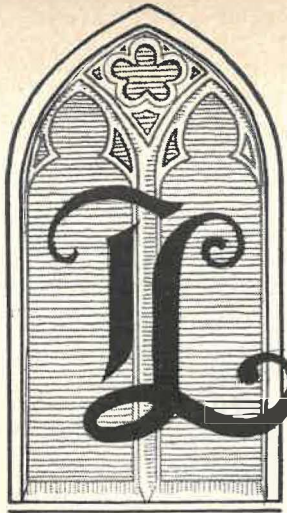
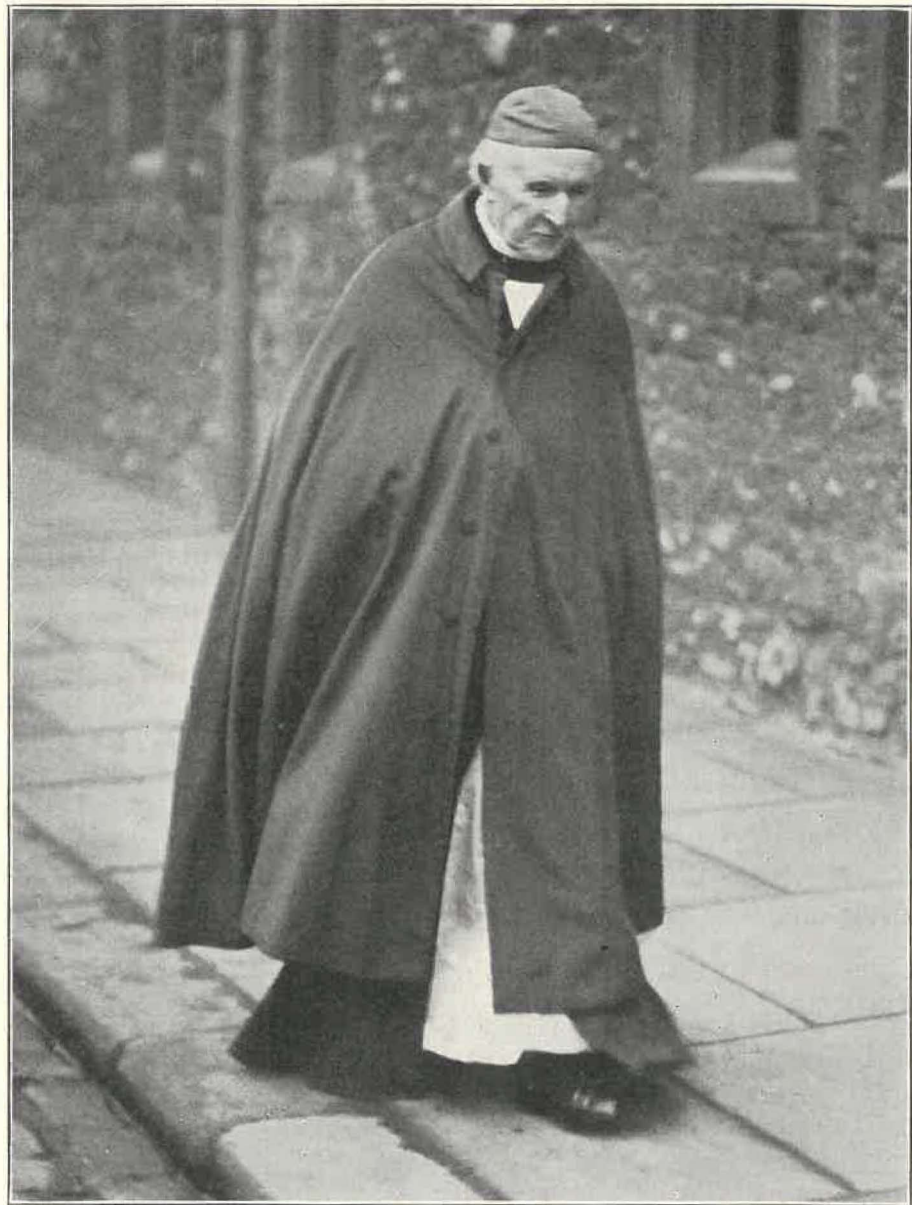
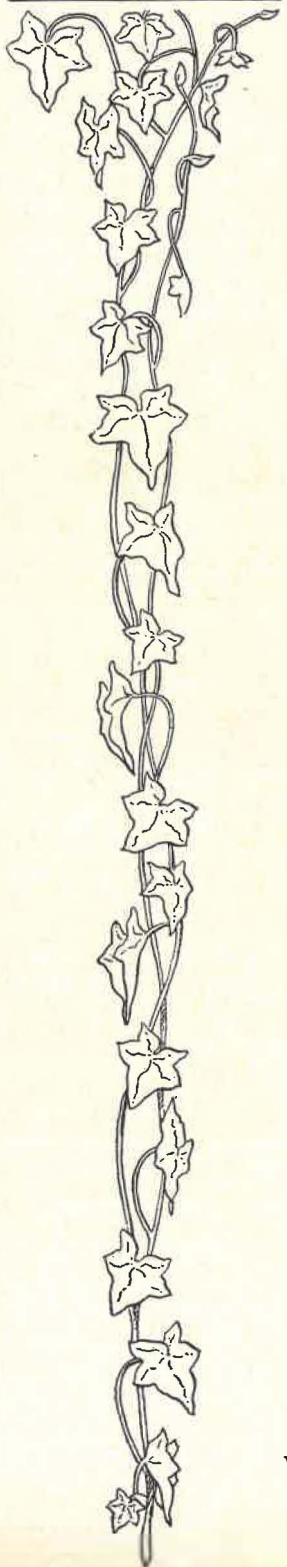


September 10, 1941



The Living Church



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Vol. CIII, No. 29

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LETTERS

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Defense Employment

TO THE EDITOR: In their feverish pre-occupation with defense activities, many are "too busy" to give any thought to what will happen when defense production comes to an end. Because of temporarily rising employment and even "labor scarcity," others are under the illusion that the problem of unemployment has been solved at last. Few are giving thought to the menace of the large-scale post-defense unemployment which is sure to come unless intelligent and adequate plans are worked out in advance.

The Federal Council of the Churches of Christ in America at its biennial meeting last December adopted the following resolution:

"Voted: That the American Churches co-operating in the Federal Council urge the appointment by Congress or the President of a commission on unemployment to be composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, Church, youth, and welfare agencies without regard to race or color; the personnel of such a commission should proceed at once to propose systematic plans for the long-range solution of the basic problem of unemployment. This action is urged with the recognition that unemployment is a moral as well as an economic problem and that there is general informed opinion that the present defense program will have only a temporary effect on the reduction of unemployment."

Congressman H. Jerry Voorhis of California has now introduced H. R. Res 59 which calls for the establishment of such a commission.

The bill is now in committee. Hearings were held recently by a sub-committee of the labor committee of the House. Not only was there favorable testimony by representatives of the Federal Council of Churches, the National Catholic Welfare Conference, and the Central Conference of American Rabbis, but support was given by national organizations of manufacturers, labor, and consumers. Yet it cannot be expected that it will be reported out and adopted by the House unless Congressmen are assured of urgent public demand for its passage. Human welfare or human misery on a large scale are in the balance.

(Rev.) JAMES MYERS, Industrial Sec'y,
Federal Council of Churches.
New York.

Editor's Comment:

Dr. Myers is right in his estimate of the importance of facing now the inevitable problem of post-war unemployment; and the method recommended by the Federal Council of Churches seems the best approach to the subject. We hope that readers will call the matter to the attention of their newspapers and their Congressmen, with the recommendation that the measure introduced by our fellow-Churchman, Congressman Voorhis, be given favorable consideration.

