

# The Living Church

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



**Catholic or Protestant?**

*Editorial*

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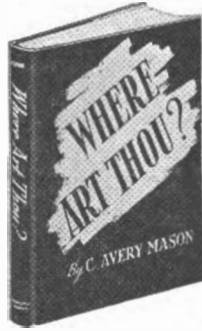
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# Forthcoming Fall Books

## Where Art Thou?

By C. AVERY MASON

Here are six constructive essays which deal with the important problem of freedom. The author gives the Christian definition of freedom and shows how the definition applies in man's relation to man, and in his relation to God and Christ. The chapter



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headings are as follows: The Stream of Life Goes On, God and Man in a Time Like This, Christian Nurture Is a Practical Matter, The Social Implications of Christian Worship, Do We Own What We Have?, God Called You!

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By CHAPLAIN FRANCIS W. READ

A cheerful, down-to-earth Army chaplain tells what his job of "spiritual maintenance" includes, and what it means to the GI's—when they're resisting a Jap breakthrough in the Aleutians, whiling away time on an Attu-bound transport, or pre-



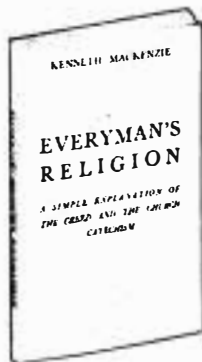
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paring for D-Day on Kwajalein. The first chaplain's account of the campaign in the Aleutians and the battle in the Marshalls, this book will be read and enjoyed by servicemen and civilians of every denomination.

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the Holy Spirit do for us; the meaning of Heaven and Grace and of Eternal Life; what God expects from us in the way of worship and obedience, and how we may expect His help if we really wish to do His will.

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### Thank-You from China

TO THE EDITOR: I have received notice of your generous gift of \$77 for our relief fund through THE LIVING CHURCH. In behalf of my people, let me thank you most heartily for your thought and help.

Due to the war there is much suffering and sickness among our people, and medicines are very expensive because most of them have to be imported from abroad. Your gift will be used for medical relief.

My Yun-Kwei district lies along both sides of the famed Burma Road. Besides St. John's, I have seven other churches, two kindergartens, two primary schools, three hospitals, and a rural service center among tribespeople. They are scattered over vast distances, so that to get from one to another, I have to travel for days. Unfortunately the "road" is not smooth and cement-paved like your highways, but rough and bumpy, and after each trip I feel like a bag of loose-jointed bones because of the continuous shaking on stiff-sprung heavy trucks. But the scenery is grand, for we are in the most mountainous part of China (except Tibet); there are big waterfalls, rapid streams, suspension bridges, and many hair-pin turns along the "road," as it twists and turns through the mountains like a giant serpent.

As I am also a chaplain for the United States Army in China, I visit army camps in my travels, and meet a lot of your GI's.

(Rt. Rev.) Y. Y. Tsu,  
Bishop of Kunming.

Kunming, China.

### Storm Damage

TO THE EDITOR: A recent wind and hail storm which swept through the diocese of Springfield caused considerable damage to church roofs and windows. St. Michael's Mission, Colored, Cairo, carried only fire protection. Our Bishop has authorized me to appeal for help in this emergency. Any contributions in behalf of the Negro congregation will be gratefully received.

(Ven.) SAMUEL L. HAGAN.

606 Washington Ave.,  
Cairo, Ill.

### A Comprehensive Church

TO THE EDITOR: As a footnote to the pending and recurrent controversy between Low Church and High Church, I would like to say that for many years I served a northern parish that was when I took it, distinctly Low Church, and afterwards for 36 years was rector of a church whose successive rectors for more than a century had been High Churchmen. In the first parish I found usages or omissions which had to be changed to bring the services in line with the teachings of the Book of Common Prayer. In the second parish I found a richer liturgical and sacramental life and a developed consciousness of the Catholic inheritance of the Church. But as I look back through the years and consider the Christian love, devotion, and consecrated activity of the two churches, the Low Church parish was not one whit behind the other in these essential traits. Among the Evangelical Christians of this parish there were some of the most beautiful Christian characters I have ever known. They reminded me constantly of the Master whose name they bore. They were faithful as communicants, notably given to good works, full of missionary spirit, and lovers of all those who love and serve Christ in sincerity. So the

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experience of a lifetime would make it utterly impossible for me to do other than rejoice that this is a comprehensive Church, enriched by the presence of men of more than one school of thought.

(Rev.) ARTHUR B. KINSOLVING.  
Baltimore, Md.

Reaching the Servicemen

TO THE EDITOR: In all that I have read concerning the Church and the men in service only once have I seen anything from the group which seems to be the object of much of the criticism, the overworked parish priest. But we have our side; I hope I may present some of it.

In the first place, just how are we to keep in touch with our men in service if they or their families don't help us? And how many of the men who claimed to be Episcopalians had any more than a shadowy association with the Church?

When I came to this cure two and a half years ago there had been a long vacancy and no record of men in service. I sent a self-addressed-paid-reply postcard to every family connected with the Church asking the address of any member in any of the services. Considerably fewer than 50% of those known to have members in the service responded—and I still get letters returned from the services because the address is incomplete. It's up to the men to send us their addresses; unless they do there's nothing we can do about it. This cure covers an area approximately as large as Rhode Island; a personal visit to every family to get information is an impossibility.

I made up a mailing list of about 50 from the information I could get, and in each letter I wrote I enclosed a return addressed postcard for change of address, to which three or four responded.

Recently I received a letter from the chaplain at a separation center giving me the name of an "Episcopalian" who was being discharged. I'd never heard of him, his name was on none of our church records, inquiry locally developed the fact that his family lived on the edge of town and he'd had at one time had some tenuous connection. Perhaps he felt while in service he had been neglected by the Church.

I have made every effort to publicize our services and get in touch with men in the forces, with little success or response, and practically no cooperation from the services. At Barin Field, Naval Air field three miles from town with some thousands of men, only

one chaplain has shown any interest in helping to reach our people, and he was a Roman Catholic. Fr. Bina invited me to hold services at the field, and gave publicity to our service in town; his successor, a Methodist, flatly refused to do so with the statement that he had a Communion service once a month and he didn't see why our men couldn't come to that. There has been a succession of similar experiences. I feel there has been a very definite discouragement by the Protestant chaplains of attendance at the services in town. The field paper, the *Scoop*, edited by a Protestant chaplain, carries notices of Catholic, Protestant, and Christian Science services, but I have tried unsuccessfully to have notices of ours inserted.

The picture is not all dark. My first lay reader here was a young lieutenant. I have baptized the infants of and presented for Confirmation men connected with the field, had several marriages. It all adds up to only a small part of the known number who claim some association or connection with the Church.

I believe the average parish priest wants to do his best to maintain contact with his men in service and have them maintain contacts with the Church wherever possible, but I for one feel that we don't get the cooperation we have a right to expect and which is essential if we are to do what is expected of us.

(Rev.) JOSEPH D. C. WILSON.  
Foley, Ala.

Reconstruction and Advance Fund

TO THE EDITOR: The late revivalist, Billy Sunday, was once asked what he thought of the Episcopal Church. He is alleged to have replied, "She is a sleeping giant, and if she ever wakes up, look out!" Since my return from the Philippines, I have traveled through a good many dioceses and spoken in numerous parishes in the East and South. I don't believe the Church is fast asleep, but she is certainly dozing. The tragic part of it is that the laity need but a little prodding from their leaders to spring into action, but who is going to waken the wakers?

I shall mention but one opportunity which we are letting slip by. Various Protestant Churches, determined to rebuild their missionary work with help solicited while interest in the Southwest Pacific was keen, have successfully gone "over the top" in campaigns in which the quotas were \$15,000,000 and \$20,000,000. I have been authoritatively informed that our missionary leaders have already filed with "281" askings amounting to more than \$9,500,000. We in the Philippines are asking, as a minimum, \$3,500,000, for, as you have seen in published stories, the war has destroyed everything we had. But our National Council sets our quota for the Reconstruction and Advance Work Fund at an inadequate \$5,000,000!

It has been my pleasant experience in speaking to the laity in dozens of parishes to find that *not one* of them feels that our quota represents what we should give or what we can give. They seem ashamed of the small sum set. They are not unaware of what the Methodists and Presbyterians have already done. Nor are they ignorant of the fact that parish and diocesan leaders were but marking time waiting for the end of the war to raise large sums for local projects.

We are supposed to be a wealthy Church. We are a wealthy Church. Let's wake up and prove it!

(Rev.) CLIFFORD E. BARRY NOBES.  
Ventnor, N. J.

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

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# Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### About Teachers

**Y**our rector knows you. He knows your virtues and limitations, your strong points and weak, when you are bluffing and when you are doing your level best. The faithful priest has his teachers constantly on his mind. They are his other self, doing directly for his children what he cannot do personally. When he fails to guide them, his conscience hurts more than when he neglects his other parishioners.

They are the best he can find. Ideally, he hopes to have his teachers begin as substitutes, or in a training class. In this capacity, he can watch them as they grow in ability, can detect whether they are likely to catch on and succeed in the work of teaching.

In practice, teachers are started with little or no special coaching and given full charge of a class, to sink or swim, learn by doing it, or slip into bad methods, ineffectualness, futility, and discouragement.

### WEAK POINTS

Last week, at a large, four-day gathering of clergy (the Priests' Institute) at Racine, Wis., I went around asking two questions. The first was, "What are the weak points of some of your teachers; what are some of the things you wish they *wouldn't* do?" Here are some of the answers:

They don't get up their lessons (commonest complaint).

They don't stay for Church. That shows they care only for Church school, sets a bad example.

Fail to stick to the material assigned. "One teacher always teaches the life of Christ, from an old book she has at home, no matter what course I give her to teach."

Skim through the lesson for the day, then fill out the time with anything—current events or personal hobbies.

Irregular. Don't find a substitute, or send word when they can't come.

Leave text-book at church, read directly out of it. Obviously unprepared.

Never review or drill on the memory work.

The second question was, "What are some of the things you like best about your *good* teachers?" Many replies were the reverse of all the items above. Others given:

Pray for all of their children every day, love them, make contact with them during the week.

Write out slips each week for home work assignments.

Have each child at dinner at their homes at least once during the year.

Get up next week's lesson on Sunday night.

Ask for (and secure) original essays, poems, and prayers.

Have one child conduct memory drill or factual review each lesson.

Give a small prize for the neatest work-book each month.

Have class secretary to keep minutes of last week's activities.

I like that last one. One day the entry read simply, "Today we talked about God." I'm sure some vital teaching is done by such teachers.

### Teacher No. 2

Most parishes mean to have a list of substitute teachers on call. A teacher can't come, a substitute is located, and arrives just as the class starts. She does not know the pupils, and has made no preparation. She does little more than prevent a riot, and the day is almost a loss.

Some parishes have been more thorough and have provided a substitute for every class. This person has a copy of the text-book at her home, and is supposed to be ready to teach a lesson on short notice.

This has not often worked well. Thoughtless and casual teachers may call out their substitutes too often, and the substitute soon grows annoyed and quits. The fine teacher never calls for her substitute, with the result that the latter soon forgets the arrangement, and learns nothing from the experience.

Now comes a new method. The class has two teachers, known as Teacher No. 1 and Teacher No. 2. No mere substitute is No. 2, but an associate who frequently attends the class sessions, listening and assisting. No. 1 forms her plans in consultation with No. 2. They use their combined ingenuity. They inspire each other. Frequently, by agreement between themselves, No. 2 takes part of the teaching. Or she takes the whole period while the other stays away. Both know the class work and the children know both teachers. No. 2 has the dignity of a real teacher, but she is learning with increasing responsibility and with the satisfaction of success.

Teacher No. 2 of each class is often an older girl, or a timid or inexperienced person needing training. Teachers, wouldn't you like such an associate to share the teaching and planning of your class? I think I hear you all say yes.

Rectors, do you object that it's hard enough to enlist one teacher for every class, let alone two? But it is amazing how this plan helps your recruiting (and developing) of new teachers. Whenever you ask someone to teach, if she declines at first, you can reply, "Yes, I realize that you lack experience, and that you can't come every Sunday. I have just the thing for you. I'm sure you'd enjoy being Teacher No. 2 for the class." Few can refuse.



SEVENTEENTH SUNDAY AFTER TRINITY

## GENERAL

### FINANCE

#### Expectations to September 1st

Expectations received to September 1, 1945, amount to 111.9% of the amount due, according to Lewis B. Franklin, treasurer of the National Council. Out of the 99 dioceses and missionary districts 79 have paid the amount due and five have paid their full expectations for the year.

### MISSIONS

#### Reorientation Meeting Considers Chinese Problems

More than 50 missionaries who have worked in China and who hope soon to return to that field, shared a two-day meeting at the Old Synod House, New York City, September 11th and 12th. It was a "reorientation" meeting, presided over by Bishops Roberts of Shanghai and Craighill of Anking, with the Presiding Bishop, the Rev. Dr. James Thayer Addison, Robert D. Jordan, J. Van Wie Bergamini, and Dr. J. W. Decker, secretary of the International Missionary Council, as principal speakers. This is the first time such a group has assembled to study new approaches to work in China, to study changes that have occurred, and to discuss methods of work.

Dr. Decker, who has been in China recently, presented eight matters which he considers major concerns in preparing for missionary work in China.

1. The Church. It is easier to organize hospitals and schools than to do the foundation work for building up the Christian Church. "We must build up in the spirit of God, and we have to ask ourselves how we can work together with God in that task. One of the objectives ought to be a new emphasis upon the Church."

2. The Hospital and School. Quality rather than quantity must be emphasized. The test of that quality would be the degree of work which builds up the body of Christ.

