

The Living Church

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

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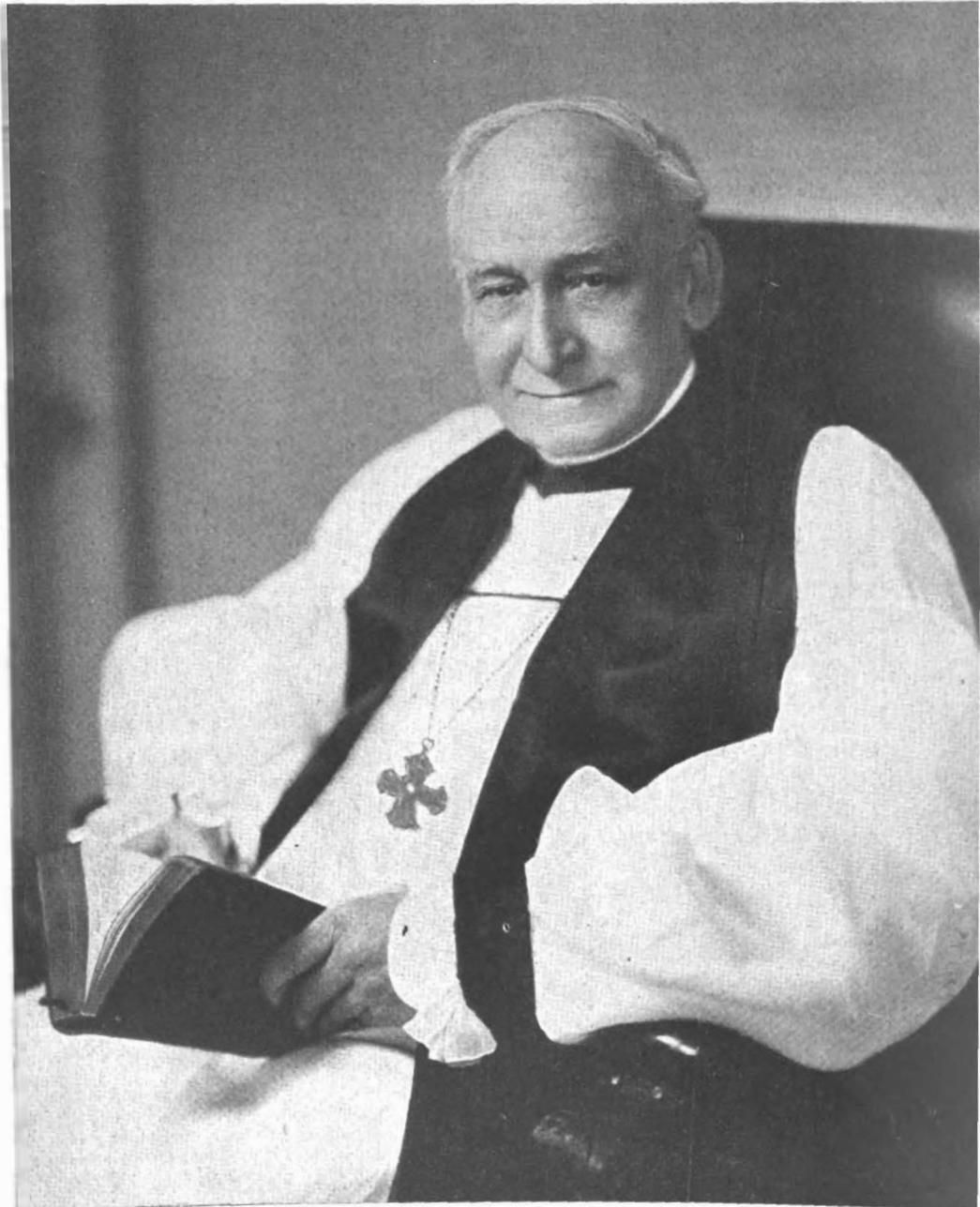


Photo-Crafters.

THE RT. REV. FRANCIS M. TAITT, S.T.D.

Bishop Taitt died last week (see page 3).

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L22 A

STRICTLY BUSINESS

THE most interesting place in the Morehouse-Gorham Co., or at least the one that always fascinates me, is the shipping department in the basement at 14 East 41st Street, New York City. I can't watch thousands of books, Church School lessons, and other pieces of literature being packed every day into big and little cartons and not think how these cartons are going out to every state, all over the nation, and indeed to many foreign countries, and how book readers, teachers, and pupils will hurry to open them to get at the information conveyed by the printed words therein. Such is the magic of printing!

But I started to speak of the shipping department. It is a rare publisher who may boast that his shipping is supervised by an oriental dancer. The Morehouse-Gorham Co. may—in the person of Ford Ogden. A student of ballet and interpretive dancing, he was in show business 15 years. Once he made a trip to Mexico to study Aztec dances and costumes. He toured the country several times, once doing concert dancing and another time doing interpretive dances in a children's opera company.

Another of the notables in shipping is little Mary Meston, the girl who "can't hear without her glasses on." Or at least that is the way she puts it. Just a trifle hard of hearing, she long ago formed the habit of lip reading, and of course, she can't read lips without glasses.

Mary is assistant to Paul Curtis, head of the stock room. The others—all told there are seven in shipping—are Barbara Kemp, Anne Liegh, Edward Lukosevics, and Frank Koller. Frank's brother, Matthew, formerly head of the department, recently enlisted in the navy.

If you get good service on your orders, which is 99-44/100% of the time, you may thank these seven young people; if you don't get good service, perhaps 56/100% of the time, be sure they wanted to give it and were prevented by some unforeseen event. Suppose you blame it on the war—that seems to have become a national habit!

* * *

READERS of THE LIVING CHURCH all know Mr. Varian of Ammidon & Co., Baltimore, and his striking advertising copy. I call attention now particularly to an ad in the opposite column. Mrs. Pfeifer, our business manager, rushed a proof of the ad to me last week, knowing I would very likely want to make some comment.

And I do. But I don't know just what to say. The occasion when an advertiser buys space to plug our circulation is so rare I'm really not prepared for it. Anyhow, it was a nice gesture, and all of us on the staff value it.

Leon McConkey

Director of Advertising and Promotion.

LETTERS

Record Cleared

TO THE EDITOR: Several years ago a difficult assignment was placed in my hands involving the relationship of the Episcopal Church with certain foreign-language groups of mixed origin. The project centered largely around the Rev. Dr. John Torok, a priest in the Episcopal Church who had also been consecrated to the episcopate by Eastern Orthodox bishops in Europe. Quite a flurry was stirred up by some charges which were raised against Dr. Torok and a great many insinuations of an unpleasant nature. In the interests of fair play I asked the House of Bishops for a committee of investigation but the House declined to appoint such a committee and left the whole matter hanging in the air with a great many unanswered questions.

A year ago Dr. Torok, believing that his knowledge of eastern European affairs could be useful to our war effort, offered his services to one of the government agencies in Washington. His name was turned over to the Civil Service Commission for a check-up. At last a real investigation became possible. Over a period of 10 months trained investigators ran down all the accusations and all the rumors. A very thorough job was done. For instance, one of the top officials in the Civil Service Commission came all the way from Washington to Eau Claire and spent three days going over the files in my office. All the dark corners were carefully explored by men who were strictly neutral and who were trained in the delicate business of sifting fact from fiction.

In view of the unsavory publicity visited upon Dr. Torok a few years ago it is only fair that your readers should now be informed that this prolonged investigation has resulted entirely in his favor. I have received word from the Civil Service Commission in Washington that Dr. Torok's record has been cleared and he has been qualified as eligible for a responsible position in a government agency where a man's personal standing is of no small importance.

(Rt. Rev.) FRANK E. WILSON.

Eau Claire, Wis.

A Chief Pastor for Chaplains

TO THE EDITOR: The editorial "A Chief Pastor for Chaplains" is splendid—so kindly and moderate, and I trust will bring results.

From my knowledge of the work of a chaplain of our Church I fully believe that it is essential to have a chief to look to for guidance and for backing in the many problems coming to chaplains all mixed together from all sorts of Christian bodies as well as the Jewish faith.

"General Protestant Communion" to the average Churchman does not mean a thing. But when you say, Holy Communion and the celebrant a priest of the Church, well that is different.

I understand that the Army and Navy by having various churches supply the chaplains do not intend to bring in some sort of church union, but seek to give all faiths an opportunity to worship according to the dictates of their own hearts.

It would be a wonderful thing if General Convention would appoint a two-fisted capable man of God without diocesan ties as Chief Pastor of the Chaplains.

It is only natural to have all sorts of mix-ups with so many faiths represented among the chaplains. Some of the things so very

(Continued on page 14)

Are You Missionary Minded?

Quite a large number of our friends write in and tell us that our writings in these columns are helpful, and have teaching value. We know they reach and touch a certain number of thousands who subscribe to *The Living Church*, but there are equally as many more thousands in *The Church* who do not take *The Living Church*, or ANY religious paper, in fact.

The friends who write in are, quite evidently, deeply spiritual people, and, if so, should be equally missionary minded. Well, then, if *The Living Church* is worth the paper it is printed on, it is worth being gotten to those other thousands who see it not, and it can be done by your loving them as fellow Christians enough, either to give them a year's subscription to the magazine, or else, each week, see to it, as a Christian missionary act, that your copy goes to some Episcopal family who should be abreast of all the important things now going on in *The Church*, and through ignorance of which, many tragedies may result.

