but from all over the Middle West.

Religious orders needing it will be given financial assistance and it will be helpful if this desire is made known. Clifford L. Terry, president of the Catholic Club of Chicago, is chairman of the committee on arrangements. His address is 1133 North La Salle Street, Chicago.

PRESBYTERIANS

Membership and Financial Records Broken

A total membership of 2,161,872 persons was announced by the Presbyterian Church in the USA, the highest figure ever recorded during the 239 years of organized Presbyterianism in America.

Several other membership and financial records were also shattered during the past year, according to Dr. William Barrow Pugh, stated clerk of the Church's General Assembly, who compiled the statistics as of March 31, 1945.

He reported the largest net gain in membership in 24 years; the greatest amount of money contributed during one year in the past 15 years; the largest totals of additions to church membership on confession of faith, and also of additions by certificate of transfer, in the past five years; the largest per capita giving by members in 14 years; and the largest number of candidates for the ministry in 10 years.

The year's net gain in membership was 63,781, representing a greater advance than had been reported in any year since 1921.

Members received on confession of their Christian faith totaled 104,170, a figure greater than any other year's since 1940, while members received on certificate of transfer from other churches numbered 61,244, also a five-year record. Infant baptisms totaled 53,346.

Dr. Pugh pointed out that membership statistics in the Presbyterian Church are based solely on the number of communicants in full standing. They do not include every person who has been baptized, nor are they based on what is called church "population." He estimated this broader constituency of the Presbyterian Church at 5,000,000.

CONTRIBUTIONS

A record of 15 years' standing was broken when the 8,604 local churches contributed \$59,669,015, a figure unequaled since 1930. Of this amount, \$49,020,112 was used for local church and denominational expenses, \$7,103,633 for causes in the benevolence budget, \$1,432,905 for war emergency activities, and the rest for miscellaneous causes.

On a per capita basis, members gave \$28.32, the largest average since 1931. The figure represented the entire Church except for six presbyteries in foreign missionary countries.

THE ORIENT

Presiding Bishop's Cables

The Presiding Bishop has cabled a message through Arthur Allen at Kunming, China, conveying greetings to the Church in China. The message read: "Message to all Bishops Sheng Kung Hui. American Church rejoices with you Victory Day. Grateful your steadfastness during war. Eager cooperate future advance."

In an effort to secure information about the status of the Nippon Sei Kokwai in Japan, Bishop Tucker has communicated with Bishop Norman S. Binsted in the Philippines. His message read: "Have you means find us information Japanese Church? If possible send message from me to selected leader reading. 'Cordial greetings from American Church. Pray God's blessing upon Japanese Church.'"

FRANCE

Russian Orthodox End Rift With Moscow Patriarch

Reunion of the Russian Orthodox Churches of France with the Moscow Patriarchate was celebrated at a solemn service in the Russian Cathedral in Paris. Among those in the packed congregation were the Soviet Ambassador to France, A. E. Bogomolov, and members of the former Russian nobility.

The sermon was preached by Metropolitan Nikolai of Krutitsky, second-ranking prelate of the Russian Orthodox Church, who was responsible for achieving the reunion. At the conclusion of the service a representative of the White Russian colony in France asked Metropolitan Nikolai to take to Moscow the good wishes of all Russians in Paris.

Also present at the service were Metropolitan Eulogius and Seraphim, leaders of the dissident Russian Orthodox group, whom Nikolai persuaded to recognize the authority of the Moscow Patriarch.

In achieving reunion, Metropolitan Nikolai reconciled three divergent tendencies in the Russian Orthodox community of Paris. The first is exemplified by the Russian church in the Rue Petel, which has remained under the jurisdiction of the Moscow Patriarch.

The second is represented by the Russian church in the Rue Daru, of which Metropolitan Eulogius is in charge. This church has for some time acknowledged the primacy of the Ecumenical Patriarch of Constantinople, and Eulogius carries the title of exarch of the Ecumenical Patriarch. The Metropolitan has always regarded his separation from Moscow as merely temporary.

The third tendency among Russian Orthodox in Paris is represented by Metropolitan Seraphim who has, since the Revolution, been in open schism with the Church in Russia.

There are no dogmatic or liturgical differences between the three groups, which were split originally by jurisdictional considerations.



Religious News Service.

METROPOLITAN NIKOLAI of Krutitsky.

RUSSIA

Moscow Seeks Reunion Of American Church

Archbishop Alexei of Yaroslavl will shortly arrive in the United States, where he will attempt to achieve reunion between the Russian Orthodox Church in America and the Moscow Patriarchate.

This announcement was made to Religious News Service by Metropolitan Nikolai of Krutitsky after his successful attempt to reunite the Russian Orthodox churches of France with the Patriarch in Moscow.

Discussing religious affairs in Russia, the Metropolitan disclosed that the famous ancient monastery at Zagorsk, which has been a national monument since the Revolution, will be handed back to the Church for use once more as a monastery.

He disclosed also that the Russian Orthodox Church will shortly publish another monthly periodicals which will become the organ of the Moscow religious academy and will be devoted to theological studies. At present the Church has only one monthly periodical, the organ of the Moscow Patriarchate.

Metropolitan Nikolai said no religious instruction is given in Russian schools, but parents are free to call in a priest to instruct their children.

NORWAY

Bishop Berggrav Pushes Trials For Pro-Quisling Clergymen

Individual trials for between 70 and 80 clergymen who cooperated with the Quisling regime during the German occupation

of Norway will be demanded by Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church.

"To examine and clean up these cases is my most important task as Bishop just now," he said.

"We will try to do what is right," he told Religious News Service. "We Norwegian Churchmen have no desire for mercy without justice as that would create moral, social, and national dissolution."

Bishop Berggrav added that "there is no reason for me to object to a death sentence for Vidkun Quisling." The latter is now on trial for collaborating with the Germans.

Declaring that there were a good many faithful young theologians who refused to be ordained under Quisling, the Bishop disclosed that 17 clergymen were illegally ordained by the Church during the occupation.

He revealed that Church laws will shortly be revised to provide for a greater separation between Church and State.

Bishop Berggrav is visiting Sweden for the first time since 1940 to thank the Swedish Lutheran Church and other groups for relief activities among Norwegians during the occupation. He will confer with Archbishop Erling Eidem, Primate of the Swedish Church, and other officials.

GERMANY

Protestantism Reverses Policy

Emphasis on theology to the exclusion of other issues has been abandoned by German Protestantism in a revolutionary reversal of policy that is expected to unite the churches more closely than ever before through a new program of social action.

Dr. Hans Schoenfeld of the World Council of Churches announced this trend following his return to Geneva from the Frankfurt and Treysa conferences of German Church leaders. He said a new "Evangelical Church of Germany" was formed at Treysa as distinguished from the old "German Evangelical Church," which, it was felt, was too closely related to the Nazi church order.

Going beyond federation but stopping short of amalgamation, the new body includes Lutheran, Reformed, and United Churches, in fact all but the Free Churches. Its formation, Dr. Schoenfeld said, indicates German Christians want nothing to do with the church constitution of the Nazis, nor a return to the loose pre-Hitler federation.

"Realization of their social task has broken through suddenly," Dr. Schoenfeld declared. "While they were primarily occupied with theological questions before, they now recognize their responsibility for the social and political structure."

The new policy is especially supported by the Rev. Martin Niemoeller, he said. Preceding the Treysa conference, Pastor Niemoeller called a meeting at Frankfurt of the Confessional Churches' Brotherhood Synods, a session many felt ranked

second in importance only to the Barmen Synod of 1936.

Surprising many, the Rev. Mr. Niemoeller seemed to have swung to the other extreme from his former theological position, and stressed that there is a close relationship between genuine Christianity and genuine democracy which the German Church must recognize.

Dr. Schoenfeld predicted this new view would mean a role of growing importance for laymen in the German Church. He pointed out that members of the Brotherhood drew up the first draft of the statement approved at Treysa, which stressed repentance and called for a "courageous beginning" in the construction of a new life.

A provisional council of 12 members was named to direct activities of the new Church organization, with Bishop Theophilus Wurm of Wurttemberg as chairman and Pastor Niemoeller as vice-chairman.

Among the prominent members are Bishop Otto Dibelius of Berlin; Hans Lilje, underground leader of the German Student Christian Movement; Pastor Hans Asmussen, noted theologian; Wilhelm Niesel of the Reformed Church; Hugo Hahn, Confessional leader in Saxony who was expelled by the Nazis; Christian Meier, lay education leader of Hamburg; and Hans Meisser.

Others named to the Council were Professor Smend, lay rector of Goettingen, first German university to reopen; Dr. Held, a church superintendent at Essen; and Heinemann, a layman.

Pastor Eugen Gerstenmaier, who was involved in the anti-Hitler plot in 1944, was elected general secretary for relief.

Pastor Niemoeller, who may be given the title of bishop, will head the Church's ecumenical office, with Pastor Asmussen in charge of the central administration. Headquarters will be established at Stuttgart.

Dr. Schoenfeld declared that the new position of the Church represents a clear break from the nationalism of the Junkers and industrialists.

More than 100 clergymen attended the Treysa conference, at which a statement was presented from Dr. Sylvester C. Michelfelder, representative of the American Section of the Lutheran World Convention, expressing a desire to rebuild friendly relations with the German Church.

Those present at Treysa included ten pastors from the Russian zone of occupation. These were told by high Soviet officials that they were free to attend the sessions, but difficulties were encountered. One had to steal through the Russian lines, was shot at, and when he got through was sent back by the Americans, then had to elude United States troops to reach the gathering.

During his visit to Germany, Dr. Schoenfeld found that Protestants and Roman Catholics were using the same church buildings in devastated areas.

He also learned that Archbishop Conrad Groeber of Freiburg had, as promised, presented to the Fulda Conference of German bishops a plan for coöperation

between Roman Catholics and Protestants in relief activities.

A major question in Germany, according to Dr. Schoenfeld, is the control of schools. In some areas, Roman Catholics have asked for their own schools with state aid, and Confessionals are expected to make a similar request.

However, he added, the trend, even among outspoken Confessional Church members, is against church schools. It is insisted that religious instruction should be the task of the churches, which was impossible under the Nazis.

Berlin Synod Criticizes Church Members Silent Under Nazis

The German Confessional Synod of Berlin, at its first meeting since the end of the war in Europe, criticized the "betrayal" of the German Evangelical Church through "blindness and deafness" during the rise of Nazi totalitarianism.

"Preachers and church members who in this struggle were silent must face the fact that their refusal to speak is now their condemnation," the synod asserted.

Admitting that Confessional members of the Church were not without blame, the synod said that "while the testimony of some in deed and suffering was a sign of opposition, unanimity was lacking."

"What we have endured and where we opposed seem very insignificant," it added. "We cannot reproach ourselves that we were too radical. On the contrary, there are many who are reproaching themselves now for keeping silent because of terror in times when they should have spoken."

While stressing that Confessional members did not constitute a separate church but "have tried to plead the cause of the entire Church," the synod expressed its desire to "avoid pretending there is peace, as if in these 12 years nothing positive or negative happened."

