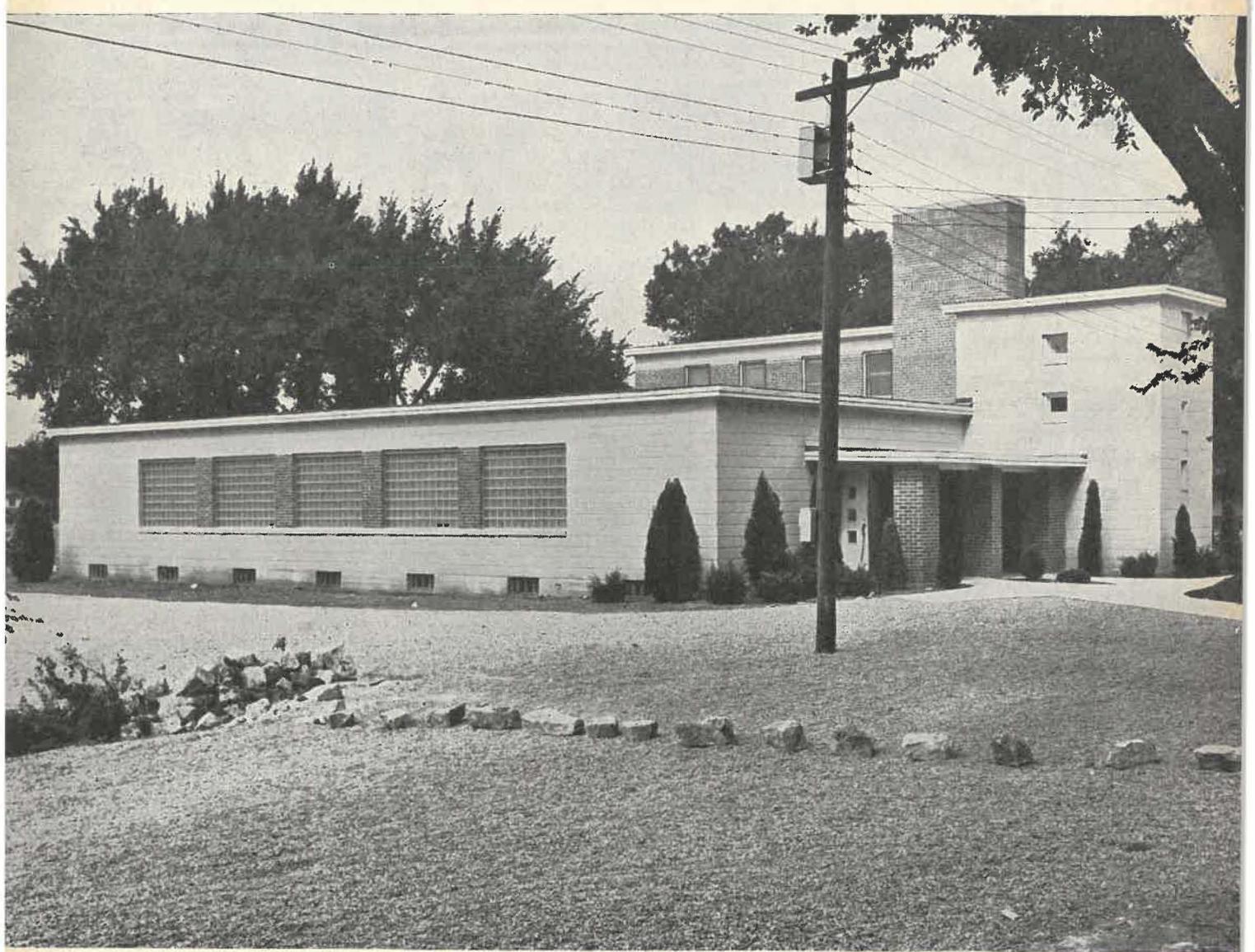


# The Living Church

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



**Blessed Are  
the Peacemakers**

*Wilford O. Cross*

Page 13

## **SALINA SCHOOL MOVES FORWARD**

The new mess hall and kitchen of St. John's School, Salina, Kans., are housed in the attractive modern building shown above. It was dedicated on September 7th, just before the school opened for its 57th year. Major Remy Clem is headmaster and the Rev. Richard Nale is chaplain.

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**LETTERS**

**What Can the Laity Do?**

**T**O THE EDITOR: We may thank Dr. Bell for his vigilance and wisdom in viewing the problems facing the Church after the war. As Dr. Bell states, there are measures in the line of reforms which seem to be needed, which we should expect from the clergy: but what can the clergy expect from us, the laity? What can we do in this rehabilitation program? What are we going to do?

Let's begin with the charge that the Church has not taught its people well. This is probably one of the basic reasons why the Church has retreated before secularism: if we do not know or are not aware of the Christian teaching that we are all the children of one Father and that our chief duty is to love Him and all His other children, how can we carry the Gospel into business, political, and international affairs? The animal impetus of dog-eat-dog becomes the motive for our actions. What can we, the laity, do about this ignorance?

Let's take first those of us who do get to church services. What are our minds and hearts doing while the service of the Holy Communion is read? Expressed in it are the central doctrines of the Church, as in the Creed; the course of our religious and ethical action is dictated in the Commandments; the necessity for the recognition and abandonment of our sins is implicit in the Confession; the command to prayer and meditation is implied in the whole service, and clearly stated in the words of the celebrant when he communicates the people. What are we thinking about, then, when we hear all this?

Do we ever read on our own initiative? What about the "ceaseless round of futilities" which Dr. Bell says characterizes the parish life? It's up to those who take part in them, the chairmen and program committees, those who speak and those who do the physical work in the parish to see that this work is "for the glory of God." The priest can only guide us and help us in this. The leadership of the auxiliary is with the women, not the rector. And so with the vestry, the Sunday school, the altar guild. This leadership is our democratic privilege in the Church: it is up to us, the laity, to see that these activities do not become "futilities."

But what of our straying brethren who do not take part in either the services or the other activities of the parish? Do we laity have some duties toward them, or is it the duty solely of the rector to bring these lambs into the fold? We admit that we do, but what can do about it? We must love them, to begin with. We can't help but pity them, because they don't catch as frequent a vision of the glory of God as those who are impelled by it to attend to our Church duties. We must try to find a use for them in the "futilities," which have become no longer futilities but activities. We must interest them in these activities. It's not for us to preach to them nor to condemn them, but if the subject of the Church comes up in conversation, we must not avoid giving a word of wisdom, if we can.

Most of all, however, these lambs, as well as those people outside the Church, will be more affected by our lives than by our words. There's the rub! We need to remember constantly that "any man's death diminishes me, because I am involved in Mankind" (as the poet John Donne, onetime Dean of St. Paul's, said) and so every one of my sins, my sins of omission as well as commission, diminish every man. The clergy may tell us this repeatedly, but it is we who must act upon it. "First he (the parson)

wrought, and then he taught." This is doubly necessary for the laity, if they are to influence others toward the Church. The laity can have more influence here than the clergy because there are so many more of us.

The other of Dr. Bell's criticisms of which I would like to speak is that of the "spiritual superficiality of the clergy." I personally haven't encountered this, but if it does exist, what can we laity do about it? Certain of our duties are obvious. We must keep our parishes free from debt, so the rector can spend his time saving souls instead of worrying about the coal bill and the mortgage. We must keep our lay activities running smoothly. We must take upon ourselves as much of the physical running of the parish as is expedient, in order to give the priest time and energy for his priestly functions.

But what I have in mind is a deeper necessity than this. Perhaps it begins with our social relations with our parish priest. There may be things going on which we don't like. Should we gossip about them? We all know the answer to that question. There may be times when it is right for us to ask the rector about them. He may want our opinion or advice; our priests are our guides; they have been especially blessed with the gifts of the Holy Spirit: but they are still men. Or they may welcome the opportunity to come to a better understanding with their communicants upon problems facing the parish. This certainly means out-the-door with backbiting and disgruntlement. This ought to be so obvious, but we forget it so often.

Positively speaking, this means that our priests need our love, that strange Christian phenomenon made up of the will, the emotions and the spirit. They need it, I am sure they want it, and they, who spend their time and energy, their very lives, for us—they certainly deserve it. If we give them this, their spiritual superficiality may become less—it will have less effect on us. There is a deep bond between a priest and every one of his communicants, but only as we allow him to, can a priest exercise his priestly functions with regard to us. Perhaps it goes back to this, that only as we open our hearts and allow Him to, can the Holy Ghost work within us.

It may be that much of the reputed spiritual superficiality of the clergy is the result of two attitudes on our part. First, we don't expect much spirituality of a priest and so we give him no incentive from his "constituents." Or second, we expect too much of him and at the same time do not support

**The Living Church**

*Established 1878*

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

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

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his efforts. The following is to give an example of this second point. We have a right and a duty to expect the Sacraments of the Church, but we also have a duty to support them: if we live in a Morning Prayer parish but are aware of the centrality of the Holy Eucharist, it's not up to us to criticize the rector for the situation behind his back: it's up to us to get to that early celebration, whether or not it is either convenient or fashionable. Teaching may change this fashion, but it is also takes attendance. This goes for Penance too. Eventually people may wonder why these things mean so much to us. It will encourage the priest in the way in which he probably needs encouragement. And it's our duty toward Our Lord and His Church.

And so by all this I mean to suggest the following: the laity has duties as well as privileges regarding the Church. It is on the giving as well as the receiving end. The Church is made up of the laity as well as the clergy: each is necessary to her functions. There may be reforms needed among the clergy. There are certainly revolutions needed in our lives as lay members. And it may be these little revolutions which will be the ferment necessary for reforms in the clergy, that the Church may be fruitful and the vintage be not one of wrath, but fitting to be offered with the wine on the altar.

MRS. JOHN V. ROBBINS.

Logansport, Ind.

The Catholic Faith

TO THE EDITOR: I have been taking THE LIVING CHURCH now for about three years and hope that I may continue to do so for many years to come. I feel that your magazine is rendering our Church a great service and certainly is deserving of more widespread support from the communicants as a whole. I am serving as a chaplain's assistant in the Air Transport Command in Alaska and can report that I receive my LIVING CHURCH regularly each week. After I have read it I pass it on to Capt. Herrick Aldrich, a medical officer at my post who served for some time as a missionary of our Church at Ft. Yukon, Alaska. He in turn passes it on to the Rev. Albert Jones, rector of St. Matthew's Church in Fairbanks. Mr. Jones and his wife have made the rectory a home away from home for the GI's and in so doing have rendered the Church a great and inestimable service. I have had an opportunity to meet the Bishop of Alaska and several of the clergy and to observe their work among the natives and am sure

that if some of our complacent brethren at home could see for themselves the wonderful work our Church has done up here they would give more generously to our Foreign Missions.

Those of us who are interested in the ministry, and there are several of us here, are glad to know that we can always count upon THE LIVING CHURCH to champion and support the Catholic faith in the many controversial issues which face the Church. If we were to abandon our faith in order to become more "liberal and less narrow minded" as some of our other Church periodicals would seem to suggest, we would only make our own Church the washed out type of organization which is so characteristic of some churches today. As Cpl. Harris has so ably stated in the October 8th issue I believe most Episcopal servicemen want to return to a Church that will be strong, virile, and crusading for the historic faith which too many of our priests have neglected to teach to our own members. If faith, knowledge, and interest in our own Church are lacking, we can not expect to build a better Christian world after the chaos of the present conflict.

(Sgt.) CHARLES D. PITKIN.

Somewhere in Alaska.

Are Women Laymen?

TO THE EDITOR: In your editorial of October 8th entitled "Are Women Laymen" you say:

"... the Church as a whole placidly continues in its constitution and canons, and in the structure of parish, diocese and General Conventions, a type of second-class citizenship which the nation outgrew a quarter of a century ago. These second-class citizens include some of the most faithful churchgoers, largest contributors, wisest scholars, and most saintly characters of the Church. But because they happen to be women the full extent of their franchise in the Episcopal Church is to vote in the parish meeting." (The italics are mine.)

This is not the case in the National Capital nor in the diocese of Washington (which includes four Maryland counties) since by Act of Congress—Yes: by Act of Congress!!—the diocese of Washington has women members on the vestries and women delegates in the diocesan conventions—the journal for the last convention reciting the names of nine delegates of the gentler sex. In other words women not only vote for vestrymen but may be elected to the vestries and as delegates to the diocesan convention.

The Act of Congress reads: "Act of Congress relative to women voting and holding office—41 Stat., 478, Aug. 11, 1919.

"Be it enacted by the Senate and House of Representatives in Congress Assembled, That the Convention of the Protestant Episcopal Church of the Diocese of Washington, incorporated by Act of Congress, approved March 16, 1896, is hereby authorized and empowered on the petition of the Vestry of any Parish or separate congregation to give the same right to women to vote and hold office as is now conferred upon men by existing law."

And under this national authorization, the conventions of the diocese have granted the petitions of over 45 parishes to "give the same right to women to vote and hold office, as is now conferred upon men by existing law." (Emphasis mine.)

It may also interest you to know that the General Assembly of Maryland (the Legislature) has enacted a similar law for the churches of Maryland—Chapter 50 of the Acts of the General Assembly of Maryland for 1922.

THOMAS E. ROBERTSON,  
Secretary, Committee on Canons,  
Diocese of Washington.

Chevy Chase, Md.



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

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## STRICTLY BUSINESS

I'VE BEEN traveling, for the past three weeks, through the Midwest and East, and my mind has necessarily been on railroads a good deal. I want now to pay a tribute to what I believe is the best railroad in the United States—the Milwaukee Road.

This road gives today the same good service it gave in peace time. The cars, even the third class coaches, are immaculate; the running time is the fastest in the country (75 minutes for the 88 miles between Milwaukee and Chicago), and the employes are anxious to make passengers comfortable. In peace time this road used to provide better comparable-class service than eastern roads; today its third class service is better than the first class service of at least one eastern road. I won't name the road but I will say its cars were so filthy that even the excuse of "it's the war" sounded ridiculous. I walked through coaches that were actually ankle-deep in used paper cups, sandwich wrappings, empty cigarette packages, and cigar butts; the lavatory wash bowls had been torn out; and the employes snarled like Frank Buck's pets. I think if I were operating a railroad in the East I'd send the employes out to the Milwaukee Road to see how things are done right . . . even in war time!

\* \* \*

ADELHEID BUSACK, who has been with Morehouse-Gorham for 25 years and who is in charge of pricing in the New York sales department, was called to Milwaukee suddenly on October 19th because of the death of her mother, Mrs. Louise Busack. Miss Busack knows she has the prayers of the personnel of the two M-G offices.

\* \* \*

ADVERTISING in *The Living Church Annual* is so heavy this year that we are wondering, actually, where to put it and whether we can use it all; and since the book doesn't close until November 1st, more is sure to come in. It seems you can't get away from problems: either you worry about not having enough or about having too much. Don't bother to ask which I'd rather worry about!

\* \* \*

DONALD ELLWOOD, our Rochester correspondent, points out what an enterprising boy can do: Jack H. Ferris, on October 12th, at the sixth annual assembly of Younger Churchmen, held in Zion Church, Avon, N. Y., was sexton of church and parish house, crucifer at the morning service, and a delegate to the conference; he poured coffee at the conference dinner and operated the public address system for dancing during the recreation hour.

Leon Mc Carney

Director of Advertising and Promotion

# The Question Box



• *Please tell me if there is sin in the recent experiments of a Harvard gynecologist in the fertilization of a human ovum outside of the mother's body. I would be glad for an answer in the Question Box of THE LIVING CHURCH.*

The experiments referred to are described in *Time*, August 14, 1944, p. 74f. Their morality is certainly debatable at several stages of their progress, but we need only consider them in their entirety. As we do not know when the soul is created and united with the body, no one can say whether or not the two- and three-celled organisms thus produced were human beings, and therefore possessed of human rights.

Dr. Rock certainly does not regard them as human. But there is no way to prove this from the side of those who hold each soul to be a separate creation. The traducianist, who holds that the soul is derived from the father and mother souls, on the analogy of the body, must disagree with him entirely, and regard them as complete men.

At all events, these experiments seem an unnecessary offense against the dignity and sanctity of human life. Our scientific curiosity as to its origin is in itself legitimate. But the information obtained in the Harvard laboratory relates only, from the scientific point of view, to the beginnings of the body. It could be equally well obtained from experiments with the higher apes, the kinship of whose bodies with our own is well established.

