

# The Living Church

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

**The Issue Before  
the Church**

*Bishop Manning*

Page 9

**A Bishop for Chaplains**

*Lt. Col. Royal K. Tucker*

Page 10

**Why Not Rome?**

*Bernard I. Bell*

Page 11

**A Bishop for the  
Armed Force**

*Editorial*

Page 12



MISS EVA D. COREY  
Miss Corey died September 7th.  
(See page 5.)

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# ★ ★ Tributes to Those in Service ★ ★

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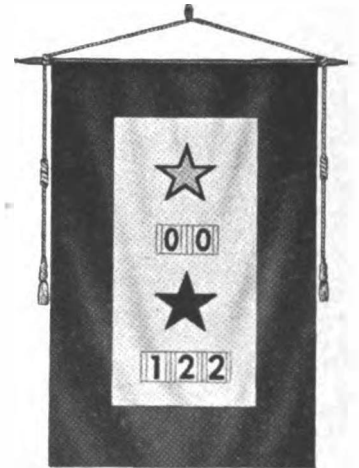
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## Voting of Suffragans

**T**O THE EDITOR: At the coming General Convention there will be brought up for ratification the amendment to the Constitution giving votes to suffragans in the House of Bishops. This matter came up for ratification once before and failed in the House of Deputies in 1937.

The question whether or not suffragans should have votes really turns on the fundamental question as to "Why a House of Bishops?" The bishops do not sit as a separate house because they have been given specific ministerial duties such as the laying on of hands either in confirmation or ordination, but because they have administrative responsibilities. They stand to the administration of the Church in a peculiar way. In the councils of the early Church only bishops with "jurisdiction" were members, though there were a few exceptions these were negligible; but though few there were canons to prevent other than administrative or "proper" bishops from being members. "Proper" bishops were often accompanied by their deacons and other attendants who were sometimes permitted to speak as did Athanasius at Nicea. Throughout the history of the Church "proper" bishops or as others called them "bishops with Jurisdiction" were the only ones called together as members of councils. In the Church of England suffragans are not given a seat and still less a vote in their House of Bishops which they call the "Upper House." Some of their suffragans have almost a jurisdictional authority, and for this reason there is some talk about giving them and these only a place with the "proper" bishops in councils. But the essential factor in the situation in the United States is that the suffragans do not have "jurisdiction" and are merely assistants to the bishop. Even though the bishop may put them in charge of rural areas for instance, he may change their duties at any time. Their position is in no way comparable to that of a coadjutor bishop. We have given retired bishops who had "jurisdiction" a courtesy membership in our House of Bishops.

My answer to the question "Why a House of Bishops?" is that the House is a group of administrators with responsibilities, which group has been recognized since the beginning. If the House is to consist of persons without "Jurisdiction" then we might well do away with our present cumbersome system of bicameral conventions and "streamline" our business in one House.

W. R. H. HODGKIN,  
Member of the Committee on  
Amendments to the Constitution  
in 1934, 1937, 1940.  
Berkeley, Calif.

## The Presiding Bishopric

**T**O THE EDITOR: It has been with much interest that I have read the thoughts of the clergy and laity as expressed through your columns regarding the Presiding Bishop, his see, official headquarters, and place of residence. Having discussed the matter with a number of interested Churchmen, I venture to offer a simple suggestion that has come to my mind.

First of all, I believe we should have as dignified and suitable title for the head of this Church as has our mother Church in England. If she uses the title of Archbishop, surely there is no reason why we should not follow her in this example, as we have in so many other ways. Because the word means chief or head bishop, there is no implication of churchmanship one way or the other;

it simply bestows a deserving preëminence to the office. As Washington is the capital of our nation and known the world over, what better designation could we have than the Archbishop of Washington?

A bishop elected to this high office should resign from his diocese and, at the completion of his term as Archbishop, his support should be provided by the entire Church, unless he elects to undertake other work. Some suitable financial arrangement for his retirement might well be worked out through the Pension Fund, with assessments levied against each diocese and missionary district, thereby leaving the diocese from which he came free to choose his successor immediately following his resignation.

To administer the diocese of Washington there should be a Bishop of Washington who would conduct the important duties of that ministry as heretofore. This would avoid complicating the issue as far as the diocese of Washington is concerned, legally or from an administrative point of view, as their constitution could remain unchanged. Some might say on first thought that having an Archbishop of Washington and a Bishop of Washington might be confusing. I doubt it, and believe that in a very short period the Church and all who are interested in affairs ecclesiastical would soon become accustomed to the arrangement.

Unquestionably the Archbishop should have his headquarters in New York. The larger part of the duties of the Archbishop of Canterbury are not performed in Canterbury but at Lambeth in London. As one of your recent correspondents has noted, there are many suitable homes now available in New York that could be purchased as a residence for the head of the Church.

As to a primate see, if he must have one, isn't the fact that he has supervision of the entire missionary work of the Church sufficient?

It seems to me that the time has come to employ one more bit of our great inheritance from our mother Church and at least approximate her time-tried plan for her leadership.

(Ven.) A. ABBOTT HASTINGS,  
Archdeacon of Albany.

Albany, N. Y.

## Unity With Presbyterians

**T**O THE EDITOR: The lateness of the report of the Commission on Church Unity, shortness of the session of the General Convention in October, and condition of general upheaval in which it will meet, irrespective of all questions of doctrine and discipline, which are sufficiently serious to have already created a dangerous division in our own Church, seem to make it essential that the recent publication known as "Basic Principles" be not approved.

I speak of division already created. The time has come to speak plainly. Could there be greater evidence of such division than a bishop stating his opposition and a suffragan bishop his support of "Basic Principles" at the same diocesan convention?

The supporters of "Basic Principles" would have us believe that their adoption commits us to no more than a pious declaration of purpose to achieve that unity which we recognize as God's will. The very title of the proposals denies the truth of their assertion.

Upon this point allow me to ask how many of the laity, aye the clergy too, have read the "Basic Principles" or these words of the chancellor of the diocese of Michigan in his pamphlet published by the Committee on Church Unity of that diocese, where speaking of "coöperative arrangements during negotiations for organic union" he says:

## Christmas And The Parish

One of the loveliest features of both Christmastide and Eastertide in our Church is the custom of presenting and the consecration of memorial gifts to Our Lord, commemorating some loved one gone on.

As we all know, the tragedies of the present are reaching many Episcopal homes, and there are many gone whose memories will be cherished until that Great Day of The Lord. Those who have departed in the fear of The Lord, and those who remain who loved them—both would be happy if some usable memorial gifts in their names could be provided for their parishes. It remains, really, for the most part for the Parish Priest to let it be known what the needs are. But a word here, however, both as to memorials and to those more practical needs of the parish at Christmas (such as candles, incense, processional torches and the like)—never lose sight of the fact that this will probably be the most trying Christmastide of your lives, and it will be MORE so to us in the church supply field. We have been richly blessed with a most amazing supply of many needful things here, but on many others we will need much time to provide them in time for Christmas. Won't you, therefore, be very sure to shake off any possible tendency you may have to procrastinate? Won't you get promptly at your urgent needs for Christmas, taking steps looking toward memorials, and placing orders for candles, incense, and all other needful supplies? It will save both you and us many grey hairs, and on our part the necessity for working 18 out of too many 24 hour days for too many weeks before that especially marvelous Feast.

Don't you just LOVE preparing for Christmastide? Those who would use the war as an excuse for not spreading the joys of Christmas have a stunted and warped idea of what Our Blessed Lord would like His Birthday to be, don't you think?

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# STRICTLY BUSINESS

LAST week I spent in Cleveland, arranging for the complete news coverage THE LIVING CHURCH is going to give General Convention in its fine issues of September 26th and October 3d, 10th, 7th, and 24th. These big issues—40 and 48 pages—were, as I've noted earlier, made possible by the contributions of readers.

Convention meetings for this triennial, as readers may know, will not be as concentrated geographically as they have been in other years. But at least they will all take place on one street and within ten short blocks. The Woman's Auxiliary will meet at the Statler Hotel, 12th and Euclid—one end of the line—and the services will all be held at Trinity Cathedral, 22d and Euclid—the other end of the line. In the middle will be the Houses of Bishops and Deputies, for they will gather at the Euclid Avenue Baptist Church auditorium, 18th and Euclid.

SINCE THE LIVING CHURCH will have, in addition to the acting editor, the managing editor, the business manager, and me, a staff of six reporters on hand to cover the Convention happenings, the magazine needs roomy quarters.

I had of course hoped to be able to find something available near the Baptist church, but failing this I was fortunate to be able to get a vacant store directly across 22d Street from Trinity Cathedral. This is the Plymouth building. The address is 2024 East 22d Street. In the same building is the Church Supplies and Equipment Co., and I believe the American Church Union plans to have a room there during Convention.

THE LIVING CHURCH quarters are going to be, fortunately, large enough so that we shall be able to install a couple of settees, easy chairs, writing tables, lamps, and so on, for the convenience of bishops, deputies, and delegates. An attendant will be on duty all during the Convention and everyone is cordially invited to come in and rest a while from the weariness and fatigue so much a part of convention attendance. There will be available at all times bulletins on any meeting a visitor may have missed—and of course copies of current issues of THE LIVING CHURCH.

\* \* \*

While in Cleveland, I attended the dedication of a plaque, the diocesan seal, which has just been placed in the front wall of the diocesan house at 22d and Prospect—just around the corner from the Cathedral. The seal is novel in that it is a war product—porcelain has been used instead of brass. The diocesan house, by the way, has been neatly dressed up for Convention, both inside and out.

*John McConkey*

Director of Advertising and Promotion.

## LETTERS

"During this interval it will often be desirable that a minister ordained in one Church shall officiate in a congregation of the other, or in a joint congregation. Means are provided for a 'supplemental ordination' commissioning a minister for such service in recognition of his existing ministry. The propriety of such commission has been questioned where the two Churches keep their separate identity and their union is only a pious hope, but the objections disappear when the union becomes an accomplished fact, and only technical adjustments remain to be completed" (emphasis supplied).

And again where the learned writer says, speaking of the proposed reference of "Basic Principles" to the Lambeth Conferences:

"... the reference of a proposal implies at least a favorable disposition toward the adoption of the proposal if approved by Lambeth" (emphasis supplied).

Let us suppose our General Convention so approves and Lambeth disapproves, what will then be the division between our Church and that of England?

I have neither space nor learning to argue the questions of doctrine and discipline involved in this mighty matter. I only know that the Books of Common Prayer of five generations in my library have not taught me that the episcopate is merely "historic." Deep in my heart lies the teaching of those generations that when a man is set apart and consecrated bishop he has received something more than assignment to an office in the sense of rank alone. I do not find this belief satisfied by an "historic episcopate." Jews concede an historic Jesus.

To me the fundamental fallacy in the present proposal is that it seeks to merge two corporations rather than their members, that it is a formal union at the top, a sort of crust, rather than that for which we pray when we ask that all who profess and call themselves Christians may hold the faith in unity of spirit.

A resolution adopting "Basic Principles" will bring no unity of spirit, no bond of peace.

Someone may ask what I would have General Convention do. I would have it follow the suggestions of the Bishops of New Jersey and Central New York, the Bishop Coadjutor of Maryland and the Bishop of Long Island in their letter to the Bishops of the Church, dated April 1, 1943, which are:

1. Commend the report of the Commission to the Church for careful study and consideration;

2. Appoint a committee of theologians to make a thorough investigation of every issue of a doctrinal, liturgical, and canonical nature;

3. Instruct this committee of theologians as a minimum task:

- (a) To make clear the canon of interpretation to be applied to the Bible as the rule of faith, to the Apostles' and Nicene Creeds as formulations of the Christian Faith, to the Book of Common Prayer as the liturgical expression of the Anglican tradition, and to the Westminster Confession as the doctrinal expression of Presbyterian faith.

- (b) To examine the theology of Baptism and the Lord's Supper in the traditions of the respective Churches, and to draw up a frank statement of such differences as may appear, so that it may be seen whether these differences are of such a character as would contribute to the mutual enrichment of the traditions of the uniting Churches, or whether they are at present so irreconcilable as to make impossible the adoption of the current proposals.

- (c) To consider the "rationale," by which of the respective Churches as to the nature and function of the bishop, the presbyter and "the presbytery in an episcopal capacity."

- (d) To make a further study of the nature

of the diaconate and of the licentiate in order to determine the measure of correspondence in character as well as function between these two offices.

(e) To consider the "rationale," by which I assume is meant the "principles," of "supplemental ordination" in the light of the conclusions reached as to the nature of holy order.

As these bishops have urged, let us not reject the report on grounds of prejudice or adopt it to meet an emergency. Neither let us adopt it because of prejudice is the caution I would add.

Let us move "wisely, and slow; they stumble that run fast."

Brooklyn, N. Y. JACKSON A. DYKMAN.

TO THE EDITOR: In discussions of the "Basic Principles" proposed by the Commission on Approaches to Unity, the line of cleavage has become unmistakably clear. It is between those who believe the Holy Spirit of God is dead, and those who believe that He lives, and is the Lord and Giver of Life.

All the arguments in the pamphlet *The Case against the Basic Principles* are drawn from the tombs of the prophets, as though God the Holy Spirit were buried with those He once inspired.

All our arguments in favor of the report on "Basic Principles" are drawn from His living presence with His living Church. He is now powerfully moving all who believe in Him to recognize the Unity of the Spirit under diversities of administration.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago, Ill.