It urged "all our brothers and sisters in Christ" to work for agreement, to champion the cause of the Church, and if necessary to suffer for it.

The special task of the Church, the synod stated, was "to see that the poor, weak, aged, and handicapped are well provided for."

"Our task shall be as we believe God entrusted it to us," the synod said. "God's laws shall become binding on us all, and a stronger family life shall be cultivated, youth reared according to God's Word, and the Gospel preached. Each person must be individually responsible to his God, and shall have the privilege of exercising his love to his neighbor."

Echoing the new social interest stirring European churches, the synod called every Christian "to service in his own family and neighborhood, in his work, whether in the city or on the farm, in fact throughout our entire land."

In another message, the synod discussed the misery of Germany and its people and declared that "the peace of God must be your comfort."

"Remain faithful, even in your hour of trouble," it said. "Be merciful. Do not add uncharitableness, of which there is too

much in the world already. We must avoid revenge and wicked talk. We must seek God's will for all our actions in every calling. There is no escape from suffering and hunger by fleeing to death."

MEXICO

Crusade Against Protestant Penetration

"A crusade, as in the Middle Ages, against Protestant penetration in Mexico" has been called for by the Roman Catholic Archbishop Luis Martinez, according to a story reported in the *New York Times*, carrying a Mexico City date line and filed by Overseas News Agency.

The campaign against "Yankee Protestant penetration" was begun last August in the weekly newspaper, *La Nacion*, organ of the National Action party. Recently the campaign has been taken up by numerous Roman Catholics. The story reports that it has become a matter of grave concern to the Mexican government and the United States State Department.

In six weeks, eight cases of attack on Protestants have been reported in scattered parts of Mexico. At least one fatality has been noted in the attacks in which members of various Protestant sects have been beaten. Homes and churches have been burned and Protestants have been warned to move elsewhere.

According to estimates there are about 50 American missionaries among the 600,000 to 800,000 Protestants in Mexico. They all have official government protection which guarantees freedom of religion.

No word has been received from the Episcopal Church in Mexico as to whether any of its churches or its 2,024 communicants have been included in the attacks.

ENGLAND

Bishop of Chichester Heads Foreign Council

Dr. K. A. Bell, Bishop of Chichester, has been appointed chairman of the Church of England's Council on Foreign Affairs. He succeeds the Rt. Rev. A. C. Headlam, Bishop of Gloucester, who resigned.

The Rev. Herbert Waddams has been appointed fulltime secretary of the Council. He accompanied the Archbishop of York to Moscow in 1943, and held a responsible post in the religious division of the Ministry of Information.

Bishop of Leicester Heads Missionary Council

Dr. Cyril Foster Garbett, Archbishop of York, has resigned as chairman of the Missionary Council of the Church Assembly, and Dr. Guy Vernon Smith, Bishop of Leicester, has been named to succeed.

The Council, which serves as liaison between the Church in England and the Church overseas, has just launched a recruiting campaign for new missionaries to relieve those whose furloughs are long overdue, and to open new areas overseas.



BROTHERHOOD OF ST. ANDREW, FT. RICHARDSON, ALASKA: Chapter Meeting.

Signal Corps.

ARMED FORCES

Bishop Bentley Visits BSA Chapter

Bishop Bentley of Alaska was guest speaker recently at the regular Monday evening meeting of the Bishop Rowe Chapter of the Brotherhood of St. Andrew at Fort Richardson, headquarters of the Alaskan Department.

This meeting with local Churchmen in the military service was the first phase of Bishop Bentley's tour of posts in the Alaskan Department, where he will meet and confer with post chaplains of all communions, administer Holy Communion and confirm prepared candidates.

Bishop Bentley spoke on the work and growth of the Church in Alaska since the founding of the first mission church in the Territory in 1887 upon invitation of the Indian inhabitants of Anvik on the lower Yukon River. Today there are 18 mission churches in the missionary district of Alaska, administering to the spiritual needs of natives of all races—Eskimos, Indians, and Aleuts—as well as to Churchmen among the white population. There are at present approximately 2,000 communicants.

The meeting was held under the direction of the Rev. Frederic Witmer, chaplain at Fort Richardson. Also present was the Rev. Warren R. Fenn, rector of All Saints Church, Anchorage, Alaska.

Members of the local chapter of the Brotherhood of St. Andrew present at the meeting were: Cpl. Harry Meyer, Minneapolis, Minn., of Gethsemane Church; Sgt. Edwin R. Hudson, Detroit, Mich., of Christ Church; Tec/4 Albert M. Braithwaite, Minneapolis, of All Saints Church; T/Sgt. Charles B. Pratt, Minneapolis, of St. Mark's Cathedral; Pfc. Richard Bonnell, Wollaston, Mass., of St. Chrysostom's Church; Capt. Ralph G. Hoxie, Waterloo, Iowa, of Christ Church; Maj. Voorheis Richeson, Arlington, Va., of St.

Clement's Church, Alexandria; Col. Joe Nickell, Topeka, Kan., of Grace Cathedral; Cpl. Robert R. Evans, Wilkes-Barre, Pa., of Grace Church, Kingston; Capt. Arthur W. Law, Franklin, N. Y., of Grace Church, Rutherford, N. J.; T/Sgt. Richard C. Maudsley, Aurora, Ill., of Trinity Church.

Chaplain Witmer Officiates At Twins' Baptism

They don't know it yet, but some day Rodney Kay and Ronald Jay are going to hear a story from their daddy that will not be a fairy tale—it will be the real McCoy and the narrative will be built around points and discharge with the setting in World War II.



CHAPLAIN WITMER: Has baptized his first twins.

Signal Corps.

For the entrance into the world of these identical twins on April 7, 1945, about one month before the Army's point system was announced, was the springboard from which their father, Cpl. Roland R. Paige of Redwood City, Calif., jumped from khaki to mufti.

Corporal Paige arrived in the Alaskan theater in March of 1942 and served a great deal of his time in the Aleutians. Under the point system, other than dependents, he had amassed 78 points toward discharge. The twins' arrival on the scene, worth 12 points each, sent his score far above the 85 total set as a basis for discharge.

Recently the entire family was united at Anchorage and the twins were baptized at the Fort Richardson post chapel, first event of this nature ever to take place on the post. Beaming Chaplain Frederic Witmer of Bethel, Conn., performed the services, his first time to officiate at the baptism of twins.

To commemorate the event, it was followed by Corporal Paige becoming Mr. Paige once again, and they will all live happily ever after in Redwood City or Anchorage, Alaska, a decision to be made after a trip stateside.

Yes, it is a true story that Ronald Jay and Rodney Kay will enjoy along with the best from Grimm's fairy tales.

RECONVERSION

500 Servicemen Seek Admission To Methodist Ministry

More than 500 candidates for the Methodist ministry have been reported to the Methodist Commission on Chaplains. Of these, 296 have been leaders, officers, or have taken part in the Youth Fellowship groups in their home churches. Some decided to enter the ministry after joining the armed forces.

Fruitless Sunday Schools

By the Rev. Kenneth R. Forbes

OUR RIGHT Reverend Fathers in God have again become agitated by the revelations the war has made of the shocking ignorance in the average young man of even the bare elements of the Christian religion. The pundits in religious education at "281" and elsewhere again express great concern and plans are developing to "do something about it." It all sounds very much like an old phonograph record taken out of storage and played over again, for all this deep concern was manifested under identical circumstances 25 years ago. What the Church has effectively done about it in this quarter of a century is exactly nothing at all. There has been, to be sure, a big output of Church school material and an impressive array of educational specialists to implement the task of teaching our children the Christian religion, but it has got us nowhere, as the experiences of chaplains with our young soldiers has amply proved. Today's younger generation is as ignorant of religion as were the fathers who fought World War I.

All this makes a very melancholy picture and I can see no prospect for the improvement of conditions in any of the plans so far offered tentatively by our leaders in the field of religious education. The reason for this pessimistic opinion is that all our present plans have in them the fatal flaw of assuming that the knowledge and practice of the Christian religion can be inculcated by the methods of secular school teaching and that all we have to do is to improve our textbooks, train our lay teachers, and work by sounder pedagogical methods. The fact is, I believe, that religion can never be effectively taught by the methods or in the spirit of any "school." It can only be imparted, as other basic realities are, in a family and by the procedures of a family. The realities of the spiritual life do not lend themselves well to "grading," such-and-such to be fed to four year olds, such-and-such to adolescents, etc., etc. The Christian religion is an integral whole, a unit, and it must be imparted, by varying methods, *in toto*, to children and young people of all ages. Before the comparatively recent advent of the "Sunday school," with its reliance on the secular public school system as a model, the Church realized this fact clearly enough and in one way and another put this realization into practice in its dealings with the young. Our own Prayer Book Catechism is a notable example of this fact.

CATECHISM

I believe it is demonstrably true that the Prayer Book Catechism is the most comprehensive and best-balanced statement of Christian faith and life that has ever issued from the English or American Church. The mistake that we have commonly made in our understanding and use of it has been to consider it as something

designed to be taught to children, as it stands, even to be learned by rote. Nothing could be further from the evident intentions of its creators. It is the most highly concentrated or condensed, as well as comprehensive document that has ever come from the Church's theologians. It is deadly for children to memorize and it is hopeless to attempt to teach it to them, by any method, in weeks or months. It was designed to be an instrument of precision in the hands of trained religious teachers or theologians, with which, over a period of years, the heart of it might be imparted to our children.

If I am in any degree correct in this definition of the nature and purpose of the Prayer Book Catechism, it must be obvious that the users of it in the religious training of our youth must be the priests of the Church. To them alone the canons of our Church have entrusted the task of teaching children the Christian religion. But for a long time the clergy have been delegating the major part of this duty to untrained and party-trained lay people. And if anything is clear in this very muddled world of today, it is that such a policy has not worked and that there is no good reason to suppose that it ever will work. The parish clergy, I believe, have got to assume the duty the canons place upon them and cease delegating it to others in the wholesale fashion of the recent past. Teaching children to live the Christian religion is by far the most important and vital privilege their priesthood holds for them. But they are, I know, busy and preoccupied about many things, preaching to adult congregations, building, oiling, and repairing the complicated parish machines of our day and trying hard to make their influence felt in the community, which is largely pagan. I know, and every experienced priest and bishop knows, that all these things cannot be done by one man. A choice has got to be made. Which activity is most vital to the future of the Church and of the community? If actions speak louder than words, the past three-quarters of a century has heard the clergy saying very clearly that imparting religious truth to the children of the Church, directly, through their own persons, by instruction and by contagion, is the least of their duties. The present religious state of our young men and women, which the war has again brought into focus, seems to me to be sufficient proof that their answer has been wrong.

I know that it sounds quite revolutionary to suggest that, from now on, the parish clergy proceed to do, in their own proper persons, the major part of all the teaching of religion to their children. But the times are revolutionary. An old world lies in ashes around us. Lots of ecclesiastical machinery ought to be scrapped and the first to go should be the Church schools as we have hitherto known them.