Quiet Churches

TO THE EDITOR: I heartily agree with the desire for greater reverence in the service as expressed by Fr. Washburn [L. C. August 6th], and also with his remarking that we should be willing to learn from others. However, my own experience does not bear out his claim that our Roman brethren are more quiet than our own people.

I have been in Roman churches in Mexico and the United States and only recently wit-

nessed the ordination to the priesthood of four Roman deacons. The week before that I took part in the ordination of one of our own deacons. There was no comparison between the quiet congregation in our own service and the chattering, gawking group in the other.

It is unfortunate that a statement such as Fr. Washburn's must be answered with a flat contradiction, because I am entirely in sympathy with his request for greater peace and devotion in our worship. Only in this case, comparisons with Rome are odious.

(Rev.) LOUIS O'V. THOMAS.
Birmingham, Ala.

Dean Johnson on Russia

TO THE EDITOR: Now that we are in a way associated with the Soviet Union in the common fight against Nazi Germany it seems desirable that we should seek accurate information about the Soviet Union.

The very best book for this purpose is one called *The Soviet Power*, written by the Very Rev. Hewlett Johnson, Dean of Canterbury. The Dean had made a thorough study of the subject and has visited Russia several times and has also read and studied many books of all sorts and kinds that have been written. He is a man of sound judgment and great experience and his book should be read and considered by all who have the interests of their country at heart.

This book may be had in three forms and at three prices, one dollar, thirty-five cents, and slightly abridged for five cents! So we can all afford to buy a copy.

(Rev.) EDWARD G. MAXTED.
Warrington, Fla.

Editor's Comment:

The Soviet Power is certainly an interesting and important book, but it is one that needs to be read with caution because, for the most part, it gives only the favorable side of the picture. The author himself says, in the preface: "There is need to guard against a too rosy and optimistic view of life in the Soviet Union. My own approach in this book is from the sympathetic side. . . . I lay stress on the successes and the good things of the experiment." For an accurate picture of the Soviet Union, therefore, Dean Johnson's book should be balanced by books written by authors who approach the subject from a more objective viewpoint.

The Living Church

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The Living Church

GENERAL

ARMED FORCES

Chaplains and Parish Priests to Meet in Conference

Important beyond its numbers is a conference of army chaplains and a few rectors of parishes near army posts to be held at the College of Preachers in Washington for three days beginning September 10th. Chairmen of some of the diocesan commissions on army and navy chaplains have also been invited to the conference, arranged by the Very Rev. Noble C. Powell, warden of the College of Preachers, in cooperation with the Rev. Dr. Henry B. Washburn, secretary of the Army and Navy Commission, and Chaplain Harry Lee Virden, of the office of the Chief of Chaplains.

Emphasis at the conference is to be placed on the personal devotional life of the chaplain as a priest of the Church, and the relationship between chaplains and parish priests. The leaders of the conference will stress the importance of preventing our priests from becoming secularized in the army, and of making their ministrations genuinely religious and not simply moralistic. It is hoped that the conference will not only prove helpful to those who attend, but will serve as a "pace-setter" for other small conferences in various parts of the country.

Editor's Comment:

Deans Powell and Washburn and Chaplain Virden are to be congratulated on their vision in planning this conference, which is timely and significant. We hope that it will inspire the holding of similar conferences, and will be helpful in setting a high standard of priestly ministrations for our Church chaplains.

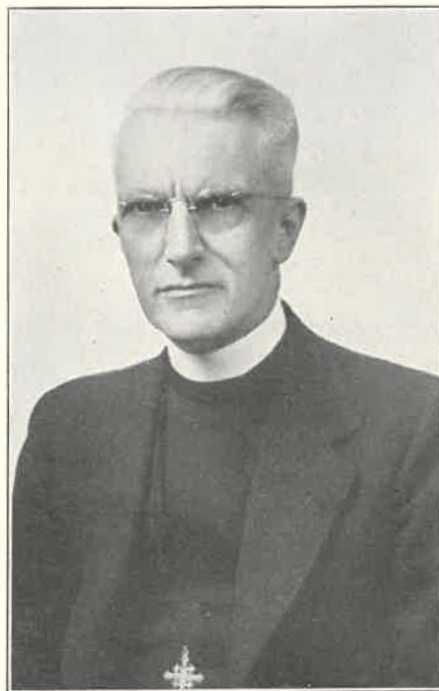
Army Lowers Age Limit for Reserve Chaplains

An order of the War Department has changed the maximum age limit governing the appointment of chaplains in the Reserve Corps, lowering it from 42 to 40. The order will apply to all clergy whose applications for a commission are dated later than July 1st.

No reason was given for the change; but Army officials have, in general, shown

themselves in favor of regulations limiting the age of men in military service.

The new order does not mean that there is any lessening of the need for Reserve



CHAPLAIN VIRDEN: Helped arrange Conference for Army Chaplains.

chaplains. Many of the clergy now serving in the Army will return to their parishes during the next six months. In addition, many Churches including the Roman Catholic and the Methodist, have been far from filling their quotas in supplying chaplains. The Episcopal and Lutheran Churches were the first to exceed their quotas.

YOUNG PEOPLE

Bishop Tucker Urges Nation-Wide Observance of Youth Sunday

The Presiding Bishop has been personally urging the fullest cooperation by parishes in the observance of Youth Sunday on September 28th.

"As important as any other phase of

the Forward in Service Program," said Bishop Tucker, "is the task of making religion a more vital force in the lives of our young people. Today youth appears to be ready for accomplishing this goal; a new youth leadership has been born in the Church, and from one end of the country to the other come reports of renewed interest and activity.

"I hope, therefore, that every parish in the Church will participate in Youth Sunday and the Youth Offering on September 28th. Sponsored by the United Movement of the Church's Youth, these are instruments through which the great objectives of Forward in Service for the coming year—worship and prayer—can be brought to the attention of our young people."

Youth Sunday, according to the Rev. Frederick H. Arterton, secretary of the Division of Youth, is designed to enlist in a united endeavor the vast army of the Church's youth, and to make the whole Church youth-conscious.

The special offering to be received on Youth Sunday is to aid the new Diocesan Union Middle School at Chennan in Western China, erect a church in the Wind River Dam resettlement project in Wyoming, and to extend youth work in the Church.

PACIFISTS

Prominent FOR Worker Held at Trinidad By British Authorities

Muriel Lester, prominent English Church leader, has been "detained" at Trinidad by British authorities after a four-month trip through the South American countries in the interests of the Fellowship of Reconciliation, an organization of religious pacifists.

According to Miss Margaret Campbell, an American citizen and Miss Lester's associate on the Latin-American trip, British officials at Trinidad removed Miss Lester from her ship after an exhaustive, but courteous investigation and seized a partially completed manuscript, along with numerous pieces of literature. The manuscript, entitled *Twenty Fathoms Down*, had been contracted for by an American publishing house.

The officials gave no reason for detaining Miss Lester, other than to remark that

she would be held as the "guest" of the British government. Miss Campbell expressed the opinion that her noted companion would probably be held in Trinidad until such time as the authorities saw fit to return her to England. Miss Lester was to have been a principal speaker at the annual conference of the Fellowship of Reconciliation, scheduled to be held at Lakeside, Ohio, September 5th to 7th.

FEDERAL COUNCIL

Baptist Pastor Appointed Secretary of Peace Commission

The Rev. Bradford S. Abernethy has been appointed secretary of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America, according to Dr. Walter W. Van Kirk, council executive and former secretary of the commission.

Dr. Van Kirk continues as secretary of the Federal Council's Department of International Justice and Goodwill.