3. Church and the Mission. The day of the foreign mission is over. It is the day of the Chinese Church.

4. Mission Property. A considerable amount of pressure is being exerted to turn over mission property. It has been suggested that hospitals and schools might be turned over to qualified Chinese managements.

5. Economic Basis. Too little study has been given to this phase. We are faced with two sections of China which are on

two levels. The Church in Free China is dependent on foreign aid. Occupied China has had to subsist without it.

6. Training for Leadership for the Church. Churches of the west should be ready to help. Too much attention cannot be given to the training and counseling in leadership for the younger or new clergy. Turn attention to quality rather than quantity. Advice and counsel and material support will be needed for the Chinese Christian Church.

7. Christian Middle Schools. Turn attention to student body so that there can be a definite contact between the teacher and student. Coöperation and collaboration of Christian forces if we would maintain successful schools.

8. Universities. A committee is studying this situation in China and also here at home. The committee would recommend support of several large universities with coöperation and collaboration with several schools. Top priority is Shanghai if a plan for such coöperation and collaboration can be worked out. This would lead to a much stronger Christian influence. Some coöperation has been attained during war and is just as necessary in postwar planning. It has been said that the postwar period may be more difficult than war itself. If coöperation is necessary in wartime it is just as necessary in postwar-time.

Dr. Addison emphasized that in returning to China great flexibility and great power of imagination are necessary. It is a mistake to attempt to get back to normal at once. An openminded attitude in medical and educational work must be displayed, and many things must be tem-

porary, tentative, and transitory. "The question of when we will get back is one being worked on at the present time. No one has any idea as to when people will be able to return. The bishops will supply lists showing the order in which they want the missionaries sent back to China when transportation becomes possible."

Mr. Bergamini discussed missionary housing, rebuilding problems, and repairs of war-damaged mission properties.

#### EDUCATION OF NATIVE CLERGY

Bishop Craighill emphasized the great importance to the Chinese Church to have the best possible education for the native clergy. He stated that there are Chinese educated clergy among the ranks who can take their places as theological professors along with the westerners. "The training of clergy should be for the China we are facing today with the future in mind. We should have men specially trained for rural work, men who understand the life of the people in villages in China. There should be training for city parishes. Consideration for labor should be shown. We need a vision of teaching for the masses."

The Presiding Bishop drew a number of parallels from his experience in the Japanese Church which he thought might be of value in facing present problems in China, especially with regard to placing increased responsibility on the Chinese in administrative work. He had found that financial responsibilities and other matters placed in the hands of the Japanese Church met with results in the economical use of funds often better than those attained under exclusive foreign administration.

Mr. Jordan impressed upon the group the fact that many of the clergy lack interest in missions and probably 50% of the laity do not believe in missions. That is why promotion is so necessary. The importance of the Reconstruction and Advance Fund was stressed, with its aim to build a living memorial in a world at peace. He urged all missionaries to supply news and information to the Department of Promotion, so that it may be able to keep China in the minds of Churchpeople at home, and to develop in them the will to help maintain and extend the work.

Church missionaries, who served in China, in attendance at the conference were:

Bishop and Mrs. Roberts, Rev. and Mrs. Claude Pickens, Rev. and Mrs. F. A. Cox, Rev. and Mrs. P. B. Sullivan, Mr. and Mrs. J. Van Wie Bergamini, Charles Long, Rev. Henri Pickens, Rev. J. M. Wilson, Dr. Harry Taylor, Dr. Walter Taylor, Dr. J. McCracken, Rev. Ernest Forster, Rev. M. A.

### The Living Church

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### Bishop Craighill's Report

From Anking, China, Bishop Craighill has received word that the Church of the Holy Nativity has undertaken to pay the salary of its rector, the Rev. Graham Kwei, and gradually to take over other expenses of the parish. Bishop Craighill commented that, "reduced to the barest subsistence by inflation and insufficient supply of food and clothing in this city which has been occupied by the Japanese army for more than seven years, and cut off from the source of mission funds, these church members have been willing to share with their rector their meager resources so as to keep their church alive. They also contributed to a monthly Thank Offering which is used to help a group of 55 persons, either poverty stricken church members or widows and orphans outside the church."

The Church of the Holy Nativity is a new mission, in Anking, started by the combined congregations of the several churches in Anking after they were evicted from all mission property in 1942.

Bishop Craighill said also that St. James, Wuhu, under the Rev. Hunter Yen, also reports encouraging progress toward self-support. Church members there are also making an annual contribution to the Church's work in Shensi, the missionary district of the Chinese Church which is supported largely by the contributions of Chinese Christians.

### EPISCOPATE

#### Bishop Harris Leaves for Liberia

Bishop Harris of Liberia left on September 15th for his field of work in West Africa. He went by train to Miami and expected to fly from there on the 18th. Mrs. Harris accompanies him.

Bishop Harris, formerly in charge of the Church's work among Negro people in the United States, is a noted leader of his race. His work for the national Church, and as rector of an important Negro parish in Norfolk, Va., led to his election by the House of Bishops, to head the work in Liberia.

Bishop Harris was born in 1896 at Warrenton, N. C., educated at St. Augustine's College, Raleigh, N. C., and the Bishop Payne Divinity School, Petersburg,

Va. During the first World War he was a lieutenant in the Army and saw active service overseas.

His election to the episcopate took place on February 1, 1945, and his consecration in Christ Church, Norfolk, was on April 17th.

### INTERCHURCH

#### 15th Observance of Religious Education Week

Forty non-Roman communions in the United States and 183 state, provincial, and city councils of churches and religious education will take part in the 15th annual observance of Religious Education Week, September 30th to October 7th, it was announced by Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Non-Roman churches in Canada will also observe the week, theme of which is "Character for a Free World," Dr. Ross said. In addition, governmental, educational, and civic agencies will be invited to have a part in efforts to give further emphasis to Christian teaching.

Traditional rally day or promotion day services are expected to be held in more than 50,000 Church schools on the opening day of the week, emphasizing educational evangelism. Christian fellowship in the community will be developed through special week-day programs, with emphasis on "the unifying power of world Christian fellowship to build a free world."

### ORTHODOX

#### Russian Groups Dispute Control Of Alaska Churches

The issue of Moscow control of the autonomous Russian Orthodox Church in North America came before the District Court in Juneau, Alaska, when the Rev. Eugene Olendy disputed an action to oust him from St. Nicholas' Church in Juneau, Alaska. The action was brought on behalf of Metropolitan Theophilus of San Francisco, who heads a branch of the Russian Church, which has been held in schism by the Moscow Patriarchate. Religious News Service reports the court action.

Fr. Olendy's claim is that authority over the property rests with the Moscow Synod, which, he asserts, appointed Metropolitan Benjamin of Brooklyn, N. Y., as Patriarchal Exarch of the Aleutian Islands and North America.

The plaintiff's contentions are based on a court decision of February 21, 1942, which, it is asserted, gave title to Sitka

and Juneau church properties to Metropolitan Theophilus as legal trustee. Counsel charged the plaintiff had been excluded from certain rights that were adjudged to belong to him.

Defense counsel argued that no control went with the trusteeship accorded to Metropolitan Theophilus. Control, he said, belongs to members of the church which stayed with it, and who may change from one church authority to another as they wish. The defense claimed it is the desire of the congregation that Fr. Olendy continue in charge indefinitely.

Testifying for the plaintiff, Archimandrite John Zlobin, of St. Michael's Cathedral, Sitka, said he had been appointed by Metropolitan Theophilus as administrator of all church property in Alaska. He identified a letter to Fr. Olendy refusing him permission to conduct church services in Juneau on the grounds of reports that he was "making propaganda" for Metropolitan Benjamin in favor of the communist government in Russia, and ordering him to "return to Canada."

The case was deferred for three weeks pending submission of briefs by opposing counsel.

#### Archbishop Alexei on Way To United States

Archbishop Alexei of Yaroslav and Rostov arrived from Moscow by plane in the United States to confer with officials of the Russian Orthodox Church on plans for reconciliation with the Mother Church in Russia. He traveled via Edmonton, Alberta.

Metropolitan Nikolai of Krutitsky and Archpresbyters Pavel Tavetkov and Peter Fionov have returned to Moscow from Paris. The delegation had been in France to establish contact with Russian Orthodox communities which previously refused to recognize the jurisdiction of the Moscow Patriarchate.

With this series of visits, direct contacts to cement ties with Russian Orthodox churches in Europe, the Near and Middle East, and America, are being completed. The next approach will be in Manchuria, Shanghai, and Japan, where there are numerous Russian emigrés.

### PRESBYTERIANS

#### Asks No Church Building Until Overseas Relief Needs Met

Local churches of the Presbyterian Church in the USA have been asked not to plan any new buildings in their presbyteries or synods until the denomination's \$27,000,000 Restoration Fund has been provided in full, it was announced by Frank M. Totten, national chairman of the Fund's Laymen's Committee.

Mr. Totten said church officials believe "the spiritual and religious needs of our fellow Christians in war-devastated areas are so vastly greater than our needs here at home, that we could not feel morally comfortable about building our own additions in America."

### CHURCH CALENDAR

#### September

- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Saturday.)
- 30. Eighteenth Sunday after Trinity.

#### October

- 1. (Monday.)
- 7. Nineteenth Sunday after Trinity.
- 14. Twentieth Sunday after Trinity.
- 18. St. Luke. (Thursday.)

## RUSSIA

### Soviets List Total Of Destroyed Churches

A total of 1,670 Orthodox churches were destroyed or damaged during the Nazi occupation of Russia, according to a report by the special Soviet commission appointed to investigate German atrocities.

In addition, 237 Roman Catholic churches, 532 synagogues, 69 chapels, and 258 monasteries and church buildings of various kinds were demolished or damaged, the report stated.

According to the Russian News Service in London, 8,338 places of worship were open in Russia in August, 1941, of which 4,225 were Orthodox.

## GERMANY

### Pastor Niemoeller Says He Sought Overthrow of Hitler

Pastor Martin Niemoeller, Confessional Church leader, has denied charges made abroad that his attempt to enlist in the German Navy while a prisoner of the Nazis was inspired by loyalty to the Hitler regime.

He informed Religious News Service that he had believed while in prison that the only way to serve Germany was to overthrow Hitler. For that reason, he said, he wanted to get free so he could take part in the plot against the Fuehrer which he believed was being engineered by German military officers and others.

"None of my friends," he stated, "understands the press campaign against me, as they all know what my motivation was." He admitted, however, that criticism of the traditional Lutheran teaching concerning the supreme authority of the state was justified.

"I was raised a Lutheran and did not realize that the traditional Lutheran theology regarding the state was wrong," he said, "until recently during a conference of Confessional Church leaders at Treysa.

"This was, for me, a most interesting discovery. I believe Lutheran teaching can be changed on this point. Lutherans can learn, and they must choose democracy as the best form of government."

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### Pastor Niemoeller Gives Views on Future of Church

The task of getting in touch with churches abroad has been entrusted to Pastor Martin Niemoeller in his capacity as vice chairman of the 12-man Provisional Council named to direct activities of the new Evangelical Church of Germany. The new body, formed at the recent conference of German Church leaders at Treysa, comprises Lutheran, Reformed, and United Churches.

Pastor Niemoeller, in an interview,

warned that difficulties in deciding the Church's policies may be expected, in view of the fact that the council, headed by Bishop Theophilus Wurm of Wurttemberg, must function on a temporary basis until a permanent council is elected.

It will also be necessary, he pointed out, to reconcile conflicting viewpoints among Evangelical "traditionalists" and leaders of the young Confessional Church group.

#### NEW SPIRIT

He said the new spirit of the Confessional churches, as demonstrated at the Treysa conference, is aimed at a stronger church influence in political life, as in England and the United States, where the church "acts as the conscience of the state."

The German pastor came out openly in favor of a democratic form of government in Germany as opposed to totalitarianism. He said: "A government which guarantees liberties and fundamental rights is better than one which does not. Nor is this a matter of indifference for the church."

He added, however, that it will be difficult for the German people soon to achieve this goal. He said they must wait "until the old politicians die" and meanwhile must learn democracy gradually, beginning with administrative tasks.

"The program of the church," Pastor Niemoeller stated, "is to enter the schools, to rebuild youth organizations, and influence the universities. Sermons must express the church's broad responsibilities in political and economic life."

Declaring he had "no hesitation in speaking to my Christian brethren abroad just as to German Christians," Pastor Niemoeller called on churches throughout the world to help prevent the threatened reduction of Germany's population by starvation during the coming winter.

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## ENGLAND

### Bishop of London to Be Enthroned October 9th

Enthronement of the new Bishop of London, the Rt. Rev. J. W. C. Wand, will take place at St. Paul's Cathedral on Tuesday, October 9th.

The Bishop has taken up residence in Fulham Palace.

### Religious Leaders Ask Aid To Suffering Germans

The Bishop of Chichester, Dr. G. K. A. Bell, and other religious leaders, have signed an appeal to the British people to accept reduced food rations if necessary to save suffering war victims in Europe.

Signers of the appeal included Dr. Sydney Berrv, honorary secretary of the Free Church Federal Council and secretary of the Congregational Union; and the Rev. Henry Carter, head of the Christian Council for Refugees.

"Correspondents in Berlin," the appeal

said, "have been sending descriptions of the conditions in that city, which must have been read by many with grave disquiet.

"Expelled from their homes in Sudetenland, East Prussia, and a vast region of Germany taken over by the Poles, sometimes at 30 minutes' notice, and without provision of food or transport, a horde of Germans is struggling daily into Berlin and being turned away because there is no food for them.

"The majority are old men, women, and children. Some too weak to wander further have been seen under the bomb-wrecked roof of Stettiner railway station, dead or dying.