It won't hurt parish priests to do a little something along this line, either. It is THEIR Church's paper, also, and they can help to make it a power in their parishes for much good, if they will exert themselves a bit.

And, there is one more thing that we who get *The Living Church* must remember. All that is good in it is only 50% effective, unless we learn to pass on our copy, with all that is helpful and inspiring in it, to those who do not regularly receive it. It looks to us, therefore, as though there is a definite Christian duty and opportunity involved here. What will you do about it?

Oh, it just occurred to us at this juncture, that some of you might think that the publishers were backing this as a little circulation stunt. Forget it. You ought to know us better than that. This is the first that the publishers have heard of it, and we are paying straight rates for this space.

To new readers of this column, we might add by way of identification, that we sell "Everything The Episcopal Church needs or uses, except Vestments,"—and that means exactly what it says,—so it requires no imagination to envisage our scope of usefulness, does it?

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ST. JAMES' DAY; FIFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Taitt Dies

Bishop Taitt of Pennsylvania died July 17th, of pneumonia, in Crozer Hospital, Chester, Pa. He was 81 years old.

The Bishop is survived by a sister, Mrs. Martin T. Aigner, who has made her home with him since 1935, and by two nephews, Francis and Martin Aigner.

His coadjutor, Bishop Hart, who now becomes diocesan, and the Presiding Bishop, with other bishops and priests, were expected to take part in funeral and requiem services on July 21st.

By CLINTON ROGERS WOODRUFF

Francis Marion Taitt, S.T.D., LL. D., was born in Burlington, N. J., January 3, 1862, and was baptized in historic St. Mary's in that ancient and interesting city. In early colonial days Dr. Taitt's maternal ancestors settled on the Eastern shore of Maryland, and their descendants are still occupying these ancestral properties. About the year 1800 his paternal grandfather, a schoolmaster of Edinburgh, also removed to the same region. On his maternal side Dr. Taitt's family is connected with the Richardsons, Donohos, Marshalls, Wards, and General Francis Marion, after whom he was named. When he was a child of eight his parents moved to Philadelphia and connected themselves with Old Christ Church. It was in this "mother church" of the diocese of Pennsylvania as a lad that he came under those religious influences and teachings which had so much to do with shaping his character and leading him as he grew older to his decision to enter the ministry.

On Easter Day, April 21, 1878, during the rectorship of the Rev. E. A. Foggo, D.D., he was presented, one of the class of 33, for confirmation in Christ Church to the late Rt. Rev. William Bacon Stevens, D.D. After his graduation from the Central High School and from the Philadelphia Divinity School, where he graduated with honors, the same Bishop in 1883 ordained him to the diaconate. As he was then only 21 years old, canons of the Church precluded his advancement to priest's orders. In 1885, when he had reached the age of 24, he was advanced to the priesthood by the late Bishop Scarborough of New Jersey, acting for Bishop Stevens, who was ill.

Throughout his earlier years before he reached his decision to prepare for the ministry young Taitt manifested a deep interest and devotion to the Church. At the close of his junior year in the Philadelphia Divinity School he was assigned

to the Episcopal hospital, where each Sunday he made five addresses in the wards and superintended a Sunday school of some 400 children. Bishop Taitt often recalled with thankfulness that his ministry as a layman was begun in that way. Each Sunday he felt that he was someone's last chance of hearing the Gospel message. Each Sunday he felt it was his last chance to reach some soul. It gave a seriousness to his addresses and he preached as "a dying man to dying men."

BIBLE CLASS VISITOR

At the beginning of his senior year at the Divinity School, in addition to his hospital work, he became a visitor for a men's Bible Class of more than 100 and a women's Bible Class of like number at St. Peter's House, Front and Pine Streets. The whole section then was occupied by English speaking people, but largely the flotsam and jetsam of the city. Attics, basements, and alleys were his field. Many a man of good family and former wealth was found by him in these unwholesome quarters; given some little material assistance; helped upward, or prepared to meet his God. Each Thursday night from 7 to 9:30; each Saturday from 4:30 to 9:30 found the young Divinity student in these haunts. On graduation in 1883 and after his ordination he became assistant minister at St. Peter's, Philadelphia, and continued this work. Every Sunday from November to Palm Sunday an address was delivered at St. Peter's House as a preparation for confirmation, with from 100 to 125 persons present. Instruction was exceedingly simple and practical, but it was called "confirmation instruction" that it might lead the people to a goal.

On Advent Sunday, 1887, he became rec-

tor of Old Trinity Church, Southwark, then located in Catharine Street west of Second, and which was the parish immediately adjoining St. Peter's to the south. Old Trinity, of which the late Bishop Coleman was one-time rector, has long since moved from the Southwark district, merged with the present Zion Church, Broad and Wyoming Streets, but there are scores of those who were among the worshippers at Trinity in the old Southwark district, now living and worshipping in other parts of the city and its environs, who recall with loving memories the period of Bishop Taitt's rectorship there and his untiring devotion to all, especially the poor and the unfortunate. While at Trinity he did outstanding work among the young men of the neighborhood. Under his leadership a parish house was built and an endowment fund started. In addition to a whole hearted interest in his own people, he devoted a large part of his time to the "submerged."

Within his parish boundaries in those days flourished the most notorious "Red Light" district of the city, where sin flaunted itself brazenly and where, in police parlance, "hideouts" abounded for desperate and vicious characters. To the rector of Old Trinity, however, they were souls to be saved and to be ministered unto, and the influence of his life and his great sympathy for all in trouble reached into this district and brought calls on him to minister to its denizens. In all the years of his ministry which have intervened since he was Rector of Old Trinity, Bishop Taitt never ceased to think lovingly of these people in the one time "Red Light" district, of which old Shippen Street, now called Bainbridge, was the heart, and where lived and died those whom the world had cast out. In no place, he often said, did he ever feel safer or surer of respect.

TROUT STREET

In recollections of his ministry at Old Trinity he spoke of a little street named Trout, running off Fourth Street above Bainbridge which he says was a parable. When creatures were too foul for Shippen Street, they slunk into Trout Street. It was the end. It was a street without an outlet. In Trout Street he recalls a funeral where he was never shown greater respect, nor did he ever find a more chivalrous man than the one who insisted on walking with him up the street to the house and down the street to the hearse. Dissipation was on every face, but reverence and tenderness were also apparent.

After five and one-half years at Trinity, Bishop Taitt, on June 1, 1893, became rector of St. Paul's, Chester, which dates its organization back to early Colonial days. Here he continued until his election as

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(On leave for service with U. S. Marine Corps)
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Bishop. He greatly loved his people at St. Paul's and was greatly beloved by them and generally by the people of Chester, who just before his consecration tendered him a city wide dinner attended by representatives of all faiths.

When he was elected Bishop Coadjutor in June, 1929, he was entering on the 37th year of his rectorship at St. Paul's. During his rectorship no enterprise ever undertaken by St. Paul's parish ever failed; not a foot of property was alienated; and the parish steadily progressed. A beautiful church and parish building on a new site; a rectory and another house adjoining the church; a fine piece of property 150 by 240 feet on a principal street a mile from St. Paul's and \$45,000 toward the erection of a church edifice; a small fund (\$7,000) for Colored work; and a parish endowment of \$100,000 as the first part of a desired \$250,000—were a part of the material advance of the parish during his rectorship. The communicant list increased from 320 to 815, and he won the respect and affection of the whole community for St. Paul's Church. The feeling of practically every individual in Chester, irrespective of color or creed, was that the rector of St. Paul's was his friend and would serve him on any occasion.

Throughout his ministry he always found time and opportunity to give if himself to the work of the diocese and served on many committees and commissions. For more than 26 years he was dean of the convocation of Chester and the extension of missionary work in that convocation district is attributed largely to his efforts. For many years he served on the faculty of the Church Training and Deaconess School. For 21 years he was a member of the standing committee of the diocese and was deputy to the General Conventions of 1922, 1925, and 1928. He was a member also of the board of overseers of the Philadelphia Divinity School. In addition to these he was a member of the board of managers of the Chester Hospital; a trustee of the Crozer Home for Incurables in Chester and of the Pennsylvania Military College of Chester. He served on the National Council from 1931 to 1936.

In 1904 the General Convention in session in Boston elected him as assistant Bishop to the Missionary Bishop of South Dakota, but he declined that election. In 1911 he was voted for as Suffragan Bishop of the diocese of Pennsylvania at the convention which selected Bishop Rhineland. Bishop Taitt received 81 votes or 16 less than the canonical majority.

His episcopacy was characterized by the same devotion to duty, the same consecration, the same friendliness, and thoughtfulness that characterized his previous ministry.

Elected Bishop Coadjutor of Pennsylvania in June, 1929, he was consecrated on October 4th of that year by Bishops Garland, Darlington, N. S. Thomas, Rhineland, Cook, Manning, Ward, Mann, and Sterrett. He became diocesan upon the death of Bishop Garland in 1931. Last year, in asking for a Coadjutor, he announced his "irrevocable intention" to retire at the General Convention of 1943; but death intervened.

