

The Living Church

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

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U. S. Marine Corps.

BEFORE THE INVASION OF GUAM

Chaplain F. C. Benson Bellis at a service on the promenade deck of a Navy vessel just before the invasion of Guam. Behind him may be seen the flag of the United States with the Church pennant flying above it. Fr. Bellis is a priest of the diocese of Chicago.

STRICTLY BUSINESS

COL. ALVA J. BRASTED, author of the text of one of our recent books, Brasted and Allen—"AZ You Were!" writes that he has just entered Walter Reed Hospital in Washington to be operated on. He expects to be in the hospital for three weeks. Before he leaves the hospital, his book will have begun to sell in the second printing, and two printings of a book within thirty days are something remarkable. I think this good news ought to cheer him up as he lies in a hospital bed.

* * *

IF YOU want something in the church goods line and can't find a place to purchase it, advertise in the columns of the LC. We've always made this assertion, and now comes W. Russell Daniel, Vero Beach, Fla., to back us up. He wanted a motor and blower for an organ, and his ad brought "astonishingly quick results."

* * *

SCOTTY, our building superintendent, pointed out this coincidence: the Morehouse-Gorham address is 14 East 41st Street, and the Realty Mortgage Corp. address is 12 East 41st Street—each firm has a store front opening on 41st Street. They are separated only by the main entrance to our building. Until recently we had Clifford P. Morehouse, a captain of the Marines in Washington; they have Clifford Cummings, a captain of the Marines in Washington.

* * *

THIS S.O.S. comes from Jean Drysdale. A subscriber wrote saying she had knitted two afghans and how should she ship them to THE LIVING CHURCH Nursery Shelter in England. Jean replied that she would write New York to learn if shipping instructions had been changed. Now Jean has the latest dope on the best method of shipping. But the subscriber's letter was misfiled. Will the subscriber please write again so that those two afghans may get to England?

* * *

WHEN 100 Indians assembled at St. James' Church, Enemy Swim, South Dakota, for a three-day meeting, those who came from Standing Rock Reservation got to Waubay (eight miles distant) at midnight before the opening day of the meetings. All available lodgings were occupied by hunters. So the delegation, including several clergy, settled themselves for the night in the railway station—until the local constable had a better idea and bedded them in the local calaboose. In the morning they were served coffee.

Leon McCauley

Director of Advertising and Promotion

The Roman Church and Fascism

TO THE EDITOR: I was shocked by your effort to whitewash the papal church from the charge of Fascism. That is closing both eyes to historical evidence.

Did not the Church in Italy help Mussolini to fasten his chains upon the Italian people? Did not the supposedly infallible pope proclaim Mussolini to be "the providential man"? And was not the Lateran Pact a compromise between God and Cæsar? And when Roman Catholic bishops in Spain blessed Franco's aeroplanes loaded with bombs to kill the free people of the land, was not that an act of pure, undiluted Fascism? And the bigotry, fanaticism and intolerance holding sway in Argentine and the rest of South America, are they not the fruit of a tree called the Roman Catholic Church?

These are questions which the editor of THE LIVING CHURCH should put to himself and answer honestly and dispassionately.

(Rev.) FRANCIS C. CAPOZZI,

Wind Gap, Pa.

TO THE EDITOR: I was interested in the editorial Anti-Popery and would like to ask you about the seventh point: "Does the attacker call the R.C.'s Fascists?" True, the word Fascist is used to accuse people of all sorts of manias, and usually the accusation is not clearly explained. But the facts of the Vatican's conduct seems to give weight to the charge, that if the Catholic Church is not Fascist, it at least has leanings toward and friendly feelings for the proponents of that political philosophy. You know the facts on which this opinion is based. What would your interpretation of them be? Personally I can see only this: That the R.C. Church is afraid of democracy! The Church at Rome is terrorized at the thought of republicanism! Why else the opposition to republic Spain? Why else the opposition to Protestant missions in strong R.C. countries?

I don't know what I should call the R.C. Church, but I would not call it democratic, I would not call it a true lover of freedom for all men. What would you call it?

(Rev.) WILLIAM LANKFORD,

Portland, Ore.

TO THE EDITOR: I read your editorial on Anti-Popery with much interest and agree with all your numbered statements with the exception of items 7, 8, 9, and 10. I presume you mean Roman Catholic in the specific term of hierarchy. First, the editorial shows a sad lack of information in regard to Fascist activity of the Church or the editor in his anxiety to whitewash the princes of the Church overlooks their constant efforts to promote anti-Semitism, not openly always but nevertheless an effort, and a more brazen attempt to poison the minds of millions through Coughlin. No one tried very hard in his church to still his dangerous trumpeting. I wonder also how the editor evaluates the negotiated peace attempt of the Pope not long ago; I wonder how he evaluates Msgr. Hickey's antics in Cambridge, Mass.; I wonder how he evaluates the wild mongerings of the *Tablet* published by a society promoted by Bishop Molloy of Brooklyn? We remind the editor to print not only their efforts in Argentina but in practically every Latin American country. What about Msgr. Sheen and his noble advice to the Mexican Fascists for which he was soundly reproved by our State Department? I refer the editor to some very harsh words that were quoted from a sermon preached at St. Patrick's in the spring by one of the clergy in reference to the March of Time's filming the desecration of a synagogue here in New York. A book was

published not long ago in Indiana written by the Bishop of Huntingdon, the title of which is "American Public Enemy No. 1—the American Public School System." This is not sheer balderdash, nor are those who speak out against such injustices and malicious propaganda guilty of "personal hatred" nor are they ignoring contexts. *These are facts.* No man can afford to carry on a concerted drive to arouse hatred and fear these days but neither can he afford to relax with the editor in his nice ivory tower and ignore the facts. I have a number of friends of the Roman faith who are as aware of these malpractices and bigoted activities as some of us. I recommend to the editor the book mentioned above, the *Tablet*, and some of the textbooks used in parochial schools belonging to Rome and see if he still persists in the accusation that the poor Roman communion is being attacked unjustly.

(Rev.) HAROLD E. TOWNE,

New York City.

How to Wage Peace

TO THE EDITOR: The more I re-read Canon Wedel's "How to Wage Peace" in the September 10th issue, the more sure I am that THE LIVING CHURCH ought to be congratulated for having printed it, and that if possible it ought to be reprinted in pamphlet or tract form and given a wide distribution. The thing is a model of what a sermon ought to be: the trenchant, powerful, streamlined utterance of a man who has something to say, and knows how to say it. He is right, of course, about law coming before grace;—not in the eyes of God, possibly, for who are we to fathom His inscrutable mind?—but in His dealings with mankind. The United States is in danger of overlooking the hard lessons learned in what Dr. Wedel calls "the days of the vigilante posse." Too many people are dreaming of peace in terms of increasing their business, taking a trip, buying a house or a car, throwing out their ration books. Desirable as all these are, we cannot and must not try to enjoy them in the midst of chaos. Some sort of crude law and order will have to be established first. That is going to take action, as Dr. Wedel points out—and painful action too, to begin with.

I felt moved to write a fan letter when first I read "How to Wage Peace," yet waited until I could feel I was seeing it without prejudice. For Dr. Wedel and I graduated from Oberlin in the same year (1914) and I "knew him when. . ."

So belatedly and after reading the sermon

The Living Church

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LETTERS

several times over, I write to say, "Congratulations upon publishing it."

I have been enjoying also the essays of Dr. Bernard Iddings Bell (whom I do not claim to know personally) on the coming problems of adjustment in the postwar world. He is always a forceful writer, though sometimes an upsetting one. It has surprised me to find that many people, even our clergy, regard him as a "gloomy" and "pessimistic" thinker. Surely the Christian Church has been in the habit since apostolic times of facing harsh facts. Surely we have the strength with which to meet them, for our Lord promised it and the lives of His saints bear witness to the fact that that promise has been kept through the ages.

The above opinions are merely those of a loyal layman—laywoman, rather. I belong in the ranks, but am trying to learn as much as I can, for I have a son who is a postulant for Holy Orders.

(Mrs.) GERTRUDE WHEELER SCOTT.

San Pedro, Calif.

Are Women Laymen?

TO THE EDITOR: I read with much interest your editorial in the October 8th issue on the subject "Are Women Laymen?" in which you contend, very properly, for equal representation of women with men in all our legislative assemblies. You seem to have based the whole thing upon inadequate information, for you fault the whole American Church with a failure to give women this place.

I write this simply to call your attention to the fact that women have had exactly that position in this diocese for a number of years. They serve on the vestries of our parishes, the executive committees of our missions, and in the diocesan convention. At the diocesan convention this year there were 12 women among the 104 deputies who were present.

(Rev.) THOMAS J. BIGHAM,
Secretary of Convention.

Pittsburgh, Pa.

Editor's Comment:

We are happy to know of this diocese in which women's rights are recognized; as we noted in our editorial, we believe that there are several such. However, the whole Church remains at fault for not admitting women as deputies to General Convention. We hope other correspondents will tell us of their dioceses' policy.

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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Some Arts of Story-Telling

Telling stories ranks among the foremost skills of teaching. Moreover, to be able to tell stories effectively gives one a pleasure that is unique in social contacts. The story-teller has a place and a power; this has been true from the dawn of history. No one is too old to be interested by a story. Permit me to share with you a few of the methods which have helped me.

1. Before you begin to prepare, *set the stage* in your mind. Think out exactly the setting in which you are to tell this story. Picture your class in their circle, yourself facing them. Every eye is upon you. (You resolve now not to let any slight embarrassment, or the use of notes, make you lose contact with one of those eyes.) Now, don't let the thought get you in a panic of your old shyness. You are going to go out on a stage, but before an audience that is friendly, appreciative, and not critical. It is going to be your big moment. And it is going to be fun! Finally, review in a flash—for the hundredth time—the special age, needs, responses, of your pupils.

2. To tell a story, you must know the story well. That's fundamental. This does not mean to memorize it, but know it. The simplest way is to read it through three times. Don't trust your rapid mind with a "once over." Never be overconfident. So, read it through twice at the first attack. Then, after a little while—perhaps after some hours of other study, or better a day or more later—read it way through again.

3. Then, *set up* the story in your own mind. What comes first, what next, what then? What are the high spots, what the ending? Some teachers do this in a systematic way with a written outline. More just straighten the material out in their mind, run over it a few times to make sure they have it all.

4. Here, you might *improve* on the story. It comes to you in the printed form—in textbook or Bible—which you have just read over. But the writer might not have done justice to the underlying story. There are two ways you can always polish a story:

First, point up the *characterization*. Think of every person who appears in the story, one by one. Decide on some details of appearance and personality for each. Thus: "The farmer met Emily . . ." (original story). Your improvement on this: "Down the road came a tall farmer in blue overalls. As he stopped in front of Emily she saw there was a merry twinkle in his eye." If you *see* these details, you will readily get them into your story, when you finally tell it; you need not decide on the exact wording.

Give every character a name or descriptive title, and call him by name every time he appears. This will not sound monotonous, and aids in keeping the story clear in the minds of the listeners.

Second, put in a lot of conversation and direct quotations. Thus: (weak) "one of the disciples told Jesus there was a boy . . ." How much better the Bible does it: "Andrew (Simon Peter's brother) said to Jesus, 'There is a lad here who has five. . .'" Try this method on any story. Without writing anything down (for that may make the effect stiff, and the whole process a burden) *make up* complete conversations, with direct words in the mouths of all your characters. Never mind if they are not in very fine wording. They will be alive, and you will tell them vividly.

Just to fix this last elementary principle in your mind, it is usually expressed: avoid indirect discourse; place all possible words in the mouth of persons in the story. ("Use more quotes," one old teacher expressed it.) For example: "Jesus . . . asked him what he wanted." [indirect discourse.] St. Luke was a better story-teller, for he wrote it, "Jesus asked, 'What wilt thou that I shall do unto thee?'"

Indeed, you may at times have to apply this principle to amplifying the Bible text. Remember, the Gospels are clipped, often far too brief, and we have a right to expand them if we do not change their real meaning. For example, "They rebuked the blind man that he should hold his peace" (St. Luke 18: 39). You may decide to tell this: "The people around said to him, Be quiet! You're making too much noise."

Then, too, you may want to invent more conversation to sustain the dramatic action. For example, one teacher expanded the story about like this:

"The blind man asked, 'What is all that noise?'"

"His friends said, 'It is a great crowd coming along the road.'"

"The blind man asked, 'Why is there such a crowd?'"

They answered, 'Jesus of Nazareth is passing by.'

"Then the blind man began to shout, 'Jesus . . .,' etc."

5. Your bodily actions are important. You may shrink from the thought of making gestures, yet any one, no matter how awkward or shy, can add to a story by simple motions. If you are one who feels a little self-conscious about this, the following is suggested: Run over the story mentally and see if you can imitate a few of the movements of the characters. Of course, you may have to tell the story while seated, but you can do a lot with your head and hands. Thus: He held out his hands. He looked up to heaven. He saw him in the tree. He shivered in the cold. Surely you can do the action suggested by each of these.

But *think out* the gesture, and even practice it, as part of your preparation. You can readily draw pictures by gestures. Thus: He came forward down the wind-

ing road (point, movement of hand). The city had walls with square towers (sketch the sky-line of city with hand in air). The arrow shot out and fell (curving motion). Try it. It's easier than you think.

There's more to story-telling than all this. But you can work at it, if you will. Kipling wouldn't mind if we put his Law of the Jungle thus:

Now these are the laws of the classroom . . .

Enough to make one despair;
But the key to the lock,
And Peter the rock
Of them all is—*prepare!*

Your Responsibility List

Teachers are usually given, at the start of each year, a list of all pupils they may expect in their grade. This is usually the complete list of all in this age-group known to the rector, whether they have attended the Church school or not. Do you simply call this roll, week after week, dimly wondering where the missing ones are? Or do you go after them?

Worst of all, some teachers (and superintendents) merely cross off the names who stop coming, as if that settled the matter. Here is where our great loss in enrolment probably has taken place. As a matter of fact, the teacher is entrusted with a certain age-sector of the parish. He is an under-shepherd, working with the pastor, on an assigned portion of the flock. The priest is accountable lest one of his sheep shall be lost. He has no right to "cross them off" when they stop coming. The same applies to every teacher for the names given him or her.

Diocesan Teachers' Guild

A Church School Teachers' Guild has been organized in the diocese of Central New York, reports Miss Deborah Vail, diocesan consultant. There is a membership fee of 50c paid by the teacher's Church school. Objectives of the new Guild are declared to be:

1. To be regular and on time at Church school.
2. To be well prepared for each session.
3. Through reading, institutes, conferences, etc., to improve the quality of teaching.
4. To cultivate a personal and friendly relationship with each pupil.
5. To pray regularly for my work and that of other teachers.
6. Wherever possible to develop a feeling of fellowship among other Guild teachers.

Such a diocesan move is a splendid thing, and it is to be hoped that before long every teacher in the diocese will be enrolled. Beyond that, it becomes the duty and responsibility of the diocesan Department of Christian Education to provide all the members regularly with genuine helps, advice, encouragement, a sharing of experiences, and opportunities for meeting. They might arrange for all to receive subscriptions to a good national Church paper.

It is a great gain for teaching to be on a wider base than just that of the home parish. We all need new horizons.

TWENTIETH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

**Bishop Seaman Presents
Resignation**

The resignation of Bishop Seaman of North Texas has been received by the Presiding Bishop. Bishop Seaman wishes his resignation to take effect January 31, 1945, after action by the House of Bishops at its January meeting.

Bishop Seaman has not reached retiring age, being 63 years old, but he states that he has been in ill health for four years, and that his illness has been progressive, and recently has been acute. He has been in charge of his jurisdiction for the past 20 years.

**Bishop Wing Calls Convention
To Consider Suffragan Bishop**

Bishop Wing has issued a call to the clergy and laity of South Florida for a special diocesan convention, to be held in the Cathedral parish, Orlando, on November 9th. This convention is to consider and act upon a request from Bishop Wing for a suffragan bishop, the request being based upon the "extent of work, the large area embraced in this diocese, and the rapid growth in population." If favorable action is taken, the election of a suffragan will take place after the consent of Bishops and dioceses has been received.

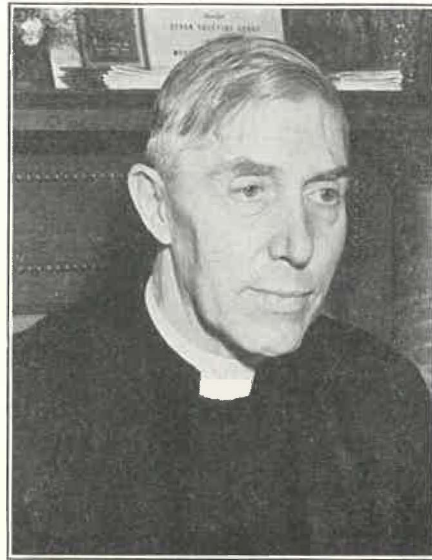
The special convention called by Bishop Cameron Mann in May of 1925 to elect a bishop coadjutor was also held in the Cathedral parish and was the first time South Florida could elect a bishop, having just become a diocese in 1922. That convention elected Bishop Wing, then rector of St. Paul's Church, Chattanooga, Tenn., who was consecrated on September 29, 1925, and succeeded Bishop Mann after the latter's death, February 8, 1932.

CHRISTIAN ETHICS

**Bishop Tucker Deplores Acts
Of Desecration by Soldiers**

Use of the remains of enemy soldiers as souvenirs by American service men has been condemned by Bishop Henry St. George Tucker, president of the Federal Council of Churches, "not only from the standpoint of Christian ethics but also out of respect for the canons of human decency."

Bishop Tucker, in a prepared statement, recalled that President Roosevelt



BISHOP TUCKER: *Condemned desecration of enemy soldier bones.*

had refused to accept a letter opener which was described as having been carved from the bone of a Japanese soldier, and that pictures had been shown displaying the skulls of Japanese soldiers sent to this country.

"The Christian thinking people of America," he said, "cannot but deplore isolated acts of desecration with respect to the bodies of the soldier dead of those nations with which our government is at war." He warned that reports of such conduct "have the effect of stiffening morale in enemy countries, and of engendering feelings of hatred that will make more difficult the establishment of friendly relations with the Japanese people once the war is over."

"Christians will, I am sure, warmly approve the action of the President in declining to be a party to this practice," Bishop Tucker declared. "It is our belief that as a group, our boys in the army would deprecate it. As the president of the Federal Council of the Churches of Christ in America, I call upon them to discourage it among the relatively small number of their comrades in arms who may be inclined toward such conduct. We are gratified to know that any such practice is contrary to the spirit and policy of our military leaders, and would urge them to make the existing policy thoroughly effective."

Bishop Tucker's statement followed receipt of a cabled protest from the National Christian Council of Japan that remains of Japanese soldiers were being

used as souvenirs by American service men. Sent via Geneva, Switzerland, the communication was addressed to the International Missionary Council, which in turn referred it to the Joint Committee on International Relations of the Federal Council and the Foreign Missions Conference.

NATIONAL COUNCIL

October Meeting

By ELIZABETH McCracken

The October meeting of the National Council, held from the 10th to the 12th, considered and took action on several matters of great importance. Among these was the appropriation granted for repairs and improvements on two Indian schools in South Dakota; another was the approval of 40 volunteer workers in the Division of Youth; and a third was the provision made for raising \$3,000,000 for reconstruction and relief in war-torn areas and in such other areas, domestic or otherwise, as the Presiding Bishop and the National Council should approve. The 1945 budget in the amount of \$2,677,132, was adopted.

