

The Living Church

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



Photo by Sam Fausetti

The Depression Level

Editorial

Page 12

ST. PETER'S CHURCH, CONWAY, ARK.

The new church was dedicated last month by Bishop Mitchell of Arkansas [see page 18].

**A Check List of
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LETTERS

Letters of Transfer

TO THE EDITOR: In connection with the letter from the Rev. F. C. Hartshorne in your issue of September 24th, regarding letters of transfer, it occurs to me that he has fallen into an error which ought to be challenged lest his interpretation of Canon XV lead others into similar error.

While it is true that the canon does not require the priest to certify, in the letter of transfer, that the communicant is in good standing, he, in effect, does so certify by the very act of issuing the same. The canon reads: "A communicant in good standing, removing from one parish or congregation to another, shall be entitled to receive and shall procure a certificate stating . . ." Thus, the wording of the canon is clear that *only* a communicant in good standing is entitled to receive such certificate. This follows from the fact that no provision is made for a certificate for a communicant not in good standing.

Thus, the priest, when he issues the letter of transfer, certifies, in effect, to the good standing of the communicant, even though nothing is said about it in the letter itself, because it is to be presumed that he will only issue such certificates to those entitled thereto.

While the lack of clarity in the canon as to what is to be deemed the condition of "good standing" is deplorable and some clear ruling should be established to guide our clergy, the canon, as it stands, puts the burden on the priest to determine whether the communicant is or is not in "good standing" and he should not feel that he can shift this burden by such an interpretation as that Fr. Hartshorne suggests. As long as this burden does rest upon him it would seem best that the certificate itself contain within its terms such a statement concerning "good standing" so that the priest, in issuing the same, may be clearly made aware of the full import of his act. In cases of doubt, a letter stating the facts of registration and enrollment, but noting that the sender has no information or belief concerning the "standing" of the communicant ought to serve the purpose.

I am in hearty accord with Fr. Hartshorne's suggestion of a central file, however. Such a central diocesan file should contain at all times the names of all communicants, and anything that would affect their "standing" should be reported regularly by the priest of their parish. This file should be kept as current as possible.

Those in good standing should always be able to secure certification thereof. Those who are not in good standing, however that may be defined, particularly those who have been forbidden the altar for unabsolved sins, or for any of the reasons set forth in the Prayer Book, should not be able to resume "good standing" by reason of inefficient records or the death or transfer of the parish priest involved in their repulsion.

San Diego, Calif.

GEORGE R. BAIRD.

Church and State

TO THE EDITOR: By what authority or upon what grounds does the Rev. Robert Thomas state (LIVING CHURCH, 17 Sept. 1944, p. 2) that it is "the divinely-intended function of civil government to suppress the more savage and violent forms of evil, to maintain a reasonable degree of order and decency?" Leaving aside the questions as to what exactly might be meant by the *more savage and violent forms of evil* and a *reasonable degree* of order and decency, it

may be stated that while there may be considerable theological opinion in agreement with Fr. Thomas, there is also much to the very contrary. And anyway, must the Church have or is she so weak as to need "a reasonably favorable atmosphere in which (she) may pursue her specific work?" Sometimes it would seem that the Church does her best work when the conditions in the world are not so favorable.

Gregory VII, in 1081, wrote to Hermann of Metz as follows: "Who is ignorant of the fact that kings and rulers have obtained their authority from those who in ignorance of God, actually under the impulse of the Prince of this World, the Devil, through pride, rapine, perjury, and murders, in fact by almost all types of wickedness have come to dominate over their own equals, their fellowmen, in blind greed and unbearable pride." As has been pointed out, it seemed perfectly clear to Gregory that the order of civil society, of law and discipline, was most emphatically of this world and not of God. The only redemption of the whole of the secular order comes through its subservience to the Church.

To St. Bernard there was but one level of life sanctioned by God, not two truly correlative levels, and that one was that of the Church, the Divine Society. For him, the secular order was distinctly lower than the plane of spirituality on which the true Christian should live.

St. Thomas Aquinas believed that the people had given, and could take away, sovereignty, and he apparently would have opposed the principle that the prince possessed fundamental and full sovereignty direct from God. For him the civil state, with its rulers and populace, has as its normal arbiter and mentor the supernatural society, the Catholic Church, the Body of Christ.

In view of these and other examples it would hardly seem tenable or entirely in accord with certain and unquestioned Christian tradition to state baldly that the state or civil government has any divinely-intended function or, even if so, precisely what that function is.

This whole subject is well treated by Frank Gavin in his *Seven Centuries of the Problem of Church and State*, the Spencer Trask Lectures for 1937 at Princeton University, which anyone interested should read.

With regard to an international police force, it would seem that if it is to exercise a truly *police* function, under world government or an international organization, to be used against individuals, it may have some

The Living Church

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justification; but if the international police is to be in fact an international *army*, to be used against the people of a geographical area (as a nation or state or county)—which will doubtless include relatively innocent persons—then the idea seems fraught with danger and serious consequences.

EUGENE H. THOMPSON, JR.

Williamsburg, Va.

The Question Box

TO THE EDITOR: Has the column named "The Question and Answer Box" been dropped from THE LIVING CHURCH? In the last few editions I've had, there has not been any mention of that column. I hope it has not been necessary to discontinue it as I am especially fond of it. Any information you can give me on this matter will be greatly appreciated.

(Pvt.) ROBERT B. TURNER.

C/o Postmaster, San Francisco.

Editor's Comment:

As readers in the United States have already noted, the Question Box has been resumed. Finding the right successor to Bishop Wilson has not been an easy task, since the job requires not only sound scholarship, literary ability, and warm human sympathies but a truly broad kind of Churchmanship combined with full loyalty to the Catholic Faith and the doctrine, discipline, and worship of the Episcopal Church. Having, we think, found such a paragon who is willing to do the work for the small remuneration we can afford, we are not going to be so improvident as to divulge his name; but he will conduct the Question Box for the next few months anonymously.

Holy Unction

TO THE EDITOR: I am much pleased to see Horace L. Varian's statement about the use of unction [L.C., August 27th].

A little more than 20 years ago my mother was taken seriously ill one Sunday morning. She was then 84 years of age. I called up and asked for the prayers for her in church. The next day she was evidently dying. A priest came out from the parish and administered Holy Unction. Within three hours, she had come out of coma and made a quick recovery. She lived ten years after

that. At her death, she had received Holy Unction twice. Shortly after her death, I was telling a Roman Catholic nurse friend about it. This friend's face lighted up and said: "That is what they always say—that the person who receives unction and then recovers can count on ten years more of life."

It is a commonplace among Catholic nurses that a new born baby in a precarious condition will nearly always begin to improve rapidly as soon as it is baptized. My own observation over many years bears out their statement. I had one astonishing experience of my own when I found a new born baby choking to death with mucus and no help within call. I used all the nursing methods to no avail. When the baby finally turned black and went perfectly limp, I baptized her. The next second, a solid plug of mucus, larger than the tracheal catheter and about a quarter of an inch long, shot out of her mouth, although no movement of the little body was perceptible. She began to breathe easily and naturally, though I should have expected to have to do artificial respiration.

Vital statistics have long shown a lower suicide rate among Roman Catholics than among other Christians. Roman Catholics habitually go to confession. They also seem to have a high resistance to marriage proposals other than their Church allows and to live happily anyway.

A very signal lack of faith has been demonstrated lately in the argument on intinction.

We all know what happened at the day of accounting to the man who had buried his talent. Our Church has received seven talents—seven miracle-working sacraments; yet we have a party which is intent on burying them. It is this very party which considers the Church weak and ineffective.

We are strong and effective just to the extent to which we use our talents with utter faith in Our Lord.

Felton, Del. MARY CARNAHAN HILL.

Locked Churches

TO THE EDITOR: Sunday, October 1st, our young sons, aged three and five, and myself, stopped in a neighboring town at an Episcopal church. The signboard informed us that services were at 10:45. It was then 2:30 but we thought we would go into the church anyway. The front door was locked. We tried the side door. That was locked. Said the three year old: "Isn't God home this afternoon, Mummie?"

How would you answer that question?
PRISCILLA D. KETCHUM.

Cornwall, N. Y.

Votive Lights

TO THE EDITOR: How extensive is the use of votive lights in our Church? A friend from Boston writes:

"I go often to the Little Shrine in St. Paul's Cathedral, Tremont St., to light a candle for peace. The shrine is at left of the nave. It has a small altar. There is a step leading to the altar. A little way before you reach the step, there are two metal trays on each side which are placed horizontally on a table. A little metal rack on the trays has holes punched into it which hold a candle about the size of a birthday candle (but a little larger). The flags of the United Nations are grouped around the shrine. (I don't like that aspect very much). There is an array of candles burning, because so many people go to the shrine."

Can you give any further details about this interesting devotional use of lights?
Phoenix, Ariz. (Rev.) E. W. AVERILL.

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STRICTLY BUSINESS

BISHOP WILSON'S *Outline Booklets* have done a lot for the Church, but until last week I didn't know how convincing they actually are. Two weeks ago I sent three of the booklets—*What A Churchman Ought to Know*, *An Outline of the Prayer Book*, and *An Outline of the English Reformation*—to the sales manager of a paper house as samples of the type of cover paper I wanted to obtain for another booklet.

Last week he telephoned me: "Say," he said, "you remember those booklets you sent me last week—by Dr. Wilson or somebody? I wonder if I could get three more sets of them?"

He surely could, I replied, and from curiosity asked why he wanted the sets. I still had in mind the probability that he was planning to use them as paper samples!

"No," he said, "those little booklets were pretty good, and the three you sent me disappeared from my desk. I'd like a set for myself and there are two other men down here that would like a set. Can you send them right away?"

You may be sure the Morehouse-Gorham Co. furnished these paper salesmen with complete sets of the *Outline Booklets*, and hurriedly!

* * *

HERE'S a beautiful typographical error. It comes from Episcopal Church Supply, a new Los Angeles Church book store. They write: "The Episcopal Church is a new concern and is filling a great need among the Churchmen here in the West. As this is our first order with you. . . ." I hope all Churchmen in Bishop Stevens' diocese will call on the firm and assure it that it's right even when it's wrong!

Bishop Stevens, by the way, was in our New York store recently. It was good to see him again and to know that he makes out all right, even when away from the lovely climate of his home diocese.

* * *

THIS comes from the Rev. G. Paul Musselman of St. Alban's, Highland Park, Michigan: "Please mail to the above address a package of 20 copies of *THE LIVING CHURCH* of September 24th and bill me. These will be distributed to the teachers of our Church school. The first appearance of the new feature, *Talks with Teachers*, by Dean Hoag, is the immediate reason for this order. I want our teachers to read also Dr. Bell's article about chaplains, especially in view of the fact that we are preparing for a week-end series on *When They Come Back*."

Talks with Teachers is getting a good deal of attention and I think it is going to prove a very popular LC feature.

Leon McCauley

Director of Advertising and Promotion

The Question Box



● Please give the proper positions in church for the cross and the national flag.

The cross—in all processions the cross should go at the head of the column with the following exceptions: If incense is used, the thurifer goes before it, with his attendant. If the cross is accompanied by candle-bearers, they precede it whenever the passage is too narrow for three persons to walk abreast. If a second cross is carried before a dignitary it should be ahead of any attendants he may have in the procession. If there is, for any reason, a verger, or military or police guard they should go ahead of the cross or thurifer.

During the service the cross should be attached to the end of the rear stall on the Epistle side of the choir, but turned with its side to the people, so as not to distract attention from the altar cross. Or it can be put in some other convenient and unobtrusive place in the church.

When not in use the processional cross should stand somewhere in the sacristy, where it can be kept in a suitable protective wrapping.

The national flag—this is a military emblem, and its display is governed by the rules of the United States Army. Many question its use in purely religious processions. If carried it should be according to military usage in the center of the column, and any flags carried with it should be on its left. If there are many such flags the National Colors should go alone, with its guards, and the others should follow.

If the national flag is displayed in a stationary position, it should be on the right side, facing the chancel, when standing in the nave. It should be on the right side, facing the people, when displayed in the chancel.

● What is the correct, traditional, or generally accepted manner of holding the processional cross?

There are so many variations in the manner of performing this apparently simple ceremonial act that it is almost impossible to call any method "generally accepted." However, the manner recommended by the Order of St. Vincent has much to recommend it. The position is as follows:

Left arm extended downward to full length, hand grasping the shaft, the knuckles away from the body. Right arm bent so that the hand comes to about the height of the chest, hand grasping the shaft firmly, knuckles away from the body. Both elbows resting against the body, for greater support. Shaft held as nearly vertical as possible. The height to which the cross should be raised is usually indicated by knops or rings on the shaft; the knop should rest on the upper side of the hand.

This position is in accordance with the laws of physics. It also avoids any suggestion of the dramatic. It is also the position in which the crucifer is usually shown in mediæval paintings and illuminations. It is the one in which I have most frequently seen the cross carried, but its right to the name "correct" rests on the above considerations alone.

● Please explain, in the symbols usually signifying the Four Evangelists, which belongs to which and why?

The association of each of these symbols, with one of the Evangelists, rests on an old tradition. The reasons here given are usually found in books on symbolism, but have not so much antiquity and authority.

St. Matthew—Winged Man, either because his book starts with the genealogy of the human family of Our Lord, or because it completely sets forth His human life and conduct.

St. Mark—Winged Lion, because his book starts abruptly with the voice of John the Baptist, crying in the desert like the warning roar of the lion. His account also sets forth the courage and vigor of the "Lion of the Tribe of Judah."

St. Luke—Winged Ox, for the beast of burden fits particularly well to this Gospel of the common people. This animal, a normal sacrificial victim, also befits a Gospel which begins with a priest officiating in his ministry, and ends with the entrance through the veil of the Great High Priest.

St. John—Flying Eagle. The appropriateness of this symbol to the soaring flight of St. John's mystical devotion is, I think apparent at once.

● In the King James Version of the Bible I find St. Luke 2:14 translated "and on earth peace, goodwill toward men." In other Bibles I find "and peace on earth amongst men of goodwill." What is the reason for the difference?

The reading "of goodwill" is found in all the oldest manuscripts, "goodwill toward men" seems to have replaced this reading after the eighth century, though it has some very good authority.

"Toward" and "among" are simply different editors' renderings for a Greek word which literally means "in."