CONVENTION

Budget and Program Committee

The membership of General Convention's Joint Committee on Budget and Program, six bishops, six presbyters, 12 laymen, is as follows: Bishops Benjamin M. Washburn, Newark; R. Bland Mitchell, Arkansas; Frederick D. Goodwin, Coadjutor, Virginia; Karl M. Block, California; Harwood Sturtevant, Fond du Lac; Goodrich R. Fenner, Kansas; the Rev. Messrs. Lane W. Barton, Newark, and Clarence H. Horner, Rhode Island; the Rev. Drs. Franklin J. Bohanan, Washington, and Don Frank Fenn, Maryland; Dean Elwood L. Haines, Kentucky, Dean Powel M. Dawley, Maine; Bradford Locke, New Jersey; Raymond F. Barnes, Long Island; John I. Hartman, Harrisburg; William J. Battle, Texas; Sydney Garth Gray, South Florida; Clifford P. Morehouse, Milwaukee; Chauncey P. Overfield, Utah; Zeboin C. Patten, Tennessee; Edgar E. Pomeroy, Atlanta; Stewart A. Cushman, Chicago; C. G. Michalis, New York, and Reed A. Morgan, Pennsylvania.

INTERCHURCH

Ten Points for World Order Confirmation in England

Prominent Churchmen from Great Britain, Canada, New Zealand, the United States, and other countries participated in an International Round Table of Christian Leaders at Princeton, N. J., July 8th to 11th.

Sponsored by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches and the Canadian Council on the Church, Nation, and World Order, the conference devoted most of its time to problems related to post-war reconstruction.

Among the participants were Dr. Harold A. Cockburn, Church of Scotland; Dr. Archibald Craig, secretary of the British Council of Churches; the Rt. Hon. Isaac Foot, Methodist Church in England and former member of the British cabinet; Dr. Leonard Hodgson, secretary of the World Conference on Faith and Order; Dr. C. L. Hsia, director of the Chinese News Service.

Also, Robert Mackie, Toronto, Canada, general secretary of the World's Student Christian Federation; Prof. R. B. Y. Scott of the United Theological College, Montreal, Canada; Dr. Gordon A. Sisco, secretary of the United Church of Canada; Dr. Hans Simons, New School of Social Research, New York; the Very Rev. Alwyn Keith Warren, dean of Christ Church, New Zealand; and Dr. Hachiro Yuasa, former president of Doshisha University, Kyoto, Japan.

Rt. Rev. J. S. Moyes, Anglican Bishop of Armidale, Australia; Rt. Rev. Wilson Macauley, Moderator of the Presbyterian Church of Australia; Dr. Henry P. Van Dusen, Union Theological Seminary; Dr. Luman J. Shafer of the Board of Foreign Missions, Reformed Church in America; Dr. Wu Yi-Fang, president of Ginling College, Nanking, China; Rt. Rev. Henry

St. George Tucker, Presiding Bishop, and president of the Federal Council of Churches; Dr. Samuel McCrea Cavert, general secretary, and Dr. Roswell P. Barnes, associate general secretary, both of the Federal Council.

Also Eugene E. Barnett, general secretary, National Council, YMCA; Dr. Henry Smith Leiper, American secretary, World Council of Churches; Dr. A. L. Warnshuis, former secretary of the International Missionary Council; Dr. William Ernest Hocking, Harvard University; Dr. Kenneth Scott Latourette, Yale University; Dr. John A. Mackay, president, Princeton Theological Seminary; Dr. Walter W. Van Kirk, secretary of the Federal Council's Commission to Study the Bases of a Just and Durable Peace; and Dr. M. Searle Bates of the International Missionary Council.

The first international conference of Christian leaders to set forth its views on the solution of postwar problems listed ten points essential toward world order:

(1) That national isolationism, the monopolism of political power by a few nations and the balance of power, which hitherto have failed to maintain peace, be repudiated as policies which contravene the purpose of establishing world order and the institutions requisite thereto.

(2) That temporary collaboration among the United Nations should give way, as quickly as possible, to a universal order and not be consolidated into a closed military alliance to establish a preponderance of power or a concert of power.

(3) That drastic reduction in armaments be undertaken as steps toward the goals envisaged in the Atlantic Charter of the "abandonment of the use of force" and lifting from the peoples of the world "the crushing burden of armaments."

(4) That immediate international collaboration such as is involved in (a) conferences dealing with specific problems and in (b) the administration of relief and reconstruction be guarded against exploitation for purposes of power politics.

(5) That if regional organizations arise, they be part of an inclusive world order and shall not threaten the interests of world organization.

(6) That a larger measure of discipline and sacrifice for the good of the whole world community be practiced by each nation as necessary to the good of that nation as a part of the community.

(7) That individual citizens recognize their responsibility for their collective decisions as reflected in national policies.

(8) That ethical and moral standards recognized as applying to individual conduct be recognized as applying also to group, corporate and national conduct.

(9) That cultural and social collaborations be established along with political collaboration, as essential for the achievement of world order.

(10) That an adequate motivation be developed in the will of the peoples of the world to support the agencies and arrangements for cooperation, so that the sense of destiny which has hitherto led nations to seek national aggrandizement shall hereafter find its expression in works that promote the general welfare.

WAR SERVICE

ARMED FORCES

Confirmation in England

Through his religious zeal and the intense loyalty and interest in his Church, Maj. Gen. John C. H. Lee, commanding general of the SOS in the European theater of operations, was responsible for two of his associates seeking the rite of Confirmation.

On Sunday afternoon, June 6th, Lt. Harry D. Rothrock, of Billings, Mont., and Sgt. Henry Chambers, of Pasadena, Calif., were presented to the Lord Bishop of Gloucester for Confirmation.

The service was held in the Lady Chapel of the Cathedral, the Lord Bishop being seated before the altar to receive the candidates. Standing to his left, holding the

One of the interesting features of the service was that it was not only a service in which two great nations united, but the candidates were representatives of the two most numerous races in the States.

In a short talk to the candidates the Lord Bishop said:

"Before I put the questions to you to which you have to give an answer today, I hope you will allow me to address you a few words.

"I think you know well the meaning of this service. You are today taking on yourselves full membership of Christ's Holy Church, and declaring yourselves his disciples. You are taking your oath of allegiance to no earthly sovereign, you are enrolling yourselves as soldiers in the army of Christ. That you may have strength to accomplish that purpose, we pray, all this

our countries and of all those dependent upon us. But we do believe that we have also an altruistic aim, that we are fighting in the cause of righteousness, that we desire the freedom and well-being of all the nations of the world.

"We look forward into the future, we are anxious what it may bring for mankind and a great vision comes before me. We know that our diplomatists and politicians will work with their best ability to secure a good future for the world, but they have failed in the past and may fail again. We know that war alone will not bring a solution of our troubles, we know that politics have little power to change man's heart; and what is needed is a change in the hearts of men, and the only power that can change the hearts of men is the Gospel of Jesus Christ.

"A great vision rises before me, that our two peoples should be united in another great enterprise, that we should in the days to come send out another army, no longer to carry warfare among the nations, but to bear the gospel of peace, that we should go forth as soldiers of Jesus Christ, that we should unite mankind in allegiance to Him, in the one universal Church—that Church in which there is neither Jew nor Gentile, neither Greek, Scythian or Barbarian, neither bound nor free, neither male nor female, but we are all one in Christ."



U. S. Signal Corps.

BRITISH-AMERICAN CONFIRMATION: Left to right, Chaplain Carter, the Bishop of Gloucester, and Lt. Rothrock.

crossier, was the Bishop's chaplain, while the Dean of Cheltenham and Chaplain E. R. Carter, U. S. Army, were at prayer desks on either side of the chancel.

A large number of persons were in the congregation, among them U. S. Army officers who have been instrumental in encouraging religious programs, including Maj. Gen. Lee, who was accompanied by Maj. Gen. W. D. Styer, of Washington, D. C., chief of staff to General Somerville; Brig. Gen. W. G. Weaver, of Leavenworth, Kans., chief of staff SOS, ETO; Col. C. J. Irish of Brackenridge, Pa.; Col. E. T. Fell, of Ruxton, Md.; Lt. Col. C. S. Turner, of Atchison, Kans.; Lt. Col. J. K. Stacy, of Washington, D. C.; Maj. G. H. Shirk, of Oklahoma City, Okla.; Maj. F. B. Mapel, of Dodge City, Kans.; Maj. W. J. Stewart, of Columbia, Mo.; Capt. W. D. Gates, of Cairo, Ill.; Capt. J. H. Banks, of Grand Rapids, Mich.

congregation prays, the whole Church prays that you may receive the gift of God's Holy Spirit to strengthen you now and throughout your lives. You know that this resolve of yours means that you desire to be a good Christian and that means that you believe the Christian Faith, that you would live a Christian life, and be a loyal member of Christ's Holy Church. All these things I think you know and accept.

"But I may be allowed today to dwell on the wider aspects of this little service. We are met today as representatives of two great peoples, two great nations who are united together as members of the One Church of Christ. Our peoples are joined together in a great enterprise. I think that it is true to say that no nations ever entered into a great war more reluctantly than we did. We do not claim that our motives are altogether altruistic. We are fighting for the freedom and security of

WAR PRISONERS' AID

Prayer Books Sent to Japan

The War Prisoners' Aid has just sent to the National Council's Division of Christian Social Relations a hurry call for 500 copies of the Book of Common Prayer. The request has been filled, within a week, through the cooperation of the Bishop White Prayer Book Society of Philadelphia, which is supplying 300 copies, and the New York Bible and Common Prayer Book Society, sending 200 copies with two Altar Services and two priest's Prayer Books.