### Editor's Comment:

In all earnestness we must rejoin that the question is not whether the Holy Spirit is dead or not, but whether He keeps changing His mind.

TO THE EDITOR: As a layman I am inclined to leave the very important theological issues of "Basic Principles" to our expert theologians, but the very practical question constantly forces itself to the front. Even if the theology of "Basic Principles" did not involve a surrender of the Catholic conception of the Church it has become growingly obvious that such a merger will split the Episcopal Church. Do we want to encourage such a split?

New York.

EDWARD T. SANDERS.

TO THE EDITOR: How easy it is to see the weaknesses and imperfections of people and plans concerned with great issues. But seeing and pointing out these features does not always result in the production of better people and plans. Rather are those who are working improved in their work by as much encouragement and approval as can be given them.

I should like to add my little bit to the progress which the Church is making as an agent of God in effecting the reunion of Christendom by commending the Commission on Approaches to Union for its efforts to work out specific proposals and for its perseverance in the face of much negative criticism and for the spirit which its members have shown in replying to that criticism.

I heartily believe that God wills Unity for the Church and that each part of the Church must move in response to His leading, not waiting for someone else but taking initiative and accepting whatever price must be paid in a spirit of humility and love. All power to the commission which is our agent in this work! May God help its members and us in finding His way back to One Communion and Fellowship.

(Rev.) PHILIP H. STEINMETZ.

Montrose, Pa.

## GENERAL

### EPISCOPATE

#### Diocese of Duluth Approves Union With Minnesota

At a special convention held at Trinity Cathedral, Duluth, on September 8th, delegates of the Duluth diocese voted to achieve union with the diocese of Minnesota after 48 years of independent existence, forming a state-wide diocese under one diocesan. The resolution stated, in part, that (1) "Bishop Kemerer shall resign as the Bishop of the diocese of Duluth upon the grounds of having passed the retirement age, unless his office be vacated prior thereto for other reasons, and he shall be elected by the new diocese as Suffragan Bishop thereof;" and (2) "Trinity Cathedral at Duluth will continue its full status as a cathedral in the new diocese, which shall have three cathedrals, of which the Cathedral of St. Mark in Minneapolis shall be recognized as the controlling center of diocesan work and worship." It is planned that Bishop Keeler of Minnesota will become Bishop of the new diocese upon the retirement of Bishop McElwain on January 1, 1944.

The situation is unique in that it is the first time in the history of the Church that two independent dioceses have agreed to union. The new diocese will have another unusual characteristic in the existence of three full cathedral parishes within its boundaries, at Faribault, Minneapolis, and Duluth, all with cathedral chapters under the direction of deans. The new diocese will contain 152 parishes and missions and 106 clergy in an area of 80,858 square

miles. Communicant strength will be approximately 23,000.

The diocese of Minnesota will convene in a special session on September 22d to confirm the resolution of Duluth.

#### Bishop Thomas to Retire

Bishop Thomas of South Carolina has offered his resignation, effective at the end of this year. Announcement of his resignation was carried in the September issue of the diocesan magazine, which stated that his decision was based on age. He is 70.

Bishop Thomas was educated at The Citadel and General Theological Seminary. He taught in the public schools of Columbia, S. C., before being ordained. His entire ministry has been spent in South Carolina, where he served at St. Matthew's, Darlington; St. David's, Cheraw; and St. Michael's, Charleston. In 1928 he was consecrated Bishop.

His family consists of his wife, the former Miss Emily Carrison, and three children, Henry Carrison Thomas, Albert Sidney, and Emily Jordan Thomas.

### WOMEN'S WORK

#### Miss Corey Dies

Miss Eva Downing Corey of Brookline, Mass., whose death occurred at Phillips House, Boston, September 7th, after an illness of many weeks, had been a prominent leader in Episcopal Church work in parish, diocese, and nation for 30 years. Her exceptional ability won for her the distinction of being the first woman member of the diocesan council and one of the first group of four women to serve on the National Council. As president of the Massachusetts Woman's Auxiliary and head of the women's division of the Church Service League, she gave loyal service under three Bishops of Massachusetts: the late Bishops William Lawrence, and Charles Lewis Slattery, and the present Bishop, Rt. Rev. Henry Knox Sherrill.

Eva Downing Corey was born in the old Corey homestead on Washington Street, Brookline, where the family had lived for four generations on land which once included Corey Hill, a landmark of Greater Boston. She was one of the eight children of the late Timothy and Sarah Elizabeth Corey, the former being a descendant of Brookline's earliest settlers among whom were a governor of the Massachusetts Bay Colony, a representative to the Continental Congress, and a captain in the Revolutionary War. The family name of Downing goes back to English forebears for

whom the noted Downing Street, London, and Downing College were named. She always continued to reside on the family estate, together with her sister, Miss Linda Emery Corey, who survives her. As a townswoman of Brookline, Miss Eva D. Corey served on various civic committees and was for a period the president of the Brookline Garden Club.

#### HELD MANY CHURCH OFFICES

Miss Corey was a parishioner, almost from its beginning, of All Saints' Church, Brookline, which is built on a portion of the old Corey farm. Foundations for her remarkable achievements in church work were laid when, as a Sunday School teacher in All Saints', she decided to learn how to teach. Courses in pedagogy in the Episcopal Theological School, Cambridge, extension courses at Harvard, and attendance at Church summer conferences followed. In 1911, she became a district vice-president of the Massachusetts Woman's Auxiliary; in 1916, its secretary for adult education; in 1921, its president—an office she filled with great distinction until her resignation in January, 1941.

When a general reorganization of diocesan work was made under Bishop William Lawrence in 1921, Miss Corey was elected head of the women's division of the Church Service League, an inclusive organization whose success owes much to her initiative, sound judgment, and clear vision. During those busy years, she also served as president of women's work in the province of New England, and as the first president of the first National Board of the Woman's Auxiliary to the Episcopal Church. Infused with fervor for the cause

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
(On leave for service with U. S. Marine Corps)  
PETER DAY.....Acting Editor  
JEAN DRYSDALE...Managing & Literary Editor  
ELIZABETH McCracken...Associate Editor  
LEON McCauley.....Director of Advertising and Promotion  
MARIE PFEIFER.....Business Manager  
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## Departments

CHANGES .. 20	FOREIGN ... 8
DEATHS ... 19	GENERAL ... 5
DIOCESAN .. 16	LETTERS ... 3
EDITORIAL .. 12	Q-BOX ..... 18
EDUCATIONAL 19	WAR SERVICE 7

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

Member of the Associated Church Press.

of missions since the days of the great missionary exhibit called "The World in Boston," in 1900, she gave of her time, interest, and substance to causes and workers in every quarter of the globe.

With a life-long interest in young people, Miss Corey was one of the founders and a leader in the Church Conference for Young People held annually for the past 22 years in St. Paul's School, Concord, N. H. In addition to serving on National Church departments of finance and education, she was an active member of the newer divisions on college work and youth. *The Church Service League Book of Prayers*, which has passed through five editions, was compiled and edited by her.

The late Bishop Lawrence, writing about Miss Eva D. Corey in his diocesan magazine, *The Church Militant*, used the words, "strong personality, enterprise, integrity, and intelligence, backed by a vital religious faith." He also spoke of her singleness of heart and high purpose.

#### Editor's Comment:

In a life active to the weeks of her final illness, Miss Corey made a signal contribution to Church life. She was greatly beloved by a wide circle of friends and had a great influence upon the religious life of many. She will be greatly missed in private as well as in public life. May she go from strength to strength in the life of perfect service!

## UNITY

### Bishop Manning's Sermon Stirs Large Congregation

By ELIZABETH McCracken

A brief notice in the Saturday, September 11th, papers to the effect that Bishop Manning of New York would preach on Sunday morning, September 12th, on the "Proposed 'Basic Principles' for Merging the Episcopal Church with the Presbyterian Church" drew a large congregation to the Cathedral of St. John the Divine some time before the hour of the service. The crossing and three-fourths of the great nave were filled and more men, women, and children were coming in as the service began. Among the throng were unusual numbers of soldiers, sailors, and Wacs and Waves. Although the Bishop's sermon was longer than usual, there was not a sound from the congregation throughout, so intently did its members listen.

[The full text of Bishop Manning's sermon appears on page 9.]

Seldom indeed has a sermon created such interest. As the congregation streamed out, there was eager comment upon it. This revealed the interesting fact that there were many Presbyterians present. One of these, a layman of some prominence, stood on the steps of the cathedral, explaining to a group who had evidently accompanied him, that these proposals were simply proposals, and the third plan to be submitted by the Commission on Approaches to Unity. He added that plans would continue to be formulated until principles that were really basic to both

Churches were proposed. It was plain that he desired union, but not according to "Basic Principles."

Two sailors, who revealed that they were Anglo-Catholics, said that the Bishop's suggestion of mutual respect and work done together for the good of the world should be followed. "That's the way to get unity," one said.

As men and women walked down the street, and after some of them were on the Fifth Avenue bus, the discussion went on. One soldier was reading the Ordinal in the Prayer Book, to which the Bishop had made reference. The noteworthy fact was that so many different persons, and kinds of persons, were so aroused and impressed, and that all were giving the subject further consideration.

## CONVENTION

### Chinese Visitors



The Rev. Newton Chiang, priest of the diocese of Anking, China, and teacher in Nanking Theological Seminary, will visit the General Convention. In accepting the invitation to attend, Mr. Chiang writes to the Presiding Bishop:

"I have promised Dr. Addison to attend all the sessions. Since 1927 I have been one of the two recording secretaries in the House of Bishops in our Chinese Episcopal Church General Synod (Bishop Roberts was the English recording secretary, and I was the Chinese). I like to record this General Convention news and send back to enrich the Chinese Church."

It had previously been announced that Bishop Y. Y. Tsu of Kunming will attend the General Convention and address a joint session.

## RELIGIOUS ORDERS

### Sister Mary Bede Elected Superior, CSM

Sister Mary Bede was elected to succeed Mother Mary Theodora as Mother Superior of the eastern province of the Sisters of St. Mary. The mother house is at Peekskill, N. Y. Mother Mary Theodora served as Mother Superior since 1918.

### Fr. Joseph Re-elected by OSF

Fr. Joseph was re-elected superior of the Order of St. Francis for a six year term at a recent meeting at Little Portion, Long Island, N. Y.

## INTERCHURCH

### Two More Religious Bodies Join World Council of Churches

Two more religious bodies have voted to join the World Council of Churches,

bringing its total world-wide membership to 82 non-Roman church organizations.

Latest additions to the Council are the Cumberland Presbyterian Church, with headquarters in Nashville, Tenn., and the Church of the East and the Assyrians, formerly the Holy Catholic Apostolic Church of the East.

The Church of the East is for the most part a church-in-exile, with most of its membership dispersed throughout the world. At one time it maintained headquarters in Syria.

## Federal Council Commission On Racial-Cultural Relations

A wartime emergency Commission on Democracy in Racial and Cultural Relations has been set up by the Federal Council of Churches to guide non-Roman bodies in dealing with problems affecting minority groups.

The Rev. Bradford S. Abernathy, former co-secretary of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, has been appointed director of the new commission, with Dr. Will W. Alexander, consultant on racial minorities to the War Manpower Commission and a director of the Julius Rosenwald Fund, as chairman.

## RADIO

### "A Churchman Views the News"

Bishop Stevens is probably the first Christian bishop, in any part of the Church, to address his whole diocese every week by radio. This is the program called *A Churchman Views the News*, over an important Los Angeles station every Saturday afternoon at 5:45.

When the diocesan department of publicity, which arranged for the Bishop's broadcast, first began negotiations, it was found to be impossible to broadcast the regular "church service" type of program—except on Sunday—on any of the major Los Angeles stations. "There are too many religious programs on the air already" was the cry of many station managers. So a new type of Church broadcast was thought of, one that would put forward the Christian point of view to the sort of people who would immediately dial out an ordinary religious program. Then Bishop Stevens was found to be in accord with the plan, and the program started on the last Saturday of May. It has been on the air every Saturday since. The contract was signed for a year's broadcasts through a local advertising agency.

The program attempts to give an outline of the important religious events of the week, and to interpret some important piece of secular news from a Christian viewpoint. Thus, recent broadcasts have been concerned with such subjects as the Four Freedoms, the Bombing of Rome, and the history of the Church in Sicily. In addition, there is a regular two-minute "commercial" called "Christianity in California," in which Bishop Stevens talks about one or another of the Southern California Episcopal churches.

## ARMED FORCES

### Non-Roman Clergy to Tour All Army Service Commands

Designed to cement relations between the Church, the chaplains, and the men in the armed services, plans for a nation-wide visitation of non-Roman clergymen to all Army service commands were approved by the General Commission on Army and Navy Chaplains. In addition, announcement was made of the clergymen who have agreed to make the visitations.

Three objectives of the program were announced as follows:

1. To visit the commanding officer of each post to give evidence that the Church is back of the chaplains, and vitally interested in the spiritual welfare of the men.

2. To visit the chaplains for counseling and moral encouragement, and to let them know that the Church is interested in their work and has not forgotten them. Plans call for placing special emphasis on the posts that have the fewest chaplains—from one to five chaplains.