The more ancient reading, "among men of goodwill," seems to say that the birth of the Christ brings peace to such men as have the goodwill to receive it. It could, however, be understood as promising peace to mankind as the object of God's goodwill. The reading "goodwill toward men" is probably due to the desire of some copyists to make the passage express clearly and distinctly this latter thought.

NINETEENTH SUNDAY AFTER TRINITY

GENERAL

ANGLICAN RELATIONS

Bishops Oldham and Hobson Arrive in England

The Episcopal Church deputation to England, Bishops Oldham of Albany and Hobson of Southern Ohio, are safely across the Atlantic, according to a radiogram received by Bishop Tucker on October 4th. The deputation, authorized by a resolution of General Convention and appointed by the Presiding Bishop, originally included Bishops Oldham and Hobson, and the Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York. Shortly before departure, however, Dr. Donegan was forced to withdraw from the deputation because of very heavy parish responsibilities. No other member was appointed to fill his place.

The trip was uneventful and the two bishops arrived at an unnamed British airport late Tuesday.

The representatives of the Church will confer with the Archbishops of Canterbury and York and other Church of England leaders, remaining abroad about a month.

The delegation may have an opportunity to meet the Metropolitan Alexei, acting Patriarch of Russia, who is expected to visit England soon (see page 8).

Upon arrival Bishops Oldham and Hobson joined in the following statement:

"To land in England under present conditions is for us a deeply moving experience. If there be any sacred soil on this earth it is here. Like our own Gettysburg, consecrated, as Lincoln said, by the blood and sacrifice of our men, so here brave men of all freedom-loving peoples have planned and gone forth to offer their all to ensure that liberty and justice should not perish from the earth. This it is that consecrates this land.

"We come here as Churchmen at the invitation of His Grace, the Archbishop of Canterbury, to confer with him on behalf of our Presiding Bishop on many matters of importance affecting our respective communions.

"We come also as Americans. While our mission is in no way connected with the government, it has the cordial endorsement of our President and Secretary of State and in their name and that of millions of our fellow countrymen we extend hearty greetings to a brave ally and valued friend.

"We come not so much to speak as to observe, not to teach but to learn. And we earnestly hope that our mission may

in some small measure increase the understanding and good will between our countries so that as in war, so in peace, they may continue to work and strive together to their mutual welfare and for the good of all mankind."

EPISCOPATE

Bishop Mitchell to Retire

Bishop Mitchell of Arizona has sent his resignation to the Presiding Bishop, for action by the House of Bishops at its next meeting.

Bishop Mitchell stated that he is now 68 years old, and that from the beginning of the Pension Fund he has felt that all clergymen should retire at 68. He recalled that when he was elected to be Bishop of Arizona he announced that he meant to retire at 68, if he lived to attain that age, and expressed the opinion that, "It is better for a man to retire while still vigorous and able to do a full round of work than to hang on until the people wonder if the old man is ever going to retire."

THE PEACE

"Pattern for Peace" Praised by State and Religious Leaders

The Catholic, Jewish, and Protestant Declaration on World Peace, known as the "Pattern for Peace," was hailed on the first anniversary of its publication as a significant contribution in the Churches' work for world order, by Secretary of State Cordell Hull, by Dr. John Foster Dulles, Governor Dewey's adviser on foreign affairs, and one of the Protestant signers, and by many religious leaders.

Secretary Hull said, "As we move forward with other nations, seeking the future freedom of mankind in peace and security, we gain renewed strength from the knowledge that our spiritual leaders are united in their determination that this objective shall be attained."

Dr. Dulles said, in part, "Political efforts draw their greatest inspiration and vitality from moral principles. To be sure, any political plan now produced will fail in many respects to realize our full hopes. This, however, is inevitable. We can rejoice that a worthy beginning is being made. We can resolve, Catholics, Protestants and Jews, to remain united in fellowship to the end that our political order may be brought ever closer to conformity with the moral law."

World Order Day

Calling on Churches to observe Sunday, November 12th, as World Order Day, a statement by the Department of International Justice and Goodwill of the Federal Council of Churches declares that "the hour has come when Christians must unite their forces in a common effort to win the peace."

"Now as never before the primacy of God in the affairs of men and of nations must be proclaimed by Christians everywhere," the message said, in urging Christians "to work for the establishment of a genuine world community."

The department issued a six-page folder for use of pastors and laymen in the observance of World Order Day. The material includes an analysis of Christian requirements for world order, points on which Christian people must now be alert, promising elements in the international situation, and a summary of current efforts by the Churches in support of a durable peace.

FINANCE

National Council's Annual Report

Wartime conditions have naturally greatly affected the work of the National Council, as indicated in the Annual Report for 1943, just published.

Dr. Lewis B. Franklin, treasurer, reports that all budget expenses of the Missionary Society in 1943 were met out of current income, except to the extent of \$7,923.27, which was supplied from special gifts and the principal of legacies. This is the smallest amount of such funds so used in many years.

Receipts from the dioceses and missionary districts were the largest in many years, the total being \$1,483,048.64. From the dioceses which filed definite expectations the collections equalled 102.1%, the highest percentage on record. Every diocese and district met its expectations in full, which establishes another record.

Some of the dioceses included their gifts to British Missions in their regular budget payments, others made special offerings for this purpose. The total given to British Missions through the budget was \$47,868 and as specials from dioceses \$47,170.46, and miscellaneous items \$55.46, a total of \$95,093.92.

The appropriation to the Presiding Bishop's Committee on Laymen's Work is new, the Committee having been fully organized in 1943. Forward in Service again received \$30,000 from Undesignated

GENERAL

Legacies as voted by General Convention, and expended only \$23,579.54 so the entire budget appropriation of \$10,000 remained unused. For 1944 this work will be financed entirely through the regular budget.

To the Philippines, states Dr. Franklin, it has been impossible to make remittances

but it is known that some of the work is being carried on and some expenditures made. When the war is over the Church will be prepared to meet the obligations being incurred in this area for the support of staff and work as the entire appropriation has been set aside for this purpose.

Income and expenditures for 1943 balanced at \$2,119,489.16, as shown in the accompanying table.

A substantial reduction was effected in the deficit accumulated in the years 1933 and 1934. During the year, \$140,751.71 was used for this purpose, leaving only \$373,173.07 outstanding.

The total book value of the funds managed by the Committee on Trust Funds, as of December 31, 1943, was \$13,095,972.05, an increase of \$385,764.54 during the year. The rate of interest realized in 1943 on the securities in the consolidated investment group was 3.457+%.

The Church School Lenten offering for the year amounted to \$344,607.43, an increase of \$38,472.43, as compared with 1942, and was the largest offering since 1932.

For missionary work outside the budget there was received during the year the sum of \$507,215.37 including the amounts received as specials for British Missions, the Good Friday Offering, and the Presiding Bishop's Fund for World Relief. Disbursements included \$5,613.13 for the Russian Theological Seminary in Paris.

The legacies for all purposes and special gifts for investment received in 1943, including securities awaiting sale, were larger than those received in any year since 1928. They totalled \$420,280.23.

Appoint Committee to Seek Tax Law Revision

Appointment of a special committee to seek revision of the present income tax law in order to protect voluntary contributions to religious, educational, and charitable institutions has been authorized by the executive committee of the Federal Council of Churches. The group will be named by the Council president, the Most Rev. Henry St. George Tucker.

The executive committee adopted a resolution expressing its belief that the simplified tax law and procedures "seriously jeopardize an essential and traditional American pattern of life."

It called upon Congress and the administrative officers of the government for a revision that "will not discourage the individual from supporting the Churches and other voluntary agencies."

"The recent change in tax policy and procedure," the resolution stated, "by permitting a presumptive average deduction regardless of whether contributions have been made or not, tends to diminish the individual citizen's sense of responsibility to support these agencies and threatens a basic American tradition."

A similar protest was issued by the Federal Council last May.

NEGRO WORK

Louis J. Hunter Elected as Interim Director of Church Institute

The American Church Institute Board of Trustees met October 5th at the Church Missions House, New York, to consider plans for some sort of interim

Income and Expenditures for the Year 1943

Compared with the year 1942

Income

	1942	1943
From Dioceses and Districts upon Expectations, including		
Church School Lenten Offering	\$1,435,482.51	\$1,483,048.64
Miscellaneous	8,823.75	15,169.74
Interest on Trust Funds	340,807.81	326,251.83
Interest on Outside Trusts	24,495.21	22,761.68
United Thank Offering	264,333.00	264,334.00
From Legacies	45,937.85	7,923.27
Total applicable to Budget	\$2,119,880.23	\$2,119,489.16

Summary of Expenditures

I. Missionary Work

	1942		1943	
	Expenditures	Appropriation	Expenditures	Appropriation
Domestic Missions	\$ 812,386.85	\$ 899,634.38	\$ 843,606.87	\$ 843,606.87
Overseas Missions	606,058.14	558,616.62	558,444.07	558,444.07
Division of College Work	27,940.16	33,927.40	30,039.83	30,039.83
General Administration	8,224.00	9,224.00	9,185.77	9,185.77
Institutes	147,936.00	152,343.00	150,093.00	150,093.00
Other Appropriations	69,717.72	102,597.85	75,400.33	75,400.33
Total Missionary Work	\$1,672,262.87	\$1,756,343.25	\$1,666,769.87	\$1,666,769.87

II. Education and Promotion

Division of Christian Education	\$ 20,619.01	\$ 20,351.00	\$ 19,078.63
Division of Christian Social Relations	9,796.75	9,633.00	8,089.53
Division of Youth Work	11,085.13	13,783.40	14,068.22
Department of Promotion	60,947.55	63,802.30	53,280.46
Woman's Auxiliary	28,914.52	38,475.00	30,231.80
Presiding Bishop's Committee on Laymen's Work	675.87	12,000.00	10,561.81
Other Appropriations	993.00	993.00	993.00
Total Education and Promotion	\$ 133,031.83	\$ 159,037.70	\$ 136,303.45

III. Miscellaneous Activities

Advisory Council to the Presiding Bishop on Ecclesiastical Relations	\$ 2,475.34	\$ 2,100.00	\$ 1,641.64
Conference and Training Centers, Training	23,820.42	24,916.00	23,846.67
Other Appropriations	8,750.00	18,750.00	9,077.96
Total Miscellaneous Activities	\$ 35,045.76	\$ 45,766.00	\$ 34,566.27

IV. Coöperating Agencies

Coöperating Agencies	\$ 21,250.00	\$ 21,390.00	\$ 21,390.00
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V. Administrative Expense

Division of Domestic Missions	\$ 8,473.11	\$ 8,412.00	\$ 7,878.92
Division of Christian Education	6,210.88	6,622.00	5,939.24
Division of Christian Social Relations	3,963.71	3,996.00	3,962.26
Division of College Work	2,037.50	2,340.00	2,116.25
Division of Youth Work	4,374.90	5,540.00	4,657.00
Overseas Department	9,487.08	9,579.00	9,223.03
Department of Promotion	39,291.04	40,404.05	40,460.72
Department of Finance	45,520.53	48,250.00	45,702.91
Interdepartmental Expenses	100,060.88	110,314.00	101,453.79
Woman's Auxiliary	9,430.00	10,737.00	9,977.83
General Administration	23,913.52	24,233.00	23,322.64
Retired Church Missions House Employees	5,526.57	6,209.00	5,764.98
Total Administrative Expense	\$ 258,289.77	\$ 276,636.05	\$ 260,459.57

Grand Total	\$2,119,880.23	\$2,259,173.00	\$2,119,489.16
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directorship to care for the vacancy created by the death of the Rev. Dr. Robert W. Patton, and the absence of the Rev. Cyril E. Bentley, now a chaplain in the U. S. Navy.

The Board elected Louis J. Hunter as director to serve until Mr. Bentley returns, and M. M. Miller was named to assist Mr. Hunter during the interim. Mr. Hunter has been treasurer of the Institute and a member of its Board of Trustees.

The offices of the Institute will be removed from the Church Missions House, New York, to Mr. Hunter's office, 82 Devonshire St., Boston, Mass., for the present.

The Board heard reports from the various Institute schools, and was gratified to learn that every school had closed its fiscal year with a balanced budget.

RELIGIOUS ORDERS

Brother David Takes Life Vows

At St. Barnabas House by the Lake, North East, Pa., in the beautiful Norman Chapel of the House, Brother David, S.B.B., took his life vows on October 5th. The vows were heard by the Superior of the Brotherhood, Brother George, in the presence of the members of the Brotherhood, Bishop Wroth of Erie, and the visitor of the Brotherhood, Bishop Ward. Present also were a number of clergy of the diocese, and visiting clergy from the dioceses of Pittsburgh, Western New York, Southern Ohio, Albany, as well as a number of friends of the Brotherhood.

Bishop Wroth celebrated the Holy Eucharist, while Bishop Ward took his official part in the ceremonies, blessing the ring, preaching the sermon, and giving the special blessing to the newly professed Brother.

Brother David has fulfilled the requirements of six years preparation for life vows. His home is in New York City, where he was a communicant of St. Augustine's Chapel.

INTERCHURCH

Protestant Film Commission

Plans for a Protestant Film Commission were formulated by representatives of 22 denominations and interdenominational agencies at a recent meeting in New York. It is expected that the Commission's formal organization will be completed before the end of the year, after the proposal has been considered by the interested body.

As an immediate objective, denominations which desire to affiliate with the Commission will be asked to underwrite a "functional budget" of about \$19,000 annually for a five-year period of "orientation and exploration." It is expected that half this amount will be obtained from interested laymen.

The Commission will eventually seek an initial capitalization of \$1,000,000 from individuals, foundations, and Church organizations. Its four-fold program will be

to produce films of an interdenominational character, to represent the interests of Protestantism to the film industry, to suggest Protestant themes to Hollywood, and to encourage interest in and support of Protestant-slanted films.

The Commission proposes to produce a certain number of films annually, employing a full-time director, experienced script writers, editors, and actors to achieve "maximum professional results." At the start, it may make use of production facilities now being used by the Churches.

PUBLIC AFFAIRS

Christians Urged to Vote

Asserting that "failure to exercise the franchise is a persistent evil in American life and a serious drag on the democratic process," the executive committee of the Federal Council of Churches urges Church members to vote "intelligently, conscientiously, in the interest of the nation as a whole, and in the light of its responsibility to the world."

EVERYDAY RELIGION

God With Us

III. The Substitute for Sin

By the Rev. Laird Wingate Snell

IN JESUS' parable of the strong man keeping his booty till a stronger overcomes him, followed by the parable of the unclean spirit cast out and then coming back with seven others to fill the empty house, we have a notable instance of one mode of the Holy Spirit's inspiration of Scripture. For in the juxtaposition of these two parables we possess in the words of Jesus what is the germ, the essence, of St. Paul's teaching of salvation through Jesus Christ.