The late Bishop Fiske wrote me in a

personal letter ten years ago: "We may as well face facts and acknowledge that the average Church school of today is a serio-comic affair. So far as teaching the Christian religion is concerned, this work is a tragic fiasco. Sunday school literature, special courses of lessons, the usual expert teachers' aids, etc., etc., have not improved matters; in some cases, in the hands of incompetent teachers, this expert pedagogical literature has made bad conditions worse. The modern American Church school is the funniest thing in the land—or it would be if it were not the saddest thing.

"The only hope of teaching anything about the Christian religion, the life of Christ, our life in Christ, and the practice of religion, with the place of prayer, worship and communion in the life of every Christian, is to bring to the clergy a deep sense of their opportunities and obligations in exercising the teaching office specially committed to them. Once they try to reform the religious teaching of the day, I suspect that it will be easier to get lay helpers as assistants; probably much easier than is the present task of good, sincerely devoted men and women to join in the production of the farcical performance which we call religious instruction in our Church schools."

Let us imagine, if only as an academic exercise, what might be possible if we had to start from scratch now and build up teaching material and teaching personnel for our children's religious nurture which would bear little resemblance to the public school teaching of varied secular subjects. There would be two assets with which to start: a body of several thousand trained and accredited teachers of the Christian religion—our parish clergy—and the condensed material for thorough indoctrination and inspiration of our children—the Prayer Book Catechism. This second asset it is quite possible to use as the basis of religious instruction of all ages of children and young people. But a creative spiritual imagination, working on this condensed material, is needed for its use in any such varied fashion. And never, thus far in our history, has such a creative imagination been applied to the Prayer Book Catechism in any thoroughgoing way. Newland-Smythe in England did it after a fashion. His treatise, *Church Teaching For Church Children* is probably the best existing book on the subject. Dorothy Sayers could do a job of this sort to perfection. She is a devoted Churchwoman and a creative artist of the first rank. C. S. Lewis—of *Screwtape Letters* fame—might manage to create something of this kind for older young people.

Meanwhile we have our parish clergy with their obligation and commission to teach the Christian religion to children. Why should they not try their hand, as a start, by teaching each Sunday the homogeneous age-group of children from

nine to 15, using the Prayer Book Catechism as their source material and such knowledge of the art of teaching and an understanding of child human nature as their chief tools? Such an undertaking would require three seasons of weekly Sunday sessions, which is all the time most parishes can manage to get in a week. It is understood, of course, that in most of our parishes where there is only one clergyman it would be impossible for him to teach simultaneously the children of all ages. Probably the largest group in any parish will be this nine to 15 year old one; so it would be natural for the clergyman himself to take them in hand. Meanwhile the younger children could be taught in groups, using the best of such existing

material as we have and employing the pick of lay teachers, who would no longer have to be depended on to teach the older young people. When the older children complete their three-year course, they could be mustered into study-classes for a deepening understanding of the practice of their religion, classes in prayer, in Bible study, in Church history, etc.

That such a program as this for the average parish, with only one priest, is entirely practical I can testify, as I have followed it over a period of 15 years. I can testify also that it is much easier—as Bishop Fiske guessed in the letter quoted—to get able lay workers in this field when you have ceased trying to put the main burden of actual teaching on them.

They respond with more enthusiasm when you ask them to be definitely your helpers than when you draft them to act as your deputies.

All this, of course, is only a makeshift. The creative artists must be found or developed who will provide the Church with really inspired material for all sorts and ages of children, based frankly on the Prayer Book Catechism. Meanwhile I wake the plea that our basic attitude toward the task of imparting the Christian religion to our children be changed from the conception of children's parish schools to the idea of children's parish families, with the priest as the *pater familias*, surrounded by his older children of the Faith as helpers.

Church and State in Italy

By the Rev. Lefferd M. A. Haughwout

THE RECENT election of an Archbishop of Canterbury by a mandatory *conge d'elire* from the king has reminded us once more of the painful limitation of the Church's freedom which the establishment involves. It is the price she pays for her recognition as the National Church. But let no one think that the Church of England is more unfortunate in this respect than other state recognized Churches. On the contrary, the limitation imposed upon her is much less onerous than with many another; for the archbishops and other benefice holders, once appointed, are free men, not subject to state intervention. It is instructive, by way of comparison, to note the far less advantageous position of the Roman Catholic Church in Italy, as defined by far-famed Lateran Treaty.

THE LATERAN TREATY

On February 11, 1929, Cardinal Pietro Gasparri, papal secretary of State and Signor Cavaliere Benito Mussolini, "prime minister and head of the government," affixed their signatures to the Lateran Treaty and Concordat. By virtue of this significant act, the Church's long standing claim for temporal sovereignty received satisfaction through the setting apart of Vatican City, an area of one and six-tenths square miles of the city of Rome, as a sovereign, independent state under the direct rule of the Pope. In return for this concession, the Holy See was called upon to make certain commitments to Italian Government; commitments which in effect placed it squarely behind the Fascist experiment. Unqualified assurance of full support was demanded, and given, in the Church's name, backed by an oath of loyalty upon the part of every newly appointed holder of an ecclesiastical benefice, from parish priest to archbishop; with all such appointments subject in advance to governmental veto. Provision was also made for revoking any benefice then in force, on the sole ground of political undesirability. The truth of all this will appear from a

consideration of the following clauses of the Concordat:

"ARTICLE 19. The selection of Archbishops and Bishops pertains to the Holy See. Before proceeding to the nomination of an Archbishop, a Bishop, or a Coadjutor with the right of succession, the Holy See will communicate the name of the person chosen to the Italian Government, in order to be sure that the latter has no objection from a political standpoint against the nomination."

"ARTICLE 20. Before taking possession of their dioceses Bishops shall take an oath of loyalty at the hands of the Head of the State, according to the following:

"Before God on the Holy Gospels, I swear and promise, as becomes a Bishop loyal to the Italian State. I swear and promise to respect and make my clergy respect, the King and the Government established according to the constitutional laws of the State. I swear and promise, moreover, that I shall not participate in any agreement, or take part in any discussion that might be injurious to the Italian State or detrimental to public order, and that I will not permit my clergy to take part in such. Being mindful of the welfare and interests of the Italian State, I shall endeavor to ward off any damage that may threaten it."

ARTICLE 21. (Makes a corresponding provision for those appointed to parochial benefices, and provides also for terminating parochial tenures if for any reason those holding them should fall under governmental displeasure.) "Wherever serious reasons exist which might render undesirable the continuance of an ecclesiastic in a particular parochial benefice, the Italian Government will communicate these reasons to the Ordinary, who, after an understanding with the Government shall take appropriate measures within three months," etc.

"ARTICLE 25. The appointment of ecclesiastics to major or minor benefices or of those who may temporarily represent the vacant see or benefice, takes effect from the date of the ecclesiastical nomination, and must be officially communicated to the Government. The administration and the enjoyment of the income during the vacancy is settled in accordance with the rules of Canon Law. In case of bad administration the Italian State, after coming to an agreement with the ecclesiastical authority, may proceed to the seizure of the temporalities of the benefice, handing over the net income to the nominee, or, lacking him, to the benefice itself." [The

easy facility which this suggests for tying up the temporalities of the Church in case of differences places it at a great disadvantage. Under the preceding articles a benefice can be kept vacant almost indefinitely, if the Government so desires.]

On the face of it, the Concordat offers great benefits to the Church, but the limiting conditions are such that the Church would be practically helpless at the hands of a hostile government. What may happen if a radical or communist government comes into power, as seems not unlikely, and the Vatican maintains its present intransigent attitude, is not hard to imagine.

There is more of it, but the foregoing citations from the "Official Text and Translation of the Concordat between the Holy See and Italy" are enough to tell the story. Can one for a moment imagine the free spoken archbishops, bishops, and deans of the Church of England padlocking their lips in any such fashion? In all the long history of the external relations of the papacy there is no more humiliating chapter than this. It will be unpleasant reading for those who like to think of the papal office as always so mysteriously on the right side of every great historical issue. The price exacted was a cruel one, but Pius XI thought it not too much to pay for his square mile and a half of temporal insignificance. He bartered for it his spiritual heritage, the Church's freedom, and the freedom of the Italian people. He entered into the compact with his eyes open, for the methods and principles of the totalitarian state were at that time known to all the world, and there is nothing to indicate that the Holy See during his pontificate failed to live up to its commitments. Mussolini to be sure is gone—and his system with him, but the Concordat, let it be remembered, is still in force, and the Church is still in chains to the Italian State. The relation between the English Church and the State leaves much to be desired, but the Church's position is infinitely preferable to that of the Church of Rome with reference to the Italian government.

A Ready Heart and a Steadfast Mind

A Message to Returning Servicemen

RETURNING servicemen are bringing joy to every parish. Advice about what to do with them has been handed out to the American people in such large quantities that we shall not now attempt to add to it. Rather, we should like to make some remarks to the servicemen themselves, who form a sizable proportion of THE LIVING CHURCH FAMILY.

We who have stayed at home welcome you back eagerly, not only because of our affection for you, not only in gratitude for what you have done and endured for us, but because of what we expect you to do for us in the future. Military life has its good points and its bad ones; you know what they are from your own experience; but from those of you who have already returned we have learned that your absence has given you the perspective to distinguish between the things that are unimportant and the things that are important; to see the real objectives of the Church militant disentangled from the personal and petty and parochial.

Most of you, when you first arrive home, are tense and irritable. We didn't believe the spate of publicity about your "nerves" at first; but experience has shown us that it is based on fact. Some of you, perhaps, had already become disgusted with the antics and pretensions of the "home front," and felt alienated from it; probably a great many more had been dreaming about the joys of returning and the pleasures of civilian life, only to find that the joys were over in a few

minutes and the pleasures nothing remarkable. Bridging the gap between military and civilian ideas and attitudes is apparently more difficult than one would think.

Many of you, when you went away, were boys. All of you return as men — and men who have been through an experience which has considerably altered your ways of thinking and acting and feeling. There is a gap of both time and experience between your pre-war life and the life to which you return. The effect of it is often a "lost" feeling which is perhaps intensified by the fact that it is unexpected and seems unfair.

In many cases, the home folks and their servicemen have to start over again learning to understand and sympathize with each other's habits and enthusiasms and pet peeves. The process is often accompanied by many irritations.

Older men, those who had matured more completely before entering military service, at least have the advantage of past civilian experience and training; yet they too are aware of, and irritated by, a gap between their pre-war and post-war lives. And they face an even more serious problem of readjustment in business, trade, or profession because they have a shorter time and, often, heavier responsibilities. The sooner both young men and older ones get themselves definitely started on a program of study or work, the sooner they seem to find themselves.

Your part in this readjustment, it seems to us, is to be as

The Collects

St. Matthew's Day

September 21st

TO FORSAKE and to follow. In today's collect we see St. Matthew meeting a challenge that confronts us constantly, that of choosing between the demands of self or listening to the voice of God. "Ye cannot serve two masters" is a warning, not indeed against all human satisfactions and joys but against seeking those desires so ardently, so exclusively that they take preëminence in our lives. If we do this, our sense of values is distorted. We no longer put first things first. True wisdom is found in seeking to follow and fulfill God's pattern for us, and as we try to subdue self we shall find our recompense not only in peace of mind but in a lively happiness and keener appreciation of the human comforts and pleasures which the good God has placed at our disposal.