It is now expected that the *Gripsholm* will sail for Japan late in July. In planning for this the authorities have allotted 1,000 cubic feet of space to War Prisoners' Aid materials, half of which is to be filled with books and study materials, including prayer books for Jews, Catholics, and Protestants. The War Prisoners' Aid and the Chaplaincy Commission of the World Council of Churches chose the Book of Common Prayer for the non-Roman assignment.

CHURCH CALENDAR

July

- 25. S. James, Fifth Sunday after Trinity.
- 31. (Saturday.)

August

- 1. Sixth Sunday after Trinity.
- 6. Transfiguration. (Friday.)
- 8. Seventh Sunday after Trinity.
- 15. Eighth Sunday after Trinity.
- 22. Ninth Sunday after Trinity.
- 24. S. Bartholomew. (Tuesday.)
- 29. Tenth Sunday after Trinity.
- 31. (Tuesday.)

What Shall the Church Say About the War?

ONE of the happy effects of holding General Convention only once in three years is the fact that the Church has not had to tackle hastily the preparation of a statement about the war. Other communions, meeting without the advantage of long preliminary deliberation, have encountered difficulties at several points. In this country, the Roman Catholic Bishops, a group of Orthodox prelates, many Protestant communions, and the Federal Council of Churches have all had difficulties in finding an approach that was at once profound and intelligible, and truly representative of all important schools of thought. Much of value is to be found in the statements of these groups; but we would not care to see our own Church merely adopt any of them as its own.

There are probably some who feel that an official Church pronouncement on the war is not needed. It is true, of course, that a weak one is not. But we believe that a thoughtful and powerful statement would be an immeasurable force for good. The secular world has at present a shadowy impression that Christianity is able to rationalize the suffering, destruction and death—and the necessity of inflicting these on innocent persons—which are inherent in modern warfare. The world

knows, at least, that it has no other hope of finding meaning in life. What will General Convention do to justify that impression and fulfil that hope?

Needless to say, in this editorial we do not intend to undertake the drafting of a proposed Episcopal Church pronouncement on the war. Rather, we shall try to bring up some of the questions which such a statement ought to cover, and to suggest a possible line of approach to these questions.

I. THE MORAL CATASTROPHE

PERHAPS the most pressing problem of the war from the Church's standpoint is that of the conscience of Christian men and women who must engage in it. This problem has been searchingly studied by Dr. Charles Clayton Morrison, editor of the *Christian Century*, in a series of editorials (later published in book form*) which ought to be required reading for those who are going to draft Church statements about the war. In several important respects we cannot agree with Dr. Morrison's conclusions; but no one has probed deeper into the spiritual crisis which should confront every Christian as he faces the enormity of war. It is all too easy to say, "Of course, all this bloodshed and destruction is a necessary evil—we do have to get rid of Hitler," and pass lightly over the terrible things that we are doing ourselves or requiring others to do for us. Dr. Morrison points out that the war is more than a moral crisis. In moral terms it is a meaningless horror. All our social values have been sacrificed to the question: "Does this course of action benefit our side and harm the enemy?" If it does, it is good; if it does not, it is bad.

Again and again let it be emphasized that the most pressing personal problem of the war is not the problem of suffering. Every philosophy worthy of the name has been able to find a working solution of that problem. Naziism has one, paganism had one, the aboriginal savage had one that gave him strength to persevere. The real problem is one which would hardly have existed in a pre-Christian nation: "Why is it necessary for me to inflict suffering on innocent persons?" The Liberal's conviction that it simply isn't necessary has been swept away by the logic of events. No human being, pacifist or non-pacifist, can escape involvement in the vast machinery of destruction.

And yet, the Church's faith is in a God who will not tempt us more than we are able to bear. The Church can, and should, deny the pernicious teaching that God puts men and women into situations where there is no right course of action for them. Any action which is genuinely necessary is right. But if there is an alternative, even if it be death or defeat, the right course is that which will advance the kingdom of God. Individual Christian men and women can only act upon the knowledge they have, and the orders they have received. It is upon that basis that they shall be judged.

II. THE PRACTICAL MEANING OF JUDGMENT

THE CHURCH stands today in the position of Isaiah at the beginning of his prophetic ministry. Called upon to prophesy, it can only echo Isaiah's words, "Woe is me for I am undone, because I am a man of unclean lips, and I dwell

* The Christian and the War; by Charles Clayton Morrison; Willett, Clark, \$1.50.

Today's Gospel

Fifth Sunday after Trinity

"DEPART from me for I am a sinful man." One may doubt how sincere St. Peter was, or at least how literally he wanted to be taken. Perhaps his words are the natural overstatement of the impulsive man finding himself in the presence of the supernatural who in terror recoils with the feeling of utter inadequacy of self to stand in the presence of the Holy. But just as Jesus says to Peter, "Fear not," so He speaks to us when we are tempted to say that we are not good enough to come to our communion. He says to us, "Come unto Me and I will refresh you." As we make our Communion let us remember that He wants us, and let us come in love and surrender to His love, knowing that though we are sinful He still wants us as loving penitents. If we are eager to come to Him He says to us, "Fear not."

St. James' Day

"We are able." This answer of St. James and St. John, so full of confidence and trust may reflect their certainty that with the Lord's help they could go through the trials and sufferings that had been foretold. They may have answered in ignorance of what was implied, or in a prophetic spirit told of that which they could not know but might well hope for. The martyrdom of St. James and the long life of St. John both attest to the fact that they spoke truth. Our answers to God, in promise or prayer, must always be as honest as we can make them, and we rejoice that divine help will be given us to make them true in effect. Our Lord asked if they would share in what was to be His lot. He did not ask them to undertake anything apart from Him. So with us. What we are asked to do is with Him and with His help. May the example and prayers of St. James and St. John help us to do whatever God asks of us.

From **THE EDITOR**

Washington, D. C.

DEAR FAMILY: The attention of Americans has been shifted from Britain to what we may now confidently call "the Italian front," whence comes daily good news of progress. But we must not forget that the British Isles are still a front-line area, and that enemy air attacks here, though infrequent, still have to be guarded against. And we members of **THE LIVING CHURCH FAMILY**, who have undertaken a measure of responsibility for the children at Barton Place, are still looked to for maintenance of that residential home for small children.

I have just received a cheerful letter from Miss Helena M. Halstead, superintendent of **THE LIVING CHURCH NURSERY SHELTER**. She encloses the picture reproduced herewith, and writes:

"Here is a snap of wee Donald, whom you might remember" (I do, indeed!), "looking blissfully happy in a pair of trousers with braces like Daddy wears. They are very good American braces" (suspenders over here, Miss Halstead), "with elastic such as we never see in England in these days. His daddy is fighting in the Far East, and his mummy has twelve other children to care for. Donald was so shy when his daddy visited him before he went abroad that he said very little until afterwards, when he talked of nothing else but his daddy."



"WEE DONALD"

Donald is one of the few children of the older group who were at Barton Place when I visited there a year ago last May. As the children reach the age of 5, the government requires that they be moved out of the nursery shelters, and if they cannot be returned home they are billeted with carefully investigated families. As all of them come from bombed-out homes, and most have scattered families, with the father in military service and the mother working in a war plant, it is often impossible to reunite the family, though this is done wherever possible. Miss Halstead writes of some of these problems:

in the midst of a people of unclean lips." The beginning of the Christian response to the war is the consciousness of our own sins. As individuals, and as a nation, we share in the responsibility for the war. Humanity as a whole rests under God's judgment, God's condemnation. But this theological concept must be translated into practical terms. The Church should tell us in what our condemnation lies.

Is not the answer our continued adherence to the notion of absolute national sovereignty? In the war God is reminding us that national sovereignty is world anarchy; that nations can exist only under law; that the basis of law is justice; that the nations, intensely prejudiced parties to international disputes, are quite incapable of arriving at justice without the arbitration of supranational authority. Absolute national sovereignty is untrammelled group selfishness, and contrary to the law of God. Will General Convention declare unequivocally for a world government with adequate power to enforce its decisions?

"Yes, we are losing a great many of our original children, and we are indeed sad when they go into billets, because we know it will be difficult at the age of 5 for them to have another break in their lives. The Welfare Officer for Exeter is in future going to see the billet before the children leave, and bring the prospective foster-mother to the Nursery to meet the child and get to know him before he leaves us. This will give an opportunity to tell her many things that might be helpful to her, and might make things easier for the child. We also take the children who are nearing 5 out on the roads to get used to traffic and talk to them about the people who live in little houses and how the children in them go to school. We get them to look forward to this, and to learning to read and to write and to make things.

"Then we wonder what is happening to those who return to their homes. Is it good for a child to go into a home where mother is out at work all day, and are they going to a slum where bombing has made their home almost a ruin? Still, we can but hope that all will go well with them, and it is wonderful how well the children of this country are looking after 46 months of war."

Even today the air raid shelter, built by **THE LIVING CHURCH FAMILY**, is needed from time to time. Miss Halstead writes—and perhaps we are expected to read between the lines—"We use the little room that you gave us from time to time. The children quite enjoy it, and ask when they will go to it again. Thank you very much for it. . . . The babes send their love to you, and we all send our warmest greetings."