It is a dangerous thing to admit that human life can be called into being and extinguished for mere purposes of experiment, and though myself inclining to the creationist theory, I cannot feel sure that these ill-fated organisms were not human.

• *I am interested in the fact that both presidential candidates are also Episcopalians. Can you tell us the religious faiths of our past Presidents, or at least which ones were Episcopalians?*

The Episcopalians Presidents of the United States since the adoption of the Constitution were: Washington, Jefferson, Madison, Monroe, William H. Harrison, Tyler, Taylor, Pierce, Arthur, F. D. Roosevelt.

Thomas Jefferson is usually reported as not claiming any religious affiliation, but there exists a signed autograph letter, dated August 10, 1823, containing the words, "I have been from my infancy a member of the Episcopal Church, and to that I owe and make my contributions."

Theodore Roosevelt was a member of the Dutch Reformed Church, but when at his Oyster Bay home was a regular attendant at the Episcopal Church.

Other Church affiliations of Presidents were: Baptist, Harding; Congregationalist, Coolidge; Disciples, Garfield; Friends, Hoover; Methodist, Polk, Johnson, Grant, McKinley; Presbyterian, Jackson, Buchanan, Cleveland, Benjamin Harrison, Wilson; Reformed Dutch, Van Buren, T. Roosevelt; Unitarian, John Adams, J. Q. Adams, Fillimore, Taft.

Lincoln, in Washington, regularly attended the Presbyterian Church and Hayes, the Methodist, but neither ever became a member.

• *When and where did communion by intinction start? Is it practiced by the Russian, Coptic, Greek Orthodox, and Armenian Churches? To what extent is it practiced in the Episcopal Church, and is it lawful therein?*

The whole question of intinction is well covered by Bishop Ivins' article on "The Common Cup in Holy Communion" [L.C., October 8th].

It is practiced by all the Orthodox Oriental Churches, and by most of the separated ones, with the exception of the Armenians. It is also practiced by those Roman Catholics who follow the Greek Rite, the so-called Uniats.

The whole tradition and the expressed rubrics of the Anglican Church direct Communion of all the faithful in both kinds, separately administered. Those who administer either in one kind or by intinction do so as a concession to those whose fear of infection or dislike of such things as lipstick on the chalice, actually interferes with their devotion. They defend this departure from normal custom on the ground of Christian charity and that these practices are nowhere explicitly forbidden. I do not know of any parish where the Cup is denied to the faithful who desire it, even though one or other of these customs is the general parochial usage.

• *What is the meaning of the word "Apocrypha"?*

The word "Apocrypha" means simply "hidden." As descriptive of certain ancient writings it has the larger meaning "withdrawn from public use." It is used to describe those books, now included in some editions of the Bible, which are not canonical, that is to say are not on the list of writings considered either by the ancient Jewish Church or the early Christian Church as the authoritative Word of God.

[Questions should be addressed to Question Box Editor, THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis. Please enclose stamped addressed envelope if a personal reply is desired.]

TWENTY-FIRST SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

**Bishop McElwain Assisting  
In Michigan**

Bishop McElwain, retired Bishop of Minnesota, is assisting Bishop Creighton of Michigan with his visitations pending the election and consecration of a coadjutor of Michigan.

## ANGLICAN RELATIONS

**Informal Talk to Service Men  
Given by Bishop Hobson**

On the second Sunday of his visit to England, Bishop Hobson, who is representing the American Church with Bishop Oldham of Albany, visited a number of Army installations, and spoke to several groups of American and Canadian soldiers. The Bishop, in his informal talks with men in uniform, is stressing the fact that the home front is intensely interested in the men overseas, and that people at home are seriously engaged in working toward a plan for economic security and jobs for men when they are demobilized. He finds that the men overseas are worried about the problem of jobs, and that they are resentful of petty politics and "smear" campaigns. Also, that all of them welcome letters and pictures from home, and most of them feel that they get far too few.

Bishop Oldham preached at St. Margaret's, the church in which Sir Walter Raleigh is buried, on October 15th.

## THE PEACE

**Edward Stettinius Explains  
Dumbarton Oaks Proposals**

Twenty-three religious and Church-related groups were represented at an off-the-record question and answer session in Washington, D. C., at which Edward R. Stettinius, jr., Under-Secretary of State, and other members of the United States delegation at Dumbarton Oaks explained the security proposals formulated at the Oaks conference.

Explaining the purpose of the session, Mr. Stettinius said, "There is need for wise, intelligent, and mature consideration of the proposal on the part of the American people and of all other peace-loving people. Only as there develops in this country an informed body of public opinion, can the government go forward suc-

cessfully in the task of participation in the further steps for the establishment of an international organization.

"Only against the background of such a body of public opinion can the organization itself, once established, function effectively, for no institution, however perfect, can live and fulfill its purpose unless it is continually animated and supported by strong public will and determination," he asserted.

Religious groups represented at the conference were American Jewish Committee, Max Gottschalk; American Friends Service Committee, Clarence E. Pickett; American Unitarian Association, the Rev. A. Powell Davies; Catholic Association for International Peace, the Rev. Edward A. Conway; Church Peace Union, Richard M. Fagley; Committee to Study the Bases of a Just and Durable Peace, Dr. Walter W. Van Kirk; Congregational Christian Churches, Vernon Holloway; Foreign Missions Conference of North America, Dr. Emory Ross; Friends Peace Committee, Mrs. Esther Holmes Jones; General Assembly, Presbyterian Church in the USA, Dr. William Barrow Pugh; Methodist Church, Women's Division, Miss Dorothy McConnell; National Council of Catholic Women, Miss Catherine Schaeffer; National Council of Jewish Women, Miss Helen Raebeck; National Catholic Welfare Conference, Msgr. John A. Ryan; National Conference of Christians and Jews, the Rev. A. W. Gottschall; *National Council of the Episcopal Church, the Rt. Rev. Angus Din*; Northern Baptist Convention, Dr. C. M. Gallup; Southern Baptist Convention, the Rev. J. M. Dawson; Synagogue Council of America, Rabbi Aaron Opher; United Christian Council on Democracy, the Rev. Richard Morford; YMCA, J. Leslie Putnam; YWCA, Mrs. James Irwin; and Young Women's Hebrew Association, Mrs. Walter Mack.

**Archbishop of York Approves**

Proposals for postwar security formulated at Dumbarton Oaks seem "practical and realistic," the Archbishop of York declared in addressing a Religion and Life meeting at Keighley Yorks, England.

The Archbishop commented that the proposals accept the position that in an imperfect world, threats of war can only be restrained by the rightful use of force. He added that the successful working of the scheme for world peace would depend on the closest coöperation between the British Commonwealth, the United States, and Russia.

## NEGRO WORK

**Memorial Service Planned for  
Dr. Patton on All Saints' Day**

Schools of the American Church Institute for Negroes will commemorate the late Rev. Dr. Robert W. Patton with memorial services on All Saints' Day. President Alvin Russell of St. Paul's Polytechnic Institute announces that all

services will be held at the same hour, 8 P.M. Dr. Patton had been director of the Institute for many years.

## RADIO

**Presiding Bishop to Broadcast  
December 17th**

Presiding Bishop Tucker is to speak at St. Peter's Church, Charlotte, N. C., Sunday morning, December 17th. The Rev. Dr. Willis G. Clark, rector, has arranged with the local radio station WBT to broadcast the service and address. The broadcast will begin at 11 A.M. Dr. Clark said that WBT is a 50,000 watt station, one of the strongest in the country, so that the Presiding Bishop may be heard over a wide area.

## YOUNG PEOPLE

**Interprets National Council's  
New Plan**

Interpreting a new plan now being put into effect in the National Council's Division of Youth, Bishop Carpenter of Alabama, chairman of the division, calls attention to "a quickened interest in the Church by young people of high school age." Bishop Carpenter's interpretation continued:

"Again, nearly all of us are aware of the effectiveness of the United Movement of the Church's Youth as a means of attracting interest and enlisting these young people in meaningful worship, study, and action. On one hand we have throngs of eager youth; on the other, a proven means of aiding their own development and uniting them in the fellowship of the Church. How can these two be brought together?"

"From a national point of view, the printed word is a help, but it is not enough. The present staff of National Council's Division of Youth cannot begin to keep up with requests for conferences, addresses, field work, and the like. Last summer, for example, more than 30 invitations to summer conferences had to be declined.

"The Division of Youth has submitted a plan under which clergymen (approximately five in every province) are to be given special intensive training in youth work. After this they would be available for volunteer field work. While they are anxious to serve in any phase of the Church's work with youth, their particular function is to serve as interpreters of the United Movement of the Church's Youth. Training conferences have already been

held in Provinces I, II, III, IV, V, and VII; conferences are scheduled for Provinces VI and VIII in the near future.

"As a result of these conferences, the Division of Youth offers diocesan leaders the help these men can give along the following lines:

1. To help plan and conduct diocesan or convocational conferences and conventions of youth.

2. To make addresses on the United Movement of the Church's Youth—its purpose and program.

3. To make inspirational addresses and to preach sermons to youth or about youth.

4. To conduct short-term intensive leadership training conferences in a diocese to which parish leaders of youth would be invited.

5. To help plan summer conferences for youth; and to teach 'the youth-work course' (program-building, leadership, organization, etc.) at such conferences.

6. To present the United Movement of the Church's Youth at clergy gatherings, diocesan conventions, Woman's Auxiliary meetings, and the like.

"All these volunteer field workers have accepted this new work in addition to their regular full-time work as parish priests. Obviously, therefore, the number of engagements they can accept will be limited. Diocesan gatherings hold precedence over regional, regional over parish.

"While the Division of Youth has some funds available to aid in meeting travel expenses of these volunteer youth workers, it is urged that wherever possible such expenses be assumed by those issuing the invitation.

"It must be emphasized strongly that these leaders function in a limited capacity. They have no official status in any diocese and are in no wise to compete or conflict with established procedures in any area. All who have been trained understand this clearly. *They will accept invitations to serve only at the request of those in charge of youth work in any diocese. Such requests should be cleared through National Council's Division of Youth.* In short, these volunteers are ready and eager to serve as resource people."

### Division of Youth and CRYO

The Council of Representatives of Youth Organizations (CRYO) met in New York October 10th, for an all day session. The Girls' Friendly Society, Junior Daughters of the King, Tau Delta Alpha, Brotherhood of St. Andrew, Order of Sir Galahad, Pi Alpha, and National Council's Division of Youth were represented.

This council meets to discuss coöperative progress and integration in the total program of youth and of the Church. It plans to publish a pamphlet containing information about each organization. This is intended to be of help in advising clergy and youth leaders as to what each organization offers their young people and their parishes, also to indicate which organization would be best suited to their situation.

The council plans to meet for two days in February and to hold annual meetings

rather than biennial meetings thereafter. It was requested that the Division of Youth appoint CRYO's chairman as a co-opted member to enable better coöperation. The National Council has concurred in this request and henceforth the chairman, at present the Rev. Arthur O. Phinney of the diocese of Massachusetts, will serve on the Division of Youth.

## INTERCHURCH

### Paul Anderson to Visit

#### French Evangelical Churches

Paul B. Anderson has been asked by the Church Committee on Overseas Relief and Reconstruction, of which Harper Sibley is chairman, to visit France and make contacts with the evangelical churches there. Mr. Anderson explains his plans as including:

"To express the greetings of the American churches to the evangelical churches and church groups in France; to explore the situation among the churches of France as to what service the American churches can render; to discover how effective use can be made of the resources and experience which are readily available in this country; to secure the answer to any questions which churches and other Christian agencies in the United States have regarding the situation in France; to prepare the way for representatives of the evangelical churches of France to come to the United States; and to inquire to what extent the evangelical churches in France can be utilized to further the general relief program.

Mr. Anderson is a Churchman, a vestryman of the American Pro-Cathedral parish in Paris, and a member of the Presiding Bishop's Advisory Council on Ecclesiastical Relations.

Now in his 30th year as a World Service secretary, Mr. Anderson has done YMCA work in China, Russia, and literally every country in Europe. With headquarters in Paris, he had been especially responsible for work among Russian emigres. In 1937, he was assigned to represent the interests of the YMCA International Committee before the governments of Germany, France, Hungary, Bulgaria, Czechoslovakia, and Greece. He returned to this country in August, 1941, after 13 months in Paris under German occupation.

## ORTHODOX

### Fr. David Nakoff Dies

The Rev. David Nakoff, priest of the American Orthodox Church of Steelton, Pa., which holds its services in Trinity Church, Steelton, with the permission of the Bishop of Harrisburg, died suddenly of a heart attack, October 8th. Fr. Nakoff, who was a familiar figure at important Church functions in the diocese of Harrisburg, had for many years been priest of the Macedonian Bulgarian Church of the Annunciation, Steelton. In 1937 he and most of his congregation severed connections with the Macedonian Bulgarian

Church, and he called his church the American Orthodox. He explained that his action was exactly the same as that of the Episcopal Church in ceasing to be a part of the Church of England after the Revolutionary War. He and his American Orthodox Church were recognized by the Russian Orthodox Church in this country.

Russian Bishop Joseph of Springfield, Mass., celebrated the Russian Requiem Liturgy and read the burial service on October 11th, assisted by the Rev. Peter Radiuk of the Russian Cathedral of St. Nicholas, New York City, and the Rev. John Kedroff, secretary of the Russian Orthodox Greek Catholic Church in North America, in Trinity Church, Steelton, Pa. The Bishop and the diocese of Harrisburg were represented by Canon Clifford W. French, chaplain to the Bishop, the Rev. John H. Treder, and the Rev. Julian F. Dozier, who were in the chancel in their vestments. Stanley Brien, lay reader in charge of Trinity Church, also participated in the services.

Many of the parishioners of the American Orthodox Church kept an all night vigil in the church where the body of Fr. Nakoff lay. He was given the highest honor that can be bestowed by his people; his casket was carried three times down the middle aisle and out the front door and around the church and in a side door. The church was filled with a reverent congregation which stood for the three hour service. Burial was in Baldwin Cemetery, Steelton, Pa.

## STATISTICS

### Ratio of Communicants

#### To total Population Increases

Gains in the ratio of communicants to total population are shown in new statistics gathered by the Rev. Dr. Walter H. Stowe, and published in the December issue of the quarterly *Historical Magazine* under the title, "An Encouraging Decade, 1930-1940." (5 Paterson Street, New Brunswick, N. J., at \$1.25 a copy.) The work was done by Dr. Stowe under the auspices of General Convention's Commission on Strategy and Policy and its sub-committee on statistical research.

The results provide some encouraging and useful figures for missionary speakers and for clergy generally. To note only a few statements, omitting the decimals which all the figures include:

As of 1940, the ratio of population to communicants for the Episcopal Church in continental United States was 90 to one; for the first and second provinces it is 40 and 48.

Kansas communicants increased 41%, 1930-40. The total population increased, too, but while Kansas in 1930 had one communicant to 199 of the population, in 1940 it had one communicant to 136, a gain of 63 ratio points. Dr. Stowe's comment on this and other jurisdictions in the seventh province said, "There can be no doubt about it; the Episcopal Church is having a very real appeal to the unchurched of the West."

Even more striking are some results of Dr. Stowe's review of mission districts

overseas. Among the extra-continental fields, the Philippines gained more than 75% in communicants, and while in an area with many Moslems and Roman Catholics the ratio to the total population would be weak, yet it rose from one Anglican among 2,798 in 1930 to one among 1,934 in 1940, a gain of 864 ratio points.

The Canal Zone gained 33% in communicants, but the population there increased 31%, so that the ratio gain was less than one point. However, the Canal Zone had the highest proportion of communicants to the population of any whole diocese or district of the United States, one in 12.

In the Virgin Islands, which are part of the Puerto Rico district, there is one Anglican to every 7.59 of the total population.

In foreign fields also, there are some striking records. Three jurisdictions had a net increase in communicants larger than that of any continental United States diocese or district (except Spokane's, 71, which was partly due to cession of territory to it): Cuba, 99.65; Haiti, 74; and Southern Brazil, 66.