Lord, teach us to know Thee as the true joy and fulfilment of our lives that in Thy service we, forsaking lesser claims, may follow as did Thy servant, St. Matthew.

Ember Days

September 21st, 23d, 24th

"THE MINISTRY of reconciliation committed to the hands of men." At an ordination we see a man, not changed into some other sort of creature, but clothed with a new power. We see a man receive from God a delegation of His power to use in His Name. We see a man taken into a peculiar kind of partnership with

God, which makes him a connecting link that unites us to God. Here is another evidence of God's love, that He uses some of us as priests, as co-workers with Him. It is one of the great blessings of our religion that we can have a share in making its promises and blessings effective. We must learn to be more thankful that God has delegated some of His work to us, and must set ourselves to do it so carefully and well that we may bring to ourselves and others the fullness of the blessings that God wants us to have.

Seventeenth Sunday after Trinity

September 23d

LET US underline some words in today's collect. We pray that God's *grace*, His help and favor, working on our wills, may *always prevent* (go in front of us) and *follow*, so that we may ever have His help clearing out obstacles in the way we must go and at the same time guarding us from dangers that might overtake us. *Continually* — since it is of little use to make spasmodic efforts and then try to coast on momentum gained. Our goal should rather be "daily increase." *Given to* — all good works, not merely willing but habitually carrying out such duties becomes our privilege. *Through Jesus Christ* — both in the sense of asking help in His Name and of working in the power of that help. Try to use the collects daily, with this mental underlining, so that each use may bring some new insight into His Purpose for us for which we work and pray.

loving and sympathetic and patient with your families as you know how to be; to recognize that any attempt to recapture your lost years is a waste of time; to get started on a "postwar plan" of business or study without delay; to adjust your dreams of civilian life to reality, neither expecting too much nor too little from the post-war world.

Yet there are some dreams — or ideals — or, better yet, demands upon society — which we believe intelligent servicemen are not content to "adjust to reality." The reality can, and will, and must be adjusted to the dream. Here is where you have a priceless contribution to make to the post-war world. On the broad social scale, these objectives include the establishment of a durable international organization; the four freedoms; better relations between the races; useful jobs for all who are able and willing to work; fair pay and a decent standard of living — all those things summed up in the idea of "human brotherhood." They include spiritual values, too — the establishment of truth and honor and loyalty in human relationships; the opportunity to look on your job as part of mankind's great cooperative enterprise, not merely as a means of making money; freedom to exercise your creative and inventive powers — all those things summed up in the idea of "human dignity."

In military life, you have seen human brotherhood and human dignity from an angle which the civilian can only imagine. There have been ugly denials of these ideals — and yet, there have been wonderful expressions of them too. We think that the end result is that you understand, as most civilians do not, how precious they are and how costly their attainment is.

The source of the belief in human brotherhood and human dignity is the Christian religion. Individual philosophers and religious leaders outside of Christendom have caught the vision; but only in societies powerfully influenced by Christianity (and of course this includes Russia) have they had any important social effect. With all its weaknesses and failures, and they are many, Christ's Church has continued through the ages to hold these ideals before mankind and to help provide the dynamic to achieve them.

Why is it that the Church has worked as a yeast in society, while other philosophies and religions have had little effect on human welfare? The reasons are three: (1) It knows the truth about God; (2) it knows the truth about man; (3) it holds the key to a contact between God and man through which God's grace (which means love-in-action) is poured out upon mankind.

That is a very large claim to make for the Church. Yet it can be backed up by scientific and philosophical study, by the experience of countless thousands through the ages, and by your own investigation and experience. We know that the Source of all power is the Source of all goodness and love; that His concern for His creatures is so vast that only God could care so much; that man was made for Him, strayed away from Him, and was sought and found by Him. We know that the climax of this cosmic search was the life and death and Resurrection of Jesus of Nazareth, who was both perfect God and perfect Man; and that He endowed His Church with power to rescue human souls from futility and insignificance by making them sharers of His triumphant and glorious life.

Godless philosophies are at best the whistling in the dark of lost and frightened men. For the dignity of man does not spring from what he is, but from what God means him to be and from what Christ showed he could be; human brother-

hood does not emerge from our belonging to the same species but from our being children of the same all-loving Father.

If the post-war world is to become a home for human brotherhood and dignity, you will have to make it so; and if you are to work effectively for that great aim, you need the Church. You will need to understand God and man as the Church understands them; you will need spiritual resources outside yourselves. Just being a veteran does not mean that you will do the society you return to any good. German veterans of the First World War conceived and put into effect the Nazi movement. French veterans of that same war exercised a pacifist lobby which helped destroy French morale in World War II. American veterans' organizations have not infrequently degenerated into pressure groups to secure special privileges at the public expense. Like the rest of mankind, you are designed for union with God — a union which, as it becomes stronger and more vital, will make you a potent factor in the establishment of His kingdom on earth. This is the real answer to all human restlessness and tension, whatever their apparent cause. Seen from the perspective of military service, the normal run of civilian life is aimless and undignified and petty. That is the way it really is, unless it is given significance as the battleground on which souls and nations can be won for God.

The Church needs you just as badly as you need the Church. The aimlessness and pettiness of the world have left their mark upon the Church. A shameful proportion of parish activities is quite meaningless in terms of man's eternal destiny. We are afraid of bold action for our ideals. We are, just about all of us, hypocrites — we don't live up to the Church's teachings, and we often hardly try. All God's wonderful gifts have pitifully little effect upon us — perhaps because, like an electric current, His grace does not keep flowing in unless it also flows out. We have a series of enormous failures to account for — in Christian education, in race relations, in industrial relations, in politics. We can't help remembering that Germany was once what is called a "Christian nation"; but we note with pride, tinged by awe, that only the Christian Church dared to stand against Naziism when it was in power.

It is not a victorious Church that claims your allegiance; on the contrary it is a Church deeply enmeshed in troubles of all kinds, weakened by division, beset by enemies within and without, enfeebled by timidity and selfishness in high places and low; befouled with the sins of its members and drugged with the toleration of a godless society; yet, in spite of all, the body of which Christ is the Head and the unconquerable army of the Kingdom of God.

We think that you, the returning servicemen, are able to give the Church a seriousness of purpose and a moral drive which it greatly needs; we think that God intends you to do so, and that one of the reasons He sent you out was to prepare you for that work — perhaps in the ministry or a Church profession, perhaps as a man-in-the-pew who has the courage to make bold proposals and the drive to put them into effect. God grant you a ready heart to hear His call, and a steadfast mind and will in the battle for His Kingdom.

For the 100 Percenters

WE HAVE sketched above the broad field of relationships between the Church and the returning serviceman — what the Church can do for him and what he can do for the Church. The actual place of each man and woman in

Church affairs must, of course, be worked out individually by each in consultation with rectors, bishops, and other advisers.

However, we should like to call attention to one field of service to God and His Church which seems to us to be specially fitted to the training and experience of soldiers and sailors — the monastic life. The Religious orders are, without question, God's most mobile and best trained troops. To fit themselves for their work they have deliberately laid aside all the concerns which occupy most people's minds most of the time — the pursuit of money and economic security, the preoccupation with sex and family life, the choice of personal objectives and desires. They have dedicated themselves to poverty, chastity, and obedience; and in doing so they have set themselves free as only a man under discipline is free.

This life is not meant for everyone. No man should enter it without long and prayerful thought; no man is allowed to enter it until he has tested his vocation by serving a novitiate. But those who persevere will find that they possess undreamed-of riches: interior peace and quiet, combined with exterior power and effectiveness.

The religious orders have a great field of work awaiting them in the post-war world. The Church's rural work needs them; Christian research and scholarship need them; the foreign mission field needs them; the clergy need them as confessors and spiritual advisers; parishes need them as conductors of retreats and preaching missions; the whole Church needs them as centers of spiritual power and reservoirs of efficient workers. They operate schools and hospitals and orphanages and rest homes. They work among the down-and-out in city slums. Wherever there is a hard job to do, they can be counted on to do it — if they have the men available.

All the religious orders are short of members. All are ready to accept those who will dedicate themselves 100% to God and His Church; none are ready to accept 50 or 60 or even 90 percenters. But we are confident that among those who have sacrificed money and possessions and family life and independence for their country will be found many who can make the same sacrifices for God. How about you?

"There Was a Young Lady From Niger"

A FEW weeks ago, we published a news item about the election of the Rev. Philip H. Steinmetz, vicar of St. John's Episcopal Church, Ashfield, Mass., as pastor of the Ashfield Congregational Church. The item [L.C., August 19th] stated that the Rev. Mr. Steinmetz expected to submit to Congregational ordination in due course, and intimated that the whole procedure was taken under a concordat between the Congregational and Episcopal Churches.

On careful study of the history of the so-called "concordat" between the Congregational and Episcopal Churches, we find that there is not, and never has been, such a concordat. This is purely a matter of recorded history on which we shall be glad to be corrected if we are in error. A constitutional amendment and a canon on the ordination of deacons and priests in special cases were made part of the Church's law in 1922 as the result of negotiations with a group of Congregationalists. But these represented not success, but failure, in the effort to arrive at agreement with the Congregationalists. General Convention materially altered the canon proposed by its Commission on the Concordat, and the canon actually adopted was never approved by the representatives of the Congregational Church.

As the matter now stands, constitutional and canonical action on this whole subject is not even complete on the Episcopalian side. No constitutional permission exists for a modification of the Prayer Book ordinal to remove promises which no minister of another Church could conscientiously make. The relation of the minister's congregation to the Episcopal Church is hopelessly confused. If it is within the cure of another priest of the Church, he has the right to forbid any other priest from ministering in it. Its minister is liable to citation for any error of "faith or conduct" but not for failing to conform to the "doctrine, discipline, and worship of this Church" — a wonderful distinction for diocesan chancellors to work over. The lay members of the congregation either are or are not subject to the "regulations respecting the laity." The congregation must declare its "purpose to receive in future the ministrations and the Sacraments of one who shall be ordained to the priesthood by a Bishop" — which appears to mean that it must henceforth refuse to recognize Congregationalist ministers.

In other words, Canon 35 (1943 numbering) is practically an invitation to congregations of other Churches to place themselves in a position where they will be neither Congregationalists nor Episcopalians, but something in between cut off from full communion and fellowship with either. The *quid pro quo* is the provision of an episcopally ordained ministry.

Canon 35 does not directly apply to the case mentioned in our news item — the election of a priest to be pastor of a Congregational church. It provides certain definite indications as to what the Church would do if it did legislate on this subject — notably in the provision that the congregation must promise to adhere to an episcopally ordained ministry in the future, and in the requirements as to Baptism, Holy Communion, and Confirmation. The problem of conflicting parochial jurisdiction is solved by the fact that the Rev. Mr. Steinmetz is also in charge of the local Episcopal church. However, the question whether Congregationalists have the right to vote in the Episcopal parish meeting is hard to answer.