In the pressure of a multitude of our own war activities and demands, let's not forget these British youngsters, for whom we have assumed a special responsibility. Our share of the maintenance of Barton Place for 1943 is \$4,000, which we send through the Save the Children Federation. So far contributions for this year's budget have totalled only \$613.99. We are therefore behind in our share so far as quarterly remittances are concerned, even though the total amount involved is not large.

Most of you who read these lines have already made some contribution to **THE LIVING CHURCH NURSERY SHELTER**, but perhaps not this year. Why not send us a check now, as a thank offering for the preservation of our own homes and the sparing of our children from the threat of bombing? Many small checks and a few large ones will soon make up the amount needed, and give us a bit over for purchase of clothing and supplies, for the annual Christmas party (it's time to begin thinking about it), and for the extra treats that are so important to an "under-five." Make checks payable to **THE LIVING CHURCH RELIEF FUND**, marked "For nursery shelter," and send to **THE LIVING CHURCH**, 744 N. Fourth St., Milwaukee 3, Wis.

Donald and rest of the youngsters, through their beloved superintendent, Miss Halstead, say "Thank you—and God bless you!"

CLIFFORD P. MOREHOUSE.

It is to be hoped that there will be little disagreement about this axiom of Christian political thinking. But the fact is worth underscoring that this is what we are fighting for. The Atlantic Charter, the Four Freedoms, and the pronouncements of various governmental leaders—these are all important elements of the postwar scene; but chiefly, we should make it understood that we want assurance that no nation or minority group of nations will be able to dominate the world by force again.

III. THE CHURCH AT WAR

THE place at which disagreement and confusion are most likely to be met is the problem of the relationship between the Church and the war. This is the issue which the councils of many Protestant communions found most difficult to deal with. The result, in many cases, was a sort of straddle—or silence. In every Church is an important minority of pacifists, backed up by a minority of near-pacifists of the school of

thought of Dr. Morrison ("The Church is not at war"). The group is important not always in numbers but often in leadership in spiritual matters. And after all, the New Testament unequivocally advocates nonresistance to evil. On the other hand, undoubtedly the great majority of the membership of most of the Churches in this country is fully convinced of the necessity of fighting the war. Caught between necessity in the sphere of practical action and the ethics of the Kingdom of God, the Churches have been abashed and incoherent.

Is there not a more positive and meaningful approach to the relationship between the Church and the war? It is foolish to attempt to place the Church in a quiet tower of isolation while her members are engaged in the greatest struggle—both spiritually and physically—of their lives. We hope that General Convention will begin its discussion of the question, not with Dr. Morrison's affirmation, "The Church is not at war," which the Churches have been able neither to accept nor deny, but with a precisely opposite one.

The Christian Church is at war. Whether pacifists or non-pacifists, every Christian must recognize that warfare is one of the primary facts about the Church on earth—the "Church militant." The Church was born in conflict, and conflict is its unremitting duty until the day of judgment. But the Church's enemy is not primarily a nation or a party. It is the kingdom of sin, Satan, and death. Every Christian, by his baptismal oath, is a soldier in the army of God.

The Church is at war with Naziism. Naziism is not, of course, the only enemy. But it is, in this moment of history, an important enemy. In countries under Nazi domination, in Germany itself, the heroic struggle of the Christian Church bears glorious witness to the incompatibility of Christianity with that Satanic philosophy.

The Church is not at war with any individual nation, as such, nor with any individual soul. Nations and souls are not the enemy, but the battleground, from the standpoint of the Church. The United Nations are struggling to beat Germany. The Church is struggling to win Germany. There is no lack of patriotism in men like Niemoller, Faulhaber, Wurm, Von Galen, Von Preising. Their opposition to the German government is part of their effort, as soldiers of Christ, to win Germany and the souls of Germans for Christ. Basically our aim must be the same as theirs. This, of course, is the meaning of the assertion that the Church is not at war. Its relation to the conflict is not a matter of alliance with one belligerent or another, but a struggle to bring all nations into the kingdom of God. In this struggle, loyal Christians in every nation are allied, although because of the weakness and blindness of human nature, they may be found working tragically at cross purposes.

IV. PACIFISTS AND NON-PACIFISTS

Pacifists and non-pacifists can be allies in the Church's war. From the beginning of Christian history, there have been two schools of thought within the Church on the question of the use of military force. The problem will not be settled by General Convention in 1943, nor (probably) by an Ecumenical Council in 2043. The question goes deep into the ethics of coercion, and into the principle of order. For ourselves, we do not see how a community can exist unless it has means to protect itself from persons and groups bent on destroying it. Those persons and groups will always have to be stopped by coercion—which means, ultimately, killing. And if the group which has to be stopped by this means is large, the killing is named war. The fact that no impartial world tribunal yet

exists to judge which side in a war represents the world community and which represents the community's enemies does not impress us sufficiently to paralyze action in the present struggle. We have, to say the least, strong grounds for thinking that the welfare of the world community will be better served by the United Nations than by Nazi Germany. Briefly, our own viewpoint may be stated this way: Nazi Germany, from the standpoint of the rest of the world, is Public Enemy No. 1. True, the Versailles Treaty and the economic policy of the United States had much to do with causing the rise of Naziism in Germany. When blame for the present state of affairs is assessed, none of us will escape. In the meantime, we are confronted with the necessity of violently checking the activities of Public Enemy No.1. It is a question of order, rather than of pure justice.

This line of reasoning is not shared by the pacifist. His view has just as ancient precedent as ours. He can accept without reservation Dominical injunctions which we have to rationalize. There is one, of course, which even the pacifist cannot carry out: "Be ye perfect, even as your Father in heaven is perfect." Yet there is an important common ground for both pacifist and non-pacifist: As Christians, both are struggling to win Germany, and America, and Britain, and Italy, and Russia, and China, and Japan. In the Church's war against the kingdom of sin, Satan, and death, pacifist and non-pacifist are allies—nay, more than allies: brothers in arms. We differ sharply on important matters of tactics, and no resolution of General Convention is going to change us. Let us rather recognize the legitimacy of each other's opinion, and buckle down to our warfare. Let us be thankful that there are others fighting with different weapons who may be making a shrewder assault than we.

Should the pacifist priest bless the soldier? We know that this question has troubled some. Perhaps our answer, from a non-pacifist standpoint, will seem ungenerous. It is an unqualified "Yes! Just as the non-pacifist priest should bless the conscientious objector." There is no sin in being a soldier or conscientious objector. But there is a sin of arrogance in presuming that one's own personal decision is so infallible that it can be a ground for breaking off spiritual relations with those who have decided otherwise. Those of us who have taken up arms, or who have been commanded to do so and have refused for conscience's sake, deserve the prayers of all of us. They have had to take action on a bitter spiritual problem, and they need our continued spiritual support as they live out the result of that decision.

V. THE WAR AND THE CROSS

ABOVE all, let there be spiritual depth in the approach of General Convention to the war. The problem of suffering is real, but the problem of inflicting suffering is even more crucial. It was humanity that crucified our Lord. It is humanity that crucifies Him anew today, in the suffering and death of His children. Those great words of forgiveness from the Cross are on our behalf, today. None of us can be sure that he is doing right. Each of us can only be sure that, by his earnest effort to do right, he is doing his duty as a soldier of Christ.

The war itself is a manifestation of God's judgment; but it is also a manifestation of His love. This would not be possible, if our God had made His throne on earth anywhere but on a Cross. If God so loved the world that He sent His Son to endure the worst the world could do to Him, we can understand how His judgment is but the searing of that same holy

flame of love. In the midst of death and destruction, we are being called to life. Men and women within the very jaws of death have discovered that they were safe in the hand of God, and ministered to by His holy angels. Some of them have lived to testify to this experience. Others have died, but we may be sure the experience was theirs. Christ's victory over suffering and death is our victory. In the lonely valley we find that we are strengthened by One who has gone that way before and is with us now.

The Cross is the key to the mystery of God's love. Those who have grasped that key know the secret of joy in the midst of the thundering of the guns.

In 1941 we published a poem by Earl Daniels, entitled "The Spirit to the Churches." It is worth the attention of General Convention as it deliberates what to say about the war:

"Forget not, watching the slow eclipse of light,
Those lamps forever lit before the throne,
Not to be dimmed by an encroaching night.
Courage has power, still, to claim them for its own.

"So fling your doors wide. Open them to the street,
And speak the old words to men assembled there,
Waiting. Now of all times it is meet
To issue summons, bidding them to prayer.

"Hold up the Cross in the candles' steady flame.
Hold it so high that none can help but see.
Let it be known to be a light—the same
Light which routed a first dark Calvary."

The Bombing of Rome

WE REJOICE at the publicly announced determination of our air force to bomb only military objectives and are proud of the skill with which American airmen carried out this policy in a city as studded with historical and religious monuments as Rome. After a heavy three-hour raid on the city, the Rome radio was at first unable to find a single instance of damage to such monuments, reporting only that many residences were set on fire. Later, Italian sources asserted that one church had been hit. This is a cause of deep regret not only to the Italians, but to the American airmen themselves. That there were not more is a testimony to the Americans' sincerity and skill.