The two parables are placed side by side only by St. Luke. Ordinary literary criticism would say that mere chance, or a passing feeling of St. Luke's, or, possibly, St. Paul's influence upon St. Luke, brought them together. The Christian doctrine of the Incarnation says, No; God the Son was incarnate in Jesus Christ; and God the Holy Ghost insured the integrity and understanding of that Incarnation for future generations in part by His influence and guidance in the writing of the Scriptures. This means for one thing that the Gospels give us the sure truth about our Lord,—not without rational study and criticism, but study and criticism which, to be sound as well as Christian, must hold as a presupposition the fact of the Incarnation. Because of these two parables placed thus together by the Spirit's inspiration, we can say that Jesus' teaching as to the way sinners were to be saved through Him was the same as St. Paul's.

Jesus had been charged with casting out demons by the help of the prince of demons. Jesus replied, If the powers of evil are fighting one another their power is dissipated, self-destructed. The actual situation is as when a stronger man armed holds on to his booty until a stronger comes and wrests away his armament and then takes his booty away from him. Thus, Jesus declares, I am one stronger than the powers of evil. I overcome them, take away their

armor, and have their booty for myself, even the souls of men. Then, in the following parable, He goes on to say, just to cast out the spirit of evil from a soul is not enough; there needs somewhat to fill the spiritual vacuum, else the man's later state is worse than the first. And He who elsewhere said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," says here by plainest implication, I am He who dispossesses evil in human souls and Myself fill the resulting spiritual vacuum by My presence there.

This is Christ's salvation described in His own words, later explicated and insisted on by both St. Paul and St. John. Jesus Christ in person takes possession of the soul, if we invite Him in; His presence masters and exorcises the evil in our nature; and His companionship becomes our life and makes us grow like Him. "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me."

As His presence saves individuals, so His presence in those He saves will save the world. Jesus beheld Satan fallen as lightning from heaven when the report of the seventy, after their evangelizing mission, showed that some of His power had passed into them. "Ye are the salt of the earth; ye are the light of the world," He told His followers. We are those followers today. What hope is there that we can be saving salt for this world's awful corruption, be light leading it from the steep descent to hell into the path of life? Only one hope, but that most sure—that we mediate His presence. That means of course that His Spirit shine through us and through us manifest His power. But that spirit is the spirit of holiness. So the challenge of the hour comes down to this: Are we —is the Church—seeking holiness?

CANADA

Anglican Primate Heads Council of Churches

The Most Rev. Derwyn T. Owen, primate of the Church of England in Canada, was elected first president of the Canadian Council of Churches at its organization meeting in Toronto, under a plan which will rotate the office among constituent bodies of the Council.

Four vice-presidents were also named, consideration being given in their election to geographical location and denomination relationship. Ten religious bodies and three allied agencies were represented at the meetings.

It was suggested that the Christian Social Council of Canada, an institution of many years standing, become a part of the Council.

One significant change was made in the details of the tentative organization. Wherever the name Church had been used, the word Communion was substituted, as expressive of the spirit which had brought the Council into being.

Problems of postwar reconstruction and rehabilitation were discussed at length by delegates and speakers, with emphasis on the spiritual needs of war-torn countries and peoples.

A Commission on Peace and Reconstruction, created by the Council, was authorized to prepare material on problems that must be met to insure a just and lasting peace.

REHABILITATION

The Council emphasized the enormous task facing Churches and individual Christians in the rehabilitation and re-establishment of demobilized service personnel, and the return to normal lives of thousands now engaged in war industries.

It was decided that the Council issue a call to the Churches for services of prayer and thanksgiving on the cessation of hostilities in Europe, and that suitable worship material be prepared for optional use of all member communions.

Evangelism as "an integral part of the duty of every Christian minister" was discussed, and it was proposed that the existing interdenominational committee on evangelism be made a part of the Council. Coöperative activities in education, home mission work, service camps, relief activities, medical services, and other fields were also discussed.

ENGLAND

Report Russian Patriarch To Visit London

Acting Patriarch Alexei of the Russian Orthodox Church is expected to arrive in London shortly from Moscow as leader of a delegation that will confer with Anglican Church authorities. It is believed the Russian Churchmen may arrive in time to meet the Church delegation of the Episcopal Church now in London to confer

with the Archbishop of Canterbury. The American delegation consists of Bishop Oldham of Albany and Bishop Hobson of Southern Ohio.

News of the Russian Patriarch's intended visit came as a surprise to London Church circles, but it is recalled that an invitation to visit England was extended to Metropolitan Alexei by the Archbishop of York on the occasion of the latter's visit to Moscow late in 1943. On his return, the Archbishop was quoted as saying that there will be regular correspondence on religious and theological matters between the Churches, and it is hoped that the Russian Church will occasionally send delegations to Great Britain.

WELCOME BY CONVOCATION

When Bishops Oldham and Hobson attended the Convocation of Canterbury, October 11th, they received the first ceremonial welcome the Convocation has given to overseas visitors, at least since the Reformation.

The American visitors were received by the Upper House in the ancient Jerusalem chamber, and led in a solemn procession to College Hall, where, in the presence of the Upper and Lower Houses of the Convocation, the Archbishop of Canterbury, Dr. William Temple, delivered an address. The Archbishop's address was followed by the reading of a special message of greeting from the President of the United States.

Asked if the American delegation had brought a plan for peace, Bishop Oldham replied that the Church's business is to set forth moral principles and hence his group had brought no particular plan. He expressed hope, however, for British support of the "Pattern of Peace" adopted by religious leaders of the United States last year.

A crowded schedule has been arranged for the visiting Churchmen, including meetings with religious, political, and civic authorities. Bishop Oldham preached in Westminster Abbey October 8th.

CHINA

Maolin Missionaries

Current newspaper reports of the Japanese advance south from Changsha have brought questions as to the safety of the American missionaries in Maolin.

This area is part of the diocese of Anking where Bishop Robin Chen is in charge. He sent the Americans away in good time and they are now reported safe in Kunming. The Misses Emeline Bowne and Margaret Monteiro and Sister Louise of the Community of the Transfiguration walked 40 miles the first two days, walked or rode in various vehicles 800 miles in the next five or six weeks, and flew the last 800 miles, from Kanhsien to Kunming, in five and a half hours. Miss Elda Smith, who was stationed in Tunki, near Maolin, accompanied them and flew on to India, en route to the United States.

In Kunming, the three American women are hard at work, Sister Louise helping

A. J. Allen in his hard-pressed office as mission treasurer, Miss Bowne and Miss Monteiro aiding the Rev. Gilbert Baker and the Chinese clergy at St. John's and the Student Church, where opportunities are reported more than enough to fill their time.

Bishop Chen remained with his Chinese staff in Maolin where church and school work are going on as usual and where he hopes to reopen the clinic, which had to be closed with Miss Bowne's departure.

LIBERIA

Bishop Kroll Recovering From Heart Attack

Bishop Kroll of Liberia has suffered a heart attack, according to information which has reached the National Council. Apparently the Bishop has been unusually active recently and heart difficulty resulted. The attack occurred while Bishop Kroll was in Cape Mount, so that he was able to place himself in care of a physician at once. His condition is not regarded as serious, and the outlook is considered as highly favorable.

HAITI

Ven. Elie O. Najac Instituted Dean Of Holy Trinity Cathedral

Following the Office of Institution and with beautiful ceremonial and the presence of a large congregation, the Ven. Elie Octave Najac, formerly archdeacon of the North and priest in charge of Holy Innocent's Church, Port au Paix, with associated missions, was instituted as dean of Holy Trinity Cathedral, Port au Prince, October 1st. Bishop Voegeli was the preacher and institutor and at the Mass which followed Dean Najac was the celebrant; the Rev. Joseph S. Lindor of Arcahaie reading the epistle and Canon Etienne Gilles reading the Gospel. A stringed orchestra accompanied the organ and choir. The President of the Republic sent a personal representative and the American ambassador was present with members of the embassy staff, as was the British Minister with members of his staff. Although the entire service was in French, many American and English residents were present and received Holy Communion with the Haitian congregation.

New Seminary Home

The theological seminary which hitherto has been using rooms at the Cathedral in Port au Prince has been moved to the building formerly used as a Children's Home, which has been closed an refitted to its new purpose. There was a formal opening of the seminary on the festival of St. Michael and All Angels at which the dean of the seminary, the Rev. John G. Dahl, was the celebrant of the Mass. This was followed by a breakfast at the seminary.

HOME FRONT

Rehabilitation Problems

Because of the interest aroused by a preliminary conference dealing with the problems of the returning servicemen, meeting at St. John's School, Salina, Kans., June 1st and 2d, an institute on the repatriation of service personnel is scheduled for October 16th and 17th in St. Paul's Parish House, Kansas City, Mo.

Taking part in the original conference were Harry Dawdy of the State Vocational Rehabilitation Division in Topeka, Kans.; Dr. Edwina Cowan; Bishop Nichols of Salina; the Very Rev. James Golder, dean of Christ Cathedral, Salina, the Rev. Douglas MacLaury, of St. Michael's, Hays, Kans., student chaplain, Hays College; Lt. Wilbert Mueller, guidance director, St. John's School; the Rev. Richard K. Nale, chaplain, St. John's School; and several faculty members of St. John's.

Among the problems discussed were the contributions that the family of the serviceman will be able to make in combatting antagonism between civilians and "G.I.'s," in adjustments to war marriages, to children born while the serviceman was away, to the economic burden of taxes and the cost of living, of which the serviceman has been kept in ignorance; and solving problems such as psychological effects of noise, the choice of suitable employment.

It was evident to the conference that the Church operates best on the level of the family circle. The pastor can be the one person whose advice in these matters will be accepted with gratitude and confidence. The pastor alone can make it possible for the men who do need social agency help, to get it. The serviceman will naturally turn to the family for all things when he first returns. The family will be the one certain thing in his life, and if he finds understanding and help there, most of the rehabilitation problem of the returning serviceman will be solved. Without this family adjustment, no program will function, mainly because the seeds of unhappiness will disrupt any sociological set-up that can be thought of.

CLERGYMAN'S ROLE

It was emphasized that the clergyman, in his role of visitor to the family's parlor, stands in a precise relationship to the family, church, and community. The parish call happily combines intimacy and professional interest. When properly understood and executed, it remains a powerful social bond—helpful to church, family, and community. The conference felt that if problems and their remedies were put into the hands of earnest clergymen and if there were a mutual understanding between the Church and all other agencies concerned with getting the serviceman firmly adjusted first to his family situation and through them to the community, a great work would have been accomplished.

Among those scheduled to take part in the Kansas City meeting are the Rev. Richard K. Nale, chaplain, St. John's

Military School, Salina, who will present the problem; the Rev. Charles D. Kean, rector, Grace Church, Kirkwood, Mo., who will speak on The Clergyman and His People; Dr. A. Theodore Steegmann, psychiatrist, Kansas University Hospital, who will discuss Effects of War on Service Personnel; Mrs. Helen Gant, executive director Family and Children's Bureau, Kansas City, and the Rev. Henry Price, chaplain, USA, Winter General Hospital, Topeka, who will discuss Attitudes Among the Men; Edwina A. Cowan, Ph.D., consulting psychologist, Wichita, whose subject is Remedial Techniques. The Very Rev. James Golder, dean of Christ Cathedral, Salina, will take part in a panel discussion of Attitudes Found in Families. A seminar on Community Resources will be conducted by Harry Dawdy of the State Vocational Rehabilitation Bureau.

ARMED FORCES

Chaplain in D-Day Invasion

Word has been received in Irvington-on-Hudson, N. Y., that Chaplain George R. Metcalf, former rector of St. Barnabas' Church who has been in a hospital probably in England since early August, is much better. No details are given in his letter except that "an old injury finally got the better of me."

Going in with the invasion of D-Day, Chaplain Metcalf was in the thick of the fighting for about two months, up to the time of his hospitalization.

Chaplain Metcalf has written very vividly about some of his Normandy experiences. "We came in hundreds of little LCI's and poured onto the beach with 88's bursting around, mine fields everywhere, and crawled up a ravine near St. Laurent-sur-Mer. Snipers popped up with machine pistols here and there. Later waded across two mile marsh in knee deep mud and water, surrounded by enemy. Still later walked into village with French horse and

cart carrying two wounded men and one prisoner. Had to run cart over bodies of Germans in the road. Ambushed in village. Worked all day in aid station in barn. Lived two weeks in forest with shells dropping occasionally within 50 feet."

Three Salvaged Parachutes Form Altar Canopy

Men in Chaplain George B. Wood's paratroop regiment in England long held services in a mess hall. But now, through the combined efforts of Episcopalians, Protestants, and Roman Catholics, the camp has a particularly appropriate chapel.

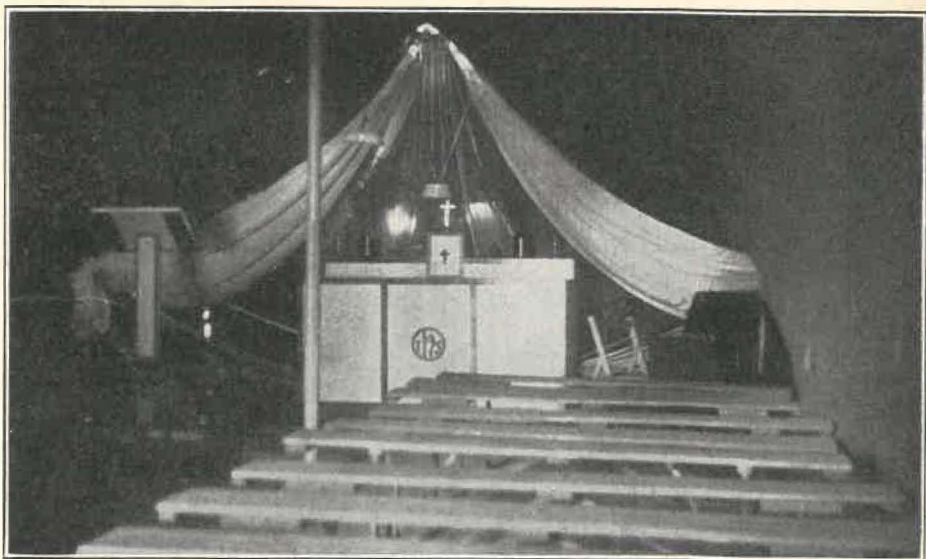
It is a hospital ward tent, with concrete floor, and benches painted in olive drab color. The lectern and altar were built by an Episcopalian, Sgt. Von Brahen of the Church of the Messiah, Baltimore, and painted by a Roman Catholic. Its cross and candlesticks are from the Commission-presented altar kit. Three salvaged parachutes, the two white ones being personnel 'chutes, the dorsal a blue equipment chute, form the canopy. Altar and lectern are done in white with a blue trim to carry out the color scheme.