## PROVINCES

### 20th Sewanee Synod Discusses Postwar Responsibilities

The responsibilities of Christians in the postwar world were much in the thoughts of the delegates and visitors to the 20th synod of the province of Sewanee, which met in Christ Church, Nashville, Tenn., October 17th through 19th. Bishop Abbott of Lexington preached at the opening service on the general subject, and his sermon made such a deep impression that arrangements have been made for its private publication and distribution to delegates. At the annual banquet Dr. Francis P. Gaines, president of Washington and Lee University, discussed the work of Christians when war is over. On the final day of the synod a special committee, composed of Bishop Walker of Atlanta, the Rev. Clarence R. Haden, New Orleans, La., and the Rev. R. Emmet Gribbin, Chapel Hill, N. C., brought in a resolution which was passed. Its four declarations concern avoiding a vengeful peace; including in the peace political, social, and economic justice for small nations and minority groups; urging thoughtful voting by all, especially in national elections; and recognizing our need for repentance and faith in Christ.

Bishop Clingman of Kentucky was elected president of the province, to serve three years, succeeding Bishop Juhan of Florida, who has served six years. The Rev. G. Ralph Madson, Dothan, Ala., was elected secretary, succeeding the Rev. Frank Pulley, Sanford, Fla. The Rev. Richard C. Patton, Darlington, S. C., was appointed assistant secretary.

Impetus was given town and country work by transferring it from the Department of Christian Social Relations to the Department of Missions, and by planning to continue triennial conferences of workers. The provincial budget was increased

to provide for increased emphasis on college work.

Arrangements for the synod were unusually good, because of the work of the general chairman, W. H. Lambeth, a member of Christ Church.

The 22d anniversary of the consecration of Bishop Maxon of Tennessee, was celebrated October 18th with special prayers at the Holy Communion, and at a luncheon for the bishops.

After adjournment of the synod, the Church Congress sponsored a meeting in Christ Church, addressed by the Rev. Charles W. Lowry, Ph.D., Chevy Chase, Washington, D. C., and the Rev. Charles W. Sheerin, D.D., Washington, D. C. The Rev. Winfred B. Langhorst, Nashville, was chairman of the meeting, at which attendance exceeded expectations by nearly 100%.

Dr. Lowry's lecture was on "The Doctrine of God as an Answer to the World's Need." He showed how the doctrine answers the spiritual vacuum in the soul of man, answers his inward predicament, and resolves the struggle in man's soul between materialism and spiritual direction.

Dr. Sheerin presented "The Meaning of the Church for the World's Travail," in which he emphasized the evangelical claims of the Church to authority, and the need for unity of Christians in meeting the problems in the modern world.

### "Present a Forward-Looking Attitude," Midwest Synod Told

Asking that the Church present a forward-looking attitude in the years following the war, Bishop Page of Northern Michigan, speaking in St. Paul's Church, Peoria, Ill., to the members of the synod of the province of the Midwest, convening on October 17th and 18th, stated, "The Church cannot appeal to men who have lived dangerously unless it is willing to live adventurously." In pointing out that the postwar world is not in the future, but is already beginning with the gradual discharge of men from the armed forces, Bishop Page declared, "There is no such



*Journal-Transcript Photo.*  
**AT MIDWEST SYNOD: (Left to right) Bishop Ivins, president, with Bishops Horstick and Page.**

thing as going back to what has been. We must go forward. The Church must realize this, face the new problems, and figure out in advance what it will cost. This will mean much zeal and consecration."

Bishop Ivins of Milwaukee was elected president of the province. Other officers elected were the Rev. R. Everett Carr, rector of St. Peter's Church, Chicago, vice-president; the Rev. Herbert L. Miller, rector of Emmanuel Church, Campaign, Ill., secretary; John A. Cooke, Niles, Mich., treasurer; John C. Spaulding, Detroit, chancellor; and trustees for the three-year term: Bishop Conkling of Chicago, the Rev. H. L. Miller, and Capt. Clifford P. Morehouse, USMCR.

Miss Dorothy Stabler, New York, spoke at the meeting of the provincial Woman's Auxiliary. Bishop Horstick of Eau Claire was the speaker at the synod banquet, and the Rev. C. Avery Mason addressed the closing luncheon.

## CHURCH MUSIC

### Official Musical Repertoire

Approved additions to the Church's official musical repertoire include about 160 texts of anthems and motets, and nearly 20 standard cantatas and oratorios. By amendment of Canon 49, "Of the Music of the Church," permission was given to add to the anthems approved under the rubric, musical settings of such anthem texts as might be authorized by the General Convention. These musical additions were approved by the General Conventions of 1940 and 1943.

In speaking of the need for revision, Wallace Goodrich, secretary of the Joint Commission on Church Music, says, "The purpose of this restriction, which was of many years standing, was obviously a laudable one, as it precluded the use of texts of slight literary value or which in other respects were inappropriate for use in the services. In the course of time, however, the increasing number of texts of fine literary and spiritual quality being produced by the best writers, or derived from older and hitherto unexplored sources, demanded that the same consideration be given to them which has called forth the successive revisions of the Hymnal. Furthermore, there was now opportunity to legalize the use of not a few anthems and cantatas which for some time had been in quite common, even if technically unauthorized, use."

In nearly all cases the source of any text necessarily has been a published musical composition. While the duty of the Commission has been to select texts and not to endorse or recommend any particular musical setting of the same, care has been taken to include only such musical compositions as the Commission believes meet the requirements of the canon, and conform to the musical standard which the Commission deems alone to be worthy of its high purpose in divine worship.

Copies of the list are now available for distribution to all who are interested or charged with the administration of music

in the Church, and to composers who may desire to add to present resources. Address applications to Wallace Goodrich, secretary of the Joint Commission on Church Music, New England Conservatory of Music, Boston, Mass. Suggestions for additions to the present list, which may be considered by the Commission for submission to the next General Convention for authorization, should also be sent to Mr. Goodrich.

It should be understood that the use of

any other musical settings of texts in the official list (see below) which conform to the same standards, is permissible under the canon.

**Musical Setting for 48th Psalm**

Monmouth College, Monmouth, Ill., is offering a \$100 prize for a musical setting of the 48th Psalm. The setting is to be written for congregational singing, in four part harmony and of a specified metrical

version. This is the second of ten contests in memory of Dr. J. B. Herbert, organist, composer, and one-time director of music at Monmouth College. Last year Seth Bingham of New York won the prize for setting of the 84th Psalm.

Any composer is eligible. The judge is Dr. R. G. McCutchan, emeritus professor of Music at DePauw University. The contest ends February 28, 1945. For information address Thomas H. Hamilton, Monmouth College, Monmouth, Ill.

**LIST OF ANTHEMS, ETC., APPROVED BY GENERAL CONVENTION**

**ANTHEMS AND MOTETS**

- A Hymn of Freedom (J. A. Symonds) Eric H. Thiman
- A Legend Tchaikovsky
- All creatures of our God and King Chapman
- All they from Saba (Tr. Rev. H. G. Daniel) Jacob Handl
- Almighty God, we praise thy goodness (Beethoven) Alfred Whitehead
- Almighty God, who hast me brought Ford
- An angel said unto the shepherds Hassler
- An Easter Alleluia Edith Lang
- An Hymne of heavenly beauty (Edm. Spenser) H. Darke
- Angel Bands Saint-Saens
- Apostrophe to the Heavenly Host (Tr. from Eastern liturgies) Healey Willan
- As torrents in summer (Longfellow) Elgar
- At the dawn I seek thee (18th cent. Jewish song) Barnes
- Awake, thou wintry earth (Joh. Olearius) Bach
- Awake us, Lord, and hasten (Elis. Cruiger) Bach
- Be unto us, O Lord Byrd
- Beside thy cradle here I stand (Gerhardt) Bach
- Bless and sanctify (S. Thomas à Kempis) Webbe
- Blessed Angel-spirits Tchaikovsky
- Blessed Jesu, Fount of Mercy (Rev. Benjamin Webb) Dvorak
- Blest, how blest the dead (Tr. N. H. Dole) H. Schütz
- By thy glorious Death and Passion (F. J. W. Crowe) Dvorak
- Cherubic Hymn (Charles Winfred Douglas) Gretchaninov
- Cherubim Song Bortniansky
- Christ has arisen Schubert
- Christ in His garden Tchaikovsky
- Christ, who art the Light of day (R. R. Terry) Byrd
- Christians, rejoice (Helen A. Dickinson) Eccard
- Come and thank Him (Christmas Oratorio) Bach
- Come, Holy Light (Ch. Black) Charles Black
- Come, my soul, while daylight dyes (W. A. Barrett) Martin
- Come, ye gentles, hear the story (Rev. Edgar Rogers) Edw. Bairstow
- Comest thou, Light of gladness Herzogenberg
- Content, my Lord, I come to thee (Gerhardt) Bach
- Divine praise Bortniansky
- Drop down, ye heavens, from above Tye
- Eternal Father, who didst all create (Robert Bridges) G. Holst
- Father all Holy (Tr. from Latin by Rev. Geo. R. Woodward) Charles Wood
- Father, in thy mysterious Presence kneeling (Samuel Johnson) Van Denman Thompson
- Five Mystical Songs (Herbert) Vaughan Williams
- Give rest, O Christ (W. J. Birkbeck) Kiev Melody
- Gladsome Radiance Gretchaninov
- Glorious forever Rachmaninov
- Glorious Heaven (tr. F. Burgess) Vittoria
- Glory, honor, praise, and power Mozart
- Glory to the Trinity Rachmaninov
- Go forth into the world in peace Martin Shaw
- God doth rule Schumann
- God is a Spirit Kopylov
- God is my strength—he underlies my life (Fr. George Scott)
- God omnipotent reigneth Charles Wood
- Good news from heaven (Martin Luther) Bach
- Hail, dear Conqueror (Rev. F. W. Faber) James
- Hail, gladdening Light Martin
- Hallelujah! (Judas Maccabaeus) Handel
- Hear, King of Angels (Christmas Oratorio) Bach
- Hear my prayer Mendelssohn
- Hear thou my prayer, O God Arcadelt
- Hide not thou thy face Farrant
- How blest are they Tchaikovsky

- I have considered the days of old (Frederick H. Martens) James
- I laid me down to rest Byrd
- I heard two soldiers talking as they came down the sombre hill of Calvary (Theodosia Garrison) Schütz
- I will praise the Lord In humble faith and holy love Garrett
- Jesus, Joy and Treasure (Franck) Bach
- Jesus, Joy of man's desiring Bach
- Jesus, once for our salvation (Tr. Paul England) Anerio
- Jesus, Thou the Lamb of God Homilius
- Jesus, Word of God Incarnate Elgar, Gounod, Mozart
- Joy fills the morning Lotti
- King of Glory, King of Peace (George Herbert) H. Friedell
- Let their celestial concerts (Samson) Handel
- Light of the world (Rev. E. Capel-Cure) Elgar
- Light's glittering morn bedecks the sky Horatio Parker
- Like a choir of mighty angels (tr. from Russian liturgy) Tchaikovsky
- Lo! my Shepherd is divine Haydn
- Lo, round the throne a glorious band (Rowland Hill) Ley
- Lo! star-led chiefs Crotch
- Look down, O Lord Byrd
- Lord, abide with us Ashton
- Lord, let thy spirit Webbe
- Lord, for thy tender mercies' sake (Lidley's Prayers, ca. 1566) Farrant
- Lord, to thee we lift our voices (tr. M. H. Shepherd) Leo Sowerby
- Love, lift me up (Edm. Spenser) Paul Calloway
- Love of love and Light of light (Bridges) Harris
- Make me a captive, Lord (George Matheson) Man born to toil (Robert Bridges) G. Holst
- May the Holy Ghost Colonna
- Most glorious Lord of Lyfe (Edm. Spenser) Gibbs
- My King rode in the city gates (W. E. Tilton) Le Roy Baumgartner
- My soul, there is a country (Vaughan) Parry
- Nazareth Gounod
- Now all the woods are sleeping (Gerhardt) Bach
- Now I know that thou art loving (Rist) Bach
- Now sinks the sun (St. Christopher) Horatio Parker
- Now that the sun hath veiled his light (Wm. Fuller) Purcell
- Now there lightens upon us Leo Sowerby
- Now to God with hands uplifted Lotti
- O bountiful Jesus Stainer
- O Christ, the heavens eternal King (tr. from Hymns A. & M.) Eric H. Thiman
- O gladsome Light (tr. N. Lindsay Norden) Arkhangelsky, Kastalsky
- O God, thou faithful God (Johann Heermann) Bach
- O God, when thou appearest (R. G. Loraine) Mozart
- O heavenly joy sublime (tr. from German) Eccard
- O Holy Night (Noël) Adam
- O King of glory Palestrina
- O Light divine Kastalsky
- O Lord, increase my faith Gibbons
- O Lord, most holy César Franck
- O Lord, the Maker of all things (King's Primer, 1545) Mundy
- O most merciful Bullock
- O praise ye God (tr. from Russian liturgy) Tchaikovsky
- O thou, the central Orb Charles Wood
- Open thy gates (Herrick) Bainton
- Our master hath a garden (tr. from Ecclesiologist, 1866) H. H. Crimp
- Peace be unto Israel (Rev. John Troutbeck) Bach
- Rest, weary earth (A. C. Benson) Arthur Goodhart
- Save us, O Lord, waking (from the Office of Compline) Bairstow
- Saviour, thy children keep Sullivan
- See what affliction (Arthur Mendel) Eccard

- Seek Him that maketh the seven stars J. H. Rogers
- Shepherd's Christmas Song Reimann
- Shout for joy, ye ransomed band Bach
- Sing a song of praise West
- Sing to the Lord a new glad song Bach
- Sing we all now with one accord Praetorius
- The day draws on with golden light (tr. T. A. Lacey) Geoffrey Shaw, Bairstow
- The day of the Lord is at hand (Charles Kingsley)
- The great Hallelujah! (tr. Rutland Boughton) Schubert
- The peace of God Rheinberger
- The Pharisee and the Publican Schütz
- The sages, seeing the star Goudimel
- The shepherds had an angel (Christina Rossetti) Besley
- The Temple of my heart Francis Snow
- The worship of God in Nature Beethoven
- There, Lord, before the close of day Gardiner
- There is a Spirit singing (J. H. Newman) George Shaw
- There is an old belief Parry
- There is a stream (Mason) Ashford
- This glad day Lassus
- This sanctuary of my soul Charles Wood
- Three Kings have journeyed from the Eastern Land (tr. Th. Baker) Cornelius
- Thou Judge of quick and dead (Charles Wesley) S. S. Wesley
- To God give thanks and praise (C. S. Terry) Bach
- Today is born the King of Heaven Marenzio
- Unto the Paschal Victim ("Victimae Paschali") West
- Upon my lap my Sovereign sits Peerson
- We adore thee, God eternal Allegri
- We love the place Brahms
- We praise thee Svedov
- What are these that glow from afar? (Christina Rossetti) Gray
- What God doth, that alone is right (C. S. Terry) Bach
- When Mary to the Temple went Eccard
- When the day of Pentecost Vittoria
- Whence those sounds symphonious (T. Kelly, 1820) Kitson
- Where thou reignest Schubert
- Worship Geoffrey Shaw
- Ye that have spent the silent night (George Gascoigne) Dyson
- Your voices raise, ye Cherubim Handel

**CAROLS**

- All non-secular selections in the Oxford Carol Book
- Bring a torch, Jeannette Old French
- Four Christmas Carols G. Holst
- Joseph, tender Joseph mine Calvisius
- O Bethlehem Old Spanish
- On Christmas Day Old Breton
- Sleep of the Child Jesus, and other carols Gevaert, arr. Praetorius
- The bells within the steeple Old French
- Thou Child Divine Old French

**CANTATAS AND ORATORIOS**

- Blest Pair of Sirens (John Milton) C. H. H. Parry
- Christ lay in the bonds of death Bach
- Elijah (choruses from) Mendelssohn
- From Death to Life Francis Snow
- From depths of woe Bach
- Forsaken of man (Edward Borgers) Leo Sowerby
- Hora Novissima Horatio Parker
- Noël G. W. Chadwick
- Olivet to Calvary J. H. Maunder
- Penitence, Pardon, and Peace J. H. Maunder
- St. Paul (choruses from) Mendelssohn
- The Creation Haydn
- The Crucifixion Stainer
- The Darkest Hour Moore
- The Dream of Gerontius Elgar
- The Holy Child Horatio Parker
- The Last Supper Eric H. Thiman
- The Passion according to St. John Bach
- The Passion according to St. Matthew Bach

## ARMED FORCES

### Church Raises \$374,817.61

#### For Army and Navy Commission

Churchmen throughout the country have given \$374,817.61 toward the support of the work of the Army and Navy Commission during the first nine months of 1944, according to announcement made by Bishop Sherrill, chairman of the Commission, at its meeting, October 12th, in the Church Missions House, New York. The Commission expects that before the close of the year the fund will reach \$400,000. While this will not quite reach the goal of \$440,000 it will enable the Commission to carry on its work with Army and Navy chaplains at the present rate of expenditure, which is approximately \$1,000 a day.