3. To keep the denominational communities informed of the needs of the men.

The clergymen who will carry out this program by visiting each of the service commands are as follows:

First Service Command, Bishop G. Bromley Oxnam of Boston, Methodist Church; Second Service Command, Dr. Frederick L. Fagley of New York City, Congregational Christian Church; Third Service Command, Dr. Daniel A. Poling of Philadelphia, Northern Baptist Church; Fourth Service Command, Dr. Ben R. Lacy, jr., of Richmond, Presbyterian Church, U. S.; Fifth Service Command, Bishop Hobson of Southern Ohio; Sixth Service Command, Dr. Jesse Halsey of McCormick Theological Seminary, Chicago, Presbyterian Church, U.S.A.; Seventh Service Command, Bishop Scarlett of Missouri; Eighth Service Command, Dr. M. E. Sadler of Fort Worth, president of the Texas Christian University, Disciples of Christ; and Ninth Service Command, Dr. N. E. Bratcher of San Francisco, Northern Baptist Church.

Report on the planning of the visitation was made by Dr. Carroll C. Roberts, of Washington, D. C., Disciples of Christ, who is chairman of the Commission on Visitation to Chaplains in the Service Commands in Continental United States.

Best possible ministrations to the religious need of the Wacs and Waves was discussed at some length by the General Commission, with Dr. S. Arthur Devan, of the commission, reporting on conferences with the heads of the two women service organizations.

While no conclusions on this problem were reached, it was revealed that work is going forward designed to expand and improve chaplain service to Wacs and Waves. Questions of chaplains' assistance and personal counseling are being investigated.

Emphasis was placed on the need for larger numbers of young chaplains for service in the Army and Navy. While there

has been wide discussion of a shortage of chaplains, it was pointed out that the number of applications far exceeds the demand, but that the largest number comes from older clergymen.

Need is for clergymen under 45 years of age, according to the commission, since only these can be used for combatant duty.

Another important problem under discussion was the need, according to the commission, for better publicity for the work of non-Roman chaplains. The commission, while not ready for specific action, stated that plans should be made for press relations which will give wider publicity to the work of the Church and of its chaplains.

Also discussed were plans for a trip by Bishop Sherrill of Massachusetts, vice-chairman of the commission, to Alaska, under Navy auspices.

### Apprentice Seamen Attend Services In St. Stephen's, Middlebury

Middlebury College, Vermont, is using the Navy V-12 program. Students in this program are listed as apprentice seamen. A number of Episcopalians are in this group and they attend church service at St. Stephen's, Middlebury, regularly. Several sailors have offered their services as acolytes and others sing in the choir. The commandant of the naval unit, Lieut. Edward M. Clarke, takes his regular term as an usher at the services.

### Music Library Given to Chaplain

The Church of the Ascension, New York City, joined in the movement to make sacred music available to men in the armed forces by presenting to Captain Thomas B. Thompson, chief of Chaplains of the Third Naval District, a Phonograph Record Library of Sacred Music, at a



RECORDS FOR SERVICEMEN: Captain Thompson, the Rev. E. G. Harris, and the Rev. C. V. Herron look over the Ascension recordings.

recent occasion at the church. The presentation was made by the Rev. Edward G. Harris, on behalf of the rector, the Rev. Dr. Donald B. Aldrich, absent on chaplain duty. Assisting was the Rev. Carl V. Herron, executive secretary of the Service Men's Council of the Federations of Churches of Greater New York. This valuable organization is urging all the churches in its membership to help to provide Sacred Music Libraries to Army posts, camps, and isolated stations where radio is forbidden and good music is scarce.

The Phonograph Record Libraries of Sacred Music consist of the best recordings of vocal and instrumental selections of the finest music. Each library given is marked with the name of the church group or individual making the gift. The development of these libraries of records is one of the many services rendered by the Christian Commission for Camps and Defense Committees of the Federal Council of Churches. Dr. Harlan M. Frost is the executive secretary of the commission.

## PRISONERS OF WAR

### Gripsholm Carries 500 Prayer Books

The S. S. *Gripsholm*, sailing from New York to exchange prisoners of war in the Orient, carries 500 copies of the Episcopal Book of Common Prayer. The Rev. Dr. Almon R. Pepper, executive of Episcopal Church Work in Social Relations, says that when War Prisoners' Aid of the YMCA learned that they would be given some space on the *Gripsholm* to send religious education and recreational material to prisoners of war in Japan, they decided that the Book of Common Prayer would best meet the needs of all prisoners of war who are not Roman Catholic or Jewish.

Roman Catholic and Jewish groups sent their own liturgical books, under the auspices of the War Prisoners' Aid.

## MERCHANT MARINE

### New Club for Seamen And Their Families

An uptown club for merchant seamen was opened on September 8th, at 3 East 67th Street, New York City, the former home of the late Thomas Fortune Ryan. The club, named in honor of Mrs. Janet Roper, for 54 years a friend to merchant seamen, will be housed in the gallery and garden of the Ryan house, which Mr. Ryan's grandchildren have equipped and furnished. It will be run under the auspices of the Seamen's Church Institute, and will provide an extension of the institute's recreational facilities. Mrs. Shirley Wessel will be the director.

The club will differ from other such clubs in that it will offer hospitality to both seamen and their families and also to their other relatives and their girl friends. It will be open daily from 2 P.M. to 11 P.M.

## RUSSIA

### Patriarch Sergius Invested Primate

Huge crowds of worshipers thronged the Yelokovsky Cathedral, Moscow, on September 11th, when the 76 year old Patriarch Sergius, newly elected primate of the Russian Orthodox Church, was invested. This was the first ceremony of its kind held since the Russian revolution.

Participating in the ceremony were metropolitans and bishops of the Russian Orthodox Church.

The investiture of Patriarch Sergius as primate followed Premier Joseph Stalin's recent approval of plans for restoring some of the former rights and privileges of the Russian Orthodox Church.

## SCOTLAND

### Bishop Deane Resigns

The Rt. Rev. Frederick L. Deane, Bishop of Aberdeen and Orkney, has resigned, after serving 52 years in the ministry. He is now 75 years old. He retains his membership on the Bishop Seabury Committee. He is residing near Aberdeen.

### Ceremony Marks Completion Of Seabury Memorial

Present at the ceremony on July 27th marking the completion of the Seabury Memorial, Aberdeen, Scotland, were the American Ambassador, John Winant and Mrs. Winant, accompanied by the Chinese Ambassador and Mrs. Wellington Koo.

In a report on the Memorial to America's first bishop, Bishop Deane states: "The 'Wall Street crash' and the dark economic blizzard which swept the world caused the abandonment in 1930 of the building in Aberdeen of an entirely new cathedral, small but very beautiful planned by one of our most noted architects, Mr. Ninian Comper. . . .

"Already a sum of nearly £18,000 had been subscribed. We decided to make no further appeal, and we adopted an alternative plan, the partial rebuilding, extending, and beautifying of our existing cathedral which we had always regarded as unworthy of its purpose, and which could not even claim antiquity since it was only erected at the time of the Battle of Waterloo.

". . . We dealt with the north and south aisles of the nave, tearing out the flat and ugly ceilings, and substituting vaulted ceilings richly emblazoned with heraldic coats of arms, the north aisle carrying the 48 coats of arms of the 48 states of the American Republic, and the south aisle the 48 coats of arms of ancient families in the 18th century.

"In September, 1938, all was clear, and we were able to proceed with our plans—chancel, sanctuary, chapel, sacristy, a gorgeous ciborium with its four golden pillars enshrining the high altar, and the

great east window which was to be the crowning glory of the memorial.

"His Excellency Mr. Joseph Kennedy was invited to Aberdeen and he laid the first stone of the memorial, which we hoped to complete in time for its dedication in August, 1940, when American Bishops could be with us at the close of the Lambeth Conference.

### WAR

"Then followed in 1939 the outbreak of the war, and we had to make the hard decision between ceasing the work or carrying on at whatever cost. All the contracts were signed. Most of the contractors were determined to go forward; while some withdrew owing to government restrictions on building materials. We carried on in the face of great difficulties. 1. Our funds were invested in government securities which fell sharply at that first stage of the war; and taking the best available advice, we sold at a substantial loss not daring to incur further risks, because we were under the necessity of paying the contractors. 2. The roofs and ceilings of choir, sanctuary, and chancel required a new treatment without the use of any timber, and this process greatly increased the building costs. 3. The supply of labor declined month by month as our young men were called up; and indeed some of the most essential work was done by granite masons of the average age of 70 years.

"We faced these difficulties resolutely, and we faced the hard necessity of cutting out, owing to lack of funds, most of the beautiful heraldic decoration of the ceilings of the choir, sanctuary, and chapel, and most of the stained glass of the lovely east window, which our architect had designed, though at the last moment this was saved by the generous gift of £1,000 from a member of the congregation.

"Notwithstanding all our disappointments and delays the work was finished, and the high altar and ciborium were consecrated on St. Andrew's Day, 1941. And now the whole memorial, stately, dignified, and built to endure, please God, for centuries, awaits dedication when the war is over, and our American brethren visit us at the time of the next Lambeth Conference.

### WORK STILL TO BE DONE

"The present is no time for making any further appeal. But it is obvious that it would be a thousand pities if at the end of the war, when we put in the glass of the great east window (at present in a place of safety owing to the fear of bombing raids), opportunity was not taken of finishing the heraldic work of the ceiling. The three great central bosses in the ceiling of the sanctuary and choir still lack 24 coats of arms. . . . The stately chapel which is the continuation of the south aisle is waiting for a splendid decoration by 36 coats of arms of peers and baronets of the Jacobite tradition. This work has already been designed under the guidance of the Office of Heraldry, and some of it is already prepared. To omit

this decoration is to leave an historic memorial maimed and incomplete. Further a large space on the wall of the north aisle is waiting for a frescoed inscription recording the story of Bishop Samuel Seabury's consecration. And finally the money must some day be returned to the small capital endowment which was put aside for the upkeep of the memorial, but has been seriously encroached on owing to the increased building expenditure of which the war has been the cause. We estimate that £2500 will complete the contemplated work and discharge our obligations to the capital of the endowment. In happier days we trust that this moderate demand may be met.

"At the present time it is impossible to present duly audited accounts, for there are contracts still waiting for final settlement, but the accounts will be presented in due course.

"We offer our heartfelt thanks to all our friends in America who have caused by their generosity the erection of this beautiful memorial which will stand as a witness of a unique and imperishable tie between our people and the people of America."

## CHINA

### Institute for Research In Religion Formed

An Institute for Research in Religion has been established at Chengtu, following the first interfaith conference for the study of traditional religions and contemporary beliefs of China, according to a wireless received by Religious News Service.

Attended by 25 specialists in a wide variety of scientific fields, members of the conference included, besides Christians, three Mohammedans and a prominent Buddhist, editor of the leading Buddhist paper in China. No Roman Catholics were present, but Romanist leaders have expressed interest in the conference's work.

It was announced that an executive committee, to be appointed, will recruit other members representing different faiths, and that a journal will be published in Chinese. Hope was expressed that the research carried on in Chengtu will lead to similar studies in educational centers elsewhere.

The conference was organized by Dr. Earl Cressy, secretary of the National Christian Council of China, who declared in an opening address that the purpose of the meetings was not to discuss religious propaganda but "to aid one another in an objective and scientific study of the facts of religious beliefs."

"Each religion has its own program of propaganda, and through our belief in religious freedom we respect the right of each religious faith to engage in such propaganda," Dr. Cressy said.

A wide range of topics was discussed by specialists in such fields as philosophy, anthropology, sociology, etymology, and psychology. The experts agreed that religion is not a separate department of life, but that the objective study of religion has its place in each of these spheres.





# The Issues Before the Church

*A Sermon Preached in the New York Cathedral, September 12th*

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

*"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." II Timothy 3:14.*

THE Episcopal Church is facing at this time a most grave and serious situation. In the midst of the present world tragedy and crisis, when the whole thought and strength of the Church ought to be centered upon its spiritual work and ministrations, an issue is being forced upon us which is creating division and disunity in the Church, and is bringing distress, apprehension, and dismay to great numbers of our faithful clergy and people.

I refer to the proposals termed "Basic Principles" now presented by our Commission on Approaches to Unity, to merge the Episcopal Church with one of the several Presbyterian Churches in the United States. These proposals are strongly opposed by many in the Presbyterian Church who recognize their artificiality and unreality, and in our own Church cannot possibly be accepted by any who wholeheartedly believe the principles and teachings of the Church as set forth in our Prayer Book. I yield to no one in respect and esteem for our brethren of the Presbyterian Church. I honor them truly for their forthrightness and for their loyalty to their convictions, and I know that many of them realize that if organic union is to be achieved between the two Churches it will have to rest upon agreements far more real, and more forthrightly stated, than those now suggested by our Commission on Approaches to Unity.

With this situation before us, I speak with deep sense of responsibility as a Bishop of the Church, I speak in behalf of the peace and unity of our own Church, and I speak also in behalf of the cause of Christian reunion, for these proposals as now presented are not unifying proposals, they are divisive and disruptive proposals, as the present situation all too fully shows. It is to be noted that our Commission on Approaches to Unity is itself not united as to these proposals; some of the members of the commission are presenting a minority report which takes grave issue with the proposals of the majority report. I commend this minority report to your careful attention.

### THREE-FOLD ORDER

Our Lord and His apostles founded the Church, and the ministry of the Church has come down to us in the three-fold order of bishops, priests, and deacons.