PRISONERS OF WAR

YMCA Sends Christmas Supplies To American War Prisoners

The War Prisoners Aid of the YMCA reports it is sending a record shipment of Christmas supplies to Americans in German prison camps and to 300 working detachments of American prisoners inside Germany.

Included are room decorations, holly wreaths, bells, tinsel ropes, favors, good luck charms, flags, tree ornaments and lights, and noisemakers for New Year's celebrations.



PARATROOPERS' CHAPEL: The men of Chaplain Wood's regiment redecorated a hospital tent, using parachutes for an altar canopy and dorsal.

Ginger Is Ginger

By the Rev. William G. Peck

A WELL-KNOWN and highly respected priest of the English Church, who happens to be a valued friend of mine, once related to me a memory of his early boyhood which must surely be unique. He was living with his parents in Liverpool. They were sound Churchpeople, and the curate of their parish church was a certain young priest whom they knew as the Rev. Charles Gore—a name destined to become known and honored through the whole Church of England and far beyond. I do not know which is the more difficult: to conjure up a vision of my friend as a tiny boy, the "Tommy" of this story, or to imagine Bishop Gore as a curate. But it is with these two seemingly improbable, but real personalities that the story is concerned.

One afternoon Mr. Gore called at the house, in the way of pastoral visitation, and he was welcomed by my friend's mother with more than ordinary warmth; for she had been having a troublesome day and was in need of help.

"I am so pleased you have called, Mr. Gore," she said. "Tommy has been very difficult today, and perhaps you can put things right."

"And what," asked Mr. Gore, "is the difficulty with Thomas?"

"Well," replied Tommy's mother, "he began early this morning asking a question. It was just this: 'What is ginger?' Of course, we know perfectly well what ginger is, but it happens that we have none in the house at present and I found it impossible to describe ginger in such a way that he could really understand what it is. Our cook tried, but she also failed. And all day long Tommy has followed us about, asking his question, 'But what is ginger?' It is rather wearing. Do you think you could satisfy him?"

Mr. Gore bravely offered to try, and Tommy was summoned. I am glad to say that my friend's career has been totally unlike that of "The New Freethinker" described by G. K. Chesterton:

John Grubby, who was short and stout
And troubled with religious doubt
Refused, about the age of three,
To sit upon the curate's knee.

I cannot imagine that my friend was ever short and stout. And if he was ever troubled with religious doubts, it never led him to worldly power and the House of Lords, as John Grubby's doubts led him. And my friend, on that far distant afternoon, sat upon the curate's knee.

"Thomas," said Mr. Gore, "I understand that you want to know what ginger is."

"Yes, Mr. Gore," said Tommy. "What is ginger?"

"Ah! Let me see," replied Mr. Gore. "Ginger . . . ginger. . . . Thomas, do you know what an apple is?"

"Yes, Mr. Gore."

"And what is an apple?"

"An apple . . . an apple's an apple."

"Ah! Quite so," came the curate's triumphant retort. "An apple is an apple. And ginger, Thomas, is ginger."

It took Thomas many years of learned application to perceive the depths of metaphysics and the iron laws of logic involved in that reply. Gore, I suppose, was a little puzzled as to how to describe to a child a substance with which the child was quite unfamiliar, and he gave up the job, defending himself by assuming that if Tommy was going to define an apple as an apple, he himself was justified in defining ginger as ginger. And no doubt he implanted a lesson in Tommy's curious mind, a lesson, not about ginger, but about the laws of thought.

When I was studying logic, ages ago, I was taught that any definition which, whether by a long or a short road, finished up by using the very word which was to be defined, or some synonym of it, was to be condemned as *circulus in definiendo*—a circle in definition. It is no definition at all, because it leaves the object separated from all other objects in a still unapproached isolation. It is an object outside the known universe, which is a system of relations. Tommy left the apple a thing of mystery—"an apple." And Charles Gore replied by leaving ginger wrapped in its own insularity—"ginger." The great round world might be full of a number of things which could be defined and understood because they belonged together and could be related. But an apple, and ginger, each remained in its own unbroken, magic circle, sacrosanct, self-sufficient, incomprehensible.

Charles Gore became a great theologian, a bishop, and a mighty prophet. He was one of the supreme figures in the social thought and witness of the English Church. And as he went on his way through the world of his time, he was often infuriated to hear such a tautology from the lips, not of little, wondering

boys, but of grown, assertive men. The mandarins of finance and industry did not seriously defend the proposition that an apple is an apple, or that ginger is ginger; but with profound and solemn effrontery they stated something equally absurd. They said, and they were constantly saying, that business is business. And now William Temple, Lord Archbishop of Canterbury, upon whom the prophetic mantle has so grandly fallen, is confronted with the same assurance that business is business.

There was a time when a craft like wood-carving or metal-working was called a mystery; but the craftsmen knew more theology than modern financiers and big business men, and they would never have dreamed of claiming that their craft was a thing apart, subject to no laws beyond itself. That is what the die-hards still try to claim for business. Business is business because it has no relation with religion, or morals, or even with humanity's demands. There is a market—and it is outside the city of man, let alone the City of God.

This is the central and most perilous heresy of the modern world. It arose at the birth of that world, with the dichotomy between natural and supernatural. There followed the disordering of the hierarchy of human purposes, and the escape of the economic purpose from the control of any higher one. Neither Ricardo nor Marx invented "economic man." Ricardo seemed to think that business could be business, and the universe beyond business could still be the universe as saint or poet or savants had conceived it. But Marx showed that if people insist on business being business, then we must conclude that there is nothing else but business. Man himself is fundamentally an economic agent. The final interpretation of history is economic.

Well, the business that was apparently so successfully business for so long, took

FOOD FOR THOUGHT

IN CALM or stormy pastures green
The sheep of God Almighty feed;
Some eat the grasses sweet and mild,
Some eat the thistles growing wild
Or any coarse and ugly weed.
But of the verdure which they eat
Are formed their natures, sour or sweet.

FRANCIS LEE RICHARDSON.

a bad fall between the two wars, and no power can restore it. On the other hand, nobody who matters any longer believes that Marx gave a true account of life. The Russians themselves are giving up the notion as rapidly as possible. But something has to be done about business, which, before the war, was rapidly suffering asphyxiation in its sealed chamber.

There is only one really hopeful course—to admit that the assertion, "business is business," is nonsense, and that the teaching of the great Christian doctors is the only truth of the matter. Business is the provision of goods and services for the

benefit of man, who is a creature placed in the natural order for the attainment of a supernatural destiny. Business is conceived to assist man, upon the natural level, to reach his Eternal End. It is to be judged by theology and morals. If it is not serving men as men, and if that service is not its animating principle, it is not good business. It is only a form of the mischief which Satan finds for idle hands to do. If it is mere money-making, it is certain to come to trouble: for this universe is ruled by One who is accustomed to overturning the tables of the money changers.

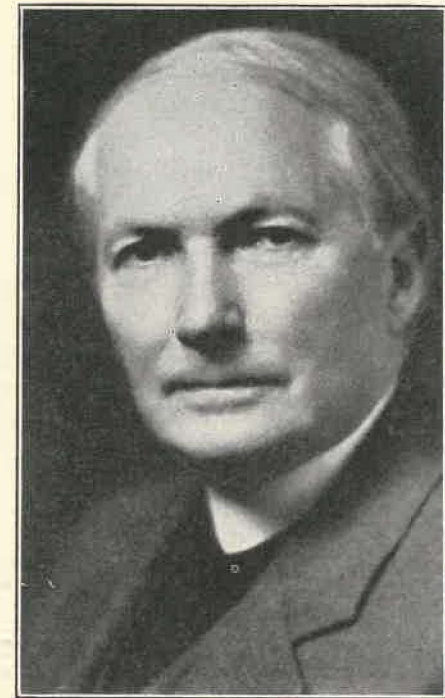
The Rev. Robert W. Patton, D.D.

By John W. Wood

AFTER an experience of six years as general secretary of the Board of Missions, the Rev. Dr. Arthur Selden Lloyd was convinced that a vast amount of educational work must be done in order to aid the congregations of the Church to realize their privilege of concerted prayer, work, and giving for the spread of Christ's Kingdom throughout the world. The missionary message, he said, must be carried directly to the people by living agents. He knew this could not be done adequately by the small staff at the Church Missions House. He proposed that the existing dioceses and missionary districts should be grouped into eight departments, and that each department be asked to accept the assistance of a department secretary in making known to the people within its borders, the scope, character, and achievements of the Church's missions. The Board of Missions agreed with the proposal and authorized Dr. Lloyd to proceed.

One of these departments, known as No. 4 in Dr. Lloyd's plan, now the province of Sewanee, extended from the Atlantic Coast to the western borders of Kentucky, Tennessee, and Louisiana and from the Ohio River to the Gulf of Mexico. Dr. Lloyd nominated and the Board of Missions elected the Rev. Robert Williams Patton, then rector of St. Stephen's Parish, Wilkinsburg, Pa., to be department secretary. Dr. Lloyd had known him as a law student in the University of Virginia, as a member of the class of 1895 at the Virginia Theological Seminary, and as rector of an important parish in the diocese of Southern Virginia. Moreover, he knew him as a man who put his whole heart and head into whatever he undertook to do. An interview with Dr. Lloyd convinced Mr. Patton of the bigness of the task and the importance of successful accomplishment of it. Accepting his election, Mr. Patton prepared for unfamiliar duty by an intensive course of missionary reading and by studying the organization and methods of the Church's missionary work at home and abroad.

Dr. and Mrs. Patton gave up the satisfying life of a parish and he became the Church's messenger to the approximately 1,100 congregations in the department with a membership of more than 150,000 people. After a few years of almost con-



DR. PATTON

stant travel, speaking to congregations, branches of the Woman's Auxiliary, meeting with the vestries and other clerical and lay groups, Dr. Patton was convinced that more intensive methods must be devised for informing the minds and rousing the wills of the people of the department. After much experimenting he worked out the plan of "A Mission for Missions."

Instead of spending a day or two in a parish or community, he spent a week, following careful preparation for the mission by local clergy and lay leaders. Sunday morning and evening sermons reached some of the membership. On the next three evenings Dr. Patton gave graphic accounts of Christian missionary work at home and overseas using charts and maps to illustrate and drive home his appeal. Thursday evening was given to a parish dinner. Friday evening men and women were trained to visit the congregation in their homes and secure the assurance of their coöperation in prayer and

giving. On the second Sunday afternoon this visiting was begun. At all the meetings Dr. Patton spoke with the trained mind of a lawyer, the fervor and eloquence of an orator, and the directness of a friend. To arouse and instruct was an important part of the mission, but was, he insisted, only a preparation for action.

As reports of what was happening in the south spread through the country, urgent requests came from other parts of the Church for similar missions. Dr. Patton could respond to only a few such calls. In these northern centers he proved that his methods could be used there as effectively as in the south.

As a result of this widened experience Dr. Patton conceived the possibility of a Nation-Wide Campaign for the whole Church. Members of the Board of Missions heartily endorsed the plan and arranged for its presentation to the General Convention of 1919. Both Houses of the Convention authorized the campaign and took the necessary steps to put it into operation. It was recognized that Dr. Patton was the only man qualified by experience for executive leadership of such an effort. He was appointed director of the campaign, in spite of the fact that in 1914 he had, in addition to his departmental duties, accepted the direction of the American Church Institute for Negroes. For the next 18 months Dr. Patton worked unremittingly in directing the preparations for and the carrying out of the greatest unified effort for missionary education and extension this Church has ever undertaken. Although not all financial goals were attained a notable advance in the giving of our people for parochial, diocesan, and general Church purposes was made.

The American Church Institute for Negroes had been authorized by the Board of Missions in 1906, upon the urgent recommendation of Bishop Greer. Its purpose was "to promote the cause of the education of Negroes in the Southern states." In this post also, Dr. Patton rendered service of the highest quality. The Church may rightly be proud of the high character of the work done by the ten institutions now composing the Institute. Some of them were originally established under Church auspices. Others with no previous affiliation with any religious body have been impressed by the quality of the Institute's work and have sought membership in it. Dr. Patton's stimulating influence as director was welcomed by all. His retirement from the directorship in 1940 on account of age, was deeply regretted. That retirement, however, was of but short duration. Upon the enlistment of his successor, the Rev. Cyril E. Bentley, as chaplain in the Navy, Dr. Patton was recalled to be acting director of the Institute. He at once renewed his visits to the individual schools and his helpful relations with faculty and students.

Today as one result of Dr. Patton's work thousands of our Churchpeople are enjoying a renewed spiritual life and a genuine satisfaction in furthering the Church's missions by prayer, work, and giving. Other thousands of the Negro people of the country thank God for his devoted and effective work on their behalf.

The Depression Level

ONE VIEWS the National Council's Annual Report for 1943 with mixed feelings. It tells a story of wise and cautious administration, of which the most noteworthy feature is the reduction of the depression deficit by another \$140,751, so that it now stands at \$373,173. During the year, trust funds increased by \$385,764 to a total of \$13,095,972.05. Very encouraging is the fact that only \$7,923 of the legacies received during the year was applied to current expenses, as compared with \$45,937 used for this purpose in 1942. Income from dioceses and districts was \$1,483,048, the largest in many years. In every respect, 1943 was a year of financial advance for the national Church.

Nevertheless, the Church had not in 1943 got beyond the depression scale in its receipts and expenditures. During the 1920's and early 1930's, budgets were between three and four million dollars. The last four-million-dollar year was 1931, and since that time there has been a long series of decreases which continued right through 1943. Budgets have begun to

show a slight increase; but actual expenditures have continued to go down, even though the catastrophic decreases of the 1930's have come to an end. These are the figures for the past three years:

1941,	\$2,167,772.72
1942,	2,119,880.23
1943,	2,119,489.16

The meaning of the figures is best expressed thus: the Church's missionary work has continued to decrease.

