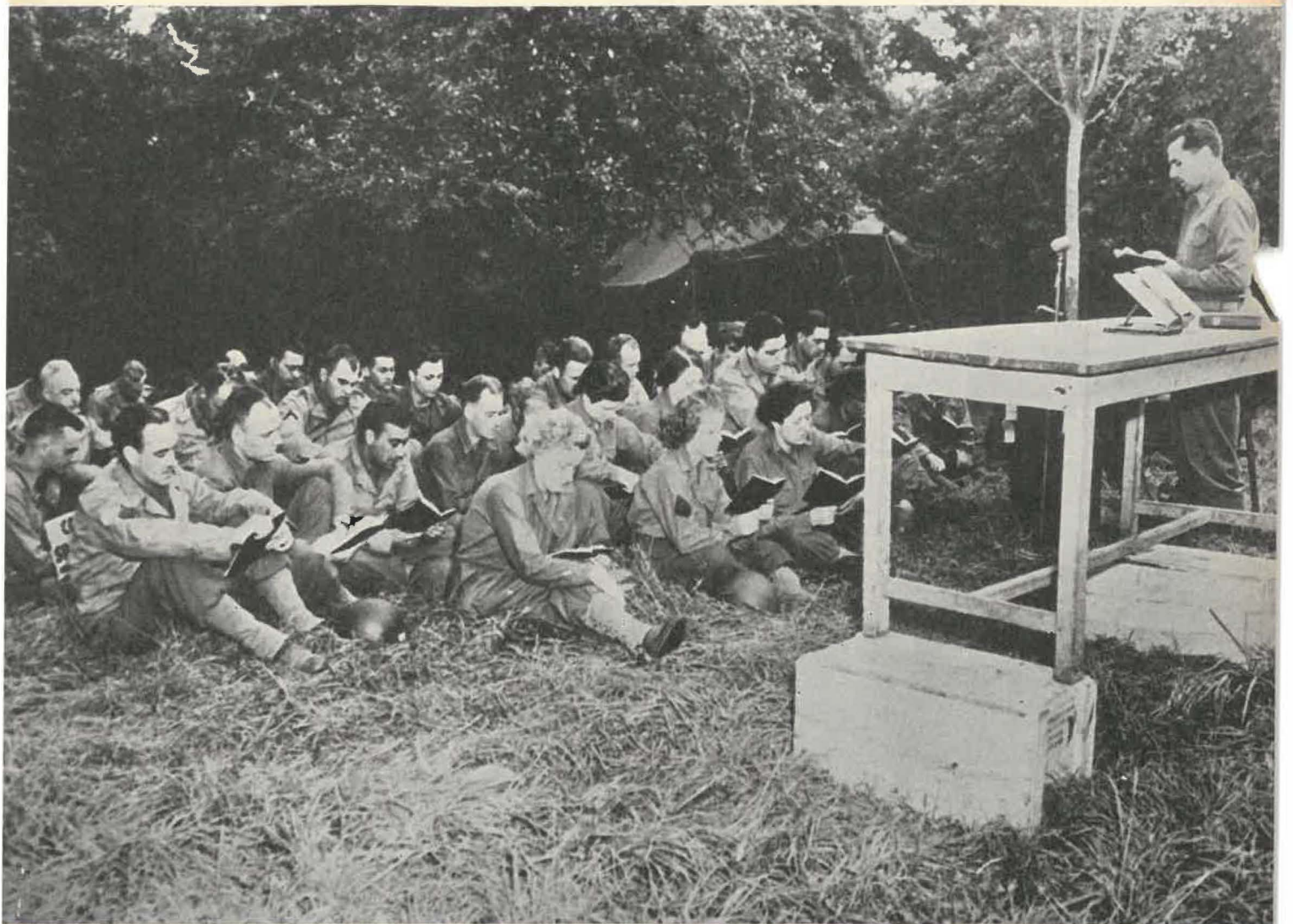


# The Living Church

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



*Signal Corps—Acme.*

## **The Episcopal Church After the War**

### **I. The Problem of the Returning Chaplain**

*Bernard Iddings Bell*

Page 11

## **SERVICE IN THE FIELD**

“Somewhere in France,” the Rev. Johnstone Beech is shown conducting church services in an orchard for men and women of the army. Chaplain Beech, a priest of the Episcopal Church, has since been wounded in action and evacuated to England. (L. C., September 17th)

Coming October 2nd

## The American Lectionary

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### New Books

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By FRANK DEAN GIFFORD, Ph.D.

Ready October 2

TWO years ago Dr. Gifford's *Building The King's Highway* appeared. "Many clergy, as well as many laymen, derived great pleasure from Dr. Gifford's first volume; I am confident that this new volume will also be read throughout the Church." These words are from the Foreword to *Traveling The King's Highway* and they were written by *The Right Reverend Oliver James Hart*, Bishop of Pennsylvania. Altogether there are 31 sermons, seven of which are devoted to *The Lord's Prayer*. There is a special sermon for Christmas, Lent-period, and Easter. And, of course, there are a number of sermons of a general character. Price, \$2.50

## The Church and The Papacy

By TREVOR GERVOSE JALLAND, D.D.

These are the famous Bampton Lectures for 1942, delivered before the University of Oxford.

In a recent review of this book the *London Church Times* has this to say: "This is, in fact, a book of outstanding importance, essential to the library of the scholar, and not beyond the intellectual compass of the common reader. Dr. Jalland has produced a great book, and one that carries matters a long way forward: a work as memorable for its objectivity as for its learning." 568 Pages, Price, \$7.50

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*The Man Who Wanted To Know* by James W. Kennedy, \$2.00

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## Letters of Transfer

**TO THE EDITOR:** In connection with the recent article by Bishop Hart on the above subject it may be well to point out that an immediate need is publication by Church publishers, say the M-G Company, of a form for such letters that does not call upon the rector to certify that the communicant transferred is in "good standing," as the form in use for perhaps 50 years does, in spite of the fact that it is not required by the canon. The latter, now Canon XV, begins:

"A communicant in good standing, removing from one parish or congregation to another, shall be entitled to receive and shall procure . . . a certificate stating that he or she is duly registered or enrolled in the parish or congregation from which he or she desires to be transferred."

The words "in good standing" are a source of difficulty to conscientious clergymen, because there is nowhere any definition of them. They were probably intended to cover the possible, but actually very rare cases of communicants repelled, temporarily or permanently, with the approval of the bishop. Except in such cases the words ought to be disregarded, because, for the clergyman to act on his own interpretation of them, as for example, to refuse a letter because the communicant has been lax in attendance upon the Sacrament, would be arbitrary, and it is entirely possible that such a one might become faithful in another parish, and should not be shut off from that opportunity.

But putting those words in the letter, or certificate itself was never proper, and in many cases means that the clergyman is certifying to something of which he has no knowledge. Such letters are often asked for by persons who left the parish many years before, and, in most cases, were never known personally by the clergyman, and of whose present manner of life he knows nothing. One clergyman who gave such a letter in answer to a request from a woman he had never known, received a reply from the clergyman to whom it was delivered to the effect that the lady might be in good standing in the sender's parish, but was known in the recipient's community as a "fly-up-the-creek"! It will be a relief to very many of the clergy to learn that they are not required to state anything about the standing of the communicant but simply to certify that he or she is "duly registered and enrolled as a communicant" in his parish. A communicant is registered in a parish if his name has ever been on the register and has never been removed because of death or transfer. Until proper forms are furnished it might be better, in many cases, not to use the ordinary one but simply to write a letter stating the fact of enrollment.

Bishop Hart tells me that in the diocese of Washington they have long had in operation a plan whereby the clergy periodically go over their lists of communicants and when they find therein names of persons of whom they have completely lost track and cannot locate, they send such names to the diocesan headquarters, where they are entered in a central file. Then, when the clergy receive requests for letters from persons whose names are not on their lists, they refer the applicant to the diocesan file, and the diocesan authorities issue the certificate. This seems an excellent plan, as it would mean the pruning of parish lists to actualities, and would also save the clergy the often onerous task of searching back through old records to find the names of persons who left many years before. And if the interest of such persons in the Church has revived, as indicated by a request for a transfer, they ought to be able to obtain a certificate that they had at one time been enrolled in such

and such parish. Such a central list might also be useful in tracing missing persons or relatives. (Rev.) F. C. HARTSHORNE.  
Bala-Cynwyd, Pa.

## Contagious Diseases

**TO THE EDITOR:** The letter of Joseph H. Pratt, M.D., in the issue of September 3d, suggests a brief statement of several points.

1. Epidemics of different sorts have been traced through contagions of various kinds; but I am unaware of any scientific source being offered in connection with the chalice as a breeder of contagion. Possibly there has been such a charge, but it is not in the forefront of the controversy.

2. It ought to be remembered that in every case of a priest giving Holy Communion from the chalice, he (the priest) first subjects the chalice to harmful bacteria, if such a thing does take place; and thus endangers each communicant to disease. And again at the end of communions, the accumulated sorts and kinds of infections made possible or dangerous by these contacts with each communicant's act of communion, are brought back to the lips of the priest (whether he only drinks what is left, or performs the ablutions after the proper manner). I cannot state the authority now, but I have always understood the life insurance companies rated as the top of the list of best "risks," gardeners and clergymen.

3. If Dr. Pratt accepts the descent of the power of God and His working among men, actually, he cannot possibly hold that our Lord allows contagion, infection and disease to be inherent and to lurk among us, bound up with sacramental grace. Any such contention is ignorant of the whole conception of the Incarnation as life-giving and death-destroying. "Preserve thy body and soul unto everlasting life." God would not spread suffering and death by means of a participation in the risen body of His Son, even were it only sacramental contact with our Lord. Much more might well be said; but the idea must be plain.

4. I am not unaware of the unpleasant circumstances surrounding the use of the common chalice. Persons with loathsome diseases of the lips, afflicted in other ways, dangers of spilling the chalice in Communions among certain classes and individuals, risks of irreverence and sacrilege to the Blessed Sacrament—these points are beside the main contention that God does not allow His earthly Presence to be a source of contracting disease and death. We, individually, by sin and unbelief, play into the hands of His and our enemy, the devil; but God does not do it through sacramental grace.

Some years ago, there was a story that a group of Chinese priests had all contracted TB from one other priest and the common chalice. As far as I was able to find out, there was no foundation for the story.

I would be glad to know of any occurrence of contagion from the common chalice (not the common drinking cup; that's another story, entirely) in which a reputable scientific authority cares to stand back of it. (Rev.) PAUL ROGERS FISH.

Elizabeth, N. J.

# Lloyd

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## STRICTLY BUSINESS

"WE WENT to Guam, saw, conquered, and now we are stuck with it," writes Eddie Buetow in a letter to the business manager of the L.C. Readers will remember Eddie; he worked for M-G' for years, first in Milwaukee and then in New York. "Jap snipers and stragglers are always abundant and offer a constant threat," he goes on. "One night the men in our company laid down a heavy fire and the next morning the score read: One Jap, cow, calf, dog, and chickens (2). One of the boys said, 'Looking up I sees lots of \*\*\*\*\* feet and I fires all my ammo without asking any \*\*\*\*\* questions!'"

\* \* \*

WHEN the Rev. J. Warren Albinson, now in military service, saw the picture on the September 10th LC cover he wrote us at once. Once when he was preaching at Port Deposit, Md., that white mare in the left foreground was picketed directly before the door. The door was wide open. "The minute I announced the text," he says, "her ears pricked up and she stood at attention, looking me full in the face, with every appearance of concentrated listening until the sermon was finished."

I wonder whether Fr. Albinson couldn't do a book on the technique of delivering a sermon. After all, the preacher who can hold a horse spellbound really has something to say to the six thousand priests of our Church.

\* \* \*

BARBARA R. HOLMES has been rewriting the news stories you read in the LC for some months, and doing a splendid job. A graduate of Wells College, Aurora, N. Y., with a major in French, she is a Phi Beta Kappa. She is leaving us now, with a scholarship at Haverford College, near Philadelphia. She is going to take a graduate course in relief and reconstruction—training for relief work in Europe, with intensive training in language, nutrition, sanitation, psychology, and the like. A year from now we'll probably be hearing from her in some foreign field. Perhaps she'll do some articles on the situation there for the editor. The LC is always glad to get another foreign correspondent.

\* \* \*

THE LIVING CHURCH Nursery Shelter at Barton Place, Exeter, recently got, through the LC and from Mrs. F. Granville Munson of Washington, a \$25 gift. This is a thank-offering for a first grandchild. Somehow, this gift appeals very strongly to all of us on the LC staff. How better could new grandparents show their joy than by helping the "under-fives" at Barton Place?

*Leon Mc Carney*

Director of Advertising and Promotion



Talks  
With

## Teachers

VERY REV. VICTOR HOAG, EDITOR



### Accepting Your Call

SO YOUR rector has asked you to teach this year. Congratulations! You are entering a picked fraternity at the heart of the Church's life. This fall 49,000 teachers will be starting another year in the Church schools of our Episcopal Church. This company of teachers, together with the clergy, make it possible for the Church to survive. It figures out to about one teacher in every 35 adults in the Church.

I know how you feel. At first you felt complimented. You are still a little scared. You think of some splendid teachers you have known, and the Sunday school of your youth. You wonder if you can fill the job, with such little knowledge. You told the rector that you didn't know anything about the Bible, but he brushed that aside. Perhaps he had better get somebody else, after all. You may even be a little resentful that you have signed away all your Sundays. But look at it from the rector's side.

This class needed a teacher. The rector knew enough of your intelligence, personality and spirituality to believe you might start, and improve. It was a rare compliment. He has asked you to share with him his greatest pastoral responsibility, the guidance of the Church's children.

Your priest has his school. He cannot teach all groups himself. He has to find teachers, not from some ideal list available, but from among his own parishioners. He has his ideal qualifications, of course. But only a few can ever be found, in a given parish, to measure up. Most teachers are in process of being made into fine teachers; they are mid-course. So, if he is an old hand, he will have come to these three qualifications for teachers, in this order of importance. First, loyalty and zeal. Second, availability. Third, knowledge, skill, and experience. These can be acquired. If you can meet the first two requirements, you can catch up on the third on the job.

If you are an old teacher, you have already discovered your weak spots. Perhaps you know that you talk too much, lecture. You still have trouble with discipline. You run out of material. The children don't talk up as you hope. But you have learned many things, and among these is the discovery that you can always do better. As you look back over your years of teaching, you may recall the first uncertain days with your children, then the increasing confidence and skill.

The new teacher can make herself a strong teacher, by the right attack. Each week your results will improve.

#### THE PARISH'S PART

Now there are certain things at the start of each year which you have a right to expect, yes, demand. These are: 1. That your priest give you a course or outline for

you to follow. In spite of the truism that "you are teaching children, not lessons," it is still true that you are teaching the Christian religion, which is no shapeless mass of sentiment, but a substantial body of facts, usages, and disciplines. These have been organized into portions suited to the age of the pupils, and such schemes come to us as printed lesson series. It is your priest's duty to select one of these and equip you with it.

(Frankly, your poor rector is in a tough spot. It is not his fault. Every fall he has to select from the published courses the ones he will use in each class in his school. There are ten different lesson systems published within the Episcopal Church. He has to get samples of all these, which is expensive. He has to spend hours reading and comparing. He is aware of conflicting educational theories, publishers competing for a profitable market, and the confusion increasing yearly. He may even have felt he had to go outside our Church to buy attractive courses from Presbyterian, Lutheran, Methodist, or non-denominational publishers. He is all alone, for our Church's Division of Christian Education seems too timid to advise him, or else is not permitted to give any "official" course. He is perennially indignant about this, and hopes that he may some day get some authoritative guidance. In the mean while, ill equipped as he often is, he must make his annual study, and decision. Some day, he dreams, the Church will back him up as confidently as he must back up his teachers, and say, "Here is your teaching program. Make it your own, do it your own way. But teach . . . this.")

2. You have a right to expect that your priest, or some one appointed by him, shall have a private session with you to go over your material, about once each month.

3. You should have correct lists, equipment, space, and all the other approved material conditions for teaching which will free you for your real work.

And so, now you are in for it. Not just one year of teaching. For teachers, like parents, once in, never quit. They can't. The burden of the growing lives of boys and girls is upon their hearts. For teaching gets you. The act of teaching changes the teacher. You are henceforth a part of the inner circle of the Church, her chosen ministry entrusted with souls. When you became a teacher, you ceased to be a child. Gone must be past childish nonsense, flights, evasion, self-indulgence, and pretense. You have become a responsible Christian adult. You will never be the same again.

Accept then, gladly, seriously, your call. It is from God, through the lips of His minister. As you teach, more may even happen to you than to your pupils. Steady! then: you are entering a long career. Come well prepared to meet your spiritual children, next Sunday.

SIXTEENTH SUNDAY AFTER TRINITY

## GENERAL

### HURRICANE

#### Churches Damaged in Long Island And Massachusetts

Church property in the dioceses of Long Island and Massachusetts seems to have suffered the worst damage in the recent hurricane which swept the eastern seaboard.

Two Long Island churches were badly hit, while others suffered only superficial damage. St. James' Church at St. James was hit by a large falling tree and shifted on its foundation. Part of the roof was blown off and a valuable Tiffany window was blown in.

At the Church of the Messiah and Incarnation, Brooklyn, the top of the main tower crashed through the roof and destroyed four stained glass windows.

The Cathedral in Garden City was unhurt, although many beautiful trees on the grounds were uprooted. Almost all the churches in the diocese suffered loss of trees and more or less water damage.

Four new Bedford parishes, Grace Church, St. Martin's, St. Andrew's, and St. James', report damaged roofs. The steeple at Grace Church was blown off and extensive damage done to the parish house and rectory. The diocese of Massachusetts expects considerable damage to all property at Martha's Vineyard, Cape Cod, and east of New Bedford. No complete report is available at this time.

Damage caused to Church property in the diocese of Newark has been slight. With the exception of Christ Church, East Orange, Grace Church, Orange, and St. Andrew's, South Orange, N. J., where

falling trees caused slight damage to the roofs, the diocese of Newark escaped serious injury to property. A huge tree in Military Park, Newark, was uprooted near Trinity Cathedral, but the edifice was undamaged. No interference with Sunday services throughout the diocese was reported.

Correspondents from South Florida, Connecticut, and Washington report no damage. From Boston, Mass., comes word that damage there was a minor matter, but that communication with the devastated regions of Martha's Vineyard, Nantucket, and Cape Cod was still too impaired for detailed reporting.

### V-DAY

#### Churches Plan Reverent Observation

Plans for a reverent observation of V-Day continue to be made. Bishop Strider of West Virginia has gotten in touch with the clergy in whose parishes are radio stations which may consent to use the recording made available by the national department of promotion and publicity. Requests from the stations are being received by the Bishop and indications are that the recording will be widely used.

At St. Stephen's Church, Beckley, W. Va., there will be a thanksgiving Eucharist on the morning after the announcement of Germany's capitulation. At the request of the local station, one hour after the announcement a service of thanksgiving will be broadcast. The choir has prepared a special *Te Deum* and *Gloria in Excelsis* for the broadcast.

In St. Mark's, St. Alban's, W. Va., a thanksgiving Eucharist will be celebrated at 8:00 or 10:00 A.M. after the announcement, with intercessions for those on the honor roll, according to the Rev. W. C. Bowie, priest in charge.

Christ Church, Point Pleasant, W. Va., will cooperate with the plans of the community. The Business Men's Association of the town has arranged that two hours after official notification of cessation of hostilities in Germany, all business places will close and a parade take place throughout the town, ending up at the various churches of the community. Later, under the auspices of the same association a general meeting will be held in the court house yard, with suitable addresses by religious and civic leaders.

St. Mark's Cathedral, Salt Lake City, will hold hourly celebrations of the Holy Communion from 7:00 A.M. through

11:00 with the Bishop, dean, and other clergy taking part. The 11:00 o'clock celebration will be choral, with full choir. At 7:00 P.M. evening prayer will be sung.

Bishop Sturtevant of Fond du Lac has suggested that every parish and mission in his diocese plan at least the following: 1. On the night of the big news, a great service of thanksgiving in the churches, followed, if possible, by a jollification in the parish hall with singing, refreshments, visiting, dancing, games. 2. On the morning following, a corporate Communion, and on the Sunday following a great Eucharist of thanksgiving and rededication to God's plan and purpose for the world.

### FEDERAL COUNCIL

#### Russian Orthodox Group Applies for Membership

The executive committee of the Federal Council of Churches has approved an application for membership in the Council from the Russian Orthodox Greek Catholic Church, headed by Archbishop Theophilus Pashkovsky, of San Francisco. Final decision on the application will be made by the biennial convention of the Federal Council at Pittsburgh in November.

The Orthodox body, with a membership of 300,000, representing an estimated 80% of Russian Orthodox in this country, set up an independent administration after the advent of the Soviet regime, basing its action on the claim that the Church in Russia was not free.

However, the Theophilites—as they are

## The Living Church

Established 1878

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

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(On leave for service with U. S. Marine Corps)  
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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.

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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.

Member of the Associated Church Press.

sometimes called—introduced prayers for the Moscow Patriarch in their services after his election and permitted the clergy to mention his name as head of the Church in the Liturgy. When the late Patriarch Sergius died, a message of condolence was sent by the secretary of the Church council to Metropolitan Alexis, now acting patriarch, who replied to the cable.

A decree of suspension pronounced by the late Patriarch Sergius against Archbishop Theophilus and all his bishops and clergy is still nominally in effect, but the Theophilites assert that the suspension was made under duress and have accordingly ignored it. They claim, further, that their position has not been made clear to the Patriarch and that they have not been able to make contact with the Moscow Synod directly on the question.

A smaller Russian Orthodox group in this country, which has maintained unbroken relations with the Church in Moscow, is headed by Metropolitan Benjamin (Fedchenko) of Brooklyn, N. Y., whose title is Metropolitan of the Aleutian Islands and North America, and who is the official exarch, or deputy, of the Moscow Patriarchate. The metropolitan was sent here principally to secure the loyalty of the majority Orthodox group to the Church in Russia, but so far has not succeeded in bringing about a reconciliation.

The Benjamin group has not applied for membership in the Federal Council. However, Metropolitan Benjamin is a member of the Federation of Greek Orthodox Primary Jurisdictions, which made an application for membership in the Council early last spring. The application has since been withdrawn, but the fact that it was made is generally interpreted to mean that the Patriarch in Moscow is favorably disposed to seeing the Orthodox group in America join the Federal Council.

If accepted, the Russian Church will be the 26th member of the Federal Council. The Church was established in this country 150 years ago, and embraces, according to the 1943 Yearbook of Churches, 250 churches throughout the country. Other Orthodox churches in the United States with large memberships are the Greek Church (Hellenic), with 650,000 members; the Serbian Church, with 110,000; the Ukrainian Church, with 40,562; and the Syrian, with 20,300. Both the Syrian and Ukrainian Churches are members of the Federal Council.

## CANVASS

### "We, Too, Receive"

Representatives of various religious bodies, the Church and secular press, and others interested in visual education, joined officers of the National Council at a preview of the new motion picture, "We, too, Receive," produced by Cathedral Films of Hollywood, for the Council's Department of Promotion. The film is a 16mm sound picture, keyed to the theme of this year's Every Member Canvass, and portraying one imperative reason for wholehearted support of the Church's

Mission in these days of war. The film is to be shown throughout the Church, a large number of the dioceses having already placed their orders for prints.

Robert D. Jordan, author of the film story, explained that the picture is based on facts, showing as it does the rescue by Christian natives of a wounded Yankee airman shot down in the Southwest Pacific by the Japanese. The film opens and closes showing the airman's family at breakfast reading a letter from him covering the incident disclosed by the film. The action takes place in a jungle where 100 years ago the natives were cannibals. Rescue of the wounded American fighter is effected through the finding by a Christian native of a letter drifting down stream.

## ORTHODOX

### Sergius Bulgakoff Dies

The death in Paris of the Very Rev. Sergius Bulgakoff, noted Russian Orthodox theologian, has been reported in Geneva, according to a wireless received by Religious News Service.

A leader of the Orthodox Institute in Paris, he wrote many works devoted to the doctrine of sophiology and the scientific investigation of the origin and development of the philosophies of the world. His conceptions aroused great interest in Orthodox circles and precipitated sharp controversy.

His death is considered a great loss to the ecumenical movement, and especially to the Faith and Order Movement, in which he took an active part.

#### Editor's Comment:

Dean Bulgakoff in 1936 was cited in THE LIVING CHURCH's roll of honor in these terms: "Despite overwhelming difficulties and with the barest of resources, he has established and maintained a center of learning for Russian Orthodoxy in Western Europe. Moreover, his scholarship and broad insight have been the means of drawing the Orthodox and Anglican communions closer together, in bonds of mutual fellowship and understanding. In addition, through his writings and teachings he has made notable contributions in the sphere of Christian sociology and the interpretation of modern world conditions in terms of the Catholic Faith." He will be sorely missed. May the Lord God grant him eternal rest and may light perpetual shine upon him.

## THE PEACE

### Awards for Peace Sermons

"The clergy must make the people willing to pay for peace," is the caption of an announcement in the October *Federal Union World* covering a contest for the best sermon which will prove to Christian people that Jesus' life and teachings pointed directly to a union of the people of all nations into one nation. The winning sermon must directly influence the listener

to support actively some plan of world federation of peoples.

Supreme Court Justice Owen J. Roberts, Clarence K. Streit, author of *Union Now*, and Audrey Gaines Schultz, author, will act as judges.

The contest closes on January 31, 1945, and prizes of \$350, \$100, and \$50 will be awarded for the three best sermons submitted. Clergymen of all communions and men and women interested in the establishment of a permanent peace are urged to submit sermons not exceeding 5,000 words. Complete contest rules may be obtained from Federal Union, Inc., 700 9th St. N.W., Washington 1, D. C.

## INTERCHURCH

### Form Commission for World Council Services

Formation of a Commission for World Council Services, to coördinate four major activities which American Churches are supporting through the World Council of Churches, was announced in New York by Dr. Henry Smith Leiper, executive secretary of the American Committee.

All publicity, promotion, receipt and allocation of funds, and administration of the American office of the former Central Bureau for Inter-Church Aid will be taken over by the Commission and conducted as the Department of Reconstruction and Inter-Church Aid.

Earlier this year, the World Council of Churches at Geneva, Switzerland, established the Department of Reconstruction and Inter-Church Aid to coördinate relief programs of Church groups throughout the world, and to assimilate the relief functions of the Central Bureau, which has been in existence for 22 years.

In addition, the newly-created Commission will be responsible for American participation in the World Council's projects for war refugees, chaplains to prisoners of war, and distribution of the Bible. On these, it will work in conjunction with the American Christian Committee for Refugees, the Chaplaincy Service for Prisoners of War of the YMCA War Prisoners Aid, and the American Bible Society.

It will also plan for American support of any other special services which the World Council may find it advisable to develop at its headquarters in Geneva.

The Commission headed by Dr. Theodore A. Greene, pastor of the First Congregational Church at New Britain, Conn., will employ a full-time director, to be selected by a sub-committee of three members.

Others named to the 11-member Commission include Dr. George E. Barnes of the Presbyterian Church in the USA as vice-chairman; Howard Brinton of the Friends; Dr. Ralph E. Diffendorfer, Methodist Church; Dr. Thomas P. Haig, Reformed Church in America; Dr. William P. Lippard, Northern Baptist Convention; Mrs. Henry Hill Pierce, Protestant Episcopal Church; Dr. George W. Richards, Evangelical and Reformed Church; Bishop John S. Stamm, Evangelical Church.

## JERUSALEM

### Canon Bridgeman Home On Holiday

The Ven. Charles T. Bridgeman, of Jerusalem, now home on his first holiday since before the war, comments on conditions and the future outlook in the Holy Land.

"An armistice will bring the Middle East, and Palestine in particular, back into the news, because one of the knot-tiest problems will be the settlement of the Middle East on a firm foundation for future progress. The possibility that peace in the world at large may be the signal for a resumption of pre-war conflicts in the Middle East has to be considered.

"Jerusalem and Palestine in the past five years of war have at times been very near the front lines of the world conflict, especially when Iraq flared up in a pro-Nazi revolt, again when the Vichy sympathizers had to be cleared out of Syria and the Lebanon, and finally when Rommel's threat to Egypt brought yet greater danger to the country. Today the progress of the actual fighting has moved further away and the Middle East has become a relatively quiet backwater. But throughout the period Palestine has been an important training base and a source of war production, which has kept the country teeming with troops of every nation and color, and has employed the local population, both Jewish and Arab, in producing military and civilian necessities.

"The task of the Christian Church becomes daily more critical. Racial, national and religious conflicts of the Holy Land and the Middle East cry out for such a solution as that which the Gospel of our Lord alone can give. The stake of the Anglican communion in the Christian work of the Holy Land and the Middle East is one of which we may be proud. The century-old work has been maintained throughout the war period. Despite curtailment of staff and the loss of the inspiring leadership of the sixth Bishop, Dr. George Francis Graham Brown, who was killed in an automobile accident in the autumn of 1942, it has been possible to keep up every branch of work and to initiate certain new ones for which the time was ripe.

"Now under the experienced guidance of Dr. Weston Henry Stewart, the seventh Bishop, every phase of the work is making preparations for the intensified postwar tasks. He has reorganized the bishopric into three instead of two arch-deaconries and laid plans for more intensive work in the three major fields of work amongst fellow-Christians, the Moslems and the Jews. The re-staffing of the bishopric with qualified experts in the fields of evangelism, education, and medicine is one of the imperative necessities as many of the senior members of staff are due for retirement.

"My own journey home to visit my family, whom I had not seen since they were marooned in America by the outbreak of the war in 1939, and to consult

with Church authorities here, must necessarily be brief. I welcome the opportunity to tell our people how much help they have been to the work in the Holy Land by the remarkably generous support they have given to the Good Friday Offering. At a time when it is essential to stress our Lord's blessed Gospel, in the land which God willed should be above all the witness to His Son's incarnation, the Church in the Holy Land has been given the means for going forward and planning for the future.

"The opportunities of the postwar years are great. The educated interest, the prayers and the financial support of the Church in America as in other parts of the Anglican communion are needed to help make Palestine the Christian country which God willed it should be: one in which, because it is dominated by Christian principles, the interests of all peoples may be conserved."

## RUSSIA

### Religious Education

Religious education among youth may now be carried on in the Soviet Union, it was asserted in Moscow by Georgi Grigorievich Karpov, head of the Soviet Council on Greek Orthodox Affairs. The only rule which the Soviet government insists upon, Mr. Karpov said, is that religious instruction must not violate the basic principle of separation of Church and state.

The disclosure was made in answer to a question put to Mr. Karpov by Religious News Service, one that has been posed insistently by Protestant, Catholic, and Jewish leaders throughout the world. The question was: "How soon will the Soviet authorities permit churches and priests to conduct religious education among youth, and what restrictions, if any, will govern this education?"

"Under our laws," Mr. Karpov replied, "each person may or may not teach his children religion. However, religion may not be taught in the schools.

"Parents may educate children themselves in the privacy of their own homes or may send their children to the homes of priests for such education.

"Children of any number of parents may also gather or be gathered in groups to receive religious instruction."

The Soviet official was asked if Sunday schools could be organized or if young people's services were permitted.

He answered that the Russian Church never had Sunday schools or young people's services, and therefore the question had not arisen.

"Before the Revolution," he explained, "all schools had compulsory religious instruction, which was abolished by the Soviet government. So far as I know, that was the only pre-revolutionary form of Church activity among youth. At the present time, Church leaders have not inquired about any new forms of activity among young people."

Mr. Karpov added that Church leaders

also had not raised the issue of religious instruction to children inside church buildings. He said he could not see any objection to instruction in church buildings as long as it is "purely informative" and not for any specific aim such as ministerial training. "For this latter purpose," he advised, "such classes would have to be registered as private schools."

### RELIGIOUS LITERATURE

Declaring that no ban exists against printing and distribution of religious propaganda literature, Mr. Karpov said the Orthodox Church "may print whatever it wishes."

"In fact," he added, "we have given explicit permission for the Church to order any quantity of Testaments, prayer books and liturgical books, and are ready to facilitate this step in every way even to the extent of making representations to the paper rationing authorities. As to distribution of such material, there is no objection and no restrictions."

The Soviet executive was asked whether the government plans to appoint army chaplains.

"This is a more complicated question," he answered. "Currently there are no chaplains in the army and since there is a complete separation of Church and state, there probably will not be any, although such military formations as the Polish Army, the Czechoslovak Corps, and the Yugoslav Brigade, which fight under the Red Army command do have their own Greek Orthodox, Roman Catholic, and Moslem chaplains.

### SOLDIERS AT SERVICES

"However, every Red Army officer and soldier may attend religious services without restriction at churches in neighborhoods where they are stationed. The right of soldiers to receive the last Sacraments is carefully guarded, and many cases have been recorded where priests have been called to administer them even under acute military conditions. In such cases as much privacy as possible is provided."

One final question raised dealt with the status of minority religious groups in Rumania, where the Antonescu dictatorship several years ago outlawed Baptists, Adventists, Christian Scientists, and other Protestant sects and confiscated their property.

Asserting that he had jurisdiction only over Greek Orthodox affairs, Mr. Karpov expressed the opinion, however, that the situation has been altered in Bessarabia and Bukhovina now that these regions have been returned to the Soviet Union.

"All Soviet laws, including those defending freedom of religious beliefs and practices now apply," he said. "Although I don't know the details, these sects will enjoy the same freedom given to the Greek Orthodox and other Churches, and their property, in so far as it doesn't contradict basic laws governing Socialist property in the Soviet Union, will be returned to them."

## ENGLAND

### Propose Bombed Churches Be Preserved as War Memorials

Preservation of a number of London's bombed churches in their ruined state to serve as war memorials has been advocated by a group of distinguished Britons, including Lady Allen of Hurtwood; Sir Kenneth Clark, director of the National Gallery; Lord Keynes, banker; and Julian Huxley and T. S. Eliot, authors.

Pointing out that many of the World War I memorials were unworthy of the men whose sacrifices they commemorate, the group expressed the opinion that ruined churches would be "a most appropriate memorial to the nation's crisis."

Work on selected ruins, they suggested, should be confined to the minimum essential to preserve the churches from further decay, and should be beautified by surrounding them with lawns, flower beds, flowering trees, and seats for those in search of quietness and rest. During the summer months, it was urged, the ruined churches could be the site for open-air services.

The group also recommended that each of the churches selected should act as a specific memorial to a different branch of the military services, such as the RAF, the Merchant Marine, the Navy, the Eighth Army, and the Women's Services, with the names of fallen service men and women inscribed on the walls.

It was felt that in the city, of London, one church at least should be set aside as a memorial to the thousands of civilian Londoners who died during Germany's air raids on England.

### The Archbishop of York's Two Questions

The Archbishop of York has posed two fundamental questions concerning prayer in wartime. "Ought we to pray for victory?" he asks in the York diocesan leaflet, and "How can we pray for our enemies?"

"There are many who find it very difficult to pray for victory; they know that our enemies are doing the same and they think it more Christian simply to commend our cause to the Judge of the whole earth, leaving Him to decide whether He will grant victory to us or to our foes.

"I understand their scruples, but I have no hesitation myself in both praying for victory and urging others to do so. A Christian has no right to fight unless he can ask God to grant success to the cause for which he is prepared to give his life; so if he cannot pray for it, he ought not to fight for it.

"We believe that our cause is just and we are fighting against cruelty and tyranny in their most hideous forms. It seems, therefore, to be clearly right that we should ask God to give us victory.

"It is more difficult to answer the other question. Christ tells us to pray for our enemies, but we wonder how we can do this without insincerity. We, however, pray that they may be brought to repent of the evil they have done and, that they,

with us, may learn to serve God. We should pray for their wounded (our doctors care for the physical wounds of those who are captured), for their prisoners of war, and for the women and children who suffer in fear, hunger, and want.

"Prayer now for our enemies is in accordance with the command of Christ and will help give us the wisdom and sympathy necessary for the day of victory when we shall have to reeducate from the idolatry of war to the love of peace millions of German youth whose minds have been perverted by lying propaganda."

### Newspapers Delete Mention of God, Archbishop Complains

The Archbishop of Canterbury believes that one reason the Church has failed to get its message over successfully is that newspapers usually eliminate from reports any sentences containing the name of God.

Dr. Temple made this observation as he inaugurated a series of open-air services in connection with London's "The City for God" campaign. Speaking from a pulpit improvised from blocks of masonry on a cleared bombed site opposite St. Stephen's Church in Walbrook, he complained that this had happened in all reports he had seen of a recent address he broadcast.

The Archbishop said the newspapers had cut out all references he had made to God and had reported "everything that could have been said by any heathen."

### British Office Building Has Own Chapel

A chapel where the Eucharist is celebrated daily and Matins and Evensong are said has been opened in a block of office buildings in Liverpool.

The buildings have been occupied for the past ten years by the Navy, and chief credit for the new experiment goes to the Rev. A. C. Smith, R.N.V.R., chaplain to the forces. However, the chapel is intended for the use of civilian as well as naval workers in the buildings, and it is the hope of Mr. Smith and of the senior naval chaplain, the Rev. C. H. R. Cocup, that it will be allowed to remain after the war when the Navy has evacuated the buildings.

The new chapel is dedicated to St. Nicholas and has on its altar a cross made from timbers salvaged from the bombed parish church of St. Nicholas. A prayer desk and credence table are being made for it by a firm of Navy shipbuilders.

Soon the congregation of the new chapel will have the opportunity of hearing a series of mid-day lectures to be delivered by the Bishop of Liverpool.

## THE NETHERLANDS

### Plan Rebuilding of Dutch Missions

Plans to rally the support of Netherlands emigrees in Britain for rebuilding Dutch missions regained by the Allies in the Southwest Pacific were made at a recent meeting in London.

## GERMANY

### German People Guilty, Must Face Consequence

The German people are "in God's hands" and must face the consequences of their guilt, Dr. Karl Barth, internationally known Swiss theologian, declared at Geneva in a message which attempts to define the tasks confronting the Church at the end of the war, especially regarding the German people.

Dr. Barth said the German people had "failed so terribly" because it had conducted a "struggle against God" and thus "placed itself in the wrong on the human plane."

The German people, he asserted, must now "undergo the bitter experience that God, who forgives sins, does not allow Himself to be mocked, and that human insolence is not able to shake the throne of mercy. It must learn this meaning of the present experience, and meet the gracious God whom it wished to reject, but who does not allow Himself to be rejected."

While insisting that Christians must recognize the guilt of the German people, he warned that they must not bear grudges after the "restitution and severe punishment" which will accompany Germany's defeat.

"When German military might is made harmless, it is not for us to judge again when God has already passed judgment," he stated. "It will be those who have been unreliable during the past years who will betray themselves in the future by not getting over their grudges."

The one-time professor in Bonn University, Germany, who was expelled in 1935 for refusing to take an oath of loyalty to Hitler, counseled that "Christians should not talk too quickly or too glibly about the common and equal guilt of all, but should recognize real distinctions in the realm of responsibilities and their inevitable consequences."

## FORGIVENESS

Stating that these distinctions cannot be blotted out "simply by a general pardoning and forgiving," he stressed, however, that "this must not prevent the Church from believing and professing that He who governs the world is a gracious God, who forgives sins."

"Amid present day happenings," Dr. Barth said, "it is the responsibility of the Christian Church to see that the word in which the deepest truth of the kingdom of God and Jesus Christ is set forth should not be suppressed, but clearly stated. That word is the forgiveness of sins. . . ."

"The German people are in God's hand, in the severe hand of a gracious God. After having had to resist them, we must take our stand on this certainty. That is what we will have to say to the Germans when we can talk with them again. We shall be unable to take their responsibility and its bitter consequences away from them. We will have to ask them not to try to disown that responsibility, not avoid its consequences."

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The Living Church



## ARMED FORCES

### More Chaplains Needed

The Army and Navy Commission says that the Navy is asking for 35 additional men to serve as chaplains, and that the need is urgent. During the month of August three Episcopal clergymen were appointed Navy chaplains, the Rev. Benjamin A. Meginnis of St. Paul's, Jacksonville Beach, Fla.; the Rev. Cornelius C. Tarplee, Christ Church, Monticello, Fla.; and the Rev. Gibson Winter, All Saints, Belmont, Mass.

In the Army there are at present seven priests of the Church at the Training School recently removed from Harvard University to Fort Devens, Mass. They are: Chaplains William J. Barnett, Utica, N. Y.; John R. Caton, Martin, S. D.; Stanley P. Gasek, Cape Vincent, N. Y.; John H. Parke, Greenfield, Mass.; John A. Schultz, Philadelphia, Pa.; Raymond G. Sutherland, jr., Brooklyn, N. Y.; Wallace C. Wolverton, in military service for the past eight years.

### Army Helps Repair Normandy Churches

While most of the churches in Normandy have escaped serious damage, those that were hit by Allied or enemy artillery fire or bombs, are already being repaired, according to a report from Normandy to the Office of War Information.

Special army clearance crews have saved many altar pieces, sculptures and inscriptions even from Valognes where, the OWI report said, "the most severe damage took place."

Civil affairs officers of the various towns have cooperated with army crews to search all debris, collecting sculptured building ornaments, inscriptions and other material of cultural value.

### Pohick Church Designated Purple Heart Shrine

On invitation of the rector and vestry, the Military Order of the Purple Heart, established by George Washington on August 7, 1782, has designated Pohick Church near Mt. Vernon in Fairfax County, Va., as a shrine of the order along with Mt. Vernon and Temple Hill.

The order was established by General Washington as a tribute to the gallantry of enlisted men in the Continental Armies during the Revolution. It is the oldest badge of valor in America, and an original may be seen on the uniform of an unidentified soldier in the Historical Museum of the order of Cincinnati in Exeter, N. H. The order was recreated by Gen. Douglas MacArthur, as chief of staff in 1932, and is given for wounds received in action or for special citation by the commander-in-chief.

General Washington was a vestryman of Truro parish in which Pohick Church is located. It is reported that when a dispute arose in the vestry as to where the

church should be built, General Washington made a survey which showed the present site was the central place for all the families who would attend.

During August the members of the Military Order of the Purple Heart attended a special service in the church. David D. Mayne, who is historian and chaplain of the Mt. Vernon Chapter, is a vestryman of Pohick Church.

### Chaplain Brock's Outside Activities

Chaplain at a great military training center, the Rev. Raymond F. Brock, formerly of St. Stephen's Church, Tottenville, Staten Island, tells of some of his self-appointed duties which are in addition to the usual duties of a chaplain.

"Before the Red Cross was fully organized to handle the hand crafts to occupy the time of long-term patients in the hospital, I used my discretionary fund (supplied by the Army and Navy Commission) for small things to make by hand, such as airplanes, tanks, guns, and the like. I got cards and games to give the men to play at their beds and showed them how to play solitaire, etc. I gave out reading matter by the hundreds, and I wrote letters for the illiterate, the injured, and the sick, and those who did not know how to write official letters in cases where official mail was necessary. I secured assignments and re-assignments, pay, personal belongings, etc., for the men.

"Our first chapel was an empty ward and as we were told it was only temporary I did very little to fix it up. We did have an altar made from an old packing case on a platform, and painted. The carpenter made me some candlesticks of wood which lasted until we got our regular equipment and a wooden cross. Then we moved into the Red Cross building, and I had an office.

"Recently I met a man who could not make out an allotment to his wife because she was only a common law wife and his home state did not recognize the common law relationship. The couple had been living faithfully together for about six years as man and wife but they had never been formally married. However, as their home state does not recognize common-law marriages, it was necessary for the couple to get legally married according to the law of that state, so the wife could get the benefit of the allotment for herself and her five-year-old child. The Red Cross and I worked out the problem. They furnished the money for the wife to come on and found her a place to stay while she was near camp. An officer, an Episcopalian, when he heard about it because he was doing some work for the Red Cross, offered to buy a wedding ring. He also got some flowers and gave them to the groom to give the bride as though he had thought of it himself. I took them to the marriage license bureau and also helped select the ring and arranged to have the flowers given to the groom in such a way that he would not know where they came from either. The same officer acted in

place of the girl's father and gave the bride away. The witnesses were members of the Red Cross staff and a few of the groom's friends, none of whom knew about the ring, the child, or any of the other details. It was just as though this were the real thing from the beginning. I have never taken part in anything more touching. Both man and wife were exceedingly happy over the whole affair, as well they might be. It was good for all of us."

### New Book of Prayers for Service Men Scheduled

Some 150 prayers from British, New Zealand, Australian, and American sources will be used in a Book of Prayers for Service Men shortly to be published by the Federal Council of Churches. It will be distributed among members of the armed forces by the YMCA and the USO.

The prayerbook will be a companion volume to the "Spiritual Almanac for Service Men" which has had a distribution of two million copies.

### Who Was First?

Proof that American soldiers like their chaplains and stick up for them is offered in the good-natured dispute which has arisen over which chaplain landed in France first. The *Stars and Stripes*, soldiers' magazine, published the story of one chaplain who, it said, was the first to reach France, having arrived at 65 minutes past H-Hour. The magazine's correspondence files have since been receiving letters such as this one from the members of a parachute infantry outfit, "How about a little notice to these 'sky pilots' who entered France out of the blue, sweated out flak, machine guns and rifle fire even before their feet touched the soil? Prior to 65 minutes past H-Hour, when the chaplain in question landed, Chaplain Raymond S. Hall of Lowell, Mass., and Chaplain Joseph A. Andrzejewski, Baltimore, Md., had already spent four to six hours in France."

Chaplain Hall, a priest of the Episcopal Church, may be recalled as the first American chaplain to make a jump by parachute. "They were giving the paratroops a big build-up at that time," he has said, "They wanted to show that if a chaplain could do it, any one could." The famous leap, which took place in February, 1942, at Fort Benning, received so much advance publicity that, according to Chaplain Hall, it made him feel like a sacrificial goat because it left him without even the ordinary paratroop candidate's choice of changing his mind at the last moment. Since then, it would seem, the chaplain has been doing more jumping! In France on D-Day he went to the rescue of wounded paratroopers. "Enemy troops were sniping at me," he writes, "but their aim was bad." The latest news is that Chaplain Hall's eye was injured by fragments from a hand grenade but that he was making a satisfactory recovery. In a hospital in England. He is married and has two children, Raymond S., jr., and

Benjamin. As to his life after the war, "My future is going to be my family, a church of my own, and a good live congregation." "What is needed," he says, "is religion that takes seriously what it believes, examines its position realistically in the postwar world, knows what it wants of its followers, and insists on getting it."

Two paratroopers wrote in to the *Stars and Stripes*, "Chaplain (Captain) George Wood, Protestant, and Chaplain (Captain) Matthew Connley, Catholic, were in France three hours before H-Hour and, take it from us, they saw plenty of action." Chaplain Wood is another priest of the Episcopal Church. His home is in Austin, Minn.

**Letter from Foxhole Inspires Thanksgiving Service**

While crouching in a foxhole on Saipan, Pfc. William A. Mueller of the U. S. Marines wrote a letter to his pastor at home asking that a service of thanksgiving be held for those of his buddies—and himself—who had come through unscathed and prayers for those wounded and killed. The letter was written after the victory had been won, but while sniping was still going on.

On August 20th St. Stephen's Church, Chicago, was crowded with 160 Marines from the Chicago area who came for the Thanksgiving Eucharist. "Since the church normally holds 125," writes the Rev.

Irwin St. John Tucker, rector of St. Stephen's, "it is a tribute to the Marine training that they all managed to get in, together with between 50 and 100 of the regular congregation." Crowds outside blocked the street. A crystal blown out of one of Saipan's limestone caves was received from Pfc. Mueller just before the service. It was put in the sanctuary as representing the Marines still on Saipan, especially these killed.

Pfc. Mueller, former chief acolyte and president of the Young People and member of the choir of St. Stephen's, was in the campaign of Guadalcanal, Tarawa, Saipan, and Tinian.

**RELIEF**

**Clothing Collection for War Victims Week of the 24th**

Church agencies are being urged to participate in the collection of clothing for victims of the war, by the National Council's Division of Christian Social Relations. Dr. Almon R. Pepper calls attention to an appeal sent out by the Hon. Herbert H. Lehman, head of the United National Relief and Rehabilitation Administration. The Church Committee on Overseas Relief, of which Churchman Harper Sibley of Rochester is chairman, is making a similar appeal.

Dr. Pepper announced that the campaign is to be from September 24th to October 4th.

**HOME FRONT**

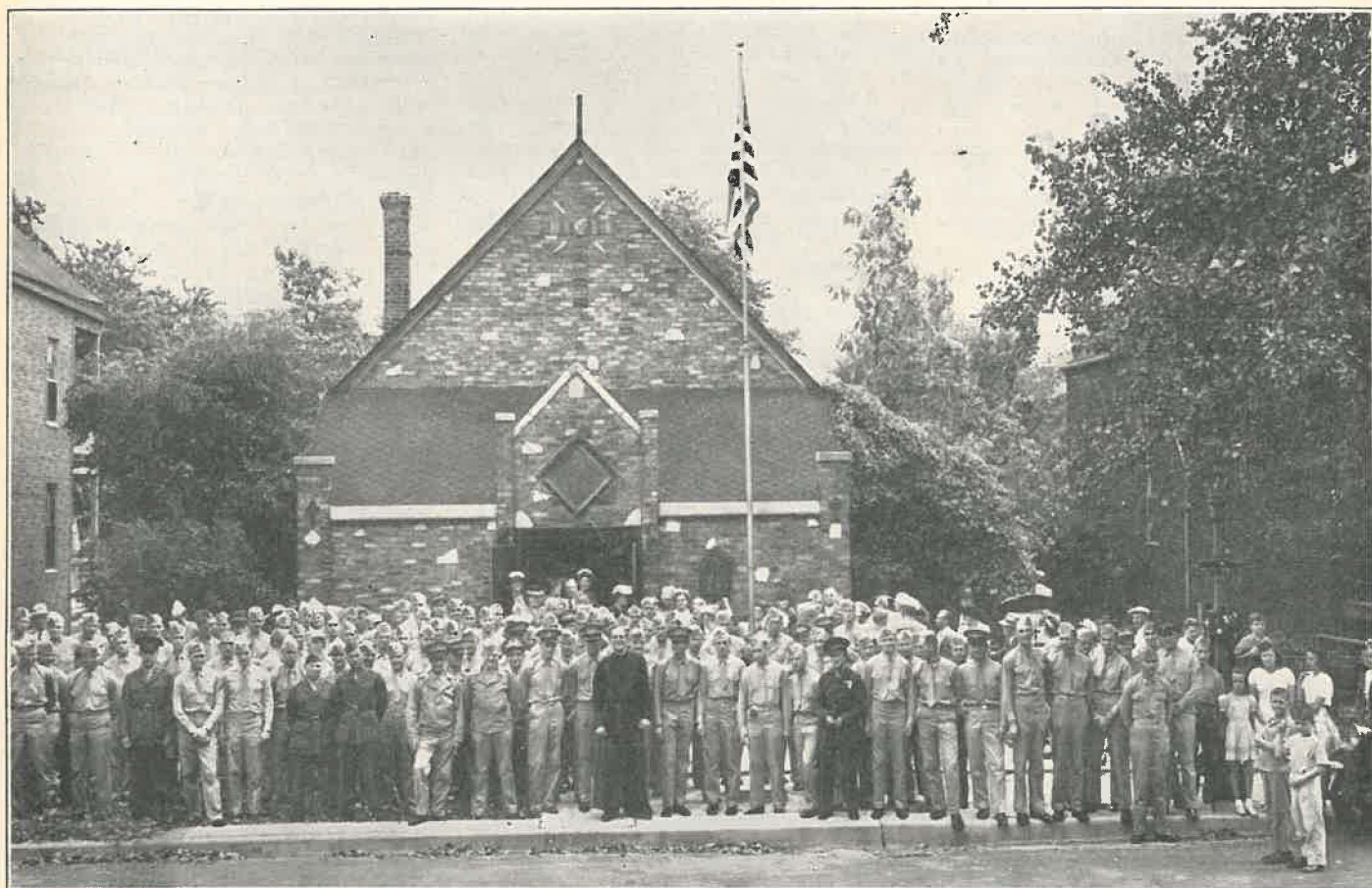
**Urges Broader Interpretation Of "Church Activities"**

Revision of the War Manpower Commission's interpretation of "church activities" to include national and international Church agencies on the essential list has been requested by the executive committee of the Federal Council of Churches.

At its regular bi-monthly meeting in New York, the committee authorized its officers to protest the ruling of the manpower commission that the inclusion of "Church activities" in its list of essential activities does not apply to national and international Church agencies, and to seek such a revision as will "relieve the official Church agencies from the present impairment of their work resulting from this classification."

The Commission based its ruling on the ground that the national and international agencies of Churches are only "collateral" and "supervisory" and consequently not essential. Agencies involved are the national offices of denominations and missions and other boards.

Officers of the Council were also authorized to urge Church agencies to "continue to make all possible adjustments in their staffs in order to release personnel to the armed services and to other essential activities, except where such release would seriously impair the effectiveness of those agencies."



SERVICE OF THANKSGIVING: A letter from a Saipan foxhole inspired it.

# The Episcopal Church After the War

## I. The Problem of the Returning Chaplain

By the Rev. Bernard Iddings Bell, D.D.

**D**URING the past two years I have found myself corresponding with over 60 of our priests who are absent from usual duties that they may serve with the armed forces. From some I have had only occasional letters, from others I hear frequently. In addition, I have had personal conferences, not sought by me, but welcomed, with 31 chaplains, singly and in small groups. I think these have written and spoken their real minds to me, and for three reasons: 1. I went through the mill myself both in the first World War and in its aftermath, and talk their language; 2. I am not "official," either in Church or government, and can be relied on not to involve them in disciplinary possibilities; 3. they know I hold their communications in entire confidence and will not quote them by name nor in any other way identify them. I have been reviewing what these priests have said to me, because THE LIVING CHURCH has asked me to write this article. There are nearly 500 of our priests on military and navy duty, about one in 11 of our active clergymen; and among them are dozens of future bishops and scores of the best priests under 45 years old that we possess. What they think, matters.

I know the dangers involved in writing such an article. What these chaplains have to say is disturbing, and the Church as a whole does not wish to be disturbed. Therefore, it will be maintained by many in high places that my three-score chaplains are "not typical," do not represent "the normal reactions." I will be challenged to say who these rebellious-minded priests are, which of course I shall not do. There may even be those who will intimate that there are no such chaplains and that I made the whole thing up in my wicked head. I am going to run those risks, assuring my readers on honor that in what follows I am toning down rather than up that which the brethren in uniform have said and written; and also that "the sixty-odd" include some of the most able peacetime clergy we possess, of every school of Churchmanship, from all parts of the country, trained in six different seminaries; and also that of them all just about half have seen active combat duty.

Why do they not speak out for themselves? Because no chaplain can write for publication without clearing through the censorship and because, even when they do get permission to clear, they find small assistance from the officials of the Church in getting their ideas across to one another or to our membership at large. Their tales seem to be considered too upsetting for circulation by Church authorities. Of course it may be that my informants do not represent the ideas of the chaplains generally. I cannot test that. The Army and Navy Commission could test it quite easily if they would circulate

at once either this article or some similar statement drawn up by representative chaplains and ask the general reaction, *guaranteeing that communications to them will be held in confidence.* Meanwhile both THE LIVING CHURCH and I will be glad indeed if any chaplain anywhere who sees this article will give us either correcting or corroborative comment, which will be held strictly "off the record." As a final preliminary I would say that I am not here concerned with what chaplains think of *service* difficulties or policies but only with certain thoughts of theirs which affect their post-war attitudes in and toward the Church itself.

### AN INEFFECTIVE CHURCH

*First*, they seem nearly unanimous in recognizing that the Episcopal Church has been doing for a long time a very ineffective job. Most of them are of the opinion that the other Churches have not done a decent job, either; but quite properly they are inclined to confine their criticism to our own communion, which is their proper business.

They mostly see clearly that no religious body can do a really good job when every major activity of life is controlled, as it is in America today, by secularist forces which have pushed religion into a private and non-social place in our life, and this in a time when more and more men think in mutual and even in collective terms. If we keep religion carefully out of business and politics and international affairs, religion is bound to be irrelevant in the estimation of virile people. My chaplain friends mostly feel that the Christian Churches have too long soft-pedalled the economic and political derivatives of the Gospel; and they mostly insist that this must not go on after the war is over. Not *all* of them stress this, though *the greater part* are quite certain that it is one of the main reasons why neither Episcopalian religion nor any other brand of Christianity matters a great deal to the men to whom they try to minister.

Whether the social silence of the Churches which the men have come from is or is not a major factor in their indifference, at any rate there is no doubt

whatever about the indifference. Our first business as Episcopalians is *to set our own house in order*; and so disordered it has been, and so incompetent, that the usual Episcopalian in the services knows and cares next to nothing about the Church or, more serious, about God as He is in Jesus Christ. On that point the evidence seems overwhelming.

### EDUCATIONAL FAILURE

*Secondly*, our failure is largely an educational failure, or so my correspondents are persuaded. The Episcopal Church, they say, has neglected to teach and, when it has tried to teach, has taught with incredible inefficiency. Again and again the chaplains strike this note, making variants of the declaration of one of them: "If ever I get back into a parish, I shall teach and teach; every thing that goes on which does not teach, I shall regard as superfluous. I shall not call except to teach, nor preach except to teach, nor pay attention to guilds except to teach, nor go to a vestry meeting except to teach, nor read except to teach." What do they want to teach? About God and His grace and His moral challenge and of how to find Him and be found of Him. Their failure with the children, as they look back on it in the light of what they now know, fills them with contrition; also their failure to teach adolescents and adults.

Why did they not teach? Because, so they seem generally to believe: (1) they were too much concerned with themselves and with their own families; (2) parochial expectations required that they waste most of their time on fiddle-faddle extrinsic to their real duties; (3) they never had been taught how to teach or what needs to be taught. Of these, the two latter reasons demand amplification which leads us to the next two points.

### PARISH FUTILITY

*Thirdly*, as they look back on their pre-war parish life it often impresses them as mostly having been a round of futilities, as the life of a sort of private club of nice people rather than as the life of a cell of Christ's nurturing and redemptive body. Such a lot of things to do: to attend

### LITTLE THINGS

**B**RIGHT scraps assembled in an ordered plan  
Form patterned beauty in a patchwork quilt;  
An Elgar hears a fragment of a lilt  
And from it writes a deathless gift for man.  
Grant us the wisdom, Lord, to utilize  
The little things of which there may be built  
Enduring good, well-pleasing in Thine eyes.

ISABEL M. WOOD.

guilds which ought to have run themselves or else have died; to iron out quarrels between petty persons contending for self-glory in God's enterprise; to call socially and ask people please to be interested in God; to raise money in season and out of season that the parochial wheels might go 'round and the ever-growing exactions of diocesan demands be met. None of these things may in itself have been bad; but neither severally nor in a lump are they a priest's chief business. His main job is to teach the people what their spiritual hungers mean and to see that they feed on God that they may live for God. "And," as one of them writes, "to live for God means living for Him not in terms of parochial prosperity but in terms of the daily grind of labor and loving and living and dying, out in the midst of a big, weary, sick world of human affairs." Again and again one writes to say, in effect, "I don't see how I can go back and take a parish when I am through this job. What a grind the parish appears in retrospect! What a waste of one's life! Priesthood must not be smothered in pettiness."

#### SEMINARIES

*Fourthly*, they almost universally fault the seminaries for having neglected their proper education. What is the business of a seminary? To teach three things: (1) who and what God is and how, by way of head and heart and soul, to get in touch with Him; (2) what people are like, what moves their thinking and their acting; (3) how to preach and how to teach. A group of 12 chaplains with whom I sat for a two day conference, men from five seminaries incidentally, were unanimous that those seminaries had taught

them none of these three things with any competence.

#### PERSONAL INADEQUACY

*Fifthly*, the chaplains almost all feel a deep sense of *personal inadequacy*. Some of them doubt if until lately they have known what priesthood is, even what Christianity is. Some discover that only now are they finding out what it means to pray, to live godly. There again they fault the seminaries, which make devotion too easy, too casual to insure that men face God. "How can I lead my men to God?" writes one of them, not exceptional; "I have not found my own way to Him. I have not been a Christian; I have just been an Episcopalian clergyman." Over and over again they tell me: "After the war my life in my parish is going to center on my knees before the altar, not in being a good fellow, no matter what my people insist upon." They realize the contempt which men in the service feel for *the chaplain* who is *only a good fellow*, hale and hearty and superficial; they are aware that similarly minded men will some day come home. Whatever anyone else thinks of the sufficiency of Episcopal ministers, most of the chaplains are under no illusion about it. They at least have begun truly to repent. They know full well that the weakest thing about the Episcopal Church is the spiritual superficiality of the clergy.

#### WHEN THEY RETURN

*Sixthly*, they almost all know what they are going to be up against when they get back to their old parishes or, if they have resigned, when they go about looking for new ones. They feel that their lot will be

exactly that of service men in general, namely the lot of those who in a new and vivid environment have seen the inadequacy of our civilization and its institutions and then return to live with people who have not shared in their discoveries and are still desirous that things remain as they have been. They do not complain of this—why should they; it is the common lot of veterans—but they have fear that they will not be strong enough to fight the inertia of a Church which sees nothing much in the *status quo ante bellum* that demands fundamental change, which will insist that they deny their new-found vision and conform. They are persuaded that the Episcopal Church at home remains pedestrian. They will come back on fire to do things in the Church and with the Church, things which are real, vital, necessary, the desire of God. They will be met, they believe, by bishops who will deprecate their enthusiasm, by fellow-clergymen who just can't understand, by vestries who will see no need of upsetting apple-carts. They will be told that they are suffering from "inflated ego," that they are victims of "war neuroses."

The other day I was talking with a certain high ecclesiastic, better left unnamed. I spoke of how many chaplains are saying that they will not be willing, after the war, to take conventional parishes and conduct them in conventional ways. The high ecclesiastic said, "You worry too much, Bell. They will be fretful for a while, of course, until they settle down a bit. Then they will take conventional parishes and they will run them in the conventional way they have always been run and must be run. They will do it because they will find *they have to do just that or starve*." He seemed quite pleased at the thought. The chaplains are no fools. They know what they will have to face quite as well as this high ecclesiastic knows it; and they are scared lest when the time comes they may deny the truths which now they know and settle back into the routine machinery of habitual Episcopalianism, respectable, timid, self-deceptive. Will they be strong enough to stick to their guns? They are not too sure about it, at least these ones I know.

What makes me sad is a realization of how easily they might be met by welcoming hands when they come home again; how easily they might be better understood and helped even now in their desire to rouse the brethren; how easily they might be assisted, not hindered, in hope to strengthen one another, while the war goes on, by mutual consultation and correspondence. It is probably too much to expect such encouragement from many ecclesiastics in the higher brackets, but it might come from simple priests and laymen back home who would write to the chaplains they know and assure them that in the old Church beat more than a few understanding hearts, in those who know quite well that the Church, if she is not to die of anemia, must undergo a spiritual scourging such as will shake to pieces much of her current machinery and displace a good part of her present leadership. It would help a great deal if the chaplains could know that such priests and laymen exist, think, pray, offer the Holy Sacrifice in sympathetic intercession.

### "If I Am to Live . . ."

*From a Soldier in New Guinea*

¶ *This letter is from a priest's son who had thought that he did not want to enter the ministry because then he could not lead his own life. Now, in New Guinea, he is beginning to think it over again. The following are some paragraphs from a letter he wrote to his family a month ago.*

**B**UT THE thing that makes me wonder at myself most of all is that, although I sure want to get out of here and into civilization again, I don't mind it all too much. And before I came, I was terribly afraid of getting killed, but now I don't mind the idea too much. Not, of course, that I want to die by any means, but that I have learned to face death calmly, realizing that if I am to die, there certainly is nothing I can do about it beyond taking the usual precautions, and that when I die, although I will leave sorrow behind me, the Lord is my Shepherd, and in Him can I place my trust that I will enter a far happier world, where the horrors that this life can hold cannot touch, and

where a holy serenity is the keynote.

"Another lesson this life has taught me is that if I am to live through this war, which I do believe, that the life which I lead is not mine, but His, and that my own will cannot govern my life without ruining it. I don't know if this all makes sense to you, as you all have known the same thing for years, and have all shown it in your lives. I had been told the same in sermons, by Daddy, in books, but now the realization is all my own, and surely that is the only way that the eternal truths can be learned. But this realization has brought me face to face with a fact that I have tried to evade subconsciously for a long time. I don't think I ever realized consciously what the situation was. But my reasons for not planning to enter the ministry have been, I now realize, personal reasons, for I felt that I could not lead my 'own life' as a minister. But now that I have seen that there is no such thing as my 'own life,' I can lay that reason aside and attempt to find out whether God's will is for me to enter his service in that form."

# Mrs. Smith of London, 1940-1944

By the Rev. William G. Peck, S.T.D.

SOMEbody has recently proposed that the British government should bestow upon every Londoner a badge of distinction, to be known as "the 1940-1944 star." I have not yet discerned any eager desire upon the part of Londoners to receive this decoration. They are not conscious of having done anything very remarkable. And indeed, it would be difficult to bestow an award upon some millions of people, with anything approaching equal justice. Tens of thousands of them have passed through all the air raids, and up to the present have shared the visitation of the flying bombs, without a scratch, without the slightest hurt to themselves or their families, without the breaking of a single window in their houses. But others have suffered cruel blows, and many have been the victims of repeated catastrophes.

In my own circle of acquaintance, there have been, so far, very few disasters. We had some windows blown out, and our black-out curtains wafted into the street, one terrible night. A friend of mine saw his study ceiling descending upon his scholarly head, and escaped just in time. Another friend was in his garden when a bomb flew within a few yards of him and fell harmlessly in a neighboring field. But yet another friend, a priest, was bombed out of one house; and no sooner had he settled in another, then he was bombed out of that, and all his possessions lost. He then became vicar of a quiet country parish. Recently a flying bomb alighted upon the roof of his church. I cannot suppose that I have as much right to a "star" as he has. Indeed, I think we shall all be satisfied with an entirely different star, and we shall try to do our daily duty

Till danger's troubled night depart  
And the star of peace return.

But there are some who need more recompense than any badge or pension or any material reward can give. I am thinking of a little woman I know. How is her loss to be made up to her in this world? Let me tell you her story. I will call her Mrs. Smith.

She is well into her fifties. She comes every day to do the household chores for the staff-captain and his wife who have the apartment next to ours; and as we are very friendly with that household, we know her quite well. She is an efficient, hard-working woman, plain and simple indeed, but intelligent and wise. She suffers from rheumatism, but she comes out to her daily work for reasons which she has explained to us.

"You see," she said, "I have enough to live on, quietly, without working. But I want to finish paying for my little house. My daughter Jane is comfortably married, and has a home of her own. But my son Robert doesn't seem to be a marrying sort, and when I have paid for the house I can give up this sort of work, and keep house for him. And if, after all, he does marry, he can bring his wife to live there."

Robert volunteered in the early days of the war, and his mother was anxious and worried. He was at Dunkirk and got home safely, and she began to take heart. He remained in England for some years, and she settled down to a quiet routine, broken only by the happy, excited days when he came home on leave. A bomb blew some slates off the roof of her precious house, and she laughed at the incident. Another blew all her front windows to smithereens. She was indignant, but not alarmed, regarding it as a choice piece of news to put in her next letter to Robert. So the months slipped away, Mrs. Smith struggling with her rheumatism, piling up her little savings, planning for Robert and herself in the future when he would be at home all the time.

Anxiety suddenly leaped in her heart when she had a letter from Robert telling her that he had volunteered for commando work and was to undergo special training. He was full of enthusiasm; but his mother, now a little quieter, went on with her sweeping and dusting, and hoped for the best. Among all the millions of men engaged in so vast a war, it might be that her boy would never have to see danger face to face again! Had he not done his share? Had he not stood in the sea at Dunkirk, the water up to his shoulders, and the German planes roaring above him? Was not that enough? Months passed by, and she learned to accept Robert and his commando work as something relatively normal.

## GIANT WIND

I HAVE never been unloved.  
Oh, now I know . . .  
Love is not in lips that praise,  
Saying thus-and-so.

Love is not in hands that soothe,  
Nor in tender eyes,  
Farther, deeper, stranger go  
Love's ancientsies.

Love is a great wind that blows  
Widely through the world.  
Knowing it, no bud may hold  
Selfish petals curled.

No citadel of any heart  
May stand against that breath.  
To its welcomer, it is life,  
To its scorner, death.

Love is a great wind that rose  
Before need began.  
I have never gone unloved,  
Nor you, nor any man.

RACHEL HARRIS CAMPBELL.

Then at length she received a brief note. Something was going to happen soon, and she must expect no more letters for a time. She knew, we all knew, that the Allies were about to invade Europe. All her apprehension was awake again. What would happen to Robert? Every moment she was thinking, hoping, praying—all for her boy. "I am so anxious now," she said to my wife one morning, "because, you see, I have just finished paying for my house. It is all mine, my very own. Robert's home, and mine, where we are going to be so happy." A few days later she knew that Robert had gone to Normandy, to the perilous beaches and the waiting enemy.

One night, a little later, a flying bomb sped through the dark London sky. Below it was spread the immensity of that area which is not one city but a congeries of indistinguishable towns covering four hundred square miles. The thing was flying over the scores of thousands of the houses of London. Its engine stopped, and the machine floated downward over the silent roofs. It fell upon one house, Mrs. Smith's house, and in a few moments her home and Robert's was a mass of rubble. But she herself was safe. In the nick of time she had rushed into the street. She was taken to a rest-center, and there she spent the remainder of the night with her thoughts.

She came to see us next morning, her face wreathed in smiles. "I was terribly frightened," she said, "and at first I was just broken down at the thought of losing my house. But after all, they will give me another house. And I have splendid news this morning—a letter from Robert: they brought it to me at the rest-center. He is safe and well. And it is a curious thing, but in this letter he asks me if, after the war, I would like to sell the house and live with him in the country. It will all be so easy now." And she stumped off to do her morning's work, as if this were a morning like any other.

That was a week ago. And now all her dreams are in the dust. She has had another letter. Robert is dead. The home which she had prepared for him has been blown away; but Robert will never take her to live in the country.

The old grey sea runs up in glee,  
And the stars shine bright on Normandy  
Silent and still his body lies in the  
soil of that ancient land.

Little Mrs. Smith, stiff with rheumatism, is doing her chores in the Captain's apartment. "I may as well do something," she said, the slow tears coursing down her cheeks. "I shall be all right, you know. I have enough money to live on, and I shall be given another house." Then she turned suddenly away, and covered her face with her hands.

I do not think she would be interested in receiving the "1940-1944 star." She has only one thing left that is worth having—her faith in God.

## The Church's Rehabilitation Problem

**T**HE CHURCH is very soon going to be confronted with thousands of young men and women — chaplains, candidates for the ministry, and laymen and women — who have gone through the gruelling experience of military life. Demobilization is likely to begin within a few months, and with it will begin an entirely new set of problems for Church and nation.

These problems go under the somewhat distasteful name of "rehabilitation"—a name which tends to suggest that the veteran is to be restored to a happy pre-war condition of virtue and prosperity which the war rudely interrupted. The problem of rehabilitation is not that simple. It is partly a matter of helping service personnel to return to the thought-patterns and habits of civilian life; but it is equally a matter of making civilian life significant, purposeful, and effective.

The Church urgently needs to be awakened to the opportunities and dangers which confront it in the postwar world. Its best future leadership has been separated from parish life and plunged into an environment where much

that goes on in the average parish seems to be a silly waste of energy. Will the Church recapture the men it has sent forth? And to what will it recapture them — a worldly, superficial religious life chiefly concerned with being inoffensive to everybody? Or a life centered in the gospel of a crucified, risen, and victorious Christ?

These problems are not academic ones, nor even especially theological ones; they are questions of facts, concrete plans and policies, and attitudes beginning with the Church's national leadership and extending down to every layman and woman. The solution of them depends on the man-in-the-pew as much as upon the parish priest or diocesan and national leadership.

**T**HE MAIN outlines of the problem of the returning serviceman, together with the steps currently being taken on a national basis are described in a series of articles by the Rev. Bernard Iddings Bell, beginning in this issue, with the title, *The Episcopal Church After the War*. The first article, published on page 11, describes *The Problem of the Returning Chaplain*. Future articles will discuss *The Problem of the Returning Theological Candidate* and *The Problem of the Returning Layman*.

We hope that Churchpeople will not only read these articles, but discuss them with their friends, and (especially those in military service) send us their comments. For the series is designed, not to do the Church's thinking for it, but to help the whole Church to do its own thinking and make its own plans and decisions. When your rector—or the rector of that nearby parish—comes home, will he find it easy to sink back into the somnolence and superficiality of typical Church life? And if he demands of his people a real effort to know and love God with all their minds, all their hearts, and all their strength, what will his vestrymen and guild leaders reply?

When the theological candidates of the Church come home, after years of separation from academic life, will their bishops, parishes, and seminaries understand their problems and help to solve them smoothly and efficiently?

Will Joe, who found God in a foxhole, find Him in St. Swithin's, Homeville? And will the vast intellectual vacuum of 20th century America on religion be filled by the Faith that God has revealed in His Church? It was a wise author who wrote recently that almost all soldiers are religious—but few of them have a religion that is recognizable as Christianity.

And what of the mental, moral, and material problems of the returning servicemen? What part will the Church play in meeting them? What preparations is it making now? What should it be doing that it is not doing?

Dr. Bell, in preparing these articles, has talked with many of the Church's leaders in the several fields upon which the articles touch. He has had conferences with chaplains and others and has conducted a vast correspondence. He has consulted with rehabilitation experts of the armed forces. He has been at work on the articles for months, and has revised them several times to take account of new developments and viewpoints. It is our hope, and his, that they will serve to help the Church prepare itself for reincorporating

### The Epistle

*St. Michael and All Angels*

*September 29th*

**"N**OW is come salvation and strength and the kingdom of our God and the power of His Christ." One lesson we can learn from the Epistle of St. Michael and All Angels—the important part they have in making God's blessings available to us. A Christian knows his dependence on his fellows, on angelic powers, on God. Today we are reminded of one great accomplishment of our spiritual allies—the casting of Satan out of heaven by St. Michael and his angels. The devil has come down to us and it is our duty as soldiers of Christ to fight against him on the side of the angels, and help make true on earth as it is heaven, that to God belongs the kingdom, the power, and the glory. In this kingdom we have share, since we are God's; and to hold fast to our inheritance we must steadfastly side with the angels, archangels, and all the company of heaven, using their help as we share in their worship.

*Seventeenth Sunday after Trinity*

*October 1st*

**"F**ORBEARING one another in love." Forbearance or patience is a mark of the Christian. We are to accept one another as brethren, with the rights of brethren on both sides. It requires an understanding of the other's point of view. It takes patience to make allowance for the failures of others—especially their failure to do what we think they should do. We must credit the good intentions of others and see that they too may be using a gift of the Spirit, although different from that given us. All this we can do through love, remembering that God's love to us is also exerted on our brethren and that as we love God so we must love those other souls whom God loves. As we make our Communion let us pray for forbearance—patience—that we may help build up the body of Christ, His Church, in unity and love.

MISSING

MISSING. . . . Dear Lord, they said that he  
 Was missing . . . Lord, this cannot be;  
 None can be missing from Thy care.  
 And Thou canst not be unaware  
 Of one of Thine own children? . . . No.  
 Then, Lord, wherever he may go,  
 Wherever he has gone, do Thou  
 Keep him close, safe. . . . And teach me how  
 To trust him to Thy boundless care  
 That notes each bird that wings the air,  
 Even the humblest of them all,  
 Knowing the sparrow in its fall.  
 Keep him safe, found within Thy hands,  
 Thou Lord of space and seas and lands.

HEWITT B. VINNEDGE.

into its life the cream of the nation's young manhood and womanhood, the leadership of a future that is almost at hand.

Your contribution to the subject is important. Please send it to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis., indicating whether or not it may be published. If circumstances require, contributions from service personnel or others with pressing reasons for anonymity will be published without the writer's name. It will be impossible, of course, for us to publish all communications we receive, but all will be carefully read and added to the body of information and ideas on this most important problem of the Church's adjustment to the peace.

*Talks With Teachers*

WE HAVE long considered inaugurating a department on religious education in THE LIVING CHURCH, but have waited for two things—the clarification of our own ideas about the terms of reference of such a department, and the choice of exactly the right man. Accordingly, it is with mingled satisfaction, pride, and anticipation that we announce the inauguration of the department, "Talks With Teachers," with the Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., as its editor.

Dean Hoag is known throughout the Church as an expert in his field. Chairman of the Christian education department of his diocese and province, he is editor of the well-known "Flashes in Religious Education" (now known as the *Church Worker's File*), which is as popular in the Province of Sewanee as it is in the midwest. From 1927 to 1932 he was secretary of the National Commission on Weekday Religious Education.

His background for the work covers a wide field of Church life. He has served in a large diocese, a small one, and a missionary district, as well as in the army chaplaincy. He has had charge of rural parishes and of cathedrals. He is head of his diocese's social relations department, a member of the standing committee, and an examining chaplain. He has been a deputy to General Convention since 1925, and has served on various commissions and committees.

There are a great many different things a religious education column could tackle—curriculum selection, theological and philosophical trends and problems, administration, not to mention the tussle between educational schools of thought. But as we have envisaged the problem, it really comes down

to this: The Sunday schools of the Church, and its scattering of weekday schools, are almost entirely staffed by non-professional teachers. There is not much material to help them in their teaching, presented in their own language. There could hardly be anything more effective for their use than a department devoted to their special needs and interests in a publication such as THE LIVING CHURCH. The department will give them practical advice, not only along the lines of maintaining class discipline and putting across projects, but also in keeping before their minds the real goals of Church school teaching. It will help them to a vital approach not only to the Bible, and the life of prayer and sacrament but also to the psychology of school-age children. It will alternate with the Question Box, one or the other department appearing each week; and many Church school teachers have told us what a useful tool for their teaching the Question Box is. And—we feel that this is important—the special material for teachers will appear in the midst of the preëminent weekly record of the news, the work, and the thought of the Episcopal Church. The magazine as a whole will help them to extend their religious horizons beyond the confines of the Church school, keeping them informed on the great movements of the Church's life and thought.

Pictures, news items, articles from THE LIVING CHURCH have long been used as an educational tool by forward-looking teachers. We feel that the new emphasis supplied by "Talks With Teachers" will help to make the magazine an even more effective resource of the Church school.

We are glad to say that Dean Hoag is enthusiastic about the line of approach sketched above. Subjects, or ramifications of subjects "over the heads" or outside the interests of the everyday men and women who teach in the Church school will not be found in "Talks With Teachers." This department belongs to the teachers. Dean Hoag has promised to answer all questions to the best of his ability, and to try to supply solutions to problems. Teachers are urged to communicate their ideas and questions to him at 508 South Farwell Street, Eau Claire, Wis., to help him keep the department firmly grounded on their needs and interests, and to help them in their unrewarded and unsung, but critically important work of making Christ and His Church meaningful in children's lives.

WHEN I ROSE UP

WHEN I rose up to bear that heaviest grief,  
 I seemed to feel  
 The storms had driv'n me in so close to land  
 That now at last  
 My anchor chain must hold; My beaten keel  
 Could no more grate upon an alien sand;  
 The bell buoy's voice reminded me the shoals were past  
 Then, that most dangerous reef!

Since He has taught me to bear other's pain  
 I almost know  
 That I at last shall find the narrow way  
 Which leads to life;  
 Nor shall my timid feet turn back—ev'n though  
 All hidden foes come out at close of day;  
 Forbid, Lord, that I ask escape from strife  
 My own safe peace to gain!

ELIZABETH AUSTIN RUSBY.



# BOOKS



JEAN DRYSDALE, EDITOR

## Social Gospel in the 1500's

**SOCIAL CRITICISM IN POPULAR RELIGIOUS LITERATURE OF THE SIXTEENTH CENTURY.** By Helen C. White. Macmillan Co. Pp. 330, with index. \$3.50.

Many groups of students will find themselves in debt to Professor White for the writing of this valuable volume. Students of general literary history will find much in it that is fresh and original. Students of ecclesiastical history (especially those of English Church history) cannot afford to pass it by. Those who are interested in the development of economic ideology will find that it brings together a great store of pertinent data. Students of social forces will gain from it much valuable material. I suspect that even the Marxists will be interested. And those who like to study the field of folk-expression, and its impact upon established institutions, will find here a store of information.

The author takes *Piers Plowman* as her point of departure. After a considerable treatment of this 14th century religious document of social reform, she goes on to a discussion of the *Piers* tradition in English literature and its enormous influence on socially minded ecclesiastics and laymen who thought and wrote throughout the succeeding century. Arrived at the 16th century, the author is on ground more familiar to most readers; or, at least, she is dealing with names known to all (Tyndale, Sir Thomas More, etc.), and with books known to everybody. One soon becomes aware, however, that though one may be familiar with the authors and the titles, one has missed many of the implications conveyed. Professor White has the happy faculty to bring the implications forward so effectively that one wonders why they have hitherto been escaped.

It is not to be thought that this book is one only for the scholars, the experts, or the specialized students mentioned in the first paragraph of this review. The presentation is such that anyone may enjoy it, learn from it, and acquire a new interest in the matter under discussion. It ought to lead, and no doubt will lead, some more or less casual readers to further study. Moreover, Professor White never for a moment allows her own scholarship to become heavy or oppressive. She retains a tongue-in-cheek attitude which adds to her ease of style. In speaking of some of the biting criticism in *Piers Plowman* she says: "It should never be forgotten in considering all this social criticism of the clergy that it is the work of an intellectual, and though intellectuals are doubtless as disposed as any other group to defend the interests of their guild in their more aggressive moments, in their moments of discouragement, they are perhaps more alive than most groups to their generic shortcomings." (P. 8)

To this reviewer the book seems to have

a certain timeliness. The 16th century was one of intellectual, spiritual, and social ferment, of economic shifting and adjustment, of the passing of many criteria (some good, some bad) and the quest for new ones. In that respect it is not greatly unlike our own century. And to me the timeliness comes in the clear picture one gains that the Church (in her heart and in her most articulate soul) was not on the side of institutions and personages because in them was vested prestige, but on that of the folk because they struggled and aspired.

HEWITT B. VINNEDGE.

## The Revival Movement

**REVIVALISM IN AMERICA; Its Origin, Growth and Decline.** By William Warren Sweet. Charles Scribner's Sons, 1944. Pp. xv—192. \$2.00.

This little volume will probably not reach the attention of as many Churchmen as it should, for few of us are interested in the history of Protestant revivalism and many of us take rather a superior attitude toward it. But revivalism has played an important part in the religious history of America and this book deserves, and will repay, careful study. The reader will probably learn many unfamiliar facts about the revival movement, *e.g.*, its connection with the American college. (The six Colonial colleges founded between 1740 and 1769 all had some relationship to the 18th century "awakenings.")

Some of the author's inferences may be questioned, *e.g.*, his assertion that many Churchmen in the Colonial period must have been kept from their Communion by the Confirmation rubric. Some of the parallels between Colonial conditions and Old Testament history seem rather far-fetched. The influence of social and economic factors is stressed, perhaps overstressed. But the author has written a most interesting and informative book. There is a good bibliography.

W. F. WHITMAN.

## Effective Public Speaking

**SPEAK WELL . . . AND WIN!** By William P. Sanford, Ph.D. Whittlesey House, New York, 1944. \$2.00.

Homiletics as well as public speaking in its general and secular sense often are considered as not quite the same. That is true. But as the clergy are, from time to time, not only to practice in their craft the first art, but also the second, it would be hard to suggest a better book than Professor Sanford's *Speak Well . . . and Win!* In fact it is a sure bet that, if the techniques so skillfully set forth in this little volume were well understood by the clergy, their practice of the homiletical art would be greatly enhanced.

Within the brief compass 176 pages the fourfold emphasis of Communication, Il-

lustration, Motivation, and Activation are set forth with brilliance and effectiveness. The book falls into three parts, including the four aims already mentioned; a section with speeches which illustrate first-rate communication, illustration, motivation, and activation; and a final division called "Hints to Speakers" on the business of speech construction, delivery, and on the everyday problems of the science.

It is not surprising that within the first four weeks of the book's publication the first edition was sold out, and a new one is ready for distribution.

The diocese of Chicago, of which Dr. Sanford has been a lay reader for some years, has been fortunate to benefit from a course he gave to the diocesan speakers' bureau, as well as an afternoon session with the clergy of the diocese at a recent general clergy conference at Racine.

As a teacher of speech for more than 20 years at the University of Illinois and elsewhere, and as lecturer on the subject throughout the country, to say nothing of to many other groups of speech students his co-authorship of a number of college texts on the subject with Professor Yeager of the University of Ohio, Dr. Sanford comes with the highest qualifications to his task.

His latest book sure is a "must" for busy clergy who are serious about their homiletics as well as their public speaking outside the pulpit.

F. H. O. BOWMAN.

## Logos Theology

**GOOD NEWS OF GOD.** By Charles E. Raven. Harper. \$1.25.

In this little book, based on texts from the Epistle to the Romans, Canon Raven sets forth his presentation of basic Christianity. His is a Logos theology, based on Justin, Clement of Alexandria and Origen, a theology that sees nature as God's realm and sees in history God's acts; in every way the reverse of those theologies that conceive our religion primarily as "insurance against hell and escape from the world." Augustinianism, facile ecclesiasticism and the neo-Calvinism of Barth and Dr. Reinhold Niebuhr are his enemies, against whom he inveighs with all his might; they are the forces which, in his opinion, above all others keep countless men of good will from faith in Christ.

Most readers, no doubt, will find much in this book with which they will disagree. But they will also find much in it from which they will learn; the clergy, especially. The latter will find it a mine of things that need to be said—and that are only too rarely said.

BURTON SCOTT EASTON.

## CHURCH CALENDAR

### September

- 24. Sixteenth Sunday after Trinity.
- 29. St. Michael and All Angels (Friday).
- 30. (Saturday).

### October

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



**NEW YORK**

**"Rent Gouging" Denied**

The accusations made by Mayor Fiorello H. La Guardia of New York, that the Trinity Church Holding Company, which handles the real estate of Trinity Corporation, was a "vicious rent gouger" have been denied by everyone concerned, including the firm which, according to the mayor, wished to negotiate for rental space. Frederick E. Hasler, chairman of the standing committee of Trinity Church and formerly a director of the Trinity Corporation Company, declared that there was "not a bit of truth" in the accusations made. Alfred Nowakoski, the president of the Corporation, is recovering from a serious operation and has not been in his office for several weeks.

The rector of Trinity Parish, the Rev. Dr. Frederic S. Fleming, approached immediately upon his return to New York City on September 14th, said that he and the vestry of Trinity were in conference regarding the matter, but, for the present, would make no statement of any kind.

The mayor also accused New York University, of which he is an alumnus, of "rent gouging." The secretary of that university said that 95% of the buildings owned by the university were used by the institution. The remaining 5%, he added, were rented but without any "gouging."

The accusations against Trinity and New York University aroused wide interest, but it was short-lived, owing to the fact that the New York City Housing Authority was accused by Councilman Joseph T. Sharkey of "rent gouging" to the amount of 100% increase. The Housing Authority is an agency of the City government and, as such, under the mayor. The controversy over Councilman Sharkey's statement is of interest to every resident of New York City. The accusation is strongly denied by the officials of the Housing Authority. The instance cited by the Councilman did not come within its jurisdiction.

**MICHIGAN**

**Labor Service**

By WILHA HUTSON

★ They finally had to turn the lights off, in St. Paul's Cathedral parish house, to get the clergy and labor leaders to go home. After all, one could hardly blame them—the service had been held at 5:00, and by 8:00, when groups were still sitting all over the place deep in discussion, the maintenance men were getting pretty tired. So they hinted, as delicately as possible under the circumstances, that enough was enough; and the meeting disbanded, but not for long. But that's something else again! more about it a little later.

The clergy and the labor leaders had come together in the first place (at 5:00, as stated before, on Sunday afternoon, September 10th, in St. Paul's Cathedral)

September 24, 1944

**The Bishop-Elect of Northern Indiana**

It isn't often given to a parish in its lifetime to have its Rector elected a Bishop and to see him step out and up from his work amongst his people and become one of that long, unbroken chain of Apostles and Bishops. We here at Grace and St. Peter's, Baltimore, feel quite proud of the honor done our beloved Rector in his recent election as Bishop of Northern Indiana. So he who pens this column each week, takes his typewriter in hand, and "two-fingers" off this little message of sincere felicitations to the good Christian souls of Ft. Wayne, South Bend, Elkhart, Mishawaka, and surrounding area, who so unanimously called the best man available in the whole Church to be their Bishop.

We've known and worked shoulder to shoulder with this grand soul from the minute he landed in Baltimore. Personally, we don't think he relished coming here, for he had all he desired where he was; but he never ran away from any call that required the building up of something for God out of what seemed a shambles, and that's what our parish was at that time—through no fault of the earnest Catholic souls in it. And so he came, and things began to happen from the minute he landed here. Space fails us to dilate suitably upon the hard work, the many anxious hours, the building-up of the finances during the days of plenty, the heart-breaking problems that would develop overnight, the deaths of depended-upon adherents, the reasonably-to-be-expected loss of income therefrom, the breaking down of narrow prejudices, the gradual teaching and setting forth in worship and practice of the Catholic Religion in such manner as to make our Church a place of attraction instead of one of those peculiar places which sometimes are avoided. All this and more. And how was it accomplished? Through an unbendable, unbreakable faith in God, our Lord, and the parish which had called him—and none of the three let him down. Two of these three ele-

ments never will let a priest down. Sad to say, the third element frequently does. And then, his infectious laughter and good humor carried him and us through many bad spots, spots where his remarkable administrative ability should have been sufficient—but, oh, what would we have done if he hadn't known how to laugh! And then his great success among young people. Just as his heart was justly and properly expanding with joy and pride in one of the grandest groups of young people in America, all well taught and faithful, along came this damnable war; and out of his immediate grasp went well over one hundred young men alone—boys who will tell you that they owe to him thru his personal love and interest, his wise counselling in the Confessional, and his happy camaraderie with them, all that is good and clean and fine in life. That is what the Church brings, not only to young men, but to all of us when our priests are our priests. And the man who writes these lines, and his greatly beloved wife, take this, another opportunity of expressing their heartfelt gratitude for what the Bishop-elect of Northern Indiana did for and meant to their son. It is one of those debts which can never, never be repaid.

To you good souls in Indiana we send you our Rector with love, God-speed, and the very real knowledge that if you out there will learn to begin praying for him as your Bishop now, continue to do it daily, and keep it up for your lifetime and his, your Diocese will blossom as a rose and grow in power, numbers, grace and true religion. There will spring up among you under his shepherding a spirit that will rightly and meetly gather up all the gorgeous work of that saint of God so recently departed from you, Bishop Gray, and fully bring it to a greater fruition.

Even if he gets to be our Archbishop someday, he'll always be Father Mallett to us.

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for a labor service, sponsored by the diocesan Department of Christian Social Relations, of which the Rev. James G. Widdifield is chairman. It was a good service; the sermon was preached by Fr. Joseph F. Fletcher, S.T.D., of the Episcopal Theological Seminary. John G. Ramsay of Columbus, Ohio, public relations representative of the United Steel Workers of America (CIO) also delivered an address. Mr. Ramsay is employed by the CIO full time, and his job seems to be to build bridges of understanding between labor and the Church; the success of his efforts has attained national recognition.

The Department of Christian Social Relations was encouraged to arrange the service because of the fine results of a joint meeting of Local No. 400 UAW (CIO) and the Detroit clericus, held some weeks ago, leading to the belief that thoughtful labor leaders in Detroit are ready to work with the Church to enlist and train men and women in the fight for a free world.

So they held the service, which was arranged by the Rev. G. Paul Musselman of Highland Park, acting for the department, and everybody was pleased about it; but what happened afterwards may turn out to be much more important than the service itself. To begin with, there was the business, already mentioned, of nobody wanting to go home, even for supper. It was as if the clergy and the labor people had suddenly discovered each other, and

liked what they found. They seemed amazed and delighted to learn that the bitter denunciations and recriminations hurled so often at each group by some member of the other are characteristic of the minority, not the majority.

There was a strong feeling of wanting to keep on with this discovery, to probe deeper into the reasons for misunderstanding. Consequently the Round Table luncheon which had been arranged for the following noon by the Detroit Council of Churches, at the Central YWCA, was attended by about 40 labor men and clergy of various denominations, who continued the discussions for which there had been so little time the day before. Dr. Fletcher and Mr. Ramsay spoke again, and there was a lot of discussion.

They wanted to get together again soon; let's not wait, they said, another year to have a labor service—let's have one next month. A continuation committee was appointed, just to see that the matter isn't side-tracked or forgotten in the rush and press of routine details. Fr. Musselman is chairman, and the other clerical member is the Rev. Owen M. Geer, of Mount Olivet Methodist Church in Dearborn. The two labor members are Eric Dearnly, of Local No. 51, UAW, and Harvey Morse of the Detroit Federation of Labor.

Maybe things are going to happen in Detroit which will cause smiles instead of frowns when the "labor question" is mentioned. Perhaps some day, as Fr. Mussel-

man said, "In Detroit, at least, a labor school may be as normal as a Sunday school in every parish."

## UTAH

### St. Vincent's Chapter Installed In Cathedral

Recently at St. Mark's Cathedral, Salt Lake City, Utah, a new cathedral chapter of the Order of St. Vincent's Acolyte Guild was installed at an 11 o'clock service. The dean, the Very Rev. Herald G. Gardner, preached a special sermon and vested 15 young men at the altar with cottas and servers' crosses, in recognition of the vows they had taken. Another group of probationers is now in training.

## CHICAGO

### "Episcopal Men of Evanston" Launch Program

Two hundred and twenty laymen from the four Episcopal churches of Evanston, Ill., made their Communion at the Corporate Communion sponsored by the Episcopal Men of Evanston at 7:30 A.M., Sunday, September 10th, in St. Luke's Church.

The service formally opened the year's program of cooperative educational and missionary activity being launched by the newly formed Episcopal Men of Evanston, which includes the laymen of St. Andrew's, St. Mark's, St. Matthew's, and St. Luke's Churches.

Under the leadership of the vestrymen of the four churches, the program of broadened activity of the laymen was initiated June 19th at a dinner given by the vestry of St. Luke's for the vestrymen and committeemen of the other three churches.

At a similar dinner the following week, at which St. Mark's was the host, the name, "Episcopal Men of Evanston," was adopted and an executive committee of three representatives from each church elected.

The members of this committee are: Dr. S. S. McDonald, C. C. Iles, Dr. Rudolph Penn, St. Andrew's; James A. Hughes, Clyde Joice, Clifford Terry, St. Luke's; Harry Hunsberger, T. Slade Gorton, Harry V. Lyttle, jr., St. Mark's; John H. Brodt, Stewart Cushman, and Victor C. von Meding, St. Matthew's.

The following projects have been accepted by the men for the approval of the clergy: A joint school of religion; cooperation in an all-Evanston Every Member Canvass; a program for returning service men, particularly to aid in reemployment and adjustment to civilian life; combined Lenten midweek services for Evanston churches; joint advertising and publicity for the four churches.

The advertising program under the chairmanship of Clyde Joice is already under way in the local newspapers.

The organization voted to have no dues but to request that the offerings at the Corporate Communion—which will be

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held quarterly and on special occasions—be turned over to Bishop Conkling for selected mission projects in Evanston and the diocese.

The clergy who have endorsed these plans for a program of broadened activity of the laymen are: the Rev. George A. Stams, St. Andrew's; the Rev. Frederick L. Barry, St. Luke's; the Rev. Harold L. Bowen, St. Mark's; and the Rev. John Heuss, St. Matthew's.

ALABAMA

The Bishop Insisted

Burial insurance policies of at least one company in Alabama now provide that a funeral will be provided from church, home or funeral home. It all came about because Bishop Carpenter of Alabama refused to purchase a burial policy from an insistent salesman when he discovered that it provided for a funeral only from a home or the funeral home. He declared that he had strong convictions on having church funerals. The salesman passed the objection on to the home office, and the Bishop was informed that all new policies of that company will be changed henceforth.

EDUCATIONAL

SEMINARIES

New Staff Members at Philadelphia Divinity School

Four new appointments to the faculty of the Philadelphia Divinity School, which opened on September 7th, have been made: The Rev. Percy Lindwood Urban, S.T.D., lecturer in theology; the Rt. Rev. William Payne Roberts, Bishop of Shanghai, lecturer in Christian missions; the Rev. Nelson Waite Rightmyer, lecturer in liturgics; and the Rev. Maurice Arlington Riseling, supervisor clinical pastoral training at the Norristown State Mental Hospital.

The opening days of the academic year were spent in orientation seminars under the leadership of the Rev. Dr. John M. Grotton. The first 12 weeks of the year are devoted to intensive clinical pastoral studies; class room studies will commence on December 3d. On October 16th the graduate department will open.

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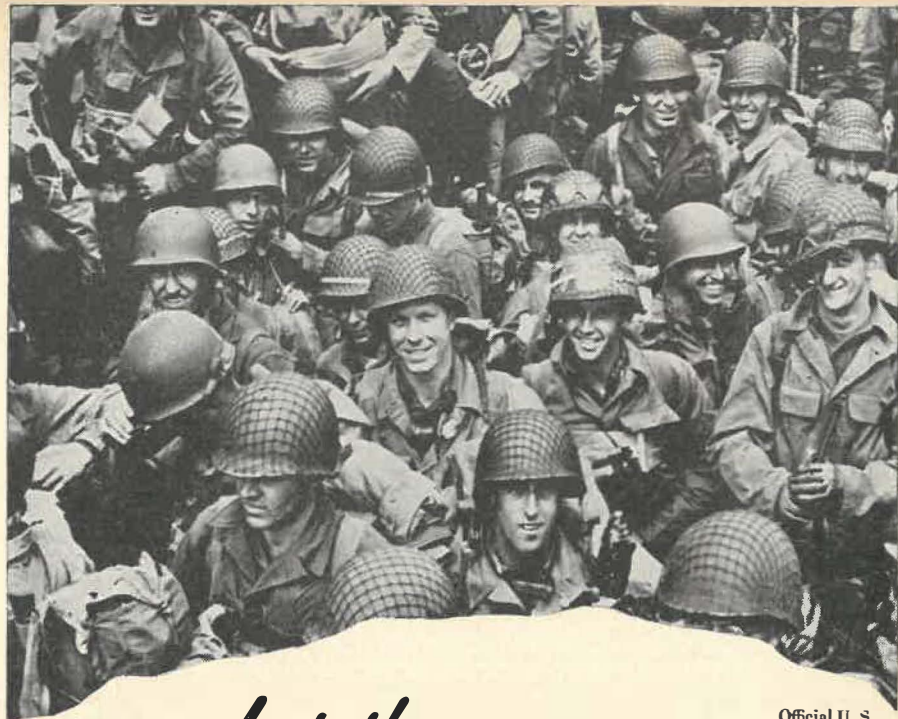
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September 24, 1944



Official U. S. Signal Corps Photo

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There's a day coming when the enemy will be licked, beaten, whipped to a fare-thee-well—every last vestige of fight knocked out of him.

And there's a day coming when every mother's son of us will want to stand up and yell, to cheer ourselves hoarse over the greatest victory in history.

**But let's not start the cheering yet.**

In fact, let's not start it at all—over here. Let's leave it to the fellows who are *doing* the job—the only fellows who will *know* when it's done—to begin the celebrating.

**Our leaders** have told us over and over again, that the smashing of the Axis will be a slow job, a dangerous job, a bloody job.

And they've told us what our own common sense confirms: that, if we at home start throwing our hats in the air and easing up before the job's completely done, it will be slower, more dangerous, bloodier.

Right now, it's still up to us to buy War Bonds—and to *keep on* buying War Bonds until this war is completely won. That doesn't mean victory over the Nazis *alone*. It means bringing the Japs to their knees, too.

**Let's keep bearing down** till we get the news of final victory from the only place such news can come: the battle-line.

If we do that, we'll have the *right* to join the cheering when the time comes.

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# DEATHS

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

### Otho F. Humphreys, Priest

The Rev. Otho Fairfield Humphreys, founder and first rector of Holy Trinity Church, West Orange, N. J., died September 13th, after a brief illness, at his summer home at Mantoloking, N. J. He was 80 years old. His winter home was at Clearwater, Fla.

The Saturday before his death Fr. Humphreys won the first prize at a bridge party. He played tennis and went swimming on his 80th birthday, July 6th last. When he was 77 years old he learned to pilot an airplane and made solo flights. He volunteered for civilian aeronautical patrol work when this country entered the war but his application was rejected because of poor eyesight.

The clergyman was born in Eaton, Ohio, the son of the late Rev. and Mrs. E. W. Humphreys. He attended Antioch College and the University of Michigan and received his B.D. degree from Cambridge Theological Seminary. He was ordained deacon in 1893 by Bishop Randolph and advanced to the priesthood the next year by Bishop Nicholson. He married Miss Sarah Ludington Patton in 1895.

Having lived in Milwaukee from 1893 until 1904, Fr. Humphreys was first rector of St. Mark's Church, serving from 1897 until 1904. In 1906-07, he was superintendent of the Patton Sunproof Paint Company's plant in Newark, N. J. He was rector of Holy Trinity Church in West Orange, N. J., from 1907 until 1919 when he retired to devote his time to writing.

He frequently contributed articles to magazines and was the author of *The Unknown Years of Jesus* and of *Susannah*, which is expected to be published shortly.

Fr. Humphreys, whose wife died in 1941, left two sons, James P. Humphreys of Kent, Conn., and Otho F. Humphreys, jr., of Tarrytown, N. Y.; three daughters, Mrs. Duncan McCullough jr. of Glen-coe, Md., Mrs. Theodore Frank of Cleveland, and Mrs. Barrett Taussig of St. Louis, and 15 grandchildren.

The Rev. Dr. Louis W. Pitt, rector of Grace Church, New York, and summer rector at Mantoloking, conducted the funeral service. Burial was in Rosedale and Linden Cemetery, Linden.

### T. DeWitt Tanner, Priest

The Rev. T. DeWitt Tanner, retired priest, died in Bellingham, Wash., July 16th. Mr. Tanner, born in Mason County, Mich., May 14, 1873, was the son of the Rev. E. A. Tanner and Jennie Elizabeth Randall Tanner. He graduated from Garrett Biblical Seminary in 1898 and was ordained to the diaconate and the priesthood in 1907.

He served as rector of St. James' Church, Albion, Mich.; St. John's Church, Grand Haven, Mich.; Christ Church, Joliet, Ill., where he remained from 1911 to 1932; and St. Paul's Church, Bellingham, Wash., from which he retired in

1940. He was dean of the southern deanery of the diocese of Chicago in 1921 and a member of the Bishop and Council of that diocese from 1923 to 1932. Mr. Tanner is the author of the book, *Light of the World*. He is survived by his widow, Blanche Fravel Tanner.

### Smith Delancey Townsend, Priest

The Rev. Smith Delancey Townsend, rector of All Angels' Church, New York City, from 1897 to 1928, and rector emeritus since that time, died September 17th at his home in New York. He was 84 years old.

The son of Julius S. Townsend and Martha Louise Rice Townsend, he was born in North Attleboro, Mass., was educated at DeVeaux, St. Paul's, Rochester, and Hobart College, from which he took his B.A., M.A., and D.D. degrees. He also held the Ph.D. degree from St. Stephen's College, the L.L.D. from St. John's, Annapolis, Md., and graduated from the General Theological Seminary.

Bishop Seymour ordained him deacon in 1883 and priest in 1884. His first charge was St. John's, Decatur, Ill., which he left to go to St. Luke's Church, White-water, Wis., where he remained until

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Funeral services were held at All Angels' Church on September 20th.

**Anne H. Gibson, Deaconess**

Anne M. Higginbotham Gibson, deaconess of the diocese of Virginia, died September 1st in Richmond, Va. The widow of Henry Gibson, Richmond attorney, she was consecrated for religious work at St. Paul's Church, Richmond, about 30 years ago by the late Rt. Rev. Robert A. Gibson, who was at that time Bishop of Virginia. Mrs. Gibson was a member of the Woman's Club of Virginia and the Society of Colonial Dames

in Virginia. She retired from active work several years ago.

Mrs. Gibson was the daughter of Emslie G. Higginbotham and Jane Bayly Higginbotham, and she was born in Richmond, June 17, 1860.

Surviving her are a brother, Emslie G. Higginbotham, two sisters, Miss Mary Higginbotham and Mrs. Fannie H. Knox, and several nieces and nephews.

**Mrs. Albert S. Cooper**

Elizabeth Toole Chesire Cooper, wife of the Rev. Albert S. Cooper, died September 8th at her home in Franklin, La. She and her husband had been missionaries in China for many years. They returned to this country in 1925 because of illness.

Mrs. Cooper was the daughter of the

late Rt. Rev. Joseph Blount Chesire, fifth Bishop of North Carolina, and Annie Huske Webb Chesire. She was born July 2, 1879, in Chapel Hill, N. C.

She is survived by her husband; two sisters, Miss Sarah F. Chesire and Mrs. Augustine W. Tucker, both of Raleigh, N. C.; and three brothers, Joseph Blount Chesire and Godfrey Chesire, of Raleigh, and James W. Chesire, of Hillsboro, N. C.

**James J. Hamblin** ☆

Word has been received by the Rev. J. Fred Hamblin and Mrs. Hamblin from the War Department of the death of their son, 1st Lt. James Jose Hamblin, pilot in the 435th Troop Carrier Group over France on June 6th. Lieutenant Hamblin

# Church Services near Colleges

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

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St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

**HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.**

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Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

**UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa**

Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.  
Wednesdays: 7 & 10 A.M. H.C. in Chapel  
Holy Days as announced

**MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.**

Rev. Killian Stimpson, D.D., Rector  
Sundays: 8, 9:30 & 11 A.M.

**MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14**

Rev. Lloyd W. Clarke, Rector and Chaplain  
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

**UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska**

Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced

**N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.**

Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 & 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

**UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.**

Rev. R. Emmet Gribbin, Jr.  
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

**NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.**

Chaplain: Rev. Alan W. Watts  
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

**OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.**

Rev. Samuel Sayre, Rector  
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

**OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chikasha, Okla.**

Rev. H. Laurence Chowins, Vicar  
Sundays: 8, 9:30, 11 A.M. Others as announced

**UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.**

Rev. G. F. Bambach, B.D., Rector  
Sundays: 8 & 11 A.M., 7:30 P.M.  
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.  
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

**WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York**

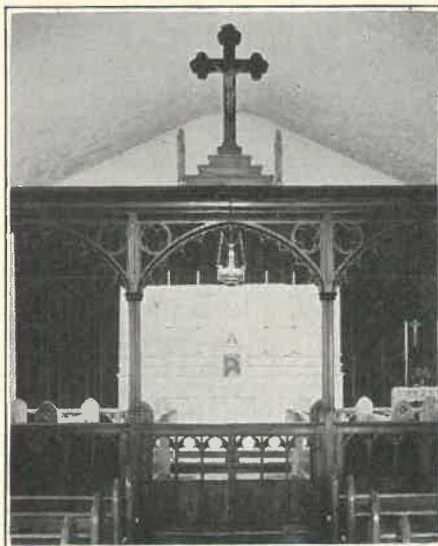
Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11:00 A.M.  
Holy Days and Fridays: 7:00 A.M.

**UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.**

Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)  
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.  
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

**UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center**

Rev. Daniel Corrigan, Chaplain  
Sunday: H.C. 8 & 10:30 A.M.; Evenson 7 P.M.  
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily



UNIVERSITY EPISCOPAL CHURCH LINCOLN, NEBR.

was a faithful communicant of the Church, having been born in the rectory of St. John's Church on December 16, 1920. He served as an acolyte and crucifer for many years. Before his enlistment and induction on August 9, 1942, he was employed by J. P. Morgan & Co., New York City. He is survived by his father and mother, the Rev. John F. Hamblin, jr., curate at St. Peter's Church, Essex Falls, N. J.

**Mrs. Roscoe B. Huston**

Mrs. Roscoe B. Huston, wife of the postmaster of the city of Detroit, and a leader among Churchwomen in Michigan for many years, died of a heart attack on September 9th, in the suite occupied by Mr. and Mrs. Huston in the Hotel Statler. She was 55 years old.

Mrs. Huston, the former Christine Jewell, was born in Detroit. Her father, William Franklin Jewell, founded the Detroit Business University. Mrs. Huston's first husband was James H. McDonald, Detroit attorney, who died in 1934. She and Mr. Huston were married in Ann Arbor in 1940.

Mrs. Huston organized the House of Churchwomen in the diocese of Michigan under the late Bishop Charles D. Williams, and was its president for four years. She also took a leading part in the establishment of Williams House, for girls, and was always active in the work of the Woman's Auxiliary and women's work in general, both in the diocese and the Church at large.

Mrs. Huston was also identified with the Louise St. Clair Chapter of the Daughters of the American Revolution,

and held various offices in that organization, among them being vice-regent general of the national organization from 1935 to 1939.

She was active in political affairs in Michigan. In 1930 she was elected vice-chairman of the Washtenaw County Democratic Committee, and later became a member of the State Central Committee. In 1935 she was elected vice-chairman of the committee, served four years and declined to be a candidate in 1939.

Mrs. Huston was a member of the State Hospital Commission under Governor Comstock, and of the Child Welfare Commission during the Brucker administration. She was appointed again to the State Hospital Commission by Gov. Murray D. Van Wagoner, immediate predecessor of present Gov. Harry F. Kelley.



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Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

All Saints' Church, Rehoboth Beach  
Rev. Nelson Waite Rightmyer  
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5  
St. Peter's, Lewes, Sun.: 9:30

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station  
Rev. Harold S. Olafson, D.D., Rector  
Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

**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

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston  
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant  
Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

**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 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; 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

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

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 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 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

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

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.

**NEW YORK**—(Cont.)

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

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

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

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 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 A.M.; Matins 10:30 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist 7:30 A.M.; Evening Prayer & Intercessions 5:30 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

**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

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield  
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 7:30 A.M.

**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.

# CHANGES

## Appointments Accepted

**BERNDT, Rev. WILLIAM G.**, assistant at Grace Church, Providence, R. I., will be rector of the Church of the Transfiguration, Edgewood, R. I., effective October 1st. Address: 1665 Broad St., Edgewood, R. I.

**HAMPSHIRE, Rev. W. ROBERT**, formerly priest-in-charge of Christ Church, Bellport, L. I., N. Y., St. Mark's, Medford, and St. James', Brookhaven, and Episcopal chaplain of Suffolk Sanatorium, Holtsville, has been rector of St. Thomas' Church, Farmingdale, L. I., since June 1st. Address: St. Thomas' Rectory, 290 Conklin St., Farmingdale, L. I., N. Y.

**KNIVETON, Rev. BURKETT C.**, formerly curate of St. Paul's Church, Burlington, Vt., has been rector of St. John's Church, Portage, Wis., since September 17th. Address: St. John's Rectory, Portage, Wis.

**LUCAS, Rev. MARCUS M.**, formerly priest-in-charge of St. John's Mission, Porterville, Calif., is now priest-in-charge of St. Paul's Mission; Church of the Epiphany, Concordia; St. James' Mission, Belleville, Kans. Address: 316 North Mill St., Beloit, Kans.

**MCCORMICK, Rev. AUGUSTINE**, formerly rector of St. James' Church, Woonsocket, R. I., has been rector of St. Paul's Church, Natick, Mass., since September 1st.

**POTTER, Rev. GEORGE**, formerly priest-in-charge of St. Mark's, Hood River, Ore., became priest-in-charge of St. Paul's Parish, Winslow, Ariz., on September 1st.

**REED, Rev. WALTER V.**, rector of St. John's Parish, with churches at Acokeek and Pomonkey, Md., diocese of Washington, has left the rectorship of that parish to become rector of Trinity Parish, composed of Trinity Church, Newport, Md., and the Chapel of the Trinity, Oldfields, Md., diocese of Washington, effective October 1st. Address: Hughesville, Md.

**RIES, Rev. THEODORE**, formerly priest-in-charge of Holy Apostles, St. Andrew's-by-the-Lake, St.

John's, Duluth, St. Andrew's, Moose Lake, Minn., has been priest-in-charge of St. Ann's and St. Timothy's, Chicago, since September 1st.

**RUTTER, Rev. G. M.**, has become rector of St. Luke's Parish, Mt. Joy, Pa., and vicar of St. Elizabeth's Church, Elizabethtown, Pa., effective September 15th. Address: 211 S. Market Street, Mt. Joy, Pa.

**SHERMAN, Rev. FRANCIS W.**, formerly non-parochial (Iowa) has been rector of St. John's Church, Moorhead, Minn., since September 10th. Address: Moorhead, Minn.

**SPARLING, Rev. CHRISTOPHER P.**, rector of Christ Church, Lexington, Ky., is to be priest-in-charge of St. Philip's Mission, Coral Gables, Fla., effective October 14th.

**WEBB, Rev. PARKER C.**, formerly rector of St. Peter's Church, Bennington, Vt., has been chaplain of Kemper Hall, Kenosha, Wis., since September 1st. Address: Kemper Hall, Kenosha, Wis.

**WHITMARSH, Rev. HAROLD C.**, assistant of St. Bartholomew's Church, New York City, is to be rector of St. James' Church, Woonsocket, R. I., effective October 1st. Address: 28 Hamlet Avenue, Woonsocket, R. I.

## New Addresses

**LILE, Rev. B. B. COMER**, formerly archdeacon of Ohio, will be at 125 N. Columbus Street, Alexandria, Va., after October 16th.

**WHITE, Rev. WILLIAM CURTIS**, of 5420 Connecticut Avenue, Washington, D. C., is now at 5229 Powhatan Avenue, Norfolk 8, Va.

## Ordinations

### PRIESTS

**OHIO**—The Rev. WILLIAM HOWARD GRAHAM was ordained to the priesthood on September 10th by Bishop Tucker of Ohio in St. Paul's Church, Toledo, Ohio. He was presented by the Rev. Theodore L. Rynder; the Rev. Alexander J. J. Gruetter preached the sermon. He will be rector of St. Paul's Church, Toledo, Ohio. Address: St. Paul's Church, 4th and Euclid Avenues, Toledo, Ohio.

The Rev. WALTER EDWARD HOSKIN was ordained to the priesthood on September 6th by Bishop Tucker of Ohio in Trinity Cathedral, Cleveland, Ohio. He was presented by the Rev. Walter Tunks, who also preached the sermon. He will be rector of St. Thomas Church, Berea, Ohio. Address: St. Thomas' Rectory, Berea, Ohio.

The Rev. HAROLD RANSOM LANDON was ordained to the priesthood on September 10th by Bishop Tucker of Ohio in St. Thomas' Church, Port Clinton, Ohio. He was presented by the Ven. B. B. Comer Lile; the Rev. Dr. Donald Wonders preached the sermon. He will be rector of St. Thomas' Church, Port Clinton, Ohio. Address: St. Thomas' Rectory, Port Clinton, Ohio.

**VIRGINIA**—The Rev. WILFRED T. WATERHOUSE was ordained priest on September 11th by Bishop Mason, Suffragan of Virginia, in Trinity Church, Washington, Va. He was presented by the Rev. R. H. Lee; the Rev. Herbert A. Donovan preached the sermon. He will be rector of Bromfield Parish, Washington, Va. Address: Washington, Va.

## Diocesan Positions

The Rev. FRANCIS R. NICHIE is now president of the standing committee of the diocese of Vermont.

## Corrections

In the September 3d issue, the address of the Rev. RICHARD F. AYRES was given as 1600 Olive Street, Santa Barbara, Calif.; it should have been 22 East Islay Street, Santa Barbara.

The Rev. CHARLES B. TRAILL is not priest-in-charge of St. James' Mission, Port Deposit, Md., as reported in the September 17th issue. He is curate on the staff of the Cecil County Episcopal Cooperative Parish, of which St. James Church, Port Deposit, is a unit.

**RICE, Very Rev. CHARLES E.**, dean of Holy Trinity Cathedral, Juneau, Alaska, for the past 24 years, has tendered his resignation effective November 13th, and expects to retire from Alaska on that date (corrected statement).

# CLASSIFIED

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## POSITIONS WANTED

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**ORGANIST-CHOIRMASTER**, experienced, desires change. Also teacher of piano, organ and voice. Best of reference. Reply Box A-2908, The Living Church, Milwaukee 3, Wis.

**YOUNG**, unmarried priest desires small active parish. Reply Box M-2906, The Living Church, Milwaukee 3, Wis.

## RETREAT

**THE RT. REV. SPENCE BURTON, S.S.J.E., D.D.**, Bishop of Nassau, will conduct a Retreat for the clergy of the diocese of South Florida, in St. Patrick's Church, West Palm Beach, Fla., beginning Tuesday evening, September 26th, and ending Friday morning at Mass, September 29th. Kindly notify the vicar of St. Patrick's, the Rev. J. DaCosta Harewood, of your intention to be present.

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

# CLASSIFIED

## ANNOUNCEMENTS

### Died

**COOPER** Died, September 8th, at her home in Franklin, La., Elizabeth Toole Cheshire, wife of the Rev. Albert Seth Cooper, daughter of the Rt. Rev. Joseph Blount Cheshire, late Bishop of North Carolina. Interment in Franklin Cemetery.

### Died

**DENSLOW, Rev. Dr. Herbert McKenzie**, died in Hartford, Conn., September 7th. Funeral services were held on September 11th, at Christ Church Cathedral, Hartford.

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