An Episcopal priest undertaking such a work is not, of course, released from any of his ordination vows. He would appear to be bound to teach the catechism, to prepare candidates for Confirmation, to admit to the Holy Communion only those who are either confirmed or ready and desirous to be confirmed, to repel from the altar those who have violated the Church's marriage law, to use the regular Prayer Book services (together with any "additional devotions" authorized by the bishop), and in general to act like a man sworn to uphold the doctrine, discipline, and worship of the Protestant Episcopal Church in the USA. If the Congregationalists of Ashfield want a priest on these terms, the Episcopal Church can hardly stand in their way. Their own Church concedes their right to do anything they please.

We are confident that the gravely scandalous and sacrilegious proposal that the Rev. Mr. Steinmetz be reordained by people who know perfectly well that his orders are valid, will be dropped after mature thought. A service of "commissioning" or "recognition" would appear to be what is indicated, if the Lambeth Appeal of 1920 is a reliable guide.

The good intentions of all parties to this strange ecclesiastical mixture are not to be doubted for a moment. But the Congregationalists of Ashfield may find that they are in the position of the smiling young lady who rode on a tiger. The canon law of the Episcopal Church is legally enforceable. If the present Bishop of Western Massachusetts has acted



Washington, D. C.

DEAR FAMILY: The Army and Navy are not the only government agencies that have a chaplaincy service. There is a third Chief of Chaplains here in Washington, whose work will be increasingly important in the years to come. He wears no uniform, except that of a priest of the Church, and he has no military rank by virtue of his office. Yet the Rev. Crawford W. Brown, Chief of Chaplains of the Veterans' Administration, will have an increasing number of contacts with the veterans, men and women, of all branches of the service.



CHAPLAIN BROWN

My call on Chaplain Brown, at his office on the 10th floor of the huge Veterans' Administration Building near Lafayette Square, was not my first introduction to him. I remembered him from the time before the war when he was the able and energetic rector of the Church of the Redeemer, Elgin, Ill.

A veteran of the First World War, in which he was a machine gunner in France with the 84th Division, Fr. Brown served for two years as an army chaplain in this war, with his principal service at Camp Robinson, Ark. He resigned his captain's commission this spring, to take up his new post with the Veterans' Administration on the 15th of June.

Chaplain Brown envisions a Veterans' Administration chaplaincy service similar to those of the Army and Navy, manned by chaplains who are themselves veterans and understand the background and needs of former servicemen and women. At the present time there are only 12 full-time chaplains, with 174 part-time ones, to minister to some 94,000 men and women in 97 hospitals and veterans' homes. While these men are doing splendid work, they cannot adequately serve the institutions to which they are assigned. Many more full-time chaplains will be needed to meet the constantly increasing need, and to serve in new facilities to be established.

First task of the new Chief of Chaplains will be the building up of an adequate corps of chaplains, and their assignment to existing Veterans' Administration institutions. The initial aim is to have a full-time chaplain for every hospital of 500 or more beds, and for the larger domiciliary homes. As chaplains become available, larger institutions will have more chaplains, with at least one Roman Catholic and one Protestant chaplain wherever

possible. Negro and Jewish chaplains will be assigned as needed, and part-time chaplains will continue to serve minority groups.

Qualifications for the Veterans' Administration chaplains are substantially the same as those for the Army and Navy, except that there is no age limit. Applicants must be sponsored by the appropriate agency of their own communion, which in the case of the Episcopal Church is the Army and Navy Commission. The chaplaincy comes under civil service, and preference will be given to service veterans, as provided by law. Salaries are being determined, and it is anticipated that they will be such as to attract capable and well qualified men.

Sixty full-time chaplains are needed immediately, and Chaplain Brown is determined that these shall be selected with the greatest care. "This should not be regarded as just another government job," he told me. "These men will have a unique opportunity to bring the Church to men and women who have rendered a genuine service to our country in time of need. It is a specialized form of ministry that calls for the highest mental, physical, and spiritual qualities. We plan to take only men of the best qualifications, and to give them an assignment that will challenge them to give their best."

Next to men, Chaplain Brown is concerned with adequate places of worship. His program calls for the inclusion of a chapel in the blueprints of all new hospitals, and the remodeling of old ones, where possible, to include a chapel. In addition, he has arranged to have first call on surveyed army equipment, including portable chapels and field altars.

A school for chaplains, similar to those maintained by the Army and Navy, is another objective. Chaplain Brown also plans a monthly magazine to keep the chaplains in touch with each other, and with the central office in Washington.

These plans are beginning to materialize. Already applications for chaplaincy appointments are being received at the rate of 20 to 30 a day. In General Omar N. Bradley, new head of the Veterans' Administration and himself a practicing Christian, the program will doubtless have whole-hearted support and leadership.

But Fr. Brown's foresight does not stop with the Veterans' Administration. He visualizes an extension of the methods of the Army and Navy chaplains' corps, modified to meet civilian and peace-time needs, in many spheres of commercial and industrial life. One fertile field, in his opinion, is the maritime service, in which a beginning has already been made.

"And why," he asks, "should we not have, in our industrial society, an industrial chaplaincy, with priests, ministers, and rabbis serving the millions of workers in factories, stores, and shops? Such men, working in close cooperation with the parish clergy and free of entangling alliances with capital, labor, or government, might revolutionize the spiritual life of America."

The vision is one to challenge the imagination of the Church. Meanwhile, in regard to Fr. Brown's work as Chief of Chaplains of the Veterans' Administration I am sure I speak for the whole Church of which he is loyal son when I wish him Godspeed in his new and important undertaking. CLIFFORD P. MOREHOUSE.

according to the plain intent of Canon 35 and required an undertaking that the Ashfield Congregational Church henceforth receive episcopal ministrations, a future Bishop of Western Massachusetts may be able to invoke this regulation against the wishes of the entire membership and take their property away from them if they refuse to heed it.

Churches of congregational polity should be very careful about entering into agreements with constitutional Churches. There are many elements of background and tradition and law which are not the same and will not mix. Canonical enactments, being contracts, are as enforceable legally as any business contract. In general, it seems to us to be wiser for those who are not really agreed to keep their separate ways

until they are really ready to unite in one communion and fellowship. An isolated effort to bridge the gap is likely to lead to sorrow and misunderstanding which will postpone instead of advance the day when we shall all be one.

Afterthoughts

LIVY IS INDEBTED TO AN anonymous helper for this quotation from an unidentified source:

"Now children, can anyone give me a definition of a niche, such as a niche in a church?"

Little Jackie: "Well, it's just like an itch in any other place, but you can't scratch it there."



BOOKS

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

In Brief

The shelves of book stores are quite literally crowded with books related to the war. Most of them are of merely transient interest and will not long be remembered. Some of us can recall scarcely a week from 1914 to 1918 which failed to produce a "great and significant volume to which the historian of the future will turn eagerly to gather authentic data." But titles and authors have long since been utterly forgotten. We are inclined to think that what catches our immediate interest is important, and we are all desperately interested in war just now. But I venture to suggest that the war-related books of this generation will go the way of those of the last.

At the moment I have before me four books that are related in some way to the war. I have no idea which, if any of them, is a great book. Certainly they are interesting; certainly they are timely.

They Found the Church There (by Henry P. Van Dusen. New York: Scribners, 1945. Pp. 148. \$1.75) tells the story of missions in the southwest Pacific, as discovered by the armed forces of the United Nations. One reads with fascination of the impact of these missions on the minds and consciences of some of our men, who have been brought back to religion (as well as frequently nursed back to health) through the Christianity of brown and black brethren in supposedly savage regions.

Seymour J. Schoenfeld (in *The Negro in the Armed Forces*. Washington: Associated Publishers, 1945. Pp. 84, \$1) has given "the exciting story of the magnificent contribution of a minority group to our armed forces beginning in 1775." (The quotation is from Henry A. Wallace.) The little book is not only factual and well documented; it is an implied plea for interracial understanding in a matter of grave and universal concern.

Good-By to G. I. (by Maxwell Droke. 1945. Pp. 124. \$1) is an Abingdon-Cokesbury publication designed to "induct" the recently discharged serviceman into successful civilian living. It is breezy, entertaining, and withal generally sound and helpful. That a religious publishing concern should see fit to bring it out shows a commendable alertness to a serious and pressing need.

No Greater Love (New York: Scribners, 1945. Pp. 147. \$2) is Archbishop Francis J. Spellman's latest book. In it he tells the really thrilling story of his visits to North Africa and to the fighting fronts in Italy, France, and Germany. While he made this journey as military vicar to the Roman Catholics in the armed forces, the Archbishop draws no divisive lines in his story or in his prophecies. He takes on added stature as a great American citizen with a statesmanlike and worldwide vision. The final chapter, "This Peace Must Last," closes with a moving poem which is an impassioned plea (in the name of the

falling and the fallen) for God's peace among men. The book is appropriately dedicated "to our boys and to their Commander-in-Chief, who, with them, fought and died to bring a just and enduring peace to their beloved America."

New Testament for Popular Study

ENJOYING THE NEW TESTAMENT. By Margaret T. Monro. New York: Longmans, Green & Co., 1945. \$2.50.

This volume appearing so soon after Fr. Knox's excellent translation of the New Testament, seems to deal the death blow to the old prejudice that "Catholics do not read the Bible." Miss Monro shows that the Roman Church not only wishes the Bible to be read, but wishes it to be enjoyed. The author makes New Testament study a real joy instead of a task with her light but organized approach. So often the neophyte takes a plunge into what looks to him like a cool and sparkling pool, only to find that he has plunged into a dustbin, but with Miss Monro's springboard one is indeed delighted to find that he has plunged into the refreshing waters of God's Holy Word. Her introduction should lead many to read the New Testament who heretofore had thought of it as a work designed mainly to provide discussion material for pedants.

It is made quite clear in the author's Preface that this book was meant to be not a work of scholarship but of popularization. She says, "I am no scholar, any more than a bear that robs a hive is thereby constituted a bee. In this case, the bear has a housewifely concern to strain off the honey into jars of a domestically manageable size and weight." Scholarship and criticism are not the end sought; the purpose of the book is well described in its title. On the first page she refers to the New Testament as a work from the pens of "eight men"—a conclusion that will send the pedants away clucking their tongues in dismay. But the criterion she has adopted, that of the convenience of the beginner, should make many more venture into what seems at first a forbidding Book.

The organization of the book presents a systematic study of the books of the New Testament, in chronological order, meant to cover a period of 21 weeks. The object of the readings is to get an idea of the New Testament as a whole rather than by selections, much in the manner of one looking at a painting by standing off, rather than looking so close one sees only the brush marks. Before each reading there is a commentary on what is to be read, giving the background and similar information. Then there is a section headed "This Week's Reading" which contains more practical helps. Each week is closed with a section headed "Something to Think About," which is best described, in the words of the writer of the Foreword, as a meditative reading.

All in all, this is a helpful and encouraging little book, one which, though written

by a Roman Catholic, the Protestant mind finds unobjectionable, if one excepts a single sentence which mentions indulgences granted to those who read Holy Scripture in the Roman Church. But even here the author seems to minimize Romanisms: "But it is better not to force ourselves into reading for a set time if less reading and more reflection is bringing us spiritual profit."

