

The Living Church

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

Win the War!

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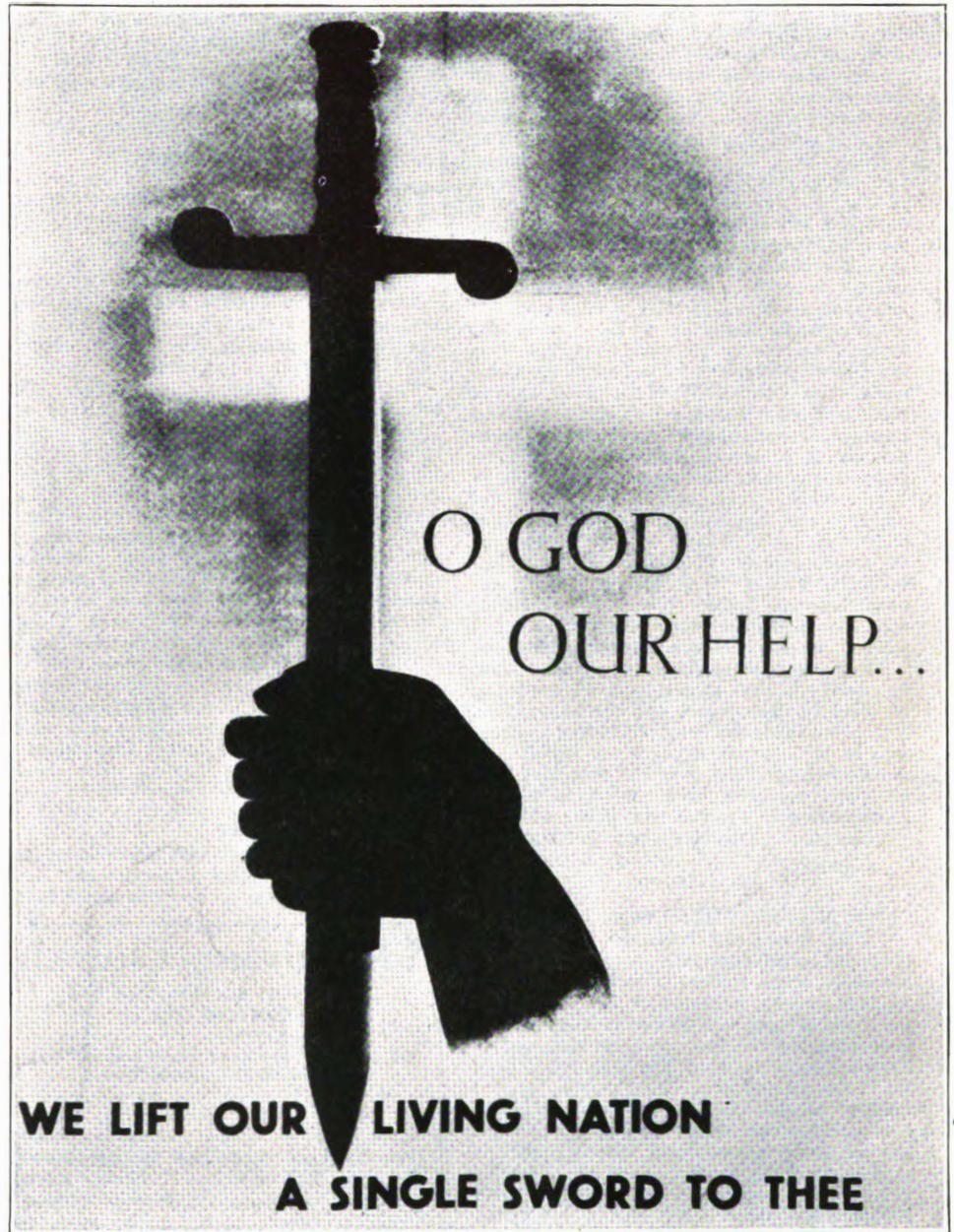
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Acme.

POSTER FOR BRITAIN'S DAY OF PRAYER

This striking symbol of national dedication was displayed throughout the British Isles on September 3rd, the anniversary of the United Kingdom's entry into the war. The day was observed as a national day of prayer.

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

LETTERS

Colored Work

TO THE EDITOR: I have just finished examining the material for the nationwide Every Member Canvass published by the Department of Publicity of the National Council. It is an excellent piece of work. The whole Church is indebted to Mr. Joseph Boyle and those who were associated with him in the publication of this canvass material, particularly the Canvass portfolio entitled "Always A Priority."

I regret very much, however, that the tone and spirit of the canvass material makes no appeal to the Colored Communicants of the Church. It has always given the impression that the Episcopal Church is a White man's Church.

Thinking Negroes are beginning to wonder if the Episcopal Church is really interested in its Colored constituency or is the Church content to carry them along as an unnecessary appendix? Negroes are entering the Roman Catholic Church in large numbers and it is not difficult to understand why. The Romans have shown an interest in them. Just recently His Eminence Cardinal Stritch of Chicago appropriated \$75,000 to erect a parochial school and church in a flourishing suburb (Morgan Park) of Chicago. A group of Colored nuns have been placed in this mission to teach in the parochial school and to recruit members for this mission.

Occasionally there is a flare-up in the Church concerning Colored work but it is short-lived. What has happened to the Commission on Colored Work? I don't believe there has been a meeting since the General Convention even though money was appropriated to prosecute the work. The same thing is true with the Commission on College Work. After examining the material I did not find one instance where any reference had been made or any concern shown for the students in our Colored Colleges or Universities. The Rt. Rev. Edwin Demby, retired Colored Bishop, has visited most of the Colored Colleges and yet the Church has paid no attention to this important problem.

These are testing days and it does seem that in the Church particularly we are being weighed in the balance and found wanting. A decision is inevitable. Are Colored Churchmen to be incorporated into the full life of the Church, or is it expected that they will go along being ignored and barred from participating in the full life of the Church? Chicago. (Rev.) SAMUEL J. MARTIN.

Revelation

TO THE EDITOR: Under date of July 29th, I received from the head of the lower school of St. Paul's Boy's School, Baltimore, a letter written at sea containing a passage, which it seems to me, bears impressive witness to the way this war is deepening the religious thoughts and convictions of young laymen. The writer has been for a dozen years a singularly successful master in this school, and a genius in awakening a cultural interest in young boys. But not until recently, and indeed until this experience of being in charge of a group of youths on a merchant ship in the North Atlantic, has there come such a revelation as the following passage contains.

He writes: "Day after day slips by into endless yesterdays each freighted with memories, hopes, and fears. For the first time in my life I understand the Christian doctrine of redemption through suffering in the full strength of its impact. I know now what Christ stood for when in Gethsemane He struggled with His will to escape death and suffering if such escape were compatible with

the Father's will and yet had the perfect readiness to obey the will of God if it were not. My constant prayer is no longer to escape death but to have the courage to face it with Christian fortitude if it comes. I should not for a minute care to be removed from my post while this conflict lasts, for I firmly believe the sense of oneness with all of suffering humanity is going to be the thing which will lead men back to God and through Him to renounce the evils which have brought on this catastrophe. Until we have a collective society where each individual has in his own Gethsemane repented his ways, renounced his will, and accepted a Christian responsibility for a better life I do not see that we are to move forward. Horrible as this war is it may be God's way to raise us all to a full conception of our Christian duty.

"Sincerely,
"Don Pierpont"

(Rev.) ARTHUR B. KINSOLVING.

Fishers Island, N. Y.

Peace Plans

TO THE EDITOR: THE LIVING CHURCH has weighted the *Fortune* peace (?) plan in the Christian balance and found it, as I believe Christians could only find it, wanting. In doing this, it seems to me, THE LIVING CHURCH has performed not the least duty that support of war imposes on Christians, the duty of criticising every peace proposal from a Christian standpoint.

But there is a greater duty, I believe, that support of war imposes on Christians, the duty of drawing up a statement of principles, by which Christians would be guided in their preparations for peace. Preparations, that can not wait on end of the war as THE LIVING CHURCH showed in a previous issue.

And I know of no better initial preparation than the calling of a peace conference of United Churches in Christ to draw up a statement of Christian principles by which the post-war conference of United Nations of the World, it is to be prayerfully hoped, will be guided in making the peace.

To my mind, there are principles stated in the *Manifesto on War by European Catholics*, published in *Commonweal*, and to which I was glad to see THE LIVING CHURCH gave generous space in its columns, that should be included in a more comprehensive statement, covering not only Europe, but Asia, in fact, the whole world.

The demonstrations of Christian unity, that a statement by United Churches in Christ would give the world, would in itself be no

small step toward a just and enduring peace. It would serve notice on the selfish forces in this war that Christianity is a power to be reckoned with in the peace settlement—not the mere appendage, that selfish forces too often, and to our shame, too truthfully—have regarded it.

Far from in vain will the sacrifices in this war be, if Christianity recovers the power it has surrendered so often to powers of the world.

FRANK D. SLOCUM.

New York City.

Hope of a New World

TO THE EDITOR: In her review [L. C. Aug. 23d] of Archbishop Temple's book, *The Hope of a New World*, Miss Scudder emphasizes that every point derives from the Christian faith, and each is referred to that criterion. She believes that the book raises a banner for Christians to repair to. But before rallying beneath a banner one must read carefully what is inscribed on it.

Miss Scudder mentions four points: an interim period between fighting and the final peace; corrective justice for the conquered; a world organization, probably by natural regions; a change in the economic system, to ground it on consumers' good, not producers' profit. Clearly, study will be required to accept, or reject, these points—that intensive study for which Secretary Hull pleaded.

The rallying-cry found in the book is: Fight for a chance to work at making our civilization Christian! Gather a body of convinced Christians who will urge their individual communities along this line! Evidently this means Churchpeople becoming politically-minded.

Perhaps many clergymen have heard this rallying-cry at conferences, or from reading and prayer have raised the banner in their own hearts. But in how many Episcopal parishes will the banner fly this fall so that laypeople may repair to it? Will their numbers be enough for hosts to go forth into the communities to show clearly where the members of the churches stand?

Boston.

J. L. SHERMAN.

Intercession

TO THE EDITOR: A message has been received from the Church of England Council on Foreign Relations that, with the approval of the Archbishop of Canterbury, on Sunday, September 20th, a service of solemn intercession for Yugoslavia is to be held in Westminster Abbey, and that all the cathedrals of the British Isles and many parish churches will join in offering special intercessions on that day. The hope is expressed that cathedrals and churches in this country will join in this intercession.

It is of particular interest that young King Peter of Yugoslavia has urgently requested these intercessions, and is desirous that at this time all the peoples of Yugoslavia shall be prayed for, the Roman Catholic Croats and Slovenes, no less than the Orthodox Serbs. The date was chosen because of its nearness to the anniversary of his birth and of his legal "coming-of-age."

Those who have been following the news of the heroic resistance of Yugoslavia will want to remember the Patriarch Gabriel, now a prisoner in a monastery, and the bishops and clergy of the Orthodox Church, among them Bishop Irenaeus of Novi Sad, and Bishop Nikolai Velimirovitch, who have taken such leading parts in the efforts of recent years for Christian unity.

(Rev.) FLOYD W. TOMKINS.

New York.

The Living Church

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

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GENERAL

BRITISH MISSIONS

Increased Giving Asked

Aid to British Missions has been included in the regular budget giving of 33 dioceses this year, according to a statement by Dr. Lewis B. Franklin, treasurer of the National Council. Giving from this source has been added as an expected amount, to the regular budget of the National Council. Most of the other dioceses have made, are making, or will make, a special appeal for this fund.

Dr. Franklin points out that "the need to increase this fund is imperative," and that comparisons cannot be made among various dioceses, as in many instances quite as much effort has been expended in dioceses where the amount does not show as a special gift, but is part of the budget, as in dioceses which have conducted special campaigns.

As of September 1st, the status of the Aid for British Missions Fund is:

| | |
|----------------------------|--------------|
| Balance carried over from | |
| 1941 | \$36,274.38 |
| Budget appropriation | 51,507.00 |
| Special gifts in hand | 84,620.95 |
| Total | \$172,402.33 |

"This total will be increased as further remittances are received from individuals and from dioceses making special appeals," Dr. Franklin explained.

LEGISLATION

Liberties Union Asks Supreme Court to Re-Open Witnesses Case

Asserting that the "very constitutional guarantees of freedom of press and religion are at stake," the American Civil Liberties Union has filed a brief joining the Jehovah's Witnesses in asking a rehearing of the recent U. S. Supreme Court decision upholding the right of cities to license the sale of religious literature. By a 5 to 4 decision in June, the court sustained licensing ordinances in Alabama, Arkansas, and Arizona.

Signed by Osmond K. Fraenkel, counsel for the union, who argued the case in the Supreme Court, the A.C.L.U. brief, as made public, states:

"The seriousness of the restriction on freedom of the press and of religion which will result if that decision of the court stands, the fact that the division within the court was so close, justify, we believe, a further consideration of the problem here presented. It is evident that the decision of the majority has greatly curtailed the con-

stitutional protection of freedom of speech, of the press, and of religion. Indeed, these freedoms are given less protection from state interference than transactions in commerce have been given.

"Surely the views expressed in the opinions of the Chief Justice and of Mr. Justice Murphy are more consonant with the high standard which this court has in recent years reached in the field of civil liberties than are the views of the majority. We respectfully urge that the court reconsider this decision which, if not reconsidered, will some day be recognized as the most unfortunate recently rendered by the court."

It was pointed out that other briefs supporting the application for rehearing already had been filed by the Seventh Day Adventists through former U.S. Attorney General Homer Cummings and by the American Newspaper Publishers' Association through Elisha Hanson, counsel.

VISITOR FROM INDIA

Mr. Runganadhan, Churchman, to Address Religious Groups

Samuel E. Runganadhan, adviser to Great Britain's secretary of State for India, L. S. Amery, representing the Indian Christians and the other minority communities of his country, has arrived in the United States to lecture for four months before missionary groups and societies and universities in this country.

Declining to discuss Indian politics, Mr. Runganadhan, who is one of three advisers to the British government—the others representing the Hindu and Moslem communities—told a Religious News Service representative in New York that he rep-

resents various religious units and denominations totaling more than 80,000,000 of India's vast population. He said his lectures will deal with the religious, educational, and social background of the Indian people rather than with the purely political problems because "too many people believe that politics dominates too much of our life."

He added that he would like, if possible, to give "a perfectly detached and objective view of the Indian people so that the American people may draw their own conclusions and opinions of us."

Mr. Runganadhan is a member of the (Anglican) Church of India, Burma, and Ceylon.

MASS CONVERSION

Reminded that three or four years ago there was a movement in India to urge all of the members of the various minority communities to become members of the Indian Christian group so that a more united and solid front could be founded, the Indian leader smiled and said:

"It is true that such a 'solution' was offered to the problems of the depressed classes. However, the Christian Church would not accept the others merely as a political move. The only way they would be accepted would be under a real and sincere conversion. The 'solution' was only a suggestion and the Christian leaders did not encourage the idea. It gradually faded away."