\$3,000,000 for Reconstruction

Bishop Stevens of Los Angeles declared that the plan to raise the \$3,000,000 fund was by far the most important business before this meeting of the Council. The Presiding Bishop agreed. The matter was presented to the Council by Robert D. Jordan, director of the Department of Promotion, who began by explaining that the resolution providing for such a campaign was in accord with that passed by the General Convention of 1943, namely:

"Whereas, the ravages of warfare are bringing destruction to Church property in China and the Philippine Islands; and

"Whereas, similar destruction is taking place in other areas where the Episcopal Church may assume a share in the process of reconstruction and relief; therefore, be it

"Resolved, that the House of Bishops concurring, that General Convention approves the raising of a General Reconstruction Fund, and authorizes the National Council to determine the amount of the Fund, the time when the need shall be presented to the Church, and the methods of distribution."

The resolution offered by the Department of Promotion was to the effect that the amount be fixed at \$3,000,000, of which 5% was to be allocated for the expenses of

the campaign. It should be possible, Mr. Jordan said, to raise this sum between now and the next meeting of the General Convention. The "method of distribution," entrusted by the General Convention of 1943 to the National Council, made it possible to include in the beneficiaries of the fund certain domestic needs as well as needs in Europe and the Far East. The Department suggested the name "Victory Thank Offering" for the fund.

The Presiding Bishop opened the discussion by saying: "This resolution will mean nothing if we just pass it and do nothing more about it. It is our first step in postwar planning. We must stand behind it."

Dr. Frank W. Moore of Central New York asked: "Is the 5% for expenses taken out of what money we get as it comes in?"

Dr. Lewis B. Franklin, treasurer of the National Council, replied: "No, that would not be practical, nor is it the customary procedure. The initial expense will be heavy before we get any returns. That 5%, or \$150,000, must be charged against the fund by us. We advance it from funds in hand. The usual percentage for expenses is 10%. It is often borrowed from a bank and interest paid. We shall not have to pay any interest, since we shall be using our own money. We have got to have faith in this venture. Unless we have faith, we had better not start. We must go out with the knowledge that we must spend \$150,000 *before we get anything.*"

Dean Vincent of Oregon put in a word: "We ought to do it, and General Convention has ordered it. Why debate it?"

NAME

However the debate continued for some little time. Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, spoke of the proposed name, Victory Thank Offering, saying: "Wouldn't this confuse people, since it is so like the name of the women's offering—the United Thank Offering?"

The Presiding Bishop effectually forestalled any swinging of the debate to this point by saying earnestly: "We often spend a lot of time here discussing *names*. Suppose we leave the name of the fund to be set later on."

Bishop Dandridge, Coadjutor of Tennessee, said: "If we say the expenses of raising this \$3,000,000 will be \$150,000, people are going to say: 'Gosh, that's a lot of money!' If we say 5%, it will sound better and be more what people are used to."

Bishop Peabody of Central New York asked a question: "Is this money for overseas—China and the Philippines; or is it for rebuilding English churches and churches in Europe; or does it include our own needs?"

Mr. Jordan replied that it would include any of our own postwar needs, as well as other needs elsewhere. The Presiding Bishop gave some interesting news in this connection, saying: "I had letters from the Archbishop of Canterbury, some time ago, and letters from Lady Astor, asking for aid in rebuilding English churches.

They had no program then, and we waited. Since then, the Archbishop has asked that the churches in Europe be reconstructed first. They still haven't got any plan in England for rebuilding their churches."

The Rev. Dr. James Thayer Addison, director of the Overseas Department of the Council, said: "I thought the General Convention resolution implied reconstruction in *Europe.*"

Mr. Jordan read again the resolution of General Convention, after which Bishop Dandridge again took the floor, to say: "The matter is psychological. The psychological effect will be better if we use the same words as are in the General Convention resolution."

There were a few scattered remarks, after which Jackson A. Dykman of Long Island made a picturesque and telling speech: "The resolution of the Department of Promotion says that the money is to be spent 'consistently with the resolution of General Convention.' After we catch our rabbit and skin it and get it ready to eat, we can then decide how to serve it. It will be time enough to plan how to spend money, when we get it. Any suggestion will merely have to be considered with regard to the resolution of General Convention."

At this point, Warren Kearney of Louisiana moved that the resolution of the Department of Promotion be turned back to the Department, for rewording, in order that it might actually embody the resolution of General Convention. This motion was carried. Later in the session the question again came before the Council. Bishop Stevens was the first speaker, saying: "I suggest a rising vote. This is the most significant thing brought before this Council. It is the high-water mark."

Bishop Peabody arose to ask a question: "Do the members of the Department of Promotion intend any publicity about this before the December meeting?"

Several Council members remarked that if there should be any publicity now, the Church would at once know about it. Bishop Keeler of Minnesota declared with emphasis: "Well, why not? It is the concern of the Church, and Churchpeople *should* know about it."

Bishop Peabody explained that some persons might wonder concerning the possible inclusion of domestic fields, particularly the American Church Institute for Negroes and possibly the work among the Indians, in a fund the primary purpose of which, they may feel, should be the reconstruction of war-torn areas. Would not a general statement of aim be wiser than a detailed one?

Mr. Jordan held to the opinion that details must be suggested, saying: "We must be definite. People won't give large sums unless they know the specific things to be benefitted."

The Presiding Bishop upheld Mr. Jordan, observing with some firmness: "It would be absurd to exclude our Negro field, if *any* domestic field at all is included. The Negro work is one of our most important works."

There were calls of "Question! Question!" The resolution to raise a fund of

the amount of \$3,000,000 for postwar reconstruction, at home and abroad, was seconded and unanimously carried by a rising vote, with applause.

South Dakota Indian Work

It was generally agreed that the report of the special committee of the National Council, appointed in April to visit the three Indian schools in South Dakota, and the discussion and action on that report constituted one of the most important matters of the Council. Bishop Keeler of Minnesota, chairman of that committee, the other members being the Rev. Dr. George A. Wieland, director of the Home Department of the Council; and the Rev. Kenneth D. Martin of Milwaukee, gave the report. Bishop Keeler spoke with considerable fire, saying:

"Your committee associated itself with W. D. Swain, executive secretary of South Dakota; the Rev. John B. Clark, the Rev. Vine V. Deloria, and the Rev. Paul H. Barbour—supervising presbyters for Indian Work in the district of South Dakota. We spent three days in the district, June 10th to 12th, and made a thorough inspection of the three schools. These are the conditions we found:

"In St. Elizabeth's Mission Home at Wakpala, a hostel with facilities for 50, we found 80 children, boys and girls, their ages ranging from 6 to 16. The needs here are few, but will cost considerable money. The school needs a chapel with a basement for storage, a lighting plant, connected with the main power line, and a water softener.

"The state of St. Mary's School at Springfield is outrageous. This is a splendid high school for girls, and has 64 pupils living in it. The laundry was in an almost incredible condition. The floor was a ruin and the place so cold that in winter water freezes on the floor to solid ice. The girls who do the laundry should have worn skates while at their work, for their own safety. The building which houses the laundry also has an ironing room and a large room for drying clothes in the winter time. It is the only recreational place the girls have in cold weather. The steam plant is old-fashioned; the outside of the school building must be treated in some way to make its chalk surface waterproof. The furniture in the girls' lounge is all very old stuff and should be replaced.

"Fr. Martin was so moved by the state of things at St. Elizabeth's that he said that he would raise \$400 at once, to attend to a few urgent needs. His parish, with the addition of a few other gifts, responded immediately to his appeal. The money was sent, and with it the large classroom was restored and refurnished. A new floor has been put in the laundry and the entire ceiling of that building insulated. I hope to raise \$400 in Minnesota, to match Fr. Martin's, and that will do a little more. But repairs amounting to \$4,150 are required. Also, the school should have a gymnasium.

"Hare School, now closed, would need repairs and additions to the amount of \$15,900, if it were to be reopened as a

school teaching Indian boys agricultural work. The proceeds from the sale of crops would in great measure meet the costs of maintenance. If this school had been kept open during the lean years, it would now be at least self-supporting, and a possible source of profit to the district of South Dakota.

"Some of the repairs and improvements we recommend could not be made until after the war, but we could get priorities for those most needed. It would average about \$10,000 a year."

Before the National Council proceeded to discuss Bishop Keeler's report, which it was very evident that they were eager to do, Bishop Keeler asked that the Rev. Vine V. Deloria be heard. He is an Indian, the son of a distinguished Indian priest of the Church. Fr. Deloria made one of the most eloquent speeches ever delivered before the National Council, saying:

"We have only *one* Church school in South Dakota, for 9,000 baptized Indians. In the roaring twenties, the Church got the idea that the Indians did not need Church schools. The idea was that we should cooperate with the public schools. The Roman Catholics sat and watched, and as we let our schools lapse, they op-

pouring out money on that work. One Sunday, I found 12 in our church, and saw hundreds on their way to Holy Rosary Mission of the Roman Church. They were coming from all directions. For what? To see a religious movie, at the same time as our Church service.

"The Roman Catholics do not bother about adult Indians. They take the little children *and keep them*, and make good Roman Catholics of them. The government is going to close some of the government schools. It is a great opportunity for Church schools. The children like them. They like the routine of religious life—bells ringing, things happening at regular times. We ought to be providing schools for our Indian children.

"Just one thing bothers me. If we are to surrender the Indian field to the Roman Catholics, I want to know it. But I don't want to see Bishop Hare's work go. A Roman priest said not long ago: 'The Sioux Indians were once dangerously Protestant Episcopal; 20 years ago, they were just Protestant Episcopal. In a few years they will all be Catholics.' Are we going to let that happen?"

Bishop Keeler spoke again here, saying: "These three Indian schools may be a drop

the Committee on Projects and Appeals of the National Council, for further study, and for report at the December meeting of the Council.

Bishop Keeler took the floor once more, to point out with energy that this reference would not solve the problem, saying: "The Committee on Projects and Appeals, under the rules, cannot appropriate more than \$5,000 for any one project. I do not believe the National Council realizes how pressing the needs of these schools are. Some one has suggested that we give the matter 'further study.' The Department of Domestic Missions has been studying this Indian problem for years; your committee has just studied it; Bishop Roberts has studied it. I don't like the idea that there has not been enough study of it. I thought that our committee was to report and recommend. More study will simply mean that our property will continue to fall to pieces. We need \$16,550 for repairs and needed additions to two schools. We can leave Hare School, which is closed, for now.

"Would it not be possible to find \$5,000 right now, from the Committee on Projects and Appeals, and appropriate the remainder from unused balances or some other fund? I feel so keenly that I beg of you to get this money from somewhere, without delay. I should like to suggest that the diocese of Minnesota take over \$5,000 of the amount, out of our quota, instead of sending it to you. By uniting the two dioceses in Minnesota, we have relieved the National Council of any appropriation there for Indian work. We have taken over the \$5,000 which the Council did give the diocese of Duluth for Indian work. We must attend to these South Dakota schools.

"Bishop Roberts is called upon more than any bishop in the Church to speak for the missions of the Church, besides doing the work of two bishops in South Dakota. He always appeals for the whole Church, not just his own work. Have any of you ever attended a meeting of the Niobrara convocation? That convocation of Indians gives more to the General Church than many dioceses. We must at least find \$16,550 to spend on these two Indian schools."

Bishop Dandridge followed Bishop Keeler, saying: "Certain of these repair items need immediate attention. I am a member of the Department of Finance. I know that we *do* plan to do all Bishop Keeler's committee asks, in time. The Projects and Appeals Committee can give \$5,000 to each project: the rule is that they can give up to that limit to any one project. They can give more on vote of the Council."

Bishop Keeler responded to Bishop Dandridge's suggestion, saying: "All right. Let them give what they can, and give us the rest from undesignated legacies."

Dr. Franklin sounded a note of caution here, saying: "I hope that the Committee on Projects and Appeals won't be asked to give all it has. There are many small jobs to be done. If these Indian schools get all the money, other places will suffer."

This speech aroused Dr. Wieland. He took the floor and made a fervent plea,



INDIAN GIRLS AT ST. MARY'S: Their boy-friends are either poorly educated or Roman Catholics.

ened schools—big ones, well-staffed. They succeeded in filling them with Indian children.

"We Indians have had to change our ways of living from time to time. We have been the political football, tossed and kicked to and fro by the Democrats and Republicans. We are terribly poor, and so we have little parental control. So the Roman Catholic Church which has good schools is popular, as any Church would be with good schools—places where boys and girls can go free, and be taught and have a happy time. Our Episcopal Church children are in those Roman Catholic schools *now*. Some of them are becoming Roman Catholics. The Roman Church is

in the bucket, but they are an important drop. If we let them go on as they are, then good night to our Indian work in South Dakota. We want this report turned over to the Department of Finance, and a moderate budget provided: \$10,000 a year for three years."

Fr. Deloria added a word: "No one can touch our Church in our ability to teach people. I'd like to be let loose to get the necessary money."

This proposal was referred to Dr. Wieland. The report itself was referred to the Department of Finance. Dr. Franklin brought it up at the final session on Thursday morning, recommending that the financial aspect of the matter be referred to

saying: "There are 80 children, both sexes, in St. Elizabeth's Mission Home. There is really room for only 50. There are three-decker cots in some rooms, and rooms intended for other purposes are in use as bedrooms. There is not a single spot where those 80 children can congregate except in the principal's office, a room about 12 by 12 feet in size. I was heart-sick when I saw that school. I can pray anywhere—in a cellar, if there is no other place. But those children need a chapel. They now have religious services in the dining room, where they meet for many other purposes besides meals. There is no place for them to play in summer, any more than in winter. It is hot out there, and there is not a single porch to the house. If they had a chapel with a basement, they would have a place to worship and also a place for recreation. I move that \$16,550, the full amount required to do the repairs to St. Elizabeth's and St. Mary's, and to provide the chapel for St. Elizabeth's and the gym for St. Mary's, be appropriated from legacies designated for domestic missions."

The motion was seconded and unanimously carried. There were many visitors to the Council during the discussions of Bishop Keeler's report, and they could scarcely refrain from joining in the applause of the National Council at this action. The Presiding Bishop made a short speech after the vote was taken, saying: "It is said everywhere that St. Mary's is the best Indian work for girls in the whole Church, or anywhere else. We have nothing similar for boys. One consequence is that the Indian girls are better educated, and when they marry must marry boys less well educated than themselves. Many of them do not marry at all, but go into teaching and social service work, doing very well. We must try to do something for Indian boys again. I should like a further report on Hare School to be brought in by the committee in December."

Budget and Other Financial Matters

A budget of \$2,677,132 for 1945 was adopted by the National Council at the October meeting. The figure is that set by the General Convention. This is the first time in years that the Council has been able to adopt the full amount proposed by General Convention. Dr. Lewis B. Franklin, treasurer of the Council, made a speech which startled the Council and the visitors, saying: "Unless every single diocese meets its full quota, we shall have to cut this budget in February. We must raise the money needed to round out this \$2,677,132 within the next six weeks. What you have adopted is what General Convention told you to adopt. It represents the goal end, not the income end. From the income on trust funds, the United Thank Offering, and other sources, we can depend upon receiving \$732,730. That leaves \$1,944,402 to be raised by the Church during the year. The whole amount has been allocated. If we do not get it, some of the work provided for in the budget will have to be abandoned or

reduced. The quotas for 1945 are \$186,343 more than the pledges for 1944. The Church ought to realize the gravity of the situation and make extraordinary efforts. The budget is voted, but it is not yet balanced."

The Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, reported that the Presiding Bishop's Fund for World Relief has reached the amount of \$73,000 thus far this year. Since this fund was begun in 1940 it has amounted to \$350,000. It has been disbursed through accredited relief agencies, or according to the designations of donors. During this present year \$28,000 has been given to China Relief, \$6,000 to aid in the resettlement of Japanese-American students, and \$7,000 for European relief through the World Council of Churches. Smaller sums have gone to a dozen other relief organizations.

The Presiding Bishop announced that a contribution of \$20,000 has been made in response to the emergency appeal of the World Council of Churches. The gift came partly from the Presiding Bishop's Fund for World Relief and partly from the regular budget of the National Council, under the item, "Aid for European Churches." This contribution is only the initial payment on a larger amount to be given, it is hoped, later. It is to be used for the restoration of the ministry, the reconstruction of dispersed congregations, for help for Christian Youth Movements, the reconstruction of home missions and Christian social work—all in European areas ravaged by war.

Forward in Service for 1945-1946

The National Council devoted the greater part of the afternoon session on October 10th, the first day of the October meeting of the Council, to Forward in Service. The Council resolved itself into the advisory committee for Forward in Service, and met in executive session from 2:30 to 4:00 P.M. After this session, it was briefly stated that the Rev. C. Avery Mason, in charge of the work at the Church Missions House, had announced the theme for 1945 to 1946, as "Expanding the Fellowship." Dr. Mason explained that the tentative plan of action would be studied by conferences, one in each of the eight provinces, of Forward in Service leaders. Then, the plan will be put in final form for use in the Church.

Work in War Industry Areas

Bishop Creighton of Michigan, Dr. Wieland, Dr. Pepper, and the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions, all took part in a report on the work of the Committee on War Industry Areas of the National Council. Bishop Creighton gave statistics showing that 45,713 home visits and parochial calls were made between August 1, 1942, and September 1, 1944—a period of two years and one month. In that time, 1,760 Episcopal families and 2,741 Episcopal individuals (not in families) were found. A total of 31,498 services of all kinds were held, while new-

comers to the number of 2,053 were attending the local parish churches. There were 329 baptisms, 164 confirmations, 98 marriages, 97 burials. The Holy Communion was celebrated 661 times publicly and 84 times privately. Church school sessions were held to the number of 974, with 2,268 pupils. Open offerings reached the figure of \$5,759.13, and pledges to the amount of \$2,123.67.

All this work was done with 12 clergy and 18 lay workers, some giving full and some part time. Help was given in 29 dioceses and districts. The amount spent was \$53,355.13. Of this \$40,245 went for Episcopal work, the remaining \$13,110.13 for interchurch work.

New National Training Center For Rural Work

The National Council received favorably a report from Bishop Stevens of Los Angeles regarding a proposed gift from a Churchman and his family in the Middle West of a farm and approximately \$100,000 in cash, for the establishment of a national center for training men and women to do rural Church work. This generous offer has been discussed in executive session at several earlier meetings of the National Council. At one such session, the Council voted to set up, in cooperation with the donors, a non-profit trust with a board of trustees to act as the administrative body of the center. The names of the donors are, at their request, being withheld.

An item was included in the 1945 budget for utilizing the property as soon as possible as a national training center for the town and country fields. Legal details, as well as details of the training program must be agreed upon before full announcement of the matter can be made. The Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions, in charge of rural work, declared that full details would soon be revealed.

Conference of Religious Leaders On Dumbarton Report

A letter from Edward R. Stettinius, to the Presiding Bishop, asking him to send a representative to the Conference of Religious Leaders which was scheduled to meet in Washington on October 16th to discuss the Dumbarton Oaks Conference Report, was read to the National Council. Bishop Dun of Washington was appointed, and, by long distance telephone, consented to serve.

Forty Volunteers In Youth Division

The Division of Youth of the National Council, of which the Rev. Frederick H. Arterton is executive secretary, submitted to the October meeting of the National Council a plan whereby 40 clergymen (five in each province), are to receive intensive training in work with young people. After this period of training, they will be available for volunteer work. This

work will be in addition to their regular full-time work as parish priests. While they will fill all the engagements possible, they will, of course, be limited as to the number. Their only remuneration will be their traveling expenses, which, it is hoped, the parishes or other groups inviting them will help to defray. These volunteers will accept invitations only from those in charge of youth work in any diocese, and requests must be made through the Division of Youth at the Church Missions House.