Nearly 500 Episcopal clergymen are now serving as chaplains with the armed forces: 310 in the Army; 165 in the Navy; and 21 on the Navy waiting list.

Much of the Commission meeting was devoted to considering ways of being of greater service to chaplains both now and when peace and demobilization come. Bishop Sherrill appointed a committee of four to consider the needs of the returning chaplain and to make plans for them. This committee, consisting of Bishop Hart of Pennsylvania, Bishop McKinstry of Delaware, the Rev. Richard H. Baker, jr., of Baltimore, and the Rev. Churchill J. Gibson of Richmond, will consider providing refresher courses for returning chaplains. It already has enlisted the co-operation of the College of Preachers, Washington, and the interest of the School of the Prophets in the diocese of California. Efforts will be made to enlist the co-operation of the Church's theological seminaries.

The Rev. Almon R. Pepper, executive secretary of National Council's Division of Christian Social Relations, told the Commission of the work of the Committee on Returning Servicemen and the Committee on Postwar Ministry. The Rev. Gilbert P. Symons of the Forward Movement Commission reported on plans for future literature suitable for use of chaplains overseas.

Bishop McKinstry was appointed chairman of a committee to present the work and needs of the Commission to the Church in 1945.

### Chaplain S. J. Browne Serves

#### In Regiment Cited By President

Writing shortly after his return from the front line on a long tour of duty with his battalion, Chaplain Sydney J. Browne told the Army and Navy Commission of remaining with his battalion through the battle from the beach landing to St. Lo and then on to Tassy. At the time of writing he was with a replacement battalion on detached service.

"When I left the battalion," the Chaplain wrote, "there were four officers and less than 50 men left who were part of

the battalion when I joined it. It is with a special pride that I mention that the regiment (116th Infantry) received a special commendation from the President, a commendation which it was my pleasure to share."

## HOME FRONT

### Protest WMC's Exclusion of Church Agencies From List

A group of Church leaders appeared before a sub-committee of the War Manpower Commission to protest the WMC's exclusion of national and international Church agencies from its list of essential activities.

The delegation was headed by Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, and included James E. Whitney, assistant treasurer of the National Council of the Episcopal Church; Dr. D. Allen Locke of the General Council of the Presbyterian Church in the USA; and Forrest Smith, representing the Baptist Foreign Missionary Society and the Treasurers' Conference of the Foreign Missions Conference.

"The ruling of the War Manpower Commission indicates a confused policy on the part of government agencies toward the Church," Dr. Barnes charged. Although the ruling classifies national and international Church agencies as "non-essential," Dr. Barnes pointed out, the UNRRA had called upon the Churches through their national agencies to collect 15 million pounds of clothing to send overseas. He also cited requests for coöperation from other government agencies.

Because national agencies of the Churches are not included in the list of essential activities, Dr. Barnes said, the national headquarters of Churches have been impaired in their efficiency by their inability to employ personnel released from enterprises classified as essential.

Mr. Whitney told the committee that

549 local Episcopal churches would be closed if the national agencies of the Church ceased to function. He emphasized that many services are provided by the National Council or the dioceses rather than directly by the local churches. Mr. Locke said Presbyterian churches were similarly affected.

Mr. Smith, reviewing use being made of the missions institutions and personnel by the armed forces in various theaters of war, observed that the work of the home office has become heavier as a result.

## JAPANESE-AMERICANS

### Christmas Gifts

Nineteen non-Roman Churches have been asked by the Home Missions Council of North America to provide 52,000 Christmas gifts for distribution among evacuees in nine relocation centers for Japanese and Japanese-Americans.

Sponsoring America's largest Christmas party for the third year, the Home Missions Council has assigned quotas to the coöperating denominational groups, with suggestions as to appropriate gifts for family groups, young people, and children of varying ages. The Council urges that all gifts be mailed directly to the camps by December 1st. The Episcopal Church is expected to provide 2,210 gifts.

## RELIEF

### Clothing Drive Expected To Exceed Goal

Indications are that the nationwide clothing drive conducted by Protestant, Catholic, and Jewish churches will far exceed the goal of 15,000,000 pounds, according to Dan A. West, chief of the branch for contributed supplies of the United Nations Relief and Rehabilitation Administrations.

## Women and Religion in War Time

WAR HAS changed the Church-going habits of 50% of women, according to a poll taken among its readers by the *Woman's Home Companion*. Fifty per cent of the women polled said they had not changed, 27% said they went to church oftener than before the war, 23% said they went less often.

Of the latter group, many commented that their choice was not voluntary. In rural and semi-rural areas, gas rationing has been a deterrent. Many found their war jobs interfering. Others have small children and cannot leave them.

A large increase in church attendance among young women was shown in a breakdown of answers by age groups, with 37% of women under 25

years old going to church more often than they did before the war.

To the question, "Do you go to church?" 50% said they went regularly, 44% occasionally, and 6% never.

Another question asked was: "Have the war experiences of your family increased your belief in God as a power of good over evil?" Forty-three per cent said yes, their belief has increased; 42% said no. Fifteen per cent did not know or made no answer. Many who answered that their belief had not increased did so, however, because their belief already was ultimate.

One answer stated, "Neither World War I, in which my husband served, nor this one has changed my belief. Wars being man-made, God must have only pity for those who wage them."

## CHINA

### United Clearing Bureau Set Up

The Department of Finance of the National Council has announced that through the coöperation of the treasurers' group of the Foreign Missions Conference a united clearing bureau has been established in China. The Roman Catholic Church, United China Relief, Associate Boards of Christian Colleges in China, and the Rockefeller Foundation are interested in the project. The Episcopal Church treasurer, Arthur J. Allen in Kunming, is representing the clearing bureau in that part of China.

The established rate of exchange between this country and China is 20 to one. The Chinese government has given religious and charitable organizations a bonus of 100%, making it 40 to one. The government has now agreed to permit the clearing bureau to sell drafts on the mission boards in America, the proceeds to be placed in blocked accounts in America. These drafts may be sold on the open market at prevailing rates. So far, an average of approximately 105 to one has been obtained.

## CANADA

### British Columbia Synod Calls for Christian Order

The synod of the ecclesiastical province of British Columbia which met in Victoria, B. C., on October 17th, 18th, and 19th, was notable for a declaration which stressed (1) that extreme inequality of wealth and possession is contrary to the fundamental laws of Christ; (2) that every child, regardless of race or class or financial resources, is entitled to full opportunity of education up to the academic level for which the child is best fitted; (3) that family life is ordained by God, and each family should have the assurance of such security as to allow building up of a full and healthy home circle as God would have it be; (4) that each person's work, of whatever kind, should be regarded as a contribution toward the general good, for which no person should be denied the opportunity and its due reward; (5) that resources of the earth, invention, and discovery should be used as God's gifts to the whole human race, and not for selfish exploitation.

The declaration went on to affirm, "These basic principles we hereby repeat and send out in the name of Christ, the lover of all good life. To these ends we urge that all our parish clergy, with their laity, shall be encouraged to form active cells of evangelism which shall make their impact, in the name of Christ, wheresoever possible on the lives of men in the rapidly developing life of the postwar world."

The synod also urged that Japanese be welcomed by parishes in those parts of Canada in which they might be settled, and that those of proven loyalty to Canada should not suffer enforced sale of their goods, pending the decision of the courts,

nor eventually be debarred from holding real or personal property.

The Metropolitan, the Most Rev. Walter R. Adams, Archbishop of Kootenay, in his charge dealt with the increase in divorce, observance of Sunday, liquor control, religious instruction in the schools, administration of Church work in rural areas, and other matters of general concern.

The Archbishop presented these subjects for the attention of the Church in Canada: a thank-offering for the restoration of peace in the form of a fund amounting to between four and five million dollars, to be used for building up the clerical pension fund; social, educational and missionary work; help toward restoration of bombed churches in Britain; and Prayer Book revision, and reunion.

The opening of the synod was marked by a great service of praise and thanksgiving in Christ Church Cathedral, Victoria, on the evening of October 17th. The preacher was Canon Michael Coleman, who had just returned from taking missions in Atlanta, Ga., Baltimore, and Madison, Wis.

### Nova Scotia Church Has Codfish In Harvest Home Decorations

Parishioners of the little Nova Scotia fishing village of Petpeswick showed imagination this year when it came to decorating their Holy Trinity Church for the harvest home festival, the Lord Bishop of Nova Scotia discovered when he visited the church to administer the sacrament of confirmation on October 10th. Petpeswick, which is 20-odd miles from Halifax on Nova Scotia's eastern shore, is a mission of St. Thomas' Church, Musquodoboit Harbor, of which the Rev. J. E. DeWolf is rector.

Bishop Kingston said that when he arrived at the church he found the traditional offerings of the products of field and orchard still in place after the service of the previous Sunday, but something else had been added. Since the people of Petpeswick derive their livelihood in large part from the sea, they saw no reason why they should not include another fruit of their toil—dried codfish!

"The dried slabs of codfish were hung at the entrance to the chancel with sprays of autumn leaves," the Bishop said. "I had never before seen fish used as a church decoration. It was unusual, but under the circumstances most appropriate."

## POLYNESIA

### Stevenson Anniversary to Be Commemorated by New Church

By the Rev. C. W. WHONSBON-ASTON

Scotland and America acted in concert to give us the Episcopal Church and once again, over 50 years ago, they helped to bring the genius of a Scot married to an American, Robert Louis Stevenson, before the world's notice. Stevenson, in turn,

helped to put Samoa on the map as he turned out his never-aging *Treasure Island*, *Kidnapped*, *Dr. Jekyll and Mr. Hyde*, *The Master of Ballantrae*, and other novels.

Apia is famous for his resting place. He shares the fortune of William Cody and Cecil Rhodes in being buried on a hill-top, in a most tranquil spot.

December 3d of this year is the 50th anniversary of his death and we intend remembering it by the laying of the foundation stone of a new Anglican church on the chaplaincy's grounds immediately below Vaea Hill on which he lies.

There are those who will immediately avow that Stevenson was hardly a Churchman. His friend and biographer, Moors, a Californian, says that he was probably more "Bohemian" than "churchy," but what was considered rather *outré* in those days of Victorian rectitude may even be orthodox these days.

At the request of the American consul he did attempt to run a Sunday school for a time, but it languished at the end of a month.

Yet he was much of a mystic and in the happy days when he rode over hill and dale in a tropical garden such as Samoa is, days that had their interludes of pain and physical distress, he wrote some prayers that are widely used in various outdoor and student movements of the world today.

This new church and chaplaincy will cost in the region of £14,000, and the small community is hoping that friends of Robert Louis Stevenson in America and elsewhere will be anxious to help with contributions to what can become an international shrine.

## SOUTH AFRICA

### Yoruba Native to Be Consecrated Anglican Bishop

Anglican bishops from the African West Coast, headed by Archbishop John R. Darbyshire of Capetown, are expected to gather at Lagos October 28th for consecration of Archdeacon Phillips, a Yoruba African, as Assistant Bishop of Lagos.

## ENGLAND

### Dimout Concessions Extended To Churches

Extension of dimout concessions to churches in certain areas was announced in London by the Ministry of Home Security. This will permit many more churches unable to meet full blackout regulations to hold evening services during the coming winter.

Curtains are no longer necessary if stained glass windows conceal interiors from outside view. The new regulations permit dim lighting for churches with plain glass windows that cannot be curtained. Opaque shades, however, are required to cut off direct rays below the bottom level of the windows.

# God In Battle

By an Officer of the Marine Corps

IT IS hard for a soldier or sailor to speak of what is not his business. He will tell you of noise and battle, of parties and girls, but when he speaks of the quiet inside him, it is with slow effort. He speaks only because he thinks the telling will help another sometime. Perhaps you have noticed the break that comes in a soldier's voice in the middle of a story, how his eyes turn away, or how his breath comes deep for a moment. Once in a great while how his eyes fill and his lower lip quivers. He may leave the room, or break a match hard with his fingers. A face has been seen, or a dead voice heard in that moment; or gratitude, pity, pride, anger has swept up overwhelmingly, recalled by the tumbling thoughts that chase out his words.

It is hard for a soldier to speak of God, because he knows that his profession is not in itself a Christian one. The life he leads is seldom hand in hand with God. What sincere religious experiences he has had are different from what he has known, and because of this and the fact that there is so little God in his life, he hesitates to talk of it, probably through shame. That is why men returning from the front are not ranting evangelists. They probably met God there, but were hesitant through fear of insincerity and misinterpretation to say more than "there are no atheists in foxholes."

In the words that follow, don't think I speak for anyone except myself, or for any reason but to try to show a glimpse in advance to those who are going into war, and to those who will not be going, a slight comprehension of what the young man who knelt next to them last year may now be facing.

## TRAINING

He left civilian life as an average Churchman, someone who had usually gone to church on Sunday and had prayed most every day, one who two or three times a year—at Christmas, during Holy Week, or after a retreat—grew close to God and tried to do so more often. Perhaps his future held plans for a holier life. He probably put off the day when he would turn completely to God, but at times he thought of it. Suddenly into this ambling Christian life came the great change of joining the service. He left his home and with it his habits of church and prayer. In the new life at the barracks, there was no leisure, and all energy had to be given to the job in hand. Night came quickly and he was too tired to pray. Reveille came even more quickly. The days were full. Sunday was his own, but his kind of church was not handy, and any way he wanted to sleep. There was no privacy in the barracks and no quiet. There was no one with whom he cared to talk of the things of the soul. Gradually even the slightly Christian way of life he had built slipped away and became lost in

the clamor of training and liberties or passes. Occasionally he would get to church or, with the help of his memory, pray quickly and superficially to the God he used to know who still must be there.

The months rolled by until the dark morning of D-day when, thousands of miles from home, he scrambled down a net to the boat that rose and fell in a tropic sea. Naturally, the conventional thing to do was to say a prayer. He said one, but there was no reality to it—merely words like, "Let me get through this business, God, without making any bad mistakes or being disgraced. Forgive

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*¶ The author of this article took part in the original landing on Guadalcanal, and served for four months there, until he was wounded and invalidated home. He has since recovered from his wound. The article first appeared in the Holy Cross Magazine for October, 1944, and is reprinted by permission.*

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me, Father, and if I should be killed, have mercy." But there was no contact. He was too excited.

Now he was a man leading other men into battle, but underneath the green dungarees he was still the boy who had prayed once in a while at home. He was soft, like all American boys are soft, and the softness was due to harden, or break. The steps of the gradual hardening were a series of shocks, and with each shock came an opportunity to find a closeness to God.

## HARDENING

Late in the afternoon of the first day ashore, he saw a pathetic little Japanese boy curled up by the side of a trail with beardless cheeks and small feet. He'd never seen a dead man before, and certainly not one shot to death. This youngster did not seem like the fierce Japanese soldier he had read about. A violent shame came over him. "We are guilty too," he thought. He asked God for forgiveness.

At noon the second day he climbed a hot, baked hill. A strange sweet scent came down from it. As he drew near the top he saw some of our soldiers on stretchers, lying face down. There were flies on their ears. "O God," he thought.

Later he watched a Jap leap up out of the long grass and run for safety. He was shot down like a rabbit. Pictures of his little children were passed around.

A few days later on a dark beach he heard that his closest friend had been killed trying to rescue another man. A burning anger was his only reaction to this and a desire to fight.

He was growing hard, but with each shaking experience, he found God strong enough to lean on. The hardening grew and with it a humility. How did this man or his bestial existence of dirt, hunger,

fatigue, blood, and killing affect his relationship with God?

In every book on prayer there is emphasis on daily life and the importance of habit in prayer. To this end rules of life, varying in intensity, are subscribed to. But one habit relies upon another. Morning prayer relies on the habit of arising in the morning; Sunday Mass on the habit of not working on Sunday; and grace at meals on the habit of eating meals. In combat some, if not all of these, are lost. How then did this average Christian keep any rule?