It is clear that the city of Rome contains many military objectives. All the more honor to our government's leadership for announcing the raid in advance and carrying it out in daylight to obtain maximum precision. No doubt an important factor influencing the care with which the raid was undertaken was concern for the opinion of Roman Catholics, in our own country, and in other lands; but overemphasis on this factor of sound political policy should not obscure the fact that in our own nation human decency still acts as a brake on frightfulness in the conduct of war.

The Italian people have been given an opportunity for a favorable peace if they overthrow their Fascist leaders and repudiate their Nazi ties. They cannot expect to hide behind the shield of religion while linked to the forces of irreligion. Unquestionably the United Nations forces will continue to exercise care, but occasionally some religious and cultural monuments will inevitably be hit. The loss will be ours as well as the Italians'. They made their choice when they submitted to Mussolini, when they seized Ethiopia, when they stabbed prostrate France. For these things, they must pay the price—and so must we and all the world.

To God, the destruction of hundreds of churches would be nothing compared to the many thousands of innocent human lives which this war has twisted, maimed, or destroyed. A church is only a symbol of man's loving work for him, and new symbols will rise to take its place. In our concern to prevent unnecessary destruction of the works of human hands, let us not forget what is being done to the hands, and by the hands, of those who have made these things. War is a tragedy of human beings, not of buildings. From this point of view the question of bombing Rome is not fundamentally different from that of bombing any other city.

The Italian people can yet have justice tempered with mercy if they repudiate the false leadership that has betrayed them to the Nazis. Even now, the Americans would prefer to be their friends. But the Axis has left us no choice except to take all the steps demanded by military necessity. Bombing Rome is one such step. It may shorten the war and save both Italian and American lives—a consummation amply justifying the purely physical destruction incidental to military operations.

Washington Wedding

RECENTLY, leading New York newspapers reported the wedding of a young priest of the Episcopal Church, saying that it was solemnized by a Presbyterian minister in an Episcopal church in the city of Washington.

Investigation shows that, as often happens, the newspapers did not quite grasp what was going on. The wedding was properly solemnized by a priest of the Episcopal Church. Details are given in the "Changes" section.

Afterthoughts

OUR NEBRASKA CORRESPONDENT writes: "Mrs. Baird and I, when in Los Angeles not long ago, visited most of the churches. In one particularly beautiful building we inquired of the caretaker if it was a Cram church. 'You bet!' said the caretaker. 'Every Sunday.'"

From a Baptist Church in Chehalis, Wash., comes this interesting announcement:

Service for Worship 11 o'clock
The Pastor's Theme: "A Dangerous
Epidemic." Communion Service

"THE HEART IS PIERCED"

THE heart is pierced with spikes of doubt
And bruised with staves of fear.
Oh let the healing light be shed
To make the pathway clear.

Bewildered children, we who grope.
Send mothering faith to bless.
We cannot stand alone against
The legions of distress!

LUCIA TRENT.

"We Are Bold to Say"

By the Rev. Stephen F. Bayne, Jr.

Chaplain of Columbia University

"AND now, as our Saviour Christ hath taught us, we are bold to say, Our Father . . ."

I HAVE a friend, and for all I know he may speak for a great company of people, who resents very much the phrase "we are bold to say." He says that our 1928 Prayer Book has simply borrowed this alien word and alien thought from Rome: he says that our Saviour Christ has taught us to come trustingly,

affectionately, child-like, to our heavenly Father, not with loud protestations of unworthiness or boldness; he says that there is no boldness in Christ's religion, but only a confident and confiding love. I think he says, "Let us say . . ." or some such gentle substitute.

At any rate, I agree so much with him on that general line that I wonder doubly why it is that this particular phrase, "and now . . . we are bold to say, 'Our Father,'" has such a moving, awakening, satisfying

ring to it for me. Morning after morning all the scattered threads of my thoughts and my prayers during the great Prayer all seem gradually to converge and to blend until finally, with a kind of triumphant finality we say, "And now." No matter how far my thoughts have gone or how wide a range of life has been brought into the Prayer, it is all finally one. "And now . . ."—and I always want to stop and reflect for a moment after I've said it—"Now, having seen and heard and done all this, now I am bold to say Our Father." Sometimes it seems accusatory, "Now I, unconverted, hard-willed, proud, am so bold to say . . ."—sometimes it is simple trust, "Now I, unworthy, still will be bold enough to say . . ." But whatever mood invests it, that phrase is *deep*, and it is *right*; of that I am sure.

There are times, of course, when I am impatient with the words, just as with any words in prayer; and I suppose this is what my friend feels. You swing along through the liturgy, and your heart is warmed by the near approach of God, and you grow more and more eager to be about our Father's business, and it makes you restless, at the highest pitch, to come up short that way, like a boat being snubbed suddenly by its anchor. It makes you think of all the officious relatives you had as a child—"Now let us remember our manners and not go rushing into the Presence like vulgar children; we must tell God how bold we are and how kind He is to let us in. . . ."

That is the way it seems sometimes. But more and more I come to feel that there are few phrases in the liturgy more telling than this. And I feel more and more that our occasional rebellion is simple childishness, as any child does not know, or refuses to admit, the cost of what is his. Does it not impress you, as it does me, that it is only after the recital and the reenactment of the Offering and the Sacrifice and the Death that we come to speak of boldness in our access to God? Let me say it more simply—I am "bold" indeed, now, in saying Our Father because hardly a minute before I have been hearing solemnly repeated the cost of saying Our Father. If I am going to say the Lord's Prayer, "Our Father, Thy will be done," and to try to live up to it, to commit myself to it, then I have to accept the awful price of living that way in a world which does not live that way. What price, you ask? What is the Cross but the cost of living that way? What is this whole Communion Service except the story of what happened when a Man lived up to his prayer?—and what it cost Him?—and what it means to every one of us who chooses to live by that prayer?

We say it so glibly, "Our Father . . . Thy will be done"—and we say it so easily because we have such neat little ideas of what His will is. May He find us good jobs, may He bring us happiness, may He

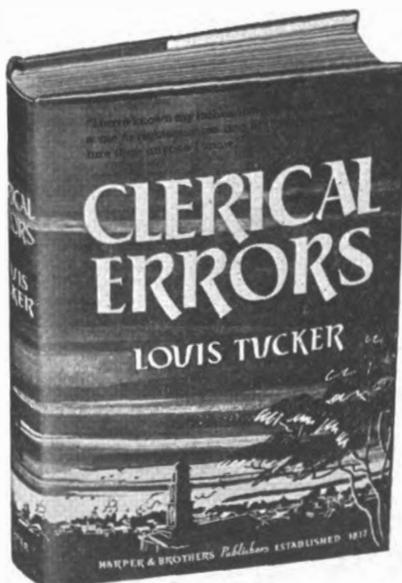


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—N. Y. Times



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defeat the Germans, may He convert all the evil capitalists or communists or whatever! But God does not mean us to say it so easily; He placards before our eyes the Man on the Cross, and He says, "Look here, this is what it costs Me—are you willing to let this mind be in you?" It is God's will for peace in this world, and I want to pray for it as fervently as I can. But you know as well as I that peace is not simply the end of fighting. You know that peace costs more than war does, which is why we go to war—costs more in terms of a perhaps temporarily lowered standard of living, in terms of limitations on national sovereignty, in terms of lowered tariff protection, in terms of free association of peoples, in terms of restrictions on the right of private and national exploitation. We all want peace, but it takes the power of God to make us strong enough to want it enough to pay for it. There is no merit in praying that God's will be done, when all we mean is a pious hope that He will give us peace without our having to be disarranged very much. That is cheap prayer, and it is not His kind of prayer, nor the Prayer Book kind.

And so, to keep us mindful of costly prayer, and to keep our prayer in this pattern, we tell first of the night in which He was betrayed, and then we commit ourselves to His example, and then "and now, having seen what the Will of God means and costs, because Christ Whom we love above all things has taught us and says it with us, we are still bold enough to say. . . ."

DEATHS

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

Frederick B. Howden, Jr., Priest

The death of the Rev. Frederick B. Howden jr., is announced in word received from the Very Rev. Douglas Matthews, dean of St. John's Cathedral, Albuquerque, N. M. Chaplain Howden, whose father was the late Bishop of New Mexico, went to the Philippines with his contingent, the New Mexico 200th Coast Artillery. His fine work as chaplain was already known before he left this country, and on Bataan he shared with his men the hardships and dangers of that difficult assignment. No information is given as to time, place, or cause of death.

Mr. Howden was born in Cumberland, Md., in 1902, and graduated from Kent School, Yale, and the General Theological Seminary. He was ordained to the priesthood in 1929 and was rector of St. Andrew's Church, Roswell, N. M., until 1941. He married Elizabeth Fegan in 1932. They had two children.

William H. G. Lewis, Priest

The Rev. William H. G. Lewis, retired priest of the diocese of Rochester, died at Niagara Falls, N. Y., on July 14th. Born in St. John's parish, Barbados, B. W. I., November 8, 1864, he moved to the United States at the age of 17, attended Kenyon College, Gambier, Ohio, and was gradu-

"The most exceptional human story . . . a vital religious experience . . . a really Christian sense of values."

—REV. ROBERT W. SEARLE, D.D.