Training conferences have already been held in six provinces, and are scheduled for the Sixth and Eighth provinces in the near future. The volunteers will help plan conferences for and of youth, make addresses on the United Movement of the Church's Youth, conduct short-time leadership conferences in a diocese to which parish leaders of youth will be invited, and do other work along these same lines.

National Council Sees Movie

The Department of Promotion showed the film, *We, Too, Receive*, made with the help of the Rev. James K. Friedrich of Cathedral Films, Inc., to the members of the National Council, the parish hall of Calvary Church having been lent for that purpose. Mr. Jordan reported that the film is widely approved, 140 copies of it having been ordered to date. The film shows how a wounded soldier was rescued from a Japanese jungle by island natives who had been given Christian teaching by missionaries.

Cuba Cathedral to Be Sold

Dr. Lewis B. Franklin, at the conclusion of his report of his visit to Cuba in June, recommended that the Cathedral in Havana be sold. It is located downtown, on a noisy corner, with no facilities for any parochial activities, without even an adequate office for the Bishop. Most of the congregation live in other parts of Havana. Dr. Franklin advised also that the bishop's house and the deanery and the cathedral school building be sold. Bishop Blankingship proposed, with the sum realized from such sales, supplemented by \$100,000 raised from Cubans and Americans with substantial interest in Cuba, to build a new cathedral, bishop's house, deanery, and cathedral school in a residential district. The Bishop hopes that an entire block might be secured and all the buildings erected on it, making a memorable ecclesiastical unit. The Council voted approval.

Progress in Negro Work

The Ven. Bravid W. Harris, secretary for Negro Work, reported that his efforts to raise the salaries of Negro clergy were meeting with success. Negro congregations are more and more nearly self-supporting, and real progress is being made in other ways. All work is done with the approval of the bishop of the diocese concerned.

Archdeacon Harris gave accounts of

three splendid conferences for Negro clergy and Church workers. Those held at St. Augustine's College, Raleigh, N. C., and at St. Paul's Polytechnic Institute, Lawrenceville, Va., doubled their previous attendances. The third conference, held in Cincinnati, was the first conference for Negro clergy and other Negro leaders ever held outside the South. It was well attended and of great value.

Archdeacon Harris reported that there are 16 Negro men in seminaries and four women in training. There is a long way to go in this matter of training men for the ministry and women for Church work; but progress is being made. The Archdeacon hopes that in time it may be possible to train the women workers at Bishop Payne Divinity School.

Appointments

Miss Mary Margaret Brace was appointed educational secretary in the Division of Youth. The appointment of two more National Council field officers was approved. They will be selected soon and will begin work on January 1st.

OTHER ACTION

A minute commemorating the devoted life and work of the late Rev. Robert W. Patton, D.D., was adopted by the National Council. In the minute, special emphasis was placed on Dr. Patton's conceiving, proposing and carrying out the 1919 Nation-Wide Campaign which gave the missionary work of the Church an impetus which still carries that work forward, and on his services to the Negro people through the American Church Institute for Negroes.

A resolution commending the work of the Rev. Dr. G. Warfield Hobbs, who retired August 29, 1944, as editor of *Spirit of Missions*, was passed unanimously by the Council. Dr. Hobbs introduced to religious journalism successful current magazine practices, notably in the use of illustrations; and he early recognized the radio as a great medium for Church publicity, being one of the group which cooperated with CBS in the establishment of the Church of the Air program.

Bishop Boynton, Coadjutor of Puerto Rico, stressed the "beachhead" the Church had gained in Puerto Rico and the Virgin Islands, in his brief speech. He foretold a great and rapid growth of the Church when sufficient money and personnel make it possible to seize the existing opportunities.

Archdeacon Charles T. Bridgeman who has for 20 years been the American educational chaplain representing the Episcopal Church on the staff of the Anglican Bishop in Jerusalem, and is now on furlough, explained the Christian work done in that area. The three major problems center around the Anglican natives having Arabic speaking priests while the foreigners require a normal ministry of the Church; the need for close cooperation with the various Eastern Churches of non-Roman affiliation; and the development of an evangelistic work among the Moslems and the Jews.

SOCIAL RELATIONS

Industrial Leaders and Churchwomen Discuss Problems

Six industrial leaders met with the national executive boards of the Woman's Auxiliary and the Girls' Friendly Society on October 5th and 6th, at Church Missions House, New York, to discuss practical ways by which women generally may learn more about the viewpoint of women in industry. The two boards have felt that much more contact is possible and that a much more intelligent understanding of the problems of industrial women is desirable.

The six discussion leaders were: Mrs. Eleanor Copenhaver Anderson, industrial secretary, national YWCA; Eleanor G. Coit, director, American Labor Education Service; Helen Blanchard, vice president, Women's Trade Union League; Dolly Lowther, assistant educational director, Laundry Workers' Joint Board of Greater New York; Ruth Young, executive secretary, United Electrical, Radio and Machine Workers of America, District Council No. 4; Hilda Smith, chief of Education and Recreation Section, Management Standards Division, National Housing Agency. Miss Tsai Kwei, general secretary of the YWCA of China, outlined some of the industrial problems of Chinese women. Also taking part were the Rev. Dr. Almon R. Pepper, executive secretary of the National Council's division of Christian Social Relations, and the Very Rev. Arthur C. Lichtenberger, dean of Trinity Cathedral, Newark, N. J., president of Newark diocesan Church Mission of Help, and a member of the Church League for Industrial Democracy.

Mrs. Stephen K. Mahon of Toledo, Ohio, a member of both boards, presided over the morning session, October 5th; Mrs. Donald C. Stevenson, Grosse Point, Mich., on the Auxiliary's board, had charge of the evening meeting; and Mrs. G. Russel Hargate of Elyria, Ohio, member of the Girls' Friendly Society board, presided over the closing session.

The conference explored existing contacts between women in industry and other women, and is recommending a number of practical ways through which women in parishes can gain a better understanding of the whole situation. No resolutions were offered and no formal action taken. The two boards are passing on to Churchwomen in dioceses and parishes the following considerations and suggestions:

The conference emphasized the fact that many points of contact do exist, that "women in industry" and "women in the Church" are by no means two separate groups, since hundreds of Churchwomen are among the 19,000,000 women now employed in industry. But there is need in many places, the conference realized, to draw these women into much closer and more active contact with the life of the Church.

Members of the conference urge that women active in parish life discover industrial workers who are Church members and draw them into Church activities. There are practical difficulties to be

overcome, such as long working hours, home responsibilities, and lack of transportation; also, in some instances, the fact that while the intellectual level of industrial workers is not low, their education level often is, which means that, as one speaker expressed it, "the average Church leaflet is over their heads and useless."

It is also urgently recommended that where Church projects are planned in connection with industrial workers, the workers themselves be called in at the beginning to take part in the planning and not be expected to come in merely as passive spectators of something in which they have no part. Discussion of the weakness of some missions in industrial areas showed that none of the workers had been approached to help in planning; whereas in another area where the Church representative had united the few non-industrial Churchpeople and the workers in one planning group, and had given them local leadership and responsibility, the mission went ahead.

The conference suggests that representatives of unions and other industrial groups be invited to speak at Church meetings; that parish buildings be made available, if needed, for union forums, or for meetings of teen age groups, nursery schools, or recreation centers, all of which are greatly needed in some industrial communities.

Many Churchwomen need and will welcome much more information about industrial conditions, the conference members believe. As only one instance of practical difficulties that leaders sometimes meet, the conference learned of a community where permission was given to use public school premises for classes of workmen to learn reading, grammar, and some other subjects but the permission was abruptly cancelled when it was proposed to teach arithmetic, because the employers did not wish their workmen to know how percentages on crops and other calculations were figured.

Dr. Pepper Elected to Two Offices

The Rev. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations, has been elected to two offices in line with the objectives of the Presiding Bishop's Fund for World Relief. Dr. Pepper becomes a member of the board of trustees of the National Child Labor Committee, and a member of the Board of the War Prisoners' Aid of the International YMCA.

Dr. John Wilson Wood, for many years head of the Church's Department of Missions, was one of the original members of the board of the National Child Labor Committee, and continues to be active in the affairs of the committee.

CHURCH CONGRESS

Four New Members Elected To Executive Committee

Four new members were elected to the executive committee of the Church Congress at its recent meeting in New York

City. These include the following: the Very Rev. Arthur C. Lichtenberger, the Rev. S. Whitney Hale, the Rev. Clarence H. Horner, and Miss Ellen B. Gammack.

Bishop Gray, Suffragan of Connecticut, president of the Church Congress, reported a continuing interest being shown in the 1944 series of regional congresses. Preliminary plans were made for another series to be held in 1945. Announcement of the general subject and program will be made at a later date.

WOMAN'S AUXILIARY

National Executive Board Meeting

Encouraging increase in the number of women giving to the United Thank Offering is one reason for the increase in the amount given up to October 1, 1944, compared with the amount on hand at the same point in the previous triennium, according to reports made to the Woman's Auxiliary national executive board at its meeting in New York, October 6th to 9th. The UTO in October, 1941, was \$172,109.50; in October, 1944, \$274,818.64.

The board is calling attention to the need of more knowledge and more action in regard to legislation affecting human welfare. They urge on all Churchwomen the importance of "exercising the basic duty and privilege of the franchise." Also that they should study and act as individual voters on legislation concerning world order, status of minority groups, and such fields as health, education, social welfare, marriage laws, conditions of work for women and children. As a practical aid to this, they suggest that diocesan budgets provide for subscriptions to one or more sources of information, for the diocesan social relations committee, and that such information be made available to local groups. Board members have lately been looking up minimum wage laws in the several states and calling them to the attention of Churchpeople. The salary of at least one Church worker was found to be below the legal minimum and was promptly brought up to that level as soon as people learned the facts.

Through the reports of representatives of the provinces and cooperating agencies the board always obtains first-hand knowledge of new developments, problems, or general progress in the Church's work throughout the country. Several dioceses are developing personnel committees who are seeking out likely recruits to be trained for Church work. Annual meetings in many dioceses have taken on new life by shifting their program emphasis to make the meetings less a static review of the past and more a forward outlook to plan for the new year.

The national supply work office has found that women in the parishes seem to have a productive capacity greater than the needs of the missions can absorb. The board is recommending that supply secretaries encourage women's groups to include in their supply work diocesan missions, institutions and agencies, local community welfare agencies, and such relief agencies as the Red Cross, Friends' Service, Russian, Greek, and others; this when

the supply work resources in the parish exceed the needs of the national assignment.

NEW OFFICERS

The board elected new officers for the coming year: chairman, Mrs. Roger L. Kingsland of Fairmont, W. Va.; vice-chairman, Mrs. George McP. Batte of Berkeley, Calif.; secretary, Mrs. Alfred M. Chapman of Philadelphia.

The board adopted a memorial resolution recognizing the inspiring service of the Rev. Dr. Robert W. Patton. The board also expressed its appreciation of two National Council officers who have recently left the staff, the Rev. Dr. G. Warfield Hobbs, who has retired, and the Rev. Dr. Alden D. Kelley, now dean of Seabury-Western Seminary.

Among speakers who addressed the board were the Rev. Bravid W. Harris, who outlined the present needs and opportunities of the Church's work among Negroes; the Rev. Vine Deloria from the South Dakota Indian field; the Rt. Rev. Charles F. Boynton, Bishop Coadjutor of Puerto Rico, whose mother represented the second province on the board 1925-1931; the Rev. J. A. Seabrook, recently of Mitchell, S. D., now on the staff of the Social Relations division. Mrs. D. D. Taber, field secretary, who was recently described by a newspaper as "United States field secretary for the National World of Episcopal Churchwomen," told of recent field work in New England and the Southwest, mentioning especially the growth of work in New Mexico and Arizona, and the admirable progress in Vermont under the president, Louise Gridley of Montpelier.

Nashotah Seminary has asked the national staff of the Auxiliary to prepare a syllabus for an 18-hour course on the work of women in the Church, the course to be included in the curriculum.

RELIEF

YMCA Leader to Study French Needs

Paul B. Anderson, secretary of the International YMCA, will leave shortly for Paris as special representative of the American Relief for France, Inc., National War Fund agency, it was announced in New York. His mission will be to discuss means by which American agencies can cooperate most effectively with religious and civic authorities in relief and rehabilitation measures.

Mr. Anderson, a Churchman, is a member of the Presiding Bishop's Advisory Council on Ecclesiastical Relations.

Mr. Anderson has also been commissioned to act for the American Council of Voluntary Agencies, and the Church Committee on Overseas Relief and Reconstruction, of which he is a member.

The American Council, an official body recognized by the President's War Relief Control Board, and UNRRA, includes the War Relief Services of Catholic, Protestant, and Jewish war relief groups as well as secular organizations.

SAIPAN

Koreans on Island Visited

By Rev. Noah Cho

After serving in the invasion and occupation of Saipan as an interpreter with the Naval Intelligence Department for two months, the Rev. Noah K. Cho, vicar of St. Luke's Korean Church, Honolulu, is back in Hawaii.

Concerning the present situation in Saipan, he writes, "I found only seven Roman Catholics and six Protestants among the 1,400 Koreans in Saipan and the 1,000 on Tinian. Saipan had been under the Germans but had no German Lutheran church at all. I asked Antonio, a native I met Invasion Day, about Christian work in Saipan and he told me that there was only a Roman Catholic church which was founded in the time of Magellan. Since 1941, the Japanese government has prohibited all types of Christian services in Saipan and even the Roman Catholics have not had any services for more than 30 months.

"There is no spiritual work among the people since they are practically all pagans and yet they show a great interest in Christian work as well as education and community interest. On July 2d I said the first Anglican service* on Saipan. The altar was built by Koreans. It was a very clear and calm morning and one officer, a senior warden of St. James-by-the-Sea, in California, made his Communion. I made a short address to the people who attended, and tried to introduce Christianity to them and tell them of the situation in Korea and the world. Many men were out working but the wounded men and women and children attended the service.

"Saipan is a land of flies, mosquitoes, no fresh vegetables, milk or good water. When I left the 1,400 people cried and begged me to stay with them and help them spiritually."

ENGLAND

Great Damage to Churches

In England, 4,000 historic churches have been damaged and 2,800 have been destroyed by bombing. Damage to other public monuments had also been widespread according to reports prepared for the Office of War Information by the American Commission for Protection and Salvage of Artistic and Historic Monuments in War Areas.

All the great Christopher Wren churches in London have been seriously damaged—St. Brides, St. Giles Cripple Gate, St. Mary le Bow among them—and many have been destroyed.

Of Britain's famed cathedrals, Exeter, one of the finest examples of Middle Gothic architecture, was the most badly damaged. Three high explosives which dropped near by rocked Canterbury Cath-



FR. CHO: He visited his fellow-Koreans on Saipan.

edral, but did not damage it too severely. However, British historians are concerned lest blast damage has threatened its life expectancy. Wells Cathedral received a direct hit, but damage was not as great as might be expected.

Church Studies Revision Of Confirmation Rites

Only 41% of those baptized in Anglican churches are subsequently confirmed, and only one-third of those confirmed continue as communicant members, according to a report presented by joint committees on confirmation appointed by the convocations of Canterbury and York.

Although not agreed on suitable reforms, the committees suggested three courses for the Church's consideration:

The first advocated practically no alterations, except improvements in preparation and after care of candidates.

As a second possibility, separation of the two parts of the present confirmation service was proposed. Under this plan, the latter part, which calls for the laying on of hands before the first communion, would be continued. The earlier part, however, which consists of ratification of baptismal vows, would take place later at the age of 17 or 18 as an act of witness and dedication to Christian service.

The committee's third proposal was that, with due safeguards, children might be admitted to Holy Communion at the age of 11, but that their confirmation should be postponed to the age of 17 or 18 when they would be better able to understand the significance of what takes place.

RUSSIA

Church Delegation Set To Visit London

A delegation of three Russian Churchmen is awaiting word from Anglican Church authorities to proceed to London.

Names of the delegates were not disclosed but the Rev. Nikolai F. Kolchitsky, administrator of the Russian Orthodox Church Synod, said the group would be headed by a "very high personage." He

declared that Metropolitan Alexei, acting Patriarch of the Church, would be unable to make the trip.

The delegation will return the visit of the Archbishop of York to Moscow last year. It had originally planned to visit Anglican leaders in Britain some time ago, but this project was delayed by the opening of the western front.

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Clergymen Decorated for Aiding Moscow Defense

Metropolitan Nicolai of Kiev and other priests of the Russian Orthodox Church were decorated in Moscow by the Soviet government for aiding in the defense of Moscow. The ceremony, held at headquarters of the state Council on Affairs of the Greek Orthodox Church, was witnessed by a number of high Soviet officials. The presentations were made by P. V. Majorov, representing the Moscow Soviet.

Among Moscow priests honored for aid to the Red Army was Nicolai Feodorovitch Kolchitsky, archpresbyter patriarchal of Bogoyavlensk Cathedral, and administrator of the Russian Orthodox Church Synod. Decorations were also given to two priests in Tula, E. D. Ponyatsky and P. A. Turbin, who showed "personal courage" by taking part in the construction of defense fortifications in the city during the German bombardment.

A short address was delivered by Metropolitan Alexei, acting Patriarch of the Church, and congratulations were offered the decorated clergymen by Georgi G. Karpov, head of the Council on Orthodox Church Affairs.

CHURCH SUPPORT

Metropolitan Nicolai pledged continued support of the Russian cause by Orthodox clergy and stressed that "the whole Russian Church, with all its strength," will continue to serve the country both in the present "difficult days" and during "the coming days of peace."

Awards had previously been given to Orthodox clergymen for patriotic efforts in the defense of Leningrad, Odessa, Sebastopol, and other areas.

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LIBERIA

Bishop Kroll Recovering

A radiogram from Mrs. Leopold Kroll, stating that Bishop Kroll is improving from the effects of the heart attack which he suffered recently, has been received by Dr. James Thayer Addison.

Dr. Addison announces also that Liberia will receive a new missionary early next year, the Rev. E. Bolling Robertson having volunteered for service in that field. Mr. Robertson is 26 years old, a graduate of the University of Virginia and of the Virginia Theological Seminary. He has been rector of St. James Church, Boydton, Va.

*Fr. Cho was 6 days late since Chaplain Frank Titus celebrated Holy Communion on Saipan June 26th [L.C., July 30th].

ARMED FORCES

Bishop Lee Reports

159 Chaplain Casualties

Reporting that there were 7,708 chaplains in the U. S. Army, Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, revealed that 159 of them have been war casualties. He spoke at a dinner given chaplains of the Greater New York area by the Congregational Christian Churches.

Bishop Lee said that 33 chaplains have been killed in action, 44 died from wounds, 48 others were wounded, and 34 are prisoners of war. He cited the figures to show that chaplains are paying with their lives to bring spiritual comfort to the armed forces.

Represent General Commission On Army and Navy Chaplains

The Rt. Rev. Henry W. Hobson, Bishop of the diocese of Southern Ohio, and Dr. George Stewart, minister, author, and Protestant leader in humanitarian service at home and abroad, will represent the General Commission on Army and Navy Chaplains during their visit to the European Theater of Operations, according to a statement of the director, Bishop Edwin F. Lee.