Educated in Glasgow University, in Scotland, Mr. Runganadhan, who is making his first visit to the United States, is a former vice-chancellor of Madras University and has served as the representative of the Indian Christians and other minority groups for the last two and a half years.

INTERCHURCH

World Communion Sunday Set for October 4th

The third annual observance of World Wide Communion Sunday will be held on October 4th, according to announcement issued by the Department of Evangelism of the Federal Council of Churches, sponsor of the project.

The announcement stated that World Wide Communion Sunday "does not contemplate union Communion services, but rather that each local congregation shall seek to have all its members present at its own Communion Table, and at the same time, conscious of their spiritual oneness in Christ with all fellow-Christians around the world."

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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 has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

ARMED FORCES

"Chaplain's Scarf" Being Considered As Religious Symbol

Use of a "chaplain's scarf," designed to serve as a common religious symbol for chaplains of all faiths, is being considered by the Chief of Chaplains' Office, it is reported in the current issue of *Christendom*, by Dr. S. Arthur Devan, general director of the Commission on Army and Navy Chaplains.

The scarf, similar to those used in the British and Canadian armies, will be considered a "vestment"—thus leaving its use entirely up to the personal wishes of each chaplain.

Rectors Keep in Touch With Service Men

Efforts of rectors to keep in touch with the members of their parishes who are serving in the armed forces have resulted in some interesting schemes:

From Trinity Church, Wauwatosa, Wis., comes a three page, mimeographed sheet with comic cartoon sketches of people and events of interest, addressed to the service men, and reading like the home town gossip sheet. Willie in Australia will know that Wauwatosa has a new fire station, how the first blackout went, that the church is being painted, that the janitor has recently cut the lawn, who was married, what streets were paved, how the local Milwaukee baseball team is doing. The Rev. G. F. White, rector of Trinity, has thought of all the things the boys in his parish, and now far from home, would like to know. Also included is a list of the boys from the parish with their addresses.

Writing to all the young men from his parish, the Rev. John G. Shirley, rector of St. Stephen's parish, Beckley, W. Va., urged the making of a spiritual Communion with those at their home parish altar.

"I hope that each of you has investigated to find an Episcopal chaplain at your camp or field and have made yourself known to him, especially by regular attendance at the Holy Communion," he says. "If there is no priest of the Church, try to find a parish Church near you and attend there. If that is impossible, then be sure to make a spiritual Communion with us. Every Sunday you are remembered at the altar by name, so we are ever with you in thought and spirit."

HOME FRONT

Special Missioner For Industrial Defense Work

The diocese of Maine, under the leadership of Bishop Loring, has undertaken a special program of missionary effort to reach the thousands of workers and their families who have moved into the areas

in the diocese which are centers of industrial war work. The city of Portland is the chief area thus affected. There the Cathedral Church of St. Luke is strategically located to serve as the central point of this attempt to meet the new opportunity which has been presented to the Church. All the facilities of the Cathedral have been expanded to provide adequately for the needs of the rapidly developing program.

A priest is devoting his full time to this vital work. He is the Rev. G. Melbourne Jones, serving on the staff of the Cathedral as missioner. His appointment was made possible by an appropriation to the diocese by the National Council's Committee on Work in Industrial Defense Areas. He is creating what is, in effect, a new kind of chaplaincy to the industrial workers engaged in the Nation's war effort. The dean of the Cathedral, the Very Rev. P. M. Dawley, announced the program with emphatic stress upon the fact that the primary object is to fill the spiritual needs of the migrant workers and their families. "This war," he declared, "is widening our people's understanding of the missionary responsibility of the Church. In those communities where many thousands are employed in defense industries, the missionary challenge has been put before us in a new and urgent form. What the Church does with its sacred trust now is crucial to her future, post-war influence in the reconstruction of our national life."

The program in process of development includes provision of extra services, both in churches and in housing areas and trailer camps; intensive personal canvassing and contacts; experimental methods of evangelization; and is aimed at bringing those without religious ministrations within the spiritual life and activity of the parish churches. It is being worked out in close cooperation with the civic agencies and with the Maine Council of Churches.

JAPANESE-AMERICANS

Migration

The last of the inhabitants of Camp Harmony, Puyallup, Wash., have left for their new home at Camp Minidoka, near Eden, Idaho, with the exception of about 75 young men who make up the "clean-up" squad. Thus another chapter is added to the story of the Pacific Coast Japanese and Japanese-Americans, who have now left the mountains and fresh greenness of the West Coast to live in the desert lands of southern Idaho.

During the last month of their stay at the temporary camp in Puyallup, visitors were allowed passes to enter the barbed-wire enclosure and call on friends in the "Visitors Building." They had done many things in the time they had been at Camp Harmony—the women having learned to knit, sew, embroider, and do all sorts of hand work, the young people making peach-stone rings, and buttons, and wooden clogs, the men making furniture.

The women were all hoping that they

would have more room in the houses at Eden than they have had at Puyallup. The space allotted them was a room 18' x 22' with one door and one window. They had heard that there would be three windows in their new homes!

Deaconess Peppers was accustomed to making several trips to the camp during the week, and during their stay had purchased hundreds of articles for them. As she expressed it, "Buying shoes without feet to fit, and hats without heads is rather a problem." Mrs. Peppers plans to leave this month for Idaho where she will be near the camp and be able to help them as she has here.

250 Colleges Ready to Enroll Students

More than 250 colleges and universities throughout the country have indicated readiness to enroll evacuee American-born Japanese students, according to Dr. Robbins W. Barstow, director of Japanese student relocation.

There are about 2,000 evacuee students. Two-thirds of them are male. Protestants constitute 69%; Buddhists, 17%; Roman Catholics, 3%, with 11% claiming no religious affiliation.

Ten percent desire graduate studies; 67%, continuation of undergraduate studies; 23% are high school graduates seeking to enter college. One-fourth wish to study for some form of health service, such as medicine, nursing, dentistry, pharmacy, optometry; 17%, business; another 17% engineering.

The first to be placed was Harvey Itano, the 1942 Medalist at the University of California, who is now studying medicine at St. Louis University, a Roman Catholic institution.

Colleges and Church boards have made substantial scholarships available.

"We seek," said Dr. Barstow, "the continuing cooperation of all people throughout the nation in demonstrating to this particular company of young Americans some of the finest values in our democratic way of life."

METHODISTS

Emergency War Work Fund

Methodists of America will be asked to make "sacrificial" contributions to a two-phase financial program for \$2,000,000 designed to meet the emergency wartime needs of the denomination, it has been decided by the Council of Bishops and the General Commission on World Service and Finance, meeting recently in Chicago in joint session.

The contributions are to provide further religious services for men in the armed forces and for industrial defense areas, to furnish relief to sufferers in war-torn countries and to evacuees, to expand church buildings or build new ones where urgently needed and approved by the government, and to increase missionary work in Latin America.

FRANCE

ews Under the "New Order"

By WILLIAM A. WIGRAM

Those who knew Paris of old knew that pre-war days there was a good deal of "anti-Semite" feeling abroad, though it did not go beyond mere social discountenance. Hence Hitler felt pretty sure that he would be a tool ready to his hand, to secure support for his own far more drastic measures against the Jew, such as the concentration camp on any excuse, the use of special Jewish cars on street railways, the perpetual wearing of a badge of shame to show origin, and sentence to the last place in those food queues, where those who come late only too often go away hungry. Actually, this open oppression has had the effect of producing a "pro-Semite" feeling, and Parisians seen men known for their anti-Semite feeling of old, now asking to be allowed to take their seat in the "Jew's car" in order to show their friendliness; Frenchwomen who have been standing long in the food queue, and who have just reached the shop-door, will beg the wearer of the yellow star marked with the word "Juif" or "Juive" to take their place, with the murmured "Passez, Madame, vous êtes fatiguée," while the Jewess will burst into tears and sob out, "Mais Madame, je vous prie! Vous aussi, vous avez des petites!" Verily it would seem that Hitler, like many another persecutor, is doing more for the conquered than he knows, or intends.

The Crisis Arrives

Since Canon Wigram wrote the above story, the United Press reports that police have begun mass arrests of 13,000 foreign Jews in unoccupied France for deportation to labor camps in German-controlled Eastern Europe, and that the French people are aiding the Jews to resist seizure. The round-up began August 26th at the command of the Germans, who at the same time began arresting 20,000 foreign Jews in the occupied zone. Reports of the arrests in the unoccupied zone have been mentioned only briefly in the Paris press, and not a line about them has appeared in the newspapers of unoccupied France. The Vatican, through the Papal Nuncio to Vichy, repeated its past appeals to the Vichy government for tolerance for the Jews, but Marshal Henri Petain, the chief of state, and the chief of government, Pierre Laval, expressed inability to resist the German demands. Dispatches to the Swiss press said the Bishop Aliège of Toulouse had denounced Jewish persecution in a pastoral letter read from all the pulpits in the city. In the occupied zone, cardinals and archbishops simultaneously protested to Marshal Petain. Many Roman churchleaders in unoccupied France are sheltering children of Jews, and their defiance of orders to surrender them has brought about an open rift between the Vichy government and

priests, the Fighting French Press Service said.

Chief of government Pierre Laval, it was said, ordered the arrest of some priests after Cardinal Gerlier, Archbishop of Lyon, refused to instruct his people to surrender Jewish children whose parents have been deported or are in concentration camps awaiting deportation.

According to G. H. Archambault, of the New York Times, private reports from France show that the Protestants have not lagged behind the Roman Catholics in their efforts.

Successful Academic Year at Russian Theological Seminary

In spite of the difficult conditions prevailing at the Russian Theological Seminary in Paris, the academic year 1941-1942 has been a very successful one.

All the scheduled courses were given, the students have shown considerable success, and the professors have been able to continue their research work. The teaching staff has suffered some changes—three of the professors have left the Institute. The Archimandrite Cassien has been unable to return from Greece, but it is hoped that he will be able to be in Paris for the opening of the next term. One of the absent professors is serving in Tunis as a parish priest, and another is in Finland.

The courses of the absent professors were divided among those remaining in Paris. The student body consisted of 19 young theologians—six in the first class, three in the second, seven in the fourth (no third year students, as no class was admitted in 1939), and three doing graduate work, among them one priest and three deacons. In the Spring of 1942 three students completed their studies and left the Institute. Those in the fourth class have been authorized to continue their studies in graduate work, having given proof of their considerable ability. "Their success gives hope that these young men will not content themselves with being only pious servants of our Church, but may continue the theological tradition of the school."

The teaching staff has been active in research work. Through the YMCA press the fourth of a series of works *Theological Thought* (in Russian) of the Institute has been published. Work continues on the fifth volume. Some 16 additional books by the professors are in the process of preparation or translation.

Father Afanassieff, formerly of the Institute, and now parish priest at Tunis, writes:

"During the Passion and Easter weeks I had many conversations with young people. As they are mostly pupils of the last classes of the lycee and college, they will soon have examinations. I shall be obliged to interrupt my conversations for the examination period. They are mostly in the age from 16 to 20. Most of the young people are grown up far from religion and from Church. That is why I had much to explain to them, beginning with the sense of religious life in general, of the Chris-

tian faith, the church, and sacraments. They are very much interested, and I am glad to see it, in what I told them about the ecumenical church union movement. I feel that these questions and the questions of the union of the churches interest them very much. Certainly all this is but the first step, and it is difficult to make them at once from nearly pagans good Christians. I am very happy that they have begun to go to church and most of them have communicated during the Passion Week."

CHINA

Wuchang Before and After Pearl Harbor

¶ Fr. Wood, whose "retirement" at the age of 68 in 1940 was only the sign for him to throw himself more vigorously into the work of St. Michael's, Wuchang, here describes his experiences during the Japanese occupation.

By ROBERT E. WOOD

Ever since my arrival in the U.S.A. two weeks or more ago, I have been plied with all sorts of questions regarding the situation in China. Now, if I can anticipate the questions of LIVING CHURCH readers and prepare some kind of answers before the questions are asked, possibly I may help a bit. If the first question asked is in regard to the atrocities at Nanking, Wuhu and other places, my reply is that I know they are true, but they took place about four years ago and since then, at least in our Wuchang-Hankow cities, there has been comparatively little of that kind of thing.

At Ichang, however, where Deaconess Riebe and Fr. Morse, SSJE, have been doing such noble work in caring for throngs of refugees and desperately poor people under most trying circumstances and in the midst of great dangers from the terrific bombings, they have experienced far rougher treatment at the hands of the Japanese than we at Wu-Han. All the more honor to them for the heroic way in which they stuck to their jobs up to the very end, when they were compelled to leave.

With the exception of the bombings in 1938 when St. Michael's, Wuchang, for example, and hundreds of our neighbors who sought refuge in the basement, narrowly escaped destruction, we have been able to continue mission work under comparatively peaceful conditions. Of course, we were in Occupied China and under strict military control, but for all the time up to December 8, 1941, were allowed to carry on our clinic, day schools, social service, relief work, and above all our worship, without let or hindrance.

AFTER PEARL HARBOR

After war was declared, however, efforts began to be made to stamp out American and British influence. Business houses, shipping, etc., in Hankow were seized, mission property was gradually taken over and occupied by Japanese.

While none of us British or American citizens were interned in concentration

camps, as was the case in Hongkong and elsewhere, we were confined to our various mission compounds and were forbidden to venture forth unless we had first secured a pass. In Hankow it was far easier to secure such than in Wuchang.

Personally, I did not ask for a pass to leave St. Michael's oftener than once a month, but the offset to that was that my Chinese friends were allowed to come to us, and nothing else mattered.

We received early warning that the time was coming when all Americans would be ordered to leave, but as a matter of fact this did not actually take place until several months later, when our church was sealed and our property seized. Meantime, our work was being greatly blessed. For example, during Advent, 1941, over 60 catechumens were admitted, over 50 baptized, and 54 confirmed. The Christmas

having been previously carefully hidden away.

At the time they arrived, it so happened we were having the Stations of the Cross in Church, it being Friday afternoon in Lent. I told our people to remain quietly in church until our service was finished. Meantime the "guests" were taken to the parish house for tea. When I appeared after service, speaking in Chinese through an interpreter to the Japanese officers, I made a polite apology for delaying them! Their reply was that they had permitted us to worship in church on this occasion but it was to be the last.

After my most earnest entreaties I was allowed to rescue the altar cross and other furnishings and so far as I know the beloved church is still standing untouched, bearing its silent witness. I will spare you the heart-breaking details of the sad de-

man, executive secretary of the Forward Movement. The Bakers who went to China last June, had an exciting trip over the Burma Road. The boy has been named David.

NORWAY

Bishops Refuse to Sign "Peace Pact"

The former Norwegian Bishops and representatives of the temporary church leadership have rejected a "peace pact" offered by the Quisling church department, according to word received by Norwegian circles in New York. (The development was confirmed in a Swedish broadcast picked up by the monitoring service of the Federal Communications Commission in Washington.)

It was stated that Bishop Eivind Berggrav, Primate of the Norwegian Church, who has been under house arrest for some time, participated in the meeting of Church leaders who declined to sign the document offered by the Quisling government.