The Rev. Mr. Abernethy, pastor of the First Baptist Church at Columbia, Mo., will assist Dr. Van Kirk in presenting the problems of post-war reconstruction to the Church at large. A meeting of the commission will be held in New York on September 18th.

CONFERENCES

Offering Clears Debt on Kanuga Chapel

The Chapel of the Transfiguration at Kanuga Lake, Hendersonville, N. C., memorial to the late Rt. Rev. Dr. Kirkman George Finlay, first president of the Kanuga Conferences, was completely cleared of debt by the offering presented on August 10th at the morning service. The Presiding Bishop was the preacher at that time.

Bishop Gravatt of Upper South Carolina is a new member of the board of directors of the Kanuga Conferences, replacing Bishop Darst of East Carolina, who has resigned.

LUTHERANS

To Hold Unity Conferences

In an effort to emphasize the need of Lutheran unity and to improve relationships among the major Lutheran bodies of this country, the American Lutheran Conference will launch a series of special intersynodical conferences in six sections of the United States in October.

The conferences, to be attended by representatives of the United Lutheran Church, the Missouri Synod, and the American Lutheran Conference, will feature two general themes—the Church and Modern Society and the Lutheran Pastor in American Life. Discussion of the former will center around the Church and its relation to labor, economics, and the international crisis.

DOMINICAN REPUBLIC

Canonization of Columbus

According to reports in the Dominican Republic's press, the tomb of Christopher Columbus was recently opened in the presence of the Papal Nuncio to the Dominican Republic, for a verification of the bones of the great discoverer, looking to his possible canonization in 1942, the 450th anniversary of the explorer's discovery of America.

Bishop Carson Exercised His Episcopal Prerogative

After 21 years of labor and uncertainty on the part of Canon A. H. Beer, the little Church of St. Michael and All Angels at San Pedro de Macoris in the Dominican



ST. MICHAEL'S: Bishop Carson's prerogative ended an incongruity.

Republic previously known as St. Stephen's, has been consecrated by Bishop Carson, who is in charge of the missionary district of the Dominican Republic.

The church, which has almost 500 communicants, was named St. Stephen's because its first priest came from a church by that name. The congregation has, however, kept its patronal festival on St. Michael's Day, which marked the priest's arrival. To right this incongruity, Bishop Carson exercised episcopal prerogative and changed the church's name to St. Michael and All Angels.

Interested in the work being done with makeshift equipment among the laborers in the cane fields of the extensive sugar estates nearby, Bishop Carson of Haiti, 10 years ago, purchased a tract of land large enough for a school, rectory, and church. Last year the Woman's Auxiliary made available enough money for a concrete church. Mahogany pews and pulpit, Bishop's chair, and altar, an old bell, and a statue of Our Lady were installed; and a day or two before the consecration of the church, a Hammond organ was put in place, the gift of the manager of one of the sugar estates. The building is now one of which any Churchman can be proud.

GERMANY

A Letter of Praise and Thanksgiving to Fuehrer Hitler

A letter of praise and thanksgiving has been sent to Fuehrer Adolph Hitler by three leading figures of the German Protestant Church—"D. Marahrens, Schultz, and D. Hymmen." The letter officially represented the views of the Council for Spiritual Affairs of the German Evangelical Church, a group formed just before the outbreak of the war by members of the three parties of the Evangelical Church—the "German Christians," an organization fostered by the Nazi Party; a center group headed by Bishop Marahrens of the Lutheran diocese of Hanover; and some of Pastor Niemoeller's followers.

Bishop Marahrens has long been a leader in the movement for compromise with the Nazi Party and for coöperation with the Church directorates appointed by the State.

The letter sent to the Fuehrer stated: "The Council for Spiritual Affairs of the German Evangelical Church, meeting for the first time since the beginning of the decisive struggle in the East, assures you, once again, our leader, in these exciting and stirring hours, of the unchangeable faithfulness and devotion of all Evangelical Christians in the Reich. You, our leader, have banished the Bolshevist danger in our own country and now call our nation and the nations of Europe to the decisive onslaught against the deadly enemy of all order and all Western Christian civilization. The German nation, and with it all its Christian members, thank you for this deed.

"The fact that British policy is now openly using Bolshevism as an auxiliary against the Reich makes it finally clear that it is concerned, not with Christianity, but only with the destruction of the German nation. May Almighty God assist you and our nation to carry off against the double enemy the victory to which all our decisions and actions must be devoted.

"The German Evangelical Church remembers at this hour the Evangelical martyrs of the Baltic countries in 1918; it remembers the unutterable suffering that Bolshevism imposed upon nations within its power and had in store for all other nations; and it accompanies with all its prayers both you and our incomparable soldiers, who are now dealing such tremendous blows in order to clear away the plague-spot, so that a new order may arise throughout all Europe under your leadership and an end be made of all inward dissolution, all desecration of holy things, and all offenses against freedom of conscience."

Benedictine Monasteries Closed

Two well-known Benedictine monasteries in Germany were recently closed by Nazi authorities: Maria Laach, one of the chief centers of the Roman Catholic liturgical movement, and Ettal, a distinguished monastery whose famous school had previously been closed.

The War and Sin

By the Rev. Bernard Iddings Bell, D.D.

IT IS impossible to understand the tragedy of the present world situation, or to perceive how inevitable it was that we should get into such a mess, unless we first clearly perceive how modern man has sinned, how he has refused to serve God and has insisted on doing as he himself pleased—and that, not in one nation or group of nations, but in every nation.

Of all the things on which to waste one's time, attempts to weigh the various wickednesses of the nations are at once the most un-Christian and the most futile; those attempts which say, "Of course we are not perfect; but we are less wicked than our enemies." What does it matter if some of the eggs in the basket are 60% decayed, some only 40%? The nations have long been living, more and more, for the satisfaction of greeds and for the extension of dominations conceived in petty national pride. Man has defied God, laughed at God's commands, assumed that man is master of his own fate. We have erected a civilization in accordance with that folly. It drops to ruin as we gaze. Enthroned in the heart of reality there is One whose demand is that men shall lose themselves in mutual love. For us who walk our little day upon the surface of a second-rate satellite of a 10th-rate star, to defy Him who transcends Time and Space is folly, suicidal folly. We have committed that folly.

The only message for today that is consonant with the words of the Prophets or the ringing challenge of St. Paul, St. Augustine, St. Francis, St. Catherine, and Wesley, compatible with the placing of our day over against a crucifix or face to face with the Presence on the altar, is this: that we have sinned, we modern men, serving lesser ends in place of God, and that the wages of sin is death, and that there can be no ending to world calamity, nor the averting of American disaster except by way of unpretended contrition, confession, and satisfaction.

Can one imagine a message more unpopular than that to the headstrong, willful and mutually destructive people of this 20th century? The unpopularity is of no great importance; the things that matter are *the message is true* and that *the Church must proclaim it*.

THE PLACE OF HUMAN OPINION

President Hutchins of the University of Chicago, no ecclesiastic, but a lawyer, put the matter clearly, almost brutally, in a convocation address last June. He said:

"For 40 years and more our intellectual leaders have been telling us that in the whole realm of behavior there is no right and wrong (as of God), but only human opinion. Since there is nothing but opinion, every man is entitled to his own opinion. There is no difference (so our intellectual leaders have said) between good and bad;

there is only the difference between expediency and in expediency. There are no morals; there are only folkways. Man is no different from the other animals. The aim of animals is subsistence; the highest aim of man is material comfort. Freedom consists in simply doing what you please. . . . All this has resulted in a colossal confusion of means and ends. Justice becomes the interest of the stronger. This destroys community. How can there be community between exploited and exploit-

¶ *In this article Dr. Bell presents a generally unpopular message, but one which, he says, the Church must proclaim. The article is one in THE LIVING CHURCH'S series on Religion in War-Time. During the past year, Dr. Bell has written many timely articles for the Church press and has been especially active in the field of religious education, planning and organizing study courses for church schools.*

ers, between those who work and do not own and those who own and do not work, between Negroes and those who have disfranchised them, between those who are weak and those who are strong? Moral and intellectual and artistic and spiritual development are not with us the aim of life; they receive the fag ends of our attention and our superfluous funds.