Bishop Hobson has consented to serve

the General Commission in connection with his duties as a member of the deputation of Churchmen who are now in England conferring with the Archbishop of Canterbury. Last spring the Bishop made a very thorough visitation of camps and naval stations located within the bounds of the Fifth Service Command. Bishop Hobson is the second Episcopal Bishop to serve the General Commission on extensive missions to the armed forces. Bishop Sherrill of Massachusetts made a visit to Alaska and the Aleutians as a representative for the Commission during the summer of 1943.

Dr. George Stewart, who also will represent the General Commission abroad, is conversant with affairs in the European Theater of Operations having upon invitation of British military authorities spent the last three summers in interpreting to British forces American life and history. A fellow of the Royal Geographical Society and a Chevalier of the Legion of Honor of France, he is the author of nearly a score of volumes, among which *Protestant Europe—Its Crisis and Outlook*, written in conjunction with Dr. Adolph Keller, the eminent European scholar, commanded unusual attention.

Bishop Hobson and Dr. Stewart as representatives of the General Commission on Army and Navy Chaplains will confer with overseas chaplains on matters that will make their spiritual ministry to the American armed forces more effective.

The Armor of Christ

Inspired by the pre-invasion sermon of his chaplain, Capt. George B. Wood, 505th Par. Inf. Regt., on the armor of Christ as the spiritual equipment necessary to the soldier to ensure confidence to face the task ahead and courage which drives out fear, this poem was written by Sgt. H. R. Krueger. Dedicated to Chaplain Wood, it was composed in a foxhole under shell fire on what was called Hill 95 overlooking La Hays du Puit.

DEATH AND I

Gaunt, stark, naked death,
What an ugly loathsomeness you do possess.
You creeping crawling cancerous thing
In every worldly place is found your sting.
Oh, spare me not, I'm not afraid,
You'll find me easily—all arrayed
In splendid attire to attend my grave.
Seek you some other ripened fruit,
Surprise and wrest them, gather your loot,
Your sickle, your scythe—mower of life,
I fear you not, my armor is Christ.

HOME FRONT

Bishop Manning Sets Forth Prayer

A "thanksgiving for victory in Europe and a prayer for final victory over all forces of aggression" has been set forth



ENGINEER CHAPEL, NEW GUINEA: Chaplain William J. Wyckoff (above), formerly of St. Ambrose Church, Chicago Heights, Ill., was instrumental in improving the chapel, which was built in part by native troops. When Chaplain Wyckoff and the Engineer Battalion arrived, they installed the pews, built the altar and pulpit, installed lights, and decorated it. The reredos and altar rail coverings are of burlap, stencilled in five different colors. Circles at upper right show the two pictures of archangels on either side of the altar. The altar cross is brass, made out of a shell casing.



by Bishop Manning of New York, to be offered in public and private after victory in Europe is officially announced.

THANKSGIVING

"Almighty and Eternal Lord God, the Supreme Ruler of men and nations, who hast granted great victories to the forces of freedom: We give thanks to Thee for the courage and devotion of those who in the armed forces of our country and of our allies have brought these victories to pass; we commend to Thy gracious keeping those who have laid down their lives for us and for their fellow men; and we pray Thee to give Thine own strength and comfort to all the sorrowing and the bereaved.

"Hasten, we beseech Thee, the day of the complete overthrow of the forces of aggression throughout the world, that the sufferings and cruelties of war may be ended and that there may be righteous, true, and lasting peace.

"Move us to do our full part for the help of those who have suffered untold wrongs and cruelties in the enslaved countries, and for the relief of all who are in want and need.

"Give us repentance for our share in the sins which cause hatred, strife, and war, and make us to know that true peace can be founded only upon obedience to Thy eternal law of righteousness.

"And we ask Thy help and guidance for the peace-loving nations that they may so join in cooperation that wars shall be made to cease, and that as a nation we may do our utmost to help make this a better world, a world free from tyranny and terror, a world in which children may grow up unafraid, a world in which there shall be justice and right dealing between men of all races, and in which the Christian law of brotherhood shall be fulfilled, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory world without end. Amen."

JAPANESE-AMERICANS

Fr. Kitagawa Appointed Director In Twin Cities Area

The United Christian Ministry to Japanese Americans in the Twin Cities area has recently completed its organization with the appointment of the Rev. Daisuke Kitagawa as its executive secretary, or director. Fr. Kitagawa, who is commonly known as Fr. Dai among Japanese Americans and WRA people, worked for nearly a year as field representative of the Federal Council of Churches' Committee on Resettlement of Japanese Americans. Previously the pastor of Japanese missions in Seattle and Kent, Wash., he went with his people to Pine-dale Assembly Center, California, and then to Tule Lake Relocation Center where he was one of the leaders of the Union Church there until he left the center in October, 1943. Since then he has visited several relocation centers as well as many cities where resettlement is taking place, including New York, Philadelphia, Boston, Chicago, and Cincinnati.

God With Us

IV. The Judgment of Holiness

By the Rev. Laird Wingate Snell

WHY DID the "chief priests, scribes, and elders" put the Son of God, the sinless man, the lover of them all, to a shameful and horrible death? We are told today that they were not wicked men, no worse than others, that the New Testament picture is inspired by animus towards those who crucified the Lord—biased and exaggerated. Yet there stand the two terrible facts in witness: that the sin against God was incomparably heinous; and that Jesus' invective against the "scribes and Pharisees, hypocrites" portrays a group of deeply wicked men.

The answer is not really far to seek. As the radiant holiness of Jesus' presence renewed and made clean the sinners who responded to that presence, so the same presence hardened the hearts of those who refused Him, of those who shut their eyes and closed their ears to the truth that was Jesus, for the reason that that truth showed them to themselves and condemned them. Ears closed to the truth that condemns, eyes refusing to face the vision of self—this was the reason for Jesus' awful invective. Hear His lament, "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!"

Zachaeus and the woman at the feast and many another sinner faced squarely the seeing of themselves that Jesus' presence brought; and being ready to see themselves as they were, they were able to see Him as He was—the power of God unto their salvation. This open facing of self is, as Phillips Brooks pointed out, the whole of Christian humility. And Jesus pointed out that this humility constitutes the soul's readiness for God's saving grace. This is His teaching in the parable of the Pharisee and the Publican. It is the teaching of the parable of the Prodigal Son. For it was when the prodigal came to himself in the bitter knowledge that he was no more worthy to be called his father's son, that he was able to become truly a son of that father, knowing the father-spirit, to which the elder brother in his self-righteousness was blind, so shutting himself out from the father's true household.

Right here was the deadly sin of the scribes and Pharisees: they could not face the judgment of Jesus' holiness upon their self-righteousness, upon the unreality of their religion, and the ruthlessness of their clutch upon authority and power. And because they

closed their minds to the truth, the effect of Jesus' person and teaching upon them was the direct opposite of His effect upon the sinners of open and humble heart: it made them worse, it corrupted their close-sealed hearts, they came to hate the sinless Son of God; it drove them to crucify Him.

Here too is the secret of Judas' treachery and perfidy. There is no mystery about that. Living in the close and intimate presence of the Holy One, but rejecting Him day by day and hour by hour by putting the love of money above the love of holiness, his heart became gross, a thing hateful; his greed became a mania. Since he would not let love and holiness in their divine perfection judge and save him, the daily impact of divine love and holiness warped him utterly; and he sold the Lord Jesus for thirty pieces of silver.

I remember a statement by a minister of the Gospel to the effect that he *knew* Jesus never used the words recorded in St. Mark IV, quoting Isaiah: "Unto them all things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them." To any who may think thus I would put two questions: Do they believe that Jesus gave full assent to what He believed to be the will of God? And did Jesus believe that the will of God grounds and constitutes the moral order? Well, Jesus in these words simply set the seal of His authority upon the fundamental moral law, namely, that the effect of refusing to hear is inability to hear, the effect of refusing to see is inability to see, and every such step makes more dubious and remote the soul's salvation,—this, the very *sine qua non* of any moral order.

"Take heed how ye hear." We are morally responsible for the entrance of truth into our minds and for its fruition there,—the teaching of the parable of the Sower. Here is the lesson for us. Natively, instinctively, we fear and refuse the judgment upon ourselves of Holy God. In writing once to Dr. Richard Cabot I said that it was not intellectual difficulties that kept any man from believing in God; it was unwillingness to face God and His demands. Dr. Cabot replied that he agreed with me wholly. But we face God squarely only as our selves are exposed to the divine holiness made personal and intimate in the humanity of Jesus Christ. The open heart, the hearing ear, the seeing eye, invite both the judgment and the transforming power of love and holiness. This is salvation.

Back Home Again

A Demobilized Serviceman Looks at the Church

By Richard Doty

THERE has been a good deal of publicity given to a rediscovery of religion, of a sort, by men in fox holes or on life rafts. By this stage of the war, however, a reaction seems to have set in; many of us realize that this return is more or less transitory in nature, if there is any *return* at all. A man who has only a life raft between him and the watery deep sooner or later tries God. In many cases this is a first experience. If there is a return to religion, such an event will materialize through one of two aspects, or possibly, a combination of both.

The first aspect all of us would like to see develop—a *return to religion*, manifest by outward and visible signs such as a consistent growth in church attendance and a consequent strengthening in the structure of organized religion. I am afraid that such an event will come to pass only to a very limited degree. Human nature changes slowly. If present attendance at chapel by military personnel is indicative as to kind of church attendance in the postwar world, then it would be fatuous to expect much better filled churches.

CHAPEL ATTENDANCE

During my army career of 19 months, I was stationed at eight different points, varying in length from a week to six months. The places where most time was passed also had the most favorable conditions for large chapel attendance. I spent three months at a depot in the South. From a potential thousand worshipers, approximately, there were rarely any more than 75 at the Protestant service on Sunday. The Roman Catholic Church had two Masses with a total somewhere between two and three hundred in attendance. I spent six months at a large camp in the Middle East—attendance about 8 to 10% at the most; the Roman Catholic attendance was between 15 to 20% of the total group. At a hospital, also in the Middle East, conditions were nearly ideal in favoring a large attendance; the improvement over the camp was but two to three per cent at the most. I spent six weeks at an RAF field. At that time my outfit was quartered with another American organization, which in turn shared the field with the RAF. The only American chaplain was a Roman Catholic. Both the Church of England and Church of Scotland services were usually conducted by lay readers. However, until an American Protestant chaplain arrived, *no American non-Roman attended either of these services*. Over two months were spent between two Northeastern Army general hospitals after arriving back in the USA. Attendance here was decidedly worse than at the other places.

Therefore, on this basis, I cannot see much of an improvement in church at-

tendance in the postwar world contributed by the ex-soldier's acquisitions from new experiences which have been gained through his more formal observances of the religious life during his military career. Those men who had a fairly regular church-going life in civilian life continue in about the same vein, or less. And those who professed some religion in civilian days but were non-church goers, continue to be—non-chapel goers. A few of those who did go to chapel with some degree of regularity did so for the first time in their lives, or in a long time, at least; this was because of the proximity of the chapel, or, in some places, to the proximity of the chaplain. For many men, an association with a minister of any kind is a new experience; hence some will be spurred to church by curiosity, if for no other reason. Nevertheless, these instances represent more unusual exceptions to the rule; by and large, the *status quo* will remain.

The other aspect through which a return to religion may be noticed is more intangible and indirect. It will be marked by noticing changes in the postwar soldier's personality, his ideals, and by any heightened awareness of a Divine Being. With this aspect in mind, I doubt if there will be any noticeable difference among the army's great proportion of non-combatant personnel for one reason, at least; they are not soldiers in the popular sense, they are primarily technicians and clerks who happen to be part of an army. They could face death; probably all will have taken risks at one time or another. But we think of religion and the soldier in terms of combat and death. I cannot speak directly for combatant soldiers for the reason that I was a non-combatant. However, the line between combatant and non-combatant soldiers is not so hard and fast as to prevent permeations of the results of religious experiences acquired by combatant soldiers among all military personnel. It does appear that a consensus among those who are observing religious development in the combatant field shows that a good proportion of men do stop and think about God at times, frequently for the first time.

Of course, nearly all of this "stopping and thinking" is very far from any profound contemplation about God. For instance, when we were informed that we were about to leave for embarkation, everyone in my small outfit thought more seriously about the future and about a Higher Power than ever before; and I daresay that nearly every man thought about such a subject at least once during the course of our long journey by boat. . . . Much of this "thinking" might be classified, loosely, under such a diverse title as, "Thoughts on Home, God, Country, Future, War, Peace, etc." Rarely

does a soldier think specifically about the God of the Christian Religion—he is much too preoccupied with thoughts about getting home and out of the army.

Hence, it seems safe to conclude that with the first aspect in mind, the great majority of unchurched men will remain in that category. With the other aspect, organized religion can take heart a little. There will be hundreds of thousands of men (perhaps more) who will have experienced at least some moral, spiritual, or mystical contact with the Unseen. Naturally this group will consist largely of men who do belong to some church, or at least, of many who have latent but intrinsic spiritual qualities. The fact that they still do not attend chapel need not dismay us unduly, for the outer aspects of their souls will have been touched at least—touched, if not by direct experience *a la* fox hole, then indirectly by some faint glimmerings of the truth of the Christian message as opposed to mankind's courting of materialism to date. Churches can take heart in this respect only—if a spark is sustained and encouraged, a conflagration will occur.

The "indirect" experience will come, and is coming today, as a result largely from the discursions emanating from all quarters on what we are fighting for and why, on past mistakes of all nations, and on planning both for the immediate and more distant future. Much of this talk may be of questionable value, but the fact that the masses of the people, including soldiers—and soldiers are people—are thinking and talking about such subjects far more than ever before, shows that Christian social principles will be taken a little more seriously and conscientiously than heretofore. And individual and personalized religion can be born through the realization of the need for the establishment of Christian social principles. On the other hand, the "direct" or "fox hole" experience, while sometimes definitely effective, is ineffective or worthless most of the time for the simple reason that the individual tries God only as a selfish skin-saving device.

Therefore, organized religion, wishing to gain new members, can take heart only from a realization that any effects gained through either or both of these experiences, which will belong to so many men, must be utilized immediately and be developed by approaches hardly touched heretofore. For men who profess to belong to some church, the problem of Christian growth will be easier than for unchurched men; but on the other hand, if the same old familiar clichés are used, the problem will be more difficult and many possible new members will be alienated.

Granted then, that the field of potential church members can show more fertility than it has in a long time, inevitable

questions arise. Through which channels can this embryonic interest be developed, and, how long will this interest last?

CHURCH "CLUBS"

I am afraid that in many cases, especially those of the "fox hole" variety, those men hitherto "untouched" will relapse quickly to their former apathy and disgust unless they can have some assurance that the churches will deal realistically with the ancient problem of Evil, beginning before the war is over. To wit, Protestantism flourishes most in small towns, why? The reason is chiefly because myriads of Protestant parishes are as much, or more, clubs than churches—churches which have allowed innumerable and relatively unimportant affairs to supersede the basic tenets of Christianity upon which any organization must stand four-square if indeed it calls itself a Church. Consequently, when a man becomes a soldier and leaves his home parish he finds that the amount of religion he has been taught and the piety engrafted is not nearly sufficient to tide him over until he returns. This "club" life has its merits, unquestionably, but it must be kept within bounds. Unfortunately, the average Protestant thinks of his parish—and his church—in such terms primarily—and a means becomes an end. With this state of affairs in mind, think how the great masses of unchurched men and women react when attempts are made to win them over to organized religion—they are very much aware of the character of the Church. In fairness, lest one think that I am being too harsh, these multitudes naturally do not look for what good qualities a church might have, they are only impressed with the more obvious.

That the needs of the returning soldier will be aggravated above and beyond those which would be normal in peacetime, there is no question. Will his church begin to deal realistically with all the well known evils? Will it begin to show how Christianity can lead to a greater and more permanent happiness in personal, parochial, communal, national, and even global affairs? Our Lord shows us the only sane way of life, and we, gleaning something of His divine wisdom, can see that He has definite methods for obtaining these ends. But how many churches come to grips directly with life in the raw? Our Lord did.

PREACHING CHRIST

After the experiences gathered from travel itself, let alone the growth (for better or worse) which we agree all men will assimilate by seeing for the first time a real hell on earth, how will men react upon returning home? Incidentally both churched and unchurched men will react in much the same way. Will this new education complement the old diet of Sunday school and pulpit fame? With the degree of hard won sophistry and urbanity infused from the war, will the more liturgical aspects of religion suffice? That is to say, will the over-emphasis on hymn singing, the uncorrelated doses of Psalm and Scripture reading, plus the puerility of many of the sermons (Protestantism, in many cases, still preaches morality and ethics rather than religion—especially in

the army)—will these aid in constituting a growth towards greater personal fulfillment of the Christian ideal? In nine times out of ten, I believe they will not. Actually, with such practice, organized religion will drive these "new" men farther away, many toward a complete disregard for Christianity, and some into the arms of cults, quacks and nuts.

Not only Protestant, but Anglican, Roman, and Orthodox leaders must show how Jesus Christ overcomes death—how He overcomes the everyday problems, heartaches, and tragedies. All churches simply have got to think, teach, and preach with this directly in mind. The churches can take small consolation in the fact that the soldier of today dreams of home in terms of prewar surroundings, wanting to return to it "just as it was." Most of us realize now that that home and that life will never return exactly as it was. However, this dreaming can be converted into a help, but to utilize it, the churches must act swiftly and decisively. The postwar soldier will not be home long before he realizes that home isn't quite the heaven which he pictured back in the fox hole.

ROMAN CATHOLICISM

As for the field of possible new church members, the Roman Catholic Church undoubtedly will get a good number. But, there will be many men who either will not become Roman Catholic, or whom Rome hasn't touched. Then there are tremendous numbers of men, nominally Protestant, who have gone to church some time during their lives and who will resume church going on occasions. Not only in the army, but also in civilian life, there is a multitude of young and some slightly more mature people who are decidedly favorably impressed with Roman Catholicism—or "Catholicism." They see first, the great respect which the laity has for the church itself. They see the outward and physical manifestations of the religion, such as the specific requirements necessary to be a Catholic Christian, and the church-like atmosphere of the services. Moreover, they see strong, definite, uncompromising and eternal teaching. With some of the particular Roman practices removed, such as the selling of masses and indulgences, the use of Latin, etc., there would be scores of people ready to embrace Roman Catholicism. Even so, there are many who will do this with tongue-in-cheek acceptance.

We are particularly concerned with the postwar soldier, however. There are many men who are now being impressed with Catholicism, either consciously or subconsciously. They live with Roman Cath-

PRAYING

I WOULD not kneel down hastily
Expecting Thee to speak with me;
But wait the hour of Thy nearing,
And my hearing
Patiently.

ISABEL M. WOOD.

olic men, some who make some outward manifestation of their religion during each day, such as saying the rosary. Of course these men notice that most Roman Catholic men are steadfast in going to church on Sunday. And, they can't help being impressed with the fact that the average Roman Catholic uses somewhat cleaner language than the average Protestant. Furthermore, there is profound significance in the fact that there is a strong similarity between the execution of Catholicism and the military life. In both, the individual without the corporate body counts for practically nothing, *i.e.*, he can not get very far by himself. In both, the individual has a more experienced organization to which he can turn in his trials. And, as many know, both have very clear and specific rules and regulations which the individual can follow to attain the end in view without undue strain upon his imagination and nature (yes, there can be too much of anything!). Protestantism has for its thesis, individual plan of life from individual interpretation of Holy Scripture. Can anyone demonstrate that man has reached the level today whereby he can dispense with the inestimable value of the experience of the Christian organization gathered during the last nineteen hundred years, and interpret the Word as he sees fit?