Norwegian circles here also reported the arrest in Oslo of Dr. Christian Schjelderup of the University of Oslo's Theological Seminary. Reason for the arrest was not given.

Quisling Deposes Vicar of His Own Home Town

Premier Quisling of Norway recently visited his own parish of Fyresdal in Telemark, personally deposed the vicar, Otto Irgens, and ordered all his belongings to be confiscated, according to the Stockholm newspaper, *Social Demokraten*.

The report states that Quisling drove up to the vicarage with five cars laden with police. He questioned and abused the vicar for a long time, calling the clergy a "criminal gang" and declaring that the only reason why the vicar has not been shot was because of his (Quisling's) regard for the homestead where his family had lived for 400 years.

A year's stock of jam, and banknotes in the vicar's wallet were taken away, and the vicar and his wife were allowed to keep only the clothes they had on.

BELGIUM

Nazi Journal Renews Attacks on Catholic Schools

The Flemish pro-Nazi journal *Volk en Staat* has renewed the attack on Catholic schools which it made unsuccessfully last year. The publication states that "a violent anti-German faction opposes the courageous National-Socialist faction" and that "teachers continue to make propaganda for the return of the Pierlot government and to say hateful things against Germany and National-Socialism."

"Why are no severer measures taken against these inciters, who systematically increase the hatred of Germany and Na-



ST. MICHAEL'S, WUCHANG: *It can only bear a silent witness today.*

confessions numbered about 130 and the Communions 170. Our Sunday congregations at 8 A.M. numbered about 300 and of these about 100 received Holy Communion. It was not unusual to see 50 or more country people at this service (a beautiful Sung Mass with full Catholic ritual, which our people love). These latter had walked two or three miles to Church.

SEIZURE OF CHURCH

Imagine our grief when, early in Lent, that threat about driving out all Americans was carried out and our church taken away from the Chinese, as well as from ourselves, and sealed up. This, however, did not prevent us from worshiping God, for services were continued in the parish house and have been, ever since. There are two Chinese priests and a deacon still available at Wuchang and our dear people are not deprived of the Sacraments.

Furthermore, our Church was left intact when it was taken over and sealed by the Japanese, although they came with axes to smash things, as they did at other churches. The worst they did for us was to carry off the organ and burn up some old hymnals which we had purposely left on the window sills, all the good ones

parture when I was compelled to leave it, but let us hope and pray that the next news of St. Michael and All Angels, Wuchang, will be more cheerful. I base this hope on the wonderful way in which Chinese friends, many of them previously unknown, have come forward with generous gifts for carrying on the work.

I am enclosing [see cut] a very imperfect photograph which was taken at Easter, 1941. It does not show the choir as it ought and many ornaments are absent which had been removed for safety at the time of the bombings. The picture gives you a glimpse at the wall above the altar in the Lady chapel, which is beyond the high altar at the east end.

CHINA

Son Born to Rev. and Mrs. G. B. Baker

A cable from Arthur Allen, Kunming, China, brought to National Council headquarters information of the birth of a son to the Rev. and Mrs. Gilbert B. Baker, on September 1st.

Mrs. Baker was Martha Sherman, daughter of the Rev. Dr. Arthur M. Sher-

tional-Socialism?" the Nazi journal asks, adding that "school children only have to join a National-Socialist organization to be insulted and expelled from school.

"This is especially the case in Catholic schools."

ENGLAND

English Bishop Wants to Visit Germany

By CLIFFORD P. MOREHOUSE

An English bishop who wants to visit Germany—that is the anomaly that I ran across on my visit to England last spring. Yet perhaps it is not quite such an anomaly after all, nor is it entirely without war-time precedent. For the Bishop is the Rt. Rev. Dr. Staunton A. Batty, whose title is Bishop of Fulham, but whose jurisdiction covers the Anglican churches and chapels of North and Central Europe. And the precedent was set by his predecessor, Dr. Bury, who was allowed to visit British prisoners of war in Germany during the 1914-18 war.

Whether Hitler will extend to Bishop Batty the same permission that the Kaiser extended to Bishop Bury is rather doubtful. Indeed, it is reported that on one occasion shortly before the war, the Fuehrer made a remark to one of his satellites about Dr. Batty very similar to the famous question of King Henry that led to the martyrdom of St. Thomas, Archbishop of Canterbury: "Will no one rid me of this troublesome prelate?" But Dr. Batty, a strapping figure of a man, is willing to take the risk of 20th century martyrdom if he can make an episcopal visit to the British captives in his war-torn jurisdiction, most of which is in enemy hands.

The war prisoners are not without the ministry of clergymen of the Church of England. Indeed it is because of these ministrations that the Bishop wants to make his visitation, for there are 37 British Army chaplains in internment camps in Germany and Poland and most of them have confirmation candidates ready for presentation to the Bishop. There may even be instances of men in prison camps ready to be ordained, so that they can carry on services among their fellow-prisoners.

At first, says Dr. Batty, the chaplains were all sent to one camp for—so the German mind ran—they were officers and so must be in an officers' camp. Representations through the International Red Cross brought about a correction of this situation and the chaplains were dispersed to various camps so that they can minister to the soldiers and interned civilians in these camps. Actually, according to the Bishop, the German Government supplies the chaplains with bread and wine for their celebrations of the Holy Communion.

ANGLICAN CHURCHES

Perhaps readers will be as surprised as I was to learn how many Anglican churches are open and carrying on services on the continent of Europe. Actually, one

bishop is living on the continent—the Bishop of Gibraltar, who has jurisdiction over Anglican churches in southern Europe. Today he lives in Lisbon, because from there he can reach more of his churches than he could from his see city. In addition to Gibraltar, he visits Malta and Cyprus, as well as British troops in some parts of the Middle East. He can also visit certain English churches in Unoccupied France, though this is increasingly difficult. Until the fall of Greece, he made regular visits to Athens and other Balkan centres.

Until the United States entered the war, there were priests of the American Episcopal Church carrying on work in France, Germany, and Italy. The last of these, the Rev. Hiram Woolf, has recently returned from Rome to the United States in the diplomatic exchange after having been sentenced to 30 years in prison on a charge of espionage brought by the Italian police. But some of the American churches in Europe, notably the pro-cathedral of the Holy Trinity in Paris, are being kept open by lay readers. And it has become a policy for Anglican and Episcopal Churches both to minister to English and Americans alike, wherever they may be located.

Of the churches in the jurisdiction of the Bishop of Fulham, he has reports of quite a number in operation. In Switzerland there are 18 churches, with 25 clergymen carrying on an active work among British and American residents. According to the Bishop, the Anglo-American population of Switzerland is greater than before the war, as there are many refugees from the Axis and occupied countries who are unable to return to England or the United States. These people through the Swiss Anglican Churches have actually sent about \$3,500 to the Bishop of Fulham for the Lord Mayor of London's Fund for relief to air-raid victims.

In Sweden, there are Anglican churches with resident priests at Stockholm and Gothenburg. The Bishop of Chichester, Dr. G. K. A. Bell, made a visit early this summer to Sweden. He went there to strengthen the links between the Anglican and Swedish churches, and reported a warm welcome.

In Copenhagen the English church is open with regular services by a lay reader and occasional celebrations by an English clergyman, the Rev. Mr. Linton, and an American Episcopalian, the Rev. Harry Appelberg. In Paris, the Embassy church has services conducted by lay readers or by an American clergyman. There are also regular services at a nearby internment camp where British and American civilians are held.

Even in Berlin, curiously enough, Anglican services are held. The English church is open and Sunday matins are regularly read by a lay reader who is attached to the staff of a neutral embassy and therefore has diplomatic immunity. Occasional celebrations of Holy Communion are held there by a priest of the German Old Catholic Church which is in full communion with the Church of England and the American Episcopal Church. In Holland

also, Dutch Old Catholic priests minister to Anglican residents and internees.

CONTINENTAL TRIPS

Before the Fall of France, the Bishop of Fulham made six visits to the British forces on the continent and confirmed more than 4,000 including several American nurses and some Americans serving with the R.A.F. and the Canadian Army—all this in addition to his regular visits to continental churches. He has also visited the British forces in Ireland.

Today Bishop Batty is restive, because he cannot visit his flock across the Channel. But he has not left them shepherdless. In addition to keeping contact with his clergy, as well as he can, through the Red Cross, he conducts a radio service for Churchmen in Europe every Sunday. This service, beamed to Europe by the B.B.C., is a shortened form of the regular Church of England service of Morning Prayer with a brief sermon by the Bishop or some clergyman under his direction. Reports of its good reception have been received from as far away as Kubishev, the Russian temporary capitol.

But the Bishop still hopes he will be able to get to Germany to visit the British prisoners of war. I hope he gets his wish—but I rather doubt it.

JAPAN

St. Paul's, Tokyo

St. Paul's University, Tokyo, is flourishing and is maintaining its fine traditions, according to Paul Rusch, former member of the faculty, who was permitted to visit the University before leaving Japan for the United States.

Information secured indicated the admission of a class of 300 freshmen in April, the opening of the new school year, and a student body of about 2,000 in the junior college, and the departments of Religion, Literature, Philosophy, History, and the College of Economics and Business Administration.

St. Paul's middle school has been increased to 1,200 students and a complete new wing of class rooms has been added by Japanese supporters. The school is now completely able to support itself. Chaplain K. Maejima reported that all Christian activities are being continued as usual.

In the University the school year has been changed to two semesters instead of the former three terms per school year. Students are now exempt from military service until graduation, though graduation is said to be speeded up.

Dr. T. Takamatsu, chaplain of the University, told Mr. Rusch that some 40 young men have been baptized by him since last Christmas, and that choirs and other religious activities are still functioning.

Information was received also that baptisms and confirmations in all the churches were on a par with past records, and that church attendance is good.

Central Theological College seemed to be doing well, and reported an increasing number of candidates arriving from Korea.

The Church's Right to Life

Text of the Manifesto of Norway's Provisional Church Council

HAVING taken upon ourselves the responsibility of leading the Church in the present situation, we consider it advisable to explain the reasons for the Church's break with the present authorities, and to outline the Church's aims in the battle it has been obliged to fight, and the tasks which lie ahead.

In the summer of 1940, Terboven, the German Reichskommissar, promised the Church full freedom on condition that it abstained from all political activity. The Church retained this freedom so long as the Administrative Council functioned; but after the 25th of September, 1940 [when Terboven installed the Quisling regime], the situation was completely altered. It was obvious that the men who then took over authority regarded the relations between the State and the Church from a point of view entirely at variance with that expressed in our Church's Confession, upon which the established Church is based (we refer to "The Church's Establishment" and "The Church's Foundation"). The present authorities wish the Church to be a servant of, and ruled over by, the State.

PARTICULARS OF PERSECUTION

We have experienced this policy from the State broadcasting authorities, and the situation became so intolerable that the religious adviser was obliged to resign his post and most of the preachers refused to continue to take part in the religious broadcasts.

The Bishops' protest against the Hird's brutal assault on the schools was disgracefully treated by the Ministry of Church and Education, which took no steps to call the offenders to account.

The clergy's oath of secrecy has been abolished, contrary to the ancient ecclesiastical rule which bound the priests to secrecy and also guaranteed their right to do all those things which are entrusted to them as spiritual guides.

A typical example of the behavior of the State authorities is the authorization of Feyling's school catechism; politics are here mixed with the Christian education in the schools. Also, this authorization was given illegally, as the legally constituted adviser was not consulted.

It is obvious that the State wishes to force the Church to adopt and preach a certain policy. The Ministry of Church and Education is working for this by its appointments to official church positions; all clergymen are required to declare their attitude to the New Order, whether they hold office in the Church or not.

A pointer in the same direction is a circular from the Ministry which states that no obstacles shall be put in the way of Christian work in cases where the church or organization accepts the Nasjonal Samling and the New Order.

The Ministry also wish to take upon themselves the right of deciding how God's Word should be preached; a recent cir-

† Latest reports from Norway indicate that the occupying authorities have been forced to give up active persecution of the Church. Here is the full text of the historic manifesto issued July 1st by the leaders of the Church, declaring that relations with Quisling's Nazi State are at an end and establishing a Provisional Church Council. The "fundamental incommensurability" of Nazism and Christianity, says the manifesto, made the break between Church and State inevitable.

cular directed that the clergy should preach the gospel from the point of view of moral edification and the life eternal, but they were not to touch upon day to day questions.

In this connection we should also mention that the decrees concerning youth service, and the upbringing of children independent of the home and Church, are in direct opposition to the convictions of the majority of parents and to the Church and school laws.

Physical force has also been used by the present authorities against the Church and churchmen.

In February, 1942, the Ministry ordered a political service to be held in the Cathedral at Trondheim. Later they dismissed Dean Fjellbu because, on the same day but at another time, he had held the usual divine service for his parishioners while the police used force to prevent the people from entering their own church.

THE CHURCH TAKES ACTION

Several bishops had already been dismissed before this incident, which can be regarded as a turning point. Up till then the Church, through its bishops and clergy, had confined itself to verbal and written protests. But, as it was obvious that words made no impression on the authorities, the Church was obliged to take action.

This is the reason for the resignation of the bishops and clergy. The bishops were the first to resign, on 24th February, and the deans and priests followed suit at Easter. It was not any single action on the part of the State against the Church which was the cause of the resignations; that lay in the fundamental incommensurability, growing daily more obvious, of the standpoints of the Church and the State.

On 24th April, 1942, the two theological faculties issued a declaration stating that the authorities' violation of the law, and encroachment against the Church, were infringements of the constitution of the established Church. The Church, therefore, on its side, was obliged to free itself from all connection with the present State authorities. The fact that, while resigning their offices, the clergy also declared themselves ready and willing to continue the duties of their office as far as is possible,

showed clearly that there was no intention of strike or sabotage.

The State has not confined its encroachment to the Church administration, its old established order and legal rights; it has also concerned itself with actual work in the churches. The authorities have issued a ban on preaching, have forbidden certain priests to wear their robes or use their titles. People were sent to a number of churches to check the sermons. Clergymen were reported on account of the contents of their sermons, and many were arbitrarily dismissed.

As mentioned above, the condition upon which an office in the Church is now obtainable is that the priest shall join a political movement, and therefore there is a shortage of priests who can fill the vacant offices in spite of the fact that many young men who have completed their preparation for the ministry are left idle. To remedy this deficiency the authorities have appointed, and ordained to priesthood, laymen who lack the essential qualifications. A particularly unfavorable impression has been created by the appointment of new bishops without regard to the requirements of the Church service book, and therefore contrary to Norwegian law.

Neither can we forbear to mention the outrageous internment of Bishop Berggrav.

It is with a heavy heart that the Church has found itself obliged to take this grave step and break off relations with the State. But it had to be. On the call of conscience and after serious consideration the decision was taken. The Church would not have been faithful to our Lord if it had calmly allowed all these things to happen without taking action.

DEFEAT OR VICTORY?