"If we call attention to this vast tragedy, it is certainly not because we fail to realize how grievously our Allies are suffering, nor because we would wish any preference to be given to former enemy nationals. Nothing is more urgent than the speedy relief of Europe as a whole.

"We are profoundly troubled by the possibility of mass starvation that cannot be prevented without some cut in our own rations and that the authorities may hesitate to ask us, after six years of war, to make this sacrifice, and also by fear that amidst so much misery, the actual death by hunger of a German national may be disregarded.

"We do not think the government need feel such hesitation. It is not in accordance with the traditions of this country to allow children, even of ex-enemies, to starve. We have reason to believe numbers of fellow-countrymen would be willing to make some voluntary sacrifice in this cause."

### Greek Regent Visits Canterbury Cathedral

Archbishop Damaskinos, Regent of Greece, visited Canterbury Cathedral as guest of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Dr. Fisher said it was the first time in the history of the Cathedral that an Archbishop of Canterbury had welcomed a head of the Greek Orthodox Church. He announced that the Church of England would make a gift to Archbishop Damaskinos toward reconstruction of church life in Greece.

## YUGOSLAVIA

### Deputy Patriarch Reported Under Arrest

Metropolitan Joseph of Skoplje, deputy Patriarch of the Serbian Orthodox Church, has been arrested in Belgrade, according to information released by the Religious News Service. He was taken into custody at the patriarchal palace, reportedly by order of Marshal Tito.

Heading the Orthodox Church in Yugoslavia in place of Patriarch Gavrilo, at present recuperating in a hospital in Italy after being held prisoner by the Nazis in Germany, Metropolitan Joseph came into



prominence recently when he criticized proposals by the new Yugoslav government to nationalize church property.

The metropolitan also complained that the Church "has not received the full support to which it believes itself entitled."

The Serbian Church leader visited Moscow last January to attend the general council of the Russian Orthodox Church at which Patriarch Alexei was elected, but on his return home was reported to have criticized the religious situation in Russia.

A number of Serbian Orthodox priests were previously arrested in Belgrade on charges of collaborating with the Germans and taking part in the formation of a White Russian group opposed to the Communist regime in Russia. Four priests, all of Russian extraction, were reported executed and the remainder are now awaiting trial.

### Patriarch Plans to Stay in Italy At Present

Patriarch Gavrilo, head of the Serbian Orthodox Church, who is now in Italy, has announced he does not plan to return to Belgrade at present, despite insistent requests by officials there.

Reported seriously ill, the Patriarch has been transferred to a hospital in Bologna after having stayed at a health resort near Chiusi in Tuscano. He stated that, if his health permits, he will take up residence in Rome at the end of the month.

Patriarch Gavrilo was removed from Belgrade by the Nazis early this year and taken to Germany. He arrived in Italy during July.

## FRANCE

### Cimade to Aid Reconstruction Of French Religious Life

The war-born French Protestant youth relief movement, *Cimade*, far from disbanding, has decided to expand its program to the reconstruction of religious life during the coming years, according to Madeline Barot, general secretary.

*Cimade*, which stands for *Comite Inter-Mouvements Aupres des Evacues*, is a united refugee aid society of the YMCA, YWCA, Boy Scouts, Girl Scouts, and Student Christian Federation. All these organizations are much more closely linked to churches in France than in the United States.

In general terms, the aim of the projected program is to go into individual French cities with large teams and seek to introduce religious attitudes into all phases of life.

The entry of *Cimade* into social service began in 1939 when it went to the aid of Alsations who had been relocated into the interior from war zones. Then it moved its work into the concentration camps where Jews and Free French were massed, many awaiting deportation, and it then naturally stepped into the resistance task of hiding those who got out and helping them flee.

More recently, the organization has been continuing its physical and spiritual

ministry in camps holding Vichyites and Germans and in leisure-time centers set up in destroyed French cities. Until a recent conference in Chambon-Sur-Lignon, there had been thought that *Cimade* might now die a natural death, but the newly contemplated program is larger than ever before.

Consistently, *Cimade* has stressed Christian evangelization in its program, and the reconstruction aims will include this emphasis in some form. The program is being molded with the aid of four young Americans: the Rev. Robert Tobias, Disciples of Christ; the Rev. Messrs. Burton Lewis and Ray Teeuwissen, both Presbyterian USA, and Hyla Stuntz, granddaughter of the late Methodist Bishop Homer C. Stuntz. They are working, under the auspices of the World Council of Churches, in devastated areas.

## SPAIN

### Primate Backs Franco But Denies Church Supports Totalitarianism

Although endorsing General Francisco Franco's regime, Dr. Enrique Pla y Deniel, Archbishop of Toledo and Primate of Spain, denied in a pastoral letter issued in Madrid that the Roman Catholic Church favors totalitarianism.

"We have never defended, nor will defend, any totalitarian conception," he asserted. "We have always supported church independence from all political regimes."

Denying further that the Spanish Church has been enslaved to Generalissimo Franco, the Primate declared that when there was close concord between Church and State, as in Spain, one should not confuse the activities or responsibilities of the Church with those of the state.

"We affirm solemnly that the Church in Spain has kept perfect neutrality," he stated.

Dr. Pla y Deniel described the Spanish

Civil War from 1936 to 1939 as "a true crusade" because "12 bishops and many thousands of priests, monks, and nuns were killed, and thousands of churches were burned and destroyed."

The Primate pointed out that on July 1, 1936, the Spanish episcopate had sent a collective letter to all the bishops of the world "informing them about the terrible religious persecution unloosed in Spain," and that the Roman Catholic hierarchy of all nations had voiced support of the Spanish episcopate.

Terming the recently-enacted Spanish Bill of Rights "a model for Christian laws on social matters" and as "orientation of Christian liberty as opposed to state totalitarianism," Dr. Pla y Deniel added: "The past civil war and crusade was an armed plebiscite, which put an end to religious persecution. None wants any unnecessary revision that would bring new civil war, with great damage to Spain and great dangers to the peace of the western nations of Europe."

### NEUTRALITY

Discussing Spain's neutrality in World War II, the Primate noted that nothing was said about it during the war but "it is curious that in the hour of peace it is attacked openly." He added that the Spanish state could furnish documents attesting its neutrality.

Dr. Pla y Deniel concluded his pastoral letter by asserting that Spain "can be very useful in the new community of nations and its absence cannot be justified."

## SWEDEN

### Rev. J. V. Alfvogren Dies

The Rev. J. V. Alfvogren, formerly rector of St. Sigfrid's Church, St. Paul, Minn., and general missionary to the Swedish people in the northwest, died at Linköping, Sweden, on August 23d at the age of 78.

A graduate of Upsala University, Sweden, and of Seabury Divinity School, he returned to Sweden in 1914. There he served as rector of Frödinge parish in the Church of Sweden until his retirement in 1938.

## SWITZERLAND

### Reopen Geneva Church

The American Church in Geneva has been reopened under interdenominational sponsorship, after having been closed throughout the war.

Dr. Benjamin J. Bush, Presbyterian minister on the staff of the World Council of Churches, has been put in charge of the weekly services. Until recently he was pastor of the Westminster Church in Detroit, Mich.

The first event in the little chapel was a peace thanksgiving service. It was conducted by Dr. Bush and Dr. S. C. Michelfelder, American Commissioner of the Lutheran World Convention.



Religious News Service.  
Patriarch Gavrilo: His deputy is under arrest; he will stay in Italy.



# Anglican Independence

## Part I

By the Rev. Hiram R. Bennett, D.D.

Rector, Grace Church, Everett, Mass.

**A** DEEP, dense fog once bore down the English Channel, sweeping all shipping into the safety of the nearest ports. An American, groping his way through the streets of London, meeting an English friend, commented on the thickness of the mist. "Yes," said the Englishman, "'tis a good, strong fog: last night it was so heavy that the whole continent of Europe was in isolation."

The remark is characteristic of our Anglo-Saxon temperament. No matter how heavy that which separates us from our neighbors, it is not we who are in isolation—it is the other fellow. And whether we notice it or not, this has been at the base of the life of the Church, of that *Ecclesia Anglicana* of which we are a part, and to which we have sworn our devotion.

In a way, our beloved island ancestry still extends its influence into our lives—providentially, let us say. For in spite of attempts to align us either with the Papalist on the one side, and with the Protestant on the other, we still maintain an *ethos* which is as distinctive as the language we speak or the common law under which we live. Providentially again, I believe, this is under the hand of God; and this essay is an attempt to clarify our position and to offer some suggestions as to the more efficient way in which we may exercise our ministry in a world sorely needing the "wholesome medicine of the Gospel of Christ."

This Church has withstood the tempest of history. Her character has grown definite, and, I believe, Christlike, throughout the years. It is a character which bears marks of our racial and cultural heritage, though moulded indeed by the strong and tenacious personalities of men who have been her leaders.

This character has been described by the invention of a rather unwieldy term—Anglicanism, which, although clumsy, leaves no doubt in our minds that it has a definite meaning. It has come to be a description of our own use of Catholic Christianity; and it has been fixed upon our religious homestead most generally by means of the lives and works of many men, good and bad, great and small.

Culture has been described as being "the entire complex of all the ways and expressions of life which characterize any one nation." This expression of national consciousness, in the case of our English forebears, is clear to our minds as we see it today in the life of the Church. It is like the history of ancient Egypt which, being so much older than our history, and reckoned in milleniums, is marked by a rigidity which sets it apart from its contemporaries. Among the Greeks we find a highly-developed love of freedom and respect for the rights of the individual, side by side with the most beautiful expressions in the language of literature and the language of art. And among the Ro-

mans we find their national consciousness was that the highest good was political and social stability, and that innovations were little desired or needed.

Now, as Professor Jaeger says in his interesting study of Greek culture, *Paideia*, "culture is shown in the whole man both in his outward appearance and in his inner nature." And as there are no two men exactly alike, any more than there are two leaves alike on any tree, the culture of a people must, in its totality, become a synthesis.

What is the characteristic of the American? And what is the characteristic of the Englishman? In the case of both, is it not a love of freedom—"a love of freedom, respect for the law, clearness of thought, the historical and judicial frame of mind"? These are the words of a modern Englishman (Bigg, *Wayside Sketches in Church History*, p. 180). And he adds that "while John Jewel and Richard Hooker were laying the foundations of religious liberty, other like-minded men were creating the Elizabethan literature, spreading commerce, establishing the navy, asserting the authority of parliament. It seems impossible to deny a connection between these two sets of changes. . . . While the world had been in the nonage, but partially emerged from the shell of barbarism, the medieval system had rendered admirable service to humanity. But the time had come when the autocracy of the nursery was no longer salutary. The tutor and governor had done his work, so far as such work can ever be done."

Thus the Church did not emerge at one fell swoop into the modern world any more than a youth suddenly becomes a man when he first puts on long pants. The *Ecclesia Anglicana* as we know it today, established in the four corners of the earth, grew from an infant in Britain.

### CATHOLIC TENDENCIES

It had from its beginning certain traits or tendencies of catholicity. Its great service to the religious life of the world has been "to insist upon the certain," as Dr. Bigg says, "and to leave the uncertain to the judgment of the individual. There is nothing muddling or eclectic, or tumid, or lukewarm about this position. It is no mere rope-dancer's trick, as Newman tried to make out. It is a way of commonsense and true piety. It is a middle way, if you like to call it so; but we do not get at it by so regarding it. A man does not attain true courage by taking a little cowardice and a little foolhardiness and mixing them together; he obeys the law of right, and then finds he is neither a fool nor a coward" (*ibid*, pp. 211, 212).

The Church of England has always been different from the churches on the continent of Europe. This, perhaps, has been due to the characteristic independence of the Briton as much as to anything else. For Britain, unlike her continental neigh-

bors to the south and southeast, was never really conquered by the Romans. Its civilization became Teutonic, rather than Latin.

"For Rome, though her eagle through the world had flown,  
Could never make this island all her own."

It is true that the Romans were technically masters of Britain for at least 400 years (43 B.C. to 410 A.D.). And it is true that a portion of the island contained Roman settlements, transforming the life of the Celtic population therein within the quadrangle bounded by Chester, Lincoln, Canterbury, Caerlon-on-Usk, and back to Chester. Yet it is equally true that in the remainder of the island, especially in the north and west, the occupation was merely military and its effects were wholly superficial.

The best critical opinion of today inclines to the conviction that while the Celts in Gaul accepted Roman rule and Roman civilization, the Celts in Britain rejected them. Even if they had accepted them, it would have mattered but little, since the British were to be subdued by Teutonic invaders after prolonged and bitter wars. They were indeed in no position to "hand on such Roman culture as they had (or had not) accepted from the Romans to their Teutonic conquerors." "The living influence of Rome, its speech, its religion, its towns, its institutions were obliterated, and the basic foundation of English civilization is not Celtic but Teutonic" (Marriott, *A Short History of France*, pp. 11-13).

Among the lost things of civilization, such as the priceless and irreplaceable library of Alexandria, are many gaps in history. Who knows, for example, what happened to the British, in the long years between the departure of the Romans and the emergence of the earliest English kingdom? The lost books and the lost years, never chronicled, are gone forever.

Suddenly, however, we behold in the isles of our ancestors the shining of a bright light. Christianity has in some way unknown to us been brought there. It is a mystery to historians who the first missionaries were, but we do know that native missionaries—and not the Romans—were the instruments of the conversion of our forefathers. The Church today honors these founders in the dedication names of many local saints given to churches from John o' Groat's to Land's End.