ANGLO-CATHOLICISM

Very well, what do I suggest? In these ruminations, I merely wish to essay some clarification of a problem which confronts the churches today, and which will grow to greater proportions after the war. Frankly, it is not the purpose of this paper to suggest a remedy, for Protestantism specifically. I do have faith in what can be a remedy, however, but it is subjective, and of necessity, it applies to Episcopalians. I believe that only in Anglo-Catholicism can vast numbers of men satisfy their spiritual requirements, for Anglo-Catholicism offers the benefits of both Roman Catholicism and Protestantism. This does not mean, however, that the Protestant Episcopal Church in the United States of America as it is today offers anything like a panacea, for we have a long, long way to go before achieving that necessary unity so vital in dealing with potential Christian membership. Likewise, only through the complete restoration of the practices and teachings of the Ancient Catholic Church can the Anglican communion attain its destined proportions among the other ancient churches. However, if any Protestant or Roman Catholic can find a helpful morsel of truth herein, I shall be honored. I believe that reunion can come only through a meeting of the minds of the Anglican communion with the other ancient churches. Any attempt of trying to further the cause of reunion by striking happy mediums with the Protestant Churches will be disastrous.

This little excursion into the reunion question I hope will be forgiven, but it bears a definite relationship with the subject at hand, and, inasmuch as I disagree with the Protestant thesis, I can only think constructively in terms of the Anglican communion when attempting to write about religion and the postwar soldier.

Interdenominational Education

By the Rev. Randolph Crump Miller, Ph.D.

Asst. Professor of Religion and Religious Education, Church Divinity School of the Pacific

A RECENT article in THE LIVING CHURCH favored strongly a strictly denominational program for released time religious training, and discontinued interdenominational efforts as ineffective for educating young Episcopalians. The thesis of this article is that Episcopalians will gain more than they will lose by cooperating to the full with all the churches of the community in the project of professional religious teaching.

This can be illustrated by the experiment being made at the present time in Berkeley, Calif., which now has training for the junior high grades on an interdenominational basis. Eight months before the program began, a small planning committee appointed by the Berkeley Ministerial Fellowship met at the Church Divinity School of the Pacific. The chairman was a professor of Christian education at the Pacific School of Religion, and on the committee were a Methodist, a Lutheran, a Presbyterian, a Baptist, a Quaker, and an Episcopalian. This committee set up the standards, built the curriculum, selected the personnel, and recommended the

budget. Careful research underlay their plans, which they submitted to a committee of laymen and clergymen of all the churches of Berkeley.

It was decided that all teachers should have the same educational background as teachers of the same grades in the public schools, plus adequate religious instruction, and that they would be paid according to the public school scale. The result was that Mrs. Maurice Sumner was engaged as a full-time teacher and administrator at a salary of \$2,400 per year. She has been a high school teacher and leader at Methodist conferences, and is a person of unusual talents. A part-time teacher and executive secretary of equal training and ability, Mrs. Donald Felton, was secured for \$1,200, for half-time. With these teachers, the curriculum was worked out in conference with the committee, so that Old Testament, New Testament, and the history of the Church would be the rotation of courses. The best possible materials from all denominational publishers (including Morehouse and Cloister) were purchased. The Gideons

contributed 100 Bibles. Plans were made for religious motion pictures, dramatic sketches, and radio programs. A program for recruiting, for contact with parents, for publicity, and for financing was worked out. A budget of \$7,000 was adopted for the first year.

Berkeley is a city of 100,000 and over 50 churches. A minority group broke away to join an Evangelical group. Catholics have their own schools. The Missouri Synod Lutherans do not cooperate with anyone. But the majority of the non-Roman churches are actively and financially supporting a pan-Protestant program, with the Episcopal churches contributing about 50 cents per communicant.

THE ALBANY PLAN

In a smaller town of 20,000, Albany has only four Protestant churches. Albany adopted the Berkeley standards, set up a similar curriculum, and engaged an equally qualified teacher, Miss Sarah E. Wylie who is an M.A. from the Presbyterian School of Christian Education, and has a school for the eighth and ninth grades. With a budget of \$700, these small churches are providing over \$1.20 per communicant. Again, Catholics and Missouri Synod Lutherans have their own schools, but there is no split among the Protestants. The Episcopal Church has taken the lead, and the chief text besides the Bible is Mary Jenness' *Men Who Stood Alone*, a Morehouse-Gorham publication.

Each of these experiments indicates that pan-Protestant education can work. It is complex and difficult, for it is hard to get competing organizations with different outlooks together for a sustained program. There have been plenty of headaches, but the aspirin of understanding has eliminated them all. It means compromise on minor issues, and difficult problems concerning some major issues. It takes good teachers, equipment that matches the public schools, and a carefully worked out curriculum. It costs money.

If these schools operate on a least common denominator basis, the religion of the students will be watered down and the value of this education will be negligible. If differences between communions are emphasized, little will be gained thereby. While granting that there is no such thing as an interdenominational Christianity, it is the thesis of this article that there is a *greatest common factor of Christian teaching* held in great esteem by Episcopalians and the more responsible communions, found chiefly in the modern understanding of the Bible and history, which can be taught in released-time schools. It is this conviction which has governed the selection of topics in the Berkeley and Albany released-time schools.

The conviction that there is a greatest common factor to be taught is the chief reason for an interdenominational school. Once this is granted, the remainder follows. To be able to have a competent, professionally trained, well-paid, full-time teacher in charge of the students means that what is learned will be learned well, under nearly ideal conditions. This is no super Sunday Church school; this is a well-run, efficient, deeply Christian educational experience, which in turn will

What the Episcopal Church Believes

¶ *The School of Religion at St. Luke's, Evanston, Ill., believes that the Church need be neither apologetic nor indefinite about its beliefs. On this assumption, the following statement was prepared as a brief, clear-cut expression in 20th-century terms of the religion of the Prayer Book.*

1. We believe that Jesus Christ is the Incarnate Son of God, through whom God revealed Himself fully to the world. His teaching, therefore, constitutes the moral principle of living for all times and all people.

2. We believe the Church is the extension in time of the life and work of Jesus Christ. God the Holy Spirit, working through the Church, gives us the power essential for the spiritual enrichment of our lives, and through us, of Society.

3. We believe the Sacraments of the Church are means by which God comes to us for the vitalizing and strengthening of our souls.

4. We believe the Bible is the inspired word of God containing all things necessary for salvation. The teachings of the Episcopal Church are based upon Holy Scripture interpreted by the Church Catholic.

5. We believe the Episcopal Church is part of the One, Holy, Catholic, and Apostolic Church, and we subscribe to the Creeds which summarize the Faith once for all delivered to the saints.

6. We believe that an intelligent workable religion based on the authority of God's revelation and the teaching of the Church is essential for everyone.

7. We believe that health is a harmony of body, mind and spirit; and that, as we must develop our bodies and minds, so we must nurture our souls through the regular practice of our religion.

8. We believe that our faith gives to individuals and society a true sense of values actuating a proper use of our knowledge and power. *Knowledge divorced from true value has produced this war.*

9. We believe that religion, if it is to be of any value to us, must involve a recognition of authority, a disciplining of our lives, and sacrificial effort, all of which are only possible through the grace of God.

10. We believe that the Church has the right to expect financial support commensurate with a communicant's ability to give.

11. We believe that it is the inescapable duty of adults, particularly in these days, to identify themselves with the Church and that they are responsible for the Christian education of their children. To fail to meet this obligation is unfair, unChristian, and unintelligent.

12. We believe that religion should be objective, positive, and joyful.

affect the standards of the Sunday Church school.

It follows that the Sunday Church school will have its functions altered. It can now emphasize without apology the peculiarities of its own traditions, showing how they fit into the scheme of things found in the main stream which the week-day school presents. The students will understand their own traditions against the background of an ecumenical experience, and come to a deeper appreciation of both. Furthermore, as the students are exposed to professional teaching, they will demand more of their amateur Sunday teachers and thus make it easier to raise the standards of the Sunday Church school.

In most communities, interdenominational released-time schools will work. There are exceptions. Where an Episcopal Church emphasizes teaching not based on the Bible, it will be hard to cooperate with the Protestant brethren. Where the Protestants are fundamentalists, the conception of the Bible will not satisfy normal Episcopalians. Some small towns cannot find adequate teachers or support them properly. Where fundamentalists and liberals (for want of a better description) are about equally divided, two schools may be set up and the Episcopalians will enjoy the latter. Congregations representing members of the Federal Council of Churches usually can cooperate. Where the will to cooperate is strong enough, barriers can be overcome.

The values of an interdenominational school over denominational schools are clear. The achievement of professional standards in teaching is the first advantage. Another is the low cost per pupil for the high standards achieved. It is an experience in ecumenical Christianity on a non-sacramental level. It has such practical conveniences as providing a meeting place near the school, staggered time throughout the week for the convenience of students and effectiveness of the teaching staff, avoiding duplication of equipment, effort, and money, and widest possible use of materials.

The denominational school frequently is a prohibitive distance from the school (any distance over four blocks means too short a class period), is relying upon amateur teachers or the pastor (who is not always a trained educator whether he believes he is or not), is stressing differences rather than unity, is never more than an extra Sunday school session, and is reaching too few students for the effort spent.

In interdenominational released-time schools do not promise Utopia. They have their weaknesses and inefficiencies. They will not satisfy all of the people. But in any normal community they are to be preferred to denominational schools; they will help to overcome juvenile delinquency; they will reach the unchurched children; they will make the community aware of the place of religion in education; they will cause the child to identify religion with part of his daily education, which is his preparation for life. It is a thoroughly American and thoroughly Christian experiment, and while it has met with some failures it is working wherever it has leadership with vision, efficiency, and understanding. Let us give it a chance in every community.

"Hear, O Lord of the Harvest"

By the Rev. Herndon Carroll Ray

Rector, Church of the Ascension, Vallejo, Calif.

IT WAS my pleasure, the other day at our local Rotary Club, to hear a domestic prelate of the Roman Catholic Church say, "War does not create new problems—it only intensifies the ones we already have." He was thinking of juvenile delinquency. I thought of the shortage of laborers in the harvest before us. War has intensified a number of our long standing problems and not the least of these is the shortage of trained workers in the Church.

Now that money is plentiful for the work to be done, laborers are few. Priests to assume rectorships, men for assistants and curates, trained laypeople for parish workers and directors of Christian Education are "scarce as hen's teeth." I wonder, if when peace comes again, it will be said that the Church failed to meet its responsibilities? If so, it will not be because the Church was derelict in assuming its duty, or because it was unwilling to meet the problems of the day. It will be said because we did not pray the Lord of the harvest that He send forth laborers into the harvest—years ago.

There is no point, however, in bemoaning the existence of a condition unless we can suggest something to relieve the condition. Offering any suggestion is, of course, dangerous because of the wide diversity of opinions. But difference of opinion does not solve the problem. The point is: Where can we get help?

It has been suggested that we should organize the laity. That *sounds* like a valuable suggestion, but is it? In an overcrowded parish, such as mine (which grew up overnight), where there are people from every state in the union and from the possessions, the task is beyond the ken of laypeople. Then, too, every person, who is able, is engaged in war work. Laypeople are just simply not available for organizing. They, themselves, need the ministrations of the priest. They know it, and they don't anticipate from Mrs. Jones. For years, I have been training my people to call upon the priest when they were in trouble, needed advice, sought counsel, were in fear or doubt, etc. So have the other priests of the Church. We cannot, therefore, undo that work by sending a lay person to take the place of a priest. In busy parishes nobody has time to train laypeople to become assistants. If the rector had time for that, he wouldn't need their help. It is an old adage, and a true one, that "You can't send a boy to do a man's work." My laypeople are organized to do the work of guilds, vestry, auxiliary, teachers, choir members, and to *make newcomers feel at home*. They are doing a great job, but they are not called to be curers of souls.

Another suggestion suits me better. Let us admit our students in the seminaries to the diaconate at the end of two years of study. Then send them out to work in

busy, metropolitan parishes where they can engage in parish work under the direction of veteran priests. Here they may spend six or nine months of internship. Let them be responsible for definite parts of the parish program. Let them sit in on vestry meetings, follow the priest around, make calls, help in directing group work, and, in short do the work under guidance to which they have been called. As I see it, this plan will do four things: (1) It will give the seminarian a chance to learn while doing and will not inflict upon a small mission station a leader that is learning while trying to lead. (2) It will mean that when the deacon returns to the seminary for the last six months of his study, he will know what he needs to learn. (3) It will fulfil the spirit of the canon whereby a deacon is supposed to serve before he is admitted to the priesthood. (4) It will give us all some extra trained help. (And what a mass of information the Committee on Theological Studies would collect thereby!)

The military service needs chaplains. I do not deny the fact that our men and women facing horror and danger need adequate spiritual support. Yet I cringe when I read each week in THE LIVING CHURCH of the priests entering military service. Another hole in the dike at home. The men and women at home are facing dangers, too.

This last month I have had two interesting experiences. The first has been that of trying to find a trained lay person (woman) to do parish work and be director of Christian Education; and a priest to help in the development of a regional parish program for which the Committee on Work in War Industry Areas has allotted some subsidy. The other was even more interesting. It was listening to a representative of the United Lutheran Church propose to place four, *four*, workers in this region if our ministerial union would designate territory for them in which to work. They already have two in the field. I counted up the Churchmen I could reach, the letters I write to home parishes, the servicemen we could check up on, the families we could assure Mother Church had not forgotten, the leadership we could give, the counsel we could offer if there were five more of me.

Two years ago my parish listed 262 communicants. Today I have the names of about 600 more. Are they baptized? Are they confirmed? Are their children receiving the instruction necessary to life? Are they aware of the Church's desire to help them? I don't know. I have their names and their addresses. If they stay long enough, if the administration of the parish will provide the time, if the public demands slacken up, I will find out. But when? Until then I pray, "O Lord of the Harvest."

The October National Council Meeting

THE OCTOBER meeting of the National Council was marked by important and final action on several matters, notably three. It was also distinguished by the fact that such action was not "deferred until the next meeting of the Council," even though all three questions were presented for the first time.

Bishop Stevens of Los Angeles directly inspired immediate approval of the first matter, namely the raising of a fund of \$3,000,000 for reconstruction work in connection with Church property and activities wherever needed, both at home and abroad. The resolution provided that the money should be spent "consistently with the resolution passed by the General Convention of 1943." This allows wide latitude, and yet sets limits. The Presiding Bishop declared that this was the most important action taken by the Council in some time.

There was very natural interest in the possible uses of the fund. Everyone took it for granted that restoration of European churches, in war-ravaged areas, would be one of

the priorities, and that churches and Church work in China and the Philippines would be an equally preferred use. There was some question about using any of the fund for domestic missionary work; but the Presiding Bishop answered it effectually when he said that our Negro work is one of the most important pieces of work in any Church; and when Bishop Keeler of Minnesota maintained that our Indian work is of equal moment.

The size of the proposed fund will be welcome to those who feel, as we do, that the Church has for the past year or two failed to ask for a sum commensurate with its dignity and seriousness of purpose. In depression days, it was all very well to tell Churchpeople that less than a dollar a year represented a respectable committment of the average communicant to the work of his national Church; nowadays, such a sum can only suggest that the Church is not doing its job.

In this connection, we hope that everything about the fund — its objectives, its appropriations, its publicity — will be religious. The relieving of privation and distress is, indeed, a religious duty; but there are much more effective agencies for this task, both governmental and voluntary, than the national organization of the Episcopal Church. Our job is to bring to a sin-sick world the good news of Christ. Our contribution to reconstruction is to preach repentance and conversion, to reconstruct souls in the pattern of God's eternal purpose for human life. The Church's task of clothing is to clothe men in the armor of Christ. The Church's task of feeding is to feed men with the Living Bread that came down from heaven. The Church's task of healing is to heal men of their sins. So, while "relief," on the purely physical plane, will always have a place in the Church's work, and presumably in the work supported by this fund, we hope that the work of spiritual ministry, which can be done by no other agency, will receive overwhelming emphasis.

The rebuilding of damaged Church property, both of the Episcopal Church and (as has been suggested) those of such other Churches as the Orthodox Church of Greece, is an important part of this ministry, but it needs to be interpreted in spiritual, or even missionary, terms; the emphasis must be on construction rather than reconstruction. "Victory Thank Offering" is a good name; it suggests that out of the Church's gratitude for victory proceeds an offering of re-dedication to God's purpose and His Church's work which may enable the Church not only to reconstruct its prewar fabric but to go forward in world service, aiming at the objective stated by the Presiding Bishop at Cleveland — "through world evangelism to world fellowship in Christ."

Bishop Keeler led the debate on the action proposed in the Indian field in South Dakota, the second vital matter presented. He also impelled the Council to act at this meeting, instead of waiting for "further study." As Bishop Keeler so fervently declared, the Indian work has been studied again and again, and countless reports of such study made. The time has come for immediate action. Fr. Deloria was an able, second to Bishop Keeler. As he said, we have 9,000 baptized Indians and one school in South Dakota. It will be remembered that St. Mary's High School for Girls is that one

The Epistle

St. Simon and St. Jude

October 28th

THE EPISTLE for St. Simon and St. Jude is an inspired presentation of the destiny of the faithful followers of Christ. Such we hope we are. To us is held out the high favor of being friends of God, having equal privilege with those who have won their spiritual warfare. We can be sharers of the very life of God. We rest secure on the work and prayers of the apostles and Christian prophets, with our Lord Himself the chief cornerstone. Our work is to be as complete and perfect as is possible, each in our appointed place, in the temple of the Lord. We have, if we will use it, the power of the Holy Spirit to aid us in becoming perfect factors in the eternal habitation of God. Pray for, and intend to use, the help of the Holy Ghost to perfect the soul in the life of God. That is the way to become a saint and a sharer in the glorious promises.

Twenty-first Sunday after Trinity

October 29th

"TAKE the whole armor of God." St. Paul reminds us that not only must we try both to do and to be good but that we must fight evil. He is trying to help us in our spiritual warfare. Use every help God gives. More than that, put on God. In our Communion we put on Christ. Live in the freedom of God's truth, let nothing else color your life. In righteousness face every enemy. The good tidings of peace, the Gospel message, must be your reliance wherever you walk. Faith in God, in His truth, in His promises; trusting Him, turning to Him in thought and prayer, all this is your shield from harm. Put complete reliance in the fact that God has delivered you from the power of sin. All this is the armor in which to trust. Our weapons are the power of God the Holy Ghost and prayer. Follow St. Paul's advice and arm yourself for the warfare against the powers of evil.



Honolulu, T. H.

DEAR FAMILY: Through the courtesy of Bishop Kennedy, I have been able to meet most of the clergy of the Episcopal Church in and near Honolulu, and to see something of their work. It is a varied work indeed, touching all of the different racial and national elements in this diverse community, where East and West not only meet but live side by side in remarkable harmony.

I have already written something of the Cathedral, and of nearby St. Peter's Chinese Church, at which I attended a Sunday celebration of the Holy Communion. The Cathedral is a vigorous center of religious life in the heart of Honolulu, with frequent services for both the haole (white) and Hawaiian congregations. In the same compound is the Priory School for girls, probably the only Church school in America begun as a royal foundation. The ground on which the Cathedral and the school are built is a part of the royal grounds of the Hawaiian kingdom, and parts of the old King's Wall may still be seen. This year the Priory School, ably run by Sisters of the Community of the Transfiguration, has a large enrolment of day students but no boarders, owing to the shortage of help.