GEORGE F. KREUTLER.

A Protestant on the Church Year

THE STORY OF THE CHRISTIAN YEAR. By George M. Gibson. Nashville: Abingdon-Cokesbury Press, 1945. \$2.50.

"All the unsearchable riches of the Gospel obviously cannot be held central in the mind all the time. Faithful reiteration is the only constancy of which human flesh is capable." With this thought as a background, the Methodist pastor of a United Church writes a thoroughgoing study of the Church year.

The book is a rich expression of the modern liturgical movement. Starting with a rather heavy exposition of the philosophy of time and the beginnings of the idea of a calendar, each chapter becomes more interesting. Covering a goodly portion of Church history, from pagan festivals to American holy days, no valid argument in favor of a wholehearted living in the spirit of the Church year is neglected. The viewpoint is as up to date as Theological Education Sunday.

SYNTHESIS

Perhaps the author's greatest contribution is a much needed synthesis of the Anglican, Roman, Lutheran, Council of Churches, and secular calendars. It may be startling to find Lady Day, All Fool's Day, Thomas Jefferson's birthday, and Boy Scout week in juxtaposition, but the benefit to a planned preaching program is obvious.

The bibliography is fairly adequate, but little space is given to lectionaries. One would like to see the excellent experimental work of the Scandinavian Emmanuel Linderholm in this field at least mentioned.

Occasionally the style is confusing. The uninformed reader of page 100 might get the impression that Paul and Peter were arguing about circumcision ten years after the accepted date of their death. Reading page 115 one might think the first step in the Immaculate Conception theory occurred in the sixth century, the second in 1854 and the third c.533, which is remarkable timing.

While few will agree with every statement in the book, it is worthy of a place in every clergyman's library, and will be read with profit and pleasure. To quote the author, one's "surest protection against the barrage of salesmanship and propaganda is a true sense of the wisdom of the Church as a whole as to the proper use of its holy times and places." The book illuminates this wisdom.

At least once, we find a delightful bit of humor. The author states that the carob, a seedlike nut, is supposed to have been the "husks that the swine did eat," and adds naively, "it also grows in California."

G. CLARENCE LUND.

WESTERN MASS.

**Philippine Missioner to Serve
St. Philip's, Easthampton**

The Rev. Benson Heale Harvey, canon missioner of the Cathedral of St. Mary and St. John, Manila, Philippines, since 1926, has been engaged to be minister in charge of St. Philip's Church, Easthampton, Mass., until such time as he may return to the Philippines, according to an announcement made by Bishop Lawrence of Western Massachusetts and the wardens and vestry of the church.

Fr. Harvey traveled throughout the Islands ministering in every way possible to American, British, and other residents, in his duties as canon missioner of the cathedral. In January, 1942, he was interned by the Japanese for nine days and then released to carry on his parochial work and to live in his own home. He voluntarily entered Santo Tomas in 1943 to act as chaplain for the Churchmen there, and taught United States history in the seventh grade of the Camp school. In October, 1944, he was joined by Mrs. Harvey and his six-year-old daughter, Eleanor, who was born in Manila, and who, with her mother, had been interned in Los Baños since July of that year. The family was released by United States troops on February 3d of this year and left Manila on April 10th, arriving at Los Angeles on May 2d. With Mrs. Harvey and other internees, Fr. Harvey received the Asiatic-Pacific Campaign ribbon "for fortitude and courage which contributed materially to the success of the Philippines campaign."

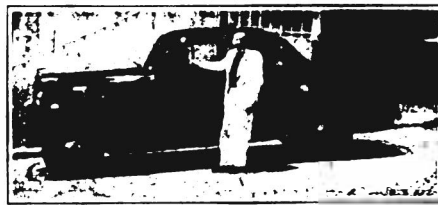
NEW YORK

City Mission Day

Sunday, September 30th, has been set aside as "Episcopal City Mission Day" in the diocese of New York, at the request of Bishop Manning. On this day the 115th anniversary of the founding of the City Mission will be commemorated. Bishop Manning, the president of the City Mission, is sponsoring the appeal for \$1,000,000, for the continuance of its needed work. The City Mission ministers to 40,000 men, women, and children. The campaign offices for the New Funds Committee are in Suite 7403 of the Empire State Building, New York City.

Great Classics Seminar

Adults underestimate the ability of young people to read, to understand, and to enjoy the finest books of the past and present, according to the Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y. As evidence of this conviction Mr. Price undertook, for six weeks, in July and August, to act as tutor for a group of 11 boys and girls who met daily, Monday through Friday, from 9 A.M. to 12 noon, to read Plato, Dante, and Milton. The young



BISHOP GOODEN: *The Packard will aid in his work in the Canal Zone.*

people varied in age from 14 to 19 and included 10th graders as well as college students. In the 30 days of meeting there was not a single "cut" and there were less than a half dozen unavoidable absences.

The young people did all of the work in class and, reading by turns, completed the whole of Plato's *Republic*, Milton's *Paradise Lost*, and Dante's *Inferno*. Adequate time was allowed for discussion that came up naturally as the reading proceeded. The discussions touched upon many subjects, topical as well as timeless, and included such diverse matters as the freedom of the human will, the value of intelligence tests, what to do with Japan, and the atomic bomb.

The principle followed by the seminar was simply that the three great authors were the teachers and the class came together to learn what they had to say.

The Rev. Mr. Price believes that no "special" training is necessary for such work. His experience indicates that these books "carry themselves." He says: "Milton is so direct, exulted, and really simple that anyone who can read can read him with thorough enjoyment. In fact he is so good that much of the joy comes in reading him aloud in a group. Reading together is like playing on a team. Reading alone may be difficult because there is no other person with whom one can exult. Give a boy the finest of baseball equipment but the real fun begins when he has even one other boy to play with.

"If we could overcome the popular fallacy that Dante is 'hard' and convince ourselves that it is the textbooks 'about' Dante that are hard, a great many of our educational difficulties would disappear.

"The ultimate question is: 'If Milton thought he said what he meant in *Paradise Lost* is it at all likely that any textbook can tell us in better or simpler terms what he meant to say?' The main thing is to come in contact with Milton and after that to judge critically and decide whether we agree or disagree."

SOUTH FLORIDA

Choir Camp

A week at Camp Wingmann, in the diocese of South Florida, for members of the two young people's choirs in St. Andrew's parish, Tampa, has become a permanent event of its parish life.

Under the guidance of the director of young people's work, Mr. Morton O. Nace, and the organist and choir director, Mrs. Robert F. Nunez jr., the camp was

divided into four groups and a regular schedule of events carried on daily. The choirs rehearsed for one hour each morning and instruction courses were held for all the campers.

Among the several highlights of the camp, attended by 38 young people, were the daily paper, the director's birthday, the banquet, special programs and stunts.

CANAL ZONE

**Bishop Gooden Presented
With Packard Coupe**

A complete and most pleasant surprise came to Bishop Gooden of the Panama Canal Zone, and his family, when a beautiful Packard coupe was presented by George Cook Gade, a prominent layman of the Church, on the Feast of Transfiguration, August 6th.

In a simple but impressive ceremony the presentation was made in the garage of the Bishop's house, in the presence of Dean Ferris; Mrs. Claire Ogden, of the Children's Home in Bella Vista; Mrs. R. H. Green, district Auxiliary president, and Mrs. Gooden.

In making the presentation Mr. Gade said, "God loveth a cheerful giver," adding feelingly, "I, George Cook Gade, give to you my automobile as an evidence of my personal regard and affection, sincerely hoping it will be a great benefit to you and your family and to your work in the Canal Zone." The dean was then asked by Mr. Gade to bless the car.

For over 25 years Mr. Gade has been a lay reader at the Cathedral of St. Luke, Ancon, serving as treasurer of the cathedral for 17 years, and as district treasurer for the last 12 years, under Bishop Morris, Bishop Carson, and Bishop Beal. He is one of the most devoted laymen in the district.

MISSISSIPPI

Christian Faith in Social Action

Clergy of the diocese of Mississippi have been learning about the Christian faith in social action at the third annual clergy conference, held at All Saints' College, Vicksburg, August 28th to 31st.

The conference was under the direction of the Rev. A. T. Mollegen of the Virginia Theological Seminary. Planned by Bishop Gray of Mississippi and the Rev. Bradner Moore, the conference considered: "Organized Labor and America's Future," Rev. O. G. Beall; "Nature and the Destiny of Man," Rev. Duncan M. Hobart; "Christianity Looks at Dumbarton Oaks and San Francisco," Rev. H. E. Bush; "Modified National Socialism and the Coöperative Idea," Rev. J. Ord Cresap; "God in History," Rev. Louis Thomas; "The Works of C. S. Lewis," Rev. George Stephenson; "Methods in Finance," Rev. Jones Hamilton. Devotions were led by the Rev. Messrs. Warwick Aiken, Hodge Alves, and Thomas B. Smythe.

DISCIPLINE

If we were asked which was one of the most needed elements in the lives of people of all nations and especially of the American people, we would say without any hesitation, "more discipline." Discipline is that element of control and order which makes possible concrete fighting units from conglomerate sources. Discipline in a person is very much like unto a well conditioned motor car in the hands of a thoughtful and capable driver, having good brakes and engine control at any time of sudden emergency. Discipline of the soul is that self-imposed acceptance of a Rule of Life, based on the teachings and wishes of Jesus Christ, Our Lord, and it involves the continuous schooling of the life living under it, clear to the point of putting down even the hankerlings and cravings of our very own special pet sin, which so many of us feel is oh, rather pleasantly permissible, and laughingly condoned.

We are so glad that the Episcopal Church has a discipline. Without it a lot of us would be smug hypocrites, doing as we jolly well pleased, yet smuggling under the respectable and benevolent wing of a church that we scarcely do credit to. But Mother Church has no intention of becoming either an ecclesiastical country club nor one of those modern American groups of otherwise nice and natural people who are selfishly determined to do as they please, who want God around as a sort of respectable background, to be called in with much positiveness only in times of weddings and funerals, when their religious credentials are strutted with great unctiousness in every newspaper.

Mother Church is stern, but loving. She knows that as Christ's Own Foundation for bringing to pass the Kingdom of Heaven in this grand but sinning world. She must set up certain standards for Her adherents upon which there can be no discussion and from which there can be no deviation. She lays down definite requirements for His people. She provides Seven Sacraments as means of grace whereby they may be enabled to become real disciples, and not mere followers. But, attached to each of those Sacraments are certain disciplinary aspects which have in the past been too lightly passed over.

For instance, before one can hope for Holy Baptism, there must be true

repentance, and fasting, and faith. (See Prayer Book rubric.) Before Holy Confirmation, there *must* be proper instruction in the Faith of The Church, and definite positive vows to follow Her directions in regard to worshipping in Church every Sunday, and working, praying and giving for the spread of The Kingdom. Before receiving Holy Communion, there must be a thorough preparation for its reception. Before Holy Penance, we must ferret out our sins by an honest self-examination, accompanied by real contrition. Before Holy Matrimony, we should subscribe to The Church's instructions for it. We know so little about such things. Earnest priests can tell you better than we what The Church requires of *them* before She will even think of priesting them. And for Holy Unction, when we've been properly instructed concerning it, we will come up to it in our hours of affliction with an eagerness that is matched only by our humility. Through all of this apparent strictness of discipline, we derive real liberty. Sounds paradoxical, but it figures out.