## DEEPENING

After the fourth or fifth day of combat came Sunday. A flat field was found next to the sea, surrounded by green jungle hills. Hundreds of dirty men knelt down. Mud was on their clothes, perhaps blood on their hands. The musty smell of the tropics and of the dead was in the breeze. Everything was rotten. Many men had seen close friends killed. All had gone through too much already. Some leaned on their rifles. Others had laid their pieces carefully beside them. Most of the mussed heads were bowed, but when they lifted, they saw what they needed to see and felt inside what they needed to feel. The only clean thing on the island was the sparkling purity of the altar cloth and chasuble. They knew that despite their experience, the part of their soul that was God's would be white. That was comfort.

Perhaps the simile is sacrilegious, but that first Mass seemed more like taking a bath than anything else. For those who had not been able to go to confession, this was their first real strong contact with the living God. Living, that was it. God was alive, had been alive, would be alive, alive, alive. It is hard to tell what that word meant. There was a lesson. Man could fall sick, bleed, die, rot. But God was alive. God could not rot. God was clean and alive. The living God. The resurrection. When God did die, when Christ suffered the unholy indignity of death, it was for us, that we might overcome death. Now the boy was learning. He was growing hard to the sights and the feelings of war, but he was growing deeper. The thoughts and unexpressed prayers of that first Mass would stay long with him and perhaps fill a need for weekly attendance at the Eucharist. And then there is a friend of his at home who prays for him at the altar. This all somehow comes close to the spirit of a rule, and through the knowledge gained thereby brings him to the goal of closeness to God and faith in prayer and intercession.

Daily prayer was intermittent at best. In the lonesome darkness of an evening watch there would be a silent time when he could pray, but no more than words came to him and memory of feeling. His soul became inarticulate. However, those word prayers probably helped more than

he thought and later sleep came easily when the soul had been given to God.

Fasting was a military necessity. He used the hardship of too little food as a way of worship when he thought of it.

#### DEPENDENCE

Things changed, however, as the campaign wore on. The novelty and shock

once over, he found boredom, exhaustion, pressure, sickness, responsibility, nervousness build with each ensuing day. Sometimes the burden became too great. It was at such times that God could help. He found himself passing more and more of his weighted task to a more capable and tireless Master. He knew that alone he could not do it.

One day he faced a choice. It was a choice he had thought of many times and one he had worried about facing. A man was wounded in front of the line, in a position covered by enemy automatic weapons. The circumstances were such that no criticism would ever had been considered had he not gone out. It seemed suicide. He could not commit suicide. He

## EVERYDAY RELIGION

# The Humanness of Jesus

## I. He Learned by Experience

By the Rev. Laird Wingate Snell

THE DEITY of our Lord is held ever before us by the fact of His abiding presence with us, known in the corporate experience of the Church and in the individual experience of its members. And while there arise not infrequent currents in Protestant thought that explicitly or implicitly deny His deity, yet the Church which is conscious of being His Body and His being endures, so long as faith in His deity stands.

Deep and beautiful significance is added to the teachings of Jesus if we bear in mind that He like us arrived at truth through experience. Of course His insights were divinely deep and sure; but for Him as for us experience opened the windows to those spiritual vistas. While His insights were true with a truth and certainty which we with sin-warped minds and sin-stained souls can never know and while they pierced the deeps and the heights of Spirit as the insights of mortal men have never done, yet they were included in a truly human life and were integral to human experience. They went beyond all other human experience but were of the stuff of human experience, nor did they rend its fabric. Their pattern was clearer, brighter, unspeakably richer, than those of our weaving, but it was still the human pattern—else His humanity would have been imperfect and His incarnation unreal.

From these considerations we can say, in reverence and awe deepened by the intimacy it brings, that He learned the special nature of His relation to God and the transcendent character of His mission by insights that stemmed from His experience.

The accounts of the boyhood visit to the temple and of the baptism assume this. In early childhood, before that visit to the temple, He must have wondered—and suffered to see that people round Him, all of them, did things that were bad, that messed life up; they lost their tempers, were inconsiderate, selfish, grasping, could even be cruel and wantonly cause suffering,—things that He always refused to do just because He sensed their badness. In a word, how even in childhood the sin of the world must have pierced the sinless One to the heart!

But the question arises, if from infancy He was sinless, was His experience genuinely human? Is not sin an essential element in human experience? It is not. And just because Jesus was sinless we see in Him the true and universal man. For man is made for God; and just in the degree that we are united to God in holiness we realize true human selfhood. Personality in us stems from the personality of God, but in us is as yet only inchoate and rudimentary, but deformed by sin. Sinlessness in Jesus conditioned the completeness and fulness of His humanity and the normality and integrity of his human experience.

Some gleams of the wonder and glory of this must have dawned early upon His child's mind. Then in the temple, when the depth and sureness of His insights into God's truth, in contrast to that of the doctors', was brought home to His consciousness, there must have been born the conception of a special and holy call. With this He lived for 18 years, pondering upon it, praying about it, with wonder and eagerness and awe, and oftentimes with tension of soul till it be accomplished; but with conscious fellowship with God ever deepened and joy in perfect responsiveness to the Father ever heightened; until the Spirit spoke within Him that the hour had come. And He went and was baptized of John in the river Jordan. Then the full blinding revelation of the fearful transcendence of His call and vastness of His mission broke upon Him. Thus we may believe that His call to His mission, like His preparation for it, were of a piece with human experience as we know and share it, and it binds us closer to Him in holiest bonds.

Likewise it is hope and strength to us, weak mortals that we are, to think how, by praying, Jesus learned the effectiveness of prayer; not only that it maintained the divinely lofty level of His consciousness, but that it wrought wonders in the world about Him; that it would remove mountain-like obstacles and bring fulfilment to the soul's deepest longings. And though His dramatic healings did not begin until His public mission, yet the confidence with which He attacked all disease at the very outset of His mission shows how

He knew disease was not God's will for His children; and that He would have learned by the experience of many answers to His private prayers.

He learned too that faith opens doors to the operation of highest spiritual laws; that to the faith which gives one so to know God's will that all doubt disappears nothing is impossible. He learned from His own daily life that where God's kingdom and His righteousness were first in a man's heart, there the law of God provided all the "things" requisite for the good life, and troubled thoughts about money or the wherewithal of existence were foolish and wasteful and dishonoring to God.

What beauty and inspiration there are for us in the fact that Jesus found God and God's truth in the little things of the world about!—things that are actually big with significance because the world has been shaped in detail for Incarnation. He saw God in the growth of the lily and the life of the birds and the death of the sparrow; in the sowing of seed, in germination, growth, and harvest; in fishing and vine-culture and merchandising; in home and family life and feasting—everything spoke to Him God and God's truth. As part of this, we should note the astonishing fact that Jesus could determine the organic character and insure the millennial life of the Church, His Body, by shaping its structural pattern about the commonest elements of daily living—water for cleansing and bread and wine for life.

But most amazing to me of the insights of Jesus is the way He believed in us humans in spite of our weakness and meanness and greed, our baseness and cruelty and filth. It was because He believed thus in people that His life's work gave infinite worth to every human soul. And He believed in people because He knew them; and He knew them because He was one of them and His incomparable spiritual perception gave Him to see into the human deeps, to know the reality of human souls, their oneness with the nature that He had taken upon Himself—a nature *made for God*. Hence His divine pity and compassion and forgiveness, and His faith that saved the world.

quickly thought and quickly prayed, "What difference the body, God will take care of *me*. If my body is destroyed, it makes no difference." So off he went to drag back the wounded man. He did not need to be brave. There was nothing to be brave about.

Little by little the tension, which was the disease of the campaign, grew. Victory seemed impossible. Life a thing of dubious value or overwhelming importance. Discouragement and elation followed quickly one another. All men felt the cold hand of fear reaching up inside them, ready to clutch the heart and squeeze it until they became hysterical wrecks like the others who had shivered the night with sobs. Sanity was a sloping wall they clung to with breaking fingernails. Could a man like this lead others?

He reached out and said over again and over, "A mighty Fortress is our God." A fortress to hide behind in the glare and blistering of a fierce fight.

And then, when time grew short, when a bullet found its mark, the same God that had stood by during the long weariness seemed willing to have him say, "Lord, into Thy hands I commend my spirit."

\* \* \*

The dream, the long tiresome dream was over. The waking was slow; the dream was tenacious. Fever-ridden nights dragged him back to it and worse battles were fought in the dark humidity of a groaning dugout of wounded men. Fantastic catastrophes occurred in delirium between the hot sheets of makeshift hospitals and the recurring theme of the catastrophes was the loss of men. He could not comprehend; he could not convince himself that he now had to worry only for himself. His subconscious mind still was oppressed with the responsibility for other lives.

And there is a paradox. He had thought that life meant less now to him. He had grown callous to its presence or absence. Yet in another sense he had discovered it, found it flashing brilliantly, found it as an entity that possessed the quiet of a New England farm or the low talking of a friend, or the exhilaration of sensations made acute by hardship. He knew that in it, if he kept faith, he could express something of the deep worth he had found in human nature.

He wrote a letter home toward the end of the stay there. "Don't ever let anyone tell you these boys here didn't do their bit, even if they all go home now and live off the government for the rest of their lives. They are as gallant and as fine as they come. . . . These men have given and given and given. They shouldn't be asked to give any more until there is rest. I've seen a lot since I left you and seen too much and lived too much. I know that a man is a being of the greatest worth and can understand the height of the quotation, 'He was a *man*.' The worth of life, the worth of peace is now so real and so significant. But over it all is the deep courage of these men and a charity between them, between the toughest and the weakest, that at times reaches the dimensions of, well—sainthood. I have pride in our own lads—they have done as much

as any on the island, perhaps more, and I'd put them next to any group of men who have fought for their country and not complained. And I love these men—perhaps sometime you will know why.

" . . . Whenever you look too deep into life, it hurts."

And in another letter—"Life there, if you can call it life, was so completely

removed from anything of the world we know that only God was real; God and the many significant sacrifices men made for each other. Men became humble before shellfire and in their humility found God and His help. . . . To think that at least something was left and that the something was Christ made the difference."

## Blessed Are the Peacemakers

By the Rev. Wilford O. Cross

Rector, St. Paul's Church, Kittanning, Pa.

GOING down a swift toboggan slide the rider is pinned down in the onrush of air and overwhelmed by the sense that the slicing momentum of the sled is beyond control and cannot be changed by the pressing of a button or the manipulation of a gear. There is an inertia born of wind and gravity.

Something of the same feeling of near paralyzation is engendered also by the swift rush of recent history. The world of events is moving too fast for us to feel that we have any part in it except to ride out the surge of history. The battle of Normandy fans out into the battle of France, and the battle of France becomes the battle of Germany, and ahead, perhaps not too far away, comes as suddenly, the battle of the peace. All these critical corners in human history are turned at breakneck pace while we are reading our newspapers. We have little part in these gigantic affairs of fiery monsters that spit shell and bomb on land and sea. Our small part can be seen only by thinking our way through the intricate complexities of our social system until we reach in our thinking the involved connection with that little band who dare and deal death and die on the shifting fronts. Usually we feel like spectators in a Martian contest, incredible and remote.

This impetuosity of the historic current tends to make inert fatalists of us. There is the rush of history, and in the midst of it, the tight little island of our stay-at-home lives. The waves of history wash us only with foam. Of course many in Europe know history to be a tidal wave that has gone over them. There are blackened chimneys where there were homes, and there are graves instead of the patter of children. But here, in these unbombed States, the storm of the world crashes by the unspoiled tenor of quietly busy days. We become the spectators of history—or worse—her pawns.

Being a pawn of history is a predicament contrary to the whole philosophy of democracy, which asserts that the very essence of the democratic pattern of living is that mankind may rough-hew history after the fashion of man's desire. Democracy is an implement by which the will of the many, rather than the arbitrary will of one, may control and govern.

The truly wise know, of course, that history, in the long run, is the game of God. Man may cooperate with the God of history, and he can, for a time, also, even thwart God's will. He is like an amateur

chess player across the board from a master of the game, and he can block God for many moves, though it is inconceivable that he could ever penetrate the inviolate defense of the white king, or forestall the inexorable victory. Still man has his part in the game of history.

We must not therefore be inert; paralysis must not clog our efforts in this day when new worlds are being made. We, who take in the milk along with the joyous news that Paris is free, have our part too in the fashioning of the world.

### CONSPIRATORS WITH GOD

And, as Christian men and women, we have augmented our natural and civic vocations of simply being men. To the duties of being an earthly creature, and to the duties of being social beings, we have added the pledged vocation of being conspirators with the God of history in the building of His Kingdom.

However, there is a trend in modern theology which asserts that the Kingdom is purely God's business and will come, with the sound of sudden trumpets, in His own good time and despite our striving. That is as if the janitor were to say: "The church is the parson's business; no need to dust or ring the bell." Waiting for the judgment, and concerning one's self with coming before the judge with a clean slate, is, after all, the program of the accursed servant who buried his talent for safekeeping. It adds a theological reason for the punch-drunk apathy of the times.

We do not know what our small part in building the Kingdom of God amounts to. On any work sheet it would add up to very little in terms of wages and hours. We can only hope that God works in us and through us and uses us as his instruments in the building. Christianity has, from the first, always thought of the Church as the nucleus and germ of the Kingdom of God, and the liturgy of the Church has always been a dramatic portrayal of the Kingdom—a brotherly eating of bread at the Board of God. The appropriate ritual for those who believe that the Kingdom is entirely divorced from our efforts and that we are concerned only to appear before the judgment bar of the Kingdom, would be a silent congregation listening to a clock ominously ticking out the minutes of approaching doom.

This Barthian type of theology has forgotten that the Christian tradition not only sets forth the image of our Lord as Judge,

but also the concept of Christ the King. And all traditional baptismal formulae reflect the latter conception. We are dedicated to Him as "soldiers and servants of the Lord Jesus." Soldier and servant are words impregnated with action. We are not merely to be watchmen, but stewards of the Lord.

These are not days for Christian men to be drugged by the swift pace of history, or to be inactivated by an exaggerated emphasis upon God's leading role in the historic drama. The world has been heated to plasticity in the furnace of war, and is being reshaped. Soldiers and servants of Christ the King are called to unrelenting activity.

#### CHRISTIAN ACTIVITY

But what is this Christian activity that will help reshape the world either according to the devil's dream or God's dream?

First, and, certainly foremost, there is prayer. That is not mere parson's talk or pulpit twaddle. There is a tendency to think of prayer as something a woman's guild gets around to, just before the more important business of making bandages.

Within a stone's throw or two of where I write is a dam pierced by a navigation lock. On the platform of the lock are some rather insignificant levers. They are entirely out of proportion to the size of the lock chamber and its tons of pent-up water. Pull them, however, and water boils in or out of the locks at will in torrents. So it is with prayer; it opens the sluice gates of the spiritual world and lets the power of God pour through. By prayer are grasped the levers of the primary power of the world. Prayer is not like making a treaty with a power like Russia or China; it is aligning our wills with the cosmic will that controls all worlds. Through the act of prayer we enlist under the God who wins every war.

Prayer not only in some strange baffling way beyond our ken releases the creative energy of God, but it also endows us with empowering and illuminating energy. Through it we are made great by seeing at length the littleness of the things we came to ask for and the greatness of the things we should ask for. The Collect in the Prayer Book that prays that God may teach us to ask for such things as He can grant sets forth the essence of prayer.

It is the starkest realism, also, to say that prayer is the most important thing that Christians can do in this hour for the furtherance of a just peace. One cannot read history without seeing the strongest of evil powers go down at last before the frailest of defenses. After Dunkirk Christian civilization lay at the mercy of the great beast until such a time as the meek could rise to inherit the earth. "He hath put down the mighty from their seat and hath exalted the humble and the meek." "It was not until I went into the sanctuary of God that I knew the end of these men; namely, how thou hadst set them in slippery places."

Knowing that God is the final arbiter and controller of history does not, of course, ever mean that we are expected to sit down lamely before tyrants and say to ourselves, "God will put an end to them." To do so would be to become aiders and

abettors of their deeds and to deny to God the possibility that we may become his instruments in overthrowing them. But on the other hand, one must never despair of the final triumph of God or hold a low opinion of the sword of the spirit, the weapon of prayer in the battle for the consummation of war and the making of peace.

At the peace table only God can make anything good or lasting or noble emerge from the miasma of selfishness, vested interests, nationalism, imperialism, greed, and special privilege that will appear there. Anything like a lasting peace can be laid only on a foundation of the purest justice. And justice is not the creation of men of selfish hearts. There will be need for a Pentecost if humanity is to be served.