"Thus we Americans come closer to Hitler than we may care to admit. If everything is a matter of opinion and if everybody is entitled to his own opinion, force becomes the only way of settling differences of opinion. If success is the only test of righteousness, right is on the side of the heavier battalions. I learned in law school that the law is not concerned with reason or justice. Law was what the courts would do. Law, says Hitler, is what I do. . . . We are like confused, divided, ineffective Hitlers. In a contest between Hitler and a folk who are wondering why they too should not do as they please, the finished product is likely to win."

OBEDIENCE, GOD'S STANDARD

What Mr. Hutchins says is true: we must obey God or enter on a mere scramble for power. God, eternally real, estimates the nations of the earth by one standard: obedience or non-obedience to the moral law. For our uncontrite disobedience, for our unrepented sin, there is possible only condemnation, rejection, destruction. What else is the meaning of the present chaos, of a world at war, of humanity in sorrow, but this—that contemporary man is tried before the bar of the Eternal and found wanting? No nation can survive, or reestablish lasting peace, if it builds on those bases on which contemporary nations have been erected—our

own included. What are those crumbling foundations? Conceit, self-will, denial of discipline, self-expressionism, secularism, this-worldliness, greed, entrenched privilege, defiance of God's desire. On absurdities we have built. Have we now moral courage to face the common sin, or are we content to trust in one form of armed wickedness to overcome the evils of another form of the same mad folly? Merely by smashing enemies we shall not remake a world.

We who are Christians, like all our contemporaries, have too long overlooked alike the evidence of history and the testimony of the saints; too long we have been conformed to a common opinion based on wishful thinking; too long we have made the curious mistake of supposing that man, unredeemed man, man undelivered by God from that itch for money and that passion for power which always in the past have brought shipwreck to human institutions, poor old fallen man, pitifully sinful man, could in these latest days build and administer, of his own wisdom and strength, a social system that would last. With mouths wide open we, like other men, have gazed with indiscriminating rapture on the physical glories of our era; its cellars full of gold, its towering buildings, the mechanics of its swift communications, its superficially impressive inventions, its patter of culture and pseudo-culture. Like the rest of the world, we have forgotten the self-seeking madness which is in the heads and hearts of unredeemed human beings. That assertive aberration we no longer have recognized as deplorable, but instead have extolled as a virtue, under such various and noble-sounding names as "free enterprise," "self-expression," "national sufficiency," "the American (or Germanic or British) way of life." So we have built. Now down comes the house of cards. Our sin has found us out.

MAN'S "NATURAL GOODNESS"

Observation of current human behavior, at home and abroad, would seem to indicate that goodness, kindness, and a sense of fraternity are generally to be found only up to a limit, and that a limit quickly reached. People are by nature good, kindly, fraternal, only when to be those things does not seriously interfere with having their own way. Stopping benevolence are the two fundamental lusts: one for wealth (at almost any cost deemed necessary to get and hold it) and the other for power. So says history. So says sociological science (when it is science and not sentimentality). And so says the Christian religion, most emphatically.

If the assumption of man's natural goodness be false—and honest observers can hardly escape an understanding that it is false—has anyone a right to expect that in a society like that of today, predominantly godless and with almost no realization

(Continued on page 9)

“God and Our Times”

WE HAVE previously called attention to the splendid spiritual leadership being given in these war days by the Church leaders of the British Isles. Notable high-points in this leadership were the joint declaration of the Archbishops of Canterbury and York and the heads of the Roman Catholic and Free Churches last winter, and the far-reaching findings of the Malvern conference.

Now there comes from Britain another document of great significance, issued by the episcopate of the Anglican communion in the United Kingdom. Recently the Archbishops of Canterbury, York, and Wales, the Primus of the Scottish Episcopal Church, and almost all of the diocesan bishops of England, Wales, and Scotland met at Oxford to confer together in a sort of “little Lambeth conference.” For the most part their discussions were for their own guidance upon aspects of the Church’s work and witness. But, conscious at every moment of the tremendous spiritual issues involved in the present conflict, the archbishops and bishops addressed to their fellow countrymen a stirring message which they entitled “God and Our Times.” So significant is this message and so applicable to America as well as to Great Britain that we gladly devote this space, customarily given to our leading editorial, to the publication of the full text of the message, commending it to Churchmen in this country and Americans generally.

The message is as follows:

1. A MANIFESTATION OF EVIL

THERE have been many occasions in history when the direction to be taken by civilization, forward or backward, has depended upon the issue of a war. We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it. In magnitude, because Nazi Germany intends, if she can, to impose her will and her creed, not only upon a whole continent, but also upon the whole world. In spiritual import, because, as we believe, the Nazi creed is in its principles and in its practice almost wholly evil. The fierce light of the conflict reveals that evil is, as the Christian Faith has always declared it to be, a positive, active, demonic agency among men. There is evil enough in every nation and in our own. But against this attempt of evil to possess the world everything that is true and good in our people revolts.

2. THE SUPREMACY OF GOD

THE intensity of our revolt against the spiritual evil embodied in the Nazi system is at the same time, consciously or unconsciously, an affirmation of belief in God. For this thing is evil, not because it is strong nor because it threatens us, but because it affronts those eternal laws of goodness which are implanted in man by God. A German victory would not make those evil things to be good things. “None is good save one, even God.” What God ordains is eternally good, and no evil can defeat Him. History is always and at all points subject to Him. He is Creator, and man is creature. Where His laws are disobeyed disaster must follow. In resisting the menace of Nazi evil we bear witness to the truth of His laws.

The conflict and all the suffering which it entails are a terrible burden upon mankind. Yet nothing appears in it

which is not already made evident in the crucifixion of the Son of God. In that supreme act of the divine suffering, sacrifice, and redemption is set forth the depth of God’s love and the assurance of its supremacy. No man can bear the Cross of Christ. But because He bore it, all can bear their cross in faith and hope.

We summon all our fellow-countrymen to reaffirm with us the faith that God is good, that God reigns, and that if He calls us to pursue the victory of good through suffering and sacrifice beyond what we have yet endured, He calls us to follow a road which the Son of God Himself has trodden, and offers Himself to be our companion on that road.

3. OUR DUTY AND SERVICE

IT IS, then, our duty to defend to the utmost the moral law of God among men. Whatever our unworthiness as instruments of that law, failure to do so would but fearfully increase it. In no one of us must there be any holding back, any slackening of effort, any flinching.

Already we are learning spiritual lessons to which in peacetime we were deaf—that the real value of things is not shown by the comfort or by the pain which they may bring, that devotion to a high cause is the secret of a true community life, that the greatest thing about a man is the spirit which is in him. No words can adequately appraise the splendor of comradeship, courage and self-sacrifice shown by so many of our people. These qualities are found in non-Christian as in Christian. They are of God wherever found, and declare man’s dignity as a child of God. They are fortified in us by our Christian tradition, intensified when consciously derived from Christ and offered to His service.