We look about us at the poor devils of beachcombers, gutter-drunks, prostitutes, check-kickers, gamblers (race-track and others), those whose vile and violent tempers run them afoul of the law, and we all go, "Tsk, tsk! What a shame," and pity them for their lack of what it takes to keep them out of trouble. In the same breath, many of us dodge, evade the invoking of that same essential element—discipline for our own lives, with all our petty sins (which are the roots for *big* sins) our meannesses and our private dirtiness. Of course, it all goes back to one thing, and one thing only, and that is: "How much of Jesus Christ do you want in your life?" If you truly *want* Him, you get the most of Him by the disciplined way. If you want Him only in limited doses, you will just play with discipline when it is convenient to the whim of your physical natures.

Well then, Episcopalians all, it would appear that to become a Church worthy of bearing Our Lord's name, discipline sharply and rigidly, but lovingly invoked must be a basic factor, wouldn't it? *It would*. And to those who love Our Lord and His Church—wouldn't it seem just an act of affectionate humility to obey His wishes for us? *It just would*.

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SECONDARY SCHOOLS

Shattuck's Headmaster Returns

The Rev. Donald Henning, rector and headmaster of Shattuck School, Faribault, Minn., has returned to be discharged from the Chaplain's Corps of the United States Army and was to have been at Shattuck for the opening of the 86th year of the school on September 13th.

Dr. Henning was called to active duty in the Chaplains' Corps on June 15, 1942, and served with the 40th Infantry Training Battalion at Camp Croft, S. C., until ordered overseas in November, 1942. Spending a year in North Africa and five months on the Island of Corsica with the 35th Station Hospital, Dr. Henning was transferred to the military railway service in Italy, later moving into France. Since April of this year he has been senior chaplain of the military railway service in the European theater, supervising the work of 38 chaplains in France, Germany, Holland, Belgium, and Luxembourg.

Field Trip Program

At St. Bernard's

The board of trustees of St. Bernard's School, Gladstone, N. J., has just announced that Col. Arthur F. Cosby of New York and Bernardsville will be the director of the field-trip program to be developed at the school this year.

Colonel Cosby is a graduate of Harvard, former assistant corporation counsel of New York City, and a veteran of three wars.

A private in Col. Theodore Roosevelt's regiment, the Rough Riders, in the Spanish-American War, he was wounded in the charge of San Juan Hill and made a captain. In World War I he was active in the recruiting of officers through the Plattsburgh Training Camp program. During the present war Colonel Cosby served as chairman of the advisory board of the Second Service Command which considered 40,000 civilian applications for commissions as officers in the Army.

He is retired, a Churchman, and active in the Citizen's Committee for Universal Military Training.

Under Colonel Cosby's direction, the school plans a comprehensive series of field trips to industrial plants, farm units, state welfare agencies, and other institutions. The program will not only supplement the classroom study but will also keep the young men in touch with the latest developments in the many fields of American life. The program is an experiment of great practical importance in the understanding of democracy. In outlining his work, Colonel Cosby pointed out that although everyone in a democracy works, the more important point is whether or not men actually respond with imagination to the sort of work they are doing. It is his hope that the experiment will be successful in introducing young men to some career in which they will find a great interest.

DEATHS

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

Cornelius Charlton Burke, Priest

The Rev. Cornelius Charlton Burke, rector of St. Andrew's Church, Marianna, Ark., died in a Helena Hospital on August 31st. Born in London, England, on November 15, 1882, the son of William George and Ellen Charlton Burke, he came to America as a young man and to Arkansas in 1907 where he took his theological training.

During his diaconate, the Rev. Mr. Burke served as assistant minister of St. John's Church, Fort Smith, and as minister-in-charge of the Mission of the Messiah, which he organized in Fort Smith in 1907. He was ordained to the priesthood in St. John's Church, Helena, on May 11, 1901, by the Bishop of Arkansas, and spent his entire ministry in the diocese, serving as rector of St. Andrew's Church, Marianna, since July 1, 1910. A unique tribute which St. Andrew's parish paid its beloved rector on Easter Day, 1942, was a stained-glass sanctuary window "to the glory of God and in tribute to Cornelius Charlton Burke, Priest, Shepherd," unveiled and dedicated by Bishop Mitchell.

From 1927 through 1938 the Rev. Mr. Burke served as archdeacon of the diocese, tending unsheltered parishes and missions throughout the diocese. He was president of the standing committee of the diocese of Arkansas and chairman of the department of missions of the executive council of the diocese; senior presbyter of the diocese; chaplain of Camp Mitchell; member of the board of trustees of the University of the South, Sewanee, Tenn., and has frequently served as deputy to the General Convention and as delegate to the provincial synod.

SURVIVORS

He is survived by his wife, the former Miss Margaret Shortbridge of New Orleans; a daughter, Miss Malvina Burke, secretary of Trinity Cathedral, Little Rock; and five sons in the armed forces; Cornelius Charlton jr., Robert, Samuel, James Winchester, and Millard.

Funeral services were read in St. Andrew's Church, Marianna, at 5:30 Sunday afternoon, September 2d, by Bishop Mitchell of Arkansas, with clergy of the diocese participating.

On the occasion of the dedication of St. Andrew's Church in December, 1944, Bishop Mitchell said: "A high spot in your history was 34 years ago when the Rev. C. C. Burke became your rector. There was a man sent from God whose name was Cornelius Burke. He was probably cherubic then; an angel of light to you; who in these 34 years has been transformed into a saint. When hard times came upon you, you shared your rector with the diocese as archdeacon for many years. I have had cause to learn, in my six years as your Bishop, that this man kept the banner of the Church flying through the dark days of the diocese in our missions all over Arkansas."

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DEATHS

James A. Muller, Priest

The Rev. Dr. James Arthur Muller, for the past 22 years professor of Modern Church History in the Episcopal Theological School, Cambridge, Mass., died at his home after a long illness on September 5th. Services were conducted by the Rev. Dr. Henry B. Washburn, dean emeritus of the school, in St. John's Memorial Chapel, on September 8th and interment was in Mount Auburn Cemetery, Cambridge. Six of the senior students acted as pallbearers; honorary pallbearers were the trustees of the school together with Prof. Clarence H. Haring of Harvard and Prof. J. Chester Bradley of Cornell University.

Dr. Muller was born in Philadelphia, Pa., December 23, 1884, son of Robert Jules and Susanna Speidel Muller. He was educated at Princeton University from which he received the degrees of B.A. and Ph.D.; at Harvard University where he received the degree of M.A.; and at the Episcopal Theological School from which he graduated in 1910. Occidental College conferred upon him the honorary degree of Litt.D. in 1943. He was the author of numerous books, pamphlets, and articles on historical subjects and was best known for his *Apostle of China, A Life of Bishop Schereschewsky*, published in 1937 and translated into Chinese in 1940. Among his other works are *Stephen Gardiner and the Tudor Reaction* (1926), *The Letters of Stephen Gardiner* (1933), and *The History of the Episcopal Theological School* (1943). During his final illness, Dr. Muller sent to the printer two brief manuscripts, one on the subject of the prayers added to the Prayer Book at its last revision, and the other a study of the religion of Dr. Edward Livingston Trudeau, founder of the Trudeau Sanitarium at Saranac Lake, N. Y.

DIOCESAN AFFAIRS

Dr. Muller was active in the affairs of the diocese of Massachusetts, having served as registrar since 1942 and also as chairman of the board of the diocesan library. One of his first posts was that of minister-in-charge of the Church of Our Redeemer, Lexington, Mass., and he was a frequent preacher in various churches.

As a member of the liturgical Commission of the Church from 1932 to 1940, and associate editor of the *Historical Magazine* since 1942, Professor Muller was actively connected with the national work of the Church. He was also member of the Church History Society, the American Historical Association, the Anglican Society, the Phi Beta Kappa, and fellow of the Royal Historical Society of London. His intimate knowledge of Chinese life and his enduring interest in missionary work, which led to the writing of the biography of Bishop Schereschewsky, were gained partly from his residence in Wuchang, China, from 1917 to 1919, when he was professor in Boone University.

Dr. Muller is survived by his wife, Gull Lindh Muller, physician at the New England Hospital for Women and Children, and by a sister, Anna F. Muller of Philadelphia.

Bernard D. Connelly

Bernard D. Connelly, chancellor of the diocese of Quincy, died in St. Anthony's Hospital, Rock Island, Ill., on September 2d, after a prolonged illness. Mr. Connelly was 78 years of age.

He had lived most of his life in Rock Island and had been chancellor of the diocese for many years. He was buried from Trinity Church, Rock Island, on September 5th.

He was a practicing lawyer, vice-president of the State Bank of Rock Island, former president of the Rock Island County Bar Association, holder of the Carnegie Medal, and active in a range of civic interests.

He is survived by his wife, the former Elizabeth Chamberlin, and a son, Bernard C. Connelly, in the diplomatic service as secretary to the American Embassy, Lima, Peru.

Mrs. George W. Johns

Mrs. Mary Eleanor Johns, widow of the late George W. Johns, and mother of Mrs. Hiram R. Bennett, whose husband is the rector of Grace Church, Everett, Mass., died recently in a nursing home in Malden, Mass., after a long illness.

Mrs. Johns, who was born in Elizabethport, N. J., was long a resident of Brooklyn, N. Y., where she was active in the

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affairs of All Saints' Church. After the death of her husband, she became a member of the family of Dr. Hiram R. Bennett, and of Christ Church, Williamsport, Pa., and of the Cathedral Church of St. John, Wilmington, Del. Dr. Bennett conducted the burial office in Brooklyn, where the interment was made in Greenwood Cemetery. Mrs. Johns is survived by two daughters, Mrs. Bennett and Mrs. Allen E. Haglund, and by two grandsons, Allan

M. Bennett and Hiram R. Bennett jr., both at present in the armed services.

Mrs. Richard U. Smith

Mrs. Richard U. Smith, the former Agnes Stuart Newmyer, died in childbirth on September 5th. Mrs. Smith was the wife of the Rev. Richard U. Smith, director of Christian Education in the diocese of Michigan. The infant daughter, to have been named Linda Selby, also died.

Mrs. Smith was born and raised in Washington, D. C., and was graduated from the University of Wisconsin. She and Mr. Smith were members of All Saints' Church, Detroit.

Joint services for the mother and baby were held in St. Paul's Cathedral, Detroit, on September 8th, with Bishop Creighton of Michigan, the Rev. Dr. Berton S. Levering, rector of All Saints' Church, and the Rev. Otis Jackson, rector of St. Paul's Church, Flint, officiating. Pallbearers were the vestrymen of St. Paul's Church, Flint, Mr. and Mrs. Smith's former parish. Burial was at Oakview Cemetery, Royal Oak, Mich.