Our sources of knowledge of this period are indeed meager. There are many local traditions concerning the work and origin of the Celtic Church. Our most prolific authority is of course Bede, who tells more of the mission under Augustine, the Roman monk, than he does of the work of the native Christians, so well done before Gregory ever saw an Angle on the streets of Rome. Augustine's mission was con-

fined to the limits of the kingdom of Ethelbert in Kent. Was it sent there from an already important and influential Church, or was it sent from a comparatively insignificant organization?

We must disabuse our minds of the thought that the Church in Rome was, in the sixth century, an important one. The future of the Roman see itself was uncertain, being dependent upon the Eastern Empire and threatened with imminent danger from the new Lombard power in Italy.

The ancient Church of Britain had made no attempt to convert the invaders who had expropriated its membership. British Christians, at least in practice, turned the other cheek. Augustine was sent to pagans. We are familiar with the extent of his success. We know the weaknesses of his personality from the questions he sent to Gregory for answer and from his arrogance when he met the British bishops.

In the latter instance, the answer of the prelates was full of this spirit which we have come to call Anglicanism. It has been preserved for us in the *Chronicles of the Ancient British Church*. "Be it known, and without doubt unto you," said their mouthpiece in the name of all his brethren, "that we all are, and every one of us, subject to the Church of God, and to every godly Christian, to love every one in his degree, in perfect charity, and to help every one of them, by word and deed, to be children of God. And other obedience than this we do not know to be due to him, whom you name to be pope, nor to be father of fathers; and this obedience we are ready to give, and to pay, to him, and to every Christian continually. Besides this, we are under the government of the Bishop of Caerlon-on-Usk (the old Welsh archbishopric) who is, under God, appointed to superintend us, and to cause us to continue in the spiritual way" (Coit, *Early History of Christianity in the Church of England*, pp. 96, 97).

The matter rested there. Augustine was not able to coerce the stubborn (or the steadfast) British. He died in 604, and the See of Canterbury languished for more than three score years, being vacant for several years.

#### BRITISH CULTURE

The culture of this period in Britain was high. The recent excavation of an undisturbed ship-burial at Sutton Hoo above the estuary of the Deben near Woodbridge, in Suffolk, reveals startling evidence that life at that time was lived at a high intellectual pitch.

"No such treasure," remarks Professor Stenton, in his *Anglo-Saxon England*, "has been found in any other part of the whole Germanic north. . . . These discoveries at Sutton Hoo, like the traces of Eastern influence on early English sculpture, should probably be taken as indications of peaceful, if sporadic, intercourse between England and the countries of the further Mediterranean" (pp. 51, 52).

This is important. It indicates, as I believe, that the leaders of the life of the ancient British of the seventh century were also well trained in the philosophy and theology of the East, and that when at length a new and different Archbishop came to Canterbury there were so many

points in common with these native Christians that he was able to treat with the Celtic prelates.

#### THEODORE

On the death of Wighard, who had been sent to Pope Vitalian by Egberth of Kent and Oswio of Northumbria in 667, apparently for consecration as Archbishop of Canterbury, Theodore, a monk of the Eastern Church, was recommended to fill the vacant see.

Now it is important to recall two things about Theodore. He was a Greek, trained in the schools of his native Tarsus and of Athens. He had suffered under the persecution of Justinian and the aggression of Chosroes. He was over 60 when he appeared at Rome. His appointment to Canterbury brought there a man who had spent a lifetime under the Greek influence of philosophy and theology. He was not a Roman. He was a Greek, physically, spiritually, and mentally—the first scholar and administrator to live in England. And this Church of the 20th century owes much of what it is, of its *ethos*, to the Greek Theodore of the seventh century. It is one of fate's ironies that the ineffectual and tactless Augustine was canonized, while no aura of sainthood has been permitted to grace the memory of Theodore.

His wisdom and tact were able to accomplish what Augustine's arrogance had not been able to do. Theodore actually united his mission to the work of the British Church at the Synod of Hertford, in 671; and with the adoption of the canons of Dionysius Exiguus—compiled a century before—the unity of *Ecclesia Anglicana* may be said to have been accomplished. It is a unity that the centuries have been unable to break, although it has been often stretched and bent.

Theodore was, says Bishop Stubbs in an article entitled *Theodore*, *Dictionary of Christian Biography*, "the real organizer of the administrative system of the English Church, and in that work laid the foundations of English national unity. He brought the learning and culture of the Eastern Empire into the West, and with the aid of Hadrian and Benedict Biscop established schools from which the scholars and missionaries of the following century went out to rekindle the light of Christian culture in France and the recently converted parts of Germany; and thus . . . formed a most important link between ancient and modern life. . . . His culture was, for the time, enlightened and tolerant, and, although he has never been canonized or beatified, both his character and his work seems to place him among the first and greatest saints whom God has used for the building up of the Church and the development of the culture of the world."

Theodore happened to be present in Rome, in the *entourage* of the Eastern Emperor Constans II, who had come westward with what Dean Hook calls "a kind of illegal legality to pillage the people." Without doubt Theodore conformed to the Latin customs, yet it must not be forgotten that he was a native of Tarsus, that city where St. Paul was born and received the solid foundation of Greek culture.

Tarsus, in the seventh century as well as in the first, was a Greek city, "placed in the center of a population whom the citizens regarded as barbarians, in which Greek, the language of civilization, though freely spoken by the student, was studied as a classical language, just as during the last (*i.e.*, the 17th) century, English was studied at Edinburgh by men of learning, who, in their fear of provincialism, became the most correct of English writers." (Hook, *Lives of the Archbishops of Canterbury*, I, pp. 146, 147.)

There are few authorities for the episcopate of Theodore. Closest contemporary, of course, is Bede. We have also Edius' *Life of St. Wilfrid*, *The Anglo-Saxon Chronicle*, Florence of Worcester, and Thomas of Elmham. Theodore's contribution to the English Church falls into three channels—his record as an administrator, his patronage of learning, and his work as an author. In the first category, after he had made a tour of his jurisdiction, he concentrated on two points: he established the parochial system, and he set about the increase of the episcopate. His activities in these matters are outside the scope of the present essay.

#### SCHOLARSHIP

His activities in laying the foundations of English scholarship, however, were as important as his episcopal energy. Immediately after his arrival at Canterbury, he took possession of St. Augustine's monastery and made it a school of learning, whence, as Bede says, "there flowed a stream of knowledge." And Bede adds that in his own time there were scholars of Theodore and Hadrian who were as "well versed in the Latin language as in their own" (*H. E.*, IV, 2).

Theodore had a high position as a writer. His *Penitential*, though not the first work of its kind to be written, was the first to be published by authority in the Western Church, and it became the foundation on which all other *libelli penitentiales* rested. The system which it adopted prevailed, through his influence, in England long before it obtained currency in other parts of Europe.

Theodore of Tarsus reminds us in many ways of his great and earlier fellow-townsmen, St. Paul. If the latter brought the impress of his Greek education upon the whole Church of the succeeding centuries, it is not too much to say that the former did the same for the Church of the English-speaking race. For, as the *Anglo-Saxon Chronicle*, which notes Theodore's death under the year 690, remarks briefly, "Before this the bishops had been Romans; from this time they were English." In other words, comments Dean Hook, "this great man converted what had been a mission station into an Established Church."

In short, if Theodore's bequest to us contains, as I believe, the genius of modern Anglicanism, it will be of advantage to glance at some of the characteristics of Greek culture which he learned in the schools of Athens and of Tarsus. What was that Greek training?

Dr. Werner Jaeger has provided an answer in his *Paideia*, to which he has given a subtitle, "The Ideals of Greek

Culture." It is a concise, authoritative survey of the whole contribution which the Greek people have given to civilization. Dr. Jaeger says that the historical importance of the Greeks as educators "was derived from their new awareness of the position of the individual in the community." And yet, as he says, "the intellectual principle of the Greeks is not individualism, but 'humanism,' . . . which means the process of educating man into his true form, the real and genuine human nature."

Here, then, is my thesis: the peculiar property of this Church of ours, this *Anglicanism*, which astonishes our neighbors—and often surprises ourselves—was fostered in the Church, as I believe at the right time, by a Greek Archbishop of Canterbury, who took what he found in a land new and alien to him and fused it

to the convictions and learning which he had brought from his native Greece.

For it must be remembered that when Theodore went to Canterbury he was well past 60. He would not have qualified for preferment according to many of our modern Churchmen: he would have been too old. But by reason of his years and the experience of his past life as a monk of the Eastern Church he was just the man for the work he was sent forth to do. He had learned from Homer that the real work of the nobleman is his sense of duty. He had learned from Aristotle that human effort, after the complete and the best, is the product of an ennobled self-love—not of the physical self, but of the ideal which inspires us.

Even from Hesiod, Theodore learned the ideal of justice which was expressed

in *Works and Days*. Indeed, from all the classic writers and philosophers, he was taught that the "City State" was the independent idea of man as a citizen, a political being in the community, upon whom was laid the compulsion to take an active part in the public life of his community, and to recognize and accept his civic duties, which were quite different from his duties as a private person and a working man.

It must not be inferred, indeed, that the fruit of these ideas was immediately apparent in the Church. Hardly had Theodore died before the Church passed into the period of the Middle Ages. And we know how through all these centuries the onus of Rome bore heavily on all of Europe.

(To be continued)

## WAITING

By EDITH C. JUDD

**"T**O EVERYTHING there is a season, and a time to every purpose under heaven." Ecclesiastes 3:1.

Now is the time of waiting—and for what do we wait?

"I wait for the Lord, my soul doth wait and in His word do I hope."

"My soul waiteth for the Lord more than they that watch for the morning; I say more than they that watch for the morning." Psalm 130.

Life gives us many spiritual lessons to learn. Perhaps the greatest of these is patience, for that embodies so much that makes for the ripening of the spiritual fruit within us. Always it is a lesson of trial. St. Paul said to his people in Rome, speaking of Christ's apostles, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And that indwelling spirit calls to us daily for patience, for preparation, and quiet waiting for our Lord's coming.

Jacob said, "I have waited for Thy salvation, O Lord," and we, too, wait in the dark of night that has come upon a world that, in large part, has ceased to prepare, to pray, to hope for the Bridegroom's coming—the Light of the world, the Saviour of our souls, the hope of salvation.

"They that watch for the morning." Are they not those blessed dead, who already rest in their Lord's peace, waiting for the joyful awakening of the light of the Resurrection morning—"the morning star" that has been promised "to those who overcome" in the church in Thyatira.

We wait for the Lord and for the morning of resurrection life, no less than they; for the dawn of light upon a world grown dark in despair at the evil deeds of men.

Let us wait and take comfort in these words, "Rest in the Lord and wait

patiently for Him. Fret not thyself because of him that prospereth in his way because of the man who bringeth wicked devices to pass. For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth."

While we wait we are exhorted not to sleep, but to watch, to be wakeful, to be ready. Our Lord warned us, "Watch therefore, for ye know not what hour your Lord doth come," and again, "Watch ye, therefore, for ye know not when the Master of the House cometh; at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping."

Our sorrowing Lord came from His lonely vigil in the Garden of Gethsemane to find his weary disciples sleeping. Gently He reproved Peter, "Coudest thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak."

The heavy weariness of the flesh! How it hinders our spiritual growth. There is only one remedy—*pray*—pray always for the strength to be vigilant.

"When the Son of Man cometh, shall He find faith upon the earth?" What bitter sense of shame and sorrow to have Him come to us ungreeted, unexpected, shut out! It will be no excuse for us to say, "If we had only known when, we would have been ready." Faith does not work that way. Faith is ready at all times.

Surely His own words must waken us, strengthen us, inspire us, save us. Here are His directions:

"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord when He will return from the wedding; that when He cometh and knocketh, they may open to Him immediately."

"Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself and make them

sit down to meat, and will come forth and serve them."

"And if He shall come in the second watch, or come in the third watch and find them so, blessed are those servants."

"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched and not suffered his house to be broken through."

"Be ye also ready, for the Son of Man cometh at an hour when ye think not."

Every morning let us wake with the thought, "The Lord may come today!" Every night close our eyes with the prayer, "Come, Lord Jesu, come quickly!" So shall we be watching, waiting in hope and prayer—waiting for the Lord.

God's judgments now indeed are upon the earth. Each day brings a foreshadowing of greater tribulations; but those of the household of faith need have no fear, for they have been told in no uncertain language—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

And so let us be found waiting; quiet, wakeful, hopeful, prayerful, expecting.

"For we, through the Spirit, wait for the hope of righteousness by faith." Galatians 5:5.

When He comes shall we be found like those of Laodicea, self-satisfied, indifferent, lukewarm; whose attitude is so repugnant to the Lord that He has the impulse to push them away from Him—"I will spew thee out of my mouth."

Or shall we endeavor to be like those of beloved Philadelphia, in whom He found "a little strength," because they had kept the word of His patience and not denied His name? He has promised to keep such servants "from the hour of temptation that cometh upon all the world to try them that dwell upon the earth," and He states, "Behold, I come quickly."

## Catholic or Protestant?

**A**RE YOU a Catholic or a Protestant? Is the Episcopal Church Catholic or Protestant? Or are some Episcopalians Catholics and some Protestants? This, if our mail is any indication, is the burning Church question of the day. Reference to our files indicates that it was also the burning question — or at least a smoldering one — in 1878, 1897, 1905, 1932, and intervening years. In the meantime, the horse and buggy have given way to the automobile and the airplane, the industrial revolution has triumphed over rural America, and the atomic bomb has blasted mankind into an unforeseeable future. However, a Church magazine must represent an element of stability in a changing world; so we turn once more to the question: "Is the Episcopal Church Catholic or Protestant?"