The budget for 1944, we rejoice to say, marks a reversal of the trend: estimated expenditures are \$2,403,062 after the deduction of \$100,000 for probable unspent appropriations. While this budget could scarcely be said to be above the depression level, it at least marks an end to retrenchment.

If the Church is ever to get out of the depression level in its giving, it will have to gather itself together for another effort like the Nation-Wide Campaign of 1920. We hope that this is a high-priority item in the postwar plans of the National Council and other Church leaders. There are fields white to harvest in every direction. Dr. Bell, in his series of articles on *The Episcopal Church After the War*, commented on the fact that there will probably be more theological candidates than there are clerical jobs. This is undoubtedly true, but for only one reason: that the Episcopal Church is failing to meet its missionary responsibilities.

During the 1930's religion was very much on the defensive. Laymen complained, more and more as the depression deepened, that the Church was "always talking about money"—perhaps because those who asked for money did not make clear the fact that it represents a unit of each giver's work for God; but more because they did not understand the Church's mission and their own mission as Churchmen. Nowadays it is more generally understood that human values can be maintained only as man is understood to be the image of God, and that this concept of man is under constant attack from anti-human forces all over the world. Religion is no longer a peripheral matter, but the main line of defense against a known threat to civilization. But this change in the popular consciousness has not yet been put to work in constructive channels.

One of the interesting things about the Nation-Wide Campaign that followed the last war was that, while in its first year it increased the giving to missions by \$1,673,030 (an increase of 117%), it increased the giving for all purposes in the Episcopal Church by ten million dollars! Parish budgets, clerical salaries, diocesan missionary funds all leapt forward together because the laity saw that the Church was something worth spending money on. It had a job in the world and was intent on doing it. Does the Episcopal Church have a mission in the world today? And is its mission something more than struggling to keep open the work begun in more optimistic times? The laity of the Church are ready, we firmly believe, to support their national leadership in another great missionary advance. They know that the pittance they give now for missions is not to be taken seriously. When will the Church ask them for a sum that they can take seriously?

The Episcopal Church must grow or die. It must strain every nerve to bring the gospel to the whole world, or play

The Epistle

St. Luke

October 18th

“ONLY Luke is with me.” From his prison, with death not far off, St. Paul thinks of friends and co-workers who have left him, for good or bad reasons. With him, the only one left, is Luke, the beloved physician and fellow worker. See how a close friendship holds even in adversity. St. Paul well knew what loneliness was and he also knew the blessing of companionship in loneliness. Even if Luke had not been with him he would not have felt utterly alone, for he had the sustaining presence of his Lord. Let us try always to feel that God is with us and try to remember that even when we seem deserted there are friends close to us, in the flesh or in the spirit. Also as we think of St. Paul's words about those who have left him let us resolve never to forsake Christ or those who are Christ's. St. Luke is our example of steadfast Christian friendship.

Twentieth Sunday after Trinity

October 22d

“WALK circumspectly,” or Revised Version, “Look carefully how you walk,” wisely making the most of the opportunities the times provide. In these days we are forced to change many of our habits, not because they were bad but because they do not fit in with the evil that surrounds and oppresses us. We must set ourselves to do all we can to build up a righteous civilization which can be taken up into God's kingdom. We must study to know the best: in our personal lives, in our associations with others, in the community; thanking God for every evidence of His love, and in trouble or disaster turning more completely to Him that we may be kept from all things that may hurt us. We must cultivate a readiness to obey one another wherever others have found a way to serve God. We are to keep on, not waste time wondering or holding back lest we make a mistake. Go forward in God's work.



Honolulu, T. H.

DEAR FAMILY: A clergyman of the Episcopal Church who recently returned from service at Saipan is enthusiastic about the possibilities for missionary work there. He thinks there is a particularly fruitful field among the Koreans, who were imported by the Japanese as virtually slave laborers, and who are now living with their families in civilian internment camps. Probably military considerations make it impossible to send civilian missionaries into the Marianas Islands just yet, but certainly the Church ought to be ready to do so at the earliest possible opportunity.

Saipan is only one of many islands being liberated from the Japs and brought under the American flag. What will be the ultimate destiny of these islands and their native populations remains to be seen, but certainly they will be opened up to Western influences, and will probably be wards of the American government in one form or another for many years to come. That means that America will have a special responsibility for the spiritual welfare of these peoples. Is the Church at home aware of this problem, and prepared to meet it? Are missionaries being trained for these areas, and appropriations being set up to meet the cost of sending them there? Are negotiations under way with the government to permit civilian missionaries to enter those areas as soon as military considerations permit? Would it not be possible even now to send teaching missionaries to such areas as the Marshall Islands?

Certainly these are matters that should be of vital concern to the Presiding Bishop and the National Council. And the House of Bishops at its next meeting ought to consider seriously giving episcopal leadership to these newly opened areas. Can the Bishop of Honolulu give them proper oversight, or could the Bishop of the Philippines do so, after those islands are free? Or, in view of the tremendous distances involved and the amount of spadework to be done, should there be set up a new missionary district of Micronesia, with its see at Guam or some other central location and its jurisdiction all the islands lying north of the Equator, between the Hawaiian Islands and Japan? There is ample precedent for setting up such a missionary jurisdiction in advance of the beginning of actual missionary work. *Ubi episcopus, ibi ecclesia*, and the right kind of bishop would soon build up a thriving Church in the Micronesian Islands.

In its broader aspects, the Federal Council of Churches

false to the terms of its foundation and shrink away into an exclusive club for nice elderly people. The National Council's reports for the depression years represented a great defection of Churchpeople from the missionary cause—partly because money was scarce, but far more because religion was on the defensive. But the 1943 report, with expectations paid 100% or more by every diocese and missionary district, and the current reports of overpayment for 1944, have passed the ball back to our national leadership, in General Convention and in the National Council. People are paying everything that is asked. They are even paying more. As a matter of fact, they are paying far more than the National Council's figures would suggest, for contributions for all Church purposes have increased by almost eight million dollars since 1935. Little of this money has reached the National Council. Some of the blame might be laid upon short-sighted vestries and clergy who have forgotten the lesson of the 1920 campaign. But

might well give this matter some attention at its meeting in November. Must these islands be subjected to invasion by missionaries of competing denominations, with no consideration of their past history or future possibilities? Or could we take a leaf from the experience of the Army and Navy, where chaplains of many religious bodies work together in harmony?

The war has wiped the missionary slate clean in the Pacific areas. Even in Japan itself there have been great changes. Under the pressure of an anti-Christian government, Christians have been compelled to unite. As yet, we do not know what form that union has taken, and whether or not it is compatible with Catholic faith and order. But when Japan is again open to outside influences, must the Christian Church in that country again be divided? Or can Christians within and without Japan devise a proper means of building up a strong indigenous Church of Japan within the frame work of the ecumenical and universal Church?

It is admittedly far easier to ask these questions than to answer them. But it is high time that they should be asked, and that the best thought and prayers of the Church should be concentrated on beginning to answer them.

THIS is preëminently a time for Christian statesmanship. Christianity is approaching one of the great turning points of its history. The postwar world is fraught with great opportunity, great danger, and breath-taking adventure for the Church and the Christian faith. Upon the way in which the Church and her leaders meet these problems will depend in considerable measure the course of history in the next hundred years. The mission field is but one aspect of the situation; indeed, if this particular problem is properly met there should be no such thing as "missions" in the pre-war sense of the word. There should be only the universal mission of the Church to all mankind. To the man who has seen Christianity at work more plainly in Guadalcanal or Saipan than on Main Street of his home town, it is the latter rather than the former that is likely to seem "foreign" to him.

But the postwar world is not something in the dim and distant future. It is upon us now. We cannot wait until some nebulous V-day, and then begin to make our plans. We should rather have them worked out as fully as possible before that day, so that when victory comes we shall be ready for it.

The questions posed in these paragraphs are of immediate relevance and importance. Are they receiving the consideration of the Church at home? Will the strength of the Church be mobilized to meet the problems of the postwar world? Or will we be caught on V-day without a plan, or even a clear concept of what we ought to be planning about? The future of the Church, humanly speaking, depends largely upon whether or not her leadership is farsighted enough to plan ahead and meet these problems with clear-visioned Christian statesmanship.

CLIFFORD P. MOREHOUSE.

most of it must be laid to the failure of the national Church to ask for what it needs.

It may be that the Church's national leadership feels that it should not attempt a large increase until after the war. For one thing, a large amount of money would do very little good unless missionaries were available to use it. But it is time at least to begin planning for a new missionary advance. The money is available now; and the manpower will be available within a very short time.

Dumbarton Oaks

THE CREATION of a sturdy international organization to maintain peace is a job for every one. That is perhaps the most noteworthy contribution of the Dumbarton Oaks conference to the peace-making: it provides the people of every nation with a summary of the trend of their leaders' opinion

on what such an organization should be like. The statesmen are, as it were, doing their thinking out loud in order to provide everyone with an opportunity to draw his own conclusions.

There are many things in the sketch of a proposed United Nations charter which could be commented on, some marking a contribution to peaceful world order and some, perhaps, representing obstacles in the way. The much-discussed question of a veto power by each permanent member of the security council upon any action taken by the council as a whole has still not been answered. It is a crucial question, for in these days of mechanized might, the only powers really capable of threatening the peace are the large ones. If Germany and Japan are eliminated as military powers, the nations most likely to be involved in a threat to world peace are the United States, Britain, the USSR, China, and France. It seems to us that if any one of these nations can veto international action by all the others, world peace hangs by a very slender thread.

Moreover, political realities being what they are, Germany and Japan are likely to rise again within a generation or so, and by their size and economic importance demand and receive positions as permanent members of the security council. Are they then to be given the right to veto international action against themselves?

It may seem visionary to talk of a future return of these nations to the councils of the powers. Perhaps it will never happen. Perhaps one will rise again, but not the other. The point is that, over the long run, judicial and political entities can justify themselves, can meet unforeseen and unforeseeable problems successfully, only by being based on justice. Interests dictate the creation of such institutions; but justice determines their durability. An exemption from international security measures is a grave danger; for, inevitably, one of the powers which is exempt will be the very one against which such measures are most needed.

There are many more encouraging things about the proposals of Dumbarton Oaks. The creation of mechanisms of speedy international action, including an international air force ready for immediate service, would appear to reduce the danger that the United Nations would be confronted with a *fait accompli*, as the League of Nations was again and again. The provision for a military staff committee of the great powers is one of the strongest guarantees that the powers will act together in military matters, as history has shown in the past; for statesmen are inevitably bent by the advice of their military men when practical questions of military action come up. The emphasis upon "negotiation; mediation, conciliation, arbitration, or judicial settlement," backed by the persuasive powers of the armies of the United Nations, should work for peaceful settlement of international disputes. A great deal is to be hoped for from the economic and social council under the authority of the assembly, which will be charged with alleviating the conditions that lead to war.

The great powers appear to be agreed on the concept that preservation of international peace should be primarily a responsibility of the great powers themselves, although specific measures would presumably require also the assent of some of the smaller nations on the security council. This has elements of danger for the future, although to a certain extent it is an inescapable result of the international facts of life. These nations do after all contain the great majority of the politically effective population of the world, and the vast majority of its military, industrial, and economic potential.

If a system of proportionate representation based on voting population cannot be worked out (and there are great difficulties in the way), perhaps a frank recognition of "great power" status is the only alternative. Another point of danger is the fact that, as in the set-up of the League of Nations, action is to be directed against whole states, not against the individuals or parties in them which threaten the peace. This is a part of the effect of the doctrine of national sovereignty. It is bound to have bad results, but the advance beyond this point may have to wait for a later step in the development of civilization—if there is any civilization left by the time the nations get around to organizing themselves on rational lines!

Dumbarton Oaks represents only a beginning. We hope that Churchpeople will study the conference's findings in the light of the Christian teaching about God and man and society, and will take vigorous action to make their conclusions known. The opportunity is available for everyone to help in the formation of a world organization. We hope that the Church will not let it pass by.

The Unhappy Chinese

IN WAR, the loser is always wrong. The losing general is always the most dimwitted man known to fame. There is always something the political leaders could and should have done that they didn't do. That seems to be the verdict of history, and so Chiang Kai-shek and his generals should not be surprised to find the verdict invoked against them as their ill-equipped armies fall back before the victorious Japanese.

The state of watchful truce between the forces of the central government and those of the Chinese Communists is, as all agree, an unfortunate one for a country at war. But it is not easy, except for the doctrinaire on one side or the other, to say what to do about it. The two parties do not trust each other. They have programs for the nation sharply opposed.

The unfortunate fact about the current castigation of Chinese leadership is that it can only serve to increase the troubles of that unhappy country. China has simply not had the industrial plant necessary to fight a modern war. Without artillery, with only a token airforce laboriously supplied by air transport over the most formidable mountain barrier in the world, without tanks, trucks, or tractors, Chinese generals have lost battles against much smaller enemy formations. They will continue to lose battles until they are adequately supplied. We might wish that these generals were super-geniuses who could win battles without transport and fire power; perhaps super-geniuses could. But rather than increase the confusion which is an inevitable consequence of a series of defeats, perhaps it would be best for Americans to be silent until they are ready to give effective help.

Error in Canon 39

THERE is a typographical error in the text of Canon 39, in the 1943 edition of the General Convention Journal. Our copy reads (fourth line on page 97): "of the Province shall not apply in the case of the", which does not make sense with the preceding and following lines. The correct version would appear to be that of the 1940 canon: "of the Province prior to the meeting of the House", so that the clause will read, "the President of the Province may convene the Synod of the Province prior to the meeting of the House of Bishops" etc.

For Daring Action

THE CHURCH AND THE WAR. By Karl Barth, with introduction by Samuel McCrea Cavert. The Macmillan Company, New York, 1944. Pp. 47 plus xi. \$1.00.

This small but important book will do much to make Dr. Barth's position clear to American Christians. The first chapter, "The Churches of Europe in the Face of the War," sets forth what the Protestant Churches of the Continent have "learned, suffered, and achieved in the world crisis," and what the expected fruits may be. The German Church was slow to recognize the real menace of Nazism, but once it did, it said an emphatic "No" and began to form the only potent opposition to the new paganism. The voice of opposition from Protestantism was plainer and clearer than the voice from Rome.