To judge from the present situation it might be supposed that the Church had suffered a defeat. The Church does not desire power for itself, nor does it wish to use force. But in reality the Church has won a great spiritual victory. At that very time, during and after Easter, when the clergy were subjected to police examinations, threats of dismissal, of being forbidden to preach, of arrest and confiscation of property, even threats of deportation and death, at that time the Church showed that it would not let itself be frightened, but would continue fearlessly to preach God's word. It was a matter of conscience for the clergy to protest against the attacks made by the authorities on the Church and the schools, on parents and children, even on the country's ordered justice. They voluntarily took upon themselves the sacrifices and sufferings they were exposed to. They voluntarily renounced the salaries they had previously received from the State.

When the test came, the Church obeyed the will of God and not of man, and in this fact lay the Church's victory. The Church's inner and spiritual victory is also evidenced by the fact that of the 738 priests

in our Church, 90 per cent have laid down their offices and resignations are still being received. The various congregational councils unanimously support their clergy.

The authorities have made several attempts to start negotiations, and the clergy, on their side, have informed the Ministry that they are willing to negotiate, but only on condition that our Bishops, led by Bishop Berggrav, shall represent the Church. This demand is a consequence of our declaration that the dismissed bishops are the Church's rightful bishops.

AIMS IN THE FIGHT

First and foremost our aim is not concerned with politics. Within the requirements of international law we are loyal to the occupying power. We have been obliged to take up the fight against the present State authorities' attack on the Church, the schools, the parents and children, the public security, and freedom of conscience, but this fight is not motivated by political considerations.

Secondly, our aim is not concerned with church politics. It is true that some people contend that we ought now to reorganize the Church, but, having considered the matter carefully, we are convinced that it is not advisable to take up this question at the present time. As long as the Church is fighting for its life, we must all stand together as one man. We will therefore avoid those subjects which are difficult to discuss at present.

Thirdly, our aim is spiritual. We have not taken up the fight in order to split up the established Church, neither do we wish to start a free people's Church, or a free Church. We are not fighting for an adjustment within the Church, but for the Church's very existence and for its solemn right to preach God's Word and live its own life within the State.

We are fighting in order that the existing Church can accomplish its task, which is to serve the congregations with the Word and the Sacraments. Therefore, we declare that even if our bishops and clergy have been dismissed, or have laid down their offices, they are the rightful bishops and clergy, and, notwithstanding the altered relationship with the State, they will continue the duties of their calling.

On that account we do not wish to disrupt the establishment of the Church more than is absolutely necessary for the accomplishment of the Church's mission.

Briefly, the situation is as follows: We are fighting in order to be able to work without restriction and quite freely—without restriction from outside by illegal State encroachment, and inwardly free and with good conscience concerning our God and His holy word.

PRESENT DUTIES OF THE CHURCH

All these things shed a new light upon our responsibilities and our tasks. We must not expect sensational events in connection with the Church conflict, neither must we waste this critical time on plans for the reorganization of the Church. We must work and utilize this freedom for the fight which is at hand. We must work in our Church within the bounds of this present establishment and institutions. In this time of crisis we do not wish to break

away from anything in our Church other than its connection with the State authorities who, by their attitude to the Church, have made a break inevitable.

It is quite natural that some little time had to elapse after the clergy's resignations before the work of the Church could be resumed. But now the time has come for us to gather together and turn to the work of the Church. The congregational councils shall continue their duties, whether they have been dismissed or not, by seeing that all the church work in the parish is carried on as usual. They must keep in contact with their rightful clergyman or bishop. Clergymen who are members of the congregational councils shall remain on the councils even if they have resigned their office or been dismissed.

Clergymen must continue their work in their parishes even if they have been dismissed or have resigned. As long as the Church has not deprived them of the office they received by ordination they have a right to wear their robes and perform all the acts within the Church which cannot be performed by a lay official. In all church

matters they will refer to their superiors, the rightful deans and bishops.

The deans will continue their usual work in contact with their rightful bishop.

The bishops will lead the Church work within their diocese, so long as they still retain their episcopal offices, performing visitations, ordinations, and continuing their general work. They have the authority of the Church to use their episcopal robes and titles.

With the establishment of this Provisional Church Council to attend to questions concerning the Church, the whole working organization is set in being again. It is up to us whether the work is done or not. It is the concern of each one of us that, true to God and faithful to the Church's Lord, we shall accomplish the vocation with which He has entrusted us.

Let us profit by this opportunity to work while there is still time. We stand now before an open door with mighty possibilities ahead. May the Lord give us all the humility, faith and sense of duty necessary for us to perform the task He has set us to do.

GOD'S MIGHTY HAND

Assuredly in these times we have all been aware of God's mighty hand. Through the punishment which has been visited upon our people and upon the whole world, we have heard God's word. But we have seen too that God is also merciful when He punishes.

Looking back over these two years we can see with awe and astonishment the great number of blessings which the Lord has poured out upon our Church and our people. In truth He has opened a door for us: Never before in our generation have so many of our people sought God's House. Our consciences are open to truth. Every observant preacher rejoices to see God's Word received with renewed interest. From all quarters of our country we hear of great awakenings, quiet, strong, and deeply impressive awakenings. God has visited our people with grace. Let us thank God and pray that He may graciously further His purpose into a nationwide revival so that our people may come through the ordeal of fire renewed and purified. Even those sections of our people who have previously stood apart from the Church and Christendom are now beginning to discover the Church; they respect it and are beginning to look toward it. Here also we see God's work, and give thanks for the favor that has befallen us.

We wish to greet our clergy, congregational councils and congregations and to thank all for their sincerity, willingness, unity and concord in this critical period. We fully understand that it has been a great and serious strain, especially in the remote districts, where information is scarce and often out-of-date. Trusting in our heavenly Father we look to the future fearlessly and confidently, saying, with the old psalmist:

"Only in its faith in God is my soul at peace."

[Signed:] O. HALLESBY; JOHN HYGEN; HENRIK HILLE; J. MARONI; LUDVIG HOPE; K. E. WISLOEFF.

Oslo, 1st July, 1942.

[Religious News Service]

Rhymes for Joan

¶ *Parents and children who haven't hitherto kept a LIVING CHURCH scrapbook are advised to begin one now. This is the first of a series of poems in which Dr. Bell, momentarily setting aside his D.D., S.T.D., Litt. D., LL.D., and Pd.D. degrees, enters into the world of rhymes for fun.*

I. Early Morning Song

THE birds are singing in the trees;
The air is cool and sweet.
What fun it is to be awake
Before the noon-tide heat.

The sun is like a fire-balloon
Which God sends up at dawn.
It sails with might across the sky
Until the day is gone.

I love to see once more the world
So beautiful, so bright.
How good of God to send the sun
And make an end of night!

II. Song of a Thoughtless Child

I LOVE to be a bother
To mother, nurse and cook.
I make them pick up after me
My playthings and my book.
I scream and run about the house
When they would take a nap.
I never stop to put away
My overshoes or cap.
When they do thoughtful things for me
I never think of thanking.
Dear Lord, I really ought to go
And give myself a spanking.

BERNARD IDDINGS BELL.

A Liturgical Centenary

By Stephen A. Hurlbut

IT IS now, September 1942, just 100 years since that body of Christians, known as the "Catholic Apostolic" Church, introduced the use of their new Liturgy and eucharistic vestments in the "Apostles" Chapel at Albury, Henry Drummond's country seat near London.

It seems fitting to recall some of the events of that time and that movement, which was affected by, and perhaps itself had some influence on the Catholic Revival in the Church of England, and to bring to the attention of Episcopal readers a liturgy which Friedrich Heiler called "undoubtedly one of the finest and fullest forms of Christian worship, which indeed of all the liturgies today comes perhaps nearest to the primitive Christian worship." Coming from one who, like Heiler, is thoroughly at home in both Catholic and Evangelical forms, this is no mean tribute to that remarkable liturgy—the more remarkable considering the age in which it was composed—which so few today have even heard of, and, I venture to say, hardly any of my readers have ever seen performed.

It is not my purpose here to review or even to criticize the influential and meteoric career of Edward Irving, that Scotch Presbyterian divine and great preacher, to whom, like a Forerunner, the "Catholic Apostolic" movement owed so much at its inception. His life and work were widely reviewed on the centenary of his death, December 7, 1834, and Mrs. Oliphant's classic *Life of Edward Irving* (1862) is a tribute, perhaps too warm and kindly, to his strange and pathetic career. Neither is it necessary for me to pass judgment on the "gift of tongues" and the "prophetic utterances" of the "gifted persons," which led directly to a belief in the "restoration of the apostles" and the formation of the "Catholic Apostolic" Church in London and elsewhere, a Church which its own leaders assert is not to be considered as a new or separate sect, but rather as a spiritual renewal or rejuvenation of the Universal Church. That an ideal so lofty and utopian was not to be fulfilled is no wonder; the surprising thing is the speed with which the young movement, born amid the severest and plainest Presbyterianism of Scotland, reached within a few years a fully Catholic position, with liturgical worship, a weekly Eucharist with eucharistic vestments, and, a little later, lights, incense, etc. Neither was this development limited to ritual symbolism and ceremonial, but their progress in the direction of Catholic doctrine was equally rapid. One of their early apologists wrote: "The Apostles were enabled to restore to its proper meaning and place the sacrifice of the Eucharist, freed from all its abuses . . . being clearly made to see how sadly all Protestant denominations have come short of the right form and still more of the right elements of Christian worship, and especially short of the true manner of celebrating the Holy Supper, which the Apostles restored to its true place and

meaning, as not only the centre but also the foundation of all worship."* If such teaching seems to us self-evident, after a hundred years of the Catholic Revival, we must remember how different the situation was in 1835, when the new "Apostles" were solemnly "separated" and the weekly Eucharist was first instituted.

In many points this movement outstripped or anticipated the parallel Oxford Movement in the Established Church, some dates connected with which it will be well to review as a basis of comparison. Keble's famous sermon on national apostasy was delivered at Oxford in 1833, the year before Irving died; Tract 63 by Froude on the antiquity of existing liturgies was published in 1835; 1837 saw Tract 81 on the Eucharistic Sacrifice; and in 1841 came Newman's fateful Tract 90, followed four years later by his secession to the Roman Church. Weekly celebrations had been introduced shortly before that at St. Mary-the-Virgin's, Oxford. The use of the chasuble is said to have been first revived in 1854, although some claim in 1849, in either case several years later than 1842. But as yet "Ritualism," as it was called, had hardly touched the Established Church; not until 1857 was there a great increase in ceremonial, which led, after Keble's death (1866), to a real agitation against it, and the disgraceful riots at St. George's-in-the-East. Of course the "Catholic Apostolic" leaders, freed from the domination of the English Bishops, were able to pursue their own way unimpeded, and that way led more and more toward Catholic truth and Catholic worship, except, of course, in regard to Catholic Order. Hence it is not surprising, as Edward Miller, an Anglican priest and rather unfriendly critic of the rival movement, observes: "Their tenets made some way amongst those who in the English Church had not the heart to fight the uphill battle for the Catholic faith against the violent and obstinate prejudices of ultra-Protestantism and Erastianism."† And in another place Miller says: "They began their building with Protestant bricks, and had constructed it half way before they were aware of Catholic quarries and of the beautiful forms which stones extracted from them would readily assume." So much of history seems needed to set in their proper relation the two movements, one within and the other outside of the Church of England.

The Eucharistic Liturgy, which this paper commemorates, was very largely the work of John Cardale, the first of the new "Apostles," and was explained by him at length in his *Readings upon the Liturgy*, 1851.‡ Slightly revised in 1847,

* Jubal Hodges, *The original constitution of the Church and its restoration*, 1864.

† Edward Miller, *History and doctrines of Irvingism*, 1878.

‡ John Cardale (died 1877), *Readings upon the Liturgy*, 1851. The copy in the library of the General Theological Seminary, New York, is wrongly assigned to R. N. Bosworth.

it is still in use today, and is the main service of each Sunday—a true Parish Communion—in which the congregation takes a full and active part in singing the chants, anthems, and responses, in a very satisfactory way which ought to put to shame the feeble efforts heard in many of our churches.

Space forbids a full analysis of this liturgy, which combines elements from Greek, Roman, and Anglican sources, intended, as it was, to be focus or common meeting ground for all Christendom, but certain details may be mentioned which will show how, if compared with the Communion Office of the English Church in use at that time (Book of 1662) it approached more nearly traditional Catholic fullness, a standard toward which our own Prayer Book has been steadily tending. In fact, some valuable hints may be gleaned from this liturgy for future revisions of our own.

Noteworthy is the prayer which follows the opening Confession and Absolution: "*O God who by the blood of thy dear Son hast consecrated unto us a new and living way into the holiest of all; Grant unto us, we beseech thee, the assurance of thy mercy and sanctify us by thy heavenly grace: that we, approaching unto thee with a pure heart and undefiled conscience, may offer unto thee a sacrifice in righteousness, and duly celebrate these holy mysteries to the glory of thy Name.*" It is interesting to note that this prayer, a well worded rewriting of the Prayer of the Veil from St. James' Liturgy, has been taken into the Communion Service of the Scottish Presbyterian Church from the "Catholic Apostolic" liturgy, a fitting, if tardy, reparation for their expulsion of Mr. Irving. Noteworthy, too, is the restoration of a true offering of the elements of bread and wine before Consecration, a striking and impressive ceremony (reminiscent of the Great Entrance of the Greek rite), which is carried out with great solemnity by all the clergy present during the singing of a suitable offertory chant by the people. The Offertory leads without interruption to the great Prayer of Thanksgiving and Consecration (Anaphora, or Canon), in which, after a variable "Preface" somewhat longer than ours, the Invocation of the Holy Spirit is closely combined with the Narrative of the Institution. The prayer of Oblation includes the usual Anamnesis (Memorial) and a plea for the acceptance of the memorial Sacrifice "*upon thine altar, before thy glorious high throne in heaven.*" The Intercessions (Prayer for Christ's Church) come after the Consecration, in what we call the "Scottish" position, and the monotony of this part is relieved by the frequent "*Amens*," sung by the people, as also by their response to the commemoration of the faithful departed: "*May they rest in peace, and awake to a joyful resurrection.*" After the Prayer of Humble Access (in its proper place) and *Agnus Dei*, an invitation is given in the ancient Greek

form. "Holy things for holy persons," to which the people reply: "There is One Holy, even One Lord Jesus Christ, in whom are we to the glory of God the Father," and communion is administered under both kinds separately.

Somewhat open to criticism is the wordiness of some of the prayers, and a tendency toward repetition, faults of the period from which our own Prayer Book is not free. A more serious fault, and a distinct break with tradition, is the anomalous position of the Lord's Prayer just after the Sanctus and Benedictus. Cardale explains this in his *Readings upon the Liturgy* by saying that a break is needed between the Preface (considerably fuller than ours) and the Consecration. This was due, no doubt, to the mistaken notion that the Roman Canon began with *Te igitur*; and while there is a difference of intent between the thanksgiving portion

and the consecratory portion, yet the choice of the Lord's Prayer to mark the division seems to us unfortunate, to say the least.