The Episcopal Church holds this belief as to the ministry of the Church in common with all the historic Catholic Churches of the world both of the East and of the West, in common with the whole Anglican communion throughout the world, in common, that is, with three-

fourths of all the Christians in the world at this time. No one with regard for history can doubt that this has been the belief of the Holy Catholic Church from apostolic days, and no one who understands the official formularies of the Church can doubt that this is what the Episcopal Church holds and teaches as to the ministry. It should be unnecessary to say that this belief as to the apostolic three-fold ministry is not the mere opinion of some group or party in the Church; it is not "high Church" or "low Church"; it is the doctrine and teaching of the Church itself as set forth in all her official formularies, and shown by her unvarying practice. In clear and solemn words our Prayer Book declares that "from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons."

But the proposals now offered by our Commission on Approaches to Unity cannot by any possibility be reconciled with the Faith and Order of the Holy Catholic Church as this has come to us "from the apostles' time" and is declared and given to us in our Prayer Book. These proposed "Basic Principles" are contrary to, and destructive of, the principles and teachings of the Prayer Book as to the apostolic ministry.

### BISHOPS

These "Basic Principles" are expressed in ambiguous language. The report uses words in a way which will mean one thing to Episcopalians and a different thing to Presbyterians. The words bishop and priest are used, but a careful study of the report shows that the apostolic three-fold ministry is in fact abandoned and set aside.

The whole report is based upon the declaration that the Presbyterian Church "is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it," and we are told by members of our commission that in view of the terms of the Lambeth Quadrilateral, and of the willingness of the Presbyterians to accept "the historic episcopate," we are now bound in honor to unite with the Presbyterian Church. But a study of the report and of the "Basic Principles" shows that the Presbyterian commission has by no means expressed its willingness to accept "the historic episcopate." The "historic episcopate" means, and has always meant, the episcopate in succession from the apostles and in relation with the other two orders of the apostolic ministry, the order of priests and the order of deacons. This is the only meaning that "the historic episcopate" can possibly have. This is the meaning that these words have, and have always had, in the Lambeth Quadrilateral. But the proposed "Basic Principles" show quite clearly that the Presbyterians have not accepted this.

In the proposed "Basic Principles" the office and work of a bishop is to be no more than that of a superintendent or presiding elder. The episcopate is no longer to exist as an order of the ministry distinct from the presbyterate but is to be equated with, and merged into, the presbyterate. The local presbytery is to exercise exactly the same spiritual duties and powers that the bishop exercises, including the power to ordain ministers and to confirm. Can anyone say, with truth, that this is "the historic episcopate?" This is not "accepting" the historic episcopate; this is abandoning the historic episcopate. In the official covering letter sent out from the office of the General Assembly of the Presbyterian Church to the constituent presbyteries with these "Basic Principles" it was stated truly, and quite honestly, that "the office of bishop as herein set forth is presbyterian in its conception."

As to the second order of the ministry, the priesthood, these "Basic Principles" are equally far from acceptance of the apostolic three-fold ministry. The word priest is used, but not in the natural and historic meaning of the word, the meaning which it has had always in the Holy Catholic Church and which it has in our Prayer Book. There is no assurance that "episcopal ordination" is to be necessary for the minister who celebrates the Holy Communion. The report gives the Presbyterians the impression that in the second ordination sentence in the Prayer Book the word priest has a meaning different from that which it has in the first ordination sentence, a gravely misleading suggestion, for there are not two grades of priests in the Episcopal Church. The word priest in the second ordination sentence has exactly the same meaning that it has in the first ordination sentence and everywhere else in the Prayer Book.

### CONFIRMATION

In these proposed "Basic Principles" Confirmation ceases to be a rite coming to us with Scriptural and Apostolic authority. Its use is to be made optional, which means that it is to be of no importance, and when used it is to be administered either by a bishop or by a "duly authorized" presbyter. As the minority report says "It is a serious matter to trespass upon the Holy Scriptures and to break with 19 centuries of Christian precedent by separating the rite of Confirmation from Episcopal administration but in this case the rite itself is further emasculated by allowing the laying on of hands to be purely optional. . . . The name Confirmation is retained in the 'Basic Principles' but the thing itself is abandoned."

As to the third order of the apostolic ministry, the order of the diaconate, these "Basic Principles" frankly propose that it shall disappear entirely and shall be

merged with the Presbyterian "licentiate." The licentiate in the Presbyterian Church is not an ordained minister at all but corresponds to our "lay reader." One member of the Commission on Approaches to Unity, the chancellor of the diocese of

Michigan, in his published defense of these "Basic Principles," says definitely that the question for us to consider "is whether the diaconate, as we have it, is inherently worth preserving"—but the Prayer Book teaching is that "from the Apostles' time

there have been these orders of ministers in Christ's Church—bishops, priests, and deacons."

As we study these proposed "Basic Principles" we may well ask:

1. Has the General Convention power to change, or to set aside, the Apostolic Three-fold Ministry of the Holy Catholic Church?

2. If these "Basic Principles" were accepted what would the Episcopal Church then be?

I hope that every deputy to the Convention will consider these two questions.

#### "ONCE FOR ALL"

The answer to the first question is that the General Convention has no such power. The General Convention cannot change the Apostolic three-fold ministry any more than it can change the Scriptures, the Creed, or the Sacraments. Over all four of these great divinely-given agencies of the Church, and over all of them equally, there is written a "Once for all." The Scriptures, the Creed, the Sacraments, and the three-fold ministry of bishops, priests, and deacons, all stand on the same basis and all come to us with equal authority. The New Testament Scriptures, the Creed, and the episcopate were all equally brought forth under the promised guidance of the Holy Spirit, and the episcopate was developed and established earlier than either the Canon of Scripture, or the fully formulated Creed. The view held by some today that modern scholarship has weakened the grounds for belief in the Apostolic ministry is simply incorrect and not in accord with the facts. With the late Dr. Streeter's conjectures all before them, and having in view all that modern scholarship has said on the subject, the Committee on the Unity of the Church at the last meeting of the Lambeth Conference, in 1930, a committee of 74 bishops, said in their official report: "Without entering into the discussion of theories which divide scholars we see no reason to doubt the statement made in the preface to the Ordinal that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priest, and deacons."

I repeat that neither the General Convention nor the Lambeth Conference, nor any other body, has power to change the Faith and Order of the Holy Catholic Church as this has come to us from the Apostles' time.

#### THE FRUIT OF DENIAL

The answer to the second question is equally clear. If these "Basic Principles" were accepted the Episcopal Church would no longer be the same Church that it has always been. If these "Basic Principles" were accepted the Episcopal Church would no longer be the Church in which we were baptized, confirmed, admitted to the Holy Communion, and ordained to the ministry. If these "Basic Principles" were accepted the Episcopal Church would no longer be the Church for which Seabury and White, and our fathers in the Faith who stood with them, made such sacrifices and endured such great trials to secure the Apostolic ministry, and to which John Henry Hobart gave his great watchword—"Evangelical Truth and Apostolic Order." These



## A Bishop for Chaplains

By Lt. Col. Royal K. Tucker

Post Chaplain, Fort McClellan

**I**N REGARD to the proposed bishop for chaplains, I feel qualified to speak because of five and one-half years of war service as chaplain, two in the last war and three and one-half in this, in addition to 20 years of National Guard and reserve service in between.

There is need for such supervision in this tremendously enlarged field.

The Army and Navy divide chaplains into three groups, Protestant, Catholic, and Jewish, and an effort is made to provide this threefold ministrations for all units. Episcopal chaplains are classed as Protestant, which means that they are expected to minister primarily to all Protestants without regard to Church affiliation and only secondarily to Episcopalians as such—though this is encouraged.

The Army or Navy governs his ministrations as chaplain with regulations and his activities are under the direct control of the commanding officer of the unit he serves. So he is under abundant supervision in regard to the general activities of a chaplain.

But he is also still in the active ministry of the Episcopal Church; its representative among soldiers and sailors, he ministers to Episcopalians as such, and in this respect the supervisory authority of the Church should cover him. A very vague connection with his former diocese is not enough, nor the shadowy connection with the Church through the Army and Navy Commission—valuable as that is.

It would be of great help if his Church connection were strengthened.

There is much that a Bishop for Chaplains Only could do, if free to visit them when they find themselves in a quandary, but said bishop must have had the wartime Army and Navy experience enabling him to conform to Army and Navy regulations in his counsel and the special conditions of military service in his advice.

A bishop, or other representative of the Church, who has not had full war-time experience as teacher, could not understand nor aid chaplains in their work. Nor would experience in the last war be sufficient, for conditions in the chaplain's field of service have changed tremendously since then, and so have regulations governing a chaplain's work.

Let us say this bishop, or supervisor, visits the Episcopal chaplains in as many posts as possible for three months. He will learn the many different ways in which these chaplains meet their peculiar problems. He has then not only his own experience but all of theirs to draw from

in counselling the next ones he visits. With every added month of service, he will increase his store of possible ways to solve problems.

On this post the average number of chaplains is thirty and they change at the average rate of five a week. In my year of service here as post chaplain, at least 250 chaplains of all kinds, Jewish, Roman

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*¶ Do the chaplains want a Bishop? Letters on both sides have come to the editor's desk (none of them solicited), but a decisive majority favor the proposal that General Convention elect a Bishop for the Armed Forces. As is natural, junior chaplains appear to feel the need of a Bishop more than senior chaplains. However, this unsolicited article by the post chaplain of Fort McClellan shows that the junior chaplains are not alone in their desire for a chief pastor.*

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Catholic, Christian Science, Baptist, Presbyterian, Disciples, etc., etc., have come and gone. Some young and inexperienced, others with years of experience in army life, wise, tolerant, narrow, bigoted, fundamentalistic, modernistic, sacramentalistic, revivalistic, etc., etc. Nearly everyone has some exceptional quality, preaching eloquence, comradeship, psychological insight, cheery optimism, executive ability, which enables him to meet successfully some one kind of chaplain's problems. (Money raising ability is at a discount in this work. There is little need for it.) And nearly everyone has had some problem to solve, not covered by regulations, in which he needed advice, or has had difficulty interpreting regulations to meet particular circumstances and sought counsel. And this is only one post.

There will probably be at least four years of war service, for even if the war in Europe should come to a more speedy end than anticipated and the war against Japan prove to be not so long drawn out as feared, the Army and Navy must be kept at full strength until the peace problems are solved.

Indeed our peace-time strength of armed forces will probably be so much larger than formerly as to engage the services of enough Episcopalian chaplains to make a diocese. The part time supervision of a diocesan bishop will not be adequate.

It is to be hoped that General Convention will give this problem the attention it deserves.

"Basic Principles" are not really a proposal for union between the Episcopal and Presbyterian Churches, they are a proposal for the Episcopal Church to accept essentially the Presbyterian form of the ministry, and so become a Presbyterian Church.

I do not believe that these "Basic Principles" will be accepted by our General Convention, but if they were it is certain that the cause of Christian Unity would not be helped and that the Episcopal Church would be faced with actual crisis. I use these words advisedly. The clergy and people of this Church still believe that the teaching of the Prayer Book is true and that the historic episcopate—the three-fold ministry of bishops, priests, and deacons—comes to us from Christ and His Apostles. They cannot and will not, accept these "Basic Principles."

#### CHRISTIAN REUNION

Our efforts and our prayers for Christian reunion must continue, but these proposed "Basic Principles" should be definitely rejected, and there should be no vague and general resolution adopted which will afterwards be taken to mean that these "Basic Principles" have been in some measure endorsed. A new commission should be appointed as the minority report urges, a commission more truly representative of the whole Church and with clearer realization of the principles of the Holy Catholic Church as given to us in the Prayer Book, and the work of the commission should be broadened to include approaches not only to the Presbyterians but to the Methodists, the Lutherans, the Congregationalists, and all others, both Catholics and Protestants, who believe in Jesus Christ as God and Saviour.

This is a time for unity in our own Church and for fellowship in spirit with all Churches. As I said to our diocesan convention last May, our true course, as a Church, at this time, is to work side by side with the Presbyterian Church, and with all other Churches, and not to attempt to force measures for organic union, for which none of the Churches, our own included, are spiritually ready, and which if prematurely forced will produce not unity but disunity and disruption. Our true course is to be loyal to the teachings of our own Church, to do all that we can to strengthen the spirit of mutual appreciation and brotherly love between all Churches, both Catholic and Protestant, to cooperate with others in all good works to the fullest extent possible without compromise of conviction, and to strive especially to get rid of mere party spirit and partisan prejudice in our own Church. If we will do this we shall be helping towards the day when, under the guidance of the Holy Spirit, organic unity will be possible. At this time, let us give our whole thought to the spiritual work and ministrations of the Church, and let us stand in fellowship with all Churches, and with all the religious forces of our land, to uphold our people in this great world battle against evil, cruelty, and terror and to hasten the day of victory for right and truth, that victory which we pray for shall bring true and lasting peace, and shall open the way for this to be a better and a more Christian world.

# Why Not Rome?

By the Rev. Bernard Iddings Bell

ON AN average once a month I get an inquiry from someone about why Episcopalians who believe in the religion of the Prayer Book do not "make their submission" and join the Roman Catholic Church. The latest of these, now on my desk, demands answer. It comes from a distinguished professor, a devout Roman Catholic, in one of the greater American universities. He says: "How is it that a person who understands the Catholic religion, as you evidently do, who believes it and practices it, is outside of the visible Roman Catholic Church? What objections do you have to Rome? Episcopalians I do not understand; and I wish I did, for I like so many of you, and respect you. You believe in the Incarnation; you believe in the Real Presence of Christ Jesus in the Sacrament. Why not, then, company with us? Is not the Roman Church in sequence with the Apostolic Church? I have never asked all this of an Episcopalian before, for fear of hurting feelings; but you are blunt and take no offense at argument against you, and so I appeal to you. Please let me know why you and your brethren are not Roman Catholics."