The Bishop took us—myself and another Marine, Lt. Charles T. Mothersead of Arlington, Va.,—on a tour of the Church's work in Honolulu. We began with St. Luke's Korean Church, where we were welcomed by the only Korean priest of the American Church, the Rev. Noah K. Cho. Fr. Cho is a devoted, industrious, Catholic-minded priest whom I had met some years ago, when he was visiting Nashotah, and I was glad to be able to return his call. He has only recently returned from Saipan, where he served as an interpreter with the Marines, and also celebrated the Holy Communion in their native language for the Korean interned laborers and civilians, of whom there were some 1,400 on Saipan and 1,000 on Tinian. Fr. Cho is anxious to go back to those islands as a missionary, as soon as military conditions permit. He has applied through his Bishop to the Department of Missions for permission to do so, but has received the discouraging reply that nothing can even be planned until after the war, when we know whether or not the American flag is to continue to fly over those islands. That, it seems to me, is the height of Erastianism and short-sightedness. I hope it is not truly indicative of the policy, or lack of it, of the National Council.

From St. Luke's we went to nearby St. Elizabeth's Chinese Church, to which the Rev. Wai On Shim welcomed us heartily. Fr. Shim was in charge of this church for many years, but recently spent two years at the True Sunshine Mission in San Francisco. Now he is back here conducting his church and a thriving kindergarten with 120 youngsters. Both Fr. Cho and Fr. Shim have plans for new churches, as the termites have nearly ruined their present ones. Both are raising funds from their own congregations, which are responding generously and are also assuming a considerable portion of their priests' salaries.

Our next stop was at Holy Trinity Japanese Church, of which the Rev. Lawrence Ozaki is rector. This is the largest Japanese Episcopal church in Honolulu, with a good-sized kindergarten, a church school, and a devoted and growing congregation. Fr. Ozaki, too, has building plans, and has already made a good beginning in a campaign to raise a building fund of \$75,000.

One of the most interesting things about all of these churches with Oriental congregations is that most of their services are held in the English language. Occasionally there are services in Korean, Chinese, or Japanese for the older people who do not understand English, but the young people are loyal Americans, educated in English-speaking public schools, and they want their services in their own language. Also, all of the congregations have members of mixed blood, for there are many inter-marriages among the various Oriental races, and between them and the Hawaiians and whites.

Iolani School was our next stop. I was particularly anxious to see this school, as it is one of our best-known missionary institutions. I confess that I was a little disappointed in it, though I did not see it at its best. Since the war, the high-school department has been considerably curtailed, and there are few boarders because of lack of help. Many of the teachers, as well as the headmaster, are in military service, and several of those remaining are not Churchmen, so that the school seems to lack a real Church atmosphere. But the Bishop has great plans for Iolani, including the removal of the entire school to a new location where it will be housed in modern buildings with a carefully planned campus; athletic field, chapel, dormitories, and class rooms. I believe the land for the new school has already been purchased, but the actual building must of course wait until after the war. Meanwhile the acting headmaster, William Buttes, and his staff are carrying on loyally and self-sacrificingly, doing the best they can under present difficult circumstances. And in spite of all obstacles, Iolani has retained its high academic standards. It is a school with a noble past, a difficult present, and a hopeful future.

More next week about this tour of Honolulu's Episcopal churches and Church institutions.

CLIFFORD P. MOREHOUSE.

school; St. Elizabeth's Mission Home, though often spoken of as a school, is really a hostel. The boys and girls in St. Elizabeth's attend the public school. The Council was amazed when Fr. Deloria related the progress made by the Roman Catholic Church in South Dakota among the Indians, while our own Church permits our work to fade away. "I don't want to see Bishop Hare's work go," he said with feeling.

This feeling was evident in the speech made by Dr. Wieland and in all that Bishop Keeler said. Finally, the Council voted the full amount asked for St. Mary's and St. Elizabeth's. Hare School for Boys, now closed, was committed for "further study, with a report to the December meeting."

The whole question of the Indian work of the Church urgently needs the major attention of the authorities of the Church. Bishop Keeler mentioned the possibility of joining the Indian missions of the Dakotas and Minnesota, and making it the mutual responsibility of the whole region, instead of having it set off by diocesan and district limits. A similar

proposal was made a year or two ago in regard to the Indian work of the Southwest. It was suggested that the work in the districts of New Mexico and Arizona be joined together, with such other Indian work as there might be in the vicinity. But nothing came of the suggestion. There are difficulties; still, it does seem that such union might bring a greater measure of strength to that important work.

The third particularly important matter before the Council was settled with very little discussion—unlike the other two matters. This was the addition of 40 volunteer members to the Division of Youth, five to a province. The proposal was made by Bishop Carpenter of Alabama, chairman of the Division of Youth, for the executive secretary, Fr. Arterton. This proposal was approved, whereupon it was revealed that progress had already been made in recruiting the volunteers and training them, approval by the Council being so certain.

It is indeed obvious that these 40 volunteers are, in the first place, needed, from the point of view of the National

Council as well as from that of the Church at large. One executive secretary cannot possibly "cover" the whole of the United States, to see and confer personally with the local leaders of young people. Yet, some one is needed for just that in every diocese and district and in as many parishes as possible. Moreover, even if the executive secretary could do it, there is a suggestion of "centralization" in this procedure, which must be dispelled on the occasion of visits outside New York. By the new method, each province will have its "own" five advisors, all priests and all from the province.

The question of training is a vital one. Much is required of these leaders. In the first place, they must know young people: in their own families, in their work, in the city or town or rural community, in school and parish. In the second place, they must be genuinely interested in young people and their hopes and plans, their fears, and their ways. No amount of vague "feeling for youth" can be substituted for this actual reassuring to hear that the 40 volunteers will be reviewed in the beginning from this point of vantage.

Next comes a full working knowledge of what the Church is now doing for young people, especially in organized activities, such as the United Movement of the Church's Youth. This movement must be known in detail, in order that it may really function. To know it from the printed page is not enough. Leaders should know it from actual observation of it, as well.

The Division of Youth plans intensive training for the 40 volunteers. It also is exceedingly grateful to them. They are all parish priests, with regular full-time parochial work. They are adding this volunteer help, without any remuneration and with only their traveling expenses paid. The eight provinces are fortunate, and so are their young people.

Another matter of unique interest came up at the October meeting. Being outside the regular business of the Council it aroused no discussion and was settled within a few moments. This was the invitation, contained in a letter to the Presiding Bishop from Edward R. Stettinius, for a delegate, chosen by the Presiding Bishop, to attend the Conference of Religious Leaders, held in Washington on October 16th, for the purpose of discussing the report of the Dumbarton Oaks Conference. Bishop Dun of Washington was selected and was so informed over the long distance telephone. He accepted the appointment.

There was an unusual number of visitors to the Council meeting. Many of them came to hear Bishop Boynton, Coadjutor of Puerto Rico, and Archdeacon Bridgeman, on furlough from Jerusalem; but the majority came out of interest in the procedures of the Council. This is significant: Church-people are seeing more and more clearly that the National Council is "their own Council."

The Roman Church and Fascism

THIS week's Letters section contains replies to our recent editorial on "Anti-Popery" which are typical of a sizable number we have received. The particular point of disagreement which most of the letters stress is the relation between the Roman Church and Fascism.

We hold no brief for the political aims of the Roman Catholic Church, nor for its policy of appeasing Fascist governments and even collaborating with them. As far as we can tell, what our ancestors used to call the Tridentine domination has as a long term objective the establishment of

the Roman Catholic Church in every land as the official religion thereof, and expects the State to suppress or at least discourage, the public manifestation of all other forms of religion, Christian and non-Christian. This relationship to the civil power seems to us to be contrary to the ethos of the Christian religion, and a violation of the true relation between the State and the citizen. Where it has existed in the past it has worked for the corruption of the Church.

Perhaps this policy can, in a metaphorical sense, be called ecclesiastical Fascism. Certainly, in the field of religion, it is as much opposed to personal liberty as Fascism is in the field of politics. But it seems to us to make a great deal of difference whether the authoritarian and coercive techniques are State-pointed or God-pointed; and that the Roman Church intends, however mistakenly, to work for the glory of God cannot be intelligently denied.

If the word "Fascism" is used merely to mean "despotism," it would be proper to call the USSR Fascist, and to apply the term to all the despotic governments that have existed since the beginning of time. But there seems to us to be more than a verbal difference between the diabolical nationalistic religion called "Fascism" and other manifestations of human intolerance. Fascism is a conscious adhesion by a national State to a religion and a system of ethics which puts the State in the place of God. It treads down the dignity of the human person, both within the State and outside it, considering all men merely instruments for the aggrandizement of the nation. The American finds this phenomenon almost impossible to understand, for the State cannot have for him the mystical reality that it has for the Fascist.

Inevitably, the policy of the Fascist State is to attack all the elements within it that do not bow down before it. Any individual or group conscious of a loyalty transcending national lines is a potential enemy. Hence, the Jew, the Roman Catholic, the Communist, the Mason, the man of broad culture, all find themselves lumped together as dangers to the new religion and new ethics of Fascism. The Pope has denounced Fascism again and again, not by name, but by its well known characteristics. German Roman Catholic bishops have been outspoken in their disapproval of Nazism. In Italy, while some prelates were wholeheartedly in favor of Mussolini, there was a constant guerrilla campaign between Church and State in which the Church as a whole sought to check the totalitarian policy. There was a long struggle over educational matters, and an open conflict on the question of the persecution of the Jews.

On many occasions, the Roman Church has compromised with Fascism. Until the actual outbreak of the war, many other non-Fascist groups did the same. The uniformly anti-clerical and even anti-religious character of European Left-wing movements has had a dialectical relation to the policies of the Roman Church. Both the Church and the Left wing were interested in the welfare of ordinary people, but each considered the other its worst enemy. Both (except the Communists) compromised foolishly with their real enemy—Fascism—to their cost. The most tragic example of this kind, perhaps, was Austria, where a truly humane Catholic political movement and an enlightened Socialist movement destroyed each other to the extent where Hitler could simply walk in.

The situation of Spain, where Roman Catholic support was actively given to a Fascist leader who was the puppet of the German and Italian Fascist States, is another example of the fatal cleavage between the Church and the Leftists. It happens to be a fact that the Spanish popular front govern-

Released Time

WE GIVE space to an article by the Rev. Randolph Crump Miller on "Interdenominational Education," because we are always constrained to bow to the rule that fair play requires adequate representation of both sides in a controversy. (Sometimes we wonder what we would do about an article advocating the "other side" of the question of sin!) However, three questions come to our mind on reading the article: (1) Does such an interdenominational program have the durability of the denominational kind? (2) Is there a substantial deposit of Christian teaching which most denominations can share? (3) Is this "area of agreement" (large or small) a practical introduction to the specifically Episcopalian or Methodist or Quaker teaching, or is it in reality a competitive substitute for all the other kinds of teaching—a new denominational standard of its own?

The answer to the first question will be determined, of course, only by time. If one or the other system is not durable, the fault will correct itself by the disappearance of the wrong system.

The answer to the second question would appear to depend on a good many factors. One of them would be a teacher not only trained in the tenets of each of the co-operating denominations, but skilled in straddling delicate issues. What, for example, is the "modern understanding of the Bible?" There would appear, on such a crucial question as that of the purpose of the institution of the Lord's Supper to be as many different understandings as there are denominational views. Take the question of Church history. Did the establishment of the three-fold ministry represent a perversion of the primitive condition or a natural development of it? Was the work of the early fathers and the Ecumenical Councils a Spirit-guided development of New Testament Christianity or an infiltration of human error?

The answer to the third question is one of the most important issues confronting coöperative Christianity today. There is considerable justification for the belief that what is emerging under the guise of interdenominational coöperation is a new religion, a new heresy not dissimilar to some old ones, with the general attitude that the Bible is good reading and Jesus a remarkable teacher, that the Crucifixion was a dreadful mistake, and that the main thing about morality is to make everyone as comfortable as possible.

Now, we do not intend to accuse Dr. Miller or any of the people concerned in the educational ventures he describes, of offering such a wishy-washy post-Christianity. But the notion that one denomination is really just as good as another—that all their differences don't really have any important relation to the truth or the will of God—seems to us very likely to breed indifference to Christian truth and to God's will. If a denomination has any reason for separate existence at all, that reason extends all the way back to the primary education of children. In fact, that is one of the most vital points of approach. It is well that the Churches seek to understand each other. It is well that they study earnestly their differences and seek to compose them as reason and the will of God dictate. But until the differences have been composed, the integrity of the teaching office must be maintained.

—♦—
 "FASHION YOUR WORLD for children, rather than for heroes, and it will be a place in which you will not have to be heroic if you wish to exist. Realize that all the future's hope lies in the child, and the child will lead you into the age you desire."—
The Movement Christwards, by P. T. R. Kirk.

ment contained elements of a particularly wild and uncontrollable anti-religious nature. It happens to be a fact that churches were burned and Churchmen subjected to all kinds of attacks—including murder—in several cities. This was just the Anarchist and Syndicalist way of celebrating their election victory. No doubt, the Church should have looked ahead a century or more and realized that patient endurance of its sufferings (which it had, indeed, largely brought on itself) would in the long run serve the cause of religion best. But probably even a hard-shell Baptist would be tempted to throw in his lot with a revolutionary movement which promised to bring the persecution of his Church to an end.

That the Roman Church can function as a power in a parliamentary democracy without any loss of democracy or freedom is abundantly shown by the history of Belgium. The Catholic Party of that democratic nation has been in power for long periods through its history, and has been the strongest member of coalition governments. From 1884 to 1914, Catholic ministries were continuously in power, and passed such measures as workers' housing, regulation of the employment of women and children, factory inspection, workmen's compensation for accidents. Under Catholic auspices a revision of the Constitution was put through in 1893, establishing universal suffrage. Between World Wars, the Catholic party was a member of a succession of coalition governments, sometimes with the Socialists.

The strong anti-Nazi stand of the Roman Catholic bishops in Holland could be cited as one of many other examples of the fact that Roman Catholicism is often found in open conflict with Fascism.

As we noted at the beginning, we feel that the Romanist idea of the relation between Church and State and the Romanist idea of religious freedom are wrong. However, they seem to us to be a far cry from Fascism, and it is evident that Roman Catholicism, like Protestantism, tends to take its political color from its environment. Let it not be forgotten that German Methodists, Baptists, and Old Catholics sold out completely to Naziism (though we hope that by now they have repented), and that for a long while only the comparatively small Confessional Church stood with the Roman Catholics in resisting the encroachment of Hitlerism upon human rights. American, British, and Northern European Catholicism has not been a dominant intellectual influence in the Roman *curia*. If it were, we venture to think that the concept of religious liberty would undergo a considerable broadening. It seems to us unlikely that even a Roman Catholic majority (if such a condition were imaginable) in England or the United States would be able to put across the Southern European view of religious freedom, because the laity of these countries, Roman Catholic as well as Protestant, doesn't hold it. So, when non-Romans seek to counter "political Catholicism," they will find many strong supporters within the ranks of the Roman Church.

Correction

IN THE LIVING CHURCH of October 8th, we reported that the Presiding Bishop had taken order for the consecration of the Bishop of Northern Indiana. We are now informed that, through a misunderstanding originating in our source of information, we "jumped the gun." The necessary canonical preliminaries had not been concluded. They now have been, and the consecration will take place at the place and date specified in the item.



BOOKS



JEAN DRYSDALE, EDITOR

For "Worship Services"

AIDS TO WORSHIP. By Albert W. Palmer. Macmillan Company. \$2.00.

The use of this collection of material for use in "Worship Services" would be slight for the average Anglican clergyman. It is a good collection containing some of the best of both ancient and modern sources. In some instances the presence of Protestant nature descriptions is a bit overpowering, but this is fortunately confined largely to the poetic numbers and is not so omnipresent in the prayers. Taken all in all, it is an excellent collection of material and should prove valuable to the non-liturgical churches, for which it is intended. We note as usual that an important source of the prayers is the "Book of Common Prayer."

Of interest is the following paragraph in the Introduction, "Leadership there must be but it should not be self-conscious or self-exalting. To this end is it not better that the pulpit be on the side and the communion table or other symbol in the center, and that the choir be not too conspicuous? They should be singing to God, not the congregation! The custom of wearing a gown or other simple vestment by both the minister and choir also helps to merge the individuals in their larger task of common worship. The leader of public worship must be dignified but also simple, sincere and real if he is to lead effectively. An artificial manner or a 'stained glass' voice may utterly ruin the most beautiful service."

We commend this collection as well arranged and useful to many. Some Anglicans may find it valuable in services for other congregations or on certain occasions when leading union services.

NORMAN L. FOOTE.

Poems for Our Time

IN THIS OUR DAY. By Edith Lovejoy Pierce, Harper & Brothers. \$1.50.

The poems in this little book recall a collection of diamonds displayed upon a length of velvet, white, blue, yellow, pink, orange, green, brown, red, black, varying facet patterns determined by the shape, size, and quality of the stones. They drew light as pools draw sunshine yet light seemed streaming from them. The place about them by the precision of their cutting was many times reflected as from one tree a forest may be mirrored in the cluster of dewdrops upon a single flower.

A review of poetry should present quotations that the reader's ear may catch some hint or echo of the poet's manner, the way of thought, emotional integrity, and vivid use of language that compose peculiar style. The poems in this book do not lend themselves to quotation. They are too closely integrated. For this reason it is impossible to make clear their wide range of form and figure, from the haunting strangeness of "My Hand Is Writing"

through the portraits by analysis contained in "Your Mind," "To a Certain Jew," "Ill-fitting Soul," "Portrait of a Friend" and several others; through poems of love and poems of the war, to the poems of religion that close the book. One must make a difficult choice among the shorter poems:

OUR FATHER

(To Bayard Rustin)

Seeing but soul in the candescent head,
Seeing but unrefracted light, God said:

"There are no shades of race in humankind."

—The most exalted One is color-blind.

This has been selected for its present significance. There are poems of richer imagery in the book.

PORTIA MARTIN.

Long Range Thinking

RELIGION AND THE WORLD ORDER. Edited by F. Ernest Johnson. Harper and Brothers. 223 pp. \$2.00.

This "series of addresses and discussions" is published for the Jewish Theological Seminary of America. It contains lectures given at that seminary by some of the most notable scholars in the field of religion as related to world affairs, Catholic and Protestant Christians more than Jews: such men as Paul Tillich, Fr. John LaFarge, George S. Counts, Luther A. Weigle, Raymond L. Buell, Ben Zion Bokser, and Felix Morley. Many of them are laymen.

The volume is free from sentimentality and religiosity; this is a serious attempt to face and analyze the problem set. The one exception is a paper by Methodist Bishop Francis J. McConnell, which is thin gruel, exhortative and over-emphatic as to the possible influence of organized Christianity upon the settlements which will follow the war, full of platitudes. Rabbi Bokser's paper is a bit superficial also, largely because of lack of theological penetration. He confuses monotheism with monism. His romantic Zionism also hinders him from objective clarity. The rest of the book will well repay careful reading. High points, to this reviewer at least, are President Felix Morley's "Lessons from the League of Nations" and, even better, Professor R. M. Mac Iver's "Political Basis of Reconstruction." Both of these essays are by laymen.