Although the primary purpose of this paper is to call attention once more, before it is too late, to this interesting liturgical composition on the centenary of its adoption, may I be permitted to add a few words on the present state of the "Catholic Apostolic" Church? Soon, it seems, this Church, as a separate organization, is doomed to disappear, because of its insistence on the principle that no one can be properly and perfectly ordained except by the "restored Apostles." As Woodhouse, the last survivor of this group, died in 1901, it is plain that the few remaining clergy, now all elderly, will, in the normal course of events, soon cease to be. However, they do recognize as valid the orders of the historic Church, Greek, Roman, and Anglican, but have required that they be

"confirmed" by one of their "Apostles." This curious situation was due in the first place to an exaggerated apocalypticism and an over-confident belief in the near approach of the Second Coming. But now, as one altar after another is "covered," and their congregations are being scattered, it would seem that some way might be found, not inconsistent with their avowed principles, by which the continuance of their parish life and worship might be assured.

Even now, when a church is forced to disband, owing to lack of clergy, as recently happened in Boston, their people are told and even urged to attend an Episcopal church, because we have the historic priestly succession. Such an outcome is clearly envisaged in a recent sermon (August 10, 1941), preached in the beautiful Central Church in Gordon Square, London: "The Lord is constraining us more and more to worship with our brethren [meaning the Anglican Church], as if to take away the reproach attaching to the Lord's work, of being in outward appearance another sect." Inasmuch as members of the "Catholic Apostolic" body are thus counselled, when necessity arises, to seek the ministrations of the historic Church, would it be too bold a suggestion to propose some arrangement might be made between them and us, by which the occasional use of their liturgy by an episcopally ordained priest might be sanctioned in certain designated Episcopal churches, in order to maintain for their dispersed members, by the retention of their own services, a bond of family relationship, not as a sect, but as living parts of Christ's holy Catholic Church? It is worth thinking about, anyway, in this centennial year.

Religion and Life

XX. What is the relationship, if any, of the Church to democracy? What is democracy?

By the Rev. James M. Duncan

WHAT is democracy? There are three forms of democracy. The first is an absolute democracy in which each and every citizen shares equally in the affairs of government. There has never been such a democracy, and it is incapable of realization.

The second form of democracy is that democracy in which the citizens choose and elect representatives to carry on the government. This representative democracy is the form that has been tried by a few nations. It is, historically speaking, a relatively new adventure and has been tried and abandoned by some nations. But for the most part, it has worked out fairly well. Its weakness lies in the fact that the elected representatives have failed to serve their constituents and have been bought out by pressure groups or served sectional interests.

The third kind of democracy is that in which the will of the people would be done, however it may be done, with their consent. It would truly be a government "of, by, and for the people." Democracy, rightly speaking, is not a constitutional device, but a social principle; namely, that whoever speaks or acts must be sure that he does so in accordance with the common mind of all. Judged from this standard, a dictatorship or a monarchy might be truly democratic; and, by the same token, a representative democracy might be equally authoritarian.

What was Our Lord's attitude to the government? Our Lord lived all His earthly life under a totalitarian form of government. He had nothing to say about it, either in approval or censure. He seems, for the most part, to have

been quite indifferent about it. All He demanded of man was for man to love God and to love his neighbor as himself. He wanted men to love one another, to live life in just dealings with all other men, and to live for one another. Like Our Lord, the Apostles were not over-concerned about what sort of government was in power. They made the same demands upon man that Our Lord made. You may search the New Testament from cover to cover, and you will not find any reference as to the best form of human rule.

What (if any) is the relationship of the Church to democracy? The Church, like its Lord, does not and cannot give its full approval to any one kind of government. The Church cannot control the State. In its relationship to democracy (or any form of human government), it is the duty of the Church to remind the government of its duty towards its citizens, *i.e.*, that democracy must work for the welfare of all its citizens; to administer justice to all; and to guarantee the right and provide the means for its citizens to earn decent livings.

If any form of democracy meets this standard, then and only then, can the Church bestow its blessing. Likewise if the Church should find a democracy negligent in its duty toward its citizens, it would be the duty of the Church to exhort and rebuke that democracy, even, in some cases, to work for its overthrow.

NEXT IN THE SERIES: *Bishop Oldham of Albany answers the question: "Is it right or wrong for Christians to participate in war?"*

"LET US SING"

EVERY Sunday morning
The hymns come lilting out,
They leave the week-day pages
To sing and surge and shout.
They settle on the hymn-boards,
They beat on parson's ear,
The roll on roll of harmony
Is heavenly to hear.
To keep the words in tidy
The organ makes pretence,
The words break through the tune
With lovely violence.
And all the tired people
Fold away their care:
"O God our help" they cry,
"Abide with us" their prayer.
Each perfect word can fly
To the heart that longs for it,
It takes the agony
And makes true songs of it.
The cross becomes a glory,
God is Light, is Sun,
As with one voice God's people
Sing "God's Will be done!"

VIRGINIA E. HUNTINGTON.

Win the War!

THE LIVING CHURCH has been among the foremost advocates of a better, more Christian post-war world. We hailed the findings of the Malvern Conference and the letter of the British Church leaders setting forth their ten peace points. We encouraged the work of the Federal Council's Commission on a Just and Durable Peace and the Delaware Conference. In season and out of season we have urged Churchmen and citizens to think, study, plan, and pray for the building of a more Christian social order on the ruins of the old.

But there is one prerequisite to any decent peace; one basic necessity for any sound reconstruction. The United States and the United Nations must win this war — completely, decisively, overwhelmingly. Without victory there can be no reconstruction. We must win the war before we can hope to win the peace.

Three years after the beginning of the war and nine months after our entry into it, victory still seems a long way off. So far — let us be frank — in spite of minor successes here and there, we have been losing the war. The battles of the Coral Sea, Midway, and the Solomon Islands cannot offset the loss of the Philippines, the sinking of 500 ships in the Atlantic and Caribbean, and the occupation of part of the Aleutian Islands.

Even on the home front, despite immense strides in the gearing of industry to war needs, we are far from the all-out production that is so essential to victory. Strikes, delays, political disputes, and jealousies are still too prevalent, and are hampering war production. The remedies proposed by the President to check inflation may prove to be too little and too late, even if Congress decides to stop trying to favor certain classes of constituents and faces the problem squarely on the basis of the greatest good to the greatest number.

Fortune in its September issue warns the President in so many words that "your war administration as at present constituted is incapable of fighting a good war." It charges that "although the war Administration has often talked about total war, it has shown to date no intention of fighting a total war," and calls for a unified command in the military, political, and economic areas. It is not the pre-Pearl Harbor isolationists, says *Fortune*, but the post-Pearl Harbor bunglers that are today the greatest internal menace to the safety of the country.

Well, maybe so. This editor is no political expert. If he has any distinction in this field, it is that of being one of the few editors who don't feel that they know more about how to win the war than President Roosevelt does. But that there is bungling in high places and low, and that the country is not yet really conscious of what all-out war means is plain to any careful observer.

We aren't going to win this war by cutting down a bit on the use of sugar, tires, and gasoline. Even paying high taxes and buying war bonds is not enough. Britain, China, and Russia — the three of our allies who have survived their tempering by fire — have had to do far more than that. They have been called upon for genuine sacrifice, and because they have responded to the call they are still standing against the foe, while other nations have fallen.

We, too, must learn what genuine sacrifice means. We must learn that only through rigid self-discipline and unflinching determination can we gain victory over a foe that is as clever as he is unscrupulous, and as tenacious as he is clever.

We have a long way to go, we Americans. We have a lot to learn — and we have a lot to unlearn, too. Years of soft living, with the world's highest standard of living, judged by physical criteria, and with progressively lower moral standards, have weakened our moral fibre. Our scale of values had become so humanistic and materialistic that it was difficult for us to tell right from wrong, or to remember that there are values important enough to be worth fighting for, if need be, to the death.

The real bottleneck is not in Washington; it is in ourselves. Our spiritual perceptions have been dulled. We are largely incapable of penitence on the one hand, and of moral indignation on the other. We need both. We need the consciousness that we have erred and strayed from God's ways like lost sheep, and that there is no health in us. And we need the boldness to proclaim faith that His is the kingdom, and the power, and the glory, and that those who would destroy His image in man are the enemies of God.

THE Christian citizen has a dual allegiance — to the Cross and to the flag. Unhappy is he who must choose between these loyalties, though the path of his duty is clear. And thousands of Christians in Germany, in the occupied countries, and perhaps even in Japan have courageously chosen the Cross even at the cost of persecution, suffering, and martyrdom. All honor to them! God grant that if we were ever faced with that hard decision we might prove as faithful as they.

Fortunately we are not faced with that choice. For most Americans, the dual allegiance to Cross and flag involves no conflict. Even the pacifist has his conscientious scruples respected. And for the vast majority of us, who are peace-lovers but not pacifists, Cross and flag alike stand as symbols of those things that we hold most dear.

Yet we do have to make important choices. If we love both God and our country, and if we believe that a righteous peace is contingent upon victory, we must choose how best to orient our own lives toward that end. We must learn to

BREAD

† This verse is reprinted from the Australian *Church Standard*, where it is designated "source unknown." If any reader knows the name of the author we should greatly appreciate his notifying us.

BE GENTLE when you touch bread.
 Let it not lie uncared for, unwanted;
 So often bread is taken for granted.
 There is such beauty in bread:
 Beauty of sun and soil,
 Beauty of patient toil;
 Wind and rain have caressed it,
 Christ often blessed it.
 Be gentle when you touch bread.

work, live, and pray for victory and for a righteous peace to follow victory.

Pray for victory? Is not that committing the blasphemy of telling God what to do and trying to enlist Him on the side of our armies against others who are also His children? Yes — if ours is that kind of prayer. No — if we pray in the spirit of the Lord's prayer, asking that our human wills be overruled by His divine will.

Victory is like anything else that we want and for which we work. If we can't conscientiously pray for it, we have no business wanting it or working for it. Conversely, if we believe in it honestly and sincerely enough to bend our every effort for it, we must also, if we are Christians, pray for it. *Laborare est orare; orare est laborare.* But we must always add that proviso — not my will but Thine be done. For God's plans are more vast than human mind can comprehend, and He can bend even world-wide human disaster to His purpose.

AND we must decide how we can best serve our country and our God in this emergency. For some of us, the choice is made by others. We may be drafted into the armed forces. On the other hand, we may be physically incapable of military service, or too old for active participation. We may have dependents who could not get along without our support. We may have duties that clearly require us to carry on along the same lines in wartime as in time of peace.

But for thousands of us there is an important choice to make — the choice between volunteering for military service or full-time work in war industries or civilian defense, or continuing "business as usual" with only such war activities as can be fitted into our spare time. The choice is often a difficult one, and the way by no means clear. The man with a wife and children must decide whether or not it is right for him to enlist and leave them to get along fatherless and with reduced income for the duration. The business man must decide whether he can be more useful in a government agency than he is in his private business. The doctor must decide whether his first duty is to the armed forces or to his community. The priest must decide whether he can best serve as an army or navy chaplain or as the rector of his parish. The young woman must consider whether or not she is called to be a WAAC or a WAVE.

There is no rule of thumb for these decisions. In modern warfare, he also serves who only stands and waits — if his standing and waiting are in line of duty. Sometimes waiting — especially the kind of waiting that is done by the wife or mother whose loved one is serving on some distant battle-line — is the hardest kind of service. One cannot say that the man in uniform is patriotic and the man in civilian clothes is not. That over-simplification was never less true than it is in this war, when every man, woman, and child is really in the front line.

The decision must be made. And the Christian knows only one way to make important decisions. He makes them on his knees. He does not make up his own mind, and then try to force his will on God. He seeks God's guidance. He tries to attune his mind to the mind of God. And when he makes up his mind, he stands in the strength that can come from God alone. And still he prays, "Nevertheless, not my will but Thine be done."

In that strength the Christian goes forth to victory. If God be with him, who shall be against him? He is ready to live for his faith; yes, and if necessary, to die for it.

Men are dying today for their faith — thousands of them,

on land, at sea, under the sea, and in the air. Others are dying in concentration camps, or under the whip of forced labor, or of slow starvation. Never before has "man's inhumanity to man" been demonstrated on so wide a scale. Yet God is over all, and to serve Him is perfect love.

Win the war! The challenge comes to each one of us, and each must meet it according to his own ability. Victory will come to us only if we make our individual choices prayerfully and follow them out determinedly and courageously. Victory over our national enemies. Victory over the world, the flesh, and the devil. Victory over ourselves. They are all inextricably bound together. And there is One to whom belongs the kingdom, and the power, and the glory. May His will be done, on earth as it is in heaven.

Canvass Literature

WE CONGRATULATE the Church's Department of Promotion on the production of an exceptionally fine batch of literature for this year's every member canvass. With the theme, "always a priority," the material is directed to the successful accomplishment of a wartime canvass without losing the emphasis on the timeless and essential verities of the Christian Faith, which are the same in time of war as in happier days of peace.

One definite improvement this year is the canvasser's portfolio, which should prove very helpful if properly used. This tells effectively both the story of the local parish and that of the Church's work at home and abroad. A place for visual representation of the parish budget is provided, beginning (quite properly) with missions and diocesan expense and continuing with the parochial expenses.

September is here, and it is time to begin intensive preparation for the canvass. This year, with high taxes, war chests, and a multitude of demands on every purse, it is more important than ever to present the claims of the Church in proper perspective. Adequate preparation and good material are vital to a successful canvass. Is your parish getting ready?

The Post-War World

TWO important publications have recently been issued in this country dealing with the Christian approach to the problems of post-war settlement. Both of them are of British origin, and both are based on the ten peace points set forth by the leaders of the Anglican, Roman Catholic, and Free Church leaders. One is a book, in which each of the ten points is explained and its implications explored; the other is a pamphlet. Both are especially suitable for study groups.

A Christian Basis for the Post-War World (Morehouse-Gorham, \$1.00) is a really important and definitive commentary on the ten peace points. Introduced by the Archbishop of Canterbury, the contributors are ten well-known scholars of all three communions, each dealing with one of the points. Anglican contributors include Canon A. E. Baker, Sidney Dark, Kenneth Igram, and Dorothy L. Sayers. One of the Roman Catholic writers is Miss Barbara Ward, honorary secretary of the Sword of the Spirit, who is now in this country. Other contributors are Margaret Bondfield, Letitia Fairfield, John A. Hughes, A. D. Lindsay, and R. R. Stokes, M.P.

The Christian Church and World Order (Federal Council, 10 cts., \$5.00 a hundred) is of course much less complete. Like the book, it reprints the famous letter to the *Times* in which the ten points are set forth, and it then sets forth, clearly

and concisely, the Christian principles involved, with suggestions as to resulting national and international responsibilities, and the Church's distinctive task. It constitutes a considered statement by the Commission of the Churches for International Friendship and Social Responsibility. Dr. Walter W. Van Kirk writes: "I have just returned from England and I can assure you this statement is being studied with genuine interest by the British Churches."

We hope that both of these publications will receive the attention they deserve on this side of the Atlantic, and will lead to an equally constructive American contribution to the important subject of the kind of world toward which Christians should work, both during and after the war.