What can I do but send to this delightful and learned Christian gentleman, whom I love and respect, the letter I have written many times before. Here it is:

"My dear Friend Blank:

"You wrote, you will recall, to ask me why I did not become a Roman Catholic. It is a delicate matter to write about without offense, and maybe I had better not go beyond outlining the heads of my *apologia*. It is in the development of these that offense may lie, only to be avoided if the elaboration may be in conversation, where meanings can be made clear and nuances conveyed. Possibly such a conversation may some day be possible between us. Meanwhile here are the main heads, with none of which you will agree:

#### SEVEN POINTS

"1. I am already a Catholic Christian, pleading at an earthly altar the sacrifice made once for all by the Incarnate God on Calvary, adoring Christ present in His Sacrament, receiving Absolution as by His appointment, fed by Grace. These things are matters of experienced reality, not to be denied.

"2. My Church is Catholic—*vide* the Prayer Book—and its orders are genuine and regular, the Pope to the contrary notwithstanding. His claim has been effectively answered by the Archbishops of Canterbury and York. This problem I approached long ago, when I was still uncommitted. I read the arguments then and I thought (and still think) the better argument was not the Pope's.

"3. I cannot believe Papal Infallibility historically proved, logically necessary, or a fact. The Vatican Council seems to me to have created an intolerable bar to reunion under Rome. I agree with Cardinal

Newman's expressed opinion about a to be hoped for reinterpretation of the decree by future Councils which will bring it into conformity with history.

"4. I do not believe that a *centralized and regimented* Catholicism can convert the modern world.

"5. I realize and repent the faults and defects of Anglicanism; but I see compensating faults and defects in the Roman communion. Our roof may leak, but there are possibly defective drains in the next door house. (The simile is Tyrrell's).

"6. I find in Rome such tolerance of superstition and such willingness to let prayer degenerate into magic as seems to me intolerable. It is true, this, not only at dreadful places like the Pan-American shrine of Guadalupe but even in the usual American parish church—and the nearer to Rome one travels, the worse it gets.

"7. Despite papal encyclicals (which are not retailed much to the Roman laity) and the noble work of "Catholic Action" (which also is to them mostly unknown), I do not think the Roman Church is any less worldly than the Episcopal Church or any less conveniently oblivious to social iniquity. Nothing gained that way by changing.

"These are, I think my seven chief reasons for not 'going to Rome.' Even the bare statement of them may have seemed offensive; I hope not. Of them all, 1 and 2 are the vital, central; the others are only contributory and corroborative."

#### POSSIBILITY OF CHANGE

The last time I sent this letter, my correspondent replied, "And suppose your Church, for the sake of reunion with some communion of Christians which does not allow for Catholicism, so changes your Prayer Book as to cut you off from Catholic practice? I note that you disagree with the Pope when he says that Anglican orders are invalid because of lack of intention to ordain real bishops and real priests. Well, there is no changing your opinion about the 16th century facts. But let us suppose that the Episcopal Church makes an arrangement for mutual ordination with somebody or other such as introduces, *this time not a doubt* about Catholic intention, but *certainly* that there is *no* such intention. Then what would your position be?

My answer to that was, is, and will be: "I came into the Episcopal Church, taking its Prayer Book in good faith as showing what that Church believes and does. I was ordained according to its Ordinal, as that Ordinal is explained by the officially adopted Preface thereunto. If the Episcopal Church should go back on its history and repudiate all that which drew me in, all that by which I live, of course I'd have to ask myself some rather terrifying questions. But frankly, I expect my Church to let me down, and most of its converts with me, in such a fashion, *no more than you expect yours to do the same to you.*"

# A Bishop for the Armed Forces



**M**ANY letters, from chaplains and from civilians, have come to this office, supporting our proposal that General Convention set apart a Bishop for the Armed Forces. This question of strengthening the Church's pastoral service to our fighting men is one of the most vital to come before General Convention, dealing as it does with the welfare of the souls of more Churchpeople than there are in the largest diocese of the Church.

We make this assertion about the number of Churchpeople involved simply as a guess. The fact of the matter is that nobody knows how many Churchmen there are in the armed forces, where they are, whether they are receiving the Church's ministrations, whether if not they could be, or any other information except that supplied on a partial and inadequate basis by local priests and diocesan army and navy committees. This is an impressive illustration of the vague and haphazard way in which the Church deals with this tremendous group of its members.

A number of letters have raised various objections to the proposal that the chaplains be provided with a chief pastor. In this editorial we should like to discuss some of these objections, and then proceed to some definite suggestions as to the action needed at General Convention.

It ought not be necessary for an Episcopal Church paper to argue the desirability of having a bishop for a large group of people who have none. Yet we have received the curious proposal that our army and navy men be turned over to an interdenominational committee, and have received several letters which seem to assert that the commission form of Church government is the best the Church can possibly provide for the men in the armed forces.

For good or ill, the Episcopal Church has rejected the commission form of government in its normal life. One of the historic notes of the Church is its insistence on the necessity of the Bishop as chief pastor, center of unity, and father to his flock. Men in the army and navy, whether chaplains or civilians, are not so utterly different from the men and women who stay behind that they need an alien structure for their

Church life. They need a bishop just as much as do we who stay at home.

Hitherto the numbers in our armed forces have not made it possible for the Church to deal with this problem in the normal way. When we entered upon the war, the set-up we had was the arrangement of pre-war days, developed for dealing with a comparatively small group, most of whom could easily avail themselves of non-military ministrations. Bishop Sherrill, Dr. Washburn, and the other members of the Army and Navy Commission have labored heroically to do all the things that a Commission could do for our Army and Navy men. The Commission has done an excellent job, and we agree with many of our correspondents that it would be a great mistake to discontinue it. The proposal is not to elect a Bishop to take over the functions of the Army and Navy Commission, but to elect him to do things which the Commission *is not doing now, and could not possibly do.*

Similarly, diocesan army and navy committees, though of varying strength in different dioceses, are doing notable work to fill the needs of the military men within their area and to keep in touch with local men who have gone elsewhere. There is a far-flung work for servicemen, ably carried on in many areas. But nowhere does the work head up in the fatherly direction and counsel which belongs to the very essence of the Church's life. And it is perhaps the largest single work the Church is engaged in today!

**T**HE answer, therefore, to the question: "Why do we need a Bishop for the Armed Forces?" is simply: "For the same reason that Bishops are needed anywhere else!" To be a chief pastor to the 400 priests in military service; to visit the camps, preach, and confirm; to represent the Church before the heads of the military services; to give direction, counsel, and leadership to clergy and laity; to be Christ's ambassador to those who are dying so that we may live.

The more optimistic among us assert that the war will be over soon. At present we doubt whether it will be over for at least two more years; but, even if it were, there is no doubt at all that America's military establishment will remain large — far larger than in the period between wars. The Army of the United States will not be demobilized hastily or suddenly; and even after demobilization takes place the regular U. S. Army will undoubtedly be many times as large as it has ever been in peacetime in the past.

Moreover, the period of demobilization will be a most critical one for many a chaplain. Those who are merely on leave from their parishes will return. But those who have resigned and permitted their parish to call a new rector will be in urgent need of the assistance of a Bishop whose contacts are not merely within one small diocese, but Churchwide.

Several of those who have objected to the proposal that a Bishop be elected for the Army and Navy have asserted that our editorial of July 4th outlined too big a job for one man. It has been pointed out, for example, that one Bishop could not visit all our far-flung military outposts, and between times represent the Church at headquarters in Washington.

The objection has a basis in fact; but to us it seems strange that the alternative proposed is to have nobody do the job at

## Today's Gospel

13th Sunday After Trinity

**"B**LESSED are the eyes which see what ye see." For us the emphasis is on hearing rather than seeing. There has been made known to us, largely through teaching (hearing), the truth as it is in Jesus and the truth shall make us free. God's truths — revealed to us through Scripture and the Church — set us free from sin and eternal death. If we live according to the truth made known to us, we shall have God's blessings: certainty of faith, assurance of salvation, freedom from fears, liberation from any power of death to hold us, life forever with God. As we make our Communion let us pray that God will open our ears to hear and our minds to understand His truths, so that we may lay to heart all that He reveals to us and merit His blessings which belong to those who hear and obey.



Washington, D. C.

DEAR FAMILY: The lines are being drawn in this country for the battle to determine the course of the United States in the post-war world. In the light of the President's statement that post-war planning was a part of the subject matter of the Quebec conference, it is becoming increasingly clear that the time is approaching when we must determine the broad outlines of American post-war policy. We must not be caught unprepared for peace as we were caught at Pearl Harbor unready for war.

It seems probable that this time the debate will not hinge on a clear-cut issue between isolationism and internationalism. The developments of total war have shown with unmistakable clarity that no nation—not even America with her vast resources—can live to itself alone. Further, isolationism is impossible in the modern world and the question of its desirability is, therefore, a purely academic one.

In general, three alternative courses seem to be open to this country, though each of them is susceptible of a large number of variations.

There is, first of all, the "one world" concept set forth by Wendell Willkie after his return from a tour of the world at war. The underlying basis of this concept is that the world is indeed one and there can be no security for any portion of it without security for all. To buttress this security, there must be higher standards for hitherto backward countries of the world. There must be universal education, world-wide public health, better economic and social conditions, and the development of new markets through the general raising of standards of living.

At the opposite extreme is the concept that America must engage upon a policy of world-wide imperialism, designed to make this country so strong that no nation or group of nations can hope to stand against her. Such a program was outlined a year ago by *Fortune* and has now been made more concrete in the program of "zones of safety" proposed to the Republican

all! It is quite true that the Bishop for the Armed Forces could not visit every military post in the world. But if there were no Bishop, he could not visit any. Much of his work would have to be done by correspondence. But surely this is better than merely leaving the work undone.

In last week's issue the Rev. Gordon M. Reese advanced a proposal that in each province one Bishop be asked to care for the army chaplains of that province. He suggested the idea as a substitute for the election of a Bishop for the whole work, but to us it seems an excellent illustration of the way in which the Bishop in charge could see to it that episcopal ministrations are provided to his flock. Not only in the American provinces, but everywhere in the world where there is an Anglican Bishop, the Bishop for the Armed Forces could seek the help of his episcopal brother to confirm, to bless, and to give comfort, counsel, and absolution to chaplains who need them. This is not being done today at all, except on an unorganized and inadequate basis.

In our editorial of July 4th, we gave examples of the difficulties experienced by some chaplains, especially junior chaplains, in cases where their sworn loyalty as priests of the

Post-war Policy Committee by Clarence Budington Kelland. This program would concentrate post-war power in the hands of Russia, Great Britain, the United States, and China. This country would be linked in an offensive and defensive alliance with these nations. However, Mr. Kelland is not willing to trust our Allies too fully, for he would supplement this general alliance with a permanent defensive alliance between the United States and Great Britain; and he would further hedge even against Great Britain by a program of complete solidarity of the Western Hemisphere. Underlying all of this, he proposes a powerful American navy and air force plus a standing army, with bases as far-flung as Casablanca and Iceland and with the Pacific dominated as an American lake. In short, he doesn't trust anybody.

Somewhere between these two positions lies a third, perhaps most nearly expressed by Senator Taft in his outline of seven steps to be taken to protect America from future attack or threat of attack. These points he outlined as follows:

"1. We must pursue the war to a complete and overwhelming victory with punishment and disarmament of the Axis nations. 2. We must provide an army, navy, and air force for our defense sufficiently strong to remove from the mind of any nation the idea that it can successfully attack us. 3. After the initial period of relief and reconstruction, we must keep out of the internal affairs of other nations and learn to treat with tolerance conditions and ideologies which we may not understand. 4. A renewed attempt to prevent the occurrence of war by international action. 5. Self-determination of nations. 6. Insistence of free elections in all liberated lands. 7. A revision of international law."

These are the major alternatives set before the American public today by responsible leaders. Overshadowing all of them, doubtless, will be the plan to be proposed by the Administration, the general shape of which may be judged by the President's well-known views. It seems likely that, during the next few months, we shall hear a great deal about these various plans, culminating in the working of one or more of them into the platform of each of the major parties at their conventions next spring. It seems likely also that these programs, or variations of them, will form an essential part of next year's presidential campaign. It is not too soon, therefore, for Americans to begin to make up their minds as to the kind of post-war world that they really want and as to the part that America must play in it.

CLIFFORD P. MOREHOUSE.

Church came into conflict with arbitrary actions by superiors who did not understand the Church's nature or teaching. A number of other examples could be given. Correspondents have asserted that chaplains in these situations have means of redress; but it is difficult for a young and inexperienced chaplain to make use of them for himself; and sometimes his doing so leads to still more trouble. In cases like this, the Bishop for the Armed Forces could do the "trouble shooting" which is part of every bishop's work.

But this aspect of the work is not the only, nor the most important one. Unfortunately the element of the sensational in it has caused too much of the discussion to center about this one important, but minor, point. Of equal—and equally secondary—importance is the matter of dealing with those few misfit chaplains who work harm to the religious life of their men. Of far greater importance is the constructive work of leadership, pastoral, missionary, and executive, for which Bishops primarily exist.