The second chapter, in the form of a letter to American Christians, notes kindly but critically our own failure to see the nihilism of the Nazi creed, and our wish either to compromise or to retreat into pacifism. It is the duty of the Christian to resist everything in his national state which is incompatible with its character as one state in a community of states. It would not be a good thing to allow Germany or Japan, totally national as they are, to fulfil their aspirations, and it becomes the duty of the "righteous state" to use its "police force" to restore public order. For while there is no absolutely righteous state, the direction of some states is toward order, justice, and freedom, whilst the direction of others is toward disorder, injustice, and repression. The primary duty of the Church is to preach the word of God, and it can support the war without idolizing the police force or forgetting that the war is God's judgment on sinful men.

The third chapter, dealing with the role of the Church in the postwar world, enjoins American Christians to concern themselves less with detailed planning, which events may largely revise, and to concentrate on their true mission. Reminiscent of the Preamble to the Constitution of the United States, the author says that the righteous state is dedicated to the triune ideals of order, justice, and freedom, and that democracy lends itself more to consummation of that ideal than do other forms of government. In spite of fears about American "imperialism," we must not flinch at the postwar task of keeping order in the world. Dr. Barth ends with a plea that the World Council of Churches, heading the Ecumenical Movement, replace study and discussion, of which we have had enough for a while, with "Christian Utterance and Christian

CHURCH CALENDAR

October

- 15. Nineteenth Sunday after Trinity.
- 18. St. Luke (Wednesday).
- 22. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude (Saturday).
- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday).

October 15, 1944

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A "Memo" from the Copywriter's Desk

It is always a pleasure to read the galley-proofs of a forthcoming publication. I confess that I was very anxious and excited about reading the proof of **THE MAN WHO WANTED TO KNOW** by James W. Kennedy.

Somehow this title intrigued me--what did this Man want to know? What kind of book would this be? Perhaps it was a religious novel. Well I found out what this man (Jones) wanted to know. His desire for information is no different from anyone else's. All of us will understand Jones' predicament. Here is a man, an average man, groping about for some plain, simple facts about his religion, his Church, himself.

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Action." The best sentiments weigh less than a single bold word and daring action.
JOHN S. HIGGINS.

Sacramental Philosophy

THE WAY OF WORSHIP. By Scott Francis Brenner. Macmillan. Pp. 200. \$2.00.

Here is a truly ecumenical book. Here is a truly liturgical book. It is the more interesting because it comes from a writer whose communion is usually thought of as neither Catholic nor liturgical. Be that as it may, Dr. Brenner has achieved both the Catholic and the liturgical ethos. His rich scholarship within all types of polity and worship is little short of astounding. Almost any Roman Catholic or Anglican, will rub his eyes more than once to be sure that a Catholic is not doing the writing. In a real sense the writer is a Catholic, save for the fact that in matters of orders he stands within that section of Christendom, the polity of which the Archbishop of Canterbury recently has styled "irregular."

This volume is one more evidence that Protestantism is passing through and gradually is passing out of its purely ritualistic stage, where it was bogged down for so long, in its return to a truly liturgical and sacramental philosophy of Christian worship. Here there is no confusion between sacraments and ritual.

The thesis is that, until Protestants find in the Eucharist their norm of worship, they cannot advance toward real ecumenical life. "The norm of Christian worship is 'the breaking of bread' . . . the 'prayers . . . and thanksgivings . . . and the distribution and participation of the consecrated things' of which Justin Martyr speaks. . . . Such was the way of worship in the beginning of the Christian Church. Such was the way in the Primitive Church and in the Undivided Church. . . . It is the way which the Lord ordained--the way of the Lord's Supper, of the Holy Communion, of the Eucharist. It is eucharistic, liturgical, ecumenical."

A balanced emphasis on the Word and the Sacraments, the prophetic and priestly, has been very well developed. Save in the matter of polity (which is here not given treatment) the Real, Objective Presence is presented without a trace of crudeness or confusion.

The author advises liturgically-minded Protestant clergy not to adopt Anglican Morning Prayer as the 11 A.M. Sunday service, but the Holy Communion. It is hoped that this book will have eager buyers in all communions . . . and especially among the clergy of the Anglican Church. It will encourage those who have suffered a bit to maintain the Eucharist as the chief service each Sunday; it ought to be

enlightening to others who seem little, if any, disturbed by the displacement of the Lord's Service by Morning Prayer at 11 A.M.

The debt to Dr. Brenner of all who are devoted to the ecumenical cause is a great one, but no greater than the debt which all liturgical scholars also will owe him.
F. H. O. BOWMAN.

Commentary on the General Confession

DOWN PEACOCK'S FEATHERS. By D. R. Davies, 1944. The Macmillan Co., 188 pp. \$1.75.

With an iridescent title provoking in itself, here is a volume which unquestionably is the "book of the year." It is a book which every priest will find he must own, and from which he will find himself drawing sermons again and again. Those who have read the author's *On to Orthodoxy* will eagerly anticipate this intellectual feast.

The title is "a handsome present of it to me" from Fr. Alec R. Vidler who quoted it from *The Book of Homilies on the Misery of Man*. "And then down peacock's feathers, down proud heart, down vile clay," etc. Thus we are led to the subject, which is a phrase by phrase commentary on the General Confession in Morning Prayer. Mr. Davies notes that he is a recent convert to the Church of England and with this advantage was particularly impressed by an unpopular composition, about which he could find not a single book in the great libraries.

We are presented, therefore, with a brilliant theological and sociological masterpiece, composed in a style as rare as it is incisive. Every page contains gems of thought as well as striking use of words, unique in these days. The opening phrase of the Confession provides opportunity for a remarkable exposition of the Christian Doctrine of God, analyzing the paradox of "Almighty," and "merciful." He proceeds then to human sin and redemption, presenting remarkably adequate sketches of the degeneration of society in its manifold areas.

From Chapter V to the final Chapter VIII, the author unfolds "The Fruits of Repentance," "Christ's Revelation of the Meaning of History," "The Ethical Consequence of Theology," and "The Adoration of the Redeemed."

Most remarkable of all, this reviewer finds Mr. Davies the first author of a sound theological work to have also that detailed knowledge of man contributed by the whole field of psychology. Mr. C. S. Lewis (*The Screwtape Letters*) writes the perfect summary in four sentences. "I was prepared for fervour and eloquence and, perhaps, for what the 18th century called enthusiasm. But the real point, as in all very good books, is the union of these with so much sheer sense and so much penetration. Where there is most heat (contrary to the maxim) there appears to be most light as well. It is real first class."

This is a "must" volume, and we are grateful.
RICHARD T. LORING.

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NEW YORK

17th Clergy Conference

The 17th annual clergy conference of the diocese of New York met in the close of the Cathedral of St. John the Divine on October 3d. More than 200 of the clergy, from all parts of the diocese, attended. Bishop Manning was the celebrant at the celebration of the Holy Communion in the Cathedral at 8:30. After breakfast, in the Undercroft of Synod House, the conference assembled in St. James' Chapel, one of the apsidal chapels of the Cathedral, where all sessions were held. Luncheon and supper were served in the Undercroft. The clergy were the guests of the Bishop throughout the day.

The program was of special and timely interest. Bishop Manning made the first address, on the subject, "When the Men Come Home." He stressed the fellowship of priest and people in ministering to men who have faced the realities of battle and will, on their return, look for reality of eternal truths. Bishop Powell of Maryland spoke on "Our Ministry to the Homes and Families of those Serving in the Armed Forces." He pointed out the many wonderful opportunities afforded the priest for vital pastoral work, emphasizing the fact that personal knowledge of the people is essential. Chaplain Harry Lee Virden, assistant to the Chief of Chaplains, had for his subject, "Our Chaplains and Our Men, Now and When They Return." He declared that the Church only can offer spiritual resources and that it is the Church's job to do it. Bishop Gilbert, Suffragan of New York, spoke on "Our Forward in Service Work in this Time of War," which, he said, did not mean a "pepping-up" of program but did mean the Church's response to the challenge of God to men to live in Christian fellowship. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary, gave an address on "The Church's Responsibility for the Shaping of the Postwar World." He reminded the clergy that the Incarnation did not take man away from the scene of his activities, but did bring God to man in all his needs.

An interesting addition to the advance program was an address by the Ven. Charles Thorley Bridgeman, archdeacon of Syria and the Lebanon, who is in the United States on furlough. Archdeacon Bridgeman spoke briefly on "The Church's Opportunity in Palestine." He also brought a message of thanks from the Rt. Rev. Dr. Weston Henry Stewart, Anglican Bishop in Jerusalem, who had charged the archdeacon to express to American Churchpeople his gratitude for the help they had given him through their annual Good Friday Offerings.

Catholic Conference

A Catholic conference will be held in New York City, Armistice Day, Saturday, November 11th, under the auspices of the Catholic Laymen's Club of New York. All

clergy, laymen, and women are cordially invited to attend and participate in the full schedule of activities. The conference will open with a Solemn Votive Mass of the Holy Spirit, with intention for the establishment of a righteous peace, at 11 A.M. in the Church of St. Mary the Virgin, 139 West 46th Street. Bishop De Wolfe of Long Island will preside at the Mass and will preach the sermon. The Rev. Dr. Grieg Taber, rector of St. Mary's, who will be celebrant of the Mass, will be assisted by the Rev. Arnold B. Craven, deacon, and the Rev. John O. Bruce, subdeacon.

After the Mass there will be a luncheon held at the Hotel Capitol, 51st Street and Eighth Avenue. Edward N. Perkins, president of the Catholic Laymen's Club, will preside at the luncheon. Two important addresses will be delivered by outstanding laymen of the Church, Chauncey Brewster Tinker, Sterling professor of English Literature at Yale University, and William Richards Castle, former ambassador to Japan and former Undersecretary of State.

At 4 P.M. those attending the conference will return to the church for Benediction of the Blessed Sacrament.

Because of present-day conditions it is necessary that reservations should be made early by those who plan to attend the luncheon. Tickets at \$1.75 each may be obtained at the church office, 145 West 46th Street, New York 19, N. Y. Checks may be made payable to John R. C. Baker, treasurer, and sent to the same address.

WASHINGTON

**Dr. Suter to Be Installed
As Dean on November 1st**

Bishop Dun of Washington has announced that the Rev. Dr. John Wallace Suter will be installed as Cathedral dean, November 1st. Dr. Suter was formerly rector of the Church of the Epiphany, New York.

Dr. Suter was elected dean at a special Chapter meeting on July 19th. He will be installed by Bishop Dun, assisted by the Cathedral clergy and members of the Cathedral Chapter. Bishop Dun will give an address. The congregation will be made up largely of members of the National Cathedral Association, Cathedral benefactors, and local church representatives.

Dr. Suter will be the Cathedral's fourth active dean. Dr. George William Douglas, at one time rector of St. John's Church, was appointed dean and chancellor in 1895 by Bishop Paret, but was never installed. The first active dean was the late Dr. George Carl Fitch Bratenaal, 1915-36. Then followed Bishop Powell of Maryland, and the late Dr. ZeBarney Thorne Phillips. The post has been vacant since Dr. Phillips' death in 1942.

The new dean is custodian of the Standard Book of Common Prayer and secretary of the Standing Liturgical Commission. At one time Dr. Suter served on the staff of St. Paul's Cathedral in Boston. He and Mrs. Suter have three children. Mrs. Armistead Rood of Washington, and

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Priesthood

We are daring to do this week herein that which, doubtless, many of you layfolk have long-since longed to do—but had no means of expression. For many years we have listened to our own shortcomings from our parish priests—and it was all well-deserved, no doubt. But many of us laymen have ideas, perhaps, regarding what we would like to see as standards of behaviour and practice in the priesthood. So we thought that it might be rather refreshing if we, who after all are merely a clearing house for many voiced opinions within the Church (both vocal and by mail), should set forth some of those qualifications, which if lived out by our priests, would growingly put Priesthood back on to that plane of reverence where it should always be.

We want our priests to be on fire for the salvation of human souls, and not merely celebrants of Mass—tremendously important as that is. If they are to be our Confessors and Counsellors, we want them, in turn, to be just as regular in making their own confessions and receiving counsel.

We want them to have an eye single to the parishes of which they are priests, and not to have only one eye on that parish and the other eye roving and writing letters seeking other calls. Only one eye on the job means just 50% effectiveness—and besides God doesn't need any help in his calling of priests from place to place, otherwise we can't call them "calls," can we? They'd be merely "jobs"—and how repugnant that makes it.

We'd like to see our seminaries put in courses on business administration, basic finance, and good, downright, business integrity, which would prevent the juggling of monies belonging to "this" being used at will for "that." See?

And along with a lot of other things, we all love to be on a basis of real affectionate friendship with our parish priest, but we never want to get too familiar with him—or he with us—for, after all, he is a man of God, he is set apart, he is our Shepherd. We know what familiarity breeds. The man you've back-slapped today somehow or other makes a poor fist of it, both to you and himself, if he be called to your death-bed on the morrow. The two don't click. See?

Priesthood! Holy Orders! Ordination! Set apart and made more nearly fit to handle Holy Things! We of the laity long to follow your guerdon, you holy priests of God! See to it that your standards fly high, and many souls will follow you into the Kingdom of Heaven!

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NORTH DAKOTA

Convocation

The Presiding Bishop, in addressing the 60th annual convocation of the missionary district of North Dakota, held at St. Paul's Church, Grand Forks, N. D., on September 26th and 27th, emphasized that "the best contribution the Church can make in the postwar world is to bring people to that faith in God which enables His influence to be felt in their lives and to demonstrate the possibility of men of different temperaments and different interests living together in unity."

Bishop Tucker also addressed the joint session of the convocation and the Woman's Auxiliary, as well as the opening convocation of the University of North Dakota.

Mrs. Arthur Sherman conducted a conference for the clergy and was the principal speaker at the Woman's Auxiliary meetings.

Bishop Atwill of North Dakota in his annual address made reference to the 60 years of organized missionary effort in the district. Statistics show that in recent years the Church has not grown numerically. He expressed the hope that when the war is over North Dakota would be ready to meet the new opportunities for increase and development and urged the raising up of a native ministry and the following out of the adopted program of the Forward in Service. Speaking of post-war problems and world peace, he said in part, "A greater issue even than that which appears on the surface will be confronting us in the very near future. That is the end of one phase of the world's war and the setting up of terms of peace. There is a great spiritual ambition to be realized and hope leaps within the heart that it may be a Christian peace, based on Christian principles in which there shall be a recognition of the one Fatherhood of God and the one brotherhood of man, and that founded on that secure basis it will be a peace which will endure. World peace is the pearl of great price. Such a pearl may not be possessed without sacrifice."