We cannot, of ourselves, redeem these sorry times. But with God's grace and the gift of the spirit we can hope to build some ramshackle roof of brotherhood that will do until the fabric of a peace built on the sure foundations of justice can slowly, cathedral-wise, be erected through the devoted labors of generations. At any rate, as the war has been fought by soldiers lying on their bellies in foxholes, the peace must be fought for on our knees.

#### TALK

After the sword of the spirit, our second Christian weapon is Talk. Fireside and parlor car and clubroom conversation may seem, at first glance, as ephemeral as tobacco smoke. That kind of talk seems to drift away in ghostly impotence. But that isn't true, at all, for public opinion is woven out of such frail, smoke-like stuff. Public opinion is not only made by the linotype of newspapers and the silver tongues of the radio, but from every day discourse as casual as the conversation you had last night with John Smith in the suburban train. After all, what the taxpayer and the voter think is still an item for the statesman's portfolio, and a bogey to aspirants to elective office. The Gallup Poll is an institution that witnesses to the sheer power of ordinary public opinion.

Now Christianity is no longer as influential in molding opinion as it once was, but the Christian pulpit still has prestige and a hearing. And there are other pulpits, not made of wood or stone, that have a wider and more important hearing. These pulpits are the lips of Christian men and women in everyday conversation. The casual talk of office and curbstone can have behind it, without affectation or priggery, the winsome power of Christian principles, the demand for Christian justice, the claims for a Christian peace. Word-of-mouth teaching is one of the great potent molders of the public, worldwide demand that is needed to put an end to war.

#### CHRISTIAN PRINCIPLES

But what are we to talk about? The phrase "Christian principles, the foundation of peace," is often on our lips. But the Pope in Rome, and William Temple in London, and an isolationist in Wisconsin mean quite different things by this phrase. There is no such thing as a real Christian front, or a Christian voice, or a Christian

agreement as to what we are to talk about. And, in any case, the problem of the peace is far too complex for us ordinary mortals to be concrete and specific about.

There are however certain fundamentals which most Christian people could accept. These have been very well articulated in a Tri-Faith program, known as the "Pattern for Peace," which has been accepted by authoritative leaders of Catholic, Protestant, and Jewish faith. It was approved by our own General Convention at Cleveland in 1943. None of these would probably interpret all of the guide-post phrases of the Pattern in the same way; but on the whole, it does serve to indicate where the wind of doctrine blows.

And first and foremost of the principles of peace is the fact that we want to outlaw war as an uncivilized procedure, and to make war an international felony, and those who initiate it felons before the bar of humanity. We must demand a world in which little children will not be bombed in their cradles, and in which young men will not be asked to kill and be killed with scientific thoroughness every score of years. And that world, in which war is regarded as a crime against the whole of humanity, must be built upon the ordinary ingredients of domestic peace. The peace of the world must be based upon those same essentials that keep us from falling upon our neighbor with a meat-cleaver every time his coal cellar is full when ours is empty. Those ingredients of domestic peace are, I think, two in number: (1) the police; (2) public opinion.

#### POLICE-POWER

The first ingredient, the police, becomes a far more complicated matter when one is dealing with the police-power over nations, but any realistic form of Christianity, admitting the frailty of human nature, sees that international criminals are inevitable. We must never behave as if what ought to be *is*. When we have declared that under God all men are brothers we must not then pretend that all men everywhere will always behave as brothers.

But police-power in itself, though armed to the teeth, is insufficient. There must be behind the force that maintains peace a desire upon the part of most people in the world to have peace. And, of course, there must be some body of law, and some instrument of justice, before the police can act. Policemen imply a common law and a magistrate to issue warrants. In other words, there must be at least some minimum form of international government in a world that the airplane has made so small. The world is now comparatively about the size that New York state was in Washington's day. In terms of hours of travel it is now little bigger than a county would be to a man on foot.

And international control and police-power in themselves call, of course, for certain principles of equity in order that that police-power itself will not become an instrument of exploitation. There must be sufficient justice among races and nationalities so that the causes of fratricide will be kept at a minimum; there must be sufficient economic freedom of trade so that those who have not in one particular economic necessity may trade for it or

buy it, and thus temptation for international plundering will be undercut. In any case, a world that can be flown around in a day needs wider governmental powers than those furnished by purely national governments.

However, the problem of the peace cannot be solved as long as it is merely a debate between internationalism and isolationism. Isolationism has been wiped out by the radio and the airplane in fact, and will be finished off in theory by the undertaker, for there can never be another generation of isolationists in what the late Mr. Willkie called "One World." One must push beyond that barren debate. For the Christian, the priest and the levite who passed by on the other side are the symbols of isolationism.

Thinking in terms of boundaries involves one, also, in the type of thinking about peace that was done at the last peace conference after the other great war. This type of thinking makes peace purely a matter of twisting boundaries about to set up unreal states for racial and linguistic reasons. Constructing puzzles on the map of Europe and Asia was the paste and scissor work that contributed to giving the League of Nations a kind of Alice-in-Wonderland unreality. We must go to something far more fundamental, for the racial, religious, and linguistic overlapping of the people of Europe and Asia is incurable. It has to be taken care of as it is taken care of now in America, namely, by a process analagous to the melting pot. Living together in harmony, even if you speak another language and pray to another God, is possible, once men have determined that to be involved in war is a more desperate plight than to be within sound of another tongue or hearing of an alien bell. These problems depend for their solution upon the resolve of men not to have their roofs blown off by another war. Like all social problems the ultimate solution lies in the human will and in the human heart.

We must think, then, not in terms of nationalisms and boundaries, but in terms of men and women who are the victims of war. This has been, at least on the casualty end, a people's war. That has been so in England where the people stood up magnificently undaunted against the manifold horrors of the Blitz. Again it has been true in France, where the upper classes fled, either out of the country or into the arms of the enemy, and the people were left to organize the grim resistance of the underground. The unity of the Russian people against the savage invader has been a nine day wonder. And in America, despite sporadic strikes, it has been GI Joe, and the people at bench and farm behind him, who have made so magnificent a showing in arms.

#### PEOPLE'S PEACE

And as it has been a people's war so it must be a people's peace. This is not a mere phrase, but, rather, I think, it is fundamental and clarifying. "A people's peace" means, at the least, this: Peace begins and is based upon the stark simplicity of an iron resolve that the people of the world, be they black, yellow, brown, or white, shall be delivered forever from the scourge of war. Thus, writing the peace

is not primarily a matter of boundaries, or nationalisms, or even such basic economic necessities as coal and iron and oil, but a matter of a universal demand that the roofs of tenements and cottages shall be spared the curse of bombing, and that the cradles and the graveyards of the world shall be safe from the colossal terror of the skies. A people's peace means that men will be defended against that inner barbarism in all of us that, turned loose, would evermore plunge the world in the stupidity of recurrent blood baths. Beginning thus, with this simple resolve at the core of all our planning of the new world, a foundation of public opinion and public will can be laid upon which a sane peace settlement can be built. Upon that all men who are weary of blood and tears can unite in common agreement.

In other words the peace must not be a political football. It cannot be denied that the last peace settlement was used and abused by politicians as a means of getting votes. The peace was torn to shreds in a welter of sheer partisan antagonism. We must convince even our most unenlightened politicians that the lives of our sons are of more importance than the winning of elections and the capture of the White House. The peace of the world is not the plaything of politicians, but the most critical and serious issue ever faced by common humanity.

Nor can the peace be successful if it turns out to be a mere bolstering up of things as they were. There are powerful forces in the world bent on turning clocks backward. There will be a tendency to build a peace to protect wormy imperialisms, and outmoded *status quo*, a peace that is merely a shoddy barricade against destiny and the inevitability of change. Already there are signs of that in our dealings. The attempt to shore up the tottering regimes of worn-out legitimacies in Europe may presage the shabby betrayal of a people's democracy everywhere. In North Africa and in Italy, and again in Spain, there has been a tendency to trust only those who have proved by the blackest treachery that they cannot be trusted, and to prolong the carpetbagger reigns of turncoat Fascists. These efforts to avoid the perils of democracy do not promise a free world. One trembles for liberty at the hands of those who fear democracy and prefer the conservatism of traitors to the revolutionary surge of the people. It may very well be that our revolutionary Declaration of Independence will have to be torn from the school books lest even children will realize the bankrupt betrayals of democracy that are perpetrated in some of our actions abroad. Peace cannot be built on the debris of the Fascist debacle.

A people's peace means that we must snatch the issue from the feeble clutches of diplomats with their artificial boundaries and secret treaties and their petty fears and debased appeasements.

#### FEAR OF THE PEOPLE

Such fears and appeasements are based fundamentally, upon the fear of revolution, and the fear of war with Russia. Communism is the bogey that caused Mr. Baldwin and Mr. Chamberlain to summon the devil of Hitlerism to defend them a decade ago. Hitlerism was a barricade

against the encroachment of Communism. It proved to be more than a barricade; it resulted in turning loose upon the world a far more demonic terror than Russia could ever have been.

Now Communism is a reality to be apprehended, and war with Russia is the most dreadful nightmare that will afflict the New World. But the enemies of Communism are not therefore our friends. And every man knows that the barriers against Communism at home and abroad are justice and security for the common people. When men have bread and brotherhood and justice, Communism has no argument and can sell no bill of goods. Our defense against Communism is justice; it is not Fascism. It does not lie in the ruthless suppression of the peoples of the earth. It lies in increasing democracy, not in stabbing her in the back.

#### FOUNDATION FOR PEACE

Not all Christian people, perhaps, could stand for the principles and rough, general policies enunciated above. But Christianity does commit us to the effort now, while the world is plastic, to do away with war. And international organization, and the setting up of planetary police-power, and the encouragement of democracy, and the furtherance of economic security for all men, and the effort to obtain justice for all men, are the inevitable foundations of lasting peace.

In other words, the only true basis for peace in the world lies in the practical application through international order of the Christian principles of brotherhood in terms of democracy and economic justice.

This application, of course, must be realistic. A benign forgiveness towards international pirates and bloody minded aggressors is not Christianity, but immature sentimentality. War criminals, in the present and in the future, should have millstones tied about their necks and be cast into the sea lest they offend any of the little ones with bombs or poison gas. The Man who so courageously carried His Cross to Golgotha does not demand that we be unrealistic saps in His Name. Justice wears a sword, not the frail umbrella of appeasement, and that sword must evermore be sharp lest Satan again appear in the earth. The application of Christian principles to global order in the furtherance of Christian peace does not mean a perfectionist abrogation of force any more than the application of Christian principles in the affairs of the borough of Manhattan would call for the wholesale sacking of the police force.

The Kingdom of God will not come with the peace treaty, but it may be brought a little nearer, if through our prayers we can set aside our small prejudices and try to see the world as God sees it, and work for that global, planetary society that alone can provide a basis for universal brotherhood. In the name of the dead who have fallen for us, in the name of all those who have suffered so in the carnage of the nations, in the name of the unborn who must not die in tomorrow's war, we must come singing out of this valley of blood into the clearer uplands of peace. May the God of peace arm every Christian soul for this greatest of battles, the battle of a just and lasting peace.

## Neither Measure Nor Condition

OUR LORD's teaching of forgiveness and love of enemies has always been one of the most difficult problems of Christian ethics. Every reservation that a man could make against forgiveness was, it would seem, anticipated and answered by Him. Perhaps the difficulty of applying His precepts on this subject is one of the strongest reasons for the various casuistical schools of Protestant morals which attempt to assert that people are not really expected to live Christian lives; or that the ethics of the New Testament has to be taken with a grain of salt because the people who taught it believed that the end of the world was near; or that New Testament ethics is supposed to be the law of a future condition, not the present one.

Currently, the doctrine is being advanced by men as eminent as Karl Barth as well as by many lesser theologians that the specific problem of forgiving our enemies in this war is to be solved by the canon "Repentance must precede forgiveness." Christians need not, it is asserted, try to forgive the Germans or the Japanese until they begin to repent their sins against humanity.

This is an attractive doctrine, perhaps, but it is certainly different from the kind of forgiveness that our Lord taught;

and we feel that it is different from the kind of forgiveness that His Church should be teaching, after His example. There is neither measure nor condition to Christian forgiveness. It makes no difference whether we have been sinned against once or seven times or seventy times seven times (St. Matthew 18:22). Indeed, forgiveness should be the immediate response of the Christian to an offense—"Whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also." The enormity of the offense makes no difference; our Lord prayed for those who crucified Him, even while they were nailing Him to the Cross.

And when we ask our heavenly Father for forgiveness for our own sins, our Lord taught us to say: "Forgive us our trespasses as we forgive those who trespass against us"—not "those who have repented their trespasses against us."

Accordingly, if the Christian religion is to mean anything at all in these terrible times, we feel that it must proclaim forgiveness of the Germans and the Japanese *now*—before they repent, whether or not we think they ever will repent. If God had waited until mankind was repentant before He sent His Son into the world, the Saviour would have never come.

That is the principle, and that must be the attitude, underlying our policies. How is it to be put into effect?

### The Epistle

All Saints

November 1st

"THEREFORE are they before the throne of God"; the abode of the saints; the destiny of us who are called to be saints. God in His love has prepared a place where we are to be with Him through eternity. In this life we are being tested and made ready for the endless joys of heaven. This Feast of All Saints bids us be of good courage, reminds us of the example set by those who have won through, and shows us a glimpse of what should be ours. The saints are watching and waiting for you, aiding you with their prayers. Promise God you will use every means to attain that state where you can ever worship Him and share the fulness of His kingdom, power, and glory. Thank God that He calls you to share this, and realizing the depth of His love, promise Him you will serve Him all the days of this life, that you may be His forever.

Twenty-second Sunday after Trinity November 5th

"BEING filled with the fruit of the Spirit." This is not only St. Paul's prayer, but God's plan for us. How can we attain this? By living a sanctified Christian life. We have life, but to live a life implies direction, using it with purpose. To live a Christian life is to follow all directions of our Master and be obedient to Him. To live a sanctified Christian life is to let the Holy Ghost lead and direct us in every way, yielding to His guidance and using His power. Whatever makes for righteousness strengthens us in our use of it and helps produce more of its fruit. The realization of our redemption, that God's love has sought us out, is a great incentive to live as God wants us to. As we make our Communion let us pray that the Holy Ghost will help us use His power so that we may be filled with the fruit of righteousness.

WE HOPE that the following paragraphs will not be another effort to explain away the doctrine of forgiveness. They spring from the crucial dilemma which faces the Christian again and again: How can the innocent be protected from the guilty unless the guilty are punished?

The first important point to be kept in mind about forgiving the Germans and the Japanese is that the national States of these two peoples are not individuals. Every German soul, every Japanese soul, is of infinite worth in the sight of God. The German State and the Japanese State are not of infinite worth; they are of no validity at all except as institutions for the fulfilment of human needs and desires. So, the complete destruction of the governmental entities of these peoples would not *necessarily* infringe one whit on the Christian moral law. We do not think that it would be prudent to destroy these institutions completely; but the question is on the level of prudence rather than of absolute right and wrong.

A second important point is the question of the relation between forgiveness and punishment. The Christian ethics would certainly appear to teach that punishment should not be prolonged after repentance. So, in the parable of the Prodigal Son, the father ran to meet the son "while he was yet far off," and immediately restored him to his former state. But there are many occasions when, in spite of one's interior forgiveness of the offender, punishment must be administered to check him in a course which he has not yet repented. So our Lord excoriated the Pharisees and Scribes, and drove the money-changers from the Temple. So the parent on many occasions must punish his child. So our judicial institutions exact penalties from offenders against the law.

Further, there is a public aspect of punishment—as a warning and example for future offenders—which has always accompanied its personal aspect. The horrible crimes against

Jews and other citizens of occupied countries committed by Germans, and similar atrocities committed by the Japanese, must not go unpunished; for it is the duty of civilization to ensure that such things may not, under any circumstances, be done with impunity. The Church has recognized this principle with its provision for penances which in the old days were of great severity and sometimes lasted as long as seven years.

In family relationships, the distinction between forgiveness and remission of punishment is easy to grasp. If a small child runs into the street, the fact that he repents as soon as the parent appears will not save him from punishment; for unless he is punished there may be a next time when he will not have an opportunity to repent. The attitude of unforgiving discipline is readily perceived by a child and is likely to lead to childish desperation and sullenness; but forgiving discipline is understood and does not damage either respect or affection between parent and child.