The specific action of General Convention to fill this need should probably consist of four things: (1) A canon setting up a military jurisdiction, and providing for the

attachment of clergymen to it; (2) a resolution defining the relationship of the Army and Navy Commission to the jurisdiction; (3) a financial appropriation; and (4) the election of a Bishop.

### I. CANONICAL ACTION

**T**ENTATIVELY, we would suggest that the canon contain the following provisions:

(1) The work of the Church in the armed forces shall be organized as a missionary district.

(2) The territory of this missionary district shall include all military posts and camps, airfields, ships, naval bases, etc., administered by the armed forces of the United States of America, in so far as this arrangement does not conflict with present diocesan jurisdiction.

(At the same time, the Convention might well pass on its first reading a Constitutional amendment providing for the inclusion of all military posts in the Army and Navy jurisdiction, and a resolution asking the ecclesiastical authorities of all the dioceses to afford the Bishop of this jurisdiction the right to officiate in military posts within their dioceses.)

(3) All ministers of this Church who are chaplains of the U. S. regular Army shall be canonically connected with this district. Chaplains belonging to the reserve or to the Army of the United States may either serve under license or be canonically connected with the Army and Navy jurisdiction.

(4) The Council of Advice of this jurisdiction shall have the membership prescribed by Canon 20. The requirement of residence within the district shall be deemed to be satisfied by being on active duty in the armed forces of the United States. A majority of these members of the Council shall be considered a quorum for the transaction of the business of a Council of Advice. But the Council shall also include the members of the Army and Navy Commission, with full powers to speak and vote.

(5) Laymen in service in the armed forces shall be considered communicants or baptized members of the military jurisdiction without distinction as to parish or congregation. Letters of Transfer and records of Baptism and Confirmation shall be issued, received, and preserved by the office of the Bishop for the Armed Forces. It shall be the duty of the Bishop to make these records available to chaplains and of chaplains to forward them to the Bishop.

(6) The right of reserve and temporary chaplains and service men to continue their affiliation with home diocese and parish should be carefully preserved in the canon setting up the military jurisdiction. At the same time, it should be made clear that while they are in the Armed Forces they are under the spiritual jurisdiction of the Bishop for the Armed Forces, and their whereabouts should be made known to him.

### II. THE BISHOP AND THE COMMISSION

The Army and Navy Commission has done, as all who know the work can testify, superb service in recommending prospective chaplains, providing material assistance to chaplains and dioceses where there are military concentrations, and raising money for carrying the work forward. It has also given leadership to the Church in developing essential stop-gap techniques to keep track of the men who disappear from parish life into the Army's meaningless category of "Protestant" soldier. Most of the Commission's functions should continue without important change, although in some cases it should act with the Council of Advice as proposed in point 4 above.

We feel that it is fitting for the Commission, with its Churchwide membership, to have, with the Bishop and the council members selected by him, the power of a council of advice. To this council, perhaps, should also be assigned the function of passing upon candidates for the chaplaincy. Since the majority of the Churchpeople in the armed forces are drawn from other jurisdictions and expect eventually to return to these jurisdictions, the national Church has an interest in their care which would best be expressed by a set-up of this kind.

Undoubtedly the executive secretary of the Commission should become the executive secretary of the military jurisdiction also (although this is an administrative question best to be solved by the persons directly concerned). The functions of gathering information, keeping records, and responding to calls for help, together with developing and strengthening work for servicemen, both official and unofficial, should be centered in the office of the Bishop.

On the other hand, the Commission should act separately and on its own initiative in the matter of raising money, if any is needed outside the regular budget, and will continue to be charged by General Convention with making recommendations to that body and keeping the Church informed about the nature and needs of the work.

### III. FINANCIAL NEEDS

**U**P TO present the Episcopal Church has been getting its work done among the Armed Forces at bargain prices. The Commission reported in May that \$125,000 had been received on an appeal for \$200,000 to carry its work forward to the end of 1943, and that it had expended *since the beginning of its work* (i.e., probably, since the conscription act went into effect) only \$399,970. Contrast this with the million-dollar fund being raised by our friends of the Presbyterian Church in the USA — which has a smaller overall membership (though a slightly larger adult membership) than our own.

"You get what you pay for" is an axiom of religious life as well as of business life. If the Episcopal Church wants to come out of this war strong and effective, it will have to go where the men have gone—to the Army and Navy. If it wants to do the work well, it will have to pay for it. We feel that the present rate of expenditure (approximately \$250,000 a year) is inadequate for the vast opportunity which lies before the Church. It should be doubled, at least. Of the additional sum, perhaps as much as \$50,000 should be set aside for headquarters, since the nature of the work will require a sizable headquarters staff and vast correspondence. The rest should be used to develop the military field as a missionary work of tremendous proportions and equally tremendous significance for the future of the Church.

Even in the face of the much larger work being done by the Protestant denominations and the Roman Catholics, it may not be possible for our Church to raise this entire sum. That will be one of the questions facing the Budget and Program Committee, together with the question whether the Army-Navy work should be brought under the general Budget of the Church. However, at least that much is urgently needed.

### IV. THE ELECTION OF A BISHOP

**S**EVERAL correspondents have emphasized the importance of selecting a Bishop for the Armed Forces who is well acquainted with the chaplain's work today. Conditions have changed greatly from the days of the First World War,

and the leader of the work should, at the very beginning, have a full knowledge of the field under present conditions. This points to the desirability of electing an active chaplain.

The Bishop will have to be a man of genuinely broad Churchmanship, able to understand and sympathize with every sort of priest. At the same time, he should be able to distinguish between interchurch coöperation and simple undenominationalism. The Episcopal Church's great strength is its understanding of the fact that it has something to offer which other Churches do not, and its sympathetic but firm refusal to compromise its own teaching and witness. Charged with the almost daily necessity of representing the Church before those who know little or nothing about it, the Bishop for the Army and Navy will be, more than almost any other man, the interpreter of our Church to those outside.

He will have to be an able executive, as well as a diplomat. And, first and foremost, he must be a man who understands how to be a true Father in God.

The functions of a Bishop for the Army and Navy could not, of course, be fulfilled by the visitors sent out by the General Commission on Army and Navy Chaplains, as described in the news item on page 7. Even the two Bishops of our own Church engaged in this work will not visit the camps as representatives of our own Church so much as of interdenominational Christianity. And even as representatives of our own Church, they are not the chief pastors of the chaplains they are visiting, but merely visiting bishops. The work thus planned by the General Commission will undoubtedly be most valuable and useful to the chaplains. We do not intend to suggest that it is undesirable to have it done. But we do feel most strongly that it is not so much as a substitute for the Episcopal Church's way of ministering to her priests and people.

Writing from the Mediterranean battle zone, one of our chaplains expressed the feeling of many of his fellow-chaplains in these words:

"My only suggestion is that . . . the Chief Pastor to the chaplains be a Bishop who knows something about the priesthood. For example, one who knows how to hear a confession. Nor do we want a Bishop who understands only one type of Churchmanship, his own. . . ."

"Some of us have managed to get along without a Chief Pastor for a long time. It has often been a lonely and discouraging task, and we know that we might have done a better job if we had been given the help every priest has a right to expect from his superiors. Perhaps if General Convention sees the picture of 400 priests without a real Shepherd they might follow the lead of the Roman Catholics and send us some help. Or shall we wait another three years until it is too late?"

### Convention Coverage

IN General Convention years, we of THE LIVING CHURCH staff look over the Convention issues of former years with a sort of comfortable pride. Our three journalistic watchwords—"prompt, accurate, complete"—have always been especially appropriate to those issues, and for many General Conventions past we have, by the efforts of our skilled correspondents, presented the story of the Convention's deliberations with unexcelled speed, accuracy, and completeness.

In Convention reporting another adjective requires mention: "intelligible." Action passes from one House to the other in such a complicated fashion that sometimes the only people who really know what has happened are the secretaries of the

two Houses and the correspondents of THE LIVING CHURCH. The correspondents' reports are edited and arranged by the editorial staff in such wise as to show what actions the Convention as a whole has taken.

For 1943, we have made plans for Convention coverage as prompt, accurate, complete, and intelligible, as ever before. In fact, as Mr. McCauley observes in this week's "Strictly Business," we shall have more room for news and pictures because of the generosity of friends of THE LIVING CHURCH, and shall therefore have the facilities to do an even better job. As in 1940, Miss Elizabeth McCracken will cover the meeting of the National Council and the sessions of the House of Bishops; the Rev. G. Ralph Madson will cover the House of Deputies; and Mrs. Francis J. Bloodgood will cover the Woman's Auxiliary. Each of these correspondents has had much experience in this particular field. They will be assisted by at least three other correspondents.

The editorial office will be in Cleveland, to fit together the reports of correspondents and the superb press releases provided by the National Council Department of Promotion into a straightforward, interesting, and intelligible account of the Convention's action. Our deadlines are so happily keyed in with the days of the meeting that we can promise promptness even surpassing that of former years.

We regret the necessity of curtailing the "sideshows" which have made former Conventions so interesting, but the absence of them will enable us to give more space to the fascinating interplay of human personalities and great movements in religion which are the real source of news. In fact, we are using the services of what might be called a "biographical reporter," to pay special attention to this aspect of the Convention.

Although the Convention will be short in days, it may spend more time in session than the last one, because of longer hours of meeting. It must deal with some of the greatest problems and opportunities the Church has ever had to face. No Churchman should be left uninformed about its deliberations and decisions; and nowhere will he find them reported more promptly, accurately, and completely, than in THE LIVING CHURCH.

### Letters and the Laity

DURING the past few months we have received hundreds of letters to the editor on the subject of the work of the Commission on Approaches to Unity. We have used as many of them as our limited space permitted, and have tried to preserve a balance between "pros" and "cons" in roughly the same ratio as that of the whole number of letters.

While we have not kept an exact count, it is clear that a majority of our correspondents disapprove of the "Basic Principles." The laypeople, even more than the clergy, feel that the Commission is not only surrendering Anglican principles but compromising the Christian Faith itself, by its attempt to place Holy Orders and the Sacraments on the level of the rites of a fraternal lodge.

We have received a few letters which simply place the writer "on record" on one side or the other of the controversy. While such letters may have a certain value, connected with the reputation of the writer, we find it necessary to restrict publication to those which raise pertinent points. The voting will be done by General Convention, after it has duly debated the problem. We hope neither one side nor the other will expect the Convention to be impressed solely by "big names," but rather by reasoned debate.

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## CENTRAL NEW YORK

### Financial Transactions

Three highly important real estate transactions of interest to the diocese of Central New York have just been completed.

The property located at 2218 Genesee Street, Utica, owned by the diocese and used as diocesan headquarters until recently, has been sold to the Roman Church of Our Lady of Lourdes for \$18,000 cash. The money was paid into the Episcopate Fund.

The residence of the Bishop at 847 James Street, Syracuse, for which the diocese has been paying annual rent, was purchased by the Episcopate Fund for \$9,750. An additional sum of \$1,500 will be allowed by the Fund for necessary repairs.

With \$5,000 received from the partial liquidation of the Olmsted legacy, plus \$13,000 of new money raised last winter from various individuals throughout the diocese, property at 429 James Street, Syracuse, has been acquired as the new diocesan headquarters. Work on this building has proceeded apace since last spring and it is hoped occupancy will be obtained early in September, even though the chapel and certain other features will not be fully completed.

Thus, in one year Central New York diocese has sold its former headquarters, in disuse for over a year, has bought a suitable residence for its Bishop, has purchased and repaired a new diocesan office, and will have about \$7,000 to add to the principal of the Episcopate Fund.

## VERMONT

### Choir Boys' Conference

A new departure for Vermont was a Choir Boys' Conference held in July. Choir boys from Barre, Newport, Rutland, and Burlington—35 in number—met at Rock Point. The Rev. William P. Neal of Barre was the senior counsellor and he was assisted by the Rev. Burkitt Kniveton, assistant at St. Paul's Church, Burlington, Vt. Frank Butcher, master of music at Hoosac School, Hoosick, N. Y., directed the music assisted by Mrs. Allen Schufelt, organist and choirdirector of St. Paul's Church, Burlington.

This Choir Boys' Camp was not only a vacation reward for service rendered during the year but a period of work on new and old music.

## EASTERN OREGON

### Clergy and Laity Conference

"Coming in on a wing and a prayer" is the way in which Bishop Remington described his feelings as he opened the annual conference recently, held at the Ascension School, Cove, Ore., for clergy and laity in the district of Eastern Oregon. Because of difficulties in travel and rationing of gas he had had some doubt

whether an adult conference would be feasible this year, but he felt it was imperative that if the Church is to meet the demands of present times its leaders must gather together for prayer, education, and definite planning of activities. With one exception all the clergy were present, including the Ven. Neville Blunt who came to the district from High River, Alberta, Canada, to take over the duties of archdeacon. Archdeacon Blunt conducted the hour of retreat each morning, giving a series of meditations on the epistle to the Ephesians. With the Bishop as leader, papers were read and discussions held on the subject of evangelism and the Church in the new age. The Rev. George Potter of Hood River, Ore., led the discussion on the subject of Church unity.

The clerical deputy attending General Convention will be the Rev. George Potter of Hood River, and the lay deputy Dr. T. M. Barber of Pendleton, Ore.

One of the speakers at the Cove conference was Mrs. Mabel Hughes, president of the Church Women's Service League, who presided over a special meeting of the women delegates who were present.