The Churches, and everyone else for that matter, may well ponder Mr. Mac Iver's conclusion: "World order means world organization, which means willing coöperation of the nations." You cannot get that "if you have a peace settlement that goes in for territory, spoliation, revenge, retribution or domination, no matter under what fine names." In other words, as Dumbarton Oaks might better

have known, a League to Enforce Peace depends for success not so much on the enforcing as on the kind of peace that is to be enforced. This, from one who is probably the most competent political scientist in America, sounds like very sound sense. "Here," Dr. Mac Iver goes on, "is a peculiarly important task falling upon all Churches and all religions. . . . They must stand for the conditions that make for good will among men, not thinking of the moment but thinking of the longer span of time. They must resist the spirit of revenge and retribution and spoliation. . . . They cannot prepare too soon to start on that vital mission."

This book deserves a wider reading than it seems to be getting.

BERNARD IDDINGS BELL.

Incorruptible Source of Inspiration

SECRETS OF THE SAINTS. By Henry Gheon. Translated from the French by F. J. Sheed. Sheed and Ward, 1944. \$3.00.

The lives of the saints are an inexhaustible source of inspiration for Christian living. One might add that they are also for the discerning reader an incorruptible source. It is obvious from the contents of this book that the author has visited with care the environment in which each of the four saints he describes lived. He has carefully followed them as a pilgrim from birthplace to grave. His descriptions of their homes and the social conditions of their era are excellent. In the course of his travels he visits also the numerous shrines set up in their memory and is offended by the encrustations left by the piety of the 19th century in its bad art and florid emotionalism. It is regrettable that his pilgrimage also has not led him to something more like a critical analysis of the pious elaboration and overworked miracles that are accredited to these men and women. We have said that the lives of the saints are incorruptible, their lives shine in glory without the sugary qualities with which past and present Roman piety would surround them.

The author presents the lives of four saints, The Cure d' Ars, St. Teresa of the Child Jesus, St. Margaret Mary (author of the cult of Sacred Heart) and St. John Bosco (founder of the Salesian Order). The choice is well balanced and well presented. The two men are workers in the world, parish priests. The two women are contemplatives. All except Sister Mary Margaret are modern. In spite of the lack of any critical analysis of the lives or information about these saints, the book is readable and helpful. The "secret" is true of all saints, the gradually giving by each saint of mind, emotions, will, body, and soul to the complete service of God, resulting in lives worthy of study by all Christians.

NORMAN L. FOOTE.

CHURCH CALENDAR

October

- 22. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude (Saturday).
- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday).

November

- 1. All Saints (Wednesday).
- 5. Twenty-second Sunday after Trinity.

The Living Church

EAU CLAIRE

Pictures for Servicemen

At Christ Cathedral, Eau Claire, Wis., on Sunday, October 1st, a photographer was stationed outside the Cathedral entrance, all in preparation for sending greetings to Cathedral men in service. As the worshipers left, they were asked to pause a moment, and their picture was snapped. As the front persons moved on, other snaps were taken, until the whole congregation had appeared in one or more group pictures.

The parish had been notified in the parish letter, and in the press, that this service had been chosen for the pictures. Families were asked to leave the church together, so far as possible.

The best picture for each serviceman or woman, preferably one with his or her own family or friends on it, will be chosen by a committee. Each picture is to be accompanied by some personal greeting on some holiday stationery.

Last year a picture of the Cathedral altar was sent with a small prayer book to each of the servicemen and women, with a personal note. The Cathedral Woman's Auxiliary sponsor this greeting.



CHRISTMAS GREETINGS: Christ Cathedral remembers its servicemen with a group picture.

bending every effort to accumulate funds for rebuilding. In these days of disaster to so many lovely shrines, it is worth recalling what Fr. McClintock said after his own beautiful church fabric had been levelled:

"And yet we know . . . the Church of the Messiah never was mere brick and mortar, wood and plaster. The real church was in our hearts: a spirit of friendliness and coöperation that no material damage could alter; a fellowship of prayer and worship against which no evil force can prevail."

St. Stephen's, Lynn, Celebrates 100th Anniversary

St. Stephen's Church, Lynn, one of the noteworthy churches in Massachusetts, observed its 100th anniversary on September 24th and 25th, with Bishop Sherrill giving the Sunday evening address after the rector, the Rev. A. J. Chate, had given an historical survey in the morning. The Monday evening banquet in the Lynn Armory brought as principal speaker Bishop Lawrence of Western Massachusetts, greatly beloved former rector. Also speaking on this occasion were the Ven. Arthur O. Phinney, archdeacon of Lowell, representing former rectors; the Ven. Herbert L. Johnson, archdeacon of New Bedford, as one of the former curates; and the Rev. Archie H. Crowley, rector of Grace Church, Lawrence, as one of the boys of the parish who had entered the ministry. An illustrated book, paper covered, was prepared for distribution to every member of the parish as well as for the historical archives in parish and diocese. Noteworthy in this church, whose magnificent fabric is a memorial to Col. Charles Redington Mudge, killed in the Civil War, is the contribution its members have always made by personal service to the Church as a whole and to the work of the diocese. It is the parish in which the late Archdeacon Ernest J. Dennen started the entire project of church summer camps, where he conceived, and carried out the

plan for the Order of Sir Galahad for boys, now international in scope, and where the Order of the Fleur de Lis for girls was incorporated.

Women's Church Group Conducts Rehabilitation Institute

Constructive aid toward the rebuilding of normal home and community life for the returning service men and women and other war-dislocated groups, was the purpose of an all-day institute, mainly for the purpose of educating speakers, held in the Cathedral Church of St. Paul, Boston, on September 18th by the Massachusetts Church Women's Committee for that purpose.

Interdenominational in scope, pleading with all groups of Church women, large and small, to hear authoritative speakers on the nature of these problems already crowding upon us, and to endeavor with brain and spirit as well as heart to meet them intelligently, this Massachusetts Church Women's Committee for Rebuilding Normal Home and Community Life sets a standard in the comprehensiveness and integrity of its approach. Headquarters are at 14 Beacon Street, Room 611, Boston.

OREGON

Bridal Pictures Banned In Churches

Photographers, both amateur and professional, have been banned from taking pictures of brides and bridal parties within the churches and sanctuaries of Episcopal churches in the diocese of Oregon.

In announcing this ruling, Bishop Dagwell termed the practice "undignified and unedifying," and said that flashing bulbs during the marriage ritual often interrupt the service. "These pictures can be taken in the home or in a room of the parish house. No longer shall we allow them to be taken in the church."

WEST MISSOURI

Dr. I. Q. Conducts Church Quiz

Dr. I. Q. conducted a two hour quiz program before a crowd of over 100 young people and their friends Sunday evening, September 3d, in the undercroft of St. Paul's Episcopal Church in Kansas City, Mo. The YPSL of St. Paul's, coöperating with the Rev. Everett J. Downes, director of Christian Education and Youth of the diocese of West Missouri, invited the young people from all Episcopal churches in Kansas City and vicinity, and from the other churches in the Westport district, to meet the famous quizmaster in person.

James McClain, better known as radio's Dr. I. Q., arrived armed with questions and answers about the Bible, the Prayer Book, and the history and customs of the Church. Mr. McClain, studying for the Episcopal ministry at Seabury-Western

(Continued on page 26)

CHICAGO

Bishop Advocates Church Ownership of Burial Grounds

Bishop Conkling, in the current issue of *Advance*, diocesan magazine, has advocated Church ownership of burial grounds as a help in preventing charges of racial discrimination such as were laid to Rosehill cemetery, Chicago, in its refusal to permit the burial there of the late Tom Y. Chan.

The Bishop suggests that churches could offer burial in such cases if they had their own cemeteries. Although many churches in eastern cities have their own burial grounds, there are no Episcopal church cemeteries in the Chicago area except "the small one of Christ Church, Winnetka."

"Can we not plan better in the days ahead," he queries, "not, of course, with a purpose of exclusiveness but to set an example of all that a true Christian burial might be?"

MASSACHUSETTS

New Church of the Messiah

The courageous and enterprising parish of the Church of the Messiah, Auburn-dale, whose church and parish house were almost completely destroyed by fire in November, 1943, saw Bishop Sherrill of Massachusetts lay the cornerstone of the new Church of the Messiah on October 15th. Under the guidance of the Rev. Richard P. McClintock, the rector, the parish has carried on its work under neighborly shelter and not failed in contributions to others, while sedulously

NEW *Fall* BOOKS

For Parents and Children

LET'S GET TO KNOW GOD

By Frances Brown Phelps

There are few books available for Episcopal children which they can read with their parents. Frances Brown Phelps, the author, has written a charming introduction to the life of Jesus and to the Bible. Wise parents will do well to purchase a copy of this book and to introduce it to their own children. When questions of this type come up: "Mother!—Tell me about God!—Who is God?—What is Heaven?—How come we can't see angels?" the book to have at your finger tips is LET'S GET TO KNOW GOD.



Price, \$1.50

Mrs. Phelps, former newspaper woman and Church School teacher, is the mother of five children. "Let's Get to Know God" is her second published book for children.

For Those About to Be Married

THE THRESHOLD OF MARRIAGE

An American Edition of the English Publication, Adapted to the American Book of Common Prayer, With a Foreword by Almon R. Pepper.

It is becoming increasingly evident that those who contemplate marriage ought to read individually, and together, the Church's view of marriage in all its aspects, spiritual, social, and physical. In so reading there is brought about a clearer understanding of the marriage service itself and of the future life of the two people concerned.

Price, 30 cts. each; \$3.00 a dozen

For 4,000 Lay Readers of the Episcopal Church

GUIDE FOR LAY READERS

This guide has been compiled by a group of Clergymen and Lay Readers for *The Presiding Bishop's Committee on Laymen's Work*. A partial list of the contents: *What a Lay Reader may or may not do; Equipment of the Lay Reader; Prepa-*

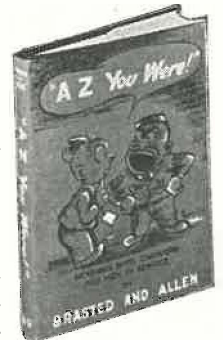
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For Members of Altar Guilds

FLOWER ARRANGEMENT IN THE CHURCH

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At last—a practical, sound and reliable book on the subject of Flower Arrangement: on the Altar and in the Church. No matter how small the church—no matter how large the church—the arrangement of flowers is a matter of paramount importance. A partial list of chapters: *General Rules of Church Decoration; Colors for Church Decoration; Altar Fittings; Church Festivals and Celebrations*. Do not neglect purchasing this valuable handbook.

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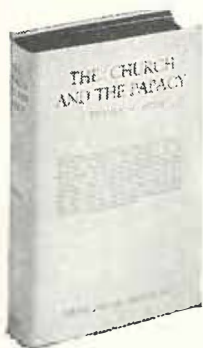
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NEW *Fall* BOOKS

THE CHURCH AND THE PAPACY

By Trevor Gervase Jalland, D.D.
Vicar of St. Thomas the Martyr, Oxford



Not for many years has a full-length study of the development of the Papacy been published in English. This historical study of the Papacy represents eight lectures given at the University of Oxford by Dr. Jalland in 1942 (the famous Bampton Lectures). In a review of this book the *London Church Times* has this to say: "Dr. Jalland has produced a great book, and one that carries matters a long way forward. . . . A book of outstanding importance."

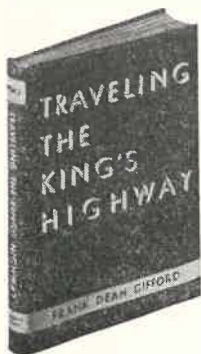
"The more immediate and likely value of the work would seem to be in the fact that we are provided here with an impressive, illuminating study of the history of the Church presented as a competent historian directs its proper study—not as a picture, always as a process."—Wallace E. Conkling, Bishop of Chicago. An S. P. C. K. Book. Price, \$7.50

TRAVELING THE KING'S HIGHWAY

By Frank Dean Gifford, Ph.D.

Rector, St. Thomas' Church, Mamaroneck, N. Y.

A NEW Book of Sermons Especially Suitable for Lay Readers



Two years ago Dr. Gifford's *Building the King's Highway* was published. The success of this volume has led to the publication of a sequel to it: *Traveling the King's Highway*. As Dr. Gifford says in the Preface: "It is evident that there is a real need for a supply of printed sermons that can be used by different types of Churchmen."

There are 31 sermons to this new volume: seven of which are devoted to *The Lord's Prayer*; one to *Christmas*; one to *Easter*; and the rest to a variety of topics of a general character.

Price, \$2.50

THE AMERICAN LECTIONARY

By Bayard H. Jones, D.D.

Dr. Jones is a recognized scholar of the Church and is now a resident professor at Sewanee. In 1937 he collaborated with the Rt. Rev. Edward L. Parsons in writing "The American Prayer Book."



This is it! A scholarly treatise on the new official Lectionary of the Episcopal Church, adopted by the General Convention, 1943. In the Preface Dr. Jones says: "This book is designed to further the understanding, and facilitate the use, of the new official Lectionary. . . . Its primary motive is to furnish to the clergy of the Church a convenient guide to the choice of suitable sets of lessons." We cannot imagine any clergyman or lay-reader without a copy of this truly goldmine of information. *Contents:* The Making of the new Lectionary; The Church Year; Use of Scripture in Worship; Revision of the Lectionary; Lectionary for Sundays; Lectionary for Weekdays; Use of the Psalter; Themes of the Sunday Choices; Alternative Epistles and Gospels for Weekdays.

Price, \$2.50

THE MAN WHO WANTED TO KNOW

By James W. Kennedy

The Reverend James W. Kennedy is Rector of All Saints' Episcopal Church, Richmond, Virginia.



"The story of THE MAN WHO WANTED TO KNOW and his quest for religious knowledge represents the general state of mind of some of the men and women we know." These are the words of the author, and they express the gist of what this book is about. It is about YOU and ME and the maze of problems we have

concerning our religion, our Church, and ourselves. A book primarily for the layman. Clergymen, however, will undoubtedly be influenced by this book to instigate a School of Religion in their own parish. Mr. Kennedy's book is in reality a school of religion in itself.

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What Plans Has YOUR Church For Returning Service Men?

You all haven't thought that the men or even the women returning from the armed forces are going to quietly and naturally take up where they left off when they went away, have you? Well, they're *not*, and the quicker The Church awakens to that fact the better.

We, as laymen, think and act as laymen; and we know how we'd think and act if we came home from fighting a war to preserve the Church, to preserve religious and economic liberty, to preserve democracy, etc., only to find that the same Church was just as much asleep over what to do for her returning warriors as our whole country was until Pearl Harbor shook us loose, even after continuous and consistent warnings of the trouble to come. Nationally we were ostriches with our heads in the sand. Shall we be equally silly and short-sighted and unprepared spiritually to face up to and solve some of the staggering problems which the Church *must* face if she is to re-claim and hold the men and women who have been away from her comforting and strengthening portals so long, and whose worship has at best been makeshift and many times under vastly different conditions from those of their own faiths?

The Church must face in these young people edginess, restlessness, some irregularity of attendance, lots and lots of ill-advised marriages, which may mar many of their lives unless the Church gets quickly into those family lives. For a while, at least, She must be prepared for a great tendency toward a Liberalism which at heart She cannot condone and grant, and won't need to if She uses Her latent genius.

We're not wizards, but certain ideas come to our minds that might well be reflected upon as offering, at least, some ways out of a situation, which if not faced and met, will nigh wreck some parishes, and denude them of their best young constituency. Some of the best of these returning young men should be immediately elected to the

Vestries of their churches, that even while serving in such a capacity they will be in training for the day when they will be capable of taking over senior burdens with intelligence and devotion.

But, best of all, it seems to us there should be formed a club for these service people—even if you had to join up with several similar parishes to make a go of it. That club should be found definitely and strictly on Toc H lines. Toc H, as many of you know, is that order that came into being in England after the first World War, and it has been the means of reclaiming for God and His Holy Church literally thousands of young English men—and in a kindred order, the young women also. In more than one year in England over 30% of all the ordinations to the priesthood of the Church of England were Toc H men. Clubs have been formed in our churches slightly aimed at Toc H but always falling down and failing because the stiff standards of Toc H were not met, faced and maintained.

We're not going to be founders of any new movement, "ism," or group within the Church or anywhere. We're simply telling you a very real way out of a problem which, if not faced by our Churches, will be a thing to make us ashamed till the day we die. We've lived through one war, and we lived and worked and grew to love Our Lord and His Church through Toc H as we'd never have known and loved Them otherwise.

We simply *know* some things by cold (it was really *WARM*) experience, and we pass it on to you for what it's worth. At least, don't say it all never occurred to you as something to be thought about. Wake up! The time to begin planning is *now*—not when they get here!

For all who want more details about what Toc H was, and is, and does, and can do, write in for the outline which we have prepared on the subject. It's yours for the asking.

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(Continued from page 23)

Theological Seminary in Chicago, as well as conducting his weekly radio program, is well qualified to conduct such a quiz. With a portable loud speaker, he made his way among the young people, awarding silver dimes for the correct answers, and offering candy bars and theater tickets as a consolation for errors. To the person who correctly answered the most questions, he offered a beautiful Prayer Book, autographed by Dr. I. Q. The audience cheered as the final contestants answered one difficult question after another in the close struggle for the grand prize.

MARYLAND

Bequest

Under the will of the late Roberts Haskins Thomas, among other bequests, \$5,000 was left to the endowment fund of St. Paul's Church, Baltimore. He also directed that his wife's jewels should be sold for the benefit of the same fund.

OHIO

Dr. Wonders Appointed Archdeacon of Diocese of Ohio

Bishop Tucker of Ohio has announced the appointment of the Rev. Dr. Donald Wonders, rector of Grace Church, Sandusky, as archdeacon of the diocese of Ohio, effective January 1st. The Rev. Dr. Wonders will succeed the Ven. B. B. Comer Lile, who has resigned as archdeacon to accept the call to become rector of historic Christ Church, Alexandria, Va. Archdeacon Lile entered upon his new duties October 15th.

Dr. Wonders is a native of Bellefontaine, Ohio. He graduated from Kenyon College with the degrees of Ph.B. and A.M., and is also a graduate of Bexley Hall, the theological school of Kenyon College. In 1934 Kenyon College conferred upon him the honorary degree of Doctor of Divinity. He is a member of the diocesan council and chairman of the Field Department. He is also a member of the chapter of Trinity Cathedral by election of the diocesan convention. He was a deputy to the General Convention in 1931 and 1934.


HARRISBURG

Successful Debt Reduction At Trinity Church, Shamokin

Trinity Church, Shamokin, Pa., is rejoicing in the reduction of the mortgage on its parish house and rectory from \$30,600 to less than \$6,500. This remarkable achievement for the tiny parish, whose entire church membership, including children and many persons long absent from the parish, is under 230, was the result of a campaign for funds conducted since early this year.

Plans for the campaign to clear the parish from indebtedness were developed


The Living Church



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by the Rev. George B. Armstrong, rector of Trinity Church, with the counsel and coöperation of Bishop Heistand of Harrisburg. The parish debt was contracted for the erection of a spacious parish house in the late 1920's, and since that time the interest charges have been a heavy burden upon the parish. Now the banks which held the mortgages have been paid in full, the balance of the obligation being underwritten by officers and members of the parish.

The Rev. Mr. Armstrong came to Shamokin from the diocese of Toronto less than two years ago.

NORTHERN INDIANA

St. Paul's Pro-Cathedral Is Host To South Bend Mission

A capacity congregation filled St. Paul's Pro-Cathedral, Mishawaka, on October 8th, when the parish was host to members of Holy Trinity Hungarian Mission, South Bend. The Rev. Harold G. Kappes, priest-in-charge of Holy Trinity, was the preacher, and the Very Rev. Erland L. Groton, dean of the Pro-Cathedral, was the celebrant. Present in the congregation was the Rev. Edwin E. Smith, pastor-emeritus. The special offering, which amounted to \$153.70, was presented to the trustees of the mission for the new building fund.