Editor's Tour

MEMBERS of THE LIVING CHURCH FAMILY may be interested in the itinerary of the Editor, who will speak on Wartime England in a number of cities in the East and Middle West during October. Proceeds above expenses will be devoted to the support of our residential nursery, Barton Place, near Exeter, England. Among the engagements, some of them tentative, are the following:

- Oct. 2. St. Mark's Church, Grand Rapids, Mich.
- Oct. 4. All Saints' Cathedral, St. Paul's Church, Albany, N. Y.
- Oct. 6. St. James' Church, Fordham, New York.
- Oct. 7. Christ Church, Bronxville, N. Y.
- Oct. 8. Church Club, New York City.
- Oct. 11. Christ Church Cathedral, Hartford, Conn.
- Oct. 14. St. Martin's Church, Pawtucket, R. I.
- Oct. 18. Grace Church, New Bedford, Mass.
- Oct. 21. Rochester, N. Y.
- Oct. 23. Christ Church, Alexandria, Va.
- Oct. 25 or 26. St. John's Church, Sharon, Pa.
- Oct. 26 or 27. St. Paul's Church, Steubenville, Ohio.

A few additional engagements may be inserted on the vacant days, if requests are received before October 1st. Not

that the Editor is anxious to do more talking — but he does want to raise as much as possible on this trip for the benefit of the nursery shelter.

Through the Editor's Window

SPEAKING of "secondary circulation," Deborah (Mrs. K. G. T.) Webster of Milton, Mass., whose poems have frequently appeared in our columns, writes:



"You asked a while ago what people did with their LIVING CHURCHES. This snapshot shows what happens to mine when, or even before, I am through with them. (You will have to take my word that it is a LIVING CHURCH — it may even be two.) After we have both got through with them. I send them to the public library of a town I am fond of. Sometimes I hate to, because there are things I long to cut out and save, but no doubt these are the very things that will get someone else where he lives, too." The reader in the picture is presumably the "foreign philologist" of whom Mrs. Webster wrote (L. C. June 28th):

"She can't yet tell
A verb from a dative,
But she still talks Heavenly
Like a native."

ELSEWHERE we have called attention to the merits of the every member canvass material prepared by the Department of Promotion. But we cannot refrain from smiling at one thing. Evidently whoever made up the order form for materials is a baseball fan, for one of the items reads: "Building the Church Around the World Series." Livy the Office Cat says that that's unfair discrimination against the minor leagues, just when the Milwaukee Brewers came within a couple of innings of winning the American Association title.

TOWARD A DISTANT SPRING

THE winter of an age is drawing in.
The eternal cycle of the seasons holds
For longer periods than just a year.

The winter of an age is drawing in.

Night had been growing longer steadily,
But we had flames so bright to light our dances
We hardly saw it. Even the first snow flurries
Went little noticed. People huddled, shivering;
Children begged food; but dinner-candles shining
Dazzled our eyes.

Then came unmaskable darkness,
Manchukuo and howling winds portentous,
Haille Selassie in his dark beard sorrowing,
Munich, the vacuum where the four winds crowded.

And it is here now, here, the terrible winter!
All will be covered with snow; much will be buried
Forever. All will be lost but what our strength

Can salvage—seeds of future plants. Remember
The time was long before Praxiteles
Pushed up in Donatello, or Plato's seed,
Found in a cloister volume, bloomed again.

Save what you can then now; in jars and bottles,
The seeds, the sprouts, bury them under the cellar,
Hide them in pages, in attics, hide, oh hide them
Deep in the spirit, deep in the tired brain;

That when the wan earth turns again to the sun,
When the spring returns again, the resurrection
Of earth, which comes as surely as days lengthen,
There will be something to plant that will branch
that will shade us,
And that we may cherish again through another winter
Whose winnowing breath sifts life, the light chaff blowing,
The seed eternal dropping to rise again
In branches reaching, reaching towards a summer
Not given our myopic eyes to see.

DOROTHY LEE RICHARDSON.

An Office for Benediction of a Service Flag or a Roll of Honor

Compiled by the Rev. Walter H. Stowe, S.T.D.

(Compiler's Note: This office may be shortened by omitting or combining some of the prayers. Being readily available, no prayers are included from the Prayer Book, which latter may be substituted for some of those here used, if desired.)

** The Clergy, having gathered before the Service Flag or Roll of Honor which is to be blessed, the Congregation standing throughout, the officiating Minister shall say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Minister. Our help is in the Name of the Lord;

People. Who hath made heaven and earth.

Minister. Blessed be the Name of the Lord.

People. Henceforth, world without end.

Minister. Be merciful unto us, O God;

People. For our souls do trust in thee.

Minister. Under the shadow of thy wing shall be our refuge:

People. Until this tyranny be overpast.

Minister. Then shall the nations bless themselves in thee;

People. And in thee shall they glory.

Minister. Lord, hear our prayer.

People. And let our cry come unto thee.

HEAR, Brethren, the comfortable words of the Lord to us as spoken through the Prophet, Zechariah:

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts sent me unto thee. (Zech. 2: 10-11.)

"And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted on high as an ensign over his land." (Zech. 9: 16.)

The Lord be with you.

And with thy spirit.

Let us pray.

OLORD, our heavenly Father, whose blessed Son came not to be ministered unto but to minister, and to give his life as a ransom for many; we beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men; and more especially, that thou wilt bless those who have gone forth from this Parish to the defense of our Country.

Grant that this SERVICE FLAG (or ROLL OF HONOR) which we are about to dedicate unto thee, may ever be a reminder of the cause of truth and righteousness, liberty and justice, in which they and we have been enrolled.

Give victory, we beseech thee, to them and our cause; bring them all safe home again; and grant once more that by thy overruling Providence mankind may be

saved out of the darkness of falsehood, cruelty, oppression, and wrong into the clear light and true knowledge of thee and of thy Son, Jesus Christ, whom thou hast sent to be the Way, the Truth, and the Life to all nations of men; through the same Lord Jesus, who with thee and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

AL MIGHTY God, who from ancient times hast put it into the hearts of thy people to make offerings for the service and use of thy Church, and who hast been pleased at all times to accept gifts at their hands; we pray thee to accept this SERVICE FLAG (or ROLL OF HONOR) which we now set apart in thy Name. May thy blessing rest upon this gift and the givers of it,—that thy Church may be benefited, our Country elevated, and thy Kingdom enlarged; through the merits and mercies of thy Son Jesus Christ our Lord. Amen.

OLORD Jesus Christ, who by thy earthly life didst resolutely proclaim thy Gospel of Truth, Goodness and Beauty, and who by thy precious death and mighty resurrection didst empower us to do the same;

Bless † and hallow, we beseech thee, this SERVICE FLAG (or ROLL OF HONOR) which we consecrate in grateful remembrance of those who, following in thy steps, are giving themselves to the defense of our Country and of the noble heritage which thou hast bequeathed unto us.

Grant that both they and we, having put on the whole armor of God, may be able to stand against the principalities and powers, against the rulers of the darkness of this world and spiritual wickedness in high places. Gird our loins about with truth; put on us the breastplate of righteousness; having shod our feet with the preparation of the gospel of peace, help us to take the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. And so, by thy grace, having been able to stand against the wiles of the devil, we may build up thy Church and extend thy Kingdom, henceforth world without end. Amen.

FOR OUR SOLDIERS*

OLORD God of hosts, who judgest right, we commend to thy Fatherly goodness the men who through the perils of war are serving this nation, beseeching thee to take into thine own hand both them and the cause wherein their country sends them. Be thou their tower of strength where they are set in the midst of so many and great dangers. Make them bold through life or death to put their trust in

*The prayer, "For the Army," Prayer Book, p. 41, may be substituted if preferred.

thee, who art the giver of all victory; through Jesus Christ our Lord. Amen.

FOR OUR SAILORS†

OALMIGHTY God, the Sovereign Commander of all the world, protect our sailors in both the Navy and merchant fleet from the dangers of the sea and the violence of the enemy. Strengthen them to meet the strain of their great responsibility for the welfare of the nation. Make them alert in watching and resistless in fighting, that so our just cause may be victorious; through Jesus Christ our Lord. Amen.

FOUR OUR AIRMEN

OLORD God Almighty, who inhabitest eternity and who hast created the heavens and the earth, have mercy, we beseech thee, on all our airmen. Let thy guiding and protecting hand ever be over them. Sustain them in all perils. Help them to do their duty with prudence and with fearlessness, confident that in life or death the Eternal God is their refuge, and that underneath are the Everlasting Arms. Grant this, O Lord, for Jesus Christ's sake. Amen.

FOR OUR CHAPLAINS

REMEMBER, O Lord, all whom thou hast called to minister to the souls of those engaged in warfare, especially our chaplains. Give to them great gifts and holiness, that with wisdom and charity, diligence and zeal, they may open the eyes of the blind, comfort those who suffer, and speak peace to the dying. Grant them thy grace to strengthen the weak and to comfort the strong, that in all their ministrations, in their life and conversation, they may shepherd the souls committed to their care, and advance the honor of our Saviour and his Church, through Jesus Christ our Lord. Amen.

FOR OUR DOCTORS AND NURSES

OLORD Jesus Christ, who alone hast power over life and death, over health and sickness; give wisdom, skill, and gentleness to all thy ministering servants, especially our doctors and nurses, that always bearing thy presence with them, they may not only heal but bless, and shine as lamps of hope in the darkest hours of distress and fear, Who with the Father and the Holy Ghost livest and reignest ever one God, world without end. Amen.

AND now may the blessing of the Lord rest and remain upon all his people in this land and in every land of every tongue. The Lord meet in mercy all that seek him. The Lord comfort all that suffer and mourn. The Lord hasten his coming, and give us and all his people peace for evermore. Amen.

†The prayer, "For the Navy," Prayer Book, p. 42, may be substituted if preferred.

1943

Church

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BOOKS

ELIZABETH McCracken, Editor

Sermons For Lay-Readers and Other Readers

BUILDING THE KING'S HIGHWAY. By Frank Dean Gifford. Morehouse-Gorham. Pp. xii-180. \$2.00.

Dr. Gifford is the rector of St. Thomas's Church in Mamaroneck, N. Y., and is president of the standing committee of the diocese of New York. He has given us in this volume a series of popular sermons on a number of themes, intended for "persons of varied Churchmanship and all sorts of intelligence and social standing." This is the kind of parish, he says, to which he ministers; and the sermons reflect such a background. They are firmly rooted in Anglican thought and practice, definitely in the line of Catholic theology, but marked by an evangelical flavour and a concern for the statement of Christian truth in contemporary language.

We are told in the preface, and in an introduction by the Presiding Bishop, that these sermons are intended for use by lay-readers as well as for general reading. In fact, they seem admirably suited for exactly that purpose. Simple and direct, with plenty of illustrative material, they have, in each instance, one main point, and they drive towards it without meandering or diverting the central theme into side-paths.

It must be both a pleasant and instructive experience to sit under Dr. Gifford; but more than that, it must also be a very searching experience, since he insists in every sermon on the ethical, practical, day-by-day living of our religion, and holds up a standard of Christian conduct which would shame most of us conventional Churchpeople. And it means, chiefly, that the life of the believer in the Christian religion is one in which the "ill-tempered, angry, peevish, jealous, mean-spirited . . . self-satisfied, and unloving" have no part, but rather those who are "ready to give themselves heart and soul to spread the Kingdom of God, determined to fight the good fight," with courage, faith, and love drawn from Jesus, Master of men and God Incarnate.

W. NORMAN PITTINGER.

Dr. Addison's Valuable Survey of Moslem Missions

THE CHRISTIAN APPROACH TO THE MOSLEM: A HISTORICAL STUDY. By James Thayer Addison. Columbia University Press. Pp. x-365. \$3.75.

Dr. Addison's many years of interest in missions to Moslems have happily borne fruit in a valuable survey of the subject. Of most general interest, perhaps, will be Part I, "Twelve Centuries of Background," to which he devotes 70 pages. The Christian-Moslem contacts of 600-1800 include periods of fruitful influence, others of savage hostility, and gallant episodes of missionary history, among which the

career of Ramon Lull is outstanding. The second part treats the Christian approach to Islam since 1800 in the main Moslem areas—Turkey, the Arab lands, Iran, India, and the outlying regions of the Netherlands Indies and Negro Africa. Roman Catholic work is only slightly referred to; fuller inclusion of it, however, would not have greatly changed the picture. Almost everywhere missions have turned to tasks easier than the direct presentation of Christian influence to Moslems—the "reformation" of the Eastern Churches by setting up evangelical or Uniat rivals, general philanthropic work, or the conversion of neighboring pagans for whose allegiance the two religions compete. Yet Moslems can be reached—in some quarters for good-will, in others for conversion. Two final chapters summarize the experience of the last century in the presentation of the message and the care of the convert; a notable shift in the former is expressed in Bishop Lefroy's plea in 1906 for knowledge and sympathy as well as faith and hope on the part of the missionary, and his remark that "Most of the older controversial literature on the Christian side is . . . very hard indeed, as though intended rather to confute the enemy than to win the disguised friend." (p. 223.) Indeed there is no point in any Christian approach to Islam unless it is an expression of the love of Jesus.

Missions to Moslems have often been neglected because difficult. They raise many interesting questions—one wishes that Dr. Addison's subject had included those connected with Islam as a religion as well as those more strictly missionary. While our own Church has only a slight contact with Moslems in the Philippines (treated here, with other lesser areas, in an appendix), Anglican missions have done important and pioneering work in this field in India, Iran, Egypt, and Central Africa. Doubtless we shall have more to do with these missions in days to come, and may hope to have some part in the future chapters of the story which Dr. Addison is obliged to leave incomplete at 1939.

EDWARD R. HARDY JR.

God and the Artist

THE MIND OF THE MAKER. By Dorothy Sayers. Harcourt, Brace. \$2.00.

Since man is made in the image of God, man is justified in thinking of God—with all reservations—in terms of man; indeed, it is only in terms of man that man can think at all. So Miss Sayers maintains that she has every right to argue from the artist's creative activity to the divine creative process; between the mind of the maker and the Mind of the Maker there must exist a true analogy. Theologians have overlooked this; "the theologian, limiting the application of the phrases to the divine Maker, neglects to inquire of the artist what light he can throw upon them from his own immediate apprehension of

the truth." Human making is trine. There is the idea of the work, existing timelessly, as it were, in the artist's mind. Then there is the work itself, as produced, in which the idea is embodied. And thirdly, there is the work in action; "the thing which flows back to the writer from his own activity and makes him, as it were, the reader of his own book," while "from the reader's point of view it is the book; by it they perceive the book, both as a process in time and as an eternal whole and react to it dynamically." And so, "it is at this point we begin to understand what St. Hilary means in saying of the Trinity: 'Eternity is in the Father, form in the Image and use in the Gift.'"