We earnestly invite all in whom these gifts of God’s spirit are being so movingly displayed to trace them to their source in God, and so truly to estimate the whole duty and service to which we are called as a people. For we cannot make it our aim to eradicate evil from the world and harbor it still among ourselves. We see now more clearly the false standards and social evils in the pre-war life of our nation. Let us acknowledge that all goodness in men and in communities derives from God, and that wherever God is neglected evil entrenches itself. Let us so turn to God now that if in His providence victory is ours we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God’s laws in the reordering of our social life, the rediscovery of the dignity of man, and the refashioning of a comity of nations.

4. CHURCH AND PEOPLE

FOR such a task Church and people must be at one. Over the years they have drifted apart, and for this both are to blame. The people have too much conducted their life apart from God. The Church has not effectively related its Gospel to its own life or to the life of our times. As we judge ourselves, we ask others to judge themselves too. Because of this separation many of our people, especially the younger of them, have grown up with shallow roots and without the anchorage of the Christian creed. Yet among them (as is so greatly shown in these days) is abundant vigor, real if untutored idealism, a splendid capacity for faith and service. The Church needs for its true service what they have to give. They need what

the Church has to give, through the revealed truth of God's redemption and grace, in the disciplined life of Christian duty, fellowship and worship. We invite all whose faith has been uncertain or who have lost it to join with the Christian fellowship for what they can give and for what they can gain in the task to which God calls us all, the remaking of our nation as a God-fearing people.

We know well what a weakness it is that Christian people are themselves disunited. But in face of the danger and opportunity of these times there is a new perspective. The real unities of common faith and purpose in Christ which bind all Christian people are being made manifest and effective. While division must still limit coöperation in certain important respects, there is a wide field in which the unity is real; and we desire that within that field coöperation between other communions and ourselves in the service of God and of our people may be full and unreserved.

5. FREEDOM AND WORSHIP

WE ARE fighting for freedom and for the dignity of man, but true freedom and true dignity come to men from God; they reach their highest expression and fulfilment in the worship of God. Each man owes to God his worship, and can only offer it fully as one of a worshiping community. In spite of imperfections in our forms of worship, of which we are conscious, we still call men to worship and to worship together. God is never far from any of us. In worship we consciously realize His presence. We respond to His eternal holiness and love. We are cleansed and strengthened to meet our duty here with steadfast hope. We are established in the truth that man finds his fulfilment, not in himself, nor in this life, nor in history, but in attaining by God's grace to eternal life in God's eternal Kingdom.

Appreciation

FROM England by air mail comes this message of appreciation for support of The Living Church Nursery Shelter near Exeter. We pass it on to our readers, because it is to them that it belongs. Signed by Captain George F. Gracey, D.S.O., general secretary of the Save the Children Fund, it reads:

"On behalf of the council of the Save the Children Fund, I desire to express our most grateful and appreciative thanks for the generous thought and action of THE LIVING CHURCH in undertaking to maintain, through the Save the Children Federation (New York), the residential nursery shelter which we have established at Barton Place, Exeter, for children between two and five years of age from bombed areas. . . . Will you please convey our very sincere thanks to your readers and to all who are helping in this splendid effort by THE LIVING CHURCH and our appreciation of their thoughtfulness and help for these children of Britain.

"I think you will be interested to know that Barton Place is one of our most successful nursery shelters and that the children are making excellent progress and are very happy. Photos of the house and children have been sent, and these you will no doubt have seen by now.* I trust also that you received the cable message of appreciation sent by the Bishop of Exeter, who is most interested in Barton Place and the part which THE LIVING CHURCH is taking in its support.

"With regard to the religious education of these children, we are putting this into the hands of the Bishop of Exeter,

who has appointed one of his clergy to act as chaplain to your home.

"May I once again say how much we appreciate your support and coöperation. You are doing a fine piece of work for the preservation of our children under these trying war conditions.

"Believe me, Yours sincerely,

Geo. F. Gracey, General Secretary."

The Moral Issue

NOW we have a set of Axis "peace aims" to compare with those set forth by Messrs. Roosevelt and Churchill. As might have been expected they are very favorable — to the Nazis.

Instead of respect for "the right of all peoples," there is to be "peaceful, harmonious, and profitable coöperation" — between Hitler and Mussolini, at the expense of the conquered nations of Europe.

Instead of "the freely expressed wishes of the peoples concerned," the Axis bases its terms on "the irrevocable will of the two peoples (Germany and Italy) and their leaders."

So the two statements, the Roosevelt-Churchill one and the Hitler-Mussolini one, might be compared point by point. Neither one, perhaps, should be considered as a blueprint for the future, as events do not always work out as planned — witness Wilson's Fourteen Points. But the two documents are typical of their respective authors, and show the diametrically opposite directions in which the forces that they represent are headed. They should be an answer to those who still profess to see in this war only a conflict of rival imperialisms, with no moral issues involved. There is a moral issue — whether the world shall continue to advance along the slow, hard road of liberty and justice which began to take effective shape as Christianity gradually permeated society, or whether it shall relapse into the "might makes right" morality of barbarism.

ELEMENT OF OPPOSITION

THIS is my habitation for a day.
Light, descended from the Source of light,
I shut myself within this mobile clay,
Obscure myself within this body's night.

A billion other forms — of tree and stone
And beast and flower — I enter with delight;
But only in this house of blood and bone
I find my chance to grow; I fight my fight.

For growth means effort; effort means a foe;
And in this breathing dark, of dark desires,
This element of opposition, blow
The winds of worldliness which fan my fires

Till they must mount or die, burn out or strain
Upward for help to their original
Source, and in that striving may attain
Expanded life, and so make larger all

The Light that lives. This place is not my home;
This place will kill me if, content, I stay
In its soft halls. A speck of God I come
From God, to grow toward God — fighting my way.

DOROTHY LEE RICHARDSON

*These appeared in several recent issues of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE.



Church Services near Colleges



AMHERST, MASS. STATE

Grace Church, Amherst, Mass.
REV. JESSE M. TROTTER, Rector
REV. PETER M. S. STURTEVANT, Ass't
Sunday Services: 8 and 11 A.M.

UNIV. OF CALIF., L. A.

St. Alban's Church, Los Angeles, Calif.
REV. JOHN A. BRYANT, Rector
Sunday Services: 8 A.M. and 11 A.M.

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5700 Forbes Street
REV. HUGH S. CLARK, Rector
Sunday Services: 8:30 and 11 A.M.

CARROLL COLLEGE

St. Matthias Church, Waukesha, Wis.
REV. THOMAS R. HARRIS, B.D., Rector
REV. RALPH S. NANZ, Ph.D., Dean of Men

CONNECTICUT COLLEGE

St. James' Church
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THE REV. FRANK S. MOREHOUSE, Rector
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.
REV. LESLIE W. HODDER, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE

St. Paul's Church
Evansville, Ind.
THE REV. J. G. MOORE, Rector
THE REV. RAY O'BRIEN
Sunday Services: 7:30, 9, 10:45 A.M., 6 P.M.
Weekdays: 7 A.M. on Monday, Tuesday, Thursday,
and Saturday; 10 A.M. on Wednesday and
Friday.
Preparation: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIV.

St. John's Church
Lafayette Square, Washington
REV. C. LESLIE GLENN, Rector
Sunday Services, 8:00, 9:30, and 11:00 A.M.,
8:00 P.M.
Week Days: 7:30 Holy Communion, 12:00
Prayers, 4:45 Evening Prayer.

HARVARD UNIV., RADCLIFFE

Christ Church, Cambridge
REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG
Chaplain to Episcopal Students
Sundays: Holy Communion 8 and 9 A.M.; Morn-
ing Prayer 10 and 11:15 A.M.; Evening Prayer
7:30 P.M.
Weekdays: Holy Communion 10 A.M. Tuesdays;
8 A.M. Wednesdays; 7:30 A.M. Thursdays;
and 7:30 and 10 A.M. Holy Days. Radcliffe
College Prayers 8:45 A.M. daily.