SOUTHERN FLORIDA

St. Agnes', Miami, Hold Special Services for the Rev. J. E. Culmer

St. Agnes' Parish, Miami, celebrated the 15th anniversary of the Rev. John E. Culmer's charge there by holding special services on September 24th. The rector was also observing the 25th anniversary of his ordination by Bishop Mann in St. James' Church, Tampa. When Fr. Culmer took charge of St. Agnes in 1929, the large church was only partly built, work thereon long discontinued through lack of funds. Within two years the church was completed, its seating capacity of 1,000 sometimes overtaxed by the large numbers attending. Later, all indebtedness was paid. After becoming a parish, St. Agnes' started a mission at Liberty City, five miles away, where a Federal housing project was providing for 1,000 Negro families.

OKLAHOMA

Congressmen Urged to Practice Objectivity and Tolerance

Congressmen have been urged to mind their parliamentary manners in a plea issued by the Christian Social Relations Department of the diocese of Oklahoma. Calling attention to "the disregard many public servants and congressmen seem to hold for certain elementary and fundamental principles which we must

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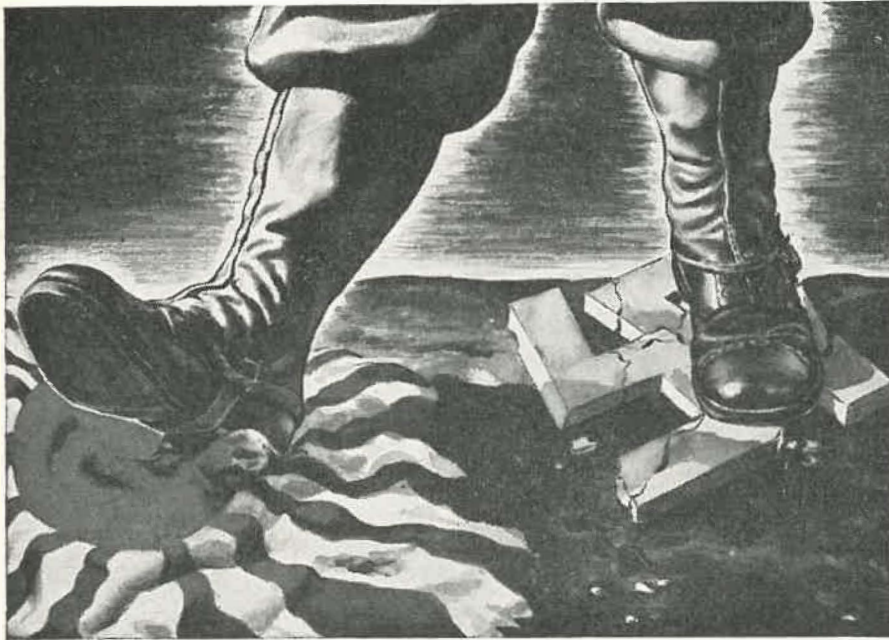
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DIOCESAN

follow if we want to avoid chaos," the department appealed to every congressman for "objectivity of judgment and fairness towards people who hold different views."

"It is, indeed, appalling," the message said, "to read in the *Congressional Record* the many fallacious and superficial arguments or to hear the insidious accusations, either direct or by implications, made to discredit opponents."

The department observed that "our nation is strong enough to stand any honest difference of opinion and any fair criticism," but expressed doubt that "we can continue our internally peaceful development if we lose our objectivity under the impact of passion and split into hostile ideological camps."

MONTANA

Presiding Bishop Speaks To Conference

The Church in Montana was honored September 22d by the visit of the Presiding Bishop, the Most Rev. Henry St. George Tucker. This was the first visit of Bishop Tucker to Montana and the first visit of a Presiding Bishop to the diocese in over 20 years.

FORWARD IN SERVICE CONFERENCE

On the occasion of the Bishop's visit the diocesan Forward in Service conference was held. In the Church of the Incarnation, Great Falls, the Bishop was greeted by a delegation of over 100 from parishes and missions as far as 450 miles away. In the morning session the delegates were presented with the Forward in Service program of the diocese by Bishop Daniels. The program which has been printed in chart form was illustrated by lantern slides made by Dean C. A. Wilson. Following this Bishop Tucker spoke on the basic theme of Forward in Service for this year, emphasizing particularly the responsibilities of family life. In the afternoon delegates divided up into groups of women, laymen, young people and clergy for discussion of their particular part in the Forward Program. The evening banquet was followed by a non-denominational mass meeting in the Methodist Church with over 600 present. Here Bishop Tucker emphasized the need for freedom and unity in postwar America.

ALABAMA

Birmingham Clericus to Study Marriage Canon

On the suggestion of Bishop Clingman of Kentucky, who was visiting his former parish of the Advent, Birmingham, Ala., the Birmingham clericus agreed to study the marriage canon of the Church during the next year and a half, and to make recommendations to the diocesan convention of 1946, looking toward the General Convention of that year. The clericus has been studying Christian customs relating to funerals, and has drawn up a brochure on the subject.

The Living Church

EDUCATIONAL

PRIMARY SCHOOLS

**St. Stephen's, 3d-8th Grades,
Founded in Alexandria, Va.**

The diocese of Virginia has just started a new school for boys in Alexandria, Va., named St. Stephen's School. Need for the school arose from the unprecedented influx of population into the suburban district of Washington, D. C., on the south side of the Potomac River. Extending from the city of Alexandria on the east to the town of Falls Church on the west, this section has now become a closely built up community of considerably more than a 100,000 population.

St. Agnes' School for Girls, on the western edge of Alexandria, which was established 22 years ago, has an increased enrolment so far beyond its present capacity that the daily classes are being held in two shifts. So great a need for a school for boys in the lower grades developed that a group of Alexandria citizens formally requested the diocesan corporation, Church Schools in the Diocese of Virginia, to establish such a school. After careful investigation, the Church Schools corporation purchased near St. Agnes' School, nearly five acres of land with a large and commodious residence, which has been altered into a fairly convenient school building, with a music studio in the reconstructed garage.

The Rev. Edward E. Tate, rector of Emmanuel Church in Alexandria, has been the moving spirit behind the enterprise, and become temporarily at least, headmaster of the new school. Within three months the property was purchased, repairs and alterations made, the grounds

put into shape, equipment purchased, and a faculty of six full-time and three part-time teachers and an athletic director secured. With no public advertising, the school started with an enrolment of 97 pupils from the third to the eighth grades. More than 40 are on a waiting list. The future of St. Stephen's School seems assured, and along with neighboring St. Agnes' School faces as the chief problem, the erection of new buildings for admission and adequate care of additional pupils.

The Church Schools in the Diocese of Virginia was organized in 1920 by the late Rt. Rev. William Cabell Brown, D.D., then Bishop of Virginia. It began as a system of five boarding and day schools, each one operating as a separate institution under its own headmaster and local board, and all under the unified control of a diocesan board of trustees. St. Stephen's School becomes the sixth school in the system; and St. Agnes' School will become the seventh school as soon as certain technical difficulties can be ironed out.

PUBLIC SCHOOLS

**Added Time for Religious Day
School in Eau Claire, Wis.**

At first requested by the Lutheran bodies, and backed by the Ministerial Association of Eau Claire, the public schools of Eau Claire, Wis., are releasing grade school pupils for an added half hour, giving the churches opportunity now for an hour and a half of church teaching, for every religious day school pupil every Thursday morning, 8:30 to 10:00.

Eau Claire has maintained week-day religious schools for over 20 years, and the system has met with nothing but approval by the Board of Education, and all concerned.

Eau Claire has always had individual Church teaching, with pupils choosing their own church. There has never been any overhead that the churches have not met themselves. Teaching is everywhere on a volunteer basis, and is kept at a high standard, frequently teachers today having taught throughout the years, with increasing ability and knowledge.

SEMINARIES

Bishop of Nassau Visits Nashotah

The Rt. Rev. Spence Burton, SSJE, Bishop of Nassau, and former superior of the American congregation of Cowley Fathers, was a visitor at Nashotah House, October 12th and 13th. He preached at Evensong the afternoon of October 12th, and the same evening addressed the assembled students and faculty, meeting as the Bishop Kemper Missionary Society.

He spoke at length of his work in the Bahamas: its privileges, its charm, and its hardships. He told of the crying need for priests in the diocese, and made an earnest appeal to seminarians to give themselves to such work.

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DEATHS

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

Thornton B. Rennell, Priest

The Rev. Thornton Brobston Rennell, 70, rector of St. Paul's Church in Bound Brook, N. J., for almost 17 years, died at his home October 9th after a long illness.

Mr. Rennell was born in Newchwang, China, the son of the late Capt. Thornton B. Rennell, harbormaster there, and of the late Sarah Brobston Rennell. Ordained in 1910 at the Church of the Transfiguration in Evergreen, Colo., he remained there as rector for 17 years. He also served as rector of St. John's Church in Maple Shade, N. J.

Surviving him are his widow and a brother, John Rennell of Denver, Colo.

Theodore St. Clair Will, Priest

Dr. Theodore Saint Clair Will, retired rector of All Saints' Church, Atlanta, Ga., died October 11th. In poor health for the last 18 months, he had retired in September, 1944, from active service at All Saints'. Burial was from All Saints' Church on October 12th, with Bishop Walker officiating at the service.

Dr. Will was a graduate of the public schools of Baltimore, Md., Deichmann Preparatory School, Johns Hopkins University, and Virginia Theological Seminary. In 1940, he was awarded the honorary degree of Doctor of Divinity by the University of the South, Sewanee, Tenn., of which he was a trustee.

He became rector of All Saints' Atlanta, in 1938, coming there from Old St. John's Church, Hamonton, Va.

A well known author, Dr. Will wrote *The Episcopal Church, Heritage of American Christians*, *The Rural Parish*, *The Church of Our Fathers*, and was co-author of the 1938 Presiding Bishop's book, *The Reconciling Christ*. He also served on the Literature Committee of the Forward Movement and wrote articles for the Church papers.

In 1931, he received the Award of Merit, Order of Sangrael, for work among young people.

He has served the Church as a deputy to the General Convention in 1931 and 1937, and as president of the standing committee, both in Virginia and in the diocese of Atlanta. In addition, he was an examining chaplain, a chairman of the Forward in Service Committee of the diocese of Atlanta, and diocesan secretary in Virginia.

He is survived by his wife, the former Mary Eleanor Hardinge, two daughters, and a son who is an officer in the air corps.

Romola Dahlgren, Deaconess

Deaconess Romola Dahlgren died in Newport, R. I., on October 9th. She was born in Rome, Italy, where her father Paul Dahlgren was in diplomatic service. He was a son, by the Admiral's first marriage, of Admiral John Adolphus Dahlgren of Civil War fame, who was inventor of the Dahlgren gun and for whom Dahlgren Hall in Annapolis is named. Deaconess Dahlgren's mother was Annie

Rutherford Morgan, eldest daughter of the Rev. Dr. William F. Morgan, for more than 30 years the distinguished and beloved rector of St. Thomas' Church, New York.

Paul Dahlgren died when his daughter Romola was less than three years old, and for about 10 years, until the death of Dr. Morgan, Mrs. Dahlgren and she lived in St. Thomas' rectory, New York. During this time they were summer residents of Newport and when they left New York they made Newport their home. Miss Dahlgren was privately educated, in this country and also abroad, where she spent three years before her presentation at court in Rome and in London. She travelled much and lead a brilliant social life in England and on the continent, as well as in Newport, New York, and Washington.

Late in 1910 Mrs. Dahlgren died, and the next autumn Miss Dahlgren entered the New York Training School for Deaconesses as a student. She was made a deaconess by Bishop Perry of Rhode Island on May 7, 1914, in the Cathedral of St. John the Divine, New York. Her first work as a deaconess was in the rural missions of the Episcopal diocese of Rhode Island, under Bishop Perry and the diocesan missionary, the Rev. Charles A. Meader. She helped to establish St. Andrew's-by-the-Sea, Sakonnet Point, and gave instruction in a small temporary mission in North Scituate, but her chief work was in the western part of the state, in Austin, Arcadia, Willow Valley, Coventry, Maple Valley, and Sharp Street.

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THE LIVING CHURCH

Austin Priory, a center for summer work, was opened; the work at Arcadia was begun (later, through Holcombe House, superseding the Austin center); Christ Church, Coventry, long hoped for and worked for, became an accomplished fact; a small parish house was erected in Coventry as a memorial to Deaconess Dahlgren's mother, through contributions from her friends; a house to house canvass was made of districts near Austin Priory; summer courses of a few weeks in religious education were given in various localities; and a system of church school teaching by mail began for children remote from religious instruction.

In 1919 Deaconess Dahlgren was called, together with Deaconess Gillespy who had been her associate in the rural work, to be head of the New York Training School for Deaconesses and other Church workers, and for 20 years, from 1919 to 1939,

she held this difficult and responsible position with efficiency, distinction and charm.

During these 20 years she also held positions of importance in the deaconess order, as vice president of the executive committee of the National Conference of Deaconesses and as president of the retiring fund for deaconesses, to the establishment of which she gave the final definite impetus and for which in its initial stages, she secured significant contributions. She was also a member of the commission on deaconesses of the General Convention of the Episcopal Church. At the time of her death she was a member of this commission, an honorary director of the retiring fund for deaconesses, and a special member of the committee for reopening the New York Training School for Deaconesses.

Since her retirement from active service in 1939, Deaconess Dahlgren has been

a legal resident of Middletown, R. I., where she and Deaconess Gillespy have since 1927 owned a house on Paradise Road. During the last year she was in unofficial residence at St. Faith's House (New York Training School) Cathedral Close, New York. She returned in May, and on July 4th entered the Newport Hospital.

Deaconess Dahlgren is survived by a first cousin, Mrs. Charles Woodhull of Washington, D. C., an uncle by marriage, Gen. Henry Granville Sharpe, USA, retired, and her associate for more than 30 years, Deaconess Jane Gillespy.

Roe Mitchell Barrett

Roe Mitchell Barrett, senior warden of the parish of the Incarnation, Santa Rosa, Calif., for the past nine years, and chancellor of the diocese of Sacramento,

CHURCH SERVICES

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NEW YORK—(Cont.)

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Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Ciriote, 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. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. V.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

died suddenly, October 3d, after an operation.

Mr. Barrett was an outstanding member of the Bar, president of the Board of Education, and a member of Phi Delta Phi, legal fraternity. As one of the leading citizens of this community, his most outstanding contribution was his unflinching loyalty and faithfulness to his parish and the diocese.

Born in Nickerson, Kans., December 12, 1890, he was educated at the University of Southern California, and has resided in Santa Rosa since 1914. He was deputy to the General Convention of the Church in 1940 and 1943.

Burial services were conducted in the Church of the Incarnation, Friday, October 6th. Participating with the rector, the Rev. Arthur W. Farlander, were Bishop Porter of Sacramento, and the Ven. Rex A. Barron.

His widow and two children, St. John Barrett and Nancy Barrett Ringle, survive him.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,912.08
Mrs. Frederick S. Moseley	100.00
Mary G. Ellett	25.00
Dr. John B. Jackson	10.00
St. John's Mission Guild, Stowe, Vt. . .	5.00
In memory John Kennedy	2.75
	<hr/>
	\$2,054.83

Appointments Accepted

Chowenhill, Very Rev. Nelson L., formerly dean and rector of St. Mark's Pro-Cathedral, Hastings, Nebr., has accepted a call to become rector of Holy Rood Church, New York City, effective November 1st.

Farnsworth, Rev. Hugh McL., priest-in-charge of All Saints' Church, New York City, is to become rector of St. Mary's-by-the-Sea, Point Pheasant, N. J., on November 1st. Address: 804 Bay Avenue, Point Pheasant, N. J.

Heald, Rev. George, rector of St. James' parish, Woodstock, Vt., has resigned to become rector of St. Peter's parish, Bennington, Vt., effective November 1st. Address: 11 School St., Bennington, Vt.

Macombe, Rev. Antony, has been appointed succeed to the charge of Holy Innocents, Port-de-Paix and the missions attached, including the Island of La Tortue.

Mason, Rev. Otis L., formerly rector of Trinity Church, Saco, Me., has been priest-in-charge of St. James' Church, Roxbury, Mass., since October 1st. Address: 9 Akron Street, Roxbury, Boston 19, Mass.

Orrick, Rev. F. William, former associate rector of St. Luke's Church, Evanston, Ill., has become dean and rector of St. Paul's Pro-Cathedral, Springfield, Ill., effective October 22d. Address: 815 South Second Street, Springfield, Ill.

Parmiter, Rev. C. A., jr., minister-in-charge of St. Andrew's Church, Framingham, Mass., is now serving as Episcopal chaplain at Cushing General Hospital, rehabilitation center for the Army.

Perry, Rev. Charles Howard, recently ordained to the priesthood, is now vicar of the Church of the Redeemer, Los Angeles, Calif. Address: 481 South Indiana St., Los Angeles 33, Calif.

Reed, Rev. O. D., of St. James' Church, Taylor, Tex., has been rector of St. Luke's Church, Denison, Tex., since October 15th. Address: P. O. Box 603, Denison, Tex.

Rommel, Rev. Norman A., formerly rector of St. John's Church, Mt. Morris, N. Y., has been rector of St. Peter's Church, Geneva, N. Y., since October 1st. Address: 151 Genesee St., Geneva, N. Y.

Savoy, Rev. James E., executive secretary of the diocese of Atlanta, is supplying at All Saints' Church, Atlanta, Ga.,

Snauffer, Capt. Howard, Church Army, who has been doing survey work in the area around St. Luke's, Charleston, W. Va., is to be in charge temporarily of Christ Church, Wellsburg, W. Va., and associated missions.

Turner, Rev. Benjamin A., formerly rector of Holy Trinity Church, South River, N. J., has been rector of St. James' Church, Piscatawaytown, N. J., since October 1st. Address: 458 Woodbridge Avenue, Route 19, New Brunswick, N. J.

Walker, Rev. Joseph T., formerly a chaplain in the army, who has a medical discharge, will become rector of St. James' Church, Marietta, Ga., on November 1st. Address: St. James' Church, Marietta, Ga.

Military Service

Keicher, Rev. R. F., formerly at 204 South Ritter Avenue, Indianapolis, Ind., is now at 23 South Irvington Avenue, Indianapolis, Ind.

Patton, Chaplain Theodore (Lt. jg), formerly at the Chaplains' Training School, Williamsburg, Va., is now at the U. S. Fleet Hospital No. 113, Chaplain's Office, San Francisco, Calif.

Resignations

Doyle, Rev. Willis R., has resigned the rectorship of St. Matthew's Church, Sunbury, Pa. Mailing address: 245 Iron St., Bloomsburg, Pa.

Deaconesses

Deaconess Anne Newman, who has been the missionary at Grace House on the Mountain, St. Paul, Va., in Wise County, almost continually since June 1939, is now serving with Deaconess Margaret Booz at St. Peter's in the Mountains, Callaway, Franklin County, Va. Succeeding Deaconess Newman at Grace House are two sisters, Misses Gertrude and Grace Brisbane.

Correction

In the August 6th issue of *The Living Church* it was reported that the Rev. Gerard Rubino had left Mount Carmel Church, Baltimore, instead of Mount Calvary Church as is its correct name.

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