In human creation to exaggerate any one of the three elements at the expense of the others is to incur artistic catastrophe. "Many an unreadable monument of scholarship is exposed as the creature of three fathers; many a column of sob-stuff betrays too uncontrolled sensibility of three impressionable ghosts; many a whirlwind bustle of incoherent episode indicates the presence of three sons at the head of affairs." All of this Miss Sayers illustrates with examples taken from familiar literature, using, for instance, "Blake, wrestling with the huge cloudy cosmogonies" as an example of the father exaggeration, and "Swinburne, in whom the . . . sensuous loveliness of the manner is developed out of all proportion to the tenuity of the ruling idea" as a corresponding example of the son exaggeration. Furthermore, she elaborates her analogy to cover not only the creator but what is created. An author's characters, if honestly conceived, develop a "free will" of their own, which the author is bound to respect. Through the greater part of *David Copperfield* Dickens draws Mr. Micawber as one whose whole being is shot through with inefficiency—and then at the end makes him behave in a most competent and efficient manner. Here Dickens interfered from without in a pure *deus ex machina* miracle, so revealing how "the making of miracles to edification was as ardently admired by pious Victorians as it was sternly discouraged by Jesus of Nazareth," the mind of the maker caricaturing the Mind of the Maker.

To undertake a further analysis of Miss Sayers' most fascinating book would work it an injustice; it must be read as a whole and not in a reviewer's summary. Any argument from analogy, past question, may be pressed too far and perhaps here and there Miss Sayers is rather more ingenious than convincing. None the less as a whole she has made a very real contribution and one that deserves serious and respectful consideration.

BURTON SCOTT EASTON.

A Modern Translation of Eckhart

MEISTER ECKHART. A Modern Translation. By Raymond Bernard Blakney. Harpers. Pp. xxviii, 333. \$3.00.

"Meister Eckhart was one of the greatest mystics of all Christian history. He was unmistakably a religious genius. . . . By the depth and power of his own personal

experience he brought conviction of the reality of God to multitudes of persons in his generation."

In these words Eckhart is characterized by Rufus M. Jones in his notable chapter on the master in his *Flowering of Mysticism*, [Macmillan. \$2.50.] Mentioned with well-deserved commendation by the translator of the writings in the volume under review. Eckhart was steeped in scholastic theology and he necessarily thought and spoke in scholastic vocabulary. Mr. Blakney approaches his author with a marked distaste for medieval scholasticism and, discarding the accepted vocabulary of his subject, sets before himself the task of rendering a selection of the works of Eckhart into what he terms "American English." The terminology he rejects has become more or less familiar, since it has been employed in spiritual treatises down the centuries to the present day. It hardly makes understanding easier to replace the commonly used word "detachment" by "disinterest," and to substitute for the "powers and faculties" of the soul, the expression the soul's "agents," used, we are told, in the sense of "chemical agent."

Meister Eckhart came under a justified suspicion of heresy, and suffered a posthumous condemnation. Instructed Catholic Churchmen will readily detect the phrases that, to say the least, are rash and ill-advised. It is a laudable aim to wish to popularize the teaching of Meister Eckhart, for his words have not lost their power of kindling souls to fervor, but scholars will not feel that this edition supersedes the two volumes of the translation of the *Writings of Meister Eckhart* by C. deB. Evans [Watkins, London, 1924 and 1931]. Mr. Blakney's selections are on the whole well chosen, and the translation of the *Defense* makes a real contribution to the history of Eckhart's thought.

MOTHER MARY MAUDE, CSM

Helpful for the Parish Priest

PEACE IN BELIEVING. By J. L. C. Dart. Morehouse-Gorham. Pp. xvii-141. Price \$1.20.

Fr. Dart is the former chaplain at St. George's, in Paris. His book grew out of a long experience with questioners about Christianity; in it he seeks to answer the usual sort of query put by the simple person who is worried about the existence of God, evil, the place of our Lord in his faith, and other matters of Christian belief. The position is frankly Catholic, but the author is well aware of the modern man's problems and he tries to answer all the questions very fairly. On the whole, he succeeds; however, the fact that his Biblical position is somewhat moderately conservative will tend, for some, to make his answers along that particular sort of line rather unconvincing. This is the kind of book, though, which will be of service to the parish priest, for he can put it in the hands of layfolk, and can find in it for himself, too, a brief answer to many of his people's questions. Even if he doesn't always agree with Fr. Dart, he will at least be stimulated by him to further thought.

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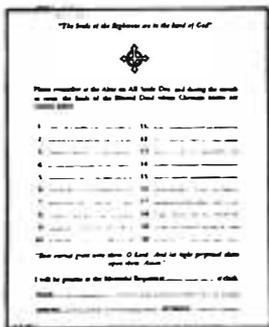
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**Cathedral Scrap Donated
By Bishop Manning**

The contribution of five tons of scrap metal stripped from the buildings of the Cathedral of St. John the Divine was presented to the New York Salvage Committee recently by Bishop Manning of New York.

The 100-year-old railings of the old Synod Hall were included in the pile collected at the south side of the Cathedral. It is expected that the metal will be making tanks, guns, and ammunition within a fortnight.

WASHINGTON

Memorial Service For Duke of Kent

American and British dignitaries of state bowed heads with war workers of Washington in tribute to His Royal Highness, the Duke of Kent, at a 12:30 memorial service in the National Cathedral on September 4th. Nearly 1,000 people attended the service which was held in the Great Choir of the Cathedral only 10 days after the plane crash in Scotland which resulted in the death of the Duke, King George's youngest brother.

Bishop Freeman of Washington was assisted by the canon chancellor of the Cathedral, the Rev. Theodore O. Wedel, and Canon W. Curtis Draper jr.

RAF officers stationed in Washington served as ushers for the service, and among the dignitaries present were Lord and Lady Halifax; the Rt. Hon. Peter Fraser, Minister from New Zealand; Hon. Patrick J. Hurley, Admiral William D. Leahy, and General George C. Marshall.

EAST CAROLINA

**St. Paul's Organ, Edenton,
Discovered To Have Historic Value**

The July issue of the *American Organist* carries a story written by the Hon. Emerson Richards, State Senator, New York, about the organ in historic St. Paul's Church, Edenton, N. C.

Senator Richards, an authority on organs, on a visit to Edenton requested to see and study the organ, about which little of the history is known. He published the results of his study in the *American Organist*.

He discovered that it was built about 1820 by Henry Erben, a New York organ builder, who was one of the most famous of designers and builders. He considered the organ a fine piece of work, a "real discovery." However, it is badly in need of restoration, which the rector, C. A. Ashy, hopes will be undertaken.

St. Paul's records do not show how the organ was acquired, but parishioners report that it was the gift of Mr. James Coffield. The organ that preceded the present one was said to have been the

gift of Queen Anne, who was also the donor of one of the Communion sets now in use at St. Paul's.

SOUTHWESTERN VA.

It Happened in the Blackout

The rector of a church in Southwestern Virginia had planned a special baptismal service for 8:00 P.M. on Tuesday, August 18th. There were two men to be baptized, one of whom was the defense coördinator for the area. There were two men for witnesses, one of them the chief physician under the coördinator.

The rector, the two candidates for baptism, and the two witnesses had supper together at the home of one of them. Unfortunately they didn't watch their watches quite close enough and the service began a little later than was scheduled, but as a precaution the rector used only the two recess lights over the altar.

Came the blackout at 8:30, and the service was not quite over. Came an air raid warden who had noticed a dim light from the outside. He opened the front door and peered in, caught a warning gesture from the physician-witness, realized the situation, and withdrew. A few minutes later the service was ended, the lights were out, and the people, and all was well.

SOUTHERN BRAZIL

Mediator Parish Acquires Property

The parish of the Mediator in Santa Maria, Rio Grande do Sul, Brazil, has acquired a large piece of property near St. Paul's Chapel in one of the city's suburbs. The property was given to the Church by two sisters, Misses Afonsina and Lidia Moraes, and the parish will contribute a certain sum for their support during the remainder of their lives.

The property is 40,304 square meters and contains a small lake and a large forest which has never been fully explored. The Vacacai-Mirim River runs through the land.

The rector, the Rev. Virginio P. Neves, expects to transfer St. Paul's Chapel and the day school to the new site, and he expects also to establish there a trade school for the technical education of young men.

WEST VIRGINIA

100th Anniversary

Back when West Virginia was still a part of the state of Virginia and the Ohio Valley was "way out west," in 1842 Mr. George Moore and Mr. John Stevens contributed a part of their farms on Crab Creek for the erection of a House of Worship.

From the so-called Bruce Fund of the diocese of Virginia (West Virginia being a part of that diocese at that time), an amount of money was appropriated to build a chapel, to be used by the Episcopal

Church or any other church when the Episcopalians did not need it. The chapel was built in that same year and accepted by the Bishop of Virginia.

The services of the Church have been read there continuously for the past 100 years. Bruce Chapel is now a parochial chapel of Christ Church, Pt. Pleasant, and the rector of Christ Church is responsible for the services.

On Sunday, September 13th, there was an all-day celebration, with Bishop Strider as the preacher at the main service.

The Rev. F. T. Cady, rector of Christ Church, has had charge of Bruce Chapel for the past 14 years.

LIBERIA

Work At Bromley Progressing

Gratifying reports are received at National Council of Bishop Leopold Kroll's work with Liberian children at the Julia C. Emery Hall, Bromley. Bishop Kroll says the work is definitely "progressing."

"A school of 90 children and supervising a farm has plenty to interest one," says the Bishop. "There is always something out of the ordinary coming along. It may be the laying out of a section for bananas, pineapples, taro, corn, sweet potatoes, cassave, or garden truck. I have had to supervise the repair of the dock, the digging of a ditch, and making repairs on a building. Hunters, fishermen, and others are constantly appearing with something to

sell, and that means a long palaver to settle on a price. The people on the place come to us for medical attention for all sorts of aches and pains and sometimes for more serious things. Day before yesterday a group of workmen brought in a man with an ugly gash on the back of his head. Another time a group of women brought in a baby, the mother wailing at the top of her lungs and others keeping her company. A large door had fallen on the child. Fortunately there was nothing more serious than some bruises.

"We may not have any social life, but there is so much to keep us busy that the weeks and months slip by. So we go along day by day doing the best we can and leaving the rest in God's hands."

CUBA

Summer School

A new and permanent feature of the Church's work in Cuba under the Department of Religious Education is the summer school, which was held in Camagüey from August 23d to 29th, with an attendance of well over 30 leaders of the Cuban work.

Courses were given in Bible, Prayer Book, doctrine, and organization of Church schools. The daily *misa* and the noon day devotions were the focal points around which the school was built. The daily paper of the school called *El Mosquito* was a new feature always awaited with interest.

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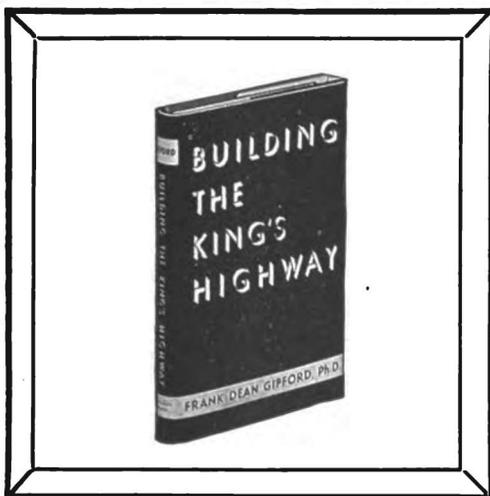
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The author, rector of St. Thomas's Church, Mamaroneck, N. Y., has met face to face many parochial problems. Through his early training as a missionary, and through coming in contact with many types of people daily, his experience is wide and varied; consequently, he has studied his book with interesting little incidents credited to the experience of "a certain rector." Dr. Gifford—an able preacher, a clear thinker, and a popular speaker—is exceptionally qualified to present this group of sermons.

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DEATHS

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

Lawrence Cecil Ferguson, Priest

The Rev. Dr. Lawrence Cecil Ferguson, rector of St. James' Church, South Bend, Ind., died on Sunday, September 6th, the anniversary of his assuming charge of St. James' Church. Dr. Ferguson was born in Temple, Tex., in 1894, son of Emmett Lee Ferguson and Mary Logan (Pennypacker). He received the degree of B.A. from the University of Chicago in 1916 and graduated from Nashotah House in 1917. In 1916 he was ordained deacon, and in 1918 was ordained priest by Bishop Webb. He married Winifred E. Long in 1917. From 1918-22, Fr. Ferguson was rector of Grace Church, Hinsdale, Ill., and from 1922-28, rector of St. Simon's Church, Chicago. He became rector of St. James', South Bend, in 1928. Nashotah House conferred an honorary degree of Doctor of Divinity upon Fr. Ferguson at commencement this past spring.

Dr. Ferguson is survived by his wife and by his three children, Mrs. Mary Frances Schlueter, Lawrence Irwin Ferguson, and Walter Sumner Ferguson.

Dr. Ferguson was president of the standing committee of the diocese of Northern Indiana and was a member of bishop and council. Active in civic affairs, he was a member of the Masonic Order, South Bend Lodge No. 235, Benevolent and Protective Order of Elks, and the University Club.

Funeral service and Requiem Mass were held at St. James' Church on September 8th. Bishop Gray of Northern Indiana, who presided at the installation of Fr. Ferguson as rector of St. James' Church 14 years ago, celebrated the Requiem Mass. He was assisted by Bishop Randall, Suffragan Bishop of Chicago; the Rev. James Boyd Cox, of St. John Chrysostom's Church, Delafield, Wis.; the Rev. E. Reginald Williams, retired, of Chicago; the Rev. A. Gordon Fowkes, a classmate of Dr. Ferguson, of St. Luke's Church, Kalamazoo, Mich.; and the Rev. Harold G. Kappes, of Holy Trinity Hungarian Church, South Bend; the Rev. James E. Foster, rector of Christ Church, Gary, Ind.; the Rev. Peter Langendorff, rector of St. Paul's Church, Hammond, Ind.; and the Ven. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, Ind. The vestry of St. James' Church acted as pallbearers.

Paul B. James, Priest

The Rev. Paul B. James, rector of Christ Church, Seattle, Wash., died suddenly September 1st, while chatting with a friend on the street.

The Rev. Mr. James had been seriously ill last winter and had spent several months in California recuperating, returning in time to celebrate the 20th anniversary of his installation as rector of Christ Church.

Mr. James was born in Des Moines, Iowa. He attended Boston University and received his bachelor degree from the University of Iowa. He was ordained in 1909 by Bishop Millsbaugh of Kansas.

He was a missionary in North Texas in 1908, rector of St. John's Church,

Abilene, Kans., in 1909, general missionary in Las Vegas, Nev., in 1911, rector of St. Andrew's Church, Amarillo, Tex., in 1914, general missionary in Cheyenne, Wyo., in 1916, rector of All Saints', Torrington, Wyo., in 1917, rector of Trinity Church, Iowa City, Iowa, and student pastor at the University of Iowa in 1918, coming to Seattle in 1922 where for a time he was student pastor at the University of Washington, and where he served his long pastorate at Christ Church. He had been secretary of convention and examining chaplain of the diocese of Olympia. Fr. James was the author of a number of articles in THE LIVING CHURCH.

Surviving are his widow, Mrs. Grace James; three sons, John E. James of Seattle, Stephen L. James of the Army Air Force and H. B. James of Pato, Colombia, South America, and two daughters, Mrs. L. Terhaar of Seattle and Miss Margaret Anna James of Beverly, Mass.