The terms express a real tension within the Church, between individuals and movements of thought and parties; and yet, we believe that a Church which seeks to preach the whole Gospel, to live the whole Christian life, to assimilate the whole revelation of God in Christ, and to be alive to all the work of the Holy Spirit cannot narrow its scope to either an exclusive Catholicism or an exclusive Protestantism. The human mind is a tiny and leaky vessel in which to measure out the mysteries of God.

The problem is further complicated by the fact that there are two kinds of Protestants, or at least two strongly contending movements within Protestantism — the Liberal and the Evangelical. So, if a man accepts the label of "Protestant" he still has to explain which kind he is.

The three isms which seem to have life in the Episcopal Church today, accordingly, are Catholicism, Evangelicalism, and Liberalism. The definition of each of these terms is extraordinarily difficult; for they represent aggregations of ideas and emphases held by various individuals in different combinations. All three can be carried to an extreme which is disloyal to the Church's formularies. Each can be made

exclusive of one or both of the others. But we believe, and believe earnestly, that the Church is truest both to its present formularies and to its divine foundation when all three types of Churchmanship are found in balance in one individual. We believe, further, that in actual fact the vast majority of those who classify themselves under one of these heads could rightly be classified under each of the others. There can be no doubt whatever that the Church has officially employed both "Catholic" and "Protestant" as terms descriptive of itself. Should not every Churchman — and every parish — be able to do the same?

The Episcopal Church is Catholic. It teaches that the Church is the mystical body of Christ, God's chosen vessel of salvation, His great instrument for shedding His grace upon the world; that this Protestant Episcopal Church is a small but vital part of a great life extending through time and space and eternity. The life of the Church on earth back through the Reformation, the Middle Ages, the Dark Ages, the First Century, is all one life indivisible and unconquerable. It teaches that the Nicene and Chalcedonian Faith "ought thoroughly to be believed and received." It provides for the ministration of Baptism and the Holy Communion, of Confirmation and Absolution and Matrimony and Orders and Unction of the Sick, in accordance with the commands of our Lord and the practice of the early Fathers. It is the "interpreter and keeper of Holy Writ." It believes that God will be "with His ministers of Apostolic Succession to the end of the world."

The Episcopal Church is Evangelical. It bases its teaching squarely on the Bible. It believes that no amount of sacraments can save the man who remains unconverted. It believes that we are justified by faith only — not by bare assent to intellectual formularies, but by complete abandonment of self to Jesus and His way. It believes that all believers are a "royal priesthood" who have direct access to God. It believes that the Sacrifice of Christ was that "one, perfect, sufficient oblation and satisfaction for the sins of the whole world" without which no man could be saved.

The Episcopal Church is Liberal. It believes that the whole earth is the Lord's and that man, by his study of nature and natural processes can learn about God. It believes that reason and conscience are trustworthy guides, and that it is sinful to ignore them. It believes that no dogma can be allowed to escape intellectual scrutiny. It believes that God wants man to take an active part in ordering the world around him; and that the advance of science and invention is a good thing. It believes that bad education and unjust conditions are responsible for much sin and misery. It believes that God is just about as interested in pagan savages as He is in Holy Churchgoers. It believes that there is much natural goodness in man. It believes that Churches can err, and have erred. It believes that neither sacraments nor faith can be a substitute for moral growth.

**T**HE EPISCOPAL Church's Catholicism is not Roman. Its Evangelicalism is not Baptist. Its Liberalism is not Unitarian. Each movement is corrected and purified and

### The Collect

*Eighteenth Sunday after Trinity*

*September 30th*

**T**ODAY'S collect might well be the constant prayer of every Christian who means to keep his baptismal promises. The first vow of baptism is to renounce the devil, the empty enticements of the world, and the sinful motions of the flesh; and here we pray for God's help to withstand these temptations. The second vow is of trust in God's word as to the basis of our faith; here we pray for pure minds, right in thought toward the things of God. The third vow is to keep God's will and walk in the same; and here we pray for grace to follow only God. We must watch lest we set up some other claim in our life; the satisfaction of some desire, the gaining of wealth, achieving selfish ease, or the wielding of power. The relationship established at baptism makes us God's and He must come first if we are to be true to our promises and receive the benefits. Constant prayer is one step toward the fulfilment of this.



enriched by the influence of the others, so much so that practically every member of each party holds and cherishes the major affirmations of other two. Yet the three movements are in constant tension with each other, because the differences in emphasis lead to disagreements in practical policy. Especially in relations with other religious bodies, the Evangelical-minded and Liberal-minded feel a strong kinship with Evangelicals and Liberals in other Churches who have lost so much of the Church's historic Faith and Practice that Catholics find almost no basis of kinship with them.

It isn't, we believe, that the vast majority of any one group in the Episcopal Church want to deny the beliefs of another; rather, they feel that these beliefs are not the heart of their religious life and need not be a bar to fellowship with groups which do deny or ignore them. And, of course, each group has its extremist fringe which does deny some portion of the Church's heritage. There is a Protestantism which is so anti-Catholic that it is not good Episcopalianism. There is also a Catholicism which is so anti-Protestant that it is not good Episcopalianism.

**DURING** the past few years, there appears to have been a growing spirit of distrust and animosity among the parties in the Episcopal Church. The reasons for this development are many, but perhaps the chief one is the growing pressure of the movement toward Church unity. Some Liberals and Evangelicals feel that the issues outstanding between the Episcopal Church and various Protestant Churches are not important. Catholics feel that the issues are very important indeed; in fact, vital. Some of the issues are definite and concrete; but others are matters of attitude and custom which are not the less vital for being impossible to legislate and difficult to express.

Under this pressure, the relation between the Church's parties is such as to enhance the power of extremism of all kinds and to lead to failures in charity and understanding. We forget how desperately we need each other to maintain in balance all the positive religious values, all the gifts of the Holy Spirit, with which the Episcopal Church is blessed.

Many Anglo-Catholics have a way of minimizing the significance of the Reformation which does not, we are sure, represent a sober historical judgment. They are often incredibly ignorant of the major trends of Protestant thought today, characterized as it is by a great return to the Catholic conceptions of the Trinity, the Person of Christ, the Church, and the Sacraments.

What did the Reformers try to do? Without important exception, they tried to break through the crust of medievalism to restore the order, teaching, and practice of the primitive Church. Neither Calvin nor Luther had any thought of introducing a new religion; they were trying to purify the old just as truly as the Anglican Reformers. We think their sources of information on early Christianity were defective — so much so that in certain respects they failed in their object of "reforming." Yet the Anglican Church made full use of their ideas and even of their manpower. It too concluded that the Church in the Middle Ages was characterized by certain perversions of Christian doctrine and practice which made a Reformation a pressing necessity. It was in agreement with the Reformers on many specific issues, and welcomed many of them to England. But, in the English way, it proceeded more cautiously and preserved not only a larger proportion of the Christianity of the Middle Ages but also a type of Church government and a mental temper which have stood it

in good stead during the days of scientific skepticism of the past century. Catholics claim, rightly, that the hand of God is to be seen in this historical process.

The Protestantism of the Episcopal Church protects it from many Roman Catholic abuses; not least of these is the whole temper of Romanist moral theology, which makes salvation turn upon compliance with a set of regulations identical in spirit with the Old Testament law. This, rather than the papacy, is the fundamental and irreconcilable difference between Rome and the rest of the Christian world.

The Episcopal Church denies [Article XIV] the existence of works of supererogation — the idea that a man can do more than enough good works to get into heaven. Our Lord's parable of the workers who each received a penny for different amounts of labor makes His teaching on the matter clear; but Protestantism and Anglicanism simply assert that men cannot bargain with God in any other way than by accepting His gift and dedicating their lives to Him wholly.

The extra merits of the saints, according to Roman teaching, together with the merits of Christ, form a "Treasury of Merit" on which the Pope can draw for the benefit of the people with insufficient merits. The Pope, in turn, applies these merits liberally by means of indulgences for the saying of certain prayers after Mass, for using the rosary, for attending certain churches on certain days. The size of the indulgence has no particular relation to the effort involved.

Roman Catholics will explain that these merits do not obtain heaven for the beneficiaries, but merely shorten their stay in purgatory — or in some other way remit the "temporal punishment for sin." Anglicans, being Protestants as well as Catholics, reply that this may make the Romish doctrine less vicious but does not make it any less ridiculous. It is still profoundly amoral and a spiritual danger.

Anglicans cannot be overproud of their Protestantism in relation to the love and honor due our Lady. It is one of the black marks against all Reformed Christianity that the Blessed Virgin has not a higher place in our hearts. Yet, Roman Catholic writings about our Lady actually call her Sole Mediatrice between man and Christ. Do our Anglo-Catholic readers suppose that Protestant neglect is one-half so painful to her as this blasphemous term? It is but a part of that whole popular Roman Catholic opinion that our Lord is so pitiless and terrible (or perhaps just so busy) that it is wiser for Christians to get a friendly saint to slip their cases through the heavenly court — not a formal heresy, but a perversion of the true relationship between God and man and between fellow-Christians which is as destructive of true religion as many a heresy. Small wonder that the rest of Western Christianity has ranged from doubtfulness to denial on the practice of asking for the prayers of the saints.

There are many other grave evils of Roman Catholicism — the unprincipled politics, the moral decay in lands where Rome is dominant, the destruction of Church order by the papacy with its crowning presumption of infallibility, the still unrepented approval of persecution as a controversial technique, the throttling of scholarship, the liturgical ineptness. If the Episcopal Church were Catholic-and-not-Protestant, like Rome, it too would be characterized by these evils.

If the Episcopal Church were Protestant-and-not-Catholic, it would be in even worse case. Its ministry would not have the authority Christ gave to His apostles, and the sacramental benefits which spring therefrom. It would be "blown about with every wind of doctrine," as most Protestants are. If it had followed the course of most American Protestantism

during the past century, it would have sunk to an alarming spiritual and theological ebb even while maintaining a high level of secular morality.

Luckily, however, the Church is both Catholic and Protestant. Romanism and Protestantism each stand on one leg. Anglicanism stands on two — the leg of the Church and the leg of personal relationship to Christ. If its Protestant leg were cut off, the Church would be as truly mutilated as if its Catholic leg were cut off. The real difficulty, if we may continue the metaphor, is that both legs seem to spend so much of the time standing still!

**R**EADERS sometimes accuse **THE LIVING CHURCH** of abandoning the Catholic Faith because we object to an illegal or uncharitable activity in the Catholic party; or perhaps because we have a good word to say for the Federal Council of Churches. Let it be clearly understood that we have not abandoned, nor will we abandon, any part of the Catholic Faith. On the other hand, we do not think that it is such a fragile thing that association with Protestant Churches in coöperative activities will wreck it. Only Episcopalians can do that. Furthermore, we do not think that the teaching that Protestants are not Christians is any part of the Catholic Faith. Nor do we think that denial of the work of the Holy Spirit in and through other ministries is a part of the Catholic Faith.

We have an abiding confidence in the Catholicity of the Protestant Episcopal Church in the USA, and in its power and will to preserve the Catholic Faith and Catholic Order through all vicissitudes. Yet, we do not think that God planted the Church in this country so that one American in 90 might be plucked from the burning. If God had depended solely on the Episcopal Church to bring His grace to the people of the United States, they would be a great deal worse off today than they are.

It would be less than frank for us to suggest that **THE LIVING CHURCH** is not interested in liturgical enrichment, in unity with the Roman and Orthodox Churches, in such systematic prayer as is provided by the rosary, the stations of the Cross, and manuals of religion, in devotion to our Lord in His sacramental presence, in the promotion of sacramental Unction, in the invocation of the saints, in crucifixes, Eucharistic vestments, incense, bells, and candles. In their varying degrees, all these things seem to us to be God's and the Church's answers to man's need.

Yet we recognize that virtually every one of these things has an element of danger. System in prayer and self-examination can be a source of perfunctoriness. Estheticism in worship — worship for art's sake instead of God's and man's — is an evil. Hence, we do not regret that these things in the Church must always face the critical scrutiny of Churchmen of other schools.

It would be the reverse of our purpose to suggest that we approve of denials of the Church's Faith or disloyalty to its canons. "Denying Protestantism" is just the kind of Protestantism which is not at home in the Episcopal Church. But we do believe it is incumbent upon Catholics to be sure what is being denied. For example, Confirmation, Absolution, Holy Matrimony, Unction of the Sick, and Holy Orders are not called sacraments by some Churchpeople. But by all Churchpeople who are loyal to the Prayer Book they are regarded as rites which bestow the gifts which the Prayer Book says they bestow. We agree with the Catholic party in the Church and the great majority of Christendom that they are rightly

called sacraments. But we must admit that our difference with other loyal Churchpeople on this point is chiefly one of terminology, or of emphasis.

But the great Anglo-Catholic objectives seem to us to belong to the whole Church; activity in their behalf is not to be conceived of as narrow or partisan, but as the joint concern of all Churchmen. Among these are the restoration of the Holy Communion to its rightful place as the principal service of every Sunday; the support of the apostolic ministry in apostolic action; the concept of the Church as Christ's mystical body of which we are all members, rejoicing and suffering together; the understanding of God and man and society and their sacramental relations; the widened exercise of the priestly function of absolution and personal spiritual counsel; the unswerving support of the Church's Faith in the Holy Trinity and the Incarnation.

The Episcopal Church, with the Anglican communion as a whole, is said to be characterized by "comprehensiveness." That is a true statement. However, it does not seem to us that comprehensiveness is the same thing as confusion. Our glory, and our contribution to the united Church of the future, is not to contain in one fellowship people who have nothing in common religiously. That would seem to us to be an utter waste of organizational skill; for unless unity is internal as well as external, it is the unity of the Kilkenny cats. The true comprehensiveness which is Anglicanism's glory and its contribution to the united Church of the future is its preservation and cherishing of the major affirmations and insights of all three of its parties, not as the special belief of the "party" but as the common ground on which we all stand.