IDAHO

Presiding Bishop Addresses 36th Convocation

Using as his text the sixth verse of the first Chapter of Acts, "When they therefore were come together, they asked of Him, saying, 'Lord, wilt Thou at this time restore again the Kingdom to Israel?'"—the Presiding Bishop, in his sermon at the opening service of the 36th annual convocation of the missionary district of Idaho, held in Pocatello, September 17th and 18th, pointed out that today, as when these words were spoken, the chief concern of too many people is with the welfare of their own country, with little or no real concern for the rest of the world.

The Presiding Bishop also stated that responsibility does not end in praying for peace and a better world. "It is only as we attempt to do something about it ourselves that we can hope to receive the additional power necessary to bring about our desire. Jesus taught that the answer to prayer comes not in the form of the thing accomplished, but in the opportunity of cooperating with God to bring the thing about."

Bishop Remington of Eastern Oregon, president of the eighth province, preached at the evening service on the dramatic episodes in the life of Elijah. Using as part of his text, "What doest Thou here, Elijah?" Bishop Remington said we need to get ourselves out of the "cave" of too much concern over the minor difficulties in our own individual churches and be on the march for God; seeing to it that when our boys return, the Church will be big enough and Christian enough to hold them and their ideals.

ELECTIONS: Secretary, Rev. E. Leslie Rolls; elected members of the Bishop and council, Very Rev. Calvin Barkow, Rev. A. E. Asboe, Rev. Norman Stockwell, C. J. Sinsel, S. G. Honstead, J. P. Halliwell; appointed members, Rev. E. Leslie Rolls, Rev. B. E. Simmons, Rev. E. R. Alman, S. G. Moon, J. T. R. McCorkle, Chester Wells. Provincial synod, Very Rev. Calvin Barkow, Rev. E. Leslie Rolls, Rev. A. E. Asboe; J. L. Eberle, W. A. Sterzick, J. H. Blandford. Alternates, Rev. Norman Stockwell, Rev. B. E. Simmons, Rev. E. R. Allman; Fred W. Meech, S. G. Honstead, J. Trimming.

ARKANSAS

Dedicate St. Peter's in Conway

Dedication services at the new St. Peter's Church in Conway were held September 24th at 11 A.M. with Bishop Mitchell of Arkansas celebrating the Holy Communion, assisted by the Rev. Canon Cotesworth Lewis of Trinity Cathedral, Little Rock. J. Glenn Metcalf, of the Hendrix College faculty and organist of St. Peter's Church, directed the music.

The new church replaces one which was burned over 30 years ago. Three years ago, under the leadership of the Rev. George W. Culleney, a new mission was organized and plans were soon formulated for building. The new structure is brick veneer, in the early English gothic style, and has a beautiful setting under great oaks. Its seating capacity is 100.

The mission congregation in Conway has been assisted by gifts from a number of national Church organizations, the board of trustees of the diocese and the diocesan executive council, and numerous congregations and individuals both within and outside the state. Two memorial windows to members of the former congregation have been given by their sons in Conway. The altar windows, depicting Christ's charge to St. Peter to "Feed My Lambs," were given by the Young Churchmen of the diocese of Arkansas. The sanctuary is in memory of Helen and Reginald Zabriskie of New York.

Until a resident minister is secured, Canon Lewis of the Cathedral, will visit Conway once a month; and Dr. David M. Driver and J. Glenn Metcalf will conduct lay services on Sunday mornings.

DEATHS

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

George Carleton Wadsworth, Priest

The Rev. George Carleton Wadsworth, curate at St. Peter's, Auburn, N. Y., died October 2d from heart trouble in the family apartment in Auburn, N. Y. Mr. Wadsworth had retired from active church work and was making his home in Wolcott, N. Y., until September 1st of this year when he accepted the position of curate at St. Peter's Church in Auburn.

Born in Fair Haven, N. Y., in 1881, Mr. Wadsworth attended DeLancey Divinity School and was ordained to the priesthood in 1908. He became rector of Zion Church in Fulton in 1909, serving there until 1913. During World War I, he became a chaplain in the 2d N.Y.U.S. Infantry and served at the Mexican border in 1916. From 1913 to 1920 he was rector of Christ Church in Troy, N. Y., going then to Cleveland, Ohio, as rector of Grace Church from 1920 to 1923. From 1923 to 1927, Mr. Wadsworth was rector of Christ Church in Oil City, Pa., and then rector of All Saints' Church in Leonia, Pa., from 1927 to 1937. Before going to Wolcott, where he expected to make his home, Mr. Wadsworth headed a large mission field with a church at Nogales, Ariz.

Surviving Mr. Wadsworth are his wife, Mrs. Elizabeth Taggart Wadsworth; two sons, Sgt. George Wadsworth, jr., and John M. Wadsworth, coxwain's mate, 2d class, U.S.N.; two daughters, Sgt. Alma Titus Wadsworth of Arlington, Va., and Betty Wadsworth of Auburn; and two brothers, Milton B. Wadsworth and Ernest D. Wadsworth of Wolcott, N. Y.

H. Frederick Pepys

H. Frederick Pepys, for 10 years treasurer of St. James-by-the-Sea Parish, La Jolla, Calif., died on September 1st, after a short illness.

Mr. Pepys, a descendant of the well-known Samuel Pepys, was the son of an English priest who for many years was rector of the parish Church of Hallow, and a strong contender for the Catholic faith in the days when Dr. Pusey and his co-workers were restoring to the Church its rightful heritage. Mr. Pepys had not only been treasurer of St. James-by-the-Sea, but for many years was treasurer and lay reader at St. James' Mission, San Diego. He had been a delegate to diocesan conventions on many occasions, and was always foremost as a champion for the missionary work of the Church throughout the world. Despite great physical difficulties toward the end of his life, he maintained a keen interest in the larger work of the Church, and was indefatigable in his duties as parish and mission treasurer. The service for the Burial of the Dead was held in the parish church on September 3d, and a Requiem was said on September 8th, with the rector, the Rev. Donald Glazebrook officiating at both services.

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Philadelphia Divinity School Plans for Postwar Training

Col. Lewis B. Cuyler, of the Personnel Distribution Command, Army Air Forces, speaking at a banquet marking the 80th anniversary of the Philadelphia Divinity School on October 3d, called on the Church to be prepared to welcome returning soldiers on the high spiritual plane to which their service and victory will have brought them. He maintained that the evils of war are balanced by its compensations, especially in the spirit of devotion and sacrifice which it calls forth from the men who serve in the armed forces. They are content with low wages and long hours, making a fine record because of their sacrificial devotion to a cause. Many programs for the rehabilitation of the ex-soldier "miss the boat" because they try to compensate for spiritual loss through material means. The emphasis placed upon financial reward and lucrative jobs may easily prove an opiate with disastrous reactions for men who have seen their comrades die and have had some vivid experience of the presence of God. Here is the Church's opportunity to open constantly before them the sense of spiritual values which they have acquired in their experiences in action.

CHURCH'S TASK

The postwar adjustment for the ex-service man means that we must adjust ourselves to him, and the Church is better equipped than any other institution for this task. The discharged soldier has the spiritual challenge and the uncompromised moment which he has experienced leaves a vacuum which through all the rest of his life he will seek to fill. The Church need only faithfully to attend to its own work, and will require no special plan to meet the needs of the returning soldier.

Bishop Hart, following Colonel Cuyler, stated that we cannot wait until the war is over to solve the problem of seminary training. It is natural to suppose, said the Bishop, that thousands whose religious sensibilities have been awakened by all they have seen and felt in war, will wish to study for the ministry. Seminaries must be in a position to welcome these men who have experienced an overwhelming call to the service of God and their fellow men, and of turning them into the spiritual leaders of an age which will need the best they can offer. In training such men, the Philadelphia Divinity School can command resources virtually on its doorstep, in the religious, educational, medical, and social institutions of the city, if given only the requisite basis of financial stability.

The Divinity School dinner marked the opening of a campaign to raise \$200,000 to be known as the 80th Anniversary Fund for War and Postwar Training, which will provide for the school for the next five years. There is now an annual income of approximately \$34,000. Its annual budget is \$65,000. This leaves a \$31,000 difference, and this sum, or a similar

amount, has been sought year after year from the friends of the school. This campaign is designed to put an end to that practice and to give the school assurance of running expenses for five years.

INTERCHURCH

Conference for Minister, Church Workers, and Parents

By ELIZABETH McCracken

A one-day conference for ministers, church workers, and parents on "Christian Education in a Time of Greatness," was held in the Fifth Avenue Presbyterian Church, New York City, on September 28th. The conference was conducted by the Christian Education Division of the Protestant Council of the City of New York, many local organizations coöperating. The Episcopal Church was represented on the Planning Committee by the Rev. Gerardus Beekman, educational director of the diocese of New York. Fr. Beekman also acted as chairman of one of the discussion groups, that on "Growing Christian Greatness Through Organized Activities of Adults."

The conference opened with a key-note address by Miss Lisa Sergio, the well-known news commentator, on "A Time for Greatness: the Challenge of Our Day." There was a very large audience, drawn partly by the interest which Miss Sergio herself inspires, wherever she appears in person. She formerly worked for Mussolini, under the direction of Ciano, in Rome. In 1937, she became opposed to Fascism and just managed to escape from Italy before Mussolini issued a warrant for her arrest. She is now most strongly opposed to dictatorship in any form and is an eloquent and persuasive speaker for democracy. Miss Sergio said in part:

"Through this war we may lose our present standards of living, but we must not lose our present standards of thinking. It will not be enough to give to Europe the good material things of life from the United States. They need also, and they

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want, the good spiritual and the good intellectual things of life. Those people look expectantly toward America. I know how they feel. I came here myself in 1937 because Mussolini threw me out of Italy. I came with the same hope with which the people of the *Mayflower* sailed to America. Do you know that America is the dream of Europe realized? America was made by the children of 'self-made' Europe. But the children of those children have squandered what their fathers toiled to build—moral strength. We must do now what has been done before: reclaim, rebuild. . . .

"When the men come back from the war, they will ask: 'Have you taught my children moral values, the values we have seen clearly while we have been fighting?' Religion can only play its rôle, the rôle it should play, in moral values if religion keeps to the things of God. Ministers are men and as such have the right to political opinions and the expression of their opinions. But a minister, as a minister, becomes ineffectual if he comes to the pulpit from the street corner where he has just been making a speech attacking Dewey

or Roosevelt. I am a Catholic, as most Italians are, but I do not except the Pope from this stricture. The Pope is infallible in matters of doctrine; but he is fallible politically. . . . I am a Catholic, but I believe that God is where freedom is, where honesty is, where all the moral values are."

The other speaker of the morning session was Dr. Samuel L. Hamilton, professor of Education in New York University, whose subject was "Our Task in the Light of this Challenge: a Time for Greatness."

Dr. Harrison E. Elliott, of Union Theological Seminary, was the first speaker at the afternoon session. He drew attention to the fact that the disruption of family life, so noticeable today, is not primarily a war emergency; it began long before the war. The reasons were the gradual removal from the home of a number and variety of activities and interests, taking the members of the family in different directions. Dr. Elliott went on to say:

THE FAMILY PATTERN

"But God made the family as the human pattern, not you nor I. It is the basic pattern of older persons with younger ones, under their care and direction. We cannot bring back the Colonial home; but we can and must take the family pattern as the foundation of all our enterprises. There must be the older and the younger, working together at something that matters, and being kept in close relations because of that pattern. The Church is called 'the family of God.' In all groups there should be that same sort of solidarity which is characteristic of the family. . . .

"The separation of people into 'age groups' did its part in disrupting the family pattern. We can mend that by interrelations between the 'age groups.' Have each such group contribute its share to every great work in the community; enlist parents to help the children in their groups, and the children the parents. In this way, we can cut across the limits of all the 'age groups,' and conserve the family pattern. We must do it, and we can."

The second speaker, Charles E. Hendry, director of the Research and Statistical Department of the Boy Scouts of America, had for his subject "How the Church Can Help Homes Develop Democratic Home Living." Mr. Hendry presented his topic entirely in the form of a long and very interesting story of a class led by him in a local church.

NEW YORK

Deaconess Training School Reopens

The New York Training School for Deaconesses and Other Church Workers reopened on October 4th with five new students. They come from four dioceses, namely: Long Island, Newark, South Carolina, and Western Massachusetts. The warden of the school, the Rev. Dr. Charles N. Shepard, met with the head of the school, Deaconess Ruth Johnson, and

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PERSONAL

BACHELOR, middle aged, semi-retired, modest private income, good Churchman, would like to join forces with clean-cut, congenial gentleman who has quarters to share; location immaterial but concerts, legitimate theater and good shopping district must be within six hours train ride. Am well educated, well travelled, enjoy gardening, raising poultry and fancy game stock, have had five dogs. Have linens, silver, some furniture and exquisite drapes. Would consider position as companion to busy bachelor priest. Can give Bank and Social references. Write fully including financial obligation. Box B-2912, The Living Church, Milwaukee 3, Wis.

POSITIONS OFFERED

YOUNG MAN, Single, Cleric or Lay, recreational training or experience. In Church: Home for Boys. Good salary, maintenance. Address Box L-2911, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, Catholic, musical, middle-aged, married, invites correspondence with parish, preferably in East. Reply Box R-2909, The Living Church, Milwaukee 3, Wis.

IF YOUR COPY IS LATE

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

RATES:

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

CLASSIFIED

ANNOUNCEMENT

Died

MISS MARY LESLIE NEWTON died unexpectedly on September 19th in Chattanooga, Tenn. She was born in Xenia, Ohio, in 1874, the second daughter of Mr. and Mrs. Samuel Newton. For twenty-one years she was dean of All Saints' College, Vicksburg, Miss. For the last seven years she was prominent in religious and educational work in Chattanooga. Beloved by all.

ALTAR BREAD

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

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

BOOKS WANTED

HERBERT KELLY'S "The Gospel of God" and "Catholicity," published by Morehouse. For the Library of Berkeley Divinity School, 80 Sachem St., New Haven, Conn.

CHOIR AND CHURCH GOWNS

BLACK CHOIR GOWNS from rental stock \$5.00 up. Lindner, 153 LC West 33rd St., New York 1, N. Y.

CHURCH FURNISHINGS

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

ANTIQUA SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

the students on the evening of October 3d, and addressed the students on their preparation and opportunities. Classes began on the morning of October 4th.