Surviving Mrs. Smith are, besides the husband, a four-year-old daughter, Carolyn Leckie Smith, and her mother, Mrs. Agnes Newmyer, of Washington, D. C.

CLASSIFIED

ANNOUNCEMENTS

Died

BURKE, THE REV. C. C., rector of St. Andrew's Church, Marianna, Ark., died August 31st. Survived by his wife, the former Margaret Shortridge of New Orleans; five sons and a daughter. Buried in Marianna, Ark.

ROSEBERRY, JAMES ROYAL—Died in Orlando, Florida, May 19, 1945. Born in Kent Co., Md., July 2, 1876. Educated at St. John's College, Annapolis, Md. For 30 years a member of Good Shepherd Episcopal Church, Columbia, S. C., where he served as vestryman and senior warden. At his death he was junior warden of St. Luke's and St. Peter's Church, St. Cloud, Fla. Retired Manager of the Metropolitan Life Insurance Co., in whose service he was employed for 44 years. A Catholic Churchman.

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CHANGES

Appointments Accepted

Franklin, Rev. George DeH., who has been associated with the Church of the Advent, San Francisco, during the past four months will be assistant at the Church of the Ascension, Chicago, effective September 15th. Address: 1138 N. LaSalle St., Chicago, Ill.

Headley, Rev. Sidney A., formerly rector of St. John's Church, Green River, Wyo. has been rector of St. Paul's Church, Evanston, Wyo., since September 1st.

Jacoby, Rev. Robert L., assistant at St. Luke's, Evanston, Ill., will be senior assistant at the Church of St. Mary the Virgin, New York City, effective October 1st. Address: St. Mary's Rectory, 144 W. 47th St., New York 19.

Kanaga, Rev. Milton S., rector of Trinity Church, Coshocton, Ohio, has accepted a call to be the Bishop's vicar for the missionary district of San Joaquin, with residence in Tulare, Calif., effective October 1st.

Little, Rev. Thomas E., formerly priest in charge of the Church of St. Mary the Virgin, Keokuk, Iowa, has been rector of the Church of the Good Shepherd, Quincy, Ill., since June 1st. Address: P. O. Box 13, Quincy, Ill.

Marner, Rev. W. James, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now assistant rector at St. Paul's Church, Oakland, Calif. Address: 116 Montecito Ave., Oakland 10, Calif.

Tocher, Rev. George A. A., rector of St. Stephen's Church, Sherman, Texas, will become associate rector of St. Andrew's Church, Kansas City, Mo., on October 15th. Address: St. Andrew's Church, Meyer Blvd. and Wornall Rd., Kansas City 5, Mo.

Schmalstieg, Rev. John W., formerly chaplain of St. Andrew's Foundation, Lewisburg, Pa., became rector of St. Matthew's Church, St. Paul, Minn., and teacher of Sacred Studies in Breck School on September 10th. Address: 1437 Chelmsford Ave., St. Paul 8, Minn.

Ordinations

Deacons

Rhode Island—Howe, Halsey DeWolf, was ordained deacon on September 1st in St. Michael's Church, Bristol, R. I., by Bishop Perry of Rhode

CHANGES

Island. He was presented by the Rev. Anthony R. Parsley; the Rev. Sherman E. Johnson preached the sermon. He will be curate of Christ Church Cathedral, Springfield, Mass.

Resignations

Heim, Rev. Eugene A., rector of Trinity Church, West Pittston, Pa., for the past 13 years, has resigned to take effect September 9th. He will reside at Wyncote, Pa.

Marriages

Bowman, Rev. Stephen C. Vern, rector of St. John's Church, Sharon, Pa., was married to Ethel Jeanne Hayes, daughter of Dr. and Mrs. Charles Howard Hayes of Philadelphia, on August 18th at the Church of the Redeemer, Pittsburgh, Pa.

THE 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	\$950.78
Kate L. Mitchell	10.00
Dr. J. F. Keating	5.00
Rev. L. Fitz-James Hindry	5.00
J. E. K.	5.00
Ruth Brewster Sherman	5.00
Caroline B. Cooke	2.50
Eugene H. Thompson jr.	2.50

\$985.78

Books for Moscow Academy

Anonymous	\$ 10.00
Benson Heale Harvey	5.00
Navy Chaplain in Thanksgiving for Peace	5.00
Eugene H. Thompson jr.	2.50

War Prisoners' Aid

Anonymous	\$ 5.00
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Greek Relief

Anonymous	\$ 2.50
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St. John's Church, Kunming, China

Anonymous	\$ 2.50
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Church Services near Colleges

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

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

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

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

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector
Sunday Services: 8 & 11 a.m.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector
Services: 8:30 & 11 a.m. Every Sunday

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.

Rev. Charles Townsend, D.D., Rector
Sun.: 8, 9:30, 11 a.m. & 5 p.m.
Daily: 7:30 a.m. & 5:30 p.m.

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 a.m. & 6:45 p.m.; Canterbury Club, Sunday 6 p.m.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 a.m.; Wed.: 7:30 p.m.; 1st and 3d Thrs.: 7 a.m., 2d and 4th Thrs.: 6 p.m.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 a.m.; H.C. 9 a.m. Wed.: H.C. 8:20 a.m.

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 a.m.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 a.m., Wed. at 7:30 p.m.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 p.m.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 a.m.

DUKE UNIVERSITY—The Episcopal Church at Duke University, Durham, N. C.

Rev. H. N. Parsley, Chaplain
Sundays: 8 a.m. H.C. in Univ. Chapel; 6:30 p.m. Canterbury Club

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhineland Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 a.m., 8 p.m.; Canterbury Club 6 p.m.; Wed.: (H.C.) at 8 a.m.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.

Rev. William Ward, S.T.M., Chaplain
Sundays: 8 & 10:30 a.m. Holy Communion

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 a.m.; Canterbury Club: 4 p.m.
Wednesdays: 7 & 10 a.m. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 a.m.; Canterbury Club: 7:30 p.m.



CHAPEL OF THE CROSS
CHAPEL HILL, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 a.m.; Daily: 7:30 a.m.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska

Rev. L. W. McMillin, Priest in Charge
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.

Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 a.m.
Wednesdays and Holy Days: 9:30 a.m.

UNIVERSITY OF NORTH CAROLINA—The Chapel of the Cross, Chapel Hill, N. C.

Rev. David W. Yates, Rev. Emmet Gribbin
Sunday Services: 8 & 11 a.m., and 8 p.m.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 a.m.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.

Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 a.m. & 5:45 p.m.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.

Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 a.m.; 7:30 p.m. Evensong

UNIVERSITY OF TEXAS—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas

Rev. J. Joseph Meakin Harte, Chaplain
Sundays: 8, 9:30, 11 & 6 p.m.
Weekdays: 12 noon daily; Wed.: 10 a.m. & Fri. 7 a.m.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 a.m., 7:30 p.m.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 a.m.
Daily: M.P. 9:30 a.m., E.P. 5 p.m.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, N. Y.

Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11 a.m.
Holy Days and Fridays: 7 a.m.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.

Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.
Penance: Sat. 5-6 and 7:30

UNIVERSITY OF WISCONSIN—St. Francis House, 1001 University Ave., Madison 5, Wis.

Rev. Carroll E. Simcox, Chaplain
Sundays: 8 and 10:30 H.C.; Evening Devotions 7 p.m.
Weekdays: Mon., Wed., Fri. H.C. 7 a.m.; Tues. and Thurs. 8 a.m.; Sat. 9 a.m. Evening Prayer daily except Sat. 5 p.m.; Confessions Sat. 7-8 p.m.

YALE UNIVERSITY—Christ Church, New Haven, Conn.

Rev. Clark Kennedy, Rector; Rev. William G. Kibitz; Rev. Robert C. Dentan
Sundays: Holy Communion 8 & 9:30 a.m., Solemn Mass & Sermon 11 a.m.
Daily: Holy Communion 7:30 a.m.

(Continued from page 3)

et instead of establishing the work of the brotherhood of St. Andrew in the armed forces we become sponsor of an outfit dominated by the "salvationist sects," the Service Men's Christian League. We sponsor an outfit, which contradicts the teachings of our Church. We join the General Commission on Army and Navy Chaplains instead of playing our own strong hand for all it is worth. Truly, it is time for judgment at the House of God!

Timid souls will say that we are reaching for the moon in asking the Church to do the things mentioned above. Yet let them consider: How did the Church of Rome attain her present position in the armed forces? By these very means. By refusing to play unless her demands were met. What is the result? The Roman Catholics have what she wants to a state supported Church of their own in the armed forces. In the name of religious liberty, are we not entitled to what the Roman Catholics receive? If they can have their men listed and their dog tags

marked, why can't we? If they can obtain strategic assignment of their chaplains, why can't we? If they can attain separate recognition, why can't we? Are we willing to sit by and admit that they are The Church and we are just another denomination? Are we willing to allow them to have full religious liberty while it is denied to us? If we are, we have no just cause for complaint if our men fall away from the Church. And we will have no reason to complain when we reap what we are now sowing: a generation lost to the Church because of our neglect.

Yes, it is time for judgment to begin. Who is willing to accept the responsibility for our men who have died without the sacraments because there was no way for them to show they were Episcopalians? (Some of our men cause themselves to be registered as Catholics so they will be sure to have the ministrations of a priest.) Who is willing to accept the responsibility for the men and women who are being lost to the Church forever because we have not provided them with adequate spiritual ministrations or pastoral care? Who is willing to accept the responsibility for degrading the Church in the eyes of the present generation

by permitting her to be counted among the Protestant denominations? Who is willing to accept the responsibility for the timidity, the indifference which now exists in this matter? Who is willing to accept the responsibility for allowing the Church of Rome to attain an unquestioned supremacy in the postwar world through her position as an established Church in the armed forces? No one, I dare say, will accept the responsibility for any of these things. There must be a judgment.

Chaplain Dubois and THE LIVING CHURCH are right. It is time for judgment at the House of God.

FRANCIS W. READ,
Chaplain (Capt.), USA.

CHURCH CALENDAR

September

- 16. Sixteenth Sunday after Trinity.
- 19. Ember Day. (Wednesday.)
- 21. St. Matthew, Ember Day. (Friday.)
- 22. Ember Day. (Saturday.)
- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Saturday.)
- 30. Eighteenth Sunday after Trinity.

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 use 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. 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. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 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.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—(Cont.)
Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3
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; 12:00 Tues.; 7:30, Wed.; 11

Thanksgiving For Peace

☞ The world is again at Peace! As the tumult of war subsides Christian men and women give solemn thanks to Almighty God that again on earth peace, good will toward men reigns. And in that thanksgiving is a realization, a determination that the Peace so hardly bought shall be lasting and the setting for a new and better world. The Reconstruction and Advance Fund of the Episcopal Church provides the means whereby every Churchman, woman, and child can express his thanksgiving and make a tangible contribution to a lasting peace in a new and better world. Ask your rector.

A *Living* Memorial to World Peace



RECONSTRUCTION AND ADVANCE FUND
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