**T**HIS requires an inward comprehensiveness of all parties — a willingness to love each other, to learn from each other, to compromise with each other as brothers and sisters must compromise for the peace of the family, but above all to be alive to the work of the Holy Spirit wherever it is found. As Catholics, we know that God's grace has ever overflowed the margins of His covenant; that He has given men consciences and minds which they may dare to follow if they are humble enough to accept the correction of the Church's past experience and the living voice of its pastors and synods. We condemn as not of God only that which has evil fruits or that which the Church itself has condemned. As Anglican Catholics we should be in the forefront of religious and social exploration; in fact, we are, whether we want to be or not.

Every Episcopalian is a Catholic — the question is whether he is a good Catholic or a poor one. And every Episcopalian is a Protestant — the question, again, is whether he is a good Protestant or a poor one. Some of us are better Catholics than Protestants, and vice-versa. What we all have to guard against is a spirit of factionalism which subordinates the Kingdom of God to party positions.

There was a time when Anglo-Catholics were a thin voice in the wilderness calling the Church as a whole back from the edge of damnation. Not long before, the Evangelicals were also a small minority. The real enemy of both was — and is — not each other but spiritual deadness and indifference. In these days of world crisis and overwhelming burdens for the Church, both groups need each other badly — not only as additional hands for the job, but as sources of spiritual illumination and strength. It would be a sad departure from its true destiny were the Church to be enfeebled and devitalized by party bickering at the bedside of a sick and distracted world which does not even know that it needs a doctor.

## RECONVERSION

### Restrictions on Church Meetings To End October 1st

Restrictions surrounding the holding of church conventions, conferences, or religious meetings of any kind will be lifted October 1st, it was announced by the War Committee on Conventions of the Office of Defense Transportation.

## ARMED FORCES

### No Further Chaplain Commissions

The Army and Navy Commission has received the information that further commissions for chaplains will not be granted. This notice has come to the Commission from both the Army and the Navy.

Chaplain J. Burt Webster, associate secretary of the Commission, explained that only those applications now in the hand of the Adjutant General of the Army will be considered. "I presume," he concluded, "but do not know the fact, that the Navy procedure will be similar."

### Awards

Chaplain Charles F. Schilling (Capt.), of the third Battalion, 175th Infantry, 29th Infantry Division, Germany, arrived in New York on September 13th. He was awarded a Silver Star, an Oak Leaf Cluster for his second wound, and a Bronze Star.

The text of the citation for the silver star reads: "On July 29, 1944, the 3d Battalion, 17th Infantry, attacked enemy positions near Villebandon, Normandy. Enemy mortar, artillery, and small arms fire was heavy, inflicting considerable losses on the American troops. Before 'L' Company, spearheading the advance, reached the objective, the company commander was killed by mortar fire. The men continued on, reached the objective, and were regrouping for a continuation of the assault when the enemy launched a powerful counter-attack of tanks and infantry. The men of 'L' company were shaken and demoralized by the loss of their commander and morale was at an exceedingly low ebb seriously affecting the fighting abilities of the men as a unit. Realizing the critical nature of the situation, Chaplain Schilling voluntarily left his place of shelter and under direct enemy observation and heavy enemy fire with utter disregard for his personal safety, visited the 'L' company . . . still in contact with the enemy and personally made contact with the men to instill confidence and the will to do battle in their minds. He also instigated, and helped with the removal of the captain's body to insure positively that the morale of the men would not be affected by the sight of the body of their leader. The effect on the 'L' company men was pronounced and the very next day, the company resumed the attack and gave a highly exemplary performance. By dint of the chaplain's display of indomitable fortitude and fearlessness under fire, he again instilled in the hearts of the men the fighting spirit characteristic

of the Blue and Gray and was of great material aid in the successful continuation of the attack.

"By his gallant actions and outstanding devotion to duty, Chaplain Schilling gained the respect and admiration of all the men and has brought the very greatest credit to himself and to the military service."

Chaplain Schilling is a former canon of the Cathedral of St. Philip, Atlanta, Ga.; and at the present is on leave from his parish at St. Augustine, Fla., while in the armed services.

Mrs. Schilling, wife of the chaplain, served on the faculty of the Florida diocesan summer camp under the direction of Bishop Juhan.

### CHAPLAIN ERIC I. EASTMAN

The Army and Navy Commission has received word of the award of the Bronze Star Medal to Chaplain Eric I. Eastman, formerly in charge of St. Andrew's, Hartsdale, N. Y. The citation reads:

"By direction of the President and under the provisions of Army Regulations 600-45, Eric I. Eastman, Captain (Chaplain), O402,052, Chaplain Corps, Headquarters 101st Cavalry Group Mechanized, United States Army, is awarded the Bronze Star

Medal for meritorious service in connection with military operations against an enemy of the United States during the period 11 February, 1945, to 5 May, 1945, in France and Germany. During this period, the untiring and unselfish efforts of Chaplain (Captain) Eastman was a most important factor in maintaining a high state of morale among all elements of the 101st Cavalry Group. His continual presence among the enlisted men regardless of the conditions under which they were operating, his wise and sympathetic counsel, his unfailing cheerfulness, and his religious leadership to men of all faiths were an inspiration to all personnel of the group."

### LT. COL. E. M. SMITH

Posthumous awards and decorations for Lt. Col. Edwin Major Smith, killed in the battle of the Huertgen Forest in Germany December 13, 1944, of the Purple Heart, the Bronze Star Medal, and the Silver Cross with citation for gallantry in action, have been presented his widow, Mrs. Martha Kreis Smith of Ionia, Mich. Colonel Smith was the son of the Rev. Franklin C. Smith, canon residentiary of St. Mark's Cathedral, Grand Rapids, Mich.

## Big Ben and the Blessed Trinity

By Chaplain CHAUNCEY F. MINNICK

**T**HE BATTERED and broken 35,000 ton Essex class carrier puts into a coastal port for repair. She proceeds on her own power but with a starboard list. The topside area is a shambles of tangled, blackened rubbish. On the flight deck the ship's band blares forth and men are singing: "The Old Big Ben, She Ain't What She Used to Be." There you have a visual aid in understanding the Church's dogma of the Blessed Trinity, the assertion that within the fulness of the Godhead there are three Divine Persons.

On the bridge of the *Franklin* are the officers, who carried her through combat, organized her defense and damage control, charted her return voyage to safety. They together are like God the Father, who plans the universe, supervises its construction, and charts its course from before time till the end of time.

The plans of the officers were obediently carried out by the crew, who manned the guns, fought the fires, got the engines going again and worked the ship back to port. The crew of the *Franklin* are like God the Son, through whom the universe is constructed and maintained. In obedience to God the Father, He carries out the work of damage control, repair and refitting made necessary by the warfare of men against God the Father and one another. This He does by teaching,

healing, forgiving and strengthening men. He began the mission, not off the coast of Japan, but in Galilee. When the mission is fully accomplished, the warfare of men against God the Father will cease, and the Kingdom of God will be established on earth, as it is in heaven. The Church calls this mission of God the Son "redemption" or "salvation."

The men on the flight deck of the *Franklin* who sing "The Old Big Ben, She Ain't What She Used to Be," let all the world know that the ship has spirit, fighting spirit. That spirit proceeds from both the officers and the crew; it makes the ship the mighty queen that she is; it is felt in every port the ship touches. That spirit is like God the Holy Spirit, who proceeds from the Father and the Son, who with the Father and the Son together, is worshipped and glorified. As the spirit of the *Franklin* is found in every corner of the ship, and everywhere her ship's company may be, so God the Holy Spirit, together with the Father and the Son, is found in every corner of the universe, in every snowflake, in every sunset and coal mine, in every human heart, there to show forth the dominion and the power and the glory of the Triune God.

Glorify be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: World without end. Amen.



# BOOKS



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

## Two Books for Religious Education

**UNDERSTANDING THE CHILD.** By Alfred Schmieiding. St. Louis: Concordia Publishing House, 1945. Pp. 186, with index. \$1.50.

This is a welcome addition to the many works on child psychology. It is written from a definite Christian point of view with the Christian parent and teacher in mind. While an attempt is made to simplify and explain the text for the benefit of the non-professional, we have a feeling that this work will be more at home in the hand of the trained psychologist or children's leader. The book contains a useful bibliography of collateral reading and would be very useful as a text for a leader's training class.

**NEWS FROM NORTH OF THE NILE.** By Paul Harris jr. New York: Association Press, 1945. Pp. 109. \$1.50.

This is a rather strange book and is a naïve attempt to rewrite the Scriptures in ultra modern language and to present the "headline" stories in the form of simulated newspaper clippings. The reader is asked to imagine himself a contemporary of the people who wrote the books of the Bible, and to read the records as though they were a kind of glorified newspaper with arresting headlines. The book is designed for young people and it may be that Mr. Harris "has something," but it is novel, to say the least. To us a more important section of the book is that which in easily readable form gives a resume of Bible history and a short explanation of the manuscript problems. Those sections giving contemporary history in tabular form would also be useful to the young reader.

G. F. WHITE.

## Novel of Russian Youth

**DASHA.** By E. M. Almedingen. New York: Harcourt, Brace and Company, 1945. Pp. 178. \$2.50.

Miss Almedingen has written books of devotion, of polity and Church history, of doctrine, as well as works of fiction. Members of THE LIVING CHURCH FAMILY will doubtless recall her *From Rome to Canterbury*, a piece of Anglican apologetic which the old Morehouse Publishing Company distributed a dozen years ago.

In the novel that is now before us Dasha, the heroine, is a true daughter of the Soviet Republic. The fragile ties which bind her to pre-revolutionary Russia have been almost obliterated during her long stay at a state-operated sanitarium in the Crimea, where she had gone as a crippled child and from which she has emerged a lovely and vigorous young woman.

Dasha is an artist, a carver of wooden figures; and her friends are artists or students or university professors. These energetic people move across the brilliant

background of Leningrad and its suburbs. The large number of characters is at first confusing, but each one fits into a comfortable niche before the story has covered many pages. All the scenes and all the characters are swift moving and brilliantly colored; but the author, with discreet artistry, gives the reader a pastel interlude every now and then, in which to explore the poetic souls of Dasha and of the young man, Gleb.

For there is, of course, a young man, since the heroine is a young woman. The love story is entirely satisfactory and is the primary theme of the novel. Secondary themes, all of which work to logical conclusions, are comradeship, frustration (which ends in justifiable homicide), petty political intrigue, smug stupidity, and tolerance. This very well written novel extends in time from the peaceful late thirties until after the outbreak of the war.

*Dasha* is an easy book to read, and it is important because it presents Russian young people who are not greatly different from American young people. And, certainly, anything which helps toward an understanding between these two peoples is important. KATHRIN V. JOHNSTON.

## A Book of Comfort

**THE WILL OF GOD.** By Leslie D. Weatherhead. Nashville: Abingdon-Cokesbury, 1945. Pp. 55. 75 cts.

This is another of the steady flow of books dealing with the perplexities which inevitably follow in the wake of a war. The problem that Dr. Weatherhead is trying to resolve is the old one of "If God is good, why does He allow wars?" Some of the faithful, like the thief on one side of our Lord at the Crucifixion, rail at God for allowing wars; others, like the Penitent Thief, accept their condemnation with a resignation that amounts to a Muslim-like fatalism. It is this latter class of Christians that Dr. Weatherhead is trying to rescue from their confused thinking about the will of God, and to show them that His will is something very different from what it is popularly supposed to be.

The whole subject of the will of God is examined very briefly, but clearly, by dividing the subject into three parts: 1. the intentional will of God; 2. the circumstantial will of God; 3. the ultimate will of God. These are not meant to be theological distinctions, but distinctions of convenience. Each section is well supplied with apt illustrations that should bring the argument home. There is also a section on discerning God's will and a section entitled, "In His will is our peace."

This is not a great book, nor is it a scholarly treatment of its subject; rather it is a message designed to clarify the mind of the ordinary man, and to bring comfort and peace to troubled hearts. Many will be grateful for it.

GEORGE F. KREUTLER.

## Hilton Portrays Social Idealist

**SO WELL REMEMBERED.** By James Hilton. Boston: Little, Brown & Co., 1945. Pp. 309. \$2.50.

James Hilton undoubtedly has a considerable and well deserved following among American readers of fiction. The poignant charm of *Good-By, Mr. Chips*, the nostalgia for Utopia which found expression in *Lost Horizon*, the psychological study with happy ending that was *Random Harvest*—all have had their share in making him a well loved teller of a good story. And the successful cinematization of these books has done nothing to detract from his popularity.

Not one of the above mentioned best sellers, however, can really be called a piece of serious literature. Lovely stories and fascinating tales, yes. Beautiful writing and some good characterization, yes again. But not serious literature—no real conflict of ideas. *So Well Remembered*, therefore, presents the author in a new light. In this new book Mr. Hilton gives us serious literature, and at the same time has lost none of his power to spin a yarn that holds the reader firmly in its meshes.

The hero of the story is one of England's little people: an honest, decent, optimistic, civic-minded product of a depressing factory community which has become almost a ghost town. He has a social consciousness, a passion for justice, a community sense, and a loving responsibility for people that make him a significant member of society. That his contemporaries love him seems quite natural. That he wins his battles for slum clearance and civic betterment (even with the support of his political enemies) seems to be in the nature of things, albeit he does so only after long, patient perseverance and good tempered wearing down of his opposition, and only at the cost of many heart-breaking setbacks along the way.

He has tragedies in his life: the death of an infant son, desertion by his wife, defeats in parliamentary elections; but all these fail to make of him a tragic figure. One feels that although he is deprived of the closest ties, this is not irreparable loss because he is so close in affection to all persons. One feels that the people of Browdley fail to send him to Parliament only because they are so proud to have him with them as councillor and mayor.

