

# The Living Church

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

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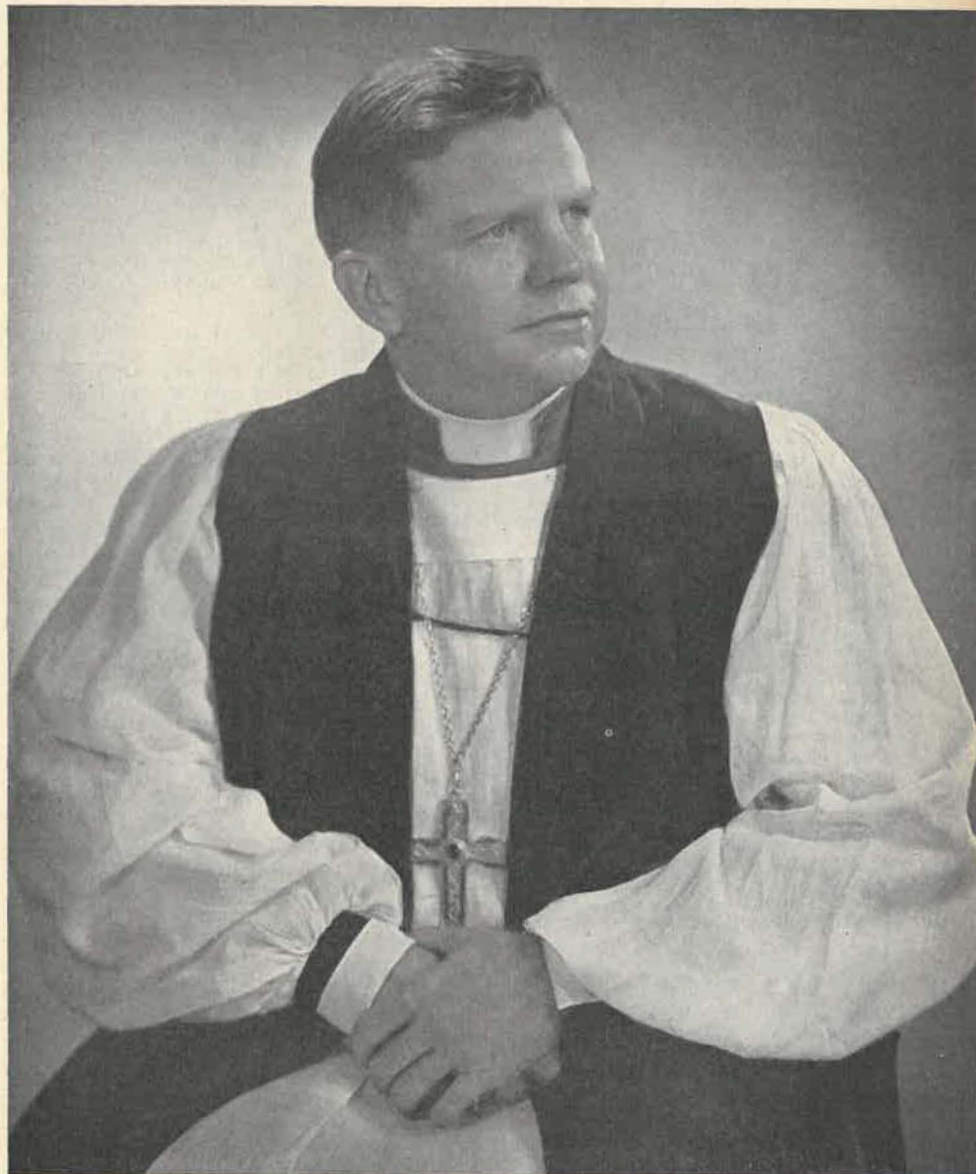
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**THE RT. REV. JOHN E. HINES**  
New Bishop Coadjutor of Texas.  
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# LETTERS

## A Bishop for the Armed Forces

TO THE EDITOR: Bishop Kennedy's recent visit to the American troops in the Marianas and the Ryukyus, as the first civilian representative of any religious group, made an impression of great importance on those he visited. We enjoyed his stay, which was necessarily brief, although the Division was alerted and standing by to move to Japan at that time. [L.C., October 21st.]

The Bishop's visit has brought to the front again the need for a bishop of our Church to be especially consecrated and assigned for work with the armed forces. In the future we will doubtless have thousands of troops in camps and forts in the United States and in distant bases. Evidently some form of conscription with military training for all our nation's young men will be necessary. We will have large numbers of chaplains and youth of our Church in service at all times. There will be a definite need to continue the work of the Army and Navy Commission. It would seem to me that the leadership of such a commission should be in the hands of a bishop especially set aside for this work. During the emergency of the war Bishop Sherrill, Dr. Washburn, and lately Chaplain Webster have done excellent work. In the case of Bishop Sherrill it has been "in addition to his other duties," and we appreciate his work and that of the others throughout the Church. Now it would seem we need a bishop to recruit, train, and give leadership to our chaplains, to represent our Church in religious matters pertaining to the armed forces, to contact the thousands of Episcopalians in military training, to administer the sacrament of confirmation in the distant camps and bases both at home and abroad.

It has been suggested that a bishop should be elected suffragan to some diocese and should be set aside for this work. Just how the mechanics can be worked out is a matter for our legislators.

This we know: The Church must plan with wisdom to administer to the men of the armed forces. We are apt to think, now that the war is over, that there is no longer the great need for such work. It is imperative that we rid ourselves of this misconception. We must keep pace with the needs of our men in the armed forces.

May we urge the clergy and laity not to lose this opportunity through procrastination. Let us have a clean-cut workable program. Certainly the Episcopal Church can do just that if its leaders will apply themselves to

the task. We need the program and we need expert leadership in administering it, if we are to meet properly the challenge of the greatest youth work that the Church can undertake.

(Chaplain) FRANK L. TITUS,  
Major, USA, Division Chaplain.

### "Open Wide the Doors"

TO THE EDITOR: During these days, I often wondered how many of our churches were open for people to enter and pray. I regret to say, that I all too soon found out, when I tried to enter two churches in the diocese of — in the city of —. It was on a Saturday afternoon at 3:30 o'clock and although I pulled and pushed on every door, I could not get in to say a prayer.

Yes, I know that I can pray without entering a church, but how wonderful it is to kneel before the altar and with eyes on "the Cross," give thanks, and intercede.

On August 15th, I was in a town where we do not have a church. I entered a Baptist church; the door was open.

I believe it is time to organize for open doors of our churches throughout the country. It is no joke to the one pulling or pushing on a church door to have to turn away and feel that the church failed you when the need was great.

Why not have a nationwide plan in all Episcopal parishes and missions to open church doors every day. Open them early and close them late. We must never forget that the House of God is His House on other days as well as Sundays. If there is a chapel set aside for prayer, have it well marked and information about it on the other doors. The clergy of the parish and the congregation may know about it, but strangers do not and need directions.

It would perhaps be well to have a movement in the Church to open church doors every day with the motto, "Open wide the gates."

This is serious and clergy and laity should take it to heart and see that the church door is open every day in your parish or mission.

(Rev.) PETER DENNIS.

Bedford, Ind.

### Merchant Marine Christmas Boxes

TO THE EDITOR: The World Council of Churches has sent out an appeal for Christmas packages for the liberated people of Europe, Asia, and the Philippines which has met with a great response, and these boxes are now on their way to the war-torn countries. This is a most worthy cause and one that will promote a bond of Christian brotherhood, but we must also remember our Merchant Marine who will make possible the delivery of these gifts, so please also pack a Christmas box for our brave seamen who played such a large part in making victory possible.

To quote General MacArthur from a letter he sent to Capt. H. H. Dreany, assistant commandant of the United States Maritime Service: "I wish to commend to you the valor of the merchant seamen participating with us in the liberation of the Philippines. With us they have shared the heaviest enemy fire. On these islands I have ordered them off their ships and into fox-holes when their ships became untenable targets of attack. At our side they have suffered in bloodshed and in death. The high caliber of efficiency and the courage they displayed in their part of the invasion of the Philippines marked their conduct throughout the entire campaign

in the Southwest Pacific area. They have contributed tremendously to our success. I hold no branch in higher esteem than the Merchant Marine Services."

Recently Gen. Jonathan Wainwright on the occasion of his visit to his son's ship, *Lakeland Victory*, in San Francisco Harbor also gave due praise to the Merchant Marine:

"I am proud that my son, Commander Wainwright of the United States Maritime Service, is part of this great American Merchant Marine. The youth of the nation and the training they are given now for service in the Merchant Marine will greatly affect the postwar economy of the United States. The winning of the war depended upon the amount of supplies that were delivered by this great fleet to every Pacific base and basehead."

Although peace has been restored, there is still a herculean task for our Merchant Marine to perform. It is these men who will man the ships to carry food and supplies to our forces of occupation and to the civilians in the devastated countries. By our gifts let us express the true Christmas spirit of "Peace on Earth, Good Will toward Men."

For further information regarding the filling of Christmas Boxes write or telephone:

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### Appreciation

TO THE EDITOR: May I take this opportunity to express how much THE LIVING CHURCH meant to me while on the Continent. I was 16 months in the Army without knowingly seeing a Churchman, much less seeing an Episcopalian chaplain or receiving any of the ministrations of the Church, except once (and that was with unending searching). The greatest burden in this war, for me has been the lack of contact with the Church or regular receipt of its ministrations; so that THE LIVING CHURCH was the only regular means of outside evidence that the Church was surviving. Sincerely, THE LIVING CHURCH was in the nature of a sacrament since I have been on the Continent.

May I further add my endorsement, from experience, to your efforts for special classification of Episcopalians as other than "Protestant," for I am sure that many other men had to suffer because some fellow Churchmen accepted, or allowed to go unchallenged the attitude, "one religion is as

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## The Living Church

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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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good as any other," thus implying that we were to receive Communion from any hands that offered it without reference to the source of authority. If this notion was challenged, it was with such a timid voice that it never made any difference at lower levels where it mattered most.

(Cpl.) THOMAS ALDRICH.  
Heppenheim, Germany.

**General Convention Expense**

TO THE EDITOR: Conversation the other day came around to the question of General Convention with particular thought of the expense involved in traveling from Montana to Philadelphia. It was discovered that if the diocese were to pay each deputy's traveling expense at 3 cents a mile (with no allowance for meals, hotel, etc.) it would cost the diocese \$1,200 to send the eight deputies we are entitled to on that occasion. This would be a sum of money we simply could not expend for that purpose. I suppose it would mean that once again when our diocesan convention meets we will endeavor to find out who can go, at his own expense (or with merely nominal help). Those who can go on this basis will be those whose parishes will assist with their expenses or who have personal means for such a trip. This is the normal procedure, and while it has not meant in any sense poor representation for Montana, it has never made for a full deputation (especially of laymen), or for a very wide representation of missionary priests.

With this situation in mind, I spent a little time in research with THE LIVING CHURCH ANNUAL, road maps, etc., and discovered that if full representation from the Continental United States from each diocese and missionary district were to attend the General Convention in Philadelphia they would travel a total of 1,101,000 miles going and coming. Of this mileage the 176 deputies from west of the Mississippi would account for 648,200 miles as again the mileage of 452,800 for 408 deputies east of the Mississippi River. In other words the expense for the eastern dioceses would be a good deal less on the average than for the western areas. It is also noteworthy that the eastern dioceses are generally in a position to pay the full expense of their deputies, while most western areas are not.

This is not a plea to hold Conventions in the west, though an occasional one would be a good thing. It would be obvious from the above figures that if the Convention were held in the west the whole situation would be reversed (with the exception of the ability of the areas to pay expenses) with the result that the deputies east of the Mississippi would have more miles to travel as there are more of them. This is, however, a plea that some method of pooling expenses be arrived at. It is the only democratic way in which we can insure full representation from each place.

Two possible suggestions occur at this time. The first would be to ask each deputy to submit the number of miles traveled to an officer of Convention. The total number of miles thus submitted would be multiplied by 3 cents and each deputy asked for his share of that amount. This in turn would be distributed on the basis of miles traveled. If a full representation of all dioceses and missionary districts attended, the cost would be about \$50 per deputy for travel.

The other suggestion is perhaps more simple but will require action of Convention to amend the canon regarding the assessment for the expenses of General Convention and the Presiding Bishop. This amendment would increase the assessment no more than \$2.00

per presbyter in each diocese and missionary district. This increase would raise in three years the sum of \$35,000, which would be more than enough to pay the expenses at 3 cents a mile of all deputies to General Convention.

I realize that considerable discussion has been had on this subject in times past. To date no action has been taken. We have almost a full year in which to work out a plan for equal distribution of the expenses of travel to and from General Convention.

(Ven.) NORMAN L. FOOTE.

Helena, Mont.

**Stretching a Point**

TO THE EDITOR: The Bishop of Western Massachusetts needs no defense by me. But there are perhaps some things I can say about your editorial, "Stretching a Point" [L.C., September 30th], that he couldn't or wouldn't.

The Congregational Church in Ashfield, Mass., is willing to accept the priest of the Episcopal Church there as its minister part-time so that this town of 500 will have but one Protestant minister, a better one, better paid, and with a more challenging opportunity than would otherwise be possible. A practical step toward Christian unity is to be taken.

Your only comment is to get out the rule book and try to prove some rule is being broken. You don't succeed because, as Bishop Lawrence wrote, the Episcopal priest, Mr. Steinmetz, is not "abandoning the communion of this Church . . . by a formal admission to any religious body not in communion with the same." He will not be formally a minister of the Congregational Church. He will simply be ministering to Congregationalists. Our Episcopal army chaplains have been ministering to them and many other denominations without anyone supposing that they were abandoning the Episcopal communion.

Your attitude reminds me of the Pharisees in St. Mark 3:1-6. When our Lord asked them whether it was permitted to heal the man with the withered hand on the Sabbath, they remembered their rule book and refused to answer. Our Lord "looked on them with anger." But I fear you would have gone them one better and answered, "No."

(Rev.) BRADFORD YOUNG.

Manchester, N. H.

**Editor's Comment:**

Our Lord required faith on the part of those to whom He provided healing. How can faith and credit be given to a minister who is one thing in one company and something entirely different—even contradictory—in another company? Will the Rev. Mr. Steinmetz teach the Faith "as this Church hath received the same" to Congregationalists? Or will he simply ignore the sacramental teaching of this Church? Will he carry out his solemn charge "to bring all such as shall be committed to your charge unto that agreement in the faith and knowledge of God . . . that there be no place left among you for error in religion"? If the Congregationalists and the Episcopalians were in substantial agreement, we could justly be accused of legalism. But they are in very serious disagreement on matters of great spiritual import. The fact that the arrangement envisages only a part-time abandonment of the communion of this Church does not seem to us to change the character of the case.

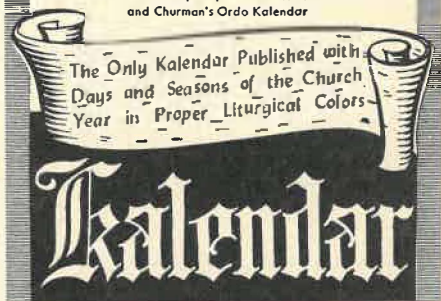
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# The Question Box

CANON MARSHALL M. DAY, EDITOR

• *Do our seminaries have "accelerated" courses, so that a student may finish in two and a half years instead of the usual four?*

I am sorry to say that in all our seminaries with which I am acquainted it is a usual three years instead of four. You will have to obtain from the seminaries themselves the information you desire about acceleration. I believe that most of them are offering an accelerated program today.

• *Two correspondents ask what is the leading Catholic diocese in the American Church and what proportion of our people are Anglo-Catholic?*

This is a question which cannot be answered. If we can validate our claim to be a Catholic Church, then all its local units must be Catholic, whether they like it or not. The revival of conscious expression of this catholicity is so deep and so widespread that all schools of thought exhibit its effects. It is so varied in its emphases that there is no teaching or practice that can be taken as a ground of division. We usually think of the dioceses in Wisconsin and Illinois as making a larger use of the complete ceremonial at distinctly diocesan services, but my copy of the *Traveler's Guide* (a rather old one) lists more "advanced" parishes in Pennsylvania.

• *What is the leading Catholic seminary in our Church?*

At Nashotah House the full ceremonial and doctrinal program of the Catholic Revival is carried out, but in several others the doctrinal emphasis is on the essentials of the Faith, and provision is made for the student to live the Catholic devotional life. None of them is completely untouched by the movement.

• *Are extra lights used on the altar to distinguish the dignity of festivals?*

Yes, if the usual Western Rite is followed. If the parish follows Sarum costumes the extra lights should be around the altar, but no more than two upon it. See Dearmer, *The Parson's Handbook*.

• *Does not the practice of praying to individual saints imply the omnipresence of the saints?*

Strictly speaking no Catholic prays to the saints; he asks them to pray to God for him. This does not necessitate the omnipresence of the saint invoked, nor his omniscience, but only that he is in such harmony with the mind of Christ that he knows what our Lord knows concerning him. In other words, the saint's knowledge of your invocation is a reflected knowledge.

SS. SIMON AND JUDE. TWENTY-SECOND SUNDAY AFTER TRINITY

## GENERAL

## RADIO

**Bishop Keeler to Broadcast**

Bishop Keeler of Minnesota will be the speaker on the Church of the Air on Sunday, November 18th from 10 to 10:30 A.M., EST. Music will be furnished by the choir of Gethsemane Church, Minneapolis.

## RECONVERSION

**Practically All Restraints Removed From Church Meetings**

Further liberalization of the ban on conventions and group meetings, announced by the War Committee on Conventions, virtually removes all restraint on church and religious gatherings, a spokesman for the Office of Defense Transportation announced.

"National and regional conventions and group meetings require committee approval only if the attendance exceeds 150 persons from outside a state," the spokesman pointed out. "This means that the restrictions on church conventions and conferences, for all practical purposes, is now a thing of the past."

State conventions and group meetings may now be held without the necessity of obtaining committee approval, provided attendance is confined to persons residing in or engaged in business within the state in which the event is held, plus not more than 25 persons—such as speakers and honored guests—from outside the state.

**Veterans Administration to Start Chaplains' Training School**

A school for the training of chaplains for veterans' hospitals soon will be established, it was disclosed by the Rev. Crawford W. Brown, chief of the newly-organized Veterans' Administration Chaplaincy Corps.

Chaplain Brown said plans for the school are still in the embryonic stage, but that he will soon confer with leaders in the field of hospital chaplaincy regarding the set-up for such a training program.

He said that the Veterans' Administration literally is being "flooded with applications" for the estimated 125 full-time chaplain posts he estimated will be opened eventually. However, all applications are being "carefully screened," he pointed out, and only those men appointed who can "see the tremendous job ahead."

"Those looking for a soft berth will not be needed," he declared.

An almost-completed religious census of

United States Veterans' Hospitals indicates that 64% of the patients are Protestant, 31% are Catholic, 3% are Jewish and 2% of the patients have no religious affiliation.

## VISITORS

**Bishop of Derby to Preach at Christ Church, Philadelphia**

The Bishop of Derby, Dr. A. E. J. Rawlinson, has accepted an invitation to visit America and to preach the 250th anniversary sermon commemorating the foundation in November, 1695, of Christ Church parish, Philadelphia.

Christ Church was founded by 36 Anglican laymen who claimed their rights under a proviso included in the charter granted by Charles II in 1681 to William Penn for the founding of Pennsylvania. The proviso, which was inserted at the instance of the Bishop of London, decreed that an Anglican clergyman should be allowed to be sent out from England to minister in the new Colony whenever 20 or more inhabitants expressed a desire for his services. Accordingly, in 1695, the Bishop of London designated and sent out the Rev. Thomas Clayton as first rector of the parish. Christ Church is the oldest Episcopal Church in Pennsylvania, and one of the oldest in America. It was at this church that the original House of Bishops held its first sessions in 1789, and it was here that the Constitution of the Episcopal Church was drawn up.

Dr. Rawlinson plans to leave England about October 30th and to be away for about five weeks. He expects to meet the Presiding Bishop and other Bishops of the Church and to accept preaching engagements in other American cities than Philadelphia.

## ORTHODOX

**Russian Cathedral Becomes Property of Moscow Patriarchate**

The Russian Orthodox Cathedral of St. Nicholas, former see of the ruling Russian bishop in the United States, but for many years controlled by the so-called Living Church in Russia, has come once more into possession of the Moscow Patriarchate, it was learned in New York.

The transfer was climaxed when the Rev. John Kedross, former adherent of the now defunct Living Church, formally submitted to the jurisdiction of the holy synod in Moscow and surrendered posses-

sion to Metropolitan Benjamin, who represents Patriarch Alexei as Exarch of North America and the Aleutian Islands.

Formal return of the cathedral, built at the beginning of the century largely through contributions by members of the Russian nobility, was marked by celebration of the Liturgy by Metropolitan Benjamin and Archbishop Alexei of Yaroslavl and Rostov, who is in the United States to effect a reconciliation of Russian churches still regarded as schismatic by the Holy Synod in Moscow.

At the same time, Deacon Kedross, whose father, John Kedrovsky, was given the title of metropolitan archbishop by the schismatic Living Church and instituted legal proceedings to obtain possession of the cathedral, was reordained a deacon and will subsequently be reordained a priest. Previously, an older son of the first Kedrovsky was in control of the cathedral, "inheriting" the office from his father.

Legal details attending the transfer of title were handled by Isidor Tankus, attorney to Metropolitan Benjamin. The Russian cathedral was founded by the late Archbishop Tikhon, who afterwards became Patriarch.

## EPISCOPATE

**Consecration of Bishop Hines**

The fourth bishop in its 96 years of history as a diocese was consecrated in the diocese of Texas on St. Luke's Day, October 18th, in the century-old Christ Church, Houston, when the Rev. John E. Hines, rector of that parish, was made the Bishop Coadjutor of the diocese.

Ten bishops and 200 clergy and choristers formed the procession. Members of 12 parish choirs constituted the massed choir under the direction of David Alkins, organist of Christ Church.

The Bishop-elect was attended by the Rev. C. Gresham Marmion, rector of the Church of the Incarnation, Dallas, Texas, and the Rev. Robert R. Brown, rector of St. Paul's Church, Waco, Texas, who succeeds him as a member of the National Council and who made the nominating speech for him at his election.

Bishop Scarlett of Missouri in the sermon urged upon the congregation which over-flowed the church the necessity of world coöperation in the face of the release of atomic energy, and of the Church's meeting that power as the only agency in the world that could do so adequately.

"With the atomic age has come the time for a world government," he said. "If we continue with each man intent on himself, his interests, each nation working for one

race, one creed, then war will surely come again.

"The future of the human race itself is at stake. To try to bottle atomic power is surely inviting disaster. Men of all nations must work in terms of the common interest."

#### "KEEP CLOSE TO GOD"

Addressing the Bishop-elect personally, as the Bishop that had ordained him to the priesthood, Bishop Scarlett concluded, "Keep close to God. You have been selected in a day which tests all the wisdom and courage that man can muster. Keep close to God, by whose spirit we are wiser than we know."

Bishop Jones of West Texas and Bishop Carpenter of Alabama presented the Rev. Mr. Hines for his consecration. Bishop Mason, Coadjutor of Dallas, and Bishop Jackson of Louisiana read the epistle and gospel. Bishop Mitchell of Arkansas was the litanist, and Bishop Moore of Dallas certified to the consents of the bishops of the Church to the consecration.

Bishop Tucker was the celebrant for the Holy Communion and the Presiding Bishop for the consecration. Bishop Quin of Texas and Bishop Block of California, under whom the Bishop-elect began his ministry as assistant in the Church of St. Michael and St. George in St. Louis, Mo., were the co-consecrators.

The Rev. E. Percy Goddard, secretary of the diocese, presented the evidences of election; the Rev. E. H. Gibson, rector of Trinity Church, Galveston, the evidences of ordination; and Dr. John M. Tribble, secretary of the standing committee, the consents of the standing committees of the Church.

The Rev. Henry F. Selcer, rector of Trinity Church, Marshall, Texas, and registrar of the diocese, acted as deputy registrar. The Rev. Thomas W. Sumners, rector of St. John the Divine, Houston, was master of ceremonies and chaplain to the Presiding Bishop. Albert M. Bowles, senior warden of Christ Church, was

chairman of arrangements for the service, luncheon, and reception.

The service to and including the offertory was broadcast in its entirety over one of the radio stations in Houston, and a loudspeaker system was provided in the parish hall for those who could not be accommodated in the church for the service.

At the luncheon at Trinity Church after the consecration Bishop Quin presided. The Rev. George F. Cameron, rector of St. Mark's Church, Beaumont, Texas, and chairman of the nominating committee which presented Mr. Hines' name with those of five others, gave the new Bishop on behalf of the clergy of the diocese a combination Bible and Prayer Book, a check for \$100, and an engraved brass plate, which represented the gift of an office desk. The Bishop's vestments, pectoral cross, and episcopal ring were given to him by Christ Church. A Bishop's book of services was given their former rector by the members of St. Paul's Church, Augusta, Ga.

Bishop Block, Ray E. Lee, postmaster at Austin, Texas, and diocesan chairman for the Reconstruction and Advance Fund, and Bishop Hines were the other speakers on the program. The Bishop's mother, Mrs. Edgar A. Hines of Seneca, S. C., his mother-in-law, Mrs. Harry M. Orwig of St. Louis, and three sisters and a niece were introduced with Mrs. Hines. Three of the Bishop's four children had attended the service with the other members of his family.

At the luncheon Bishop Quin announced that the offering, designated for the Bishop Coadjutor's discretionary fund, amounted to \$872.00.

A reception in Christ Church parish hall closed the day, with the Presiding Bishop and Bishop Hines as the guests of honor. On the preceding Tuesday evening a parish reception had been held at which the vestry announced that the parish was free of debt. When Bishop Hines became rector as a young man of 30 years of age five years before, the debt had been \$50,-

000. The liquidation of this debt was accomplished in time for the announcement before the consecration by a special appeal by the senior warden, Mr. Bowles, for the payment of the last \$7,000 in September.

Bishop and Mrs. Hines are preparing to move to Austin, Texas, where the diocese has bought them a home. Bishop Hines selected Austin for his home as being most central to the missionary work of the diocese, over which he has jurisdiction.

Bishop Hines' consecration gives episcopal assistance to Bishop Quin, who has served as a Bishop for 27 years. Since Bishop Gregg, the first Bishop of the diocese, each succeeding bishop has begun his episcopate as coadjutor, consecrated as a relatively young man. In asking the House of Bishops for a coadjutor, Bishop Quin stated his reason as the extent of the work, which embraces 20,000 communicants in widely scattered parishes and missions. Even as preparations were being completed for the consecration, Bishop Quin announced the formation of a new mission at Gladewater, Texas, and the opening of two new fields of Negro work in the diocese under the Rev. John D. Epps of Tyler.

Bishop Quin has said, "The consecration of Bishop Hines does not mean less work for me, but more episcopal oversight and greater expansion of the Church under two Bishops working together."

## MISSIONARIES

### Sanctuary Carries Eight Workers from China

Eight missionaries from China were aboard the hospital ship *Sanctuary* which arrived in San Francisco on October 22d. The missionaries are Mr. and Mrs. Frederic C. Brown and their two children, released from the Chapei internment camp; Gwendolyn L. Cooper, released from the same camp; George J. Sullwold and T. Foster Teevan from the Pootung camp; Robert J. Salmon and Edward N. Throop, son of the Rev. and Mrs. Montgomery H. Throop, returned on the same ship.

A previous report received by the Overseas Department of the National Council indicated that all are well and that the trip had been pleasant and comfortable.

### Alaska Appointment

The Overseas Department of the National Council announces the appointment for missionary service in Alaska of Lt. Bertha E. Mason, soon to be released from service as an Army nurse. She has been attached to the AAF Regional Hospital, Truax Field, Madison, Wis., for the past two years. It is expected that she will be stationed at the Hudson Stuck Memorial Hospital, Fort Yukon, as successor to Miss Louise Reiley, who is due for furlough shortly.

Miss Mason was formerly a nurse with the Grenfell Mission at St. Anthony, Newfoundland, her work there extending from 1929 to 1934. She is a member of Grace parish, Madison, Wis., and a grad-



CONSECRATION OF BISHOP HINES: Bishops shown, left to right, are: Carpenter, Mason, Mitchell, Tucker, and Block.

Houston Chronicle.

uate of the Norwegian-American Hospital Training School. Her experience, apart from that in the Army, includes civil service in the Veterans' Bureau, private duty nursing, work in a Shriners' Hospital for Crippled Children, work in a tuberculosis sanitarium, and six years service in a general hospital.

## ARMED FORCES

### President Asked to Repudiate Aide's Criticism of Chaplaincy

The General Commission on Army and Navy Chaplains has requested an official repudiation from President Truman of recent criticism of Protestant chaplains by Brig. Gen. Harry Vaughn, military aide to the Chief Executive. The Commission represents 30 major non-Roman communions.

General Vaughn was quoted in magazines and newspapers as saying that "I don't know why a minister can't be a regular guy, but unfortunately some of them are not."

Also attributed to General Vaughn was the remark that "frequently a Protestant minister does not have a church at the moment or is willing to go on a vacation for about three years," when the War Department makes a request for chaplains.

The General Commission termed these alleged remarks as "highly offensive and prejudicial to the service of the Protestant chaplains since Protestants are asked to provide 68% of all chaplains."

"General Vaughn has done a great disservice to thousands of his fellow officers," the Commission said. "Chaplains who have made great sacrifices and won imperishable honor are deeply insulted. The brave deeds of the scores of chaplains who have given their lives, suffered wounds and imprisonment, refute the slur gratuitously cast by this officer whose special assignment gives his word added sting."

The Commission said that General Vaughn's remarks "are calculated to cause ill-feeling between religions who have worked together and who have all given faithful and conspicuous service," and that he has "exhibited a spirit which it has been the task of all high-minded officers and men in our armed forces to discountenance."

Signers of the resolution, which was adopted unanimously at the Commission's meeting in Washington, were Dr. Dan T. Caldwell, director of the Defense Service Council of the Presbyterian Church in the US; Dr. Stewart M. Robinson, chairman of the Chaplain's Commission of the Presbyterian Church in the USA; and Bishop Charles W. Flint, Methodist Bishop of the Washington Area.

### Study Peacetime Role of Servicemen's Christian League

The future of the Servicemen's Christian League will be discussed at a meeting of its National Council in December, according to the Rev. Ivan M. Gould, general secretary of the League.

A special committee of five members has been named by the executive committee to

study the League's peacetime role. If the present setup is liquidated, its work for the armed forces may be taken over by a more permanent agency in behalf of cooperating Christianity. Thirty-one communions sponsor the League.

As long as the present emergency exists, the League will continue to issue its monthly publication, the *Link*, to members of the armed forces.

## PACIFISTS

### 400 CO's to Be Released By January 1st

On the basis of age and services performed, about 400 conscientious objectors will be released by January 1st, it was announced by Selective Service headquarters.

Those now in Civilian Public Service camps who are 38, regardless of length of service, will be released within 60 days, under provisions of the plan.

Those 35 and up, with more than two years of service, will be freed by January 1st, it was said.

Selective service stated that no point scores will be computed or used in determining those to be released.

It added that about 8,500 objectors are now "performing work of national importance under civilian supervision."

### Quakers to End CPS Activities in March

Civilian Public Service activities of the Religious Society of Friends will be terminated on March 2, 1946, or six months after Japan's official surrender.

By that date it is felt the Friends will have fulfilled their responsibilities under the Selective Service Act for administering a wartime program for conscientious objectors.

Both the American Friends Service Committee and the Friends CPS Committee have approved the recommendation to end the project.

The Quakers will continue to accept new assignees who wish to come into Friends CPS up to March 2d on the understanding that the CPS program as far as Friends are concerned will come to an end not later than that date.

A fund has been authorized by the Quakers to aid CPS men in the establishment of business, professional, or farming enterprises of their own. Men whose applications are approved will be able to make loans up to \$2,000 at 3% simple interest.

Full cash collateral for each loan will be provided by the Service Committee from money in hand raised for this purpose. A business man of wide experience will counsel with men applying for loans.

A budget of \$350,000 has been approved for completion of the Friends CPS program. Funds needed for this period, however, call for increasing financial support, if men are to be provided with necessary assistance in preparing for their release and in establishing themselves in the community outside CPS.

## LABOR RELATIONS

### Service in Detroit

The charges that Churchpeople are indifferent to the problems of labor, and that organized labor does not wish to recognize the Church, were refuted at least once in Michigan this fall, by the holding of the second annual Labor Service sponsored by the Department of Christian Social Relations of the diocese of Michigan, in St. Paul's Cathedral, Detroit, on the afternoon of October 14th.

About 500 persons were present at the service, many of them remaining for the open forum in the Cathedral House after the service, at which the Rev. Francis B. Creamer, rector of Christ Church parish, Detroit, was the moderator.

The preacher at the service was Bishop Aldrich, Coadjutor of the diocese. "Any program for Church and labor must be rooted in the truth and teachings of God," said Bishop Aldrich in his sermon. Using current social unrest—why it is here and how it may be overcome—as his general topic, Bishop Aldrich said, "We are not here to praise labor or management, but to appraise the situation."

The following points were emphasized as essentials to social tranquility:

1. Recognition that the dignity of labor is necessary for industrial peace.

2. Understanding that when confusion arises it is because we do not work with God, and that God is working that we may work together.

3. In the technique of production there are no guesses. Mathematics and blue prints insure accuracy, but the human relationship is a variable quantity.

In writing to the clergy regarding the service, the Rev. James G. Widdifield, chairman of the diocesan department of Christian Social Relations, stated, "This service was planned for more than a year ago, and the department is asking the sincere cooperation of all the clergy in the metropolitan area to help make it worth while. We want 'labor' in every parish to know of this effort, and to help us in it."

Participating in the service were the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral; the Rev. Malcolm G. Dade, rector of St. Cyprian's Church, Detroit; and the Rev. Mr. Widdifield.

At the open forum there was a spiritual discussion of the mutual problems of labor and the Church. No world-shaking resolutions were passed, but representatives of both groups seemed to welcome the opportunity to speak their minds in the presence of each other.

## CPC

### Books for the Philippines

The Church Periodical Club, meeting a request from Bishop Binsted of the Philippines to replace the library for the staff of St. Luke's Hospital, Manila, has received about \$1,000 in gifts for this purpose.

New books are already on the way, securing priority handling as they are for hospital use.

## INTERNATIONAL

### Bishop Loring Reveals Plans For Pan-Anglican Congress

Strong currents within the Anglican communion in the United States look with increasing confidence toward the strength that is coming through the growth and fellowship between the branches of the Anglican communion throughout the world, said Bishop Loring of Maine, while visiting recently in Halifax, Nova Scotia.

The Bishop of Maine was paying his first ecclesiastical visit to Halifax, to give a series of lectures on "The Church and Rural Work" at a refresher course for clergy of the diocese of Nova Scotia, held at the University of King's College during the week of September 23d. The course drew a large attendance of priests from the mainland of Nova Scotia and from Cape Breton Island and Prince Edward Island, which are part of the Nova Scotia diocese.

Bishop Loring, who is a leader in the Pan-Anglican Movement in the Episcopal Church, said the American Church Congress which fosters Pan-Anglicanism "has found without exception a worldwide favorable response from archbishops of the Church to the planning of a Pan-Anglican Congress in the United States.

"The Congress would include bishops, priests, and laity, and would be held as soon as feasible," said Bishop Loring. "The National Cathedral in Washington has been thought of as an ideal meeting place."

Bishop Loring said that the Rt. Rev. Dr. Walter Gray, Bishop Coadjutor of Connecticut, who is president of the American Church Congress, has been in communication with archbishops of the Anglican communion throughout the world with a view to holding the assembly.

While lecturing at King's, Bishop Loring was the guest at Bishop's Lodge in Halifax of the Rt. Rev. George Frederick Kingston, D.D., Lord Bishop of Nova Scotia, and Mrs. Kingston.

### U. S. Delegates to Attend World Christian Student Conference

Fifteen delegates will be sent from the United States to a conference of the World's Student Christian Federation in Europe next year, the United Student Christian Council decided at its second annual meeting. They will represent many non-Roman communions, as well as the YMCA and YWCA.

The Council went on record "to encourage all trends towards local and regional unity among Student Christian organizations," and approved cooperative activities that included the University Christian Mission, the World's Student Service Fund, and joint conferences of staff, faculty and students.

It was also voted that closer relations be established between the Council and the United Christian Youth Movement,

administered by the International Council of Religious Education.

The Council approved co-operation with Catholic and Jewish students in matters of "mutual concern," adopted the purpose of the World's Student Christian Federation, and accepted a revised constitution.

### Church Groups Call for Spiritual Reformation

Christians of all lands were called to "join hands and hearts in a spiritual reformation that will encompass the earth," in a message issued by the Federal Council of Churches, the Foreign Missions Conference of North America, and the American Committee for the World Council of Churches. Together, these national interchurch agencies represent a constituency of more than 27,000,000 persons.

The message, which is being transmitted to the official heads of church bodies in 50 countries through the Department of International Justice and Goodwill of the Federal Council, asserted that "we interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order."

It appealed for a total mobilization of the Christian forces throughout the world to support the United Nations organization, urged relief for countries devastated by war, and invited representatives of church bodies overseas to visit this country.

Signers of the document included Bishop G. Bromley Oxnam, president of the Federal Council; Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches; and the Rev. Robert M. Hopkins, chairman of the Committee on Reference and Counsel of the Foreign Missions Conference.

The message warned that neither the end of the war nor the projection of the United Nations Organization "has brought to an end the crisis of our generation," and stressed that "this crisis is primarily spiritual in character."

Outlining the principles which North American churches have proclaimed essential to the establishment of a just and durable peace, the message said:

"We believe it is contrary to the Gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation.

"We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples.

"We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man.

The message expressed the desire to be associated with Christians everywhere in the task of making the United Nations organization an effective instrument for the removal of the political, economic, and social causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships.

"Beyond this," the statement said, "we see for ourselves and our fellow Christians

the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel."

It added that an enduring peace must be a global peace, and requires that all nations willing to accept and fulfil the obligations of the Charter should thereupon be made members of the United Nations organization. The statement expressed the belief that "the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community."

The message proclaimed "again and yet again our citizenship in a kingdom that is without geographical or racial division." It indicated a desire to reestablish fellowship, at the earliest possible moment with Christians all over the world, and extended a welcome to representatives of the churches from other countries affected by the havoc of war in order to "strengthen the bonds of Christian love within the family of God."

### Russian Patriarch Appoints Exarch for Western Europe

Moscow Patriarch Alexei has appointed Metropolitan Eulogius of Paris as Exarch for the Western European diocese of the Russian Orthodox Church.

The western dioceses are those of Belgium, Czechoslovakia, and southern France, with a separate diocese in Paris. These were formerly under the Ecumenical Patriarchate at Constantinople, but they recently petitioned for readmission to the Moscow patriarchal jurisdiction after having broken away from the Russian Church.

Administration of the dioceses has been placed temporarily in the hands of Bishop Seraphim, formerly associated with the now-disbanded Karlovtsky Synod in Belgrade, set up by a group of emigre Russian bishops in 1923. Bishop Seraphim will officiate until the future status of the western dioceses has been finally decided.

## GERMANY

### Pastor Niemoeller Puts Blame On German People

By EWART E. TURNER

The German people themselves are to blame for their present sufferings and the "horrors of the past 12 years," Pastor Martin Niemoeller asserted at Stuttgart at the first meeting of the newly-created Council of the Evangelical Church of Germany.

The former U-boat commander, who spent eight years in a concentration camp for resisting Naziism, warned that Christians in Germany cannot escape responsibility by blaming militarists and Nazis. He said that if the Church had "seen clearly and acted unitedly, this terrible war would never have arisen."

The audience, which packed the aisles of spacious St. Mark's Church, listened soberly as Dr. Niemoeller described the devastation wrought in German cities and



the sufferings and brutalities inflicted by Germans on Poland, Czechoslovakia, Holland, Russia, France, and "in fact, on most of the countries of Europe."

"No Christian in Germany has a clear conscience," Pastor Niemoeller said. "When we repeat the words of the Bible, 'Bear ye one another's burdens,' it reaches further than just our German grief and desolation. It points to our titanic responsibility toward the nations of Europe which we occupied."

Pastor Niemoeller sharply criticized German anti-Nazis who complain about "injustices" of the Allied occupation, declaring that only after his liberation by American troops in Italy did he realize the full extent of "the world's revulsion against Naziism."

"When I reached home," he said, "I found many anti-Nazis grumbling about injustices of the occupation forces and wondering whether things were not much better under Hitler. Such people are like the generation whom Jesus compared to 'children sitting in the markets, and calling unto their fellows, saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.'"

Among those attending the meeting were Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; and Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America.

Commenting on Dr. Niemoeller's address, Dr. Visser 't Hooft described it as "one of the most profoundly Christian utterances I have ever heard."

Dr. Cavert said he was deeply moved and added: "If Christians the world over achieved such humility, a repentant new world would be born."

Other speakers at the meeting were Bishop Theophilus Wurm of Wurttemberg, and Bishop Otto Dibelius of Berlin. The latter warned that the rigors of the coming winter, plus enforced evacuation, may cost Germany five times as many lives as were lost in World War II.

### Dr. Barth Backs Dr. Niemoeller's Church Leadership

Complete confidence in Dr. Martin Niemoeller's leadership of the Evangelical Church of Germany was expressed in Geneva by Dr. Karl Barth, internationally-known Swiss theologian.

"Niemoeller developing in democracy, is one of the best and most democratic elements I found in my recent trip to Germany," Dr. Barth declared. It was the first visit he has paid to Germany since he was dismissed from the University of Bonn in 1935.

Asked for his view on anti-Niemoeller opinion in America, Dr. Barth replied, with a short laugh, "It's wrong." Niemoeller, he explained, had been a nationalist but never a National Socialist.

Declaring that the Evangelical Church of Germany is not "a mere shadow but a real movement which God has not forgotten," Dr. Barth said it has a "great chance" to bring Christianity and democracy to the German people.

## KOREA

### Army Sergeant Reports on Anglican Mission in Seoul

Sgt. John G. Mills, lay reader from the diocese of Los Angeles, reports from his present station in Korea on the work of the Anglican mission in Seoul. On the second day after his arrival in the capital he was walking along a lane toward the English consulate when he heard the Angelus ring from a magnificent romanesque church tower. The reverberations filled the air and just ahead of him he noticed a nun whose head was bowed in prayer at the summons of the bell. "After a few moments she looked inquiringly in my direction and I asked her what church it was. She replied in halting English, 'Holy Catholic Church—English Christian.' I guessed from this that it must be the Church of England and decided to investigate further.

"Entering a small gateway, I found myself in the close and a small boy pointed out a residence which I took to be that of the priest. There I was met by the Korean vicar, the Rev. Moses Yun, and his son John, who gave me a warm welcome. Fr. Yun does not speak English very well, but we were able to converse by means of signs and gestures. He then took me through the church which is called the Church of St. Mary and St. Nicholas. It is a beautiful edifice and the hallowed atmosphere which surrounded us as we stepped into the nave took my breath away. Down the long expanse of highly polished floor I saw two altars with exquisite hangings and appointments, the low altar being in front and the high altar on a higher level. We then descended a circular staircase into the crypt where I saw another beautiful chapel where five nuns were kneeling in adoration before the Blessed Sacrament, which was present in a tabernacle on the altar. It was truly inspiring to find this devotion to our Lord and His Presence in the Holy Eucharist here in this distant spot. In the church itself at the left side in the transept is the Lady Chapel where a striking oil painting is hung above the altar. The sisters are of the Society of the Holy Cross, the result of the work of the sisters of St. Peter who had to return to England at the beginning of the war. Beneath the stone floor of the crypt chapel is the tomb of Bishop Trollope from whose efforts resulted the church building, evidently, for the brass tablet shows his picture with the church in miniature in his hands.

#### UNDERSTANDING VIA CEREMONIAL

"As we came out into the courtyard, the priest, Fr. Yun said: 'Tomorrow: St. Matthew, Mass'—and he stooped and wrote in the earth 7:30. 'Today, vigil,' and he wrote again in the earth 4:00-6:00. 'Evensong,' and again he wrote 4:00. I was deeply impressed and hastened home to the quarters to check my Church Calendar. Sure enough, it was St. Matthew's Day and I resolved to attend Mass, even if I could not understand the Korean tongue. It was early the next morning and the air was chilly, but inside the

church it was warm and 12 persons including myself were present. The gorgeous red hangings on the altars and the exquisite red vestments which Fr. Yun wore added greatly to the solemn air of liturgy and the Holy Mysteries. If anyone has ever questioned the value of ceremonial, let him take heed of the fact that it was through the ceremonial that I was able to follow the Mass that morning and read the corresponding passages in my Prayer Book. During the consecration the Koreans bowed their faces to the floor and I could not but feel very humble to see them. The entire Mass was sung and took about an hour's time. The nuns led the singing of the responses and hymns and the congregation joined in beautifully. As we withdrew I met an aged Korean man who shook my hand fervently, bowing deeply. All of the women wore white veils on their heads. I shall never forget this St. Matthew's Day Mass. Truly 'The Lord is in His Holy Temple' here at St. Mary's Church.

"Fr. Yun tells me that he is under the ecclesiastical jurisdiction of Bishop Cecil Cooper of England, and the Koreans are very anxious to have news of Bishop Cooper. I mentioned the name of Fr. Noah Cho of Honolulu and Fr. Yun's face lighted up with joy. Fr. Cho's daughter is here and I am looking forward to meeting her. The vicar also mentions two Cowley Fathers from America who were here and a Fr. Arnold from London, England, whose old cook, James, I have enjoyed meeting immensely. James is a very jolly individual and he can understand English well enough."

## JAPAN

### U. S. Delegation Leaves For Far East

Four Protestant religious leaders have left by plane for Japan to confer with Japanese Christians "as a first step toward reestablishing unity among Christians of the East and West and toward healing the divisions caused by the war."

The deputation will discuss the common tasks of the Japanese and American churches during the postwar reconstruction period, and will study relief and rehabilitation needs of the churches in Japan.

Heading the delegation as chairman is Dr. Douglas Horton, minister to the National Council of the Congregational Christian Churches, and chairman of the American Committee for the World Council of Churches.

Other members are Methodist Bishop James Chamberlain Baker of Los Angeles, chairman of the International Missionary Council; Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches; and Dr. Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America.

Official approval of the mission has been voiced by President Truman in a letter to Dr. Horton.

# The Church in Japan

By Chaplain Charles Leslie Glenn

Lt. Commander, Chaplains Corps, USNR, Chaplain of USS *Alabama*

**M**Y EARNEST desire, from the start of the war, has been to meet a German or Japanese Christian to assure him of the unbroken bond of the Church. Believing, as I do, that all war is civil war, I have wanted fellowship with our brothers in Christ, in spite of believing also that it was our duty to defeat them in battle. One of the happiest lessons in history is the example of the Protestant Episcopal Church refusing to be divided by the war between the States, and beginning again without comment, the unity that was interrupted between 1861 and 1864.

I never saw any action against Germans, and the few Japanese prisoners I met in New Guinea were not Christians. When we entered Tokyo Bay to support the occupation I thought at last my chance had come, but soon discovered that it wasn't easy to get to the beach. The account of my efforts is another story more suitable for a funny paper than a religious journal. I did everything but try to paddle ashore



CHAPLAIN GLENN: *It wasn't easy to get to the beach.*

in a raft. Three schemes came to nothing, and when the military situation was in hand, and permission could be obtained to go to Yokohama and Tokyo (September 8th) four trips yielded no trace of our Church's clergy. I did have a moving conversation with Kagawa, who is in the sub-cabinet of Prince Higashi-Kuni, in the Premier's residence. But he had no late information about the Nippon Seikokwai, which is the branch of our Church in Japan, because he was in hiding in the hills until his call to the new government.

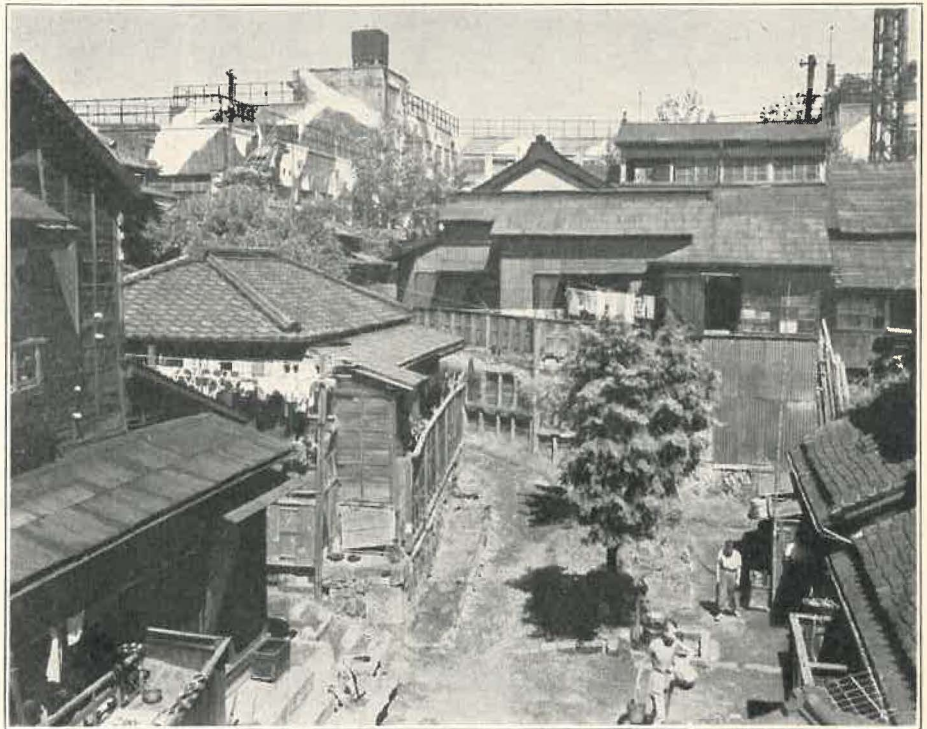
On the last day before our ship sailed, the afternoon of that day, I finally met

some Churchmen. It was in St. Luke's Hospital, and was only one hour before the Japanese staff was leaving, having turned the building over to American troops. It is interesting that it is the Maryland University Hospital unit that is actually in charge. I met some of the officers; they were very pleased with the hospital, and told the Japanese they would return it in as good condition as they found it.

The hospital has been untouched by bombs, and the people around it are glad

can do physically to years of effort. I was told that the Bishop was old and weak and had retired to the country before his house was struck. I wonder what he will think when he returns.

Which leads to a digression on how our personal impressions color our theories of war. Kagawa is reported to have said that our bombing of Japanese cities was atrocious compared to the humane bombing of Pearl Harbor, Shanghai, Nanking, and Manila. If he ever said such a thing, he was pulling the reporters' legs. We always



JAPANESE HOMES: *Behind the naval base guarding Tokyo.*

they live so near for the immunity they have enjoyed. The rest of the city is in ruins with a few notable exceptions, the ruins with a few notable exceptions: the that area, and all of the Imperial grounds. Buildings like the Imperial Hotel and Daiishi Hotel are standing, but parts of each are destroyed; a few large apartment stores on Ginza Street are left with their top stories burnt out. The Christian Book Store is standing, the Christian Building in Kanda Ward, and the Central YMCA. The buildings of Tokyo have no basements, so there are no excavations showing, but the ground is flat for block after block, all rubble cleared neatly away, roof tin and iron pipes piled into great junk heaps here and there, and occasionally a building without window panes.

Bishop Matsui's house and church are entirely gone. I picked a little jar out of the rubble on an impulse that was not entirely clear to me. Perhaps it will stand on my desk to remind me of what war

think the bombing we give is humane, and what we get is savage, but reflection shows us this is not logical. Kagawa is too much of a realist to have expressed such a view, except in irony. No, the days I tramped around their cities I felt sorry for the Japanese, but officers who had been in the destruction at Pearl Harbor took it more calmly, and a Marine doctor from Guadalcanal was pleased.

## THE ATOMIC BOMB

All of us have been puzzled by the sentimental outburst over the atomic bomb in America. Tokyo has been as hard hit as Hiroshima, yet there is not much said about Tokyo. Is it because one took six months and hundreds of American lives, while the other took six seconds? (Taking six months may make it even worse because it is accompanied by famine and pestilence.) There is a lack of imagination shown in some of the talk. War is terrible if fought with bows and arrows. The

death of one man is as bad as the death of 500. The primary fact is that war must be eliminated, and discussion of types of weapons and degrees of horror is not only subordinate, it is irrelevant. It obscures the main task with emotion, and diverts from the rational consideration of the means for attacking the evil.

With some of these thoughts in the background, we sat down in the vestry

always full. Now the American Army would have it for a while.

Of the church buildings in Tokyo, all are destroyed except St. Paul's Chapel, St. Luke's Chapel, and St. Margaret's.

He told me that Bishop Matsui was in the country. The address I had previously found at the Christian Book Store, care of Kyoinhoyaja, Horie Machi, Matsuyama, Ehimeken. Bishop Sasaki of Mid Japan,

made the general observation that there will be a tendency now to disband the unity formed in many fields of endeavor under the pressure of war. My final impression from the few people I talked to, is that no one has enough information to describe the overall picture, and no one at this time, can estimate the permanent effects of the union. We should do wrong, however, to suppose, as our war information news has sometimes told us, that the united Church is simply a militarists' scheme for regimenting the Christians in Japan. War precipitated the union of Christians, but it was coming anyway, and however modified, it will remain. And those who want to stay out of the union, are free to stay out.

#### NEWS OF THE CLERGY

The Rev. Mr. Tagawa died during the war. The Rev. Mr. Daito retired. The family of the rector of St. John's, Kimura, was killed by bombs. The Rev. Paul Nagata, who was a classmate of mine at Virginia, had his church in Kyoto burned by incendiaries. The Rev. Mr. Nishida of the Kyoto District (Tsu Church) was killed.

Bishop Yasutaro Naide, Presiding Bishop of the Nippon Seikokwai, died two weeks ago (which would be about September 1st) in St. Barnabas' Hospital, Osaka. They told me his eldest son, Takashi Naide, a priest, had died, and his second boy, also a priest, had died in China where he was working in the YMCA. The double tragedy was too much for the old man, and is believed to have caused his death.

Bishop Binsted "was working hard at the reconstruction of churches in Manura" (I thought they were saying, and so I wrote it down). Later I realized, from *THE LIVING CHURCH ANNUAL*, they were saying Manila, which they find hard to pronounce. That was a good way to put it, and I am pleased with their evident pleasure in their former Bishop now rebuilding the churches they destroyed. I hope we may take as much pleasure in saying that we Americans are working hard at the reconstruction of churches in Japan.

In going over the list of clergy with them I did it from memory, for many of the Japanese clergy I had prayed for by name week after week at the Virginia Seminary; and later at the Episcopal Theological School in Cambridge. I knew their Japanese graduates by heart, because we had prayed for them, and Dean Washburn pronounced the names distinctly.

They searched their minds for other scraps of news, which incidentally is all you have in a country passing through the ordeal of a defeat—the church in Maebashi was destroyed by fire, the Sukegawa Church is destroyed, Urito destroyed, the Resurrection Church in Hachiojix destroyed. It was a somber recital as they spelled the names out to me and I wrote them down.

I told them the Americans would be as sad to learn of this destruction as we were to see it. We did not want to fight the Japanese. I told them I would never forget Bishop Tucker at the meeting of the Church Society for College Work on December 8, 1941, with the bundle of news-



TOKYO SHOPKEEPER: *Selling his wares in front of his bombed shop.*

room of the beautiful St. Luke's Chapel in the hospital. Incidentally, the chapel goes up about five stories and has balconies opening on to each floor of the hospital so that patients may stay on their own floor and attend worship; an excellent arrangement. There was Yoshio Ohira, the business superintendent of the hospital, and the Rev. Peter S. Takeda, the chaplain. My guide was T. Tomizuka, the assistant manager of the Toa Kaiun Steamship Company, whom I had picked up days before at the start of the search in the Christian Book Shop on Ginza Street. He is a devout Christian, a liberal in politics as most of them are, and he gave me much background information as we wandered around. Unfortunately for our search, he knew little about Episcopalians since he is a member of the Reformed Church, now joined with the new Union Church of Japan.

All were dressed poorly, as is every one, with dirty linen, since the water supply is limited in Tokyo. I felt selfconscious about the amount of starch in my khaki working uniform, and over the knowledge that my guide's pockets were stuffed with peanut butter sandwiches, cheese, chewing gum and K-rations, things I had brought from the ship for lunch, which he would not eat because he was taking them home to his family.

Mr. Ohira said that the hospital had gone on during the war just the same as always, as a civilian hospital. It had done good work, he believed, and the beds were

came to Tokyo to take charge after Bishop Matsui left, but he was now away.

#### THE UNITED CHURCH

I asked about the new United Church of Japan, but never got satisfactory answers in this conversation nor in talks I had had with other people. Some American newspaper accounts early in the war had said that it was a union of all religions, a syncretism for the purpose of political domination, but Kagawa said this was an exaggeration of the critics' claim that Christian theology was watered down in the union. It is a Christian Church. All bore witness to that. I learned the bare fact that about half of the Episcopalians, including some Bishops, had joined it, half had not. Of the Episcopal churches in Tokyo, the following are in the union: St. Timothy's, God's Love, Grace, St. John's, Kanda, Christ Church, and half of Holy Trinity's communicants. I had tried to draw out one Anglican professor of theology in a whispered conversation at a relief meeting by asking him why all the Episcopalians did not join, and he put me off by saying "That's what we want to know." At St. Luke's the business manager had no opinion of the theological issues, perhaps because he was a layman, and the chaplain's English was not equal to an explanation. Both agreed that the laymen of the parishes were more eager for the united Church than the clergy, which seems the opposite of the way things stand in America. The businessman guide

papers containing early reports of Pearl Harbor. "He expressed the sadness we all felt," I said. And then I asked them the question that all naval officers asked everyone they met, how could they possibly think they could defeat America? We were astonished at the relative primitiveness of all their equipment, the size of the fire engines, the gun mounts on their newest battleships, the shoddiness of uniforms, the grinding poverty of the poor. One said, "We were blind and deaf to America's power," and the others agreed.

Which is more evidence on the importance of plain information, a free press. Americans have been told how powerful Japan is, and Japanese how weak America is. War propaganda does not consist only of atrocity stories; its chief weapon is overall assumptions, built up through the years, which gradually become an unconscious factor in decisions.

#### ATTITUDE TOWARD CHRISTIANS

"What has been the general attitude of people toward Christians during the war?"

"Individual Christians were not suspected, but the feeling is that Christianity does not fit for the times. Nothing happened on us, but we wasn't so popular as used to." I have written it down exactly as he said it. Let me say here I liked these men and indeed all the Japanese I met. Allow for the fact that in general people were afraid of us, that they were pretending to be friendly, and all the other things that have been said and written, in the candor of talk between Christians, you get an idea of what men are really like, and the Japanese have good instincts. I am prepared not only to love them, but to like them, as the cynic put it.

"What is next for the Church in Japan?"

They were aglow at this question and each put the same answer in his own words, which I have summarized here:

"Now is the time for Christians to work hard. During the war, some of them went to the country to escape the bombs—we feel sorry for that action. They should have stayed when their churches burned. This is the most opportune time for new activity in religious field. When the army returns the hospital, we fully intend to begin the good work again."

"Do you want American missionaries?"

"American aid is most asked for in new activities. We want Paul Rusch back and Bishop Reifsnider. We need them very much and are most anxious to welcome them here. As soon as the time comes, the first cable going to America I hope I will send inviting Paul Rusch to come," said Mr. Ohira.

"The demand for Christian books becomes very great (I had seen this myself in the crowded Christian Book Store). Everyone in these troubled times seeks for some heart comfort in religious books."

This conversation took longer than my summary of it would show, for we sat in silence after many of the questions and answers, I for my part trying to comprehend what their experience must have been.

Finally I asked Mr. Takeda if he would say a prayer. He prayed in Japanese and then I prayed in English, thanking God for the unity of the Spirit in the bond of peace.



# BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## Religious Liberty Around the World

RELIGIOUS LIBERTY: AN INQUIRY. By M. Searle Bates. New York. International Missionary Council, 1945. Pp. 604. \$3.50.

Happily religious liberty is not currently an acute problem in the United States. Hence, it may occasion a painful surprise to some readers to learn that in many foreign countries such liberty is quite non-existent.

Dr. Bates, who is a professor of history on the faculty of Nanking University, has delved into practically every question connected with freedom of religion, and in the first two sections of his book he presents a factual account of tolerance as presently found in every country on the globe. He writes with the cautious objectivity of the competent historian, and instead of injecting his own opinions into controversial questions he employs the technique of quoting extensively from the works of other scholars who have courageously examined the shortcomings of the church of their own particular affiliation. The result is to give large sections of his volume the validity of a source book.

That religious liberty is inseparably linked with intellectual and political liberty is brought out with convincing clarity. Although such freedom is considered to be an inalienable right, yet it cannot be obtained at a fixed point in time once and for all, but has to be recurrently fought for and jealously guarded, as our most recent war so pointedly demonstrates. Enjoying as we do an unrivalled liberty of conscience here