## MILWAUKEE

### Taylor Hall Burns

Taylor Hall, one of the buildings of DeKoven Foundation, Racine, Wis., was partially destroyed by fire early last week, when fire broke out on the third floor of the north wing. The roof was burned off the center part of the building and off the north wing. Defective wiring caused the fire. The amount of the damage is unknown; insurance covered the building, but not the contents.

Taylor Hall has been used for housing air cadets from Horlick Field. Plans for rebuilding immediately are now being made.

## ALBANY

### Historic Church Has Sesqui-Centennial

The 150th anniversary of Christ Church, Duaneburg, N. Y., was celebrated by a service on August 29th, Bishop Oldham of Albany, preaching the sermon. Two former rectors, the Rev. Arthur W. Abraham and the Rev. Frederick H. Belden, and the Rev. Harold P. Kaulfuss, rural dean, participated in the service, which was attended by a congregation that filled the building and crowded the churchyard. The present rector is the Rev. Edward Diamond.

Christ Church, founded in 1793 by James G. Duane, on land granted his father, Anthony Duane, an officer in the British Navy, who never saw his holdings, is one of the most interesting of the historic churches. The founder was a vestryman of Trinity Church, New York, also mayor of that city and a member of the state senate, and a friend and associate of George Washington. Having established



by settlement the township that became the village of Duanesburg, he built the church, which was consecrated by Bishop Samuel Provost and stands today on the same ground, a white-painted, two-story structure, with square painted windows and green shutters, the spire on the eastern end being the distinguishing mark of a church. The Duane mansion, built by the daughter of James Duane, now the property of George W. Featherstonehaugh, was the scene of a reception for the throngs of people who were at the notable service.

Box pews, including the special one provided for the Duane family, are interesting features of Christ Church. It has a three-decker pulpit from which Bishop Oldham preached the anniversary sermon, a gallery and one of the oldest organs in this section of the country.

The heavy communion silver and collection plates were presented by James Duane, and there is a Chippendale chair that was one of the original six brought to America. Among the early rectors was the Rev. Dr. Robert Spence Lowell, a brother of James Russell Lowell. The rector, over 100 years old, stands on glebe land presented by James G. Duane. Various memorial gifts to the church include a brass altar cross, a marble baptismal font, a brass ewer, altar vases, cruets and service book. There are also murals of old-fashioned, ornate design and inscribed in rather stilted English.

Despite difficulty of transportation, the assemblage of people attending the anniversary represented the nearby cities and towns and countryside and over-taxed the capacity of the austere, ancient church.

## CHICAGO

### Young People's Conference

Over 170 young people of the diocese of Chicago gathered at the DeKoven Foundation at Racine, Wis., over Labor Day weekend to lay plans for the coming year's activities and listen to a series of talks by the Rev. Daniel Corrigan of Oconomowoc, Wis., on the subject "What Shall I Do With My Life?" Bishop Conkling of Chicago was the chaplain of the conference.

## UTAH

### Ground Broken for New Hospital Wing

Ground has been broken for the new wing of St. Mark's Hospital, Salt Lake City, Utah. Bishop Moulton of Utah turned the first soil for the \$400,000 addition on September 8th.

The new wing is situated at the rear of the building and increases the capacity of the hospital by 75 beds, giving additional space for operating theaters, and service rooms for the entire hospital.

St. Mark's Hospital was founded in 1872 by Bishop Daniel S. Tuttle, pioneer Bishop of Utah. The original building was an adobe house financed by 20 public spir-

ited citizens. After 20 years the foundation stone of the present building was laid.

Those attending the ground-breaking ceremony for the new wing were the superintendent, a group of nurses, members of the board of directors, including Drs. F. A. Goeltz, R. S. Allison, Messrs. Moroni Heiner, E. O. Howard, James W. Collins, Malcolm A. Keyser, Chauncey P. Overfield.

When the entire construction program for St. Mark's is completed, the hospital will be one of the largest in the city. Operating theaters in the present building will later be remodeled into wards.

## NORTH CAROLINA

### New Congregation

As a result of a careful survey made last year, a new congregation has been formed in the Meyers Park section in Charlotte, N. C. The Bishop has appointed Channing Brown as warden of the new mission, which is to be known as Christ's Church. An excellent lot has been purchased and already a goodly number of subscriptions have been received for the building. Because it may not be possible to build until after the war is over, in the meantime two large stores have been rented for use as the church and parish house. The Rev. M. George Henry has been called to this work and has accepted; he will take charge in the middle of September. For the past six years Mr. Henry has been rector of Calvary Church, Tarboro, N. C.

## WEST MISSOURI

### St. Mary's

St. Mary's Church, oldest Episcopal church in Kansas City, Mo., is campaigning for \$7,000 to restore the old brick church at Thirteenth and Holmes Streets. First occupied for worship on St. Alban's Day, 1888, Saint Mary's Church valiantly has stood its guns while a once-prosperous neighborhood turned to apartment houses, latterly to a red light district, and then back to a respectable, but poor, neighborhood.

In 55 years what structural faults are in a building reveal themselves. The four stone pinnacles on the church tower scaled and crumbled so that the city ordered two of them removed as menaces, and the church voluntarily removed the other two. Now masons are pointing up and repairing the brickwork of the whole church, including the tower.

When the tower was believed completed in 1887 it was discovered that an underground stream was causing it to lean. The contractor refused to do anything about it, so the members of the church spent an additional \$12,000 to make the church safe as well as beautiful. Not until June, 1938, was old St. Mary's out of debt, and able to be dedicated formally. There had been a brief period in 1927 when it was out of debt, but the need for a new organ was so imperative that it went right back in.

The Rev. Edwin W. Merrill has been rector of the church since November, 1918.



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# The Question Box

By  
BISHOP WILSON



• *The Bishop of West Virginia, in THE LIVING CHURCH of February 7th, says of Presbyterians "We are frankly admitting that they are part of the Catholic Church." Do Presbyterians stand in any better position in this respect than other Protestants?*

I think Bishop Strider would say—No, they are all on the same footing. The term "Catholic Church" is not always used in exactly the same sense. Sometimes it is used very broadly to indicate the whole world-wide company of people professing the Christian faith. At other times it is used more technically to designate that portion or those portions of the Christian world which have clung to the historic Faith and Order of the Church as they have come down through 20 centuries. The above quotation seems to point to the first of these two meanings. However, it would be better to ask Bishop Strider to interpret his own writings.

• *Should not a cathedral (whose dean is apparently in good health, with time to engage in secular work in addition to an 11 o'clock service on Sunday) located in a heavily populated section of a large city afford to communicants of the Episcopal Church an early celebration of Holy Communion, there being no other Episcopal Church within a radius of several miles?*

There is nothing particularly sacred about 8 o'clock or 11 o'clock or any other specific hour on a Sunday morning. A good many parishes are shifting their services to other hours for what seem sufficient reasons to those in charge. Also there may be circumstances in this particular instance with which we are not familiar. Nevertheless, taking the question just as it stands, it does seem as though an opportunity should be provided for Churchpeople to make their Communion at an early hour on Sundays.

• *Will you be so kind as to furnish me with the council and date when the Romanists took "Roman Catholic Church" as a name for themselves?*

They have never really taken it. It was thrust upon them. During the time of Queen Elizabeth when the issues between Rome and the Church of England were reaching a climax, Anglicans insisted on the Catholic position of their Church and began to use the title "Roman Catholic" in distinction to their own Anglican Catholicism. In England it became the legal title for those who accepted the supremacy of the Pope. The Romanists themselves acquiesced in the title during the struggle over the Emancipation Act about a century ago. Since that time they have carried on an increasing campaign both in England and the United States to be called simply

"Catholics." Their official title is the "Holy, Catholic, Apostolic and Roman Church." It might also be added that at the beginning of the 19th century when agitation was keen for the Emancipation Act, assurances were given that the doctrine of Papal Infallibility would never become part of Roman dogma. The assurances were quickly forgotten after the Act had been adopted and civil disabilities had been removed from Roman Catholics in Great Britain.

• *An officer of the local cemetery association wishes to know whether the grave of a man's wife should be on the right or the left of the man's grave?*

I have never heard of any rule or regulation on this point. However, it would seem consistent and perhaps more suitable if the wife were buried at the left of the husband. These were the relative positions they occupied at the altar at the time of their marriage—the woman standing to the left of the man. It makes one think of some interesting parallels. For instance, a junior officer in the army walks at the left of his senior because in the old days the right arm was the sword arm and the left side was therefore the unprotected side. A man walking with a woman takes the street side because danger is more likely to come from that side than from the other. It is not a bad idea to retain some of these customs of courtesy even though their actual utility may have vanished.

• *At what time in the Consecration does the bread and wine become the Body and Blood of Christ?*

In all the historic liturgies of the Church three things have been counted as essential for the consecration of the elements—first, the recitation of our Lord's words of Institution; second, the offering (oblation) of the elements to God; third, the invocation of the Holy Spirit. Taken together these three constitute the consecration. It is impossible to be specific as to a moment of time.

• *What are the contents of the "Anglo-Catholic Prayer Book" recently advertised? Is it authorized for use by General Convention? What is the American Missal?*

No doubt this question refers to the American edition of the "Anglican Missal" brought over from England by the Frank Gavin Liturgical Foundation of Mount Sinai, L. I. It is an altar book containing the office Holy Communion with additional material for special use. It has not been authorized by General Convention. The "American Missal" is a similar book published about a dozen years ago but which, I believe, is now out of print.

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## EDUCATIONAL

### New Headmaster for St. Thomas'

The Rev. James O. Carson, jr., formerly on the clergy staff of Calvary Church, Pittsburgh, has been appointed headmaster of St. Thomas' Church Choir School, New York City. Prior to going to Pittsburgh, Mr. Carson was assistant headmaster of St. James' School, Hagerstown, Md.

St. Thomas' Choir School opened on September 15th with a full complement of 40 boys.

## DEATHS

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

### Carleton D. Beal, Priest

The Rev. Carleton DeCastro Beal, retired priest of the diocese of Harrisburg, died August 10th in the Naval Hospital, Philadelphia. He had been ill for many years, and three weeks previous to his death had gone to the Naval Hospital to see whether an operation might benefit him. The immediate cause of death was pneumonia.

He was born in Chicago, October 13, 1889, attended DuBose School and the Philadelphia Divinity School. He was ordained deacon in 1924, and priest in 1926 by Bishop James H. Darlington. He was rector of All Saints' Church, Williamsport, Pa., 1924-1926, and later was in charge of Christ Church, Berwick, and of Christ Church, Coudersport, Pa. About 10 years ago he retired on account of his illness, and had been living at Biglerville, Pa.

Mr. Beal is survived by his widow, three children, and two stepchildren.

The burial service was read in the Church of the Prince of Peace, Gettysburg, Pa., August 13th, by the Rev. A. G. Van Elden, vicar of that church, and the Ven. Robert T. McCutchen, archdeacon of Harrisburg. Interment was in Evergreen Cemetery, Gettysburg.

### Charles R. Greenleaf, Priest

The Rev. Charles Ravenscroft Greenleaf died August 26, 1943, in San Jose, at the age of 38 years.

Mr. Greenleaf was a native of Berkeley, Calif., but came to San Jose as a child, received his education in the San Jose schools, graduating from San Jose State College in 1927. He taught in Montezuma School for over five years and then went to the Episcopal Theological Seminary at Cambridge, Mass., graduated in 1925, was ordained to the diaconate, and came as curate to the Church of St. Matthew in San Mateo, Calif. In 1926 he was ordained to the priesthood in Trinity Church, San Jose, and was called to the rectory of St. Mary's-by-the-Sea in Pacific Grove, Calif. He brought with him his bride, Mary Louise Richards, daughter of Mr. and Mrs. Harry Ludwig Richards at Cincinnati, Ohio. He served as rector of St. Mary's for over four years when he ac-

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# DEATHS

cepted a call to the rectorship of St. John's Parish, Ross, Calif. In the summer of 1941 he was stricken by a serious illness and retired from active service in the Church. He returned with his family to his boyhood home in San Jose where he was regaining his health when suddenly stricken with his last illness.

He is survived by his widow, Mary Louise Greenleaf and two children, Winifred Eleanor and Charles Ravenscroft, jr. He is the son of Mary Page Greenleaf and the late George Ravenscroft Greenleaf, and the grandson of the late Brigadier General Charles Ravenscroft Greenleaf, U.S.A., and Georgine F. Greenleaf, and the late Dr. Edmund Valentine Hathaway, an early California pioneer, and Katharine Ann Hathaway. He was the brother of Katharine Greenleaf Pedley, Frances Greenleaf Helmke, Margaret Greenleaf Buckley, and George Arnold Greenleaf.

Funeral services were held at Trinity Church in San Jose on August 30th. A large number of clergy of the diocese attended. The service was conducted by Bishop Block, Bishop Parsons, the Rev. Albert Clay of Pacific Grove and the rector of Trinity, the Rev. Mark Rifenbark.

## H. Anthony Dyer

Col. H. Anthony Dyer for many years senior warden of St. Stephen's Church, Providence, R. I., and leader in the life of the diocese of Rhode Island where he had served as president of the Churchmen's Club and deputy to General Convention, died at his home on St. Bartholomew's Day, August 24th. A stalwart champion of the Catholic Faith he had been a speaker at Catholic Congresses both in England and America. Son and grandson of Governors of Rhode Island he was widely known as an artist, traveller, and lecturer.