I trust I am not leaving the impression that this is a one-character novel. It is far from that. The faithless wife is etched in bold and swift strokes, a ruthless woman who demands and gets her own way—but to whom retribution comes without the apparent necessity of "leaving her to heaven." Retribution is inherent in the very way of getting her own way. Then there is the young man (scion of a noble family) who comes back from the war badly wrecked in mind and body, and who is brought to himself by little people like George Boswell and an intelligent nurse.

But *So Well Remembered* is primarily the story of George. In him Mr. Hilton shows us that simple loving-kindnesses can make a man both great and heroic. The reader who is a Christian believer cannot but wish that his goodness did not seem basically humanistic; yet one feels that he is not "far from the kingdom of God."



NEW YORK

Bishop Manning Telegraphs General Wainwright

Bishop Manning of New York, who had not yet returned to the city when General Jonathan Mayhew Wainwright honored New York with a visit on September 13th, sent the following telegram to the General:

"In common with all Americans may I congratulate you upon your magnificent and heroic service to our country and to the cause of humanity and freedom. The clergy and people of our diocese feel a deep and special pride in you as the direct descendant of Jonathan Mayhew Wainwright, fifth Bishop of New York. We have prayed for you constantly in our Cathedral and we give heartfelt thanks to God for your victorious return home. I regret most deeply that I cannot be present at the dinner given in your honor in our city."

General Wainwright is the great-grandson of Bishop Wainwright. Col. Jonathan Mayhew Wainwright, who died at the age of 80 in June of this year, was the General's first cousin. The Colonel was well-known to the people of the diocese of New York, always being present and taking part in important discussions at the diocesan convention and leading in many Church activities.

In his speech at City Hall, General Wainwright mentioned his great-grandfather, describing him as "Bishop of the Empire State." When Bishop Wainwright held office (1852 to 1854) Western New York (founded in 1838) was the only other diocese in the State of New York.

Calvary Clergy School Begins First Year

The Calvary Clergy School, plans for which were set forth in an interview with the Rev. Samuel M. Shoemaker in THE LIVING CHURCH [June 10th, page 5], began its first year on Saturday, September 15th, with 14 students. Among these men were two from Canada, one from Bombay, India; and one from Chungking, China. The other ten were from the following states: New York (three), Iowa, Kentucky, Oregon, Maryland, Virginia, Pennsylvania, and New Jersey. The school, which is primarily for recent seminary graduates, is open to all qualified men who wish to serve a time of supervised internship in pastoral care; and also is open to clergy desiring to take a "refresher" course. Laymen who feel that they have a vocation to the ministry and wish to clarify that call also are eligible.

The faculty of the school are the two wardens, the Rev. Canon Quintan Warner, and the Rev. Ernest W. Churchill. Canon Warner was for 28 years rector of Cronyn Memorial Church, London, Ontario, Canada. Fr. Churchill was for 13 years rector of Grace Church, Nyack, N. Y., which he is leaving to become associate rector of Calvary Church and a

warden of the school. Fr. Shoemaker, with the two wardens, will direct the school. Among the clergy who will lead seminars or otherwise take part in the teaching are the Presiding Bishop, the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, New York City; the Rev. Dr. Elmore McN. McKee, rector of St. George's Church, New York City; the Rev. Otis R. Rice, religious director of St. Luke's Hospital, New York City; Rufus M. Jones, the Rev. Dr. Henry Sloane Coffin, the Rev. Henry Pitney Van Dusen, and Dr. Edwin G. Zabriskie, the noted neurologist.

On Sunday morning, September 16th, at the 11:00 o'clock service in Calvary Church, a dedication ceremony of the school was held, in which all those concerned took part. On Monday evening, September 17th, there was a "Coming-and-Going" party in Calvary parish house. On this occasion Fr. and Mrs. Churchill were welcomed, and the Rev. and Mrs. Claxton Monro were wished godspeed as they entered upon their life in Nyack, where Fr. Monro had just held his first services as rector, succeeding Fr. Churchill.

NORTH CAROLINA

Rev. William S. Lea Recovering From Polio Attack

The Rev. William S. Lea, rector of Christ Church, Raleigh, N. C., who suffered an attack of polio several weeks ago while in Knoxville, Tenn., has improved sufficiently to be removed from the hospital to his father's home in Knoxville.

SOUTHWESTERN VA.

They Bought the Lot a New Way

The congregation of Christ Church at Marion, in the diocese of Southwestern Virginia, paid off several months ago the last of its indebtedness incurred in the erection of its present church building and on May 20, 1945, the church was consecrated by Bishop Phillips.

Then the people of Christ Church decided to take the first steps toward getting a rectory. There was some vacant property adjoining the church so the vestry proceeded to purchase a lot 55 by 150 feet.

How to pay for the lot? Well, that's an interesting story. They didn't go out and get subscriptions to a "fund." They made a map of the lot to be purchased, divided the lot on the map into 55 sections. Then they made blue prints of the map and set out to "sell" the lot, in sections to the members of the congregation.

"Wanna buy Section 26? Only cost you \$13.63."

Well, the plan worked beautifully. Some "bought" one section, others bought two or more, and very soon the entire lot was "sold."

It was quite a scheme. And now one thinks of the possibilities that will arise if the people in Christ Church, Marion,

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decide to build the rectory the same way. "Who wants to build the chimney at the south end? Who'll buy a tub?" And so on all over the place.

The rector of Christ Church is the Rev. Edgar T. Ferrell, who also has charge of St. Paul's at Saltville. The record so far available doesn't show whether he was the promoting genius in the "sale" of the rectory lot.

**MONTANA**

**New Archdeacon**

After the lapse of a great many years. Montana is to have an archdeacon in the person of the Rev. Norman L. Foote, formerly executive secretary of the diocese. The newly appointed archdeacon will be responsible for reviving interest in fields that have been neglected and also in starting new work in rural sections.

**IDAHO**

**New Dean at St. Michael's**

The Very Rev. Herald G. Gardner, formerly dean of St. Mark's Cathedral, Salt Lake City, Utah, will become the new dean of St. Michael's Cathedral, Boise, Idaho, on November 1st.

**ALABAMA**

**Clergy Request Information From Unity Commission**

A request for information about the recommendations of the Joint Commission on Approaches to Unity was addressed to the chairman of the Commission, Bishop Strider, by the clergy of the diocese of Alabama, meeting September 11th in Birmingham in annual conference. The clergy present had expressed concern because of the failure of the Commission to publish any report which might be studied during the next 12 months leading up to General Convention.

**ALASKA**

**Anvik's Thanksgiving Service**

The Rev. Dr. Henry H. Chapman of Christ Church, Anvik, reports that when news of Japan's surrender reached Anvik at 2:00 Pacific War time, August 14th, the church and school bells were rung, the flag was raised, and the people gathered quickly for a thanksgiving service. It had been announced in the church on the previous Sunday that as soon as news of the surrender was received the bells would be rung, and that would be the signal for a service of thanksgiving. "The response was immediate and enthusiastic, and there was no disorder."

Dr. Chapman is a licensed radio operator and no doubt received the news in that way.



## SEMINARIES

### Henry Sloane Coffin Fund Completed

The successful completion of the \$500,000 Henry Sloane Coffin Fund in honor of the retired president of Union Theological Seminary, New York, was announced by Thatcher M. Brown, president of the Seminary's board of directors. Mr. Brown stated that the Seminary had received the promise of an initial gift of \$125,000, conditional on the Seminary's raising the balance of \$375,000 by June 30, 1945. As the condition had been met, this pledge has been paid. Total gifts to the Fund amount to \$545,237, contributed by 1,921 different individuals.

The new endowment fund is to be used to establish the Henry Sloane Coffin Chair of Homiletics, the Clarence and Helen Dickenson Endowment for the Seminary's School of Sacred Music, and the Henry W. Luce's visiting professorship of World Christianity. The income of the balance of the endowment will be used for the general purposes of the Seminary.

## CONFERENCES

### Scholars Urge Education In Use of Power

The sixth annual Conference on Science, Philosophy, and Religion, meeting at Columbia University, New York, for a five day session ending August 31st, emphasized in a formal statement that a new kind of culture is essential in an atomic age. The text follows:

The dramatic events which marked the end of the second World War have given new emphasis to certain basic problems. The most important of these is the need for collective thinking and coöperation among men of different backgrounds for the pursuit of great goals in our time.

The victory of the Allied armies in Europe was made possible, according to the commanding general, primarily through close coöperation between the ground and the air forces. He said: "All through the campaign, from June 6 of 1944 to the date of the final collapse, the chief characteristic in my mind was the complete and constant coöperation between the air and ground, not only in its physical side, but in its—*you might say*—mental and moral side. Air and ground officers got to studying problems together, and they took great delight, each in pointing out where he could help the other fellow."

The victory of the democratic nations in the Pacific was hastened through the use of atomic energy. ● If the weapon thus invented, the President of the United States said:

"But the greatest marvel is not the size of the enterprise, its secrecy, or its cost, but the achievement of scientific brains in putting together infinitely complex pieces of knowledge held by many men in differ-

September 23, 1945



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# Renunciation

We are glad that our beloved Episcopal Church demands renunciation. Now, we mean a little something more than is implied in what is taught in the Office of Holy Baptism and in the Offices of Instruction, important as all that is.

But there comes a deeper definition to the word "renunciation" as needs for it develop in the everyday lives of our people, and those deeper teachings of The Church come only to those who heed the urgings of Mother Church as she pleads with Her people to bring their griefs, their problems, their aches, their needs, and their sins to Her and Her Priests, and find that counsel, help, and solace that is waiting for them there. We are utterly convinced that just about 50 per cent of all our listed Episcopalians never dream of nor have ever been taught to bring the problems of their lives to their Church and receive from Her that counsel which comes both from God the Father, and from the accumulated wisdom from the experience of centuries.

There are hundreds of men and women in our Church, for instance, who are having to do without some of those decent and naturally-to-be-expected blessings in their lives: marriage, home, good health, a decent income, an active part in God's service, ay, even priesthood or an opportunity to live the Religious Life in one of our Orders for men or for women. All reasonable, earnest, decent yearnings, and yet, for some reason God has seen fit to deny those privileges to those just yearning for them. What to do? Rail on God? Some Episcopalians do. Lose their faith? Some Episcopalians do. Grumble, growl, grow more distraught day by day, until perhaps a psychiatrist is

called in? Oh, yes, not a few Episcopalians have even come that cropper. But what about those who brought those same aching yearnings to their church? Ah, there is another picture entirely, a beautiful picture, but under it all, in stark realism, those souls are battling, but with a marvelous armour girded on them, the armour of Faith. They have been told to take out their yearnings, look them right in the eye and say to themselves, "God apparently does not want me to be married,—to be well and strong,—to have a home and children,—or an increased income,—or an active part in His service, for some good reason of His, just now. Perhaps He may give it to me later, but I must not figure on it. I love my God. He is not out to blunt or hurt me intentionally. He loves me. I'll just take this ache and I'll say to it, 'Look, apparently God doesn't want me to have you now, or perhaps ever. God knows how I crave you, want you, but God, whom I love, comes ahead even of you, so I am putting you definitely aside, out of my mind, out of my life, and in your place (and this is the way out) I am asking God to bring me something else I can do, someone else I can help, some other work to do for Him that I never would have thought of, and (please God, be with me at the bad moments which are bound to come, and keep me faithful) in the working out, there will come compensating joys that will satisfy!"

That, dear friends, is renunciation, and the Christian Religion often demands it. Many of us need it, God knows, but too many won't give God and His Church a chance to come in and heal those aches. Perhaps you will, now that you know how, won't you?

ent fields of science into a workable plan. And hardly less marvelous has been the capacity of industry to design and of labor to operate the machines and methods to do things never done before so that the brain-child of many minds came forth in physical shape and performed as it was supposed to do.

"Both science and industry worked under the direction of the United States Army, which achieved a unique success in managing so diverse a problem in an amazingly short time. It is doubtful that such another combination could be got together in the world. What has been done is the greatest achievement of organized science in history. It was done under high pressure and without failure."

## COLLABORATION HELD VITAL

The Conference on Science, Philosophy, and Religion considers it altogether fitting that we should give thought at this moment to this aspect of the mighty achievements which have led to the end of the war. Collaboration is as vital to the attainment of the aims of peace, as it was to the attainment of the aims of war. Indeed, the nature and extent of collaboration and collective thinking in peace must be greater and more complicated than in war. This is because the goals of peaceful endeavor are not so clear-cut as those of war.

The atomic bomb needed for its development and perfection intimate collaboration of natural scientists, technologists, statesmen, and military leaders. The problems of peaceful civilization require in addition the collaboration of scholars, men of letters, leaders of the economy, and leaders of philosophical and religious thought. The most urgent, perhaps, of all the problems confronting our civilization is that of developing a sense of responsibility for the vast power we now possess.

Atomic energy, like all other forms of power, is an opportunity as well as a peril. It is more clear than ever that we can if we will create a world of greater happiness, knowledge, and breadth of moral and spiritual outlook; or, failing that, we shall discover that we have loosed energies which will imperil civilization as we know it.

The fate which has befallen the totalitarian peoples of Germany and Japan should warn us of the peril of seeking salvation in sheer power. Nothing seemed clearer in 1939 to these nations than that, having organized themselves for conquest, they could flout the established principles of human justice, and impose their will on the rest of mankind. We regard the outcome of the war as inextricably involved in this hunger after power. The first error of judgment, in making power their goal, inevitably led the nations which had embarked on conquest to other errors, inevitably leading to frustration and defeat.