Aug. 17
Evening—got into river—
saw couldn't make
it. Awful climb up
mountains. There I
saw it straight down
Absolutely no hope—
terrible mountains
ahead. River impassable
view on top convinced
me only a miracle of
God can help me now

LETTER FROM NEW GUINEA

By VERN HAUGLAND
AP Correspondent

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When Writing to Schools Please Mention
THE LIVING CHURCH

DEATHS

ated from Bexley Hall. He was ordained by Bishop Leonard to the diaconate and priesthood and served his curacy at Trinity, Toledo.

He held rectorships at Oberlin and at Ashtabula, Ohio, but performed most of his life's work in the diocese of Western New York at Brockport, Holley, Lockport, and for 16 years at Clyde and Wolcott, N. Y. He retired in 1938 and since his retirement has been of great value to DeVeaux School, in the capacity of emergency chaplain. The Rev. Mr. Lewis has gained a reputation for the kind of work which always leaves a parish better off for his tenure. He is survived by two daughters, Mrs. William S. Hudson and Mrs. Eleanor LaBore, and by five sons, Joseph, Donald, Colton, Robert, and William.

Sister Frederica, SHN

Sister Frederica, of the Sisterhood of the Holy Nativity, died at the Convent of the Sisterhood in Fond du Lac, Wis., on July 2, 1943, after a long illness. She was the daughter of the late Maynard and Ann Elizabeth Bowman, of Halirax, Nova Scotia.

Mrs. Granville W. Williams

Eliza Glover Williams, wife of Granville W. Williams of East Orange, N. J., and mother of the Rev. Granville Mercer Williams, SSJE, of Cambridge, Mass., died at her East Orange residence on June 25th, after a long illness.

Mrs. Williams was born in Waterloo, N. Y., on September 12, 1862, the daughter of Myndert Dox Mercer and Sarah Glover Mercer. She was educated at Keble School in Syracuse, and at St. Agnes' School, Albany, graduating in 1880. In 1887 she married Granville W. Williams of Brooklyn, and after her marriage lived successively in Utica, Brooklyn, and in East Orange.

Mrs. Williams had two children. Her daughter, Katherine, the wife of Joseph A. Sisto, died a number of years ago. Her son and her husband survive her, as well as three granddaughters, a grandson, and a number of great-grandchildren. One sister, Mrs. Jane M. Kendig of Poundridge, N. Y., also survives.

Mrs. Williams was a devoted Churchwoman, and prominent in the life and work of the parishes with which she was connected, almost to the end of her life. At the time of her death she was a communicant of Christ Church, East Orange. She was an associate of the Sisterhood of the Holy Nativity, and a member of the Fellowship of St. John, connected with the Society of St. John the Evangelist, of which her son is the Father Superior. She was a member of the Daughters of the American Revolution.

Funeral services were held at Christ Church, East Orange, on June 28th. The Requiem was celebrated by her son; the Burial Office and Committal being taken by the Rev. Elwood C. Boggess of All Saints' Church, Orange, and by the Rev. Charles R. Allen, rector of Christ Church. Interment was at Rosedale Cemetery, Montclair, N. J.

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SEMINARIES

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CHANGES

Appointments Accepted

BENNETT, Rev. GEORGE H., formerly assistant at St. John's Church, Tampa, Fla., is now rector of the parish. Address: 1405 Swann Avenue, Tampa 6, Fla.

BILL, Rev. JOHN R., formerly rector of St. Mark's Church, Moscow, Idaho, will be locum tenens of Emmanuel Church, Norwich, N. Y.

DONNELLY, Rev. WILLIAM F., formerly rector

of St. Philip's Church, Dupree, S. D., is now rector of Emmanuel Church, Lancaster, Wis. Address: 323 S. Madison Street, Lancaster, Wis.

FIELD, Rev. JOHN RANDOLPH, formerly rector of Calvary Church, Wilmington, Del., will be rector of St. Andrew's Church, Somerset Parish, Princess Anne, Md., effective September 1st. Address: St. Andrew's Rectory, Princess Anne.

HAWTREY, Rev. WILLIAM C. T., formerly rector of Emmanuel Church, Lancaster, Wis., is now rector of Grace Church, Charles City, Iowa.

HILL, Rev. JOHN N., is now deacon-in-charge of North Sassafras Parish, Earleville, Md. Address: Earleville, Cecil Co., Md.

HOBART, Rev. DUNCAN M., formerly rector of the Church of the Epiphany, Atlanta, Ga., will be rector of St. Paul's Church, Meridian, Miss., effective August 1st.

RANGE, Rev. CARL E., formerly rector of Trinity Church, Washington, Va., is now priest-in-charge of Christ Church, Denton, Md. Address: Christ Church Rectory, Denton.

TOWNSEND, Rev. C. A., formerly rector of Christ Church, Delavan, Wis., will become locum tenens of St. Peter's Church, Port Chester, N. Y., effective August 1st. Address: 23 Smith Street, Port Chester, N. Y.

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CASE WORKER. Children's Department (foster home finding and placement). Episcopal Church Institution. Graduate of accredited graduate school of social work, or with certificate from accredited school. Work along modern lines under expert supervision. Salary \$1700-\$1900 according to training and experience. Reply Box P-1778, The Living Church, Milwaukee 3, Wis.

VESTRY of old established parish in Pacific Northwest desires assistant to rector. Field demands a radiant personality and ability to assist with development of a rapidly growing area. Wonderful opportunity for man with these qualifications. Give complete details in first letter and enclose photograph. All correspondence confidential pending final negotiations. Reply Box P-1776, The Living Church, Milwaukee 3, Wis.

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 3, Wis., 12 days before publication date of issue it is designed for.

Military Service

GOODRICH, Rev. LOUIS R., formerly a captain in the Army, is now a major.

LABARRE, Rev. GEORGE P., JR., formerly stationed at the Chaplains' Naval Training School, Newport, R. I., is now with the First Defense Battalion, Fleet Marine Force. Forwarding address: 272 Federal Street, Greenfield, Mass.

LINSLEY, Rev. JOHN C. W., formerly a major in the Army, is now a lieutenant colonel.

MINTON, Rev. CHESTER G., formerly a first lieutenant in the Army is now a captain.

STUART, Rev. DONALD C., chaplain (Lt. Col.) formerly on duty in the Hawaiian Islands is now Post Chaplain at the Ashford General Hospital, White Sulphur Springs, W. Va.

TAFT, Rev. EDWARD R., formerly first lieutenant in the Army, is now a captain.

Ordinations

DEACONS

WEST VIRGINIA—On June 28th the Rev. LEON W. HAMPTON was ordained to the diaconate at Grace Church, Eckman, W. Va., by Bishop Strider. He was presented by the Rev. J. W. Hobson, and the Rev. A. B. Jones preached the sermon. He will be in charge of Holy Trinity Church, Bramwell, and Grace Church, Eckman, W. Va.

On June 24th the Rev. WILLARD I. KILE was ordained to the diaconate at St. Paul's Church, Elm Grove, W. Va., by Bishop Strider. He was presented by the Rev. G. A. P. Jewell who also preached the sermon. He will be in charge of St. Paul's Mission, Elm Grove, W. Va.

Restorations

HINTON, Rev. DANIEL CASSELL, was restored to the office and work of presbyter on July 6, 1943, in Trinity Cathedral, Pittsburgh, Pa., by Bishop Mann.

Degrees Conferred

MOODY, Rev. WILLIAM R., received the honorary degree of Doctor in Divinity from Hampden-Sidney College, March 25th.

PHILLIPS, Rev. WILLIAM E., received the degree of Doctor of Theology from the American Theological Seminary, Wilmington, Del., June 25th.

Marriages

WHEATCROFT, Rev. GEORGE RICHARD, and Miss Anita Lyon were married at St. Margaret's Episcopal Church, Washington, D. C., on June 9, 1943. The marriage was solemnized by the Rev. Robert O. Kevin of the faculty of the Virginia Episcopal Theological Seminary. Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, conducted the first part of the service, up to the charge.

CLASSIFIED

POSITIONS OFFERED

TRAINED PARISH WORKER to direct religious education and to do office work in Eastern parish. Shorthand and typing essential. Some social work. \$1,000 and attractive apartment. Box B-1781, The Living Church, Milwaukee 3, Wis.

WANTED: SOCIAL CASE WORKER for church agency in large Eastern city. Adequate salary. Must be active Churchwoman, either graduate of school of social work or college graduate with social case work experience. Give references and record with application. Box F-1780, The Living Church, Milwaukee 3, Wis.

STAFF of large City Mission requires Chaplain, chiefly for prison work, by September first. Age about 40; Churchmanship definitely moderate; pronounced interest in pastoral ministry; several years experience in normal parish work. Reply Box P-1763, The Living Church, Milwaukee 3, Wis.

WANTED: QUALIFIED English High School teacher. Boys' school. Man or middle-aged woman. Catholic preferred. Box C-1784, The Living Church, Milwaukee 3, Wis.

SUPERVISOR and Sub-Executive in Family Welfare Department and Children's Department (foster home placement) of important Episcopal Church institution. Eastern City. Must be a thoroughly qualified social worker with experience as supervisor. Preferably member of the Episcopal Church. Challenging opportunity for creative work along modern lines. Salary \$3,600. Box C-1785, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

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ORGANIST—Choirmaster, thorough knowledge of music for either liturgical or Prayer Book service. Boy or adult choir. Active Churchman. Ten years present post. Reply Box H-1767, The Living Church, Milwaukee 3, Wis.

