

The Living Church

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

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THE RT. REV. REGINALD MAILETT, D.D.
New Bishop of Northern Indiana

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White Shirt Cure

TO THE EDITOR: The articles by Fr. Bell on The Problem of the Returning Layman and Ordinand were especially interesting and I admire his zeal in stirring up our people from their inertia.

I must differ with the Rev. Father on one point, however, which he repeatedly stresses—that our returning servicemen will be some kind of psychopathic and spiritual problem—that they will be either slaphappy or profligate. I've spent two years in the infantry as a "dogface"—the "lowest" branch of service, and while I haven't yet seen combat, I think I'm a better Christian for it; the personal life I've led has been cleaner than that I led at home. And I speak not only for myself, but for a dozen Episcopal friends whose letters show them to be the same as when they left home, except for maturity.

A serviceman wants to slip back into civilian life as quickly and easily as possible—he's had plenty of time to evaluate and decide what's important in life and what's not. Oh yes, some of us for the nonce have slipped into lazy habits—but just ask us to decide between a pass to the nearest town and a day at home and at church!

I know any serviceman would bitterly resent any effort to segregate him at school, in separate dormitories, for example, as Dr. Bell suggests. Any man who has decided to go back to school and/or seminary has already chosen his way of life and needs no adjustment. There's nothing wrong with us that a white shirt won't cure!

(Cpl.) ROBERTS E. EHRGOTT, JR.
Ft. Leonard Wood, Mo.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

Are Women Laymen?

TO THE EDITOR: I want to thank you for your editorial on laymen of the Church and the denial of full citizenship in the Church to women. Some of the very people who lament the fact that the women with most ability in the community are apt to serve on community chests, hospital boards, or political committees rather than in the Woman's Auxiliaries, would raise their hands in horror at the thought of women on vestries or delegates to General

Convention. Yet on secular boards they work equally with men, and naturally prefer it.

It is particularly hard to be denied citizenship in one's Church, if you are a single woman or your husband, like mine, a Presbyterian. I have noticed more than once that vestrymen's wives have a prestige even in the women's organizations.

We still have taxation without representation in the Episcopal Church.

(Mrs.) MILDRED W. STILLMAN.
New York City.

Interdenominational Education

TO THE EDITOR: I read with great interest the article by Dr. Miller on "Interdenominational Education" as well as your editorial. May I say that I agree with his idea and do not see why it would lead to "a wishy-washy post-Christianity." After all, would our Lord Himself affiliate Himself with any particular denomination or would He not be distressed to see so much division of thought and interpretation of His life and teachings? We trinitarian Christians all have one Lord, one Faith, and one Baptism. Our interpretations may vary and our liturgies may vary but God is the same yesterday, today, and forever. Let us not forget that!

On the matter of released time. The most practical plan would be one where a trained and paid teacher would be hired to teach religion in the public schools—not denominationalism—and the children would receive credit for that course as well as they do for art or music. The teacher would be a specialist in her field just as the art or music or shop teachers are. There is more than ample

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material in the Bible, Church History, etc., to be taught. On Sunday the children might attend their denominational church school for training in the things of their particular church such as the liturgy of that church, prayer methods of worship, the inner life, etc. Thus much of the time spent in Sunday school could be devoted to the deeper things of life and the routine learning could be done in the schoolroom!

While state laws do not permit the teaching of sectarianism, they do not for the most part prohibit the teaching of religion! In the early days of our educational system the Bible was the textbook. Today it is the object of ridicule and indifference and neglect. With the high rate of parental indifference to the religious training of their children today, something must be done by those of us in this work to see that the generation coming on now receives the training which has been neglected in the home.

(Deaconess) JOSEPHINE S. LATCH.
Hudson, N. Y.

Editor's Comment:

Deaconess Latch's question about our Lord and denominations opens up an interesting field for speculation. In all His remarks about the Pharisees and the Saducees, He never suggested that what they ought to do was forget about their "division of thought and interpretation" and get together. Indeed, He seemed to be interested in the truth, rather than in the inclusiveness of the group that held it. For this reason He rejected the leadership of the old Israel lock, stock, and barrel, and founded a Sanhedrin of His own (which He had a right to do, being the Messiah). The thought that this would split the Jewish Church never gave Him any anxiety, except for the spiritual welfare of those who failed to accept His "thought and interpretation." The unity that He prayed for was a unity in truth as well as organization.

Church Flag Position

TO THE EDITOR: In your answer to questions, October 15th, you stated that the correct positions for the Church and national flags in the chancel is the epistle and gospel sides respectively. You arrive at that rule by the national code for the display of flags in public meetings.

But in a church we ought to follow church

principles. The Church flag represents not only the Protestant Episcopal Church but also the Holy Catholic Church throughout all the world, of which we are a branch. This is the more apparent when the white ("Christian") flag with the red cross in a blue field is used. As such it ought to have the place of honor above all other flags to symbolize the first loyalty to God before whom "the nations are as a drop of a bucket and are accounted as the small dust of the balance."

The place of greater honor in the chancel by church rules is the gospel side. Therefore the Church flag should go there and the national flag on the epistle side. In the church we ought to make it clear, especially in these times of the contagious national idolatry in Germany and Japan, that the loyalty to God and his Church comes before that to the nation.

(Rev.) L. BRADFORD YOUNG.
Manchester, N. H.

Editor's Comment:

While we agree wholeheartedly with the Rev. Mr. Young's stand about the respective positions of national flag and Church flag, we have the impression that a majority of those who have studied the question take the opposite viewpoint, arguing that the portion of the Church represented by the Church flag is under the jurisdiction of the government of the United States and should defer to it. To this argument we would reply that the Church can claim a deeper allegiance than the civil authority even though it normally blesses and obeys the civil authority.

However, our Question Box editor was talking about the processional cross, not the Church flag. The cross goes at the head of the procession, the flag in the center. When the procession ends, the first focus of attention is either the rood or the altar cross, which occupies a central position, with the national flag to one side; and the processional cross should be placed in some unobtrusive spot to avoid distracting attention from the centrally located cross.

To those who argue that the national flag should take precedence over the Church flag, we ask: Which does in fact represent the more binding allegiance? Your Church or your country? Luckily, we do not have to face the tension between those two allegiances which the Germans must face; but we agree with Mr. Young that the Church's claim must override the State's when the two are in conflict. Similarly we do not believe that Congressional resolutions or Army regulations can dictate the location of the flag in church.

Perhaps the best way to solve the problem would be to omit the national flag from religious processions, except those in which the congregation takes part; and to keep the national flag in the nave, in its proper position of honor on the right (epistle) side. The Church flag could then properly be placed in its proper position of honor on the right (gospel) side of the chancel, without an effort to equate institutions of different origin and function. The separation of Church and State may wisely be symbolized by the altar rail!



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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

THE Rev. Franklin H. Spencer has been a subscription representative for a good many years, and his results are always better than any other representative we've ever employed. Recently he has been working in Brooklyn. In one medium-sized parish he secured 88 new families for THE LIVING CHURCH—which probably means about 250 new readers.

Nine out of ten clergy give Fr. Spencer willing and thorough cooperation. The tenth either puts him off politely or says frankly that he doesn't want money taken out of the parish. I think Fr. Spencer would rather have the frank answer; he can easily prove to most any priest's satisfaction that such an objection to his working in a parish is definitely detrimental to that parish. It is parish-mindedness at its worst.

After all, what Fr. Spencer is working for; what THE LIVING CHURCH is working for, what we are all working for is the growth of the Church as a whole; and this of course entails increasing of the Church education and Church knowledge of every communicant. The man who spends a few dollars a year for a Church magazine gives more to his parish than the man who never bothers to read anything about his Church. I think this is self-evident, and any active Churchman can test the fact in his parish.

I DON'T suppose the fact is of any importance but nevertheless it seems a little humorous to me that the building and repairing of pushcarts should be, in New York, a rather important industry.

JOHN HERSCHLER came to the New York office of M-G as chief accountant in mid-October. A resident of Glendale, Long Island, he was formerly employed by the Wall Street firm of Pruce and Whitely and the City of New York.

JOHN McALLISTER, one of our New York stockroom employes, left for camp a few weeks ago to begin his naval training. He is the thirteenth M-G employe to enter the armed services.

"THE CANVASS BACKERS" exclaimed a diocesan secretary up in Newton, Mass., reading the heading on a list of captains and their workers in the Every Member Canvass of Grace Church. "That must be a duck of a set-up and bound to fly to success!"

Leon McCauley

Director of Advertising and Promotion



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Reserve Ammunition

A teacher said, "For several Sundays I let my class out early when we had finished the lesson. I thought it was better than having them make a lot of noise the rest of the period. But the rector told me that it disrupted the school, and that I must hold them until the bell."

That teacher had the familiar experience of running out of material. In some way her timing was bad, and, long before the class should have ended, she found herself with nothing interesting to do or talk about.

We have all had the experience in one way or another. It is still 20 minutes before the bell and the story seems to be about exhausted, or the talk may have gone hopelessly off the subject. You are in a panic. How can I hold them? What shall I do now? If you dismiss them it would be an admission of defeat. Others would see your class out, it would make you seem a little trivial, would undermine general discipline, as the rector said.

What you need is reserve ammunition. Something up your sleeve that will fit almost any occasion, have a value any time. Often it is not a matter of time, but of saving a lame period, vitalizing the class. We all know the teacher who does this by talking about football or some other secular subject, merely for amusements. A teacher was overheard: "If you'll be all good and listen to the lesson, I'll tell you about the ice follies I saw Saturday night." (You answer that one yourself.)

The principle is: you must know more than you are teaching in the set lessons. You must have reserves, ready at hand. Preachers understand this. They often have paragraphs and illustrations ready in case the movement of the sermon calls for it. Here are some useful things to have on hand:

1. Additional matter on today's lesson. As you prepare, note certain points that might prove too long, that are to be used only in case. Having such points on a separate card keeps them in hand, but separate. (This is the great advantage, far from being a burden, in those courses like Christian Nurture, of which teachers commonly say that there is "too much to cover in one lesson.") For example, you may have some notes on the life of a saint, or some travel background.

2. Stories: An extra anecdote illustrating today's subject. If you prepare your lesson early in the week, you'll find your subconscious will go beyond the words of the editor, and you will remember or invent additional illustrations.

3. Games: These include the published card games on the Church Year, Vestments, Life of Christ, Bible Baseball, or "Alleluiah" (like Bingo).

4. Clippings: You will see cartoons, pictures, verse which are worth sharing. Learn to put them with your note-book. A fine discussion may arise from one clipping.

5. Church vocabulary: Use blackboard or sheet of paper. Call for all Church or Bible words beginning with A. Then with B. This game may be continued for some weeks, or when needed. It leads to many definitions and explanations. Girls vs. boys.

6. Drills: Take Prayer Books, "What comes first, the Litany or Catechism?", etc. List of questions: "Go until you miss." This is good for review, and the list can be built up as the course goes along.

7. Objects: A souvenir from the Holy Land, a book, a letter. But don't have it out in view until wanted.

8. Books to show: e.g., Tissots' illustrated Bible.

9. Memory drills: You can always fill out your time with these. But you may have to learn some methods. Try flash cards, hand-made, with lettering in large hand. Let the pupil reciting stand with his back to the card, facing the class. The rest of the class watch the words, and so are kept interested. But the teacher must have memorized the matter first!

10. Dramatics: Easy if you have thought them out. To go through one part of the story is often enough. [More about classroom dramatics another time.]

11. Planning an organization or coming event. You'll run 'way over the bell with this.

Two suggestions on this whole matter:

1. As you pick up these items, salt them away somewhere in your notebook. It becomes a kind of hobby, and a good habit.

2. Don't try to bring one out every time. I've saved a particular stunt for six months before the right time came.

Having such reserve stories will give you confidence, and you'll be thinking of your courses between Sundays more and more. After all, your teaching is not one isolated hour on Sunday morning, but a continuous sharing in the lives of your little flock. If they are on your mind, often, your lesson preparation and your teaching will acquire a depth and a reach. You are in the position of the mother who must prepare the meals for her family. You can use forethought to make them attractive, varied, and sustaining. And you wouldn't think of ending without a nice dessert.

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 508 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

TWENTY-SECOND SUNDAY AFTER TRINITY

GENERAL

FORWARD IN SERVICE

7th Province Discusses Plan of
Action With Council Officers

By RICHARD A. PARK

Two hundred leaders of the province of the Southwest met in Amarillo, Texas, October 24th and 25th for a four-fold meeting of that province. The occasion was the synod of the seventh province, but that meeting was overshadowed by the conferences with representatives of the National Council to consider the plan of action of the Forward in Service Commission.

Practically all of the departmental chairmen of the 11 dioceses and missionary districts of the province were present to confer with the national directors and secretaries in their respective fields. The youth leaders of the province held a three-day conference with the Rev. Frederick H. Arterton, national secretary for youth. The Woman's Auxiliary held a provincial meeting with Mrs. Arthur H. Sherman, national executive secretary.

The business of the synod, meeting under the presidency of Bishop Quin of Texas, was transacted in the record time of two hours, with much of the time given to a consideration of the future of the missionary district of North Texas. The Daughters of the King also took advantage of the opportunity to hold a provincial meeting on October 23d, preceding the other meetings.

The principal accomplishment of the conferences was the implementing of the Forward in Service plan of action for 1944-45 by departmental and diocesan considerations of its application. The tone of these discussions was evidenced by the action of the representatives of the depart-



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DEPARTMENT MEETING: Diocesan promotional leaders met with Mr. Jordan (at head of table) to discuss policies and techniques.

ments of Christian Social Relations. These leaders adopted and published the following resolution:

"Resolved, that, on the basis of and within the meaning of General Convention's statement, A Better World for All People, the National Council Forward in Service statements on the Christian Doctrine of God and Christian Doctrine of Man; and as a way of joining with the whole Church in forwarding better interracial relations;

"The representatives of the departments of Christian Social Relations in the dioceses and missionary districts of the Episcopal Church in the seventh province agree to assume the following responsibilities, and to recommend them to their respective bishops and councils for coöperative study and action in every department of the diocese or missionary district:

"1. Efforts to guarantee and encourage Constitutional rights and privileges to members of all races;

"2. Efforts to encourage and assure the extension of educational and economic opportunities *equally* for members of all races;

"3. The establishment of machinery for promoting interracial coöperation in specific projects within the communities and states represented in the province;

"4. The attempt to counteract all evidences of propaganda directed against the ability or integrity of members of any race;

"5. The use of Race Relations Sunday and other appropriate days, for prayers, sermons, discussions, and conferences on specific measures to improve interracial relationships;

"6. The use of the National Council For-

ward in Service pamphlet *Interracial Understanding* in every parish of our dioceses as a basis for study, prayer, and action; and

"Be it further resolved that the members of the Department of Christian Social Relations here represented shall refer the specific application of these statements to appropriate groups for study and action in state legislatures and in the Congress of the United States."

So successful were the conferences that two large dioceses of the province altered their former attitudes materially. Bishop Scarlett of Missouri, a diocese formerly apathetic to the program of provincial synods, announced personally that if future meetings of the province would maintain the high standards set at Amarillo, his diocese would welcome the next meeting. The synod accordingly accepted his invitation for the synod in St. Louis in 1945.

The diocese of Texas, which has maintained considerable indifference to the Forward in Service program in the past, through its Forward in Service chairman, the Rev. Landless Shannon, announced that Bishop Quin and the other diocesan leaders present were heartily in favor of adopting the 1944-45 plan of action.

FUTURE OF NORTH TEXAS

In the business session of the synod on October 25th the delegates endorsed the committee selected by the bishops of the province to study the future of North Texas. Faced with the possibility of the



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PRIMATE AND HOST: Bishop Tucker and Bishop Seaman of North Texas.

House of Bishops referring to National Council the matter of dividing that district among neighboring areas in January, when Bishop Seaman's resignation is to be acted upon, two resolutions from groups in North Texas were read. These resolutions asked that a new missionary bishop be elected immediately in January. Without acting upon the resolutions, the synod voted to appoint a committee to study the whole situation and make its recommendations to the House of Bishops. This action, which had the endorsement of the Presiding Bishop, resulted in the appointment of Bishop Quin, Bishop Jones, the Rev. W. G. Wright of El Paso, and James Allison of Wichita Falls.

The Youth Leaders Conference included a meeting of the Federation of Young Churchmen of the province which elected new officers and requested from the synod an appropriation of \$1,000 for the promotion of youth activities in the province, to include a provincial summer conference in 1945.

The Woman's Auxiliary assigned up to \$1,200 from its reserve to sponsor vocational conferences in the province under the direction of the national Division of College Work. It also adopted a triennial budget of \$1,200 annually, to include \$350 a year for aid to Bishop Tsu of Kunming.

The two luncheons during the meetings were presided over by the Rev. F. A. Foster, rector of the host parish, St. Andrew's Church, Amarillo, and Clyde P. Wells, senior warden.

National Council representatives who were in attendance at the meetings included Bishop Tucker, who spoke to an overflow congregation Tuesday evening; the Rev. C. Avery Mason, who as national secretary for Forward in Service, opened the conference with an address on the plan of action for 1944-45; the Rev. George A. Wieland, the Rev. C. L. Samuelson, the Rev. D. A. McGregor, the Rev. Almon R. Pepper, the Rev. F. H. Arterton, Dr. Lewis B. Franklin, Robert Jordan, and the Rev. Wilburn C. Campbell.

Elections in the synod: Bishop Casady of Oklahoma, president; Bishop Scarlett of Missouri, vice-president; the Rev. A. L. duDomaine, secretary; B. C. Howard, treasurer; Bishop Spencer, Bishop Jones, Dean Sprouse of Kansas City, Dean Day of Topeka, Dr. Horn of Wichita, and George D. Wilson of Houston, members of the provincial council.

Elections in the Federation of Young Churchmen of the province: Betty Heide-man of St. Louis, chairman; William H. Leedy of Jefferson City, Mo., vice-chairman; Sidney Bauer of Seguin, Tex., secretary; Byrne Cates of Albuquerque, treasurer.

WORLD COUNCIL

Plans Being Made For First Assembly

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, has arrived in London from Geneva, Switzerland, to confer with

British Church leaders on arrangements for the first assembly of the World Council.

Dr. Marc Boegner, president of the French Protestant Federation and a vice-chairman of the World Council, is shortly expected in London to participate in the discussions, as is Dr. A. L. Warnshuis, as representative of the American committee for the World Council.

Leader of the sessions was to have been Dr. William Temple, the Archbishop of Canterbury, whose sudden death shocked the religious world. It is considered unlikely that a successor to Dr. Temple as chairman of the provisional committee will be selected without a meeting of the committee, and that must await the end of the war as its members represent most of the countries of the world.

Dr. Leiper Invited to Visit Australia, New Zealand

Dr. Henry Smith Leiper, executive secretary of the American committee for the World Council of Churches, has been invited to visit New Zealand and Australia next summer. Dr. Leiper expects to spend two months in New Zealand, and will speak at a series of meetings, arranged by the Council of Churches there, on the contribution of Churches to world order. He will then go to Australia for a month to deliver similar addresses.

It was also revealed that Dr. Visser 't Hooft, general secretary of the World Council of Churches at Geneva, Switzerland, is planning to visit the United States next year. He will arrive in March for a meeting of the World Student Christian Federation, of which he is chairman, and will also confer with Dr. Leiper and other Church leaders on the World Council.

RADIO

Two Episcopalians on November "Church of the Air"

Two Episcopalians will be heard in the November schedule for CBS' "Church of the Air," heard on Sundays from 10 to 10:30 A.M. and from 1 to 1:30 P.M., EWT. The Very Rev. John W. Suter, dean of the Cathedral of St. Peter and Paul, Washington, D. C., speaks November 5th at 10 A.M., while on November 26th, the Most Rev. Henry St. George Tucker, Presiding Bishop, will be heard at 10 A.M.

Religious Education Council Creates New Department

A new department for the development of religious radio programs, operating under the name International Radio Productions, has been created by the International Council of Religious Education, Dr. Roy G. Ross, general secretary of the council, has announced. Director of the new department will be the Rev. E. Jerry Walker of Chicago, educational director of station WLS.

International Radio Productions has a

twofold purpose, according to Dr. Ross. "First is to develop radio programs for the Church generally and for the religious education movement more specifically.

"Second, it will be a means of assisting the International Council of Religious Education and 183 state, provincial, city, and county councils of religious education throughout the United States and Canada in developing those specific radio projects which will strengthen their work."

First project of the new department will be production of *Victorious Living* which is expected to go on the air January 1, 1945. This will present dramatic interpretations of factual religious experiences of everyday people.

FEDERAL COUNCIL

Biennial Convention to Develop Programs of Coöperation

Policies and programs of Christian coöperation during the war and the postwar period will be formulated at the biennial sessions of the Federal Council of Churches at Pittsburgh, Pa., November 28th to 30th, it was announced by Dr. Samuel McCrea Cavert, general secretary of the Council.

Main emphases of the convention are expected to include strengthening of the evangelistic spirit in the churches, relation of the non-Roman churches to programs of social welfare in the community, attitude of the churches toward compulsory military training in peacetime, methods of advance in interracial coöperation, contribution of the churches to a just and durable peace, and assistance to the non-Roman bodies of Europe at the end of the war.

The convention is scheduled to consider applications for membership in the Council coming from the Russian Orthodox Church in America, the Universalist Church, the Church of the New Jerusalem, the Czech-Moravian Brethren in America, and the Church of the East and of the Assyrians.

A noteworthy feature of the meeting will be the report of the Commission on the Relation of the Church to the War in the Light of the Christian Faith, created by the biennial meeting of 1942. Headed by Prof. Robert L. Calhoun of Yale, a score of outstanding Christian scholars have spent 18 months in preparing the report, which is expected to deal with the historical, theological, and practical phases of the question.

Another feature will be the address of the president, the Most Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, who will preside at the sessions, along with the vice-president, Dr. J. McDowell Richards.

The Rev. Bryan Green of London will attend as fraternal delegate from the British Council of Churches, and the Rev. W. J. Gallagher of Toronto will represent the newly-formed Canadian Council of Churches, of which he is general secretary.

Attendance at the meeting will be limited to official members of the Council, as named by the coöperating denominations.

EPISCOPATE

Fr. Reginald Mallett Consecrated Bishop of Northern Indiana

In a solemn ceremony at St. James' Church, South Bend, Ind., on October 25th, the Rev. Reginald Mallett, D.D., was consecrated third Bishop of the diocese of Northern Indiana. At 10 A.M., the long procession of bishops, priests, and prominent laymen of the Episcopal, Eastern Orthodox, and Polish National Catholic Churches came down the aisle to the music of the *Marche Pontificale* played by Ethel Stuart Gaumer, organist and choirmaster.

The service of consecration was presided over by Bishop Ivins of Milwaukee, who was the consecrator and the celebrant of the Solemn Eucharist. The liturgy was sung to the tune of the *Missa Marialis*. Co-consecrators were Bishop Sturtevant of Fond du Lac, and Bishop Gardner of New Jersey.

After the singing of the hymn for the Introit, "Ye watchers and ye holy ones," by the St. James' choir, Bishop Ivins, the bishop presiding, began the Solemn Eucharist with the reading of the collect. The choir then sang the Kyrie. Bishop Essex of Quincy sang the epistle. After the Gradual Hymn, "We love the place, O God," Bishop Conkling of Chicago sang the gospel. The choir then intoned the Nicene Creed.

SERMON

The sermon was preached by Bishop Powell of Maryland who spoke of the present chaos coming at a time when men thought the world had reached its maturity. "Christ still assures men that what He has done before, He can do again, if men will accept the power that He can give them.

"We must make our religion a power in our own lives, before it can become a power in the lives of others. What we need today is personal faith. 'I know Him in whom I have believed.'"

In his charge to the Bishop-elect, Bishop Powell spoke in an affectionate and intimate way of the friendship between himself and Fr. Mallett. In speaking of the integrity of the Bishop-elect, he said that primary things would be foremost in his life as a Bishop and that secondary things would never draw him away.

Bishop Haines of Iowa and Bishop Gribbin of Western North Carolina then presented Fr. Mallett to the bishop presiding.

Bishop Ivins requested testimonials of the person presented for consecration, which were read as follows: the certificate of election, the Rev. James Edward Foster, rector of Christ Church, Gary, Ind.; the canonical testimonial, the Very Rev.

CONSECRATION SCENES: (1) *The procession*; (2) *The anointing of the new Bishop's hands* (left to right, Bishop Ivins, Bishop Conkling, Fr. Peterson, Bishop Mallett); (3) *The laying on of hands*; (4) *The new Bishop leaves the church at the conclusion of the service, with his attending presbyters.*



Erland Lawrence Groton, dean of St. Paul's Pro-Cathedral, Mishawaka, Ind., and secretary of the diocese of Northern Indiana; the certificates of ordinations, the Rev. James Lanmon Whitcomb, rector of St. Barnabas' Church, Troy, N. Y.; the consents of the standing committees, the Ven. James McNeal Wheatley, president of the standing committee of the diocese of Northern Indiana; and the consents of the bishops by Bishop Page of Northern Michigan.

After the Bishop-elect's promise of conformity, Bishop Ivins led the congregation in prayer.

The litany for ordination was read by the Rev. Peter Langendorff, rector of St. Paul's Church, Hammond, Ind.

The Bishop-elect knelt at a priedieu during his examination by Bishop Ivins and was then vested with the rest of his episcopal habit, while the choir and congregation sang the hymn "Christ, the fair glory of the holy angels."

CONSECRATION

The Bishop-elect then knelt for the supreme moment of the consecration service, the laying on of hands by all the bishops present, signifying the passing on of the apostolic succession in the Church and the receiving of the Holy Ghost for the office and work of a Bishop in the Church of God. During this solemn ceremony, the choir sang "*Veni, Creator Spiritus.*"

The new Bishop's hands were then anointed by Bishop Ivins. The blessing of the ring and the pectoral cross followed, and the presentation of the Bible to Bishop Mallett.

Bishop Conkling of Chicago was deacon of the Mass, and Bishop Essex of Quincy was the subdeacon. The Rev. Don H. Copeland, rector of St. James' Church, South Bend, was the chaplain to the consecrator and assistant priest. While the choir sang "Humbly I Adore," the newly consecrated Bishop received his Communion.

After the singing of "*Gloria in Excelsis,*" Bishop Ivins sang the post-Communion collect and gave the blessing. He then read the last gospel.

After the blessing and presentation of the miter and crozier, the *Te Deum* was sung and Bishop Mallett gave his first episcopal blessing upon the congregation.

At the close of the service, all the bishops present signed and sealed the letter of consecration. The Rev. Robert James Murphy, D.D., rector of St. Mark's Church, Howe, Ind., and chaplain of St. James' Chapel, Howe Military School, was deputy registrar.

Acting as masters of ceremonies for the consecration were the Rev. Canon Vivan A. Peterson, D.D., rector of St. James' Church, Cleveland, Ohio, and the Rev. Killiam Karl Rehfeld, rector of St. Andrew's Church, Baltimore, Md.

Attending presbyters to the Bishop-elect were the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., and the Rev. Samuel Whitney Hale, rector of the Church of the Advent, Boston, Mass.

Servers during the Eucharist were the Rev. Russell G. Flagg and the Rev. Har-

old G. Kappes. The thurifer was the Rev. Leo Kenneth Douglas Patterson. Acolytes included the Rev. Gerald Horton Lewis, the Rev. Edward Harris, OHC (Brother Edward), the Rev. Dom Paul Severance, OSB, the Rev. Dom Francis Hilary Bacon, OSB, the Rev. Bruce Bickel Mosier, and the Rev. Gail Colyer Brittain. Crucifers were the Rev. Leslie Skerry Olsen, the Rev. George J. Childs, and the Rev. Clarence C. Reimer.

Attending the consecration were men and women outstanding in civic, educational, and business fields, including Col. B. B. Bouton, superintendent of Howe Military School, and Mrs. Bouton; Lieut. William A. Gray, USN, son of the late Bishop Gray; the Rev. J. Bruce Hadley, executive secretary of the Council of United Churches; Dr. Clark Kuebler, president of Ripon College, Ripon, Wis.; Rabbi Stephen Sherman of Temple Beth-El, South Bend, Ind.; Raymond Vander Heyden, president of the Mishawaka, Ind., Chamber of Commerce; the Rev. Roy Michel, president of the St. Joseph County Ministerial Association; Mother Olivia Mary, superior of the Community of the Transfiguration, Glendale, Ohio, and Sisters of the Holy Nativity of Fond du Lac, Wis., and of St. Ann's, Chicago. Among the prominent guests attending the luncheon which followed the service was the Rev. J. Hugh O'Donnell, CSC, president of the University of Notre Dame.

An hour of the consecration service was transcribed by WSBT, the South Bend *Tribune's* radio station, and was broadcast from 3 to 4 P.M., with the Rev. Robert J. Murphy, D.D., of Howe Military Schools, as narrator.

In the afternoon, Bishop Mallett and Mrs. Mallett observed open house at the bishop's residence in Mishawaka. They were assisted by Mrs. Campbell Gray, the widow of Bishop Gray.

BISHOP GRAY'S RING

The Bishop's ring which was presented to Bishop Mallett during the service of consecration was the gift of Mrs. Campbell Gray and was worn by Bishop Gray during the time of his service in this diocese.

Bishop Mallett's pectoral cross was a gift from the parishioners of Grace Church, White Plains, N. Y. His cope and miter were a bequest from Bishop Fiske, and his vestments were given by Grace and St. Peter's Church, Baltimore, Md. The Bishop's oil stock is the gift of the clergy of the diocese of Northern Indiana. Bishop Mallett also received gifts from parishioners in Holy Trinity Church, Greensboro, N. C., and gifts from other friends.

Bishop Stires, Retired, to Be Rector of Christ Church

The Rt. Rev. Ernest Milmore Stires, retired Bishop of Long Island, has accepted the call to the rectorship of Christ Church, Cooperstown, N. Y., effective December 1st. Since his retirement in 1942, he has been living at Bolton Landing on Lake George, N. Y.

PROVINCES

Northwest Synod

The 19th synod of the sixth province convened in Trinity Cathedral, Omaha, October 17th and 18th with unusually large delegations from every diocese and missionary district.

Bishop Scarlett of Missouri was the preacher at the opening service. After the Communion service October 18th, delegates were guests of the cathedral for breakfast. A brief business session included organization of the synod and reports of the treasurer and executive council. Delegates then divided into groups led by departmental chairmen on publicity and promotion, missions and church extension, Christian education and social relations, college work, and Forward in Service.

Delegates reconvened to hear Mrs. David R. West, Minneapolis, provincial representative on the national executive board of the Woman's Auxiliary, and Bishop Keeler, provincial representative on the National Council. Bishop Keeler stated that the National Council was grateful for the support of the province but that there was no province within the Church for which the National Council does more; also that the sixth province has the lowest quota of any province. A meditation was given by Bishop Haines of Iowa, who concluded with noonday prayers.

The theme for the afternoon session was "The Church's Opportunities—to Grow, Serve, and Give." Subjects presented and discussed were work among the isolated, deaf, armed forces, and college youth; the ministry, women's work, lay priesthood, and stewardship.

ELECTIONS

Time and place of the next synod was left to the executive council to decide. Bishop Atwill of North Dakota was re-elected president, the Rev. Conrad Gesner, St. Paul, secretary, and Allen King, Grand Forks, N. Dak., treasurer. The following members were elected to the executive council: Bishop Brinker of Nebraska, Bishop Roberts of South Dakota, Bishop Haines of Iowa, Dean Leland Stark, Sioux Falls, S. Dak.; Rev. Stanley Fulwood, Muscatine, Iowa; Dean Eric Montizambert, Laramie, Wyo.; Gerald Sabin, Denver; J. A. MacKillican, Hibbing, Minn., and R. D. Neeley, Omaha.

Bishop Roberts of South Dakota, the Rev. LeRoy Burroughs, Ames, Iowa, and Benjamin G. Griggs, St. Paul, were re-elected trustees of Seabury-Western Theological Seminary which was represented at the synod by Dean Kelley.

The synod proper closed with a dinner on the evening of the 18th with an address by the Rev. John S. Higgins, Minneapolis.

OTHER MEETINGS

Meeting in conjunction with the synod and joining in the general sessions was the Woman's Auxiliary of the province. The synod proper was preceded on the 16th and 17th by a meeting of some 50 laymen representing every district and

diocese in the province. Leaders were the Rev. Dr. Wilburn C. Campbell, executive secretary of the Presiding Bishop's Committee on Laymen's Work, Jule M. Hannaford, jr., St. Paul, provincial chairman, and Bishop Brinker of Nebraska.

Opening on the evening of the 18th and continuing through the 19th, provincial young people met under the direction of the Rev. Philip McNairy, St. Paul, provincial member of the national youth commission. Each district being represented by two young people and one clergyman, a provincial organization was formed with Chan Backlund, Lincoln, Nebr., as chairman, and Sarah Records, Sioux City, Iowa, secretary.

Three delegates to the National Youth Commission were nominated by the group for appointment by Bishop Atwill of North Dakota: Arsinine Nakashian, St. Paul; Betty Kurzon, Omaha; and Harvey Strange, Denver.

CHURCH BUILDING

Plan Converting Army Chapels To Civilian Use

Churches are considering moving whole chapels off army camp sites and converting them to civilian use after the war, Dr. E. M. Conover, secretary of the Interdenominational Bureau of Architecture disclosed. The bureau has received a number of inquiries from individual churches and home mission boards since the Reconstruction Finance Corporation listed chapels among surplus war materials to be disposed of by public auction.

Many chapels are well constructed and could be rolled off government property across level country for as much as ten miles at a cost of \$1,000 or less, Dr. Conover said. He added that even with costs of transportation and building a foundation, reconverting a chapel might be much less expensive than building a new church.

NATIONAL COUNCIL

Twenty-five Year Club

A "twenty-five year club" is in course of organization at Church Missions House. Its membership will be 16 people who have given 25 years or more of service to the Church at national headquarters. The following list shows the date when each of these 16 staff members came to the Missions House:

F. A. Zubrod, March, 1892; Louis Laubenheimer, March, 1901; Miss L. McGay, September, 1909; Dr. Franklin J. Clark, May, 1911; Miss Grace Townsend, May, 1911; Thomas Costigan, January, 1912; Mrs. Gladys Van Hoyser, February, 1913; Mrs. J. Lally, December, 1913; Miss Isabelle M. Bracklow, November, 1914; Miss Jo Schiedrum, January, 1916; Miss Maud McCausland, February, 1917; Miss Myrtle Morr, April, 1917; Carl J. Fleischman, July, 1917; E. Watson, August, 1918; Miss Mabel Condict, December, 1918; and Dr. Lewis B. Franklin, January, 1920.

ENGLAND

Archbishop of Canterbury Dies

By JEAN DRYSDALE

Christendom lost a great spiritual leader on October 26th when Dr. William Temple, Archbishop of Canterbury, Primate of All England, died of a heart ailment in Westgate on the Sea, England, after an illness of several weeks.

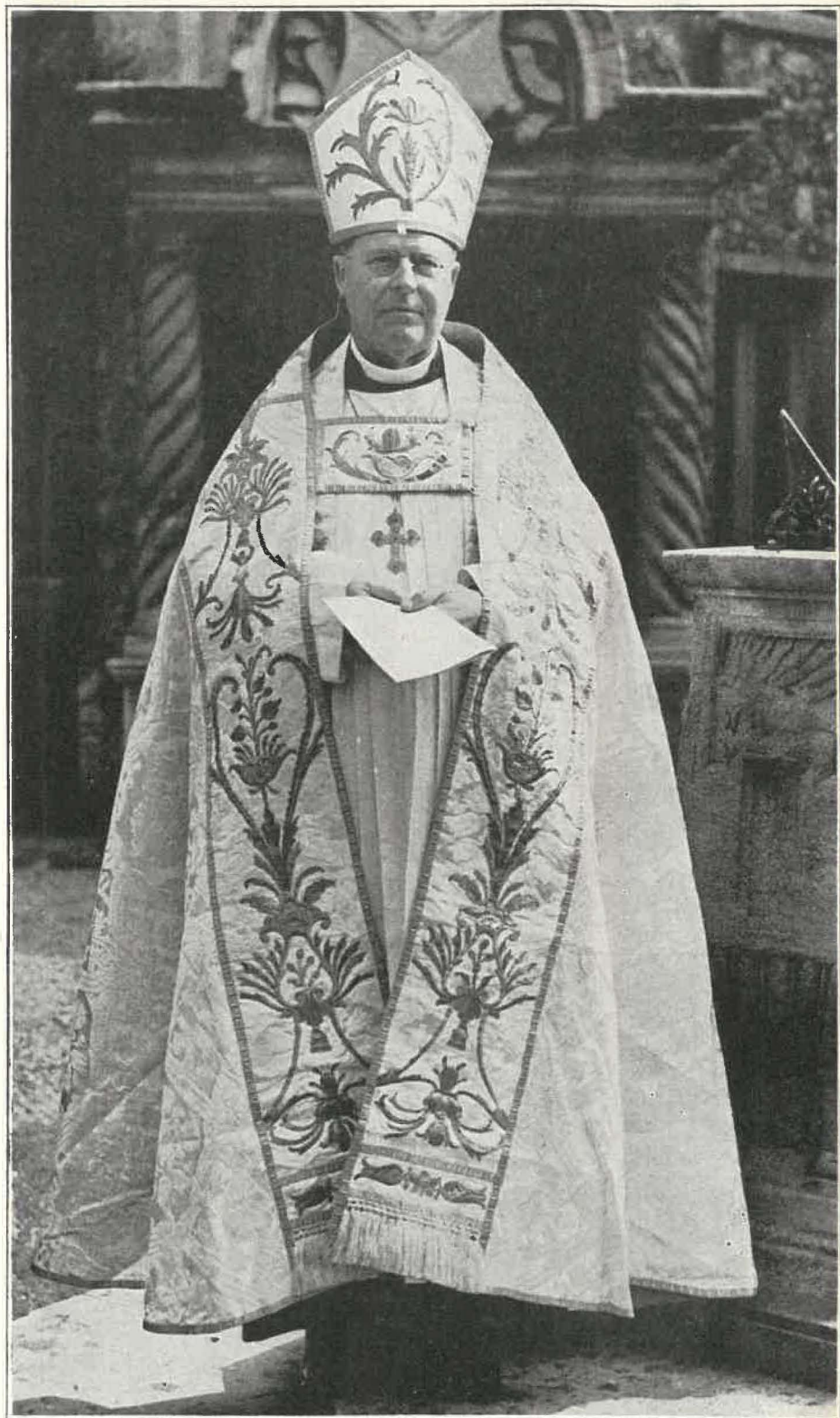
The only Archbishop whose father had held the same office, he was the acknowledged leader of the non-Roman Christian world, an ecclesiastical statesman, theologian, and philosopher whose leadership in Church affairs was recognized more widely, perhaps, than that of any Christian leader since Reformation times.

Born on October 15, 1881, the son of the late Dr. Frederick Temple, 93d Archbishop of Canterbury, and Frances Acland Temple, he trod a well-marked path to ecclesiastical preferment. He was educated at Rugby and Balliol College, Oxford, where he was president of the Oxford Union in 1904. He was a fellow and lecturer in philosophy at Queen's College, Oxford, from 1904 to 1910. Ordained deacon in 1908 and priest in 1909, he became chaplain to the Archbishop of Canterbury in 1910, holding this post for 11 years. Following in the footsteps of his father, who was headmaster at Rugby, William Temple became the remarkably young headmaster at Repton School, where he remained for four years, leaving to serve as rector of St. James', Piccadilly, from 1914 to 1918. Editor of the *Challenge* from 1915 to 1918, he became canon of Westminster in 1919, and in 1921 became Bishop of Manchester where he remained until appointed Archbishop of York in 1929.

ENTHRONEMENT

On April 23, 1942, he was enthroned as the 98th Archbishop of Canterbury in a colorful ceremony to which had been invited representatives of nearly one-half of the 76 church bodies then affiliated with the World Council of Churches, of which the Archbishop served as provisional president. He succeeded Dr. Cosmo Gordon Lang, who retired as Archbishop of Canterbury to make way for a younger man who could handle more vigorously the difficult problems of the war and the peace.

Dr. Temple took a prominent part in the Life and Liberty movement, which produced the Enabling Act resulting in the English parochial Church council and the Church Assembly. More than any other man he led his Church into a position of positive friendliness with the new political ideas and their exponents. He was a dominant force in "Copec," which recorded for history the social consciousness which had then emerged among the Christian people of England—a concern with "politics, economics, and citizenship." As Bishop of Manchester, acting with an extraordinarily judicious mixture of courage and discretion, he gave the Church a new status and effectiveness in the moral and intellectual leadership of civic life.



THE LATE ARCHBISHOP OF CANTERBURY: *This photograph was taken at the time of his enthronement in Canterbury Cathedral.*

Associated Press.

He has been the consistent enemy of oppressive industrial conditions and his political and economic attitude as a member of the House of Lords, has been generally understood to be roughly in alignment with the principles of the Labour Party.

The noteworthy Malvern Conference

of 1941, which laid down the principle that the political, economic, and social structure of human life is intimately related to the destiny of men as immortal souls, was presided over by Dr. Temple as chairman. The conference aroused strong interest and violent opposition in some quarters by its departure from the

vagueness of the usual pronouncements by Christian groups on social order.

Acknowledged leader of the ecumenical movement in which most of the non-Roman churches of the world are participants, the Archbishop served as chairman of the World Conference on Faith and Order in Edinburgh in 1937, and was chosen as acting head of the World Council of Churches in the process of formation at its meeting in Utrecht, Holland, in 1938.

Under his leadership the British Council of Churches was formed, bringing together in a cooperative organization the bulk of non-Roman British Christianity.

He was an author of note with many scholarly works to his credit, including *Mens Creatrix*, *Christus Veritas*, *Christianity and the State*, *Christian Faith and Life*, *Nature, Man and God*, *Christianity and the Social Order*, *Christianity in Thought and Practice*, *the Centrality of Christ*, and his most recent publication, *The Church Looks Forward*.

The Archbishop was one of the foremost of English thinkers of his time. His work in religious philosophy is marked, said the Rev. William G. Peck in an article about him in *THE LIVING CHURCH* of November 16, 1935, "by a certain largeness of conception, which lifts apologetics to noble heights; but he possesses a keen eye for the details of an argument, coupled with a ready wit, and his is a remarkable facility for reducing an opponent's thesis to absurdity in a few sentences. He is the fortunate possessor of a style, which while entirely worthy of the profoundest themes, is never dull. His later writings in the theological field have been concerned, not so much to defend the central dogmas of the faith as if the Church were a beleaguered city, but rather to exhibit the

faith as the basis of a sane world-view which has no rival in secular philosophies."

"Dr. Temple is a sound scholar, a Catholic Churchman, and a Christian leader of such broad sympathies and high integrity that he commands the confidence of Christians of most diverse backgrounds," *THE LIVING CHURCH* commented editorially at the time of his appointment as primate of All England. "Not only is he *persona grata* to Anglicans of every school of thought, but he is equally welcome in Eastern Orthodox cathedrals and in the meeting houses of most Evangelical Protestants. He is in his own person virtually a living symbol of Christian unity in the Catholic tradition and his appointment to the highest office in the Anglican Church should mean much to the cause of Christian unity."

Ernest H. Jeffs writing about him stated that in intimate circles he was known as "Billy Temple" and that to this day there was a lingering trace of boyishness in his face and bearing, a touch of the "Student Christian Movement" young man, a combination of religious and intellectual keenness with a carefully unclerical camaraderie. Just as the Whigs of 1800 used to growl at the proceedings of "Billy Pitt," so in the lobbies of the Church at the time of Assembly or Convocation, one might occasionally overhear suspicious clerics—abundantly aware of the subtle brain behind that Pickwickian benignity of visage—audibly wondering "what Billy Temple is up to now."

Dr. Temple, according to Mr. Jeffs, had an undeniable claim to be ranked among the princes of the pulpit. He seems to have escaped the fatal influence attaching to the episcopal apron—an influence noted even by Queen Victoria, who sent a solemn warning to her favorite cleric,



Wide World.

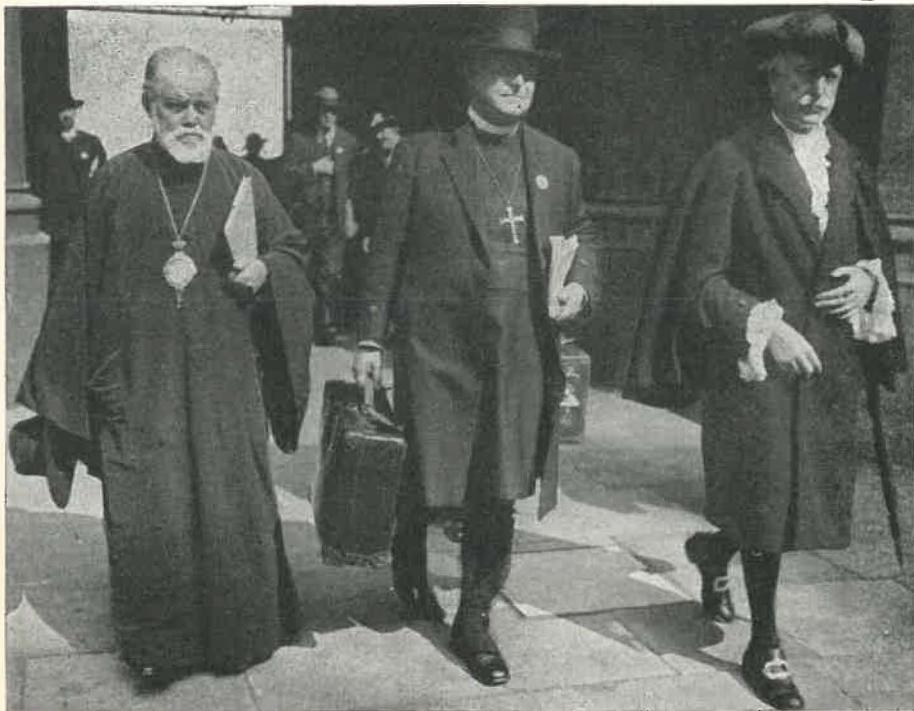
AMERICAN VISIT: Dr. Temple with Edward K. Warren of the New York Church Club at a reception in New York during his trip to the U. S.

Dr. Randall Davidson, on his elevation to the episcopal bench, not to allow his promotion to interfere with his preaching. His sermons touched great points of faith as they affected communities, nations, schools of thought, rather than as they affect individuals. Christianity appeared to him chiefly in the light of a mighty force in history. His special task was to study the ideas of Christianity in a large and general way to test and measure them against the historic philosophies and the modern speculations, to reveal them as influencing history and confirmed by the witness of history, and to apply them to the great modern problems of politics, industry, and economics.

POSTWAR SETTLEMENT

In an interview with Clifford P. Morehouse, who had been invited to attend his enthronement as Archbishop of Canterbury in 1942 [L. C., June 28, 1942], Dr. Temple expressed his views on the postwar settlement. "It is up to the Christians of all countries, and particularly of Britain and America, to see that something more just is established to take the place of the old order. The task of the Church is to lay down the broad principles upon which the new order should be built, emphasizing the fact that mankind is one family and that the development of one race or nation should not be held back for the benefit of a more favored one. It is a question of using the wider loyalties of men to check the narrower ones which are limited by national boundaries or blinded by imperialistic ambitions. No country or people should exploit another, and all should have access to the means of abundant livelihood."

In 1935 Dr. and Mrs. Temple visited



DR. TEMPLE AND FRIENDS: The central figure in non-Roman Christianity was photographed at the Faith and Order Conference in Edinburgh, appropriately flanked by Archbishop Germanos (Orthodox) and Dr. MacFarlane (Protestant).

the United States for a five weeks' lecture tour, which, according to statements of leading Churchmen [L. C., January 18, 1936], resulted in strengthening the bonds between the American and English Churches.

Following out the social principles which had been declared at Malvern and in more general terms at other Church and inter-church meetings, the Archbishop gave leadership in a noteworthy series of wartime "religion and life" meetings throughout England. These meetings sought to present a united Christian witness to the world on the primacy of religion in every department of life. Church and Nonconformist leaders were joined by Roman Catholics in the sessions which were not church services, and processions were held in which civic and political dignitaries took part.

With his brother of Canterbury, Dr. Temple while still Archbishop of York, took a firm stand on King Edward's proposed marriage to a divorced woman, and one of his most recent pronouncements was a warning that the Church's service could not be used to marry persons who had been divorced.

The Archbishop strongly opposed the food blockade upon occupied countries of Europe. He was outspoken in his insistence that the services of Morning and Evening Prayer were unsuitable for the casual Churchgoer and pressed for the development of more suitable services. On the mooted question of the relationship between Church and State he held a mediating position, seeking to increase the Church's self-government without entirely destroying the establishment. The creation of the Church Assembly, which prepares Church measures for Parliamentary ap-

Living Church Author

Articles by the Most Rev. Dr. William Temple on a variety of subjects have appeared in THE LIVING CHURCH from time to time. Below is a list of those published since 1935:

- Thoughts on Reunion*, November 2, 1935
- The Ministry* (letter), December 14, 1935
- The Real Meaning of the War*, November 26, 1941
- The Freedom for Which We Fight*, December 3, 1941
- Freedom, Justice, and Truth*, March 11, 1942
- Justice and Faith*, March 25, 1942
- The Dignity of Human Life*, April 5, 1942
- Our Demands Upon Society*, October 11, 1942
- The Reunion of Christendom*, August 22, 1943
- What Christians Stand for in the Secular World*, April 2, 1944.

proval and the royal assent, marked an important step in this direction.

On the question of organic unity of the Church of England with Protestant Churches the Archbishop was prepared to make concessions which some viewed as too great. However, he strongly emphasized his belief that the apostolic ministry was a trust held by Anglicanism for the united Church of the future, and at the

Edinburgh Conference focused attention upon the next great subject of ecumenical study and debate—the nature of the Church—as the key to the ministry and its related problems.

Dr. Temple's successor probably will not be chosen, if custom is followed, for about three months. Nomination of a new primate is made by the King as head of the Church of England, on advice of the Prime Minister, as provided by statute.

According to Religious News Service unofficial church commentators believe a surprise appointment "is not unlikely." Prominently mentioned as possible successors to Dr. Temple are Dr. Cyril Garbett, Archbishop of York; Dr. Geoffrey Fisher, Bishop of London; Dr. G. K. A. Bell, Bishop of Chichester; Dr. Kenneth Escott Kirk, Bishop of Oxford; Dr. Mervyn George Haigh, Bishop of Winchester; and Dr. Edward Sydney Woods, Bishop of Litchfield.

ENGLAND

Religious Leaders Express Christianity's Loss

The death of the Archbishop of Canterbury came as a shock to religious leaders in the United States.

The Presiding Bishop, who is also president of the Federal Council of Churches, wired Lord Halifax at the British Embassy in Washington: "Please convey to His Majesty the King on behalf of the American Episcopal Church, our profound sympathy with the Church of England in the tragic loss sustained by the death of the Archbishop. We share the grief of your people."

Bishop Manning of New York stated: "The news of the death of the Archbishop of Canterbury will be received with profound sorrow and with a great sense of loss by the clergy and people of the Anglican communion throughout the world. "To me the loss is that of a greatly valued friend through many years. Archbishop Temple's unwavering faith, his sincerity, and his great gifts had given him a place of leadership in the whole of Christendom and his fearless utterances on the war issues have been an immense moral influence for right and justice. His death is an immeasurable loss, especially at this time."

Dr. John R. Mott, one of three vice-chairmen of the World Council of Churches, now in process of formation, declared that "it would be difficult to exaggerate the gravity of the loss suffered by the Christian Church."

Dr. Henry Smith Leiper, secretary of the American Committee for the World Council, said that Dr. Temple's death "robs the world when it can ill afford it of one of the great souls and great minds of our day," and that "his loss is a stunning blow to all that the churches stand for."

At the headquarters of the Federal Council of Churches Dr. Samuel McCrea Cavert, the Council's general secretary, asserted that "Christendom has lost one of its greatest leaders of this century."

Dr. Henry Sloane Coffin, president of



British Official Photograph.

RELIGION AND LIFE MEETING: The Archbishop is shown with the Bishop of Manchester during a procession at Manchester in the Religion and Life Campaign.

Union Theological Seminary and former moderator of the Presbyterian Church in the USA, termed the Archbishop's death as "an irreparable loss" to the whole Christian Church, and said that "it leaves the World Council of Churches thoroughly impoverished."

ANGLICAN RELATIONS

Bishops Oldham and Hobson

Visited Archbishop of Canterbury

A cable which reached New York October 26th, after news had been received of the death of the Archbishop of Canterbury, told of a visit to the Archbishop by Bishops Oldham and Hobson. Both Bishops visited the cathedral, and Bishop Oldham celebrated Holy Communion on Sunday, while Bishop Hobson preached.

In their interview with the Archbishop of Canterbury, who was ill at the time, the Bishops presented the letter from President Roosevelt which had been previously read in convocation. The Archbishop asked them to deliver personally his reply to the President.

The Bishops visited the House of Commons and there met the Prime Minister. They listened to the debates and met a number of members of the government of both Houses. They had lunch with the Minister of Information, and the deans of Westminster and St. Paul's, and Canon Douglas, secretary of the Church of Eng-

land Council on foreign relations, were among the guests.

During last week paid a visit to the Archbishop of York at Bishopthorpe, according to a cable released through British Information Services. They attended the choral Evensong at York Minster at which the Archbishop and Dean were present, and Bishop Oldham preached. Later they made a tour of Yorkshire, including Selby, Beverley and Hull, where they were entertained at a civic luncheon by the lord mayor and the sheriff of Hull. On St. Luke's Day the Bishops celebrated the Holy Communion in Bishopthorpe Chapel. They returned to London through Lincoln and Ely where they inspected the cathedrals.

Bishop Hobson, accompanied by Chaplains Rhea and Weaver, visited Army installations, including hospitals and rehabilitation centers, and conferred with the chaplains.

Bishop Hobson made an extensive tour of a cross section of American army installations in Great Britain. These included a general depot, replacement depot, rehabilitation hospital, and an army headquarters, where he preached to an overflow congregation at general worship service. He also visited personnel replacements undergoing training for combat, and had many conversations with soldiers being rehabilitated after wounds in battle. He was much impressed, he said, by methods used by the medical services, demonstrations of which he saw.

CUBA

Hurricane Damage

Friends of Cuba and officials at Church headquarters have been uneasy about missionaries and mission property in Cuba since the hurricane. A radiogram from Bishop Blankingship informs the National Council: "All safe Havana. Estimate damage \$1,000. No word from country districts. Fear greater damage. Will advise again."

PALESTINE

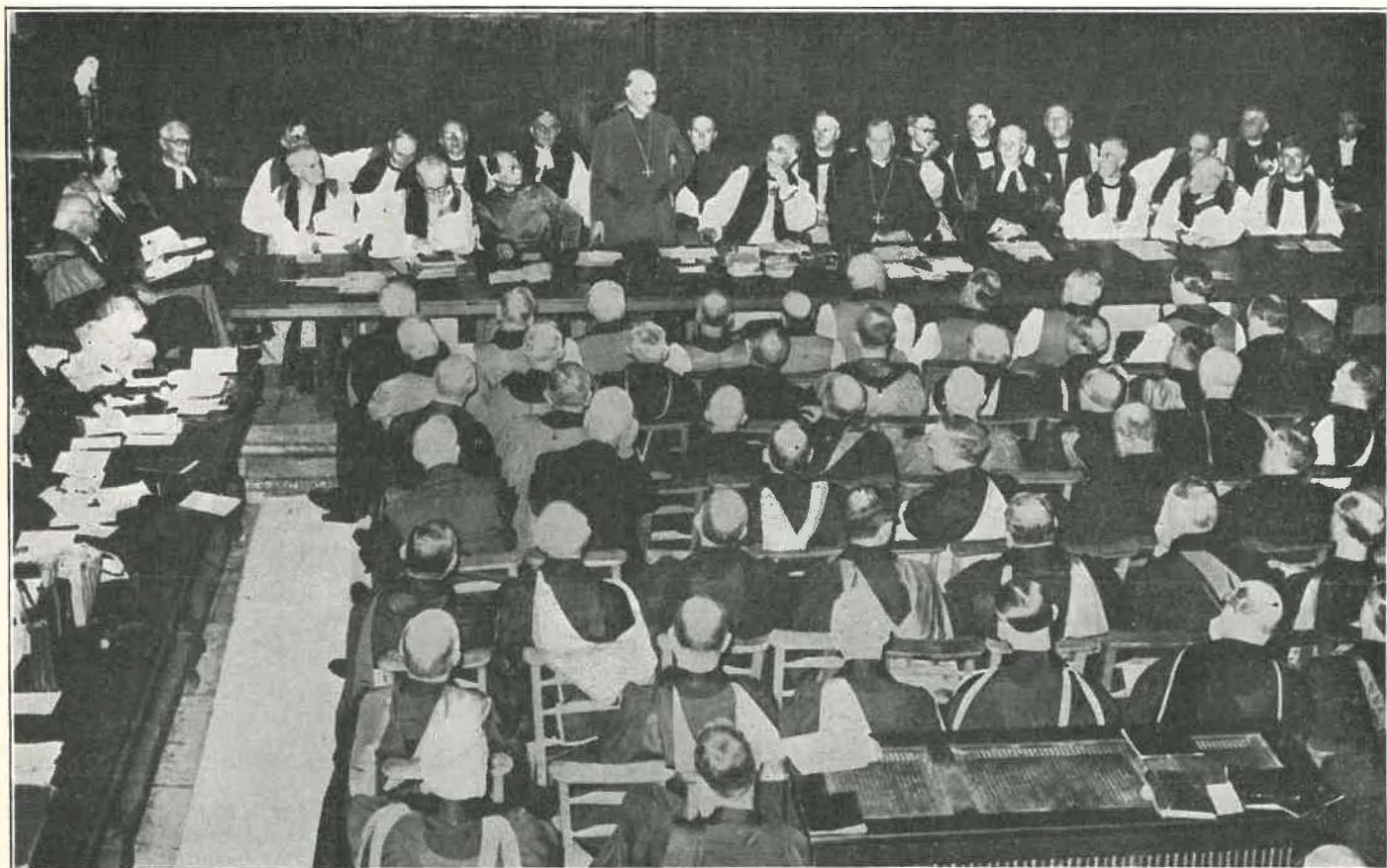
Patriarch-Elect is

Guregh Vartabed Israelian

The newly elected Patriarch of the Armenian patriarchate of Jerusalem is the Very Rev. Guregh Vartabed Israelian, grand sacristan of the Armenian Patriarchate of Jerusalem and locum tenens since the death of the late Patriarch, His Beatitude Mesrob Neshanian, some three months ago. The election took place October 22d and 23d.

Born in Ispahan, Iran, in 1894, the son of a priest, the patriarch-elect was educated in India at Armenian schools and at the (Anglican) Bishop's College, Calcutta.

He was elected to the office of grand sacristan in 1939, which office is next in importance to that of the patriarch. In



AMERICAN VISITORS AT CONVOCATION OF CANTERBURY: Bishop Oldham gives the delegation's greetings to the convocation. At his right is Bishop Tsu of Kunming. At his left are the Bishop of London, who presided, and Bishop Hobson.

Acme.

1940 he was elected bishop and sent for consecration, as is the custom, to the seat of the supreme Catholicos of the Armenian Church, at Etchmiadzin in Soviet Armenia. Unfortunately that see was vacant and the election to fill it could not be held, so the present patriarch-elect of

Jerusalem has not yet been consecrated bishop.

The catholicos-elect for another important Armenian see, that of Sis, now located in the Lebanon at Antelias (near Beyrouth), is His Grace, Archbishop Garegin Hovsepants, who is now the

prelate of Armenians in New York. He hopes shortly to go to the Lebanon to be installed, accompanied by the Rev. Tere-nig Vartabed Poladian of Antelias, who has been studying at General Theological Seminary and Union Seminary in New York.

EVERYDAY RELIGION

The Humanness of Jesus

II. He Was Tempted

By the Rev. Laird Wingate Snell

JESUS only of all the spiritually minded who have ever lived showed never a sense of moral failure, no contrition in the presence of holy God. This is explicable only on the assumption that the New Testament writers were right when they called Him sinless. We wonder, then, why He said to the rich young man, running up and hailing Him as "Good Master," "Why callest thou me good? None is good save one—that is God." We can, I believe, find the answer by asking another question: If Jesus was conscious of no moral failure, conscious that the Father's heart was satisfied—"well pleased"—with what He was, where then could He have been conscious of moral difference between Himself and God? Plainly in the fact that He could be and was tempted—as God can never

This followed, of course, from His taking on human nature. He was "tempted in all points like as we are, yet without sin." And the records set His experience vividly before us: at the first in the temptation in the wilderness; at the end in the terrible struggle in Gethsemane. In these struggles, which St. Luke intimates were intermittent throughout His ministry, and in His perfect victories, He won for us sinners salvation. But the temptations must have been of utmost reality—nothing formal, nothing superficial, nothing mitigated by His being originally "God only begotten," else His victories would not have availed for our salvation.

The disciples must have received the account of Jesus' baptism and the temptations in the wilderness from His own lips. This adds vastly to the significance of the narrative. For all turns upon His consciousness, sealed at His baptism, that He was the Son of God. All Jesus' experiences possessed utmost reality. This follows if one grant only that He was the holiest and most spiritual of men. But granting that, we then meet the challenge that He passed through a terrific temptation which arose from the fact—which He deliberately reported, presumably late in His ministry, to the chosen few—that He counted Himself the Son of God. Now if His life and its effects upon the world had been that of a deluded

visionary, all this could be brushed aside as the vagaries of an impotent mind. But since you and I and millions of others are concerned with Jesus 1900 years after He was disposed of as a criminal, the honest souls among us will refuse to ignore Jesus' own report that He went through a devastating temptation consequent upon the revelation that He was uniquely God's Son. "If thou art the Son of God, command that these stones become bread." "If thou art the Son of God, cast thyself down." "All the kingdoms of the world will I [the prince of this world] give thee, if . . ."

The first temptation was directed to the bodily appetites; its force came from the power which He possessed as the Son of God over the processes of nature: You are the Son of God; you can "materialize" bread to feed your famished body. And Jesus refused to subject His powers to the demands of His body or in the service of self.

The second temptation was directed to the fearful materialism, the earthiness, of our human nature; and its force came from His possessing psychic powers in fullest measure: Announce your Messiahship to the populace in a dramatic visible and immediately effective demonstration by floating down to them from heaven. Don't take the long exhausting hopeless method of winning slow and torpid faith by spiritual means. And Jesus said, I take no exception to God's ordering for the world; His method, spiritual means for spiritual ends, shall be my method.

The third temptation was addressed to human nature's doubt of God's power and the effective rule of His will, in view of the awful reality of the world's evil, the temptation to compromise with evil as the way to attain the good; and its force came from His knowing that His mission as the Son of God was to destroy the power of sin the whole world over. And He spurned the tempter, saying He would bow to no power in God's creation save God Himself.

All these were temptations common to man. And their power to tempt Him was contingent on their utter reality—for He was utterly real, else you and I would not be thinking of Him today.

Their reality, moreover, was contingent on the actual humanness of His experience. But that means that the powers to which they were addressed were inherent in His humanity.

The reality of the Incarnation means that Jesus' life reveals not only the actualities of God but the potentialities of man. The psychic powers available to Jesus because of the perfection of His humanity are latent in sinful humankind. There is no little evidence, seen especially in the Hindu adepts, of a psychic power of levitation, and of the "materialization" of food. And just these powers Jesus possessed, if His temptations were real. He refused to use them to ease the way for Himself. He used them gladly for the need of the multitude far from home, and for the disciples in distress on the lake, as also in the healing of the sick and doubtless on many another unrecorded occasion.

His victories set the standard for us: Keep the flesh in its place, in rigid control, subordinated to spiritual and holy ends. Don't use nor seek shortcuts to your God-given goal; rather, accede to and welcome the discipline of God's law and God's order which, fundamentally, are spiritual, not material. Trust absolutely in the power and triumph of God, and make no terms with evil.

Jesus' temptation in Gethsemane was real if anything in His life was real. It was death to the self, striking to the uttermost roots of that created nature which He had taken on: the death to self which comes in saying from the heart, "Thy will not mine be done," when the deepest hopes of life are being blotted out, the holiest divinest aims made to appear futile and fallacious, one's life edifice, upbuilt in pure devotion to the loftiest mission one's mind can conceive, crashing in ruins round one's head, that faith in God which has been one's very life seemingly proved a hollow mockery. Then, to say, "Thy will not mine be done," is death to self indeed. You and I will not be called to so fearful a dying, because He died for us, and it is ours to die with Him in an inward death from which He takes the bitterness and gall.

A Man Sent From God

THE DEATH of William Temple, Archbishop of Canterbury, deprives the Church militant of one of its great leaders. In him were combined abilities which rarely are found together—philosophical penetration and political sagacity, profound scholarship and an ability to get things done. The benignity of his personality did not conceal nor diminish his skill as a negotiator and chairman.

A list of the accomplishments which were primarily due to him would cover a wide range of ecclesiastical, theological, and practical subjects. The formation of the World Council of Churches by joint action of the Oxford and Edinburgh Conferences; the freeing of the Church of England from detailed and petty parliamentary control; the application of Christian principles to social order at Malvern and in the Religion and Life Movement; the creation of the British Council of Churches; the turning of ecumenical thought and discussion toward the question of the nature of the Church; these would, in an adequate discussion of his influence upon the life of the world, have to share importance with his constant efforts to measure practical problems of politics and diplomacy by the standard of the welfare and dignity of the human person.

Readers of *THE LIVING CHURCH* are thoroughly familiar with the Archbishop both through writings about him and through the sizable number of articles by him which we have published over the years. An interesting sidelight on his character is the fact that in all the thousands of words we have published and read about him we can find no reference to a sport or a hobby. If he had any pastimes, they did not have to be brought out by his biographers to make him appear human or interesting.

It would be a mistake to suggest that Archbishop Temple's many accomplishments were the unique product of his own efforts. Many minds and wills have gone into the development of the Ecumenical Movement, culminating in the World Council of Churches now in process of formation. Other

great names were associated in the Life and Liberty Movement, which issued in the formation of the Church Assembly and the other representative bodies of the Church of England. There is a whole galaxy of thinkers and speakers of the problems of Christian social order. But Archbishop Temple had the ability to win the trust and support of many disparate groups, plus the capacity to scale down his objectives to the possible and to achieve that. He had, so to speak, the ability to be one step ahead of the crowd, instead of two. And the vitality and sincerity of his own religious and intellectual life led the vital and sincere to flock to his banner.

It is difficult to think of another man who can fill his place, not only in the Church but in the non-Roman Christian world as a whole and in the forward march of Christian social thought. It seems unlikely that any one man will do so. But these are times which produce great men, and in the English episcopate there are several leaders capable of filling the see of Canterbury with distinction.

Both Dr. Temple and Dr. Lang, his predecessor, came to Canterbury from the Archbishopric of York. The present Archbishop of York, Dr. Garbett, is naturally one of the leading possibilities for the primacy. However an appointment from one of the other bishoprics is far from unprecedented. Since 1800, only three Archbishops of Canterbury have been translated from York. Three have been translated from London, and one each from Winchester, Truro, Chester, and Norwich.

"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." These words from the preface of the Fourth Gospel might fittingly be applied to Dr. Temple, who made this Gospel a special object of study and meditation. For through all his thought and work runs the unending thread of glorification of the Father through His only-begotten Son. In a day when every school of theology has sought to defend God as the best support of human values, Dr. Temple's emphasis has been first on the "givenness" of God and of the Christian revelation through which He is made known. He was concerned with human values because he knew that this was the will of God. Men were his brothers because they were sons of his heavenly Father. Hence, he never seemed to be troubled either by undue optimism or by undue pessimism about mankind, for he recognized that men were the objects of the immutable love of omnipotent will. He interpreted life as the theater of operations of Him who is the perfection of all being. What joy is surely his now, as he moves to the nearer presence of His Lord! The Church needs his prayers as it faces the critical days ahead.

The Epistle

Twenty-third Sunday after Trinity November 12th

"OUR citizenship is in heaven." At Baptism we were made inheritors of the kingdom of heaven. There is our true home and to heaven we must yield obedience. In this land we have no great conflict of loyalties between country and our heavenly citizenship. We are freer than most peoples to give allegiance to both without straining conscience. Happily we are situated so that we can be good citizens of both. Perhaps this makes us forgetful that heaven has demands upon us greater than those of the State and if conflict should arise between these claims then as Christians we should be ready to face persecution rather than deny the laws of our true country—heaven. Our keeping of the laws of the land should not come from fear of legal punishment here, but rather from a desire to do God's Will and be obedient to Him. Remember "Heaven is our home."

The Faith and Modern Criticism

THE SCIENCE of Biblical criticism has a peculiar relation to the life of the Church. Mostly, during recent years, it has seemed to irritate or confuse those who were accustomed to read their Bibles as the direct, authentic voice of God, and to furnish more "modern-minded" folk with an excuse to give up Bible-reading.

A short while ago, a church school teacher wrote in to



Honolulu, T. H.

DEAR FAMILY: My previous letter may have given the impression that all of Honolulu's Episcopal churches, except the Cathedral, are Oriental ones. Nothing could be farther from the truth. After leaving Iolani School, we visited two thriving parishes that minister primarily to white congregations—haoles, as they are called in Hawaii.

The Rev. E. Tanner Brown was waiting for us in the beautiful grounds of St. Clement's Church, of which he is rector. St. Clement's is an old parish, but the church is a new one, completed early in 1942. It is situated on a corner in one of the finest residential sections, near the entrance to Manoa Valley. The architecture is unique—a modification of traditional Gothic to fit the Hawaiian scene, with open sides and a feeling of coolness and spaciousness. It is a frame building, but treated to prevent the destructive effect of insects—for out here the Church must constantly fight the world, the flesh, and the termites. Matching the church is a well-equipped parish house, its several rooms separated by sliding walls so that they can be used individually or thrown into one large common hall, as circumstances may require. St. Clement's is the big, fashionable, progressive parish of Honolulu, and it should be a powerful influence on the religious life of this community.

Less attractive architecturally, but with a homely and reverent atmosphere is the Church of the Epiphany, where we were greeted by the Rev. Hollis Corey and his charming wife and

daughter. Fr. Corey is a Canadian, and though he has served in the Hawaiian Islands for many years and before that (I believe) in the Orient, one can almost see the maple leaves sprouting from his shoulders. But perhaps they are actually camouflaged wings, because he appears to be doing a fine work among his people. The Coreys made us feel very much at home, and I am sure they must be greatly loved by his parishioners. The brown stone church, too, with the Blessed Sacrament reserved on the altar, must be one that grows upon its regular worshipers.

High on a hillside in a growing suburban part of the city is the Good Samaritan Mission of which the Rev. James Nakimura is priest-in-charge. As yet the mission has no church, only a chapel and kindergarten in the house in which Fr. Nakimura lives, with his attractive Japanese-American wife and their 18 months old boy. Churchmen in and around Chicago will probably remember Fr. Nakimura, as he was a student at Seabury-Western Seminary in Evanston not many years ago. He is just beginning a promising missionary and evangelistic work here, with limited facilities but boundless enthusiasm, which is sure to show good results.

Our last visit, but in some ways the most satisfactory, was to St. Mary's Children's Home and mission. Here we were welcomed by Miss Hilda Van Deerlin and other members of the staff, and almost over-run by the younger of the 30-odd happy children who live at the home. They range in age from 4 to 14, and are representative of more nationalities than one can easily count. They are mostly of mixed blood—Hawaiian, Oriental, Portuguese, English, and many others. Some are orphans, others have one working parent living. St. Mary's Home is run according to recognized standards of social work, and has a deep Church atmosphere as well. It receives aid from the Honolulu Community Chest as well as the Church. Here again there is the usual shortage of kitchen help, and the house mothers and older girls have to do the cooking, but the Bishop hopes to be able to obtain adequate help shortly.

CLIFFORD P. MOREHOUSE.

say that in class after class that he had taught there were one or two particularly bright and independent-minded boys who, arriving at the inquiring years, had got hold of a book, or run into a college professor, who demonstrated to their entire satisfaction (1) that the Bible contained not only scientific and historical inaccuracies but deliberate forgeries; (2) that "modern critics" had "proved" this or that doctrine of historic Christianity to have no relation to the Bible. He asked us if we could supply an article which would give him, and others like him, ammunition against the facile negations of those who cited the critics.

Since the New Testament is the crucial battlefield of criticism, we asked the Rev. Felix L. Cirlot to undertake the job, knowing him to be not only a critic of high standing but a fearless and honest thinker who makes it his business to know the other side of the case on every point. We asked him: "What are the assured results of modern New Testament criticism?" And "Do any of these results affect the Catholic Faith?"

In the midst of writing at least two other books, Fr. Cirlot wrote the answer to our questions in a series of four articles, of which the first appears in this issue. From these articles several important conclusions will appear: (1) there are some assured—or, very nearly assured—results which should be taken into account by anybody who wishes to teach the Catholic religion to young people. For, while the Bible itself is fully qualified to play a vital role in the teaching of the Catholic religion, it has sometimes been cast in the wrong role in important respects on important problems. (2) Many so-called "assured results" do not deserve this description. The

term is often applied to the current theory of only one wing of Biblical scholarship without giving adequate weight to the pre-suppositions of that wing or the findings of reputable scholars of other schools.

A third important point emerges: (3) There is no consensus of scholarly opinion on any point which removes the ground for belief in any of the key doctrines of the Catholic Faith as received and taught by the Episcopal Church. But on some very important matters there is need for Church leaders to know of critical "findings" and to readjust their mode of presenting the Biblical background in the light of these findings. The Gospel according to St. John, for one well known example, has been "convicted" by most unfettered critics of having a very low historical value as to the events it describes. Some critics explain this as being what one would naturally expect of the Apostle, writing in extreme old age. Others assert that the author was not St. John the Apostle. But neither judgment can remove the book from the canon of the New Testament. It represents what the Church early recognized to be an authentic characterization of the risen and exalted Christ whom they knew well, seen through the eyes of a great saint and mystic. The Christ of the Fourth Gospel is the eternal Christ. Passages of the Fourth Gospel undoubtedly are historically accurate, and the author undoubtedly intended them all to be. But whether because second-hand or because of the blurring of memory, the words spoken and some of the incidents described cannot be assumed to be historically accurate. Theological truth is easier to find in the Fourth Gospel than historical fact. The teaching of the Church and the witness of a great teacher and saint are easier

to find than the words of our Lord Himself. If what is indubitably to be found in this gospel is properly taught, it will be recognized as one of the Church's greatest treasures. But if one depends on this gospel for what it cannot supply, its treasures are likely to be thrown out with its factual reliability.

The "Christological problem" is one of the most crucial problems of New Testament criticism. Fr. Cirlot has a bold, and perhaps even radical, answer which he advances although the majority of New Testament critics might take a more conservative position. We shall reserve comment on this problem for the issue in which his discussion appears.

It will be immediately apparent that this series is "strong meat." It makes demands on the reader for sustained attention such as it is seldom necessary to give, and perhaps many who read the series will feel that they need to talk it over with their parish priest. Within the limits we assigned him, Fr. Cirlot had small room for argumentation, and many of the points he covers should be more fully treated. We should suggest, first, that the entire series be read, and read carefully; second, that notes be made as to points on which more information is desired and points which require further study (how to present the New Testament to a church school class; in what sense the Bible is inspired, if the old idea is inadequate; how to use the New Testament in devotional reading, etc.); and third, that these notes be turned over to the parish Bible class as the basis of some fascinating and vital sessions.

Biblical criticism in point of actual fact gives small comfort to the street-corner atheist; what he counts on is the ignorance of Churchpeople themselves on the subject. It can perform a service to those eager to know and understand the Bible. But its contribution unfortunately is not a cut-and-dried matter of "yes" here and "no" there; it is a matter of intense intellectual and spiritual effort. Those who are willing to give that effort will, we are certain, find Fr. Cirlot's series richly rewarding.

The Pacific

THE OVERWHELMING defeat of the Japanese Navy in Philippine waters may well have shortened the war by many months. While it is hard to imagine that the Chinese coast now lies open for liberation, as a few of the more enthusiastic commentators have suggested, this brilliant action of our navy would appear to be of at least equal significance with the breakthrough in Normandy. Praise and thanks be to God, from whom all might and justice flow!

As we write, there are dangerous signs of trouble at headquarters in China, and perhaps equally dangerous signs of a rift in the provisional government of France. It is too early to comment on these matters, except to say that they are clear warnings that victory in the field must be accompanied by unity and cohesion on the home front if the fruits of victory are to be reaped.

Reading of the remarkable strides by United Nations forces in the Pacific, we are faced once again with the urgency of preparations for the restoration of Church work in the liberated areas. The American Church has had no work on Leyte; it concentrated its efforts in the Manila area and the Mountain Province of Luzon and in certain areas of Mindanao. Both of these islands are still under Japanese control, but it may be hoped that the day of liberation is not far distant.

The Episcopal Church's missionaries—some in concentration camps, others carrying on under the severest difficulties

and limitations—are probably almost all in urgent need of furlough. Yet, the need of workers is probably equally urgent. No doubt the Philippine missionaries in the United States are generally ready and eager to go back; but are there new workers ready to accompany them? The few reports that come through Japanese censorship suggest that the Church will be faced with appalling responsibilities—educational, medical, and spiritual—as an aftermath of the most vicious occupation known to modern history.

THE LIVING CHURCH has always had a peculiarly close relationship to the work in the Philippines. We know of the opportunities that awaited the Church before the war, and recall vividly the anguished letters we received from Philippine missionaries, crying out for more men and women to come out to help them reap the harvest of souls for God. Every mission in the Mountain Province served a long string of "outstations"; the clergy had spread their efforts so thin that they often had to refuse calls for the establishment of new stations. Schools were full to bursting. There was no money, there were not enough teachers, to take on new pupils. Meanwhile, the missionaries watched the steady inroads of gambling, drunkenness, and other "blessings of civilization" as Igorot boys went to work for American business institutions. If this was the situation before the war, what is it now?

In a very real sense, the Pacific War is the crucial one for the Episcopal Church. By far the largest missionary commitment of the Church lies in that theater, not to mention the opportunities for future missionary work. We hope that not merely the Church's leadership, but the rank and file as well, is preparing itself now for the work of reconstruction and advance that must be started very soon.

Paul B. Anderson

WE ARE happy to announce the appointment of Mr. Paul B. Anderson as an associate editor of THE LIVING CHURCH. One of the best informed men in the Church on France, the USSR, and the Orthodox communion, Mr. Anderson has often written articles and interpretative news items for our columns, and the trip he is making to France this fall will give him an opportunity to supply important first-hand information about European conditions on his return.

Long an executive of the International YMCA, Mr. Anderson is an active layman, a vestryman of Holy Trinity Pro-Cathedral in Paris, and a member of the Presiding Bishop's Advisory Council on Ecclesiastical Relations. His acceptance of the associate editorship means that THE LIVING CHURCH FAMILY will, even more than in the past, have the benefit of his wide information and balanced judgment on international Church affairs.

Afterthoughts

OUT HERE IN THE WILDS of the Midwest, we are resigned to Easterners' thinking that Milwaukee and Minneapolis are twin cities, that Omaha is a state, and various other geographical oddities. But the strangest yet came in the other day—a letter from New Hampshire to "The Living Church, 744 North Fourth Street, Wisconsin 3, Mil."

Religion in Russia

By Paul B. Anderson

Associate Editor of THE LIVING CHURCH

THE CHANGES which have taken place in the status of religion in the Soviet Union do not involve any change of legislation, but represent a liberalizing of government practice so that religious bodies have fuller opportunity to do the things which existing legislation has permitted them.

The reason for this greater liberality has unquestionably been the changed situation in Russia because of the war. The Soviet government realized that religion was really an ally in the war effort. After 14 months of loyalty and effort during the war, the Church was given the high honor of having its leaders receive an audience by Stalin. Wide publicity of this fact resulted in the whole state apparatus reflecting the same kind of cordiality toward the Church in place of the generally negative attitude previously shown.

The reception was also the occasion for liberalizing government practice so that things permitted by law but previously not permitted in practice could now be realized. Chief among these things were (1) the election of a Patriarch to head the Orthodox Church; (2) establishment of a State Council on relations with the Orthodox Church, and later another on relations with the Roman Catholics, Lutherans, Old Believers, Jews, and Moslems, these councils having branch offices throughout the country; (3) opening of schools for the training of clergy; (4) reopening of a large number of places of worship; and (5) state assistance in getting priorities for material needed in the repair of churches.

Also, things which had been forbidden or at least uncertain so far as the law was concerned now have been promised, and may shortly be realized. Among these are: (1) permission for the religious instruction of children, whether in the home or in the churches, provided it is of informative character only; (2) the right of carrying on proselytizing and religious propaganda; (3) permission to print the Scriptures, religious tracts, and books; (4) permission for foreign priests and ministers to enter Russia and exercise their ecclesiastical functions.

These changes have probably not yet been put into full practice, but state officials of the two councils for relations with religious bodies have let it be known that the Soviet government would be liberal on them.

CHURCH AND STATE

The actual relationships between the Church and state are characterized by the fact of separation, meaning that the Orthodox Church is not a State Church receiving support from the government. On the other hand, the whole system of government and of "dictatorship of the proletariat" in Soviet Russia means that every organized form of social life is under the control of the government. This is

true also of the Church. The object is to maintain order. The Communist Party is confident that religion will eventually die out as the causes which give rise to religion are overcome and as science advances and becomes the accepted outlook of all Soviet citizens. Meanwhile so long as religious bodies are orderly and loyal and keep within the law, they will not be molested.

On the international plane, religion also is important. The Soviet government has need of allies and of help from abroad, not only in the way of trucks and other supplies, but also of good feeling and favorable attitudes. It was natural therefore that when the government liberalized its practice with reference to religion in Russia it should seize upon the opportunity to give wide publicity to this fact, thereby offsetting not only the Germans' "crusade" but also the antagonism of religious bodies abroad who have opposed the Soviet government because of its anti-religious policy.

INTERNATIONAL CONTACT

Thus the liberalization in Russia actually resulted in gaining support for the Soviet government on a far wider scale among the peoples of Russia's Allies. This also led to certain practical steps whereby religious bodies in Russia entered into closer relationships with similar bodies abroad.

First were cabled exchange of greetings, between such bodies as the Baptists in the United States and the Baptists in Russia, the Orthodox Patriarchs of the East and the Orthodox Church in Russia, but more particularly the historic visit of the Archbishop of York to Moscow and the visit of the Roman Catholic priest, Stanislaus Orlemanski. The latter was probably a "trial balloon" to test out relationships with the Roman Catholic Church.

On the whole, the Soviet government has favored a modest degree of friendly relationships between religious bodies in Russia and their co-religionists. Their attitude toward the Vatican is determined by the fact that the Holy See is not only a spiritual but a temporal authority, and in the latter regard is a neutral in this war, and the Soviet government would like to see every temporal authority throw its weight against Fascism and German-Nazi armies.

Another important aspect of religion in the international sphere is the fact that the Russian Orthodox Church as well as the Greek Catholic (Uniat) Church in

the Soviet Union can be of great assistance in helping to win the Slav peoples of the Balkans for the Moscow policy of establishing "friendly" governments and Eastward-directed policies in all the countries of Eastern Europe.

We lack information to give a sound summary on the conditions of religious life within the churches themselves in the Soviet Union. Apart from publicity given to the large contributions from parishes to the war effort, and regarding German destruction of shrines and churches and the liberalized policy of the Soviet government, we learn almost nothing regarding religious life itself.

NEW DEVELOPMENTS

A review of all the issues of the *Journal of the Moscow Patriarchate*, issued up to June, 1944, brings out, however, a number of interesting points:

1. Since the election of the Patriarch and the establishing of a Holy Synod, regular administration has been easier and more effective throughout the country.

2. The leading figures in the "Living Church" schism have returned to the Patriarchal Church being received in the rank at which they stood upon entering the Living Church.

3. The ancient Church of Georgia in the Caucasus has been recognized as an autocephalous church, although it is within the boundaries of the Soviet Union.

4. The Roman Catholic and the Greek Catholic hierarchy have been enabled to carry on their administrative functions.

5. The Baptists and Evangelical Unions have a center in Moscow, although no information is available in regard to the life of their local groups.

6. There is great need for clergy in all the churches, even though a number of ministers and priests have returned to their sacred calling after having been bookkeepers or in other professions for many years; particularly there is need for scholars and teachers in theology to keep the religious forces at a high level of intellectual as well as spiritual assistance.

7. There is no evidence of a spiritual revival movement, but this does not mean that in local places throughout the country there may not be a great deepening of spiritual experience under the leadership of local saints of the present generation.

THE FUTURE

These developments speak for themselves as we look toward the future. Changes will probably occur as the interplay of forces within Russia and between the Soviet Union and foreign countries make it desirable for the Soviet State, which after all controls everything within the Union, to continue along the present liberal line or to retrench in the direction of the Party doctrine of atheism.

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CHURCH CALENDAR

November

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

The Faith and Modern Criticism

I. Introduction

By the Rev. Felix L. Cirlot, Th.D.

IT IS a not uncommon experience of the devoted parish priest or of his lay church school teachers to have one of the finest young men of the parish go off to college a splendid specimen of a practising and believing Catholic and to come back with his faith wrecked, or at least gravely undermined and thrown "into solution," so to speak, by what he has "learned" at college about "the assured results of modern Biblical criticism." Moreover, even the normally educated priest himself occasionally finds himself brought up with a start by some such bombshell as was contained last February in a book review in *THE LIVING CHURCH* in which a well read New Testament teacher, who is himself a practising Catholic, commented that we are probably in for a major crisis in the theology and apologetics of Christology because of what the great majority of specialists in the Gospels are saying and thinking today about certain crucial issues involved in the life and teaching of the truly historical Jesus. I have been asked, as one who devotes nearly all his time to theological study and research, and who has specialized in and taught the New Testament and apologetics, to produce a series of articles attempting to summarize what are the really assured results of modern criticism of the New Testament, and what bearing these results appear to have on any point which from the viewpoint of a Churchman who believes in the full religion of the Prayer Book must be counted as an essential article of the original and authentic Catholic Faith.

Of course no effort can be made, in the space allotted to me, to be exhaustive or even thorough. Nor will it be possible to argue any of the issues at any length, nor to argue most of them at all. So I shall have to beg the indulgence of my readers for what might seem repeated dogmatism. My only excuse is lack of space to do otherwise. But I have studied to the best of my ability all these issues on which dogmatic opinions are expressed, and shall endeavor to express as accurately as I can the measure of doubt that seems to me to remain. I am prepared, at the proper time and place, to defend, with full evidence and argumentation, any of the positions on which a dogmatic position is taken in this paper without being able to claim in its support the general agreement of modern critics.

PERMANENCE AND VALUE OF BIBLICAL CRITICISM

Modern criticism of the Bible is here to stay, and rightly so. For it is nothing more or less than the application to the Bible (both Testaments, though only the New Testament is to be dealt with in this series) of the methods and canons developed and used by the modern science of

writing history. If the Bible is, as the Christian religion claims, a unique and inspired book that fact ought to emerge as we apply to it the same methods and canons applied to all historical documents. In my opinion, and I think in that of most Biblical specialists, it has actually so emerged already, though not in the precise way our fathers supposed. But if the opposite result had come to pass, we would still have no right to complain against modern criticism. That science does not *make* things true or false. It only attempts to determine which are true and which false, as matters of history. On matters of dogmatic theology or moral theology, it has nothing to say in its own right, as to their truth or falsity. But of course the historical facts, as established by modern criticism, may have a great and even decisive bearing on theological truth.

Yet no result of modern criticism *that is really established*, can ever be the cause of anything but gratitude to the right-thinking person. If it deprives us of something we once thought very precious, it is like taking Santa Claus away from children who believe in him. It is not a matter of taking away anything we once really had, but only of taking away something we mistakenly thought we had. Hence, the only thing to do when the Catholic Faith is confronted with hostile claims allegedly based on "the assured results of modern criticism" is to show one of two things: *either* that the "assured results" are not really assured, and not true results; *or else* that they are after all compatible with the portion or portions of the Faith they are alleged to overthrow. To try to defend the Faith by rejecting modern criticism is totally irrational and utterly suicidal. A Faith that could defend itself only by demanding special favors from the science of history would by that very fact stand convicted of lacking a sound historical foundation.

WHEN ARE "RESULTS" REALLY "ASSURED"?

We must, however, distinguish carefully between the "assured results" of modern criticism, and the opinion of a consensus, or of a near-consensus, of only one wing of modern critics. It is a not uncommon experience to find someone claiming that a certain point is "an assured result" of modern criticism, and when challenged to defend this assertion to do so by claiming in its support a consensus of "practically all modern critics" *except*. The exception usually—or at least often—turns out to include all Roman Catholic scholars (many of whom, despite the deplorable way in which they are fettered by the chains forged for them by the decisions of the Roman Biblical Commission, are great scholars and not justly to be neglected), many of the best Anglo-Catholic scholars

(and we have not a few of whom we may justly be proud) and the great majority of Greek Orthodox scholars, who are also far from negligible, though not as numerous nor, for the most part, as eminent as the two groups first mentioned. In addition the exception frequently includes all or nearly all of the ultra-conservative Protestant scholars, those commonly called Fundamentalists, and quite frequently a liberal sprinkling of the less conservative Protestants, who could never justly be called by that name. It is certainly unfair, and quite contrary to the facts, to speak as if Fundamentalist scholars are as a class not entitled to the name of real scholars. The distinguished name of the late Dr. J. Gresham Machen arises to mind as a noteworthy refutation of such snobbery.

I am not unaware, of course, that reasons can be given for discounting the value of the conclusions of every one of these groups separately, and sometimes of all of them taken together. What our "liberal" and "advanced" critics are not equally frank in recognizing is that there are also good reasons, though of a very different sort, for discounting their conclusions as well, at least on some points. If the former group are influenced by theological presuppositions, and by *a priori* views as to Church authority or as to the character of Biblical inspiration, and sometimes by fear of repressive action of superiors immeasurably complicating the already difficult task of obtaining objectivity, etc., etc., the group that likes to preempt to itself the title of "critics" is at least equally fettered by a very different set of theological presuppositions, and by an invincible *a priori* skepticism about the supernatural, and sometimes even by such trivialities as unworthy and irrelevant fears as to reputation, or as to "being considered conservative." They also have, I am profoundly persuaded, a dangerous tendency to accept without adequate cross-examination and criticism many of the supposed results of their predecessors, on points on which these results are not unpalatable theologically, so that soon a certain conclusion will come to be treated as axiomatic and made the basis for further "progress" when in reality it is far from settled. I could—and shall below—name at least one such on which I am as confident that the widely accepted conclusion is wrong as I am of any single point in the whole field of New Testament criticism.

I am far from intending to imply that in cases where something resembling a consensus of the first group is arrayed against a similar consensus of the second group, the benefit of the doubt should invariably be given to the first group. All I am claiming is that in such a case, we cannot be sure which group is succeeding in being objective, and which group is being misled by its erroneous prejudices

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and presuppositions. So on such points we simply cannot claim to have any "assured result" of modern criticism. The case is, in such matters, still *sub judice*, and must remain undecided until one side or the other can make a real and major breach in the ranks of its opponents. Only then can we have objective grounds for confidence on which side objectivity is prevalently at work, and on which side presuppositions, prejudices, etc., are prevailing.

In this connection, moreover, it must be emphasized that the breach in the opposing army's ranks, in order to be truly significant, must be major, and not confined to a few isolated individuals, and must not be on a point on which the presuppositions of those changing sides can reasonably explain the switch. For example, it would be very significant if the Fundamentalist group, or the next-most-conservative group of Protestant scholars, were to become convinced of the inadequacy of the evidence for the Virgin Birth or Resurrection, or the Atonement, or the Messianic claims of Jesus. It would be of little or no significance, on the other hand, if the same scholars became convinced of the unhistorical character of some texts that have all along been a thorn in the side of Protestant controversialists, such as the famous promise to St. Peter, or the passages which confer the "power of binding and loosing," or the baptismal passages in St. John 3:5 or St. Matthew 28:19-20. For, despite the sincere and relentless effort of modern critics as a whole to be objective, it is still all too true, on the whole, that Catholic scholars reach Catholic conclusions, Romans reach Roman conclusions, Presbyterians reach Presbyterian conclusions, Congregationalists reach Congregationalist conclusions, etc. That proves that prejudices and presuppositions influence us even despite our best efforts to prevent this—and, I am convinced, most seriously of all just when we are surest that they cannot do so, because we have put them relentlessly aside, and refused even to consider in which direction they are pulling us.

WHEN OUR PRESUPPOSITIONS HELP

There is one point worth noting, however, about this matter of the effect of presuppositions on the objective accuracy of a scholar's conclusions. If, either by accident or as a result of becoming thoroughly acclimatized in the thought-world of the writers he is trying to understand, he shares *their* presuppositions and prejudices, these will help rather than hinder him in interpreting them. It is for this reason that I believe Catholic scholars have an advantage in interpreting the writers of the New Testament. I do not mean to claim that we try any harder than do the Protestant or "liberal" or "advanced" critics to be scientific and objective. But I am certain that Catholic presuppositions reach back, on unchallengeable evidence, to a date very near to that of the New Testament writers, while the presuppositions of the three other viewpoints just named cannot be shown, apart from the disputed passages of the New Testament themselves, to reach back to within a thousand years of the New Testament, or even considerably more than a thousand. So our chances of sharing the

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presuppositions of the New Testament writers are immeasurably greater than theirs. Of course, this advantage, if I am justified in claiming it, does not extend to such matters as dates, authorships, source-criticism, etc. It applies to interpretation only.

WHERE DISPUTED ISSUES LEAVE US

It is natural to ask what attitude the believing and practising Catholic must adopt in the face of the fact that many issues which are vital to the truth of his Faith are still in the position described above as *sub judice*, and cannot claim any "assured results" of modern criticism in their support. The answer is that the Catholic does not believe in his religion because of the more or less accidental fact (in so far as it is a fact) that enough irrefragible historical evidence has survived to prove everything over again from the beginning, starting afresh "in a vacuum" so to speak. He believes in the Catholic Faith because he believes that the evidence is at least sufficient to vindicate the claim of Christianity to be the supreme and final revelation of God—a position supported by the whole "orthodox" section of Protestant scholarship; and because Catholicism is the only form of Christianity that can find secure, strong, and continuous attestation before the Reformation; and because it can be carried back on safe and reliable historical evidence as far as any determinative evidence is available at all; and because there are no valid reasons to believe that Christianity was ever anything else, even in the very earliest period, for which the extant historical evidence is too scanty, or too disputable, or too difficult to interpret to be decisively determinative either way. Hence Catholicism is the only form of Christianity that has any real chance of being authentic.

The Catholic would have grave reason to be alarmed if any "assured result" of modern criticism should ever prove anything to be a historical fact which would be incompatible with the truth of the Catholic Faith, such as that St. Joseph was the natural father of Jesus, or that the body of Jesus decayed to dust in the tomb; and equally so if anything which must be a historical fact in order for the Catholic Faith to stand were ever to be proved to be no true fact of history, such as the institution of the Apostolate by Christ, or the continuity of the Apostolic Ministry in unbroken succession from the Apostolate. But he has no cause for alarm as long as the most that can be said against his Faith is that the extant evidence is sufficiently indeterminate to make it possible for a consensus or near-consensus of non-Catholic scholars to claim that the Catholic position has been undermined by modern criticism, while a consensus of Catholic scholarship continues to believe that at no point has anything incompatible with the truth of the Catholic Faith been really established, and that on the whole the Catholic position is stronger from the purely historical angle than ever before, just because it has undergone a more thorough historical sifting than ever before, and has not been found really wanting at a single point.

It would be easy to name more than

UNION

DUTY is silver,
Love is red gold.
They that are high of heart
Will melt and mold
Both to a single wrought vase
Their hands can hold.

Spirit is violet flame,
Body a clod.
They who walk in reverence
With feet unshod
Bear in unlovely earthen bowls
The fires of God.

RACHEL HARRIS CAMPBELL.

one point on which there was at one time almost a consensus of non-Catholic scholars in favor of some historical conclusion adverse to the Catholic Faith, which historical conclusion stands decisively refuted today, even on the verdict of non-Catholic scholarship. When I entered seminary in 1924, such a near-consensus agreed in tracing the Catholic element in early Christianity to the mystery religions, rather than to strictly primitive and authentic Palestinian Christianity. This was believed to be preëminently true of the Eucharist. Yet when I wrote my book on the Eucharist some ten years later, the theory was sufficiently near dead that I did not have to include any refutation of the theory at all, even in summary.

Such experiences teach the Catholic scholar not to take too seriously these repeated but essentially transitory "consensuses" of Protestant scholarship against the Catholic position on one point today and another point tomorrow. And the Catholic layman, who is not sufficiently trained in matters of scholarship to form his own judgment on all of these complicated and difficult historical issues can rest assured that there are Catholic scholars who are sufficiently trained, and competent, and who are devoting their lives to the study of these very issues, and are not laboring under the delusion that anything would be gained, either for the God of truth or for His true religion, if they hesitated one minute to accept as true anything that had really and truly been established as true. So as long as competent Catholic scholars continue to believe and practise the Catholic Faith in its entirety, the laity can be confident that nothing has really been "established," either by modern Biblical criticism, or by any other branch of knowledge, either religious or secular, against the truth of the Catholic Faith. And this is only what the well-instructed layman would expect *a priori* if his Faith is, as it claims to be a divine revelation, committed by a divine Saviour and Lord to a divinely founded divinely commissioned, and supernaturally assisted Church for faithful preservation and transmission down the ages "till He come again."

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The Living Church.



BOOKS



JEAN DRYSDALE, EDITOR

Winged With Joy

THOMAS TRAHERNE, A CRITICAL BIOGRAPHY. By Gladys I. Wade. Princeton University Press. Pp. 238, with Appendix and Bibliography of Criticism, with index. \$3.50.

Miss Wade combines admirably the scholar's approach with delight in her material. She avoids the dryness of the purely scholarly and escapes the fulsomeness of the amateur. Her admirations are therefore trustworthy and her book is a delight. She comes equipped for her task as editor of *The Poetical Works of Thomas Traherne*, published in London in 1932; and as author of numerous articles on Traherne over the years 1931-1936. This critical biography was written as a Ph.D. thesis for the University of London and is a shining example of what such a thesis may be. An Australian, Miss Wade is headmistress of a women's college in Sydney.

Exhaustive research through manuscripts and parish books, 17th century wills, and records, brought to light much of this new material which makes the book valuable, and sheds its luster on this hitherto little-known man. Miss Wade has brought to her work the zest of a first-class detective as she identifies manuscripts and unearths the facts of Thomas Traherne's life from dusty and forgotten records, giving us an indication of the hidden ardors of the scholar's pursuit.

Thomas Traherne's inner joy and serenity did not spring from a peaceful life, although he lived the life of a priest of the Anglican Church and possessed the mind of a true scholar. His life was spent in the uneasy years of civil war, the austerity of Puritan rule, and the crisis of the Restoration. His native Herefordshire, lovely with river and woodland, became the scene of bloodshed and cruelty, siege, and misery. Nor was his childhood a happy one. But this nature mystic was to find constant solace in natural beauty and to see the divine in nature and humanity. He possessed an inner rapture, a deep sense of thanksgiving, that illuminated his darkest days.

Miss Wade divides her book into four parts: The discovery of lost manuscripts; Thomas Traherne the Man; Thomas Traherne the Writer; the "Divine Philosopher."

Traherne is best known as the author of the prose *Centuries of Meditation* and the *Poems of Felicity*, but his range is wide, as evidenced by his *Roman Forgeries*, his first book, one of religious controversy, revealing an original, a formidable, and a scholarly mind whose influence was felt into the century to follow; and by his *Christian Ethicks*. Far from being dry and formal, the *Ethicks* builds a sound framework irradiated with the mystic's ecstasy. Brilliantly he persuades us that the mystical way is also the rational way for the Christian on journey. Rewarding as these two books are for even the modern reader,

it is in the *Centuries* and *Poems of Felicity* that we find Traherne at his superb best. His use of metaphor and simile breathe modernity. Vigor of mind expresses itself in aphorisms trenchant and simple: "A Christian is an oak flourishing in winter"; "He clouds himself like the Cuttle, in his own Ink"; "Thy body was given thee to be a lantern only to the candle of Love that shineth in thy Soul."

The magnificent imagery of the "Third Century" is unsurpassed in beauty. To quote it in part is vandalism, yet read aloud the opening lines: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold: the gates were at first the end of the world. The green trees when I saw them first . . . transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling Angels, and maids strange seraphic pieces of life and beauty! . . . Eternity was manifest in the Light of the Day, and something infinite behind everything appeared." Here speaks the mystic, the God-intoxicated man, expressing himself in perfection of English prose, exquisite and authoritative.

It is the sense of first-hand experience in all that Traherne writes that strikes the reader. The brilliant mind and ardent spirit fuse into incandescence as he reveals the radiant intimacies of his inner world. His poems recapture the child's sense of wonder, but with the man's mature recognition of good and evil: the Christian must view mankind as essentially divine in spite of his evil tendencies. Man is meant for a heaven here and now. Traherne does not sentimentalize childhood but sees it as the norm of awareness of man reborn in God; not a childish, but a childlike freshness of vision.

Miss Wade finds Traherne greater in his prose than in his poetry and she argues persuasively. We are content to enjoy both without appraisal. And surpassing both we have the full-flavored personality of the man Traherne, more impressive than anything he ever wrote; scholar, Christian mystic, Platonist, true saint of the Church, winged with joy, lofty spirit who speaks to our day with radiant authority. He died at the age of 37, young as human years go, but mature in his life of mind and spirit. To quote his biographer, "He had traveled far on the strangest, loftiest journey possible to the spirit clad in human flesh; he was very close to God; he was radiantly, securely, profoundly happy and at peace."

Miss Wade writes with precision and felicitous insight. It is to be hoped that her book will bring Traherne to a wider audience. He has been the treasured possession of those who cherish the writings of the

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mystics; but he has a message for "even Christians," for the Church at large, which needs his Inner Light to irradiate our dim and tragic day.

VIRGINIA E. HUNTINGTON.

The Working Belief of English-Speaking Peoples

THE FAITH AND FIRE WITHIN US: AN AMERICAN CREDO. By Elizabeth Jackson. Minneapolis. University of Minnesota Press. Pp. 180, with index. \$2.

Elizabeth Jackson has produced a sprightly book which is a delight to read. I suppose any undergraduate, on completing it, might say: "Boy, I'd like to have her for an English teacher!" And we older ones might well wish that our college English had been taught by a person with so supple and unobtrusively learned a mind. (She is a teacher at the University of Minnesota.)

Miss Jackson knows the vocabulary of her time, and handles the idiom with skill, intelligence, and verve. But she also knows world literature, especially that part which has been written in or translated into English. It is interesting to see the really imposing array of quotations she is able to marshal concerning any one of the great traditions in British-American thought and practice. It is the sum of these traditions which, according to her thesis, makes up the American Credo, or, as she might prefer to say, the working belief of English-thinking peoples. I suspect she has hit upon our basic folkways of thought: the passion for liberty (at least, for our own); the mistrust of, yet reluctant belief in goodness; courage and the ability to "take it"; work as a social and therapeutic necessity; recurrent idealism and Utopianism; a pathetic belief in education for its own sake; a capacity for the storm and stress of righteous indignation; the small and inconsequential grandness of our peacetime preoccupations. She has it all there. Many quotations there are, and good ones.

This reviewer, however, is unable to account for two omissions. There is not a quotation from Woodrow Wilson, although he is the author of inimitable "quotations" which might be cited for many of these subjects. And one wonders why, when she deplors the lack of good patriotic utterance in times of peace (pp. 158 ff), she neglected Cousin Evelyn's magnificent and earthly apostrophe to America in LaFarge's *Each to the Other*.

Any Anglican reading the book will regret her saying that "the Church of England departed from the Catholic Church" (p. 82). Any careful historian will regret her imputation of diligence and high-mindedness to nearly all 17th century Puritans, "while the Cavalier wasted his substance on wine, cards, women, and an ungrateful king" (p. 84). And he will certainly deplore the oversimplification of the 17th century political quarrels in England into a battle between Stuart "pigheadedness" and the Parliament's yearning for human rights (p. 107). She should know that a good many of the king's stout enemies were fighting for license to mulct

The Living Church

the little people, whom the king was often trying to protect from their avarice.

The book is a splendid summary of many of our basic traditions and convictions, and patterns of thought, as I said before. As for presenting a Credo—well, I suppose the author is right, but she makes us out to be largely a pagan nation. "A faith in the possible goodness of men, a faith in the goodness of the individual life as part of a good whole, a faith in the ultimate triumph of justice and right—even in an age of many faiths and many heresies, these three stand out. No Athanasian creed, to be sure, but a pretty firm foundation for a country's life" (p. 173).

Is this what a poet meant when he wrote "How firm a foundation"? Or do hymnology, and the God it praises, belong outside our tradition?

HEWITT B. VINNEDGE.

For Domestic Counseling

CONSERVING MARRIAGE AND THE FAMILY.
A Realistic Discussion of the Divorce Problem. By Ernest R. Groves. Macmillan. 1944. Pp. 138. \$1.75.

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While the book is more adequately described by its sub-title than its title, this reviewer is confident that its permanent influence will be toward "conserving marriage and the family." Whether the clergy desire it or not, whether they are adequately prepared for it or not, they are obliged to become domestic counselors. Here is a volume they cannot ignore if they really seek to be ready to give sound marital counsel.

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Special Offering Sunday

General Convention provided for a special offering for the Army and Navy Commission's budget, the Commission reminds. It was the last General Convention and the action was:

"Resolved, that this convention hereby urges all parishes and missions to take a special offering for the work of the Army and Navy Commission, preferably upon the Sunday nearest Armistice Day and if not on that Sunday, then some other Sunday during the calendar year 1944."

The Commission hopes that enough parishes will recall the will of General Convention in this matter, to fill the gap between \$400,000 in sight, and the \$440,000 which was actually needed for this year's work; also that such offerings might provide the nucleus of the fund for 1945.

Navy Needs More Chaplains

Chaplain Maurice M. Witherspoon of the Third Naval District again urges that clergymen shall volunteer for service in the Navy. Unless the present needs are met, he said, many warships and transports may have to put to sea without chaplains.

In addition to a total of 433 chaplains requested by the Navy last month, another 400 to 500 will be needed by next June, said Chaplain Witherspoon. To reach this goal the present rate of appointments, about 40 a month, must be raised to 100.

While the Episcopal Church quota is more than filled, still more Episcopal clergymen will be accepted if they apply.

A candidate for the Navy Chaplain Corps must be under 45 years of age; must have a university and a seminary degree, or be within three months of the latter; must be a citizen; must be physically fit.

Interested clergymen should get in touch with the Army and Navy Commission at 1 Joy Street, Boston 8, Mass.

Quarters Available for Chaplains Passing Through San Francisco

Bishop Block of California wishes to advise chaplains passing through San Francisco that an overnight accommodation is available for them at the School of the Prophets, 1051 Taylor Street. Quarters will be reserved not longer than a fortnight for chaplains unaccompanied by family members. Facilities for chaplains with their wives are available only in case of emergency. Please write in advance, if possible, to the Rt. Rev. Karl Morgan Block, D.D., 1055 Taylor Street, or phone on arrival to the Bishop's secretary, Miss Flora Symons, at GRaystone 0844. Chaplains are guests of the Bishop and the school during their stay. For any other services within the power of the diocesan Army and Navy Commission, chaplains will kindly call at the diocesan house, 1055

Taylor Street, or phone to the Commission's secretary, Miss Kathryn Kilgore, at GRaystone 0844.

RELIEF

Over 250,000 Household Kits Filled for Russia

Practically every non-Roman denomination in the United States is now participating actively in one or more of the projects of Russian War Relief, Inc., it was announced by the Rev. Dr. Ralph E. Sockman, chairman of the Russian War Relief Interfaith Committee, at a meeting of the committee held October 20th, in New York City.

Church members already have filled more than 250,000 RWR household kits for families in the devastated areas of the Soviet Union. This kind of personal help given the people of Russia, Dr. Sockman said, was a splendid way of demonstrating the desire for friendship now and in the future with our Soviet ally. He expressed a belief that, in the near future, special groups may undertake an intensive propaganda campaign against the Soviet Union. Participation in Russian War Relief activities, he said, was one good way to prepare the American people, especially those living in smaller communities, to discount such propaganda and be on guard against it.

PRISONERS OF WAR

To Get Religious Films

Plans are being developed to distribute religious films to prisoners of war camps in the United States and Germany, War Prisoners' Aid of the YMCA has announced.

The religious films program will be an extension of the service, inaugurated earlier in the year, which provides films to American prisoners in German prison camps through the cooperation of the War Activities Committee of the Motion Picture Industry and the Overseas Motion Picture Service of the United States Army.

War Prisoners' Aid reported that a first shipment of German films for German prisoners in this country had arrived, sent by the German government through its Red Cross.

PACIFISTS

7,627 Enrolled in CPS

Conscientious objectors enrolled in Civilian Public Service totalled 7,627 as of October 15th, it was revealed by the American Friends Service Committee. Of these, the Mennonites had the largest number of men under their care, being responsible for 3,346; the Brethren had 1,864; and the Friends, 1,711.

In addition, other church bodies sponsored some special projects enrolling CPS assignees, Roman Catholics having 94, Methodists 68, Baptists 3, and the Disciples of Christ 1.

TEXAS

30-Day Prayer Vigil

The diocese of Texas is again planning a 30-day Prayer Vigil similar to the one of November, 1942. The entire month is to be observed by constant prayer in one or several parishes by turn in the diocese, beginning with All Saints' Church, Austin, on All Saints' Day, November 1st, and closing with St. Andrew's Churches in Houston and Bryan on St. Andrew's Day, November 30th.

Hours are assigned to the parishes and missions of the diocese for which they will be responsible during the vigil, according to the size of the church. The Rev. Thomas W. Summers of the Church of St. John the Divine, Houston, is chairman of the Prayer Vigil Committee, assisted by the Rev. Messrs. Haskin V. Little, James S. Butler, and John D. Epps.

BETHLEHEM

Accept Increased Askings

Meeting in Bethlehem October 27th, the executive council of the diocese of Bethlehem authorized Bishop Sterrett to send the National Council a memorandum stating that the diocese accepted the increased askings for 1945 as its goal. Delegates from the provincial synod explained its reorganizational scheme. Permission was given to organize a diocesan Youth Commission and a budget was set up for the Commission. Fr. Carman, field officer for the province, in the diocese for a series of district meetings, was presented to the group. Contributions of \$4,000 to the Army and Navy Commission and \$1,500 to the Presiding Bishop's Fund for World Relief were reported.

NEW YORK

New Religious Course in Training People to Help Others

An eight-weeks' course of lectures on "How to Help People," is being given Sunday evenings by the Rev. S. M. Shoemaker, rector of Calvary Episcopal Church, New York, beginning November 5th and continuing through December 10th when it will recess until January 7th, with the final session being held on January 14th. This course, which is interdenominational in character and open to people of all faiths or no faith, is designed to interest both those already professionally engaged in the work of helping people, and laymen desirous of giving real assistance to the many who are inadequate in meeting their life problems.

Mr. Shoemaker's entire ministry has specialized not only in helping people, but in training those people to help others to relate the teachings of Christ to everyday life.

Regarding the returning veteran, Mr. Shoemaker says, "What can we say to a man for whom excitement has been his

daily bread, as he hits against the monotony of daily life at home and on the job? The excitement of the war was the excitement of a great, world-wide effort to fight down an evil that threatened the gains liberty had made. We ought not perhaps to hold out the proffer of a continuous excitement to anyone, but there is, in real faith, a very much better counterpart in strengthening zest. If a man will find God and God's will for his life, I would promise him zest and adventure as long as he obeys the will of God.

"As to the provincialism to which many men will come back we ought to be glad if they rebel at it; we ought to be alarmed if they sink back into it without resistance. What we must guard against is impatience and bitterness and criticalness which will only hurt and do no good. Let us seek, not to pull down men's world-wide vision to the level of the hometown again, but rather lift the sights of the hometown to a world-wide level."

Mr. Shoemaker feels that it never was so important for the ordinary man and woman to know how to help others as it is today. As a result of the war there are more broken lives and broken homes than ever before. As healthy people give blood to save wounded bodies, so emotionally healthy people must give friendship and understanding to repair wounded minds and emotions.

The solving of the readjustment problems of the war and postwar, Mr. Shoemaker feels, cannot be left entirely up to ministers, doctors, and psychologists. There just are not enough trained people to meet the enormous task, and we shall need thousands of men and women dedicated to and trained for helping people to help themselves.

Testimonial Dinner Honors

Rev. M. L. Brown, Mount Vernon

The Rev. Melford Losee Brown, for 30 years rector of the Church of the Ascension, Mount Vernon, was honored at a testimonial dinner attended by 180 parishioners on October 19th at the parish house. Bishop Gilbert, Suffragan of New York, was the principal speaker while Dr. Nathaniel Ives, senior warden, acted as toastmaster. Climaxing the evening of warm tributes to the guest-of-honor for his "inspiring leadership," Mr. Brown was presented with a gold pen and pencil set.

SOUTH FLORIDA

Hurricane Does Little Damage To Church Property

Church property in South Florida escaped any serious damage during the hurricane of October 19th, when parishes and missions over a wide area shared the violent wind which uprooted huge oaks and disrupted all electric service.

In Orlando, part of the tile roofing was blown off the cathedral, a window taken from the parish house, and a fence between

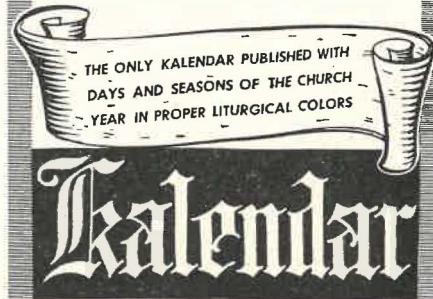
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The Feast Of All Saints

We are sorry not to have been able to write this before the Feast of All Saints, but as it is still within the Octave, we hope that you may still find it helpful.

Has The Feast of All Saints been made perfectly clear to all of you good souls in our Church? The Feast commemorates all those who have achieved ultimate sainthood, and who are finally in glory with Our Lord. It crowns beautifully the teaching of The Church that we do NOT go immediately to Heaven when we die. How could we? WE know our unworthiness even when we are at our petty best here on earth. The mere matter of dying doesn't deify us, so that passing from a physical body to a spiritual body, we do not suddenly take on a form of saintliness. Our common sense tells us different. So, there IS an intermediate state, the place where The Church Expectant dwells after departing from The Church Militant, and while striving toward the ultimate state of sainthood, The Church Triumphant. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of The Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple,—” And who are they? Just the original Apostles and the early martyrs? Oh, my goodness, NO! They are those who have so dearly loved Our Dear Lord in this life, that their lives were so attuned to His, that they have made their pilgrimage through Paradise to ultimate Heaven, where Jesus is with The Father, and there to be forever, and forever, and FOREVER! ETERNAL LIFE! SAINTHOOD! And they may quite easily be your very own loved ones who have passed on. You would know by their lives here below where they would WANT to be, and perhaps they are. For us, the majority, whose feet get mired in the clay of this earthy earth a bit too much, we'll probably have to strive and strive and strive indefinitely in Paradise, in order that we may follow in the train of The Saints.

Let us keep this Feast, then, with a deepening appreciation and love for those who have achieved Eternal Life, and who are where there shall be no more night, and where God shall wipe away all tears from their eyes, and for whom there shall be no more death, neither sorrow nor crying, for God Himself shall be with them, and be their God.

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DIOCESAN

the cathedral and deanery blown over. Three large trees fell in the yard at Bishopstead, Winter Park, without striking the residence, and two large trees in front of the nearby rectory of All Saints' parish, Winter Park, fell away from instead of on the rectory. In Leesburg St. James' parish had a similar escape when a large oak, directly in front, fell without striking the rectory.

Prayers of thanksgiving were offered in Sunday's services. Orlando and vicinity had wind recorded at 108 miles an hour. This was the worst storm in 50 years.

CHICAGO

Annual Meeting of Catholic Club

The third annual meeting of the Catholic Club of Chicago will be held November 12th at the invitation of Bishop Leonty at the Russian Holy Trinity Cathedral, Chicago. Representatives of both the Episcopal and Orthodox churches will speak at the dinner which precedes the magnificent Vesper service.

Bishop Ivins of Milwaukee and Prof. George V. Bobrinsky of the University of Chicago will have messages of special significance to those interested in Anglo-Orthodox fellowship. The meeting is open to all who care to attend, and it is expected as was the case last year, that many seminarians will be present.

Bishop Leonty in a letter to Clifford L. Terry, president of the club, invites both the Bishop of Milwaukee and the Bishop of Chicago to attend, saying "We will deem it an honor indeed if their Graces will attend the Vesper service in their vestments."

MARYLAND

City Mission to Be Active At Johns Hopkins Hospital

The City Mission is planning increased activity at Johns Hopkins Hospital with the arrival of the Rev. Robert T. Dickerson on November 1st as rector of the Church of Our Saviour and chaplain at the Church Home and Hospital, Baltimore. The Church of Our Saviour is directly opposite the Johns Hopkins Hospital. While Mr. Dickerson will center his activities in the parish and the church home, he will concentrate on the work in Johns Hopkins and other institutions under the care of the City Mission. The Church of Our Saviour has been without a rector for over a year.

ATLANTA

Youth Groups Unite

The Young People's Service League and the Junior Daughters of the King of the diocese of Atlanta voted to abolish their diocesan organizations and to become a part of the United Youth of the diocese of Atlanta, to follow the program as set forth by the UMCY. This diocesan group, in conjunction with the Bishop and the dio-

cesan Youth Commission, will further the work of all young people in the diocese, helping to stimulate existing work and organize new work, contact the young people living in isolated areas and help promote the national objectives of the UMCY. The funds of the YPSL were turned over to the Youth Commission to help promote better programs and other youth activities in the diocese.

SPRINGFIELD

Memorial Windows

The Annunciation and the Presentation of Christ in the Temple are depicted in two art glass windows recently installed in St. Thomas' Church, Salem, Ill. They were given by the Cruse family in memory of the late Kitty Nelms Cruse. The Ven. W. L. Botkin, rector of St. Thomas' Church and archdeacon of Springfield, was to dedicate them September 3d.

MICHIGAN

St. John's, Detroit, Plans New Parish House

In a telling demonstration of its motto, "An Old Church with a New Vision," St. John's Church, Detroit, observed its 85th anniversary at a parish dinner, main feature of which was the announcement that a \$125,000 parish house would be built as soon as possible after the close of the war. The observance covered two days, October 14th and 15th. At the anniversary service on the Sunday, the special preacher was the Rev. William R. Woodrooffe, of East Hampton, Long Island, only living former rector of the parish. Dr. Woodrooffe was rector of St. John's from 1922 to 1934.

Bishop Creighton and Dr. Woodrooffe, were guests of honor at the anniversary banquet on the Monday evening. The campaign for funds for the new parish house was launched at this time by the Rev. Irwin C. Johnson, rector of the parish, who outlined tentative plans for the erection of a \$125,000 structure, fronting on Woodward Avenue, Detroit's main street, which would provide facilities for youth clubs and activities, community classes and programs for children, clinical and counseling quarters, meeting rooms, parish and staff offices, and dining room and kitchen facilities.

The proposed new building will replace the present 56-year-old parish house at 33 Montcalm Street east. Many community activities, including a week-end dormitory for servicemen, operated in coöperation with the USO, are conducted in the present parish house. No intensive fund campaign has been planned, but the committee has set a goal of \$10,000 a year for three years in voluntary contributions, and also will seek special gifts and bequests, Mr. Johnson said. Funds still needed when construction of the building becomes possible will be raised in a separate campaign. As of the end of October, over \$50,000 was already in hand for the new building.

PARISH LIFE

Recordings for Christmas Boxes

An interesting evening at the Church of the Epiphany, Glenburn, Clarks Summit, Pa., brought families to the parish house equipped with mouth organs, poems, dogs



MERRY CHRISTMAS! Even the dog sent a recorded bark.

plus hamburger to make them perform, as well as Christmas greetings for parish members in the armed forces. The occasion was the making of individual victrola records to be sent in the Christmas boxes from the parish. Two recording sets were kept busy that evening and the following Sunday. The Rev. W. Paul Thompson, rector, joined the families in sending greetings and reminding them of constant prayers offered for them at services. Too late it was realized that WAVes and WACs from the parish will receive just as well as the men, a good ten-cent cigar. As a result, this parish may have quite a post-war problem of reëducation.

San Antonio Missionary Venture

Old St. Mark's Church in San Antonio, the mother of a number of churches in the diocese of West Texas, has again exhibited its missionary spirit by starting a new mission in a San Antonio district which has no Episcopal church.

A beautiful little stone church will be constructed immediately at a cost of approximately \$12,000 and it is hoped the first service can be held Christmas Day. The Rev. Henry B. Getz, assistants at St. Mark's, is to give time to this new work.

St. Mark's Church has always sought new areas of influence in West Texas under the leadership of its outstanding former rectors, the late Bishop Cook of Delaware, Bishop Stevens of Los Angeles, Bishop Huston of Olympia, Bishop McKinstry of Delaware, and Bishop Jones of West Texas. Its present rector is the Rev. Thomas H. Wright, D.D.

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DEATHS

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

Harwick Arthur Lollis, Priest

The Rev. Harwick Arthur Lollis, rector of Memorial Church of Our Father, Foxburg, Pa., died in the Maple Avenue Hospital, DuBois, Pa., October 9th, after a short illness. He was 58 years old.

Fr. Lollis was born in Waverly, N. Y., on October 28, 1877, the son of Fred E. and Mattie E. Lollis. He studied during summer terms at the University of Pennsylvania, Philadelphia, and was granted a New York State teacher's certificate for life in 1901. Taking his seminary training at the Philadelphia Divinity School, he was ordained priest on June 6, 1909, by Bishop Whitaker.

During 1908-09, he was curate of Trinity Church, Philadelphia. From 1909-12 he was rector of Nativity parish, Mineola, N. Y., and the next two years, rector of Trinity Church, Steelton, Pa. From 1914-21 Fr. Lollis was curate of the Church of the Redeemer, Bryn Mawr, Pa., as well as vicar of St. Joseph's Church. He then moved to Arkansas, where from 1922 until 1925, he was priest-in-charge of St. Alban's, Stuttgart; St. Luke's, Brinkley; St. Peter's, Tollville; and St. George's, Des Arc. Then from 1925 until 1927, he was missionary priest in Shenango county, diocese of Central New York. For the next two years he was in charge of St. John's parish, Huntington, Pa., serving during that time as one of the examining chaplains of the diocese of Harrisburg.

He was a deputy to the General Convention in 1925.

At the time of his death, Fr. Lollis was a member of the standing committee of the diocese of Erie, and assistant secretary of the annual convention. He was president of the Ministerial Brotherhood of the county in which he resided. Fr. Lollis also had under his care during his long rectorship in Foxburg, the Church of the Holy Communion, Lawsonham, Pa., and the Church of the Epiphany, Grove City, Pa.

Funeral services were held in the Memorial Church of Our Father, Foxburg, Pa., on October 12th. The Rev. William Fargo Bayle, rector of the Church of Our Saviour, DuBois, Pa., celebrated the Requiem that morning. The Burial Office was read that afternoon by Bishop Wroth of Erie, who was assisted in the Office by the Rev. H. Boyd Edwards, rector of the Church of the Ascension, Pittsburgh; the Rev. K. R. Waldron, rector of Epiphany Church, Bellevue, Pa.; the Rev. Thomas L. Small, rector of Christ Church, Oil City, Pa.; and the Rev. Henry H. Wiesbauer, vicar of St. John's Church, Erie, Pa. Burial was in the cemetery of the Memorial Church of Our Father, Foxburg, Pa.

Jane Cameron Wells

Mrs. Jane Cameron Wells, widow of the Rev. Walter Woodworth Wells, and a pioneer resident of Schuyler, Neb., died on October 15th, in her 83d year.

Born in Arlington, Ohio, November 28, 1861, Mrs. Wells came with her par-

ents to Nebraska in a covered wagon 73 years ago, where her father, a veteran of the Union Army, settled on a soldier's homestead.

She was married on November 30, 1882, to Walter Woodworth Wells, a young school teacher from Olean, N. Y., who later studied for the priesthood and was ordained in St. Clement's Church, St. Paul, by Bishop Edsall of Minnesota.

Mrs. Wells experienced the rigors of pioneer life on the great plains of the West where her husband spent his entire ministry. Of early colonial ancestry, she was a member of the Daughters of the American Revolution, and prominent in the Order of the Eastern Star, serving several terms as Worthy Matron.

Mrs. Wells is survived by three children; Mrs. S. W. Green of Schuyler, Neb., Mrs. George J. Armstrong of Kenilworth, Ill., and Chester Cameron Wells of Manistee, Mich. Two brothers, Harry Cameron of Omaha, Neb., and Alexander Cameron of Winner, S. D. Also by eight grandchildren and four great-grandchildren.

J. Cooke Wilson

Funeral services for J. Cooke Wilson, 65, were held October 21st from St. Mark's Church, Beaumont, Tex., with Bishop Quin of Texas officiating. Mr. Wilson died early the morning of October 20th.

A resident of Beaumont for 42 years he was an active leader in the diocese of Texas. He served as deputy to several General Conventions, and was the diocesan treasurer of the Nation-Wide Campaign of 1919, continuing for 21 years as missionary treasurer of the diocese. On various occasions he gave generously to the diocese, with his latest recorded gift noted by the Bishop on May 29th, when the Quin Foundation was the recipient of 100 shares of stock. He was also a vestryman at Beaumont, where he had been one of the leaders in building St. Mark's Church.

He had long been active in the development of the Spindletop oil field and was at the time a vice president of Mid-Continental Oil and Gas Association. Mr. Wilson also served as president of the Beaumont Rotary Club and a few years ago was voted its most distinguished member. He also had been a director of the Houston branch of the Federal Reserve Bank of Dallas.

He is survived by his widow, two daughters, and two sons.

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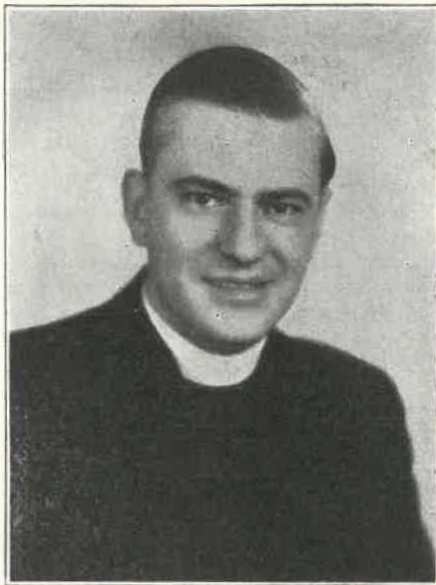
SEMINARIES

Dean Kelley Instituted At Seabury-Western

In a colorful liturgical service attended by the Presiding Bishop, the bishops of midwestern dioceses, clergy of the Church, and representatives of theological seminaries of the Chicago area, the Very Rev. Alden Drew Kelley was instituted dean of Seabury-Western Theological Seminary by Bishop Conkling of Chicago on October 27th, in Anderson Memorial Chapel, Evanston, Ill.

Dean Kelley was presented to Bishop Conkling by the Rev. Harold Holt, secretary of the board of trustees. The Presiding Bishop and Bishop Keeler of Minnesota participated in the service and Bishop Fenner of Kansas was the preacher.

In the procession were students and faculty of the seminary, members of the board of trustees, and representatives from theological seminaries in the Chicago area. Among these were: the Rev. Charles B. Foelsch, president, Chicago Lutheran Seminary; the Rev. F. H. Hallock, Nashotah House; Dr. Franklyn Bliss Snyder, president, Northwestern University; the Rev. Wallace W. Robbins, president,



DEAN KELLEY: Instituted at Seabury-Western October 27th.

Meadville Theological School; the Rev. Ovid R. Sellers, dean, McCormick Theological Seminary; Bishop Randall, Suffragan of Chicago; the Rev. H. R. Heining, president, Evangelical Seminary, Naperville, and the Rev. Horace G. Smith, president, Garrett Biblical Institute.

Bishop Fenner in his sermon said that the keenest need today is to win the Church back to a full consciousness of its teaching office that men may be able to give a reason for the hope that is in them.

Chaplains are reporting that their task of giving a spiritual ministry to the men of the armed forces is almost impossible because so many of the service men lack even the simplest idea of God and of how they may worship him, the Bishop said.

"We have a condition of spiritual poverty in the midst of greatest spiritual need. These men have been denied the riches of the religion of Christ because we have shut away those riches in the safety vault of ecclesiastical *laissez faire*," he continued.

"The Church is increasingly busy with programs, movements, and projects. There is a real danger in becoming so obsessed with the mechanics involved in them that we obscure the motive of Christ behind them. There is no project of the Church, there is no part of our ministry as teachers that should give us deeper concern, no, nothing that matters more for the world of our day, with all its pathetic moral and spiritual confusion, than to so teach men that they might understand the mind and spirit of Christ."

Dean Kelley, who succeeds Bishop McElwain as dean, was executive secretary of the Commission for College Work of the National Council before coming to the Evanston campus.

The seminary, with the opening of its Michaelmas term has inaugurated a new supervised training program. Under the direction of the Rev. Howard H. Hassinger, director of training, students are assigned to outside work in parishes,

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Write the Church School Editor of
THE LIVING CHURCH, 744 North
Fourth Street, Milwaukee 3, Wisconsin.

Church institutions, and social service agencies to provide them with practical experience helpful to their future service.

After the service of Institution, the following students were officially matriculated as candidates for the theological degree: Hobart J. Gary and Armen D. Jorjorian, Chicago; Robert L. Miller, Western New York; Richard Pieper, Minnesota; John W. Treleaven, Michigan; Clarence V. Westapher, Dallas; George B. Davidson, Los Angeles; and Clifford O. Walin, Minnesota.

Correction

In the October 8th issue of THE LIVING CHURCH, the General Theological Seminary, Chelsea Square, New York City, was reported opened with 27 students instead of 27 new students. The total registration so far this term is 64.

COLLEGES

Postwar Education Unity

Church and college, facing common problems of education in the postwar world, must unite their efforts if the moral and spiritual values of American civilization are to be preserved.

This was the theme of talks given in 20 churches of the diocese of Rochester October 15th by speakers representing Hobart and William Smith Colleges at Geneva. Fourteen other churches in the diocese were visited October 22d, in a move initiated by the colleges and approved by the clergy to gain the support of Churchmen and their cooperation in planning a postwar educational program.

Speakers asserted that for many hundreds of years the work of schools and colleges and of the Church went hand in

hand. They pointed out that the intellectual growth of young men and women was understood to be united necessarily in their moral and spiritual enlargement.

"Certain technical skills and such matters," it was said, "have always formed an important part of higher education. But, for nearly a thousand years, the heart of the educational experience was believed to be those broader fields of study in the liberal arts which develop the moral and spiritual qualities of man. Today this whole program has been thrown into reverse."

The speakers traced the trend of higher education in Europe, pointing out how the emphasis on scientific and vocational knowledge without a parallel emphasis on moral and spiritual values, paved the way for the misuse of the products of science by a culture which has none of the restraining influences of Christian civilization.



CHURCH SERVICES



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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

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

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

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

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

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

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

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland

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

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit

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

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

Cathedral of St. John the Divine, New York

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

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

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

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

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

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

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

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

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

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

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

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

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

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

NEW YORK—(Cont.)

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

Appointments Accepted

Crenshaw, Rev. Claire T., formerly rector of St. Paul's Church, Norwalk, Ohio, will become rector of St. Paul's, Marion, Ohio, November 8th.

Dowty, Rev. William E., priest-in-charge of Grace Church, Alvin, Tex., is also acting priest-in-charge of the Church of the Holy Comforter, Angleton, until a rector is called. Address: Box 24, Alvin, Tex.

Evans, Rev. Robert J., formerly priest-in-charge of St. Paul's, Providence, R. I., became chaplain and teacher at Tuller School, Washington, Conn., November 1st. Address: Tuller School, Washington, Conn.

Folmsbee, Rev. Grant O., is rector of St. Luke's parish, Lincolnton, N. C., including St. Cyprian's Church and the Church of Our Saviour, Woodside. Address: Box 67, Lincolnton, N. C.

Maxted, Rev. Aubrey C., rector of St. Mark's Church, Bay City, Tex., since September 15th, is also rector of Christ Church, Matagorda, and priest-in-charge of St. John's Church, Palacios, Tex. Address: 2220 Avenue E, Bay City, Tex.

Merrix, Rev. A. Ronald, resigned as rector of St. Paul's, Oakland, Calif., September 15th to become National Council field officer in the Eighth Province. From November 25th on, the Rev. Mr. Merrix can be reached at 3590 Washington St., San Francisco 18.

Ottensmeyer, Rev. Raymond S., formerly assistant at St. Matthew's Cathedral, Dallas, Tex.,

became priest-in-charge of Holy Apostles' Mission, Duluth, St. Andrew's by the Lake, Duluth, St. John's, Duluth, and St. Andrew's Mission, Moose Lake, Minn., on November 1st. Address: 5518 W. Eighth St., Duluth 7, Minn.

Purchase, Rev. H. George, formerly priest-in-charge of St. Mary's Church, Houston, Tex., resigned October 1st to devote his full time to his other charges, St. James' Church, Conroe, and St. Stephen's Church, Huntsville, Tex. Address: General Delivery, Conroe, Tex.

Military Service

Myers, Chaplain C. Kilmer, formerly rector of St. Mark's Church, Buffalo, N. Y., is now a chaplain in the USNR at Williamsburg, Va.

Changes of Address

Bartlett, Rev. George G., has moved to 2021 Spence St., Philadelphia 3, from 7520 Crittenden St., Mt. Airy, Philadelphia.

Cooper, Rev. Albert S., has moved to Camden, Del., from 910 Second St., Franklin, La.

Mallett, Rt. Rev. Reginald, newly consecrated Bishop of Northern Indiana, has moved to 710 Lincoln Way East, Mishawaka, Ind.

Mason, Rev. Robert B., has moved to 104 Wm. Howard Taft Road, Cincinnati 19, from 634 Oak St., Cincinnati.

Moffat, Rev. Walter G., has moved to 500 S. Virgil Ave., Los Angeles 5, from 622 S. Serrano Ave., Los Angeles.

Pierce, Rev. Roderic, has moved to 1507 N. 29th St., Philadelphia 21, from 1741 N. 29th St., Philadelphia.

Wilmer, Rev. Cary B., has moved to Hotel Mirasol, Tampa 6, Fla., from Route 2, Box 1070, Tampa.

Resignations

Cole, Rev. Jackson Lanksford, has resigned as rector of Christ Church, Cooperstown, N. Y., because of ill health and is temporarily resident in Cooperstown.

Lay Workers

Oglesby, Mrs. Angela M., has been transferred to the missionary district of Puerto Rico. She served as Bishop Nichols' secretary from 1930 to 1940 in Kyoto, Japan, and upon her return she went on indefinite leave of absence without pay and has been working for the United States' censorship department in Texas and the Panama Canal Zone. Mrs. Oglesby will be in charge of the craft shop at St. Andrew's Mission, Mayaguez, Puerto Rico.

Ordinations

Priests

Long Island—The Rev. Edward Sumner Gray was ordained priest by Bishop De Wolfe of Long Island in the Cathedral of the Incarnation, Garden City, on October 28th. He was presented by the Rev. Dougald L. MacLean who also preached the sermon. The Rev. Mr. Gray is to be curate of St. George's Church, Flushing, Long Island. Address: 135-32 38th Ave., Flushing.

Minnesota—The Rev. Joseph Martin McKee was ordained priest in the Chapel of the Good Shepherd, Shattuck School, Faribault, by Bishop Keeler of Minnesota, on October 23d. He was presented by the Rev. C. H. Gesner and the Rev. Gordon Smith preached the sermon. The Rev. Mr. McKee will be chaplain of Shattuck School and vicar of the Chapel of the Good Shepherd and Sanctuary of Christ the Youth, Shattuck School. Address: Shattuck School, Faribault, Minn.

Deacons

Southern Ohio—Ralph Waldo Parks, jr., was ordained to the diaconate July 6th at St. Mary's Church, Waynesville, Ohio, by Bishop Hobson of Southern Ohio. He was presented by the Rev. Frederic B. Atkinson and the Rev. Francis John Moore preached the sermon. The Rev. Mr. Parks is deacon in charge of St. Mary's Church, Waynesville, Ohio.

Correction

The Rev. Hugh M. Farnsworth is to become rector of St. Mary's-by-the-Sea, at Point Pleasant, N. J., not Point Pheasant as was stated in the L. C. of October 22d.

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CLASSIFIED

ANNOUNCEMENTS

Died

LOLLIS, Rev. Harwick Arthur, died in DuBois, Pa., on Monday, October 9th. Funeral services were held on October 12th, in the Memorial Church of Our Father, Foxburg, Pa. May his priestly soul rest in God's peace.

ALTAR BREAD

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

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WANTED TO BUY "Ritual Notes," 8th edition. The Reverend Charles E. Fritz, Menlo Park, Calif.

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