In relationships between nations, the matter is not so clear-cut, nor so easy to apply; but the same principle holds good, and is the only right attitude among men who are all children of one heavenly Father.

Hence, neither corrective nor exemplary punishment is necessarily opposed to forgiveness of our enemies. The latter stands upon much more dubious ground than the former, and has begun to be questioned from the practical point of view by those who have made a study of crime and criminals. If "exemplary punishment" is perverted into simple vengeance, to which it bears a dangerous similarity, it is anti-Christian. The Church is scarcely in a position to say that all such punishment is mere vengeance, or that it is ineffective at all times. But when it is administered by those claiming to be Christians, they must keep uppermost the fact that it is being administered to a brother, whose offenses are forgiven whether or not he has repented.

THESE reservations may appear to remove Christian forgiveness to a sentimental plane of emotion which does not issue in action. It is true, we feel, that Christian ethics permits a much wider range of practical policies than the doctrinaire pacifist would admit. But it is also true that Christian ethics circumscribes these policies with the tremendously important insistence that *the "sinner" must be treated as a person of equal worth with the innocent*. In terms of the current problem of the peace settlement, this means that the Germans and the Japanese, as individuals, must be accorded the rights to life, the perpetuation of life, the means of life, honor, and security that are theirs by reason of their being members of the human race and objects of God's love. Any punishment must be administered for the sake of a general welfare which includes their welfare.

For example, all are agreed that the disarmament of Germany is a *sine qua non* of the peace. The Christian adds: The security of the German people must then be the avowed responsibility of those who disarm them.

All are agreed that Germany must shoulder a tremendous share of the burden of postwar reconstruction. The Christian adds: This burden must not be such as to make it impossible for Germans to make a living.

All are agreed that war criminals must be brought to the bar of justice. The Christian adds: They must be fairly tried, and only the guilty made to pay the penalty; and punishment must not be of a sadistic character.

The right to honor is involved in the question of the

national structure of Germany and Japan after the war. The settlement must not be such as to make these nations eternally crushed and subject peoples, "slaves" of the rest of the world, as the President pointed out in his speech of October 21st. It must be such as to help far-seeing individuals of these nations to exercise leadership in restoring the national life, with eventual reintegration into the community of nations.

It is obvious, of course, that the Christian could not consent to a wholesale depopulation or sterilization program—so much so that no responsible leader of the United Nations has even hinted at considering such a program.

These things seem to us to flow not from the "deserving" of the German people but from the fact that Christ has warned us that we are all sinners before the bar of heavenly justice who can hope to obtain mercy only as we are merciful. The successfulness of the law of forgiveness is open to debate; but the fact that Christ commanded it is not. Accordingly, it seems to us that the Christian Church, through its members clerical and lay, has a tremendous obligation both to insist that the peace settlement be animated by a spirit of forgiveness untainted by vengefulness and hate, and to make clear that forgiveness is not pacifism but a practical and morally imperative principle which must be applied even before there is any sign of our enemies' repentance. There is neither measure nor condition to Christian forgiveness.

If the inhuman desperation of German leadership leads to the piecemeal destruction of Germany, followed by an underground Nazi campaign of terror and chaos, it may be that the Christian attitude of forgiveness will have little practical effect. There is a real possibility that the condition of Germany today is beyond redemption. But the Christian's responsibility is by his attitude of forgiveness to present the opportunity of redemption for his enemies to accept or reject. If they refuse to be redeemed, the fault must not be that of those who claim to be fighting on the side of God's righteousness.

### Only a Rumor

SOME time ago, it was reported in another Church paper that the Episcopal Evangelical Fellowship went on record as "opposing the practice of certain of our chaplains who refuse to administer the Holy Communion to young men who have not made confessions." This charge seemed to us so incredible that we wrote the president of the Fellowship asking him to state names and places.

The reply named no chaplain, but one parish near an army camp where it was rumored that this was the practice. On investigation, the rumor turned out to be false. We asked for further citations but none were forthcoming. We have not been able to obtain any evidence that a chaplain of the Episcopal Church has required auricular confession before admission to Holy Communion (the Prayer Book itself, of course, requires a detailed self-examination and a general public confession), and are happy to report that there is no reason to believe that the charge is true.

Yet we regret that, if there really was no foundation for the charge, the Fellowship so readily accepted a rumor as the basis for a public scolding of "certain of our chaplains." It seems to us that the chaplains have enough difficulties and problems before them without having to feel on their backs the hot breath of controversial witch-hunting. This is a spirit which we had thought to be on the wane in the Episcopal Church, and one which we are confident is not really characteristic of the Fellowship's functions and purposes.

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**NEW YORK**

**Thanksgiving for 33d Anniversary  
 Of Chinese Republic**

A beautiful service of thanksgiving for the 33d anniversary of the Chinese Republic was held in the Cathedral of St. John the Divine on October 14th. Over 2,000 were present. In the procession were many Chinese officials and graduate students, living in the United States.

The Lessons were read by the Rev. Dr. F. L. Hawks Pott, president emeritus of St. John's University, Shanghai. The following message from the Chinese ambassador was read by Dr. Tsune-chi Yu, consul general of China:

"The war in which we are engaged is a world-wide struggle against perfidy and evil. It is waged by all those peoples determined to have freedom, to live in peace, and to enjoy the gifts of God given them so bountifully. The Chinese Revolution of 1911 had as its goals freedom and democracy, but hardly had the new republic entered its constructive phase when the enemy launched her program of aggression. In spite of difficulties and hardships our spirit never wavered. We shall fight on with increasing vigor and resolve until victory has been achieved. I am sincerely grateful for the services given today. May I join you in prayer for the fighting men of the United Nations everywhere and for the realization of our common aims and purposes."

Bishop Manning was the preacher. He said in part:

"It is very appropriate for this service to be held in this Cathedral, for that great patriot and statesman, Sun Yat Sen, was for five and a half years a student in the school conducted by the Episcopal Church in Honolulu. It was in that school that Sun Yat Sen made his first contact with the Christian faith and with Western political ideals; and, as a result of his contacts and experience in that school he continued all his life to declare himself a Christian and to act on Christian principles. And I may add that in Free China today many of the leaders, including Chiang Kai-shek himself, are avowed Christians. . . . We join with the people of China in giving thanks for the founding of the Chinese Republic and for the life and work and the marvelous influence of Sun Yat Sen. And we honor beyond measure the heroic, indomitable spirit shown by the Chinese people under Chiang Kai-shek's leadership in their long struggle against the Japanese invaders. In America there has always been great admiration for the Chinese people, for their steadfastness, their patience, their kindness, their practical wisdom taught them by their ancient cultures and traditions. But today we admire the Chinese more than ever for their heroism, their fortitude, the indomitable spirit which they have shown in these years of dire suffering brought upon them by barbarous and ruthless aggression.

"No words can express the debt which the cause of world freedom owes to China.

And today the need of China is almost beyond imagination. Picture her condition in this eighth year of war. Ravaged by ceaseless campaigns and battles, 20,000,000 soldiers and civilians killed or wounded, 2,000,000 children orphans of the war, millions of her people refugees and millions starving, scourged by malnutrition and epidemics, financially devastated by inflation, blockaded except by air since 1941, lacking every kind of needed supply and without military equipment, China still fights on. . . .

"Today in this country there are those who criticize China on the ground of imperfections in her government administration and lack of unity in her forces. Such criticism is not helpful to China and it is harmful to the common cause in which we are all fighting and in which China is our greatest ally in the Orient. What China needs from us is not criticism, or meddling in her internal affairs, but understanding, sympathy, and sorely needed material and military supplies. . . . Whatever the reason, it is the bitter truth that only a pitifully small amount of aid has been furnished to China by the United States and the British Commonwealth of Nations. . . . Our prayer is that it may very soon be possible to give the needed aid to China, and that the forces of cruelty and aggression both in Europe and in the Pacific may speedily be overthrown and that victory may open the way for a better world, a world in which there shall be justice and right dealing between men of all races, a world of righteous, true, and lasting peace."

**Fr. Donegan to Go  
 To England Next Spring**

The Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York City, who was prevented by heavy parish responsibilities from going to England as a member of the delegation appointed by the Presiding Bishop, will go in the spring. Dr. Donegan was invited by the Archbishop of Canterbury some time before plans for a deputation of three were made. Bishop Oldham of Albany and Bishop Hobson of Southern Ohio, the other two members, are now in England.

**250th Year of Yonkers Church**

St. John's Church, Yonkers, N. Y., celebrated the 250th anniversary of its founding October 8th. There was a special service in which the Presiding Bishop and clergy from neighboring parishes of historic interest took part along with the rector of St. John's, the Rev. Dr. Oliver Shaw Newell.

St. John's is in one of the precincts of the original parish of Westchester, Eastchester, Yonkers, and the Manor of Pelham, organized under Act of Assembly of the Province of New York in the fifth year of the reign of King William and Queen Mary (1693). The Rev. Dr. W. Harold Weigle, rector of St. Paul's, Eastchester; the Rev. Leslie J. A. Lang, rector of St. Peter's, Westchester (the Bronx);

and the Rev. H. Otherman Smith, president of the Yonkers' Federation of Churches, were the local clergy who participated. Dr. Benjamin Schultz, rabbi of Temple Emanuel, Yonkers, and Mayor Curtiss E. Frank of Yonkers, also took part. Letters were read from President Roosevelt, Governor Dewey, the Archbishop of Canterbury, and the Bishop of London.

The Presiding Bishop preached, dwelling on the continuity of the Church through the ages and upon its power. Bishop Tucker also reminded the congregation of the close ties between the American Church and the Church of England. An interesting feature of the service was the singing of the *Te Deum* in Latin.

## PANAMA CANAL ZONE

### District's 25th Anniversary

During October the missionary district of Panama Canal Zone has been celebrating the 25th anniversary of its establishment. Special services were held by all congregations, and special offerings were made for a new project, the Bishop Morris Memorial Fund. This fund, named in honor of the first Bishop of the Panama Canal Zone, the late Rt. Rev. James Craik Morris, will be a permanent fund, and the income only will be used to assist in maintaining the episcopate in this field.

The number of communicants in the Panama Canal Zone has trebled in 25 years, the number of baptized persons including communicants has more than doubled, while the number of clergy—five full-time priests—is the same as when the district started. The work of the Episcopal Church began on the Isthmus of Panama about 1855, but the district was not established until 1919, four years after the completion of the canal.

## ROCHESTER

### Younger Churchmen Hold Sixth Annual Assembly in Avon

The Rev. John B. Walthour, chaplain of the United States Military Academy at West Point, N. Y., was the principal speaker at the sixth annual assembly of Younger Churchmen of the diocese of Rochester held October 12th at Zion Church, Avon, N. Y. "Not more religion, but more real Christian conviction will be needed by the leaders of the Church in the postwar world," asserted Chaplain Walthour. He stated that there must be belief that God is the sovereign authority over all human life, that Christ is the Son of God with inescapable claims, that the Holy Spirit is the source of power which will enable us to live life as we ought, and that the Gospel is the call of God to all people to enter into the Kingdom of God.

"Such convictions," said the chaplain, "will stop the heresies of racial supremacy and Nordic superiority."

More than 100 young people attended the meeting and elected Miss Dorothy Dunmall of Rochester, president; Miss Marilyn Miller of Pittsford, vice-presi-

October 29, 1944

## The Episcopal Church After the War

Reprints are now available on the series of three articles by Dr. Bernard Iddings Bell which appeared in recent issues of *The Living Church*. The reprint also includes the introductory editorial to the series, *The Church's Rehabilitation Problem*. The articles:

- I. *The Problem of the Returning Chaplain*
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- III. *The Problem of the Returning Layman.*

In attractive eight-page form, containing a cover picture, the pamphlet is in the regular page size of *The Living Church*—8½ x 11—and can be conveniently mailed in a standard No. 10 envelope.

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# Our Lord and Your Wallet

We hope and pray that God will give us many more years to be able to publish in these columns—just before the Every Member Canvasses begin—some suggestions for your thoughts and prayers before you ever think of signing a pledge for the support of your Parish Church and for the Church at large.

It isn't enough just to have a Canvass, which may, after a prodigious amount of work, successfully provide just about enough money for your church to get by for another year. We call such canvasses great successes. But it took 40 or 50 people working nights, Sundays, etc. a lot of planning, a lot of rest lost—and never a very enjoyable affair—just because you and we haven't learned voluntarily to so divide our incomes with Our Blessed Lord that such canvasses would be unnecessary. We are bringing up again the whole matter of what part of your gross income really belongs to Our Lord and His Holy Church and to all those other charitable causes done in Christ's Holy Name.

Now you know it doesn't make sense for a well-to-do person just to drop a dollar bill on the bason on the days that he comes to church only, and that same person go right out and buy a theatre seat for three dollars plus tax—nor for a working girl to give Our Lord 50c per week and blow in from five to ten times that amount on cosmetics, movies and other decent but selfish items—nor for a young man in his habit-building years to let himself get into the habit of spending or saving mostly all his income over and above his actual needs, and give God the dimes that he finds left in his pocket.

We Episcopalians at heart aren't selfish. We've simply never been taught certain things, that's all, and it's high time that we all are faced up with certain definite facts. Religion is not free, that is, the expression of it isn't. How do you expect your Church is run—upon a collection of nickels and dimes? Doesn't your Church mean more

to you than some loose change per week? Doesn't Our Lord's Sacrifice on the Cross reach down any deeper into your resources than the mere surface? Who gave you all you have? He lent them to you, didn't He? Loans bear a regular rate of interest. What regular interest are you paying Him for the loan of your life, your job, your home, your loved ones, your religion? Have you ever put down on paper a list of your weekly expenditures for your own or your family's needs? Have you ever put over against that, a list of your expenditures for religion and charity? If you have, were you honestly satisfied with the ratio of one to the other? Of did it look like you were letting Our Blessed Lord down badly? Have you ever tried praying about what you should pledge to your church and kept up that praying for a couple of weeks before pledge-signing time? Try it, and if God moves you to think of an amount that makes you gasp a bit at first, sign your pledge for that amount in faith, and see how easily you can pay it after all.

Take that growing number of us who give a tithe of all we receive to the Lord. We simply arrange to live off 90% of our income, and then go and do it. The rest doesn't belong to us,—it belongs to God. But oh, what a relief to know then how much you can give to your Church and not how little you can get by with.

There's a little notion that persists in our mind. If all the members of the Episcopal Church would give as much to Our Lord, Whom they profess to love, as they do for just smokes and movies alone, we wouldn't even need Every Member Canvasses—except to round up the usual assortment of backsliders with which most parishes are afflicted. That wouldn't take one-tenth the effort that we now make to put on our Every Member Canvasses. Think it all over, then get started on your prayers about it, then get your faith together, take a long breath, sign your card for a real amount, and then START TO LIVE, probably for the first time in many of your lives.

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dent; Miss Judith Carver of Rochester, secretary; and Paul Champney of Rochester, treasurer. Advisors are the Rev. B. Forest Bond of Brockport, the Rev. Donald C. Ellwood of Avon, the Rev. Burtis Dougherty of Hammondsport, the Rev. Laman Bruner of Geneseo, Mrs. Daniel Wood of Lyons, and Miss Pauline Henshaw of Rochester.

The delegates witnessed the showing of the moving picture, "We Too Receive," and received the congratulations of Bishop Reinheimer on their attendance. The Rev. B. Forest Bond, youth counsellor for the diocese, was in general charge of the convention, while the Rev. Donald C. Ellwood was chairman of the committee on hospitality.

## UPPER S. CAROLINA

### Religious Census

Teams from the Episcopal, Baptist, Methodist, Presbyterian, and Lutheran churches shared in taking a religious census of Aiken, S. C., on September 24th in order to find those who had no Church affiliation, and more especially to find the children not attending any Sunday school.

The Rev. Charles Seymour, jr., rector of St. Thaddeus' Church, composed a prayer for the success of the canvass, which was used by all the churches for a month at all of their services.

## ROCHESTER

### Burglar Leaves Butcher Knife

The butcher knife left behind in the office of Trinity Church, Geneva, N. Y., by a fleeing burglar who was surprised by Dr. Samuel H. Edsall, rector, indicated to police that the trespasser did not mean to be caught without any means of defense.

The intruder was observed in the church office on the second floor October 15th, when a light there attracted the attention of Dr. Edsall. Believing it was a church employee, he called out and the man immediately jumped over the organ loft railing into the choir stalls below and raced out the front door.