Services were conducted at ten o'clock September 8th, at Christ Church, Seattle.

Henry Felix Kloman, Priest

The Rev. Henry Felix Kloman, who retired in May as chaplain of St. Mary's School, Raleigh, N. C., died in Orange, N. J., on August 29th at the age of 72.

He was born in Warrenton, Va., and educated for the priesthood at Virginia Theological Seminary. His first charge was rector of Old Pohick Church, Fairfax County, Va., the Church attended in Colonial days by George Washington.

He was assistant rector of Christ Church, Baltimore, Md.; rector of St. Paul's, Haymarket, Va.; St. Stephen's, Portland, Ore., dean of the Cathedral, Fargo, N. D. During the first world war he served in France as chaplain of Mobile Hospital No. 1, with the rank of major.

Fr. Kloman was rector of St. Peter's, Salisbury, Md., and of Emmanuel Church, Cumberland, Md. At the time of his death he was serving at Grace Church, Orange, N. J., during the vacation of the rector.

In 1900 he was married to Eleanor

SCHOOLS

SEMINARIES

NASHOTAH HOUSE

will commence its second hundred years
this fall.

College department will open September 21
Seminary department will open September 29

For information, address

The Dean, Nashotah House, Nashotah, Wis.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

BEXLEY HALL

The Divinity School of Kenyon College
Address the Dean Gambler, Ohio

CLASSIFIED

ANNOUNCEMENTS

Appeals

FOND DU LAC CATHEDRAL observes in October the first centennial of work of The Church in the city of Fond du Lac. The congregation in gratitude to God for the ministrations of His Church, will present then a thank-offering of \$4,000 to retire a mortgage on the deanery. Friends of the Cathedral who appreciate its influence, are invited to contribute before Oct. 11th, and have their names written in the 1st Centennial Record Book which will be placed in the archives against perusal by those who will observe the Cathedral's second centennial a hundred years hence. Offerings will be acknowledged by the Very Rev. Edward Potter Sabin, Dean, 51 W. Division, Fond du Lac, Wis.

ALTAR BREAD AND INCENSE

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

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

BOARDING

ST. ANDREW'S REST, Woodcliff Lake, N. J. Sisters of St. John the Baptist. For women. Convalescence and rest.

SHRINE MONT—See adv. in display columns.

CHRISTMAS CARDS

CHRISTMAS CARD ASSORTMENTS, \$1.00 each. Emmanuel, 4 cards; King of Kings, 18 cards; Light of Love, 8 cards; Mother and Child, 21 cards. The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. Redington Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. Redington Co., Dept. 77, Scranton, Pa.

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

CORRESPONDENCE COURSES

THE SOCIETY for Home Study of Holy Scripture and Church History offers for 1942-43 Two Courses by Correspondence: (1) "The Apostolic Age and The First Five Centuries of the Church" by the Rev. N. C. Acton, rector of St. Andrew's Church, College Park, Md. (2) "The Church Year: The Teaching of Its Holy Days and Seasons," by Miss C. E. Clements, teacher of Sacred Studies in the Cathedral School for Girls, Washington, D. C. Studies will be issued bi-weekly, beginning Oct. 9th. Address inquiries to "S.T.S.H.S.", Cathedral Library, Mount St. Alban, Washington, D. C.

NOTICE TO SUBSCRIBERS

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

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

DEATHS

Marshall Trapnell, who died last Christmas Day. Surviving are three children, the Rev. Edward Felix Kloman, rector of Old Christ Church, Philadelphia; Joseph Trapnell Kloman, New York artist, and Mrs. Mark Jenkins, wife of the rector of Calvary Church, Fletcher, N. C. Two brothers and five sisters also survive.

Funeral services were held at Zion Church, Charles Town, W. Va., on August 31st.

Frank Leonard Luce, Priest

The Rev. Frank Leonard Luce, retired, died September 3d at his summer residence in Rockland, Me. Born in Marion, Mass., son of Capt. George and Mrs. Sophia (Delano) Luce, he was graduated from Phillips Andover Academy in 1888 and from Williams College in 1891, and then entered Andover Theological Seminary. He was first in the Congregational ministry in Roxbury, Taunton, and Boston, Mass. Following his ordination to holy orders in the Episcopal Church, he was rector of Christ Church in Hamilton and Wenham, Mass., from 1916 to 1923 and rector of the Church of Our Saviour in Milton, Mass., for the next 11 years, and after his retirement made his home at Savin Hill, Boston.

He married Miss Susan Peterson of Marion, Mass., in 1894, and she survives him, with two sons, Stanford L. of Boston, secretary in that city for the New York Cotton Exchange, and Frank L. of Newburgh, N. Y., assistant Orange County attorney; and two daughters, Mrs. Paul Ochs of Burlingame, Calif., and Mrs. Gordon Russell of Newton, Mass.; besides eight grandchildren, several nephews, and nieces.

The funeral was September 5th from St. Gabriel's Church in Marion, Mass., the Rev. C. L. Taylor jr., of Cambridge officiating. Interment was in Evergreen Cemetery in Marion.

Netta Rockwell Bennett

Metta Rockwell Bennett, long a communicant of St. Paul's Church, Rahway, New Jersey, and for many years a teacher in its Sunday School, died at her late home in Rahway on August 29th after a long illness. She was a native of Troy, Pa., the daughter of Hiram L. and Juliet Rockwell, and came from a pioneer family in northern Pennsylvania. She was married to Samuel C. Bennett, who predeceased her. She is survived by one son, the Very Rev. Hiram R. Bennett, dean of the Cathedral Church of St. John, Wilmington, Del. Burial services were held at St. Paul's

CHURCH CALENDAR

September

20. Sixteenth Sunday after Trinity.
21. S. Matthew. (Monday.)
27. Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. (Tuesday.)
30. (Wednesday.)

October

1. (Thursday.)
4. Eighteenth Sunday after Trinity.
11. Nineteenth Sunday after Trinity.
18. S. Luke. Twentieth Sunday after Trinity.
25. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude. (Wednesday.)
31. (Saturday.)

CLASSIFIED

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices stabilized at March list. Mary Fawcett Company, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrill, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

SOUND CHURCHMAN, about 30, college and seminary graduate, energetic, wanted to assist in large midwest parish of 1,100 communicants. Must be interested in church school and student work. Good salary, no quarters. Give experience. Box F-1652, The Living Church, Milwaukee, Wis.

TEACHERS—1 primary, 1 grade. \$40.00 a month and maintenance. St. Marguerite's School, Ralston, N. J.

POSITIONS WANTED

CHURCHWOMAN, mature, cultured, college graduate, trained in all phases of supervisory work, matron, foods, sewing, personnel, and social service worker, desires change. Unencumbered, will go anywhere. Box S-1658, The Living Church, Milwaukee, Wis.

PRIEST available for small parish or mission for period of from three to six months. References. Box W-1659, The Living Church, Milwaukee, Wis.

CHOIRMASTER, organist desires change. Large experience English Cathedral and fine choirs. Boys or mixed. Box H-1661, The Living Church, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER well qualified and highly recommended desires position. European training, successful in choir and organ work, devout Churchman. Eastern States preferred. Address, Box L-1663, The Living Church, Milwaukee, Wis.

TRAINED CHURCHWORKER. New York Training School for Deaconesses. Experience in mission, parish, institutional fields. Prefers position in parish, mission, or religious education, New York area. Box E-1662, The Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, American, distinguished record. Cathedral experience; gifted, efficient executive. Present: New York denominational church. Communicant. Ten years experience. Address: Musician, Room 521, 522 Fifth Avenue, New York City.

RETREATS

RETREAT FOR WOMEN, Convent of Transfiguration, Glendale, Ohio, from evening of September 25th to the morning of September 27th. Conductor, the Rev. Bernard W. Hummel.

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.

Church in Rahway on September 1st, conducted by the Rev. John H. Hauser, rector of the parish, and assisted by the Rev. Russell Potter, rector of Holy Comforter of Rahway. Interment was in Greenwood Cemetery, Brooklyn, N. Y.

Arthur Peabody

Arthur Peabody, retired State Architect of Wisconsin, member of the American Institute of Architects, senior warden and builder of St. Andrew's Church, Madison, Wis., died on September 6th.

He was born in Eau Claire, Wis., in 1858. His father subsequently was president of the University of Illinois. He is survived by Mrs. Peabody, two daughters, Mrs. Allen West, and Mrs. Arthur Kelsey, and one son, the Rev. Arthur C. Peabody, rector of St. Paul's Church, Newburyport, Mass., and nine grandchildren.

A requiem Mass was said for him in St. Andrew's, Madison, Wis., on September 9th, by the Rev. Francis J. Bloodgood, rector. Burial was in Forest Hill Cemetery, Madison.

Elizabeth Shepherd Weida

Elizabeth Shepherd Weida, widow of the late George Francis Weida, died September 4th at Palo Alto, Calif., aged 71. The requiem Mass and burial were in her childhood parish, Lawrence, Kans.

She is survived by two sons, one of whom is the Rev. F. Wharton Weida, vicar at Ely, Nev., and two grandchildren.

Living Church Annual

The deadline for general copy for the 1943 LIVING CHURCH ANNUAL is October 1, 1942.

Clerical changes noted in THE LIVING CHURCH will be automatically made in the ANNUAL up to the actual time of going to press.

Address all material for the ANNUAL to THE LIVING CHURCH ANNUAL, 14 East 41st St., New York City.

Appointments Accepted

BOARD, Rev. FRANKLYN H., rector of Christ mission, Albemarle, and St. James', Kanapolis, N. C., has accepted a call to become rector of All Saints', Concord, N. C.

CHAMBLIS, Rev. ALFRED P., of the Church of the Ascension, Hagood, S. C., has accepted a call to become rector of Emmanuel Church, Warrenton, N. C., St. Albans', Littleton, and Good Shepherd, Ridgeway, N. C.

HAWTREY, Rev. WILLIAM C. T., formerly rector of St. Peter's, Fort Atkinson, and St. Mary's, Jefferson, Wis., has been rector of Emmanuel Church, Lancaster, and priest in charge of Holy Trinity Church, Prairie du Chien, Wis., since May 15th.

SMITH, Rev. J. HERBERT, associate rector of Calvary Church, New York City, is to be rector of All Saints' Church, Beverley Hills, Calif.

SPATHEY, Rev. STANO S., rector of Varina Church, Varina, Va., and assistant at St. Paul's,

Richmond, Va., has accepted a call to become rector of Christ Church, Richmond, Va., effective October 1st.

TAYLOR, Rev. GEORGE N., formerly student at Seabury-Western, Evanston, Ill., has been curate at St. Paul's Church-on-the-Hill, St. Paul, Minn., since September 1st. Address: 77 Macalester Street, St. Paul, Minn.

TAYLOR, Rev. RICHARD D., rector of Trinity Church, Peru, Ind., and priest in charge of Christ Church, Huntington, Ind., has accepted a call to become rector of the Church of the Messiah, Chicago, Ill.

WILSON, Rev. J. MARSHALL, formerly of St. Peter's, Peekskill, N. Y., is priest in charge of St. Augustine's Church, Croton-on-Hudson, N. Y. Address: St. Augustine's Rectory, Croton-on-Hudson, N. Y.

WILSON, Rev. JOHN T., formerly of St. Paul's Church, Woodbury, Conn., and Christ Church, Bethlehem, Conn., is now acting rector of Grace Church, Colorado Springs, Col., effective September 1st.

WOOD, Rev. CHARLES E., rector of St. James' Church, Marietta, Ga., is to be rector of the House of Prayer, Tampa, Fla., effective October 1st. Address: 2708 Central Avenue, Tampa, Fla.

Military Service

HALL, Chaplain PERCY G., who has been stationed at the 79th Inf. Division Headquarters, Camp Pickett, Va., has been transferred to Camp Blanding, Fla.

Resignations

ASHBY, Rev. CHARLES A., has resigned as rector of St. Paul's Church, Edenton, N. C., effective October 31st. The Rev. Mr. Ashby plans to move to a ranch near Jacksonville, Fla., and will retire from the active ministry.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

| | |
|-------------------------------|-------------------|
| Previously acknowledged | \$1,211.36 |
| Dr. A. B. Schwartz | 5.00 |
| C. R. W., Boston | 3.00 |
| | \$1,219.36 |



GO TO CHURCH



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of 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!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

HONOLULU—Rt. Rev. S. Harrington Littell, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardys T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop.

The Cathedral of St. John the Divine, New York City
Sundays: 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 Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roelif H. Brooks, S.T.D.
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 Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon 11

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taft, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700
Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E. in charge
Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

New Addresses

LORING, Rev. RICHARD T., formerly of 104 Longwood Road, Roland Park, Baltimore, Md., is now at the rectory, 4704 Roland Avenue, Roland Park, Baltimore, Md.

Ordinations

PRIESTS

ATLANTA—The Rev. HOLMES A. FAY was ordained to the priesthood at the Cathedral of St. Philip, Atlanta, Ga., on September 10th by Bishop Campell of Liberia, acting for Bishop-elect Walker of Atlanta. He was presented by the Very Rev.

Raimundo de Ovies; the Rev. Thomas R. Thrasher preached the sermon. Address: 969 Todd Road, Atlanta, Ga.

MILWAUKEE—The Rev. PHILIP T. C. BLACKBURN was ordained to the priesthood on September 9th in Trinity Church, Janesville, Wis., by Bishop Ivins of Milwaukee. He was presented by the Rev. F. W. Lightfoot; the Rev. Edmund J. Nutter preached the sermon. The Rev. Mr. Blackburn will be rector of Trinity Church, Janesville, Wis.

DEACONS

MINNESOTA—FREDERICK ORLO HOYE was ordained to the diaconate on September 14th in the

Church of the Ascension, St. Paul, Minn., by Bishop Keeler, Coadjutor of Minnesota. He was presented by the Rev. William L'A. Rice; the Rev. Frederick E. Stillwell preached the sermon. The Rev. Mr. Hoyer will be minister in charge of the Church of the Holy Communion, Redwood Falls, Minn.

Corrections

The rectorship of Christ Church, Coudersport, and All Saints', Brookland, Pa., was listed erroneously in THE LIVING CHURCH, issue of August 16th, as being held by the Rev. WALDEMAR IVAN RUTARE. The Rev. WALDEMAR IVAN RUTAN is serving as rector.



Church Services near Colleges

College Students need to be

remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:00 P.M.
Daily: 7:30 and 9:00 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12:00 Noon

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas' Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

GEORGE WASHINGTON UNIVERSITY—Church of the Epiphany, Washington, D. C.
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;
Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thursday 7:30 and 11 A.M., Daily, 12:05

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

earnestly solicits gifts

and bequests



MOUNT SAINT ALBAN

Washington, D. C.

UNIVERSITY OF MARYLAND—St. Andrew's Church, College Park, Maryland
The Rev. Nathaniel C. Acton, D.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday: 7 P.M.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.
Rev. Henry Lewis, Rev. Frederick W. Leech, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.; Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesdays 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS'—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M. Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist or Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Robert N. Rodennmayer
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichliter
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; 6 P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer and Sermon.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days; Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis' House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Seecombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion

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