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Miss Caroline B. Cooke	5.00
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	\$1,067.49

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Anonymous, Philadelphia	5.00
Mr. William Danner	5.00
G. F. S. Candidates, Calvary Church, Syracuse, N. Y.	5.00
E. N.	2.50
	\$ 142.50

### Greek Relief

A. L. G.	\$ 25.00
Mrs. John D. Howard	5.00
	\$ 30.00

### War Prisoners Aid

Previously acknowledged	\$1,329.19
Anonymous, Philadelphia	5.00
	\$1,334.19

# CHANGES

## Appointments Accepted

**BUTLER, Rev. FRANK N.**, formerly assistant at St. John's Parish, Knoxville, Tenn., is now assistant in St. Paul's Parish and vicar of Thankful Memorial Church, Chattanooga, Tenn., with address at 1607 W. 43d Street, Chattanooga.

**COCHRAN, Rev. M. BARTLETT**, formerly rector of Emmanuel Church, Memphis, Tenn., is now priest-in-charge of St. Timothy's Church, Daytona Beach, and St. John's Church, Orlando, Fla. Address: 628 Pearl Street, Daytona Beach, Fla.

**HADEN, Rev. CLARENCE R., JR.**, formerly rector of St. Matthew's Church, Houma, La., is now rector of St. Paul's Church, New Orleans, La. Address: 1127 Gaienne Street, New Orleans.

**LEE, Rev. RICHARD H.**, formerly rector of Christ Church Parish, Luray, Va., will be rector of Ascension Church and associated missions, Amherst, Va., effective October 15th. Address: Amherst, Va.

**MARNER, Rev. WILLIAM J.**, former student at Seabury-Western Theological Seminary, is now canon of St. Michael's Cathedral, Boise, Idaho.

**GUILY, Rev. H. AUGUSTUS**, formerly director and chaplain of the Church Charity Foundation of Long Island, Brooklyn, N. Y., will become vicar of Trinity Church, Guthrie, and St. Mary's Church, Edmond, Okla., effective October 1st. Address: 310 E. Noble Avenue, Guthrie, Okla.

**McEVoy, Rev. RICHARD E.**, formerly rector of Trinity Church, Iowa City, Iowa, has accepted a call to be rector of St. Mark's Church in the Bouwerie, New York, N. Y. Address: St. Mark's Rectory, 10th Street and 2d Avenue, New York, N. Y.

**MOORE, Rev. HENRY B.**, formerly at the Army Air Base, Herington, Kans., is now vicar of the Church of the Holy Apostles, Ellsworth, Kans., with address at Box 464, Ellsworth.

**NEVILLE, Rev. CHARLES S.**, formerly vicar of St. John's Church, Toledo, and St. Stephen's

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THE LIVING CHURCH



# CHURCH SERVICES



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

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

## NEW YORK—Cont.

**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.

**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.

**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. 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

## NEW YORK—Cont.

**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

**PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop**

**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.

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

**Trinity Church, Newport**  
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary  
Sun.: 8, 11 A.M., 7:30 P.M.  
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

## 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.

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

**Grace Cathedral, San Francisco**  
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Crane; 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.

**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.

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

**St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.**  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11.

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

**St. George's Church, 4600 St. Charles Ave., New Orleans**  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & 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

**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.

**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.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

# Convention Services

The clergy of churches listed below cordially invite all persons attending the 1943 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

## Cleveland

**Trinity Cathedral, Euclid at E. 22nd St.**

Very Rev. Chester B. Emerson, D.D., Dean  
Sundays: H.C. 8; M.P. & Sermon, 11 a.m.; Choral Evensong & Sermon, 4 p.m.  
Daily: H.C. 8 a.m.; Noonday Prayers, 12:10

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

Rev. Robert B. Campbell, Rector  
Sundays: 8, 9:30, 11 a.m.  
October 10th: Dedication of Altar, 8 p.m.

**St. James Church, East 55th St. at Payne Ave., N.E.**

Rev. Vivian A. Peterson, D.D., Rector  
Sundays: 8, 9, 10 (High Mass), 11:30 a.m.  
Daily: 7 & 9:30 a.m. Confessions, Saturday 7:30 p.m.

**St. John's Historic Church, West 26th & Church Ave.**

Rev. Arthur J. Rantz, Vicar  
Sundays: H.C. 8 a.m.; Choral H.C. 11 a.m.  
Thursdays: H.C. 11 a.m.

**Emmanuel Church, 8614 Euclid Ave.**

Rev. Andrew S. Gill, Rector  
Sundays: H.C. 8 a.m.; M.P. 11 a.m.  
Tuesdays: H.C. 11 a.m.

## Cleveland Heights

**St. Alban's, Edgemoor Rd. & Euclid Heights Blvd.**

Rev. Harold G. Holt, Rector  
Sundays: H.E. 8 & 11; Ch. Sch. 9:30 a.m.  
Tues. & P. B. Saints' Days: H.E. 8 a.m. Church open daily.

## Lakewood

**Church of the Ascension, 13216 Detroit Ave.**

John R. Pattie, Rector  
Sundays: H.C. 8; Ch. Sch. & Morning Service & Sermon, 11 a.m.

## CHANGES

Church, Newport, Ore., will become rector of the Church of the Good Samaritan, Corvallis, Ore., with address at 321 S. 7th Street, Corvallis, Ore.

**RODGERS, Rev. EDWARD E.**, formerly rector of Grace Church, Massapequa, N. Y., will become rector of St. Athanasius' Church, Los Angeles, Calif., effective October 1st. Address: 846 Echo Park Avenue, Los Angeles 26, Calif.

**SHERIDAN, Rev. WILLIAM C. R.**, formerly supply priest at Mt. Calvary Parish, Baltimore, Md., is now assistant priest at St. Paul's Church, Kenwood, Chicago, Ill. Address: 4858 Kenwood Avenue, Chicago.

**TATUM, Rev. ROBERT G.**, formerly of Knoxville, Tenn., is now rector of Grace Church-in-the-Mountains, Waynesville, N. C. Address: Grace Church Rectory, Haywood Street, Waynesville, N. C.

**TAYLOR, Rev. GEORGE N.**, formerly curate of St. Paul's-on-the-Hill, St. Paul, Minn., is now rector of St. Andrew's Church, Livingston, Mont., effective September 19th.

**TURNER, Rev. WILLIAM S.**, formerly of St. Paul's Church, Winston-Salem, N. C., has accepted a call to Holy Trinity Church, W. Palm Beach, Fla.

**TURNER, Rev. GEORGE R.**, formerly rector of Emmanuel Church, Marshfield, Ore., will become rector of St. Mark's Church, Medford, Ore., effective October 15th.

### Military Service

**HERB, Rev. PROBERT**, has resigned as rector of St. Mark's Church, Dunmore, Pa., to continue as chaplain in the U. S. Army Paratroops. Address: A. P. O., San Francisco, Calif.

**TAXDALL, Rev. HENRY R.**, formerly rector of St. George's Church, Nanticoke, Pa., has resigned to continue as a Lieutenant Commander in the

Chaplain's Corps of the U. S. Navy. Address: Post Chaplain's Office, Sampson, N. Y.

**WEBSTER, Rev. STEPHEN**, has been promoted to Major in the Chaplain's Corps of the U. S. Army. Address: A. P. O. 625, Miami, Fla., Headquarters, Africa Middle East Wing.

### Resignations

**BIGHAM, Rev. THOMAS J.**, formerly priest-in-charge of the Church of the Advent, Pittsburgh, Pa., has retired as of May 1, 1943. Address: 411 Carnegie Drive, Pittsburgh 16, Pa.

**EMHART, Rev. WILLIAM CHAUNCEY**, has retired as vicar of the Pro-Cathedral of St. Mary, Philadelphia, Pa., and has been elected Vicar Emeritus. Address: 1482 Leeds Point Road, Oceanville, N. J.

**FRANCIS, Rev. RUSSELL E.**, rector of St. Paul's Church, Fremont, Ohio, has resigned as of October 1st.

**SCOTT, WALTER C.**, for 23 years lay reader at Grace Church, Whitney Point, N. Y., has resigned because of poor health.

**SPARKS, Rev. WILLIAM B.**, formerly priest-in-charge of St. Mark's Church, Dunmore, Pa., has retired and is now at 517 Seneca Street, Bethlehem, Pa.

### Changes of Address

**BIGELOW, Rev. N. D.**, formerly at 5733 New-

ton Road, Merriam, Kans., is now at 5714 Locust Street, Kansas City, Mo.

### Ordinations

#### PRIESTS

**IDAHO**—On September 2d at Christ Church, Shoshone, Idaho, the Rev. **NORMAN ERNEST STOCKWELL** was advanced to the priesthood by Bishop Rhea. The Very Rev. C. H. Barkow preached the sermon and the candidate was presented by the Rev. E. Leslie Rolls. He will be vicar of Trinity Church, Gooding, Christ Church, Shoshone, Calvary Church, Jerome, and St. Barnabas' Church, Wendell, with residence at Gooding, Idaho.

**SOUTHWESTERN VIRGINIA**—On September 8th at Grace Church, Radford, Va., the Rev. **WILFRED E. ROACH, II**, was advanced to the priesthood by Bishop Phillips. The Rev. Frank V. D. Fortune preached the sermon and the candidate was presented by the Rev. Charles W. Sydnor. He will continue as rector of Grace Church, Radford, and St. Thomas' Church, Christiansburg.

#### DEACONS

**KENTUCKY**—On September 5th at Christ Church Cathedral, Louisville, Ky., the Rev. **ALVIN KERSHAW** was ordained to the diaconate by Bishop Clingman. The Very Rev. Fleming James preached the sermon and the candidate was presented by the Very Rev. E. L. Haines. His address will continue to be the University of the South, Sewanee, Tenn.

### Correction

**COBEY, Rev. H. S.**, has accepted a call to St. Paul's Church, Louisburg, N. C., where he will also work with Episcopal students at Wake Forest College. He will not go to Augusta, Ga., as was previously announced in these columns.

## CHURCH CALENDAR

### September

- 19. Thirteenth Sunday after Trinity.
- 21. S. Matthew. (Tuesday.)
- 26. Fourteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Wednesday.)
- 30. (Thursday.)

# Church Services near Colleges

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

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

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

**ALFRED UNIVERSITY**—Christ Chapel, Alfred, N. Y.  
Rev. George Ross Morrell, Rector  
Second Sunday: 9 A.M.  
Other Sundays: 5 P.M.

**BOWDOIN COLLEGE**—St. Paul's Church, Brunswick, Me.  
The Rev. Peter Sturtevant, Rector  
Sunday Services: 8 & 11:00 A.M.

**UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.**  
Rev. Gilbert Parker Prince, Vicar  
Sunday Services: 8, 9:30, & 11 A.M.

**CARNEGIE INSTITUTE OF TECHNOLOGY**  
—The Church of the Redeemer, 5700 Forbes St., Pittsburgh  
Rev. Francis A. Cox, D.D.  
Sunday Services: 8 & 11 A.M., 7:30 P.M.

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.  
The Rev. Frank S. Morehouse, Rector  
The Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

**UNIVERSITY OF ILLINOIS**—Chapel of St. John the Divine, Champaign, Ill.  
Rev. Carrol E. Simcox, Priest  
Sunday Services: 8 & 10:30 A.M.  
Thursdays & Holy Days: 7:15 A.M.

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

**UNIVERSITY OF NEBRASKA**—University Episcopal Church, Lincoln, Nebraska  
Rev. L. W. McMillin, Priest in charge.  
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: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.



**ST. MARK'S CHURCH  
MILWAUKEE, WIS.**

**UNIVERSITY OF NORTH CAROLINA**—Chapel of the Cross, Chapel Hill, N. C.  
Rev. Alfred S. Lawrence  
Rev. R. Emmet Gribbin, Jr.  
Sundays: 8:30 H. C.; 11 Service and Sermon; 8 P.M. Prayers and Organ Recital.

**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

**STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI**—Calvary Episcopal Church, Columbia, Mo.  
Rev. Roger W. Blanchard  
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.  
Thursdays 7 A.M.

**WASHINGTON UNIVERSITY**—Church of St. Michael and St. George, St. Louis, Mo.  
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate  
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

**WILLIAM COLLEGE**—St. John's Church, on the campus, Williamstown, Mass.  
Rev. A. Grant Noble, Rector  
Rev. Gordon Hutchins Jr., Asst.  
Sundays: 8 and 10:35 A.M., Holy 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 & 10:30 A.M.; Evening Song 7 P.M. Weekdays; Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

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### HALLELUIAH!

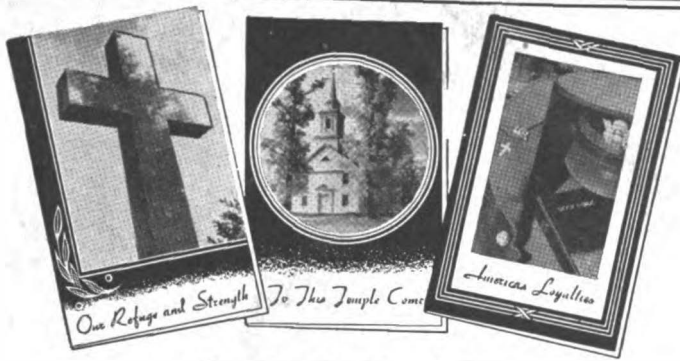
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