## WARNS ON MISUSE OF POWER

If the free nations should now reject the moral lesson of the war and place their trust in the possession of power, we may be sure that sooner or later they will find themselves overwhelmed with the very force on which they now rely. There is no security in sheer power; there is securi-

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ty in the application of moral and spiritual principles to the daily problems of life.

America, above all, must in these days be careful not to be dazzled with the prospect of world power which has come to her. America's greatness is the result of the moral leadership she offered mankind in the early days of her existence, the days of Washington, Jefferson, Madison, and Lincoln.

The blindness of many of our people to this necessity of placing moral and spiritual values first is perhaps nowhere more clearly manifest than in their unwillingness to make the feeding of the hungry in Europe and in Asia, and the reconstruction of their economy, a major responsibility of the American people. To believe that it is to the interests of our children in the last analysis to be well fed, while the rest of the world starves, is both wicked and foolish. To hope for a peaceful world which will be permanently dependent on us, economically and militarily, is to hope for that which cannot be, because it should not be.

But intellectual persuasion alone will not change the attitude of our people on such issues. The errors which we committed after the first World War, and which led to the second, were not mere mistakes of judgment. They were developed as a result of deep-seated passions and emotions, rooted in our training, just as the passions of the Germans and the Japanese, which have led to their undoing, are rooted in their training.

PEACE "CULTURE" STRESSED

This training begins before the child is sent to school. It pervades the whole moral

and spiritual atmosphere of the nation. It is what we may call the "culture" of the land.

There is no culture in the present world which is adequately adapted toward the establishment of world peace. The effort of Jewish and Christian religious teachers to transform culture into such a force has been only partially successful. From the point of view of these faiths, much of Western life remains "pagan" to this day; in the sense that it is still directed toward power over other men and places its trust in power, rather than in justice, faith, and charity.

No one now living knows how to deal with the problems of educating a whole people to the type of responsibility which is falling upon us. Our educators are in the most violent disagreement among themselves on basic issues regarding formal education. There are even greater differences regarding the possibility and manner in which the informal education of the home and the market place are to be effected.

The Conference on Science, Philosophy, and Religion believes that the problem of educating ourselves, so that we can help educate other nations, to such a love of peaceful pursuits and goals, as will make the possession of vast power by our generation an asset rather than a liability, can be solved only through the kind of collective thinking that helped produce the power-weapons themselves. The efforts which this conference has thus far made to develop such collective thinking are only the initial steps in the program, which it trusts will, with similar efforts by others, perhaps on even more ambitious scales, lead to effective results.

Our first task is that of discovering a method for bringing about adequate interchange of thought on the high level needed. The conference meetings certainly have pioneered in this and show encouraging results as to its practicability. But just as obviously they need to be supplemented by more intensive studies and exchanges of thought worked out in broader collaboration by individuals from the various disciplines and varied backgrounds of experience. Only so can we hope to solve our present-day problems of collective thinking and cultural reorientation.

REEDUCATION IS URGED

While the problems of our age are largely problems of emotional response, they must be met on an intellectual level, in the hope that it will be possible for reasonable men to bring about constructive changes in human outlooks, even in terms eventually of our emotional responses. We must believe that the aggressive peoples can be reeducated so as to seek their happiness where it is really to be found, in peaceful, cooperative endeavors. Equally, we must believe that we ourselves can be reeducated so that we will retain the immense dynamism which is characteristic of our civilization, and at the same time direct that dynamic energy toward goals of moral and spiritual values, rather than those of power.

Future meetings of this conference may be devoted to the analysis of the founda-

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tions of western culture, in all its phases, and to the further problem of the steps needed to bring about the widest possible collaboration among men, for the purpose of improving our moral and spiritual outlook.

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The task before us is admittedly complicated and difficult. The problem with which we are dealing is by its very nature endless. We know that it will take many years of collaborative thinking to be able to suggest adequate remedial steps for the ills of our civilization. But we believe that the persistent pursuit of these studies, together with the continual emphasis on the goals to be sought, will in the end prove

valuable. The military victories which the United Nations have attained have given the world a respite, during which it can pursue such peaceful studies. We have faith that the efforts we are making will in the long run prove valuable and effective.

We cannot bomb our way into physical security or moral unity. The release of atomic energy has not abolished our continuing moral problems; it has made them more urgent. Mankind is seeking the way to cooperation. Its intellectual leaders can help by overcoming temptations to set themselves against each other, by learning to labor and think together for the common good of the human race and its civilization.

PRESENCE

Thy presence, O Lord,  
Is luminous, and the face  
Of one in whose heart  
Thou dwellest glows with something  
Of Thy divine radiance.

ISABEL M. WOOD.



# 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 Rhinelander Memorial, Christ Church, Cambridge, Mass.

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

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

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

**UNIVERSITY OF IOWA**—Trinity Parish, Iowa City, Iowa

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

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

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

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

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



ALL SAINTS' CHURCH  
AUSTIN, TEXAS

**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.  
Wednesday and Holy Days: 9:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**YALE UNIVERSITY**—Christ Church, New Haven, Conn.

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

# DEATHS

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

## Lorin Lea Stanton, Priest ☆

Chaplain Lorin Lea Stanton was killed in action on March 26th of this year. He was with General Patton's Army. On the night of March 26th, Chaplain (Captain) Stanton's regiment crossed the Rhine with heavy artillery fire and has not been heard from since. Many of the boats carrying our troops were hit by shells and there were many casualties.

The Rev. Mr. Stanton, before entering the service, was rector of St. John's Church, Parsons, Kans. He was a young man of ability and promise. He was born in Chanute, Kans., November 28, 1903, and was graduated from Park College in 1937

with the B.A. degree, and from the Episcopal Theological School at Cambridge in 1940, with the S.T.B. degree. He is survived by his wife, Florence Rosalie Taylor Stanton, and a two-year-old daughter, born a short time before Chaplain Stanton left this country for overseas service.

## Frederick A. Warden, Priest

The Rev. Frederick A. Warden, rector emeritus of Christ Church, Ridley Park, Pa., died on September 13th in his home in Philadelphia after a brief illness. He was 74 years old.

Mr. Warden, retired two years ago after 45 years in the ministry. His first rectorship was at the Church of the Holy Apostles at St. Clair, Pa., which he left in 1903 to become rector of St. Paul's Church, Columbia, Pa. He served as a missionary in Puerto Rico from 1907 to 1915, when he was named rector of Trinity Church, Moorestown, N. J., where he remained until 1926. Mr. Warden then became rector of Christ Church, Ridley Park.

He leaves a widow, the former Nancy Clyde Perrottet, of Columbia, Pa.; two sons, James and Frederick A. jr.; and two daughters.

## W. Percy Knapp

W. Percy Knapp, on the staff of the National Council for many years as a cartographer, died at his home in Kingston, N. Y., September 10th. He leaves a widow. Funeral services were at St. John's Church, Kingston, September 12th.

Mr. Knapp went to the National Council as a member of the staff of the former Foreign-Born Americans Division, in charge of the Rev. Dr. William C. Emhardt. Before that he had been associated with the Brotherhood of St. Andrew as a field secretary. To visualize the work of the Foreign-Born Division, Mr. Knapp developed a method of blueprint maps and graphs which became very popular and were widely used throughout the Church. Later he became cartographer for all departments of the National Council. He retired several years ago on account of poor health.

## Andrew Larson

A military funeral at St. Luke's Church, Willmar, Minn., was held on September 3d for Andrew Larson, 105 years of age, whose death reduced to eight the number of Civil War veterans in Minnesota. Mr. Larson celebrated his 105th birthday on August 4th. He was a lifetime member of St. Luke's.

In 1862 he enlisted with Company D of the Wisconsin 30th Volunteers. A native of Norway he came to River Falls, Wis., when six years of age, and after the war went to Willmar where he was president of the State Bank of Willmar until he was 96 years of age, building the first brick store building in that city. He is survived by his daughter, Mrs. D. N. Tallman.

# CLASSIFIED

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**WANTED**—Young or middle-aged priests for rural work in mid-northwest. Requirements: sound Churchmen, good health, a love and understanding of souls in isolated areas and energy to develop rural work in mission stations for the Church. Reply Box E-2990, The Living Church, Milwaukee 3, Wis.

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

## POSITIONS WANTED

**PRIEST;** 38; graduate engineer; married; two children; seven years in parochial ministry, four years teaching, desires position with private school as chaplain or teacher of physics and mathematics. Salary, \$3600.00. **Wm. C. Taylor jr., 202 Harrison Court, Biloxi, Miss.**

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

**ARMY CHAPLAIN,** soon to be released from military service, invites correspondence from Bishops and Vestries seeking a Rector. On active duty past 3 1/2 years, overseas 2 years; veteran of Pacific campaigns. Age 41—married. Anglo-Catholic but not necessarily an extreme ceremonialist. Excellent references from present Diocesan, but does not wish to be limited to one diocese in selecting field for post-war ministry. Reply Box R-2998, The Living Church, Milwaukee 3, Wis.

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# CLASSIFIED

## ALTAR BREAD

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## BOOK FINDING SERVICE

**I WILL SEARCH** for out-of-print books you want but can't locate. Anglican religious books a specialty. **Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.**

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## CAR WANTED

**HAS SOME** liberal-hearted Churchman a good old Pierce Arrow or Ford or something in between, with or without a top, which he will sell to a needy clergyman who at present has no car. Please write The Living Church, Box G-2995, Milwaukee 3, Wis., stating make, model, year, mileage and price. What better use could be found for that unused car you have kept for sentimental reasons but have no real need for?

## CHURCH ENVELOPES

**CHURCH** and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. **MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.**

## CHURCH FURNISHINGS

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

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

**Bowie, Rev. William C.**, formerly of St. Mark's Church, St. Alban's, W. Va., became assistant minister in St. Paul's Cathedral, Detroit, on September 1st.

**Bruner, Rev. Laman H.**, formerly rector of St. Michael's Church, Geneseo, N. Y., became assistant at St. Bartholomew's Church, New York City, on September 15th. Address: 109 E. 50th St., New York 22.

**Crocker, Rev. George Rowell**, formerly of St. Paul's School, Concord, N. H., became rector of Grace Church, Norwood, Mass., on September 1st.

**Dittmer, Rev. Frederic E.**, formerly vicar of St. George's Mission, Hawthorne, Calif., and Holy Nativity Mission, Westchester, Los Angeles, has been rector of the Church of the Epiphany, Los Angeles, since September 1st. Address: 2808 Altura St., Los Angeles 31, Calif.

**Hertzler, Rev. Harold H.**, formerly priest in charge of Calvary Church, Brooklyn, N. Y., has

been priest in charge of St. Andrew's Church, Queen's Village, Long Island, since September 1st. Address: 222-41 93d Ave., Queens Village 8, N. Y.

**Kellett, Rev. Norman L.**, former curate of St. Anne's Church, Lowell, and rector of Trinity Church, Lewiston, Me., for the past three years, is rector of St. John's Church, Gloucester, and priest in charge of St. Mary's Church, Rockport, Mass.

**Knewstub, Rev. John C.**, formerly rector of Calvary Church, Rockdale, Pa., has accepted the rectorship of St. David's Church, Radnor, Pa.

**Lofstrom, Rev. Elmer M.**, formerly priest in charge of St. Thomas, Neenah Menasha, Wis., became locum tenens at the Church of the Incarnation, Great Falls, Mont., on September 1st.

**Matthews, Rev. Vernon**, formerly assistant at the Church of St. John the Evangelist, Philadelphia, is now an associate rector.

**Monro, Rev. Claxton**, formerly assistant minister of Calvary Church, New York, has been rector of Grace Church, Nyack, N. Y., since September 15th. Address: 130 First Ave., Nyack 3, N. Y.

**Moreno, Rev. R. C.**, rector of La Trinidad, Moron, Cuba, has been appointed archdeacon of

Camaguey. He will also be in charge of St. Lucas, Ciego de Avila; the missions in Solon, La Gloria, and the work at San Miguel, Neuvo. He will continue to reside in Moron.

**Morgan, Rev. Talbert**, rector of All Saints Church, Mobile, Ala., is to become rector of St. Mark's Church, Brunswick, Ga., on October 1st.

**Munoz, Rev. Pablo**, formerly of San Pablo Cienfuegos, Cuba, is now rector of Jesus de Monte, Havana.

**Price, Rev. James E.**, formerly vicar of St. Paul's Church, Holdenville, Okla., became rector of All Saints' Parish, Redding, Calif., on September 1st. Address: Butte St., Redding, Calif.

**Townsend, Ven. J. H.**, after 15 years as archdeacon of Camaguey, Cuba, has been appointed archdeacon of Santa Clara with oversight of the missions in Santa Clara and Rodas. Address: Prado 80, Cienfuegos, Cuba.

**Val-Spinosa, Rev. Arthur A.**, rector of St. Paul's Church, Walla Walla, Wash., is to become rector of St. Michael's Church, Portland, Ore., on October 15th. Address: 2505 N.E. 48th St., Portland.

**Zermeno, Rev. Guillermo**, rector of San Lucas, Ciego de Avila, Cuba, has accepted a call to Santa Cruz del Norte in Havana province.



# CHURCH SERVICES



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

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

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

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Goodman, 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; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

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

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

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

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

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

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

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

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon  
Weekdays: Holy Communion 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. Roelif 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 Harshbarger, 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. Pifer, 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. Vachon; Rev. Francis M. Osborne  
Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Tues., 8 a.m.; Fri., 12:00 p.m.; Saints Days, 11 a.m.

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop  
St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.  
Daily: 7:30 a.m.

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

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun. 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

**WESTERN NEW YORK**—Rt. Rev. Cameron J. Davis, D.D., Bishop  
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11