PRIEST, thirty-seven, married, rector of downtown city parish, wishes change to city of one parish. Special training in young people's work. Questions promptly answered. Reply Box J-1779, The Living Church, Milwaukee 3, Wis.

HIGHLY QUALIFIED. Organist-Choirmaster desires change. Episcopal, boy-voice specialist, English Cathedral trained, excellent references, draft-exempt. Box C-1783, The Living Church, Milwaukee 3, Wis.

ORGANIST desires change of position. Exempt from military service. Thoroughly experienced. Specialist in choir training, boys and men or mixed voices. Teacher of singing. Fine accompanist. Exceptional references. Box G-1786, The Living Church, Milwaukee 3, Wis.

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Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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.

THE LIVING CHURCH

(Continued from page 2)

important to us appear trivial to some other folk and so it goes. Some things they do, we would just smile at or ignore completely.

The Army and Navy Commission is doing a wonderful job and more power to them, but nevertheless from where I stand I agree with your editorial, we need a chief pastor for our chaplains and need him now.

(Rev.) P. M. DENNIS.

Tullahoma, Tenn.

TO THE EDITOR: May I heartily commend and endorse the editorial "A Chief Pastor for Chaplains" in your issue of July 4th.

I believe that your recommendations are just and necessary. I regret very much that our functioning as priests wherever happily understood and permitted, should have to rest upon goodwill and kindness, rather than policy, and where not understood, should necessitate embarrassing and inexpedient private assertiveness on the part of individual chaplains.

The Army and Navy head chaplains are thoroughly accustomed to work with the Roman Catholic Military Ordinariate, and would easily understand our own similar office.

I hope that you continue to press this matter to the attention of our Church, and encourage suitable action at once, particularly before any similar action by the Federal Council in setting up an office for all Protestant chaplains—in which case I fear we

should be swallowed up in non-denominationalism even more than at present.

WILLIAM J. CHASE,
Assistant Staff Chaplain,
AAFSETC Headquarters.

Maxwell Field, Ala.

Trinity Chapel

TO THE EDITOR: "Good bye." These words echo all over our land today. Good bye sweethearts and wives; home and old acquaintances; comfort and peace; and now it is good bye Trinity Chapel.

The passing of this beautiful old landmark of the church world from the Episcopal communion has caused widespread regret and sorrow throughout the community. It has been standing for 88 years, watching the ebb and flow of changing conditions. At one time an up-town church, it was the home of New York's aristocracy, until gradually it found itself becoming the center of a down-town community of business warehouses. With a new generation seeking new pastures, some 30 years ago it faced annihilation, and was to be torn down; fortunately this dishonor was averted, God willed it otherwise, and His call was answered by Dr. J. Wilson Sutton who became vicar of the almost deserted church, and gave himself body and soul to its restoration. He bound together a very sanctified group of worshipers, who with him, have carried on a fine work for the past 29 years, and established an atmosphere of spiritual consciousness seldom attained.

A Prayer Circle of Healing, founded by the late Dr. Hickson in 1909, was maintained under instructions of the highest nature, healing body, mind, and spirit, and founded upon the word of God. A goodly number of men and women were trained by Fr. Sutton, and sent out into the missionary field, and missionary work of every description was widely observed. The beautiful, tranquil spirit of the vicar penetrated the very walls of the chapel, as it did the hearts of its worshipers, and to enter its portals was sanctuary for many weary souls. The spiritual power of Fr. Sutton's blessings has brought widespread comfort and salvation to the countless people who have often come from great distances to receive it, and his selfless service to the sick and suffering day and night, has sent many a sinful soul into eternity with the sign of forgiveness on their foreheads, and the peace of God in their hearts.

Though grief and sorrow have come to all who knew and loved Trinity Chapel and its beloved vicar, their prayers will follow him to his new parish, St. Stephen's Episcopal Church in West 69th Street, New York City, of which he is now rector, and they know that his beautiful ministrations in the sanctuary will bring a supreme sense of God's Presence to new fields, and that the grace of God will fall upon him as always.

May this "good bye" be the prelude to a most glorious "good morning" for Fr. Sutton and his new parish.

MRS. FREDERIC BOWNE SR.

New York City



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

CALIFORNIA—Rt. Rev. Karl Morgan Block, D.D., Bishop

Grace Cathedral, San Francisco
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craime; Rev. Allen C. Pendergraft
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

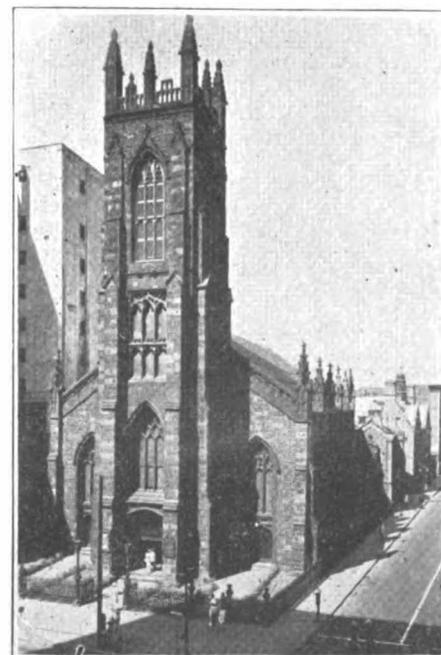
Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
Other services as announced. Church open daily.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. Harold E. Sawyer, Rector; Rev. E. B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop

Church of the Redeemer, Blackstone Ave. at 56th, Chicago
Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.



**CHRIST CHURCH CATHEDRAL
HARTFORD, CONN.**

CHICAGO—Cont.

St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago

Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop

St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon

Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts., Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman

Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

St. James Church, Danbury, Conn.

Rev. Richard Millard
Sun.: 8 and 11 A.M.

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

St. Peter's Church, Lewes

Rev. Nelson Waite Rightmyer
Sun.: 9:30 A.M.

All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines
Rev. John S. Cole, Priest-in-Charge

Sun.: 8 and 10:45 A.M.

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints Church, 7th Ave. corner 7th St., Brooklyn
Rev. Nelson F. Parke
Sun.: 8 and 11 A.M.

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

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

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.

Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.

Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

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

Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans

Very Rev. Wm. H. Nes, D.D., D.C.L.
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones

Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.

Rev. R. T. Loring, Rev. A. E. Swift
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th St., Baltimore

Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.

Sun.: 8:00 & 9:30 a.m. Holy Communion; 10:20

Matins; 11 a.m. Sung Mass & Sermon; 5:15 p.m. Healing Service; 6 p.m. Evening Prayer.

Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 9:30 a.m. Thurs. and Holy Days.

Holy Communion; Confessions: Sat. 5 to 6 p.m.

Christ Church, Cambridge

Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30. Saints Days 7:30 & 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.

Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor

St. John the Evangelist, Portland at Kent, St. Paul
Rev. C. H. Gesner, Rev. A. M. Wood
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

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

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

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Grace Church, Broadway at 10th St., New York

Rev. Louis W. Pitt, D.D., Rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Dr. S. T. Steele, Vicar (until Aug. 1)

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York

Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson

Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York

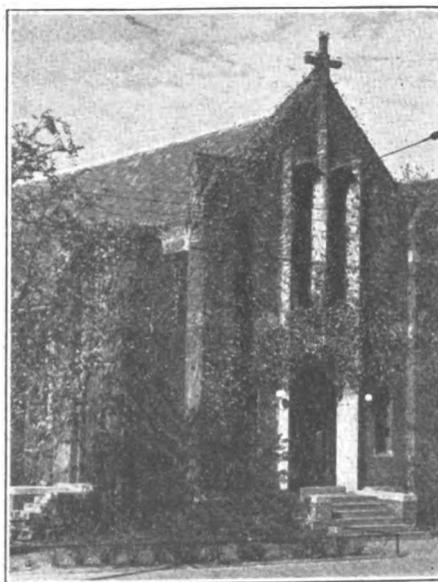
Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.



CHURCH OF THE INCARNATION
CLEVELAND, OHIO

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 215 W. 133rd St., New York

Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott

Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)

Rev. Robert Gay, Rector
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland

Rev. Robert B. Campbell
Sun.: 8 & 11:00

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa

Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde

Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector

Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

PITTSBURGH—Rt. Rev. Alexander Mann, D.D., Bishop

Church of the Redeemer, 5700 Forbes St., Pittsburgh

Rev. Francis A. Cox, D.D., Rector
Sun.: 8 and 11 A.M. Weekdays: 7 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Martin's Church, Providence

Rev. John V. Butler, Jr., Rev. Theodore H. McCrea

Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence

Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30. P.B. Holy Days also 9:30

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector

Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."

Rev. Charles Noyes Tyndell, D.D., Rector
Sun.: 11 A.M., Holy Days 10 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

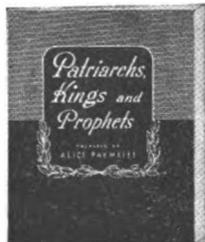
Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm. Thurs. 7:30; 11 H.C.

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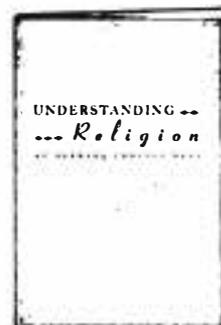
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