The school was closed temporarily two years ago, for repairs on the building, which is over 30 years old, and for re-organization. The school was founded over 50 years ago by the late Rev. Dr. William R. Huntington. Its graduates, both deaconesses and other Church workers, have done and are doing notable work in many mission fields and at home in many parishes.

PUBLIC SCHOOLS

San Mateo School Board Approves Released Time

The school board of San Mateo, a suburb of San Francisco, has voted unanimous approval of a plan for released-time religious instruction recommended by the Inter-Faith Committee of Protestants, Catholics, and Jews. About 25% of the 2,574 elementary school pupils are expected to enroll in the classes.

Burlingame, another San Francisco suburb, has a released-time proposal under consideration.

Appointments Accepted

Benedict, Rev. Dr. Georges E., has become archdeacon of Port au Prince, Haiti, in place of the Rev. Etienne Victor Gilles, who has been appointed a canon of the Cathedral staff.

Bruce, Rev. R. Dudley, formerly rector of St. Stephen's Church, Longmont, Col., is to become rector of St. Luke's Church, Denver, Col., effective November 1st. Address: 1256 Poplar, Denver 7, Col.

Deppen, Rev. J. Ralph, formerly rector of St. John's Church, Westfield, Pa., becomes vicar of Trinity Church, Jersey Shore, Pa., on October 15th. Address: 174 Mt. Pleasant Avenue, Jersey Shore, Pa.

Fay, Rev. Holmes A., priest-in-charge of the Church of the Epiphany, Miami Springs, Fla., is to act as part time assistant in St. Stephen's Parish, Coconut Grove, as director of youth activities. Fr. Fay served as curate of Holy Cross Church, Miami, before taking charge of the new mission at Miami Springs.

Gilles, Rev. René, has been appointed archdeacon of the North, Haiti, replacing the Rev. Elie O. Najac, who has been dean of the Cathedral, Port au Prince. Archdeacon Gilles' residence will continue for the present at Gros-Morne, Haiti.

Goodwin, Rev. Shirley Bartlett, rector of St. James' Church, New Bedford, Mass., has succeeded the Rev. Alwin E. Worman, retired, as rector of All Saints' Church, Attleboro, Mass.

Green, Rev. Mansel B., who retired in 1938, is now acting rector of the Church of the Good Shepherd, Allegan, Mich. Address: Green Pastures, South Haven, Mich.

Hamilton, Rev. Alexander Van C. formerly curate of St. Stephen's Church, Providence, R. I., became rector of Christ Church, Providence, R. I., on October 8th. Address: 66 Benefit Street, Providence 3, R. I.

Harper, Rev. G. E., formerly rector of St. Paul's, Atlanta, Ga., has been rector of St. Luke's, Columbia, S. C., since October 1st.

Lindloff, Rev. Marius John, formerly assistant rector of St. Mark's, Berkeley, Calif., and student pastor at the University of California, is to become rector of St. Paul's, Fayetteville, Ark., and student pastor at the University of Arkansas. Address: St. Paul's Church, Fayetteville, Ark.

Schmalstieg, Rev. John W., in addition to his regular work as vicar of St. Andrew's, Lewisburg, Pa., and chaplain to Episcopal students at Bucknell University, has been acting as vicar of All Saints, Selingsgrove, Pa., since October 1st. Address: 58 South 7th Street, Lewisburg, Pa.

Schofield, Rev. Reginald C., recently graduated from DuBose Theological School, has been vicar of St. Mark's, Northumberland; Christ Church, Milton; and St. James', Exchange, Pa., since October 1st. Address: c/o George B. Purpur, R. D. 5, Danville, Pa.

Military Service

The following have been appointed chaplains in the army: Rev. Messrs. John Richard Cuthon, William James Barnett, jr., Raymond C. Sutherland, jr., Stanley Paul Gasek, John Holbrook Parke, John Ahern Schultz, Nathaniel Chafee Croft, William Hamilton Jefferys, jr.

Lamar, Rev. Tracy H., jr., formerly priest in charge of the Church of the Redeemer, Shelby, N. C., is now attending the Naval Chaplains' School, Williamsburg, Va.

Tarplee, Rev. C. O., rector of Zion Church, Charles Town, W. Va., has been appointed a chaplain in the Navy and is now attending the Chaplains' School, Williamsburg, Va.

The following army chaplains have been promoted from 1st lieutenant to captain: Perry Herbert Smith, Joseph Lodge Kellermann, Frederic Jennings Haskin, John William Schwer, Francis John Pryor III, John Jacob Weaver, Robert Milton Crane; from captain to major: Charles William Leel, Frank L. Titus, Charles W. Hughes, Lewis Rice Howell, James Henry Martin; from major to lieutenant colonel: William E.



Church Services near Colleges



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

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

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

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif. Rev. Gilbert Parker Prince, Vicar. Sunday Services: 8, 9:30, 11 A.M.; Wed.: H.C. 11:45 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, 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. Rev. Frank S. Morehouse, Rector. Rev. Clinton R. Jones, Curate. Sunday Services: 8 & 11 A.M.



GRACE CHURCH
MILLBROOK, N. Y.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y. Rev. Gerald B. O'Grady, Jr., Chaplain. Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M. St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14. Rev. Lloyd W. Clarke, Rector and Chaplain. Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

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

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill. Chaplain: Rev. Alan W. Watts. Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif. Rev. Samuel Sayre, Rector. Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York. Rev. T. J. Collar, Rector. Sundays: 7:30, 9:45, 11:00 A.M. Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis. Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service). Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M. Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center. Rev. Daniel Corrigan, Chaplain. Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M. Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs. 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y. Rev. H. Ross Greer, Rector. Services: 8:30 & 11 A.M. Every Sunday. Victory Service—4:30 P.M. Every First Sunday.

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

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

CHANGES

Hoffenbacker, Louis Rhodes Goodrich, Earl M. Honaman; from lieutenant colonel to colonel: Luther D. Miller (R.A.).

Resignations

Staples, Rev. Frank Hay, after 42 years as vicar of St. Paul's Chapel, Baltimore, Md., has retired from active work, effective October 1st. Address: Garden Apartments 4 G, Stony Run Lane, Baltimore 10, Md.

Hill, Rev. Charles E., formerly rector of Christ Church, Ballston Spa, N. Y., has retired. He will reside at Twin Oaks, Williamstown, Mass.

Howe, Rev. Walter Edwin, has retired as rector of St. Luke's Church, Catskill, N. Y., and will reside at 12 Rosedale Avenue, Morris Plains, N. J. He is rector emeritus of St. Luke's.

Changes of Address

Hanckel, Rev. William H., formerly at St. Alban's Church, 204 Academy Extension, Kingstree, S. C., is now at 1401 Hamilton Street, Wilmington 73, Del.

Harrison, Rev. A. Palmore, formerly at 61 Hartford Avenue, Wethersfield 9, Conn., may be reached at P. O. Box 61, Wethersfield 9, Conn.

Reddish, Rev. Bruce V., formerly at 303 Cordova Street E, Vancouver, B. C., may now be addressed at P. O. Box 346, La Jolla, Calif. Fr. Reddish retains his honorary canonship of St. John's Cathedral, Santurce, Puerto Rico.

Ordinations

Priests

East Carolina—The Rev. Cecil Locke Alligood was advanced to the priesthood by Bishop Darst of East Carolina in St. John's Church, Wilmington, N. C., on September 29th. He was presented by his father, the Rev. Howard Alligood, and the Rev. E. W. Halleck; the Rev. Alexander Miller preached the sermon. The Rev. Mr. Alligood will continue to serve St. Philip's, Southport, and St. Paul's, Clinton, in the diocese of East Carolina.

Louisiana—The Rev. Frank Wall Robert was ordained to the priesthood on September 29th in Trinity Church, Natchitoches, La., by Bishop Jackson of Louisiana. He was presented by the Rev. Frank S. Persons; the Rev. Edward F. Hayward preached the sermon. He will serve as locum tenens of Trinity Church, Natchitoches, and St. Paul's, Winnfield, La., while waiting a call to the Navy chaplaincy.

Deacons

Easton—Harold Odest Martin, jr., was ordained to the diaconate on September 23d in Trinity Cathedral, Easton, Md., by Bishop McClelland of Easton. He was presented by the Rev. Homer F. Bufton; the Rev. J. Randolph Field preached the sermon. He will return to the School of Theology, University of the South, Sewanee, Tenn.

Missouri—H. Walter Whichard, jr., was ordained to the diaconate on October 2d in Old St.

Paul's Church, Norfolk, Va., by Bishop Brown of Southern Virginia, acting for Bishop Scarlett of Missouri. Mr. Whichard was presented by the Rev. Moultrie Guerry; the Rev. Dr. Stanley Brown-Serman preached the sermon.

Oklahoma—Arthur Howard Mann was ordained to the diaconate on October 5th in St. Paul's Cathedral, Oklahoma City, Okla., by Bishop Casady of Oklahoma. Mr. Mann, presented by the Very Rev. James Mills, is curate of St. Paul's Cathedral, director of religious education, and minister in charge of All Souls' Chapel, Nichols Hills, Okla. The Bishop preached the sermon.

Rhode Island—Charles Folsom-Jones and Allen Webster Joslin were ordained to the diaconate at St. Stephen's Church, Providence, R. I., on September 29th by Bishop Perry of Rhode Island. The Rev. Mr. Folsom-Jones, presented by the Rev. Charles Townsend, will graduate from Berkeley Divinity School in December. He is now on part time duty in St. John's Church, West Hartford, Conn. The Rev. Mr. Joslin, presented by the Rev. Harvey B. Marks, is a senior at Berkeley Divinity School, and is on the staff at St. Paul's Church, New Haven, Conn.

Corrections

In the June 11, 1944, issue of *The Living Church* it was reported that the Rev. Frederic E. Mortimer died on May 30th, leaving no relatives. He is survived by his niece, Miss Gladys Loseby of The Mill, Albourne, Hassocks, England.



CHURCH SERVICES



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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
All Saints' Church, Rehoboth Beach
Rev. Nelson Waite Rightmyer
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
St. Peter's, Lewes, Sun.: 9:30

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. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit

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

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; Chaplains 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 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., 9:30 Ch.S.; 4, E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. 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; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 A.M. and Thurs., 12 M.

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

NEW YORK—(Cont.)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.
Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.
Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.; Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

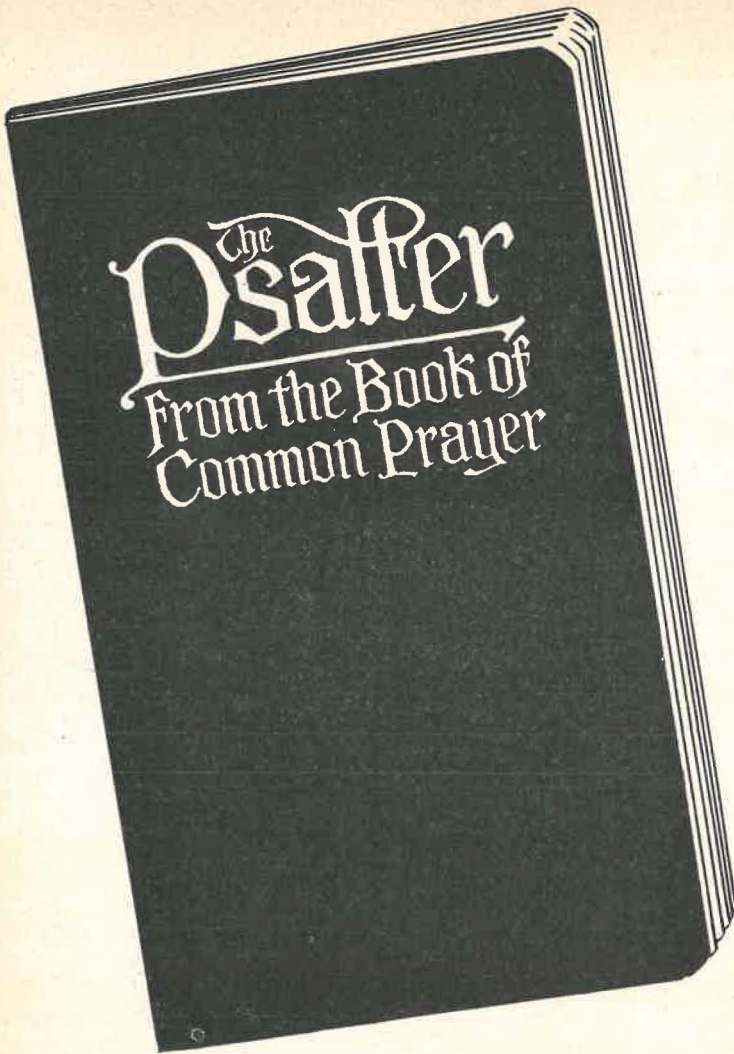
RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop
St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
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. Sherrin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt. D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

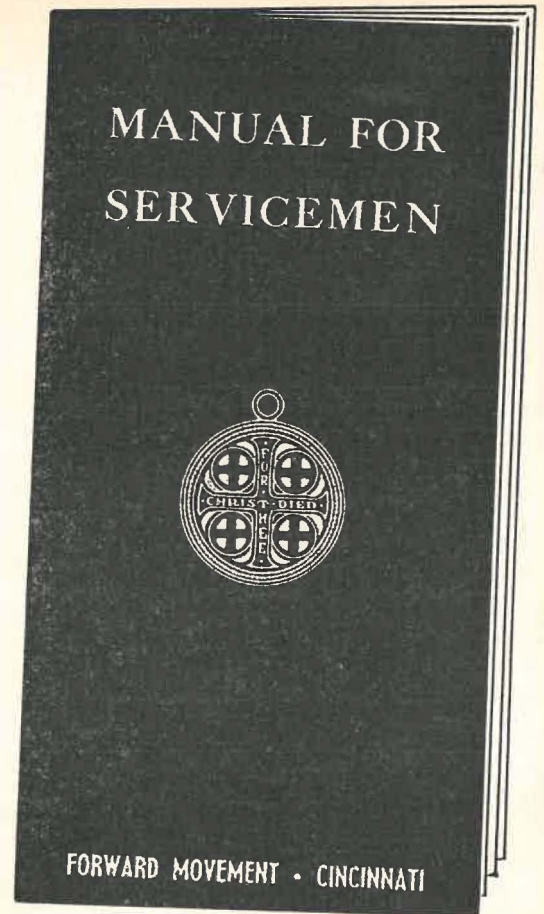
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11



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