Police found a muddy imprint of the intruder's shoes on the velvet cushion in the choir stall, the butcher knife on a chair in the office, but practically no other clues. Nothing had been taken from the office.

## ALABAMA

### Committee on Union

The Mobile, Ala., clericus has been made a committee to study propositions for Presbyterian-Episcopal union and to report to diocesan convention. This plan was proposed and adopted at the diocesan fall clergy conference in Birmingham when it was reported that a previously appointed committee had failed to act. The clericus was appointed because the members meet regularly and can therefore give the matter thorough study.

*The Living Church*

# DEATHS

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

## John Howard Perkins, Priest

The Rev. John Howard Perkins, retired rector of St. Luke's, Branchport, N. Y., died at his home in Penn Yan, N. Y., on October 16th at the age of 81. Born in London, England, the son of the Rev. John and Elizabeth Troughton Perkins, he lived there until ten years old. He came to this country with his parents in 1872 and graduated from Hobart College in 1891. He received his Bachelor of Divinity degree from the Seabury Divinity School in 1894 and in 1895 was ordained priest by the Rt. Rev. A. Cleveland Coxe in Christ Church, Rochester, where he served as curate from 1894 to 1895. He was then appointed general missionary of the arch-deaconry of Buffalo until 1899.

Fr. Perkins came to Penn Yan in 1899 and served as rector of St. Mark's Church and also of St. Luke's Church, Branchport. Ill health compelled him to give up the work in Penn Yan in 1917, but he continued to serve the Branchport parish until his retirement in 1933. He married Alice Elizabeth Curtis of Penn Yan October 2, 1901. She died in 1937.

Fr. Perkins is survived by one daughter, Mrs. Francis Elizabeth Green of Buffalo; two grandchildren, John Charles and Alice Elizabeth Green of Buffalo; a half-brother, Walter J. Perkins of Rochester; a half-sister, Edith V. Perkins of Rochester; and a niece, Mrs. Daniel P. DeLong of Glens Falls.

Funeral services were held in St. Mark's Church, Penn Yan, on October 18th, by Bishop Reinheimer, assisted by the Rev. Hiram M. Rogers, present rector of St. Mark's. Burial was in Lake View cemetery at Penn Yan.

## John William Schwer, Priest ☆

A memorial service was held for Chaplain John William Schwer in the Church of the Good Shepherd, Corpus Christi, Tex., on October 21st. Captain Schwer, who was assistant rector of the parish, when he volunteered for service in the Chaplains' Corps in the summer of 1943, went to England February 1, 1944, and into France about July 1st. He was with the 6th Armored Division of the Third Army. He was reported missing in action on August 13th and later was reported killed.

Born in Los Angeles, June 23, 1907, the son of Dr. J. L. Schwer and Georgian Lutz Schwer, he attended the University of Colorado and graduated from Carleton College. He received his B.D. degree from Seabury-Western Theological Seminary and was ordained priest by Bishop Dagwell on December 7, 1936.

He served as priest in charge of St. Barnabas', Denton, Tex., and of St. Paul's, Gainesville, Tex., in 1939; and as priest in charge of St. Matthew's and St. Timothy's, Minneapolis, from 1937 to 1939. In 1940 he was a faculty member of the Texas State College for Women.

He is survived by his wife, the former Dorothy Gail Smith.

## A. W. Stone, Priest

Capt. Arthur William Stone, retired chaplain, USN, died October 15th at the U. S. Naval Hospital in San Diego after a long illness. Captain Stone was 75 years old. Cremation followed the private services which were conducted October 18th, and the ashes were taken to Captain Stone's New England home.

Born in Swanton, Vt., on June 15, 1869, Captain Stone attended the University of Vermont and was graduated from Columbia University. He then attended General Theological Seminary and was ordained priest in 1896. From 1896-1900, he was assistant at Trinity Church, Rutland, Vt., and from 1901-1903 he was priest in charge of St. Peter's in Lyndonville, Vt.

Appointed to the Navy Chaplain Corps in 1903 from the diocese of Vermont, Captain Stone's first sea duty was an around-the-Horn trip on the flagship *Chicago*. Soon after his arrival in San Diego, the *Bennington* ship explosion disaster occurred, and he was an officiating chaplain for the ship's dead.

During World War I, he was in charge of welfare work for the New England area, going later to the Lorient base in France. He had a tour of duty on Guam after the war.

Captain Stone retired in 1937 and had resided in San Diego for four years before his death. He is survived by his widow, Mrs. Page Woodward Stone, and a son, William Stone.

## William Frederic Williams, Priest

The Rev. William Frederic Williams, rector emeritus of Calvary Church, Stonington, Conn., died October 9th in the

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## DEATHS

hospital at Westerly, R. I. Retired from the active ministry in 1940, he had been spending the winters in Wilmington, Del., and the summers at his home in North Stonington, Conn.

Born in Fulton, N. Y., in 1871, Mr. Williams was a graduate of Harvard University and the Episcopal Theological Seminary. He was ordained to the priesthood by Bishop Vincent in 1898, while serving as a curate in St. Paul's Church, Cincinnati. He also served as curate in Calvary Church, Germantown, Pa., during the rectorship of the Rev. J. DeWolfe Perry, father of the present Bishop of Rhode Island. Following this he became rector of Christ Church, Westerly, R. I., and completed his ministry as rector of Calvary Church, Stonington, Conn. For many years he was archdeacon of New London and as such was a member of the executive council of the diocese.

Funeral services were held October 12th in Christ Church, Westerly, R. I., with Bishop Perry officiating. The Rev. John R. Jones, present archdeacon of New London, represented the diocese of Connecticut along with a large number of clergy of that archdeaconry in which Mr. Williams had long served and was much loved.

Surviving Mr. Williams is his widow, Eliza Downs Williams.

### John Stewart Bryan

John Stewart Bryan, president of Richmond Newspapers, Inc., and chancellor of the College of William and Mary, died October 16th after a brief illness and was buried October 18th in the churchyard of Emmanuel Episcopal Church at Brook Hill, Va. Mr. Bryan was 72 years old.

The service was conducted by the Rt. Rev. Robert Carter Jett, retired Bishop of Southwestern Virginia, assisted by the Rev. Lewis C. Harrison, rector of the church. All classes were suspended at the College of William and Mary so that simultaneously with the church service a prayer service took place in the Wren building of the college.

Very active in the Church, Mr. Bryan was a deputy to General Convention from 1916 to 1931 inclusive, and was elected in 1934 but could not go. He served as superintendent of the Sunday school of Emmanuel Church for over 35 years, and as a lay reader for over 40 years. He was also a member of the vestry, parish treasurer, and later senior warden over a service of more than 40 years. In the Nation-Wide Campaign of 1919, he was one of the notable lay leaders of the diocese.

### Mrs. Herbert S. Craig

Mrs. Herbert S. Craig, wife of the rector of Trinity Church, Red Bank, N. J., died very suddenly October 15th immediately on return to the rectory after Mass. Fr. Craig is a chaplain with the army overseas, and ill in a hospital there.

See Dorothy Simmons, she was a graduate of St. Mary's Hall, Burlington, N. J., and active in its support. Mrs. Craig was 42 years old.

She leaves two sons, Stephen and

Michael, and many devoted friends, one of whom said about her, "She combined great beauty and charm with an unusually penetrating mind, a deep devotion to our Lord, and an extraordinary understanding of people."

### James J. Hamblin ☆

The Rev. J. Fred Hamblin, rector of St. John's Church, Newark, N. J., received word September 8th from the War Department of the death of his younger son, 1st Lt. James J. Hamblin, of the AAF in France on D-Day. Lieutenant Hamblin had previously been reported missing. Pilot of a troop carrier, he entered the army two years ago and went overseas, to England, last September. He was a Newarker by birth.

### Robert M. Mitchell ☆

Word has been received by the Rev. Dr. and Mrs. Alex R. Mitchell of Greenville, S. C., of the death of their youngest son, 1st Lt. Robert M. Mitchell, on September 19th in Holland. Lieutenant Mitchell, known to his many friends as Bobby, was a lieutenant in the paratroopers, and was recently cited for extraordinary heroism and awarded the Soldier's Medal.

### Miss Margaret Sinyard

Miss Margaret Ety Sinyard, sister of Mrs. A. K. Bowes of Waukegan, Ill., died October 6th after a long illness.

Miss Sinyard has made her home with Mr. and Mrs. Bowes for the past 10 years. Besides Mrs. Bowes, Miss Sinyard leaves a brother, Joseph K. Sinyard of Milwaukee, and one nephew and three nieces.

Funeral services were held at Christ Church October 9th at 10 A.M. with the Rev. Howard E. Ganster officiating and burial was in Northshore Garden of Memories.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

Anschutz, Rev. John R., rector of Grace Church, Carthage, Mo., on November 15th will become rector of Christ Church, Georgetown, Washington, D. C. Address: 81st and O Streets.

Armstrong, Rev. George B., rector of Trinity Church, Shamokin, Pa., will become rector of St. Matthew's, Sunbury, Pa., on November 15th. Address: 133 Arch St., Sunbury, Pa.

Campbell, Rev. Colin R., formerly rector of the Church of the Advent, Marion, S. C., will become canon of the Cathedral of St. Philip, Atlanta, Ga., on November 15th.

D'Aubert, Rev. Skardon, assistant to the rector of Trinity Church, New Orleans, La., will become rector of the Church of the Good Shepherd in Houston, Tex., on November 1st. Address: 117 Parkview Ave., Houston 9, Tex.

Dunn, Rev. Robert Carlton, rector of Calvary Church, Homer, N. Y., will become rector of St. John's Church, Canandaigua, N. Y., on November 8th. Address: 185 N. Main St., Canandaigua, N. Y.

England, Rev. Ira A., vicar of St. Agnes'-by-the-Lake, Algoma, Wis., will become rector of Trinity Church, Lincoln, Ill., November 1st. Address: 218 N. Kankakee St., Lincoln, Ill.

Ferris, Rev. Eversley S., has joined the staff of

the New York Episcopal City Mission Society and is serving as senior chaplain at Bellevue Hospital, New York City. Address: 100 Station Road, Great Neck, Long Island, N. Y.

Gibson, Rev. Theodore R., priest-in-charge of St. Mary's, Belhaven; St. Jude's, Aurora; St. Paul's, Washington; and St. Thomas', Sladesville, all in the diocese of East Carolina, on November 1st will become rector of St. Cyprian's Church, Hampton, Va., and priest-in-charge of St. Augustine's, Newport News, Va. Address: 129 W. Lincoln St., Hampton, Va.

Gillett, Rev. Gordon E., formerly chaplain at St. Francis House, Madison, Wis., is now director of youth work and chaplain to the Bishop of Long



## CHURCH SERVICES



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

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

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

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

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit

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

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

Cathedral of St. John the Divine, New York

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

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

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

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

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

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.); 11, M.P. & S., 9:30 Ch.S.; 4, E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

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

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 A.M. and Thurs., 12 M.

## NEW YORK—(Cont.)

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

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

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

Rev. Roelif H. Brooks, S.T.D., Rector  
Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York

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

Trinity Church, Broadway and Wall St., New York

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

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

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.; Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp  
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

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

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 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

## CHANGES

Island. Address: Cathedral House, Garden City, Long Island, N. Y.

O'Connell, Rev. James W., rector of St. Paul's, Owatonna, and priest-in-charge of St. Peter's, Kasson, Minn., on November 15th will become rector of the Church of the Holy Cross, Paris, Tex. Address: Holy Cross Rectory, Paris, Tex.

Richardson, Rev. William P., jr., curate of All Saints' Church, Pontiac, Mich., will become priest-in-charge of Grace Church, Ludington, Mich., and St. James' Church, Pentwater, Mich., on November 1st. Address: 202 N. Franklin St., Ludington, Mich.

Roth, Rev. Henry W., formerly rector of St. Mary's, Laguna Beach, Calif., to be rector of Trinity Church, Janesville, Wis., effective November 1st.

Satterlee, Rev. C. Capers, rector of Christ Church, Mobile, Ala., has accepted a call to be rector of the Church of the Advent, Spartanburg, S. C.

Simkin, Rev. Eldred C., formerly priest-in-charge of St. Paul's, New Smyrna Beach, Fla., and Grace Church, Port Orange, Fla., will become priest-in-charge of St. Agnes' Mission, Sebring, Fla., November 7th.

Templeton, Rev. Elmer James, formerly assistant priest in the Church of the Redeemer, Chicago, became priest-in-charge of Holy Trinity Church, Skokie, Ill., on October 15th. Address: 8215 Karlov Ave., Skokie, Ill.

### CHURCH CALENDAR

#### October

- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday).

#### November

- 1. All Saints (Wednesday).
- 5. Twenty-second Sunday after Trinity.
- 12. Twenty-third Sunday after Trinity.
- 19. Twenty-fourth Sunday after Trinity.
- 26. Sunday next before Advent.
- 30. St. Andrew. Thanksgiving Day (Thursday).

### Military Service

Townsend, Rev. Morton, of Emmanuel Church, Powhatan, Va., has been appointed a chaplain in the army.

Tainton, Rev. Edgar M., jr., of St. Stephen's Church, Colusa, Calif., has been appointed a chaplain in the army.

The following army chaplains have been promoted: Joseph F. Hogben and Frederick C. Joaquin, from 1st lieutenant to captain; Thomas D. Byrne, from captain to major.

### Ordinations

#### Priests

Long Island—The Rev. Harold G. Hultgren was ordained priest October 18th in the Cathedral of the Incarnation, Garden City, by Bishop De Wolfe of Long Island. He was presented by the Rev. Harry J. Stretch, who also preached the sermon. The Rev. Mr. Hultgren is priest in charge of St. James' Church, Long Beach, N. Y. Address: 220 West Penn St., Long Beach, N. Y.

Maryland—The Rev. Murray Wilder Dewart was ordained priest October 20th in Christ Church, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. William R. Moody. Bishop Helfenstein of Maryland, retired, read the Litany and the Rev. Francis O. Ayers, jr., preached the sermon. The Rev. Mr. Dewart is curate of St. John's Church, Waterbury, Conn. On October 21st, he married Miss Clare Haxall Beirne in Emmanuel Church, Baltimore.

Milwaukee—The Rev. Frs. Carl E. Wilke and Bruce Robinson were advanced to the priesthood by Bishop Ivins of Milwaukee, in St. Mark's Church, Milwaukee, Wis., on October 12th. Mr. Wilke was presented by the Rev. Killian Stimpson, rector of St. Mark's, while Mr. Robinson was presented by the Rev. L. B. Hastings of St. John's Church, Milwaukee. The Very Rev. Malcolm Maynard of All Saints' Cathedral, Milwaukee, read the Litany. Bishop Burton of Nassau was also present at the ordination. Fr. Wilke will continue as assistant at St. Mark's, and Fr. Robinson will continue as assistant at St. Peter's Church, Westchester, N. Y.

Salina—The Rev. Peter Francis was ordained to the priesthood October 18th in Christ Cathed-

ral, Salina, Kans., by Bishop Nichols of Salina. He was presented by the Rev. Richard Nale, and the Rev. Charles Davies preached the sermon. He is priest in charge of Christ Church, Kingman; St. Mark's, Medicine Lodge; Grace Church, Anthony; and St. James' Church, Harper, all in the missionary district of Salina.

#### Deacons

Harrisburg—Whitney Church was ordained to the diaconate October 8th in St. Paul's Church, Harrisburg, Pa., by Bishop Heistand of Harrisburg. He was presented by the Rev. Wayne M. Wagenseller and the Rev. Hiram Gruber Woolf preached the sermon. The Rev. Mr. Church will take a year of post-graduate work at the University of the South, School of Theology, at Sewanee, Tenn.

Wyoming—Sidney Aaron Hoadley was ordained deacon September 20th in St. John's Church, Green River, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Rev. W. Hewton Ward and the Rev. Donald B. Robinson preached the sermon. The Rev. Mr. Hoadley is priest in charge of St. John's, Green River, and Garden Church, Eden, Wyo. Address: St. John's Rectory, Green River, Wyo.

### Correction

Lea, Rev. William S., was incorrectly reported in the July 16th issue of *The Living Church* as the Rev. William S. Lean. Formerly rector of the Church of the Advent, Spartanburg, S. C., he has been rector of Christ Church, Raleigh, N. C., since October 1st.

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