HOWARD UNIVERSITY

St. George's Church
Second and You, N. W.
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Canterbury Club: Wednesday, 7 P.M.

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St. Andrew's Church, Ann Arbor, Mich.
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Henry Lewis Frederick W. Leech
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P.M., Student meeting in Harris Hall, State and
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Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King
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Wednesday 7:00 A.M.; Sunday: 8:45 A.M.

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Hillen at Madera
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Sunday Services: 8:00, 9:45 and 11:00.

MIL. DOWNER, STATE TEACHERS'

St. Mark's Church, Milwaukee, Wis.
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Sundays: 8, 9:30, and 11 A.M.

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REV. DR. HERBERT KOEPP-BAKER, Assistant
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Choral Evensong, Student Fellowship, 6:30 P.M.

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ing Prayer and Sermon.

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Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

WOFFORD AND CONVERSE

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munion and Breakfast for College Students on
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Christ Church, New Haven, Conn.
Broadway and Elm
REV. CLARK KENNEDY, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Week-
days: 7:30 A.M.; 5 P.M.

(Continued from page 5)

of a soteriological necessity, peace or justice can be regained merely by way of what is called democracy? Will not coercion remain a necessity to rule aright a generation of moral incompetents? If there are not sufficient *internal* restraints on appetite, must there not be *external* restraints? Can man become sufficient for democracy unless he be rescued from a corrupted self? Is man, unsaved and unempowered by God, going to be able to cure the evils of democracy merely by going in for more democracy? Is democracy possible except at least a majority of the citizens be under redemptive disciplines? It has been lack of self-discipline abroad which has destroyed self-government. Can the outcome be different with us? Americans are not under redemptive discipline. The case is even worse. Most of our people have been educated, deliberately educated, to believe that redemptive discipline, any sort of discipline, is the enemy of human flowering. That being the case, what price self-government in this fair land of ours? The same processes are at work among us as in Europe, Asia, and Africa.

In facing up to the fact of our unruly citizenry, basic questions must be asked, puzzling questions, devastating questions, questions beside which the matter of who is to win the present war, vital though that may be, is a matter of secondary importance. Indeed, winning the war matters only in proportion as those who win it are prepared to face a more basic consideration. It is absurdly simple to think that merely by crushing Germany or by destroying the British Empire there will be insured a better world, or even a world exempt from speedy and violent self-ruin. To face the problem of a civilization dis-

integrated by secularism, conceit, and greed, by sin, courage and wisdom are required—more of them than is apparently available.

REPENTANCE

The Church seems tragically oblivious of this, the real issue facing contemporary man. Instead we find, in clergy and lay people alike, an easy-going conscience, an echoing of political platitudes, a naive trust in princes, plus a willingness to believe their most preposterous assurances, an infantile supposing that if only we can devise a new formula or preserve some old formula for political controls, we can thereby patch up the world without too much heart-searching pain; all these combined with such keeping of a careful eye on the preservation of Church property, endowments, privileges, finance programs, and pledged income as is both petty and untimely. Perhaps it is not fair to say "clergy and lay people alike." The laity have in large numbers lost interest and left the Church to its clerical proponents. Perhaps it is not so much the common clergy, either, who need indictment, as many in high places. Wherever rightly lies the blame, the body ecclesiastic in all its various communions seems chiefly concerned in these times to echo timidly, and to rebuke even more timidly, the cries of a people who would escape a self-made woe without repentance. If the Church were awake to reality, it would be crying aloud to America: "God will protect this nation not at all, nor give success to its defensive effort, unless, until, it comes to its senses. Our sins—not alone the sins of some other nation—cry out for punishment. Americans who claim to be contending for God, we are still afraid to let God contend with us. What? Would we cast out devils by Beelzebub? Down on our knees. When we have cried *miserere* for a while, then we may rise to deeds meet for repentance."

Listen to the voice of the Churches of America. Does one hear that message ringing, undeniable, from national offices and from local pulpits? Here and there a lone voice sounds, crying in the wilderness. Elsewhere, complacency and compromise seem jointly to possess the prophets. Issues, nations, causes—the whole world is hopelessly confused; but the Christians seem quite as bewildered as anyone else. Can those who claim enlightenment from heaven see beyond the circumstantial chaos to the basic sin? Can they induce repentance? Can they themselves repent? If they can not, it is hard to see what relevancy the Church can have for man in this, our day.

COMING EVENTS

September

- 11-13. Conference of Masters in the Church Schools in New England and the Middle States, Newport, R. I.
- 22-23. Convocation of district of North Dakota. 28. Youth Sunday.
- 28-October 5. Religious Education Week.

October

- 5. Forward in Service Sunday.
- 8-9. Synod of province of Midwest, Grand Rapids, Mich.
- 14-16. National Council meeting in New York.
- 21. Synod of province of Washington in Washington.
- 21-22. Synod of province of New York and New Jersey, Ashbury Park, N. J.

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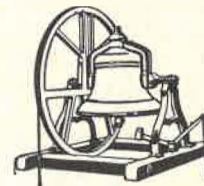
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The Limitations of Chaplains

Episcopal Chaplains in our armed forces should and must not ever let themselves become the glorified Y.M. C.A.-secretary-type of Chaplain which, by the nature of things, so many Chaplains let themselves become. Our Chaplains are **Priests**, and Priests need certain sacred appointments with which to provide proper worship for Episcopal men in the service.

We personally know, first-hand, of the rather tragic and pitiful conditions under which some of our Chaplains are still working, vainly trying in many instances to arouse or inspire the men to continue the devotions practiced so consistently at home. The challenge really comes to those of us in the Church who still have some dollars over and above our necessities, to write and ask the Chaplains of our acquaintance just what or how much they need, and help them get it.

There's still too much lethargy in many of our Churches about even inviting uniformed men to meals, and if we let our **Chaplains** down, through a spirit of just not letting the war annoy us, then may God indeed have mercy on our just cause.

We have, or can make up here in our workshops, the every need of our Chaplains—the Altars, the Sacred Vessels and Appointments—**everything** pertaining to inspiring Eucharistic worship, and inexpensive, personal devotional helps for the men themselves.

Write the Chaplains for a list of their needs, and then either you or they can write to us.

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CALIFORNIA

"V" for Victory—And Visitation

The campaign that has put the letter "V" before the eyes of men, women, and children of Britain and the Continent has been taken up in this country by Churchmen of the diocese of California and applied to victory in the Every Member Visitation this fall.

A three-fold victory is the diocesan goal: Victory for the individual—over fear, failure, temptation, evil, indolence, selfishness, meanness, and indifference to others and the world's needs; victory for the parish—over past deficits, defeats, defects, or debts; victory for the Christian cause—in the community, diocese, nation, and world.

A three-point pledge card will be used in the Every Member Visitation. Signers, "to help the Church Go Forward in Service," will pledge themselves to pray daily and worship God regularly in His Church; to take part in the Church's work; and to give to its support. The Christian's Rule of Faith will also include regular communion and personal service.

A questionnaire about family religious practices will also play an important part in the 10-week drive.

HONOLULU

National Council Survey is "an Event of Greatest Significance"

Commenting on the survey being made of the missionary district of Honolulu by a special survey committee from the National Council, Bishop Littell of Honolulu said:

"The coming of this deputation is an event of the greatest significance to the district. What we have sought and urged for several years has been granted by our

partners at headquarters in New York with a ready and generous response, in the essential endeavor to survey and appraise and understand the conditions and problems faced by the Church in these Islands.

"No more capable and eager and sympathetic men could have been chosen to come out in these times of general change and unrest to help us face the unique situation and opportunities in Hawaii.

Bishop Keeler, Coadjutor of Minnesota, Dr. Kenneth C. M. Sills, president of Bowdoin College, and Mrs. Sills, who represents the Woman's Auxiliary, are the members of the National Council deputation.

Bishop Littell added, "Let us repeat that we welcome the deputation wholeheartedly; that we are already stirred and inspired by their presence; and that we look forward to the further use of their time in this mission field for constructive results of this visit, and then to the outcome of deliberations which will follow with the National Council of the Church in New York in October."

LONG ISLAND

St. John's Church, Oakdale, Celebrates 175th Anniversary

St. John's Church, Oakdale, Long Island, once known as the Charlotte Church in honor of George III's Queen Charlotte, recently celebrated its 175th anniversary. Not even standing room was available at the anniversary service, which was conducted by Bishop Larned, Suffragan of Long Island.

One of the first clergymen to officiate at St. John's was the Rev. Samuel Seabury, then rector at Jamaica, N. Y. and later first Bishop of the Church in America. The original church is still standing and in use, although it was enlarged in 1783 and again in 1843. The church still preserves the ancient gallery where the slaves sat.

NORTH TEXAS

Rapidly Growing Mission

A rapidly growing congregation in North Texas is Trinity mission, Quanah. In January there were 49 communicants; this year there have been 10 confirmations. When Bishop Seaman of North Texas conducted an evening service in August, 70 persons were present. A Knights' Club of Sunday school boys and a vested boys' choir have also shown steady growth. The mission hall, recently added to the chapel, is already outgrown.

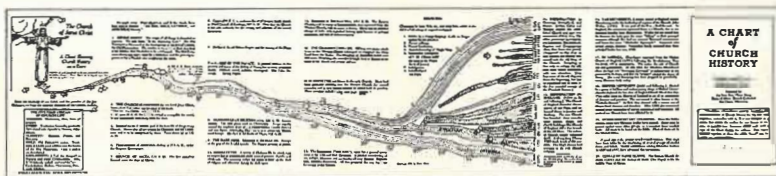
AMERICAN CHURCH UNION CYCLE OF PRAYER

September

14. St. Barnabas', Oxon Hill, Md.
15. St. Matthew's, Seat Pleasant, Md.
16. Holy Communion, Paterson, N. J.
17. St. Paul's, Montrose, Pa.
18. St. Andrew's, Princess Anne, Md.
19. St. Luke's, Philadelphia.
20. St. Alban the Martyr, St. Albans, N. Y.

A Chart of Church History

Prepared by the Very Rev. Victor Hoag



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BOOKS

ELIZABETH McCracken, EDITOR

A Book to be Read Many Times

THE MAN CHRIST JESUS, By John Knox.
Willet, Clark. \$1.00.

"There are two ways of denying the historicity of Jesus: one is to deny outright that Jesus lived; the other is so to reduce his stature or change his aspect that it ceases to matter whether he lived or not" (page 15). No competent scholar takes the first alternative seriously—the "mythological" theory is the domain of the dilettantes—but many specialists have, consciously or unconsciously, upheld the second theory; even religious men like the late Sir Edwyn Hoskyns have clung to the "Christ of faith" rather than to the "Jesus of history."

But such an answer is unsatisfactory both to faith and history. The Church could not "long survive the surrender of the belief that the career of Jesus marks a supremely significant moment in the life of man" (page 17). And such an answer is unsatisfactory to history. "When the historian attempts to go back of the faith of the early Church . . . he cannot lay his finger on a cause even approximately adequate to the effect" (page 68). "The faith of the early Church, whatever else it does, points unmistakably to the surpassing greatness of Jesus, a greatness far beyond our power either to describe or explain" (page 69). And when it comes to the contrast between the "Gospel of Jesus" and the "Gospel about Jesus," "no story Jesus ever told approaches in power the story of which he was the hero" (page 98). And Dr. Knox concludes: "This was the Faith of the early Church, a Faith which could be expressed only in the terms of sacrament and story. But the sacrament and the story are as true as the Faith, and the Faith rests firmly upon what men had actually found in Jesus, and find there still" (page 100).

This little book can be read through in an hour. After that it will be read a second and a third time and many times more. It is the work of a very competent scholar—Dr. Knox holds a chair in the Divinity School of the University of Chicago, is technically at home in the most recent Gospel criticism, and never bases an argument on an evasion of historic fact. But he realizes—as many specialists do not realize—that the driving power of the first Christianity is itself a fact with which the historian must reckon; a fact, moreover, which criticism leaves untouched. The citations above give an illustration of Dr. Knox's method, although a very inadequate illustration; this book cannot be adequately reviewed but must be read.

BURTON SCOTT EASTON.

CHURCH CALENDAR

September

14. Fourteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. S. Matthew. Fifteenth Sunday after Trinity.
28. Sixteenth Sunday after Trinity.
29. S. Michael and All Angels. (Monday.)
30. (Tuesday.)

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RATES: (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

DEATHS

Herbert N. Laws, Priest

The Rev. Herbert Newton Laws, rector of Epiphany Church, Norfolk, Old Donation, Bayside, and Emmanuel, Kempsville in Lynnhaven parish of the diocese of Southern Virginia, died suddenly on August 19th at New Haven, Conn., while vacationing with Mrs. Laws.

Burial was from St. George's Church, Pungoteague, Va., August 22d, with the Rev. J. Keith M. Lee officiating, assisted by the Rev. Robert Tomlinson and the Ven. Norman E. Taylor. Bishop Brown of Southern Virginia pronounced the Benediction.

The Rev. Mr. Laws was born in 1884. He was graduated from the University of Chattanooga and Colgate University and entered the ministry of the Baptist Church. In 1922 he was ordained deacon and priest in the Episcopal Church. He was assigned to the Church of the Good Shepherd, South Richmond, Va., where he remained until coming to Norfolk this year.

Jacobus J. Posey, Priest

After an illness of several weeks, the Rev. Jacobus Jerrett Posey, a retired priest, died at Petersburg, Va., on August 22d. Burial was from St. Mark's Church, Suffolk, Va., on August 25th, with the Rev. M. B. Birchette officiating.

The Rev. Mr. Posey was born in 1892 and attended St. Augustine's College and the Bishop Payne Divinity School. He served several Colored congregations in Southern Virginia before ill health compelled him to retire this year.

Charles H. Schweppe

Friends in Church, business, and civic circles were shocked by the tragic death on August 26th of Charles H. Schweppe, president of St. Luke's Hospital board for the past 16 years and widely-known investment banker and philanthropist, who was buried from the Church of the Holy Spirit, Lake Forest, Ill., on August 28th.

Best known for his active leadership in the development of St. Luke's as one of the great hospital centers of the country, Mr. Schweppe was prominently associated with many civic and welfare projects. He was one of the organizers of the Plan for Hospital Care and a director of the Chicago Hospital Council. Since 1938 he had headed the state board of public welfare commissioners.

As trustee of the Shedd Aquarium Society, the Chicago Zoological Society, the Home for the Friendless, the Chicago Boys' Club, and Ferry Hall, and as vice-president of the Old People's Home, Mr. Schweppe had a wide range of charitable interests. A leading figure in financial circles for many years, he was president of Lee Higginson Corporation and a director of Marshall Field and Company and Fairbanks Morse and Co. Mr. Schweppe had been an active member of the Church Club of Chicago since 1938.

He is survived by a daughter, Mrs. A. Watson Armour III, and a son, John Shedd Schweppe.

CHANGES

Appointments Accepted

DERR, Rev. MORRIS W., formerly chaplain of Bucknell University, Lewisburg, Pa., is now priest in charge of St. Titus' Church, Philadelphia. Address, after September 15th: 257 South Fifty-Fifth Street, Philadelphia.

JOHNSON, Rev. GARDNER, formerly assistant at the Church of the Ascension, Mount Vernon, N. Y., is now assistant to the dean and director of religious education at Grace Cathedral, Topeka, Kans.

MAXWELL, Rev. RAYMOND E., formerly rector of Trinity Church, Hannibal, Mo., will be rector of St. Mark's Church, St. Louis, Mo., effective October 1st. Address: St. Mark's Church, Clifton and Murdock, St. Louis, Mo.

MITCHELL, Rev. AUSTIN B., JR., formerly associate priest of St. Matthew's Cathedral, Dallas, Tex., is now on the staff of St. Paul's Church, Washington, and in charge of the parish while the rector is serving as an Army chaplain.

SKINNER, Rev. DONALD P., formerly rector of St. Mark's Church, Havre, Mont., is now rector of St. James' parish, Bozeman, Mont. Address: 9 West Olive Street, Bozeman, Mont.

WILSON, Rev. CHARLES C., formerly rector of St. Mark's Church, St. Louis, Mo., is now priest in charge of Trinity mission, Kirksville, Mo. Address: 515 Mullanix Street, Kirksville, Mo.

Military Service

ZIMMERMAN, Rev. JOHN D., rector of Holy Trinity Church, Madisonville, Cincinnati, is now serving in the chaplain corps, U. S. Naval Reserve, and is temporarily stationed at Naval Operations Base, Norfolk, Va. His rank is that of Lieutenant.

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POSITIONS OFFERED

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POSITIONS WANTED

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ORGANIST-CHOIRMASTER, Churchman—seven years' experience at well-known Cathedral—desires teaching position and parish musical connection. Bachelor of Music, Lawrence Conservatory. References furnished. Box N-1572, THE LIVING CHURCH, Milwaukee, Wis.

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RETREATS

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SCHOOLS

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A Boarding and Day School for Girls in the Country near Morristown Under the care of the Sisters of St. John Baptist (Episcopal Church) College Preparatory and General Courses, Music and Art Ample Grounds, Outdoor Life For catalog address

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Three year course, including Clinical Training, leading to the degree of Th.B.

Special courses to meet special requirements. Address: Miss Katharine A. Grammer, M.A., Dean of Women, 4205 Spruce Street, Philadelphia

EDUCATIONAL

SEMINARIES

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Miss Alice Gregg, LIVING CHURCH correspondent in the Far East and missionary in China since 1916, has been awarded a missionary scholarship at Union Theological Seminary for the year 1941 to 1942. Miss Gregg, who is now in the



MISS GREGG: Won a graduate scholarship to Union Seminary.

United States on furlough, will earn additional credits toward her degree of Doctor of Philosophy.

At the end of her furlough, Miss Gregg hopes to return to China, where she has done notable work in the districts of Anking, Hankow, and Shanghai. Since 1928 she has taught courses in religious education at St. John's College, Shanghai. Miss Gregg also has represented the Episcopal Church on the National Committee for Christian Education in China, an inter-church body. Just before she left for America, the committee presented her with a bound book of letters and other tokens.

GRADUATE SCHOOLS

28 Students Complete Summer Courses in Cincinnati

The 19th summer session of the Graduate School of Applied Religion closed August 22d, with 28 students from the Episcopal, Disciples, and Unitarian Churches receiving certificates for lectures and field work.

During the term the students received practical experience in 14 social agencies and institutions in Greater Cincinnati where they served as volunteer workers. Assisting the Family Consultation Service, Aid to Dependent Children, hospitals, and courts, the seminarians came to grips with actual problems of human need.

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Church of the Advent, Birmingham

JOHN C. TURNER, N. M. GAGE, Clergy
Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
Residentiary

Every Sunday: 7:30 A.M., Holy Communion; 1st and 3d Sundays: 10 A.M., Holy Communion and Sermon; Other Sundays: 10 A.M., Morning Prayer and Sermon; Thursdays and Holy Days: 10 A.M., Holy Communion.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.
Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

St. John's Church

Opposite the White House
REV. C. LESLIE GLENN, Rector
Sunday Services: 8 and 11 A.M.; 8 P.M.
Wednesdays: 7:30 A.M.; Thursdays: 12 Noon.
The St. John's Service Club welcomes men in the armed forces and all young people coming to Washington to work.

FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass, 11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10 A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLET, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily.

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M. on Thursdays and Holy Days.

Church of St. John the Evangelist

33 Bowdoin Street, Boston
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDNER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFE, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector
Sunday Services: 8 and 10:45 A.M.
Church open daily for prayer and meditation.



THIS SUMMER



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Christ Church, Hackensack
REV. EDGAR L. COOK, Rector
Sunday Services: 8 and 10 A.M.
Wednesday and Friday: 9:30 A.M.

NEW YORK

Cathedral of All Saints', Albany
Swan at Elk St.
VERY REV. HENRY WILLIAM ROTH, A.B., M.A.,
Dean
Sunday Services: 7:30 and 11 A.M.; Daily:
7:30 A.M.

St. Paul's Church, Flatbush, Brooklyn
St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.

The Cathedral of the Incarnation
Garden City, L. I.
VERY REV. G. A. ROBERTSHAW, Dean
Sunday Services: 7:30 and 11 A.M.
Daily: 8:30 A.M.

St. Bartholomew's Church, New York
Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong, Special Music.
Holy Communion at 10:30 A.M. on Thursdays and
Saints' Days. The church is open daily for prayer.

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Sunday Services: 8 and 11 A.M.

Chapel of the Intercession, New York City
155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily Services: Holy Communion, 7 and 10 A.M.;
Morning Prayer, 9:40 A.M.; and Evening
Prayer, 5:30 P.M.

St. James' Church, New York
Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City
Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Eve-
ning Prayer.

St. Mary the Virgin, New York City
46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sunday Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem
214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Sunday Services: 7, 9, and 11 A.M.
Tuesdays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York
Fifth avenue and 53d street
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.

NEW YORK—Continued

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TRANSFIGURATION 1 East 29th St.,
New York
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Choral Eucharist, Sermon, 11 A.M.

Trinity Church
Broadway and Wall street
in the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

St. Peter's Church, Niagara Falls
Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Grace Church, Port Jervis
REV. ROBERT GAY, Rector
Sunday Services: 8 and 10:30 A.M. (E.D.T.)
Weekdays as announced.

Church of St. James the Less, Scarsdale
REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica
Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown
REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati
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Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland
Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa
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Days: 10 A.M.

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PENNSYLVANIA

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St. Stephen's Cathedral, Harrisburg
VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia
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REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong; 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. Mark's Church, Frankford
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Thursdays and Holy Days: 10 A.M.

PENNSYLVANIA—Continued

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REV. A. B. KINSOLVING, 2d, D.D., Rector
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St. John's Church, Sharon
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Sunday Services: 8 A.M. Holy Communion, (11
A.M. Holy Communion Sermon 1st Sunday
of month), 11 A.M. Morning Prayer and Sermon.
Wednesdays and Fridays: 7:30 A.M. Holy Com-
munion; Thursdays, 9:30 A.M. Holy Com-
munion.

St. Stephen's Church, Wilkesburg
REV. WILLIAM PORKES, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

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Services on Weekdays and Saints' Days.

Grace Church in Providence
Westminster and Mathewson streets
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Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

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REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

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10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston
Corner 22d Street and Avenue G
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REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio
315 E. Pecan street
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Fridays: 10 A.M.

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Tuesdays: 9:30 A.M.; Wednesdays through Fri-
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Weekdays: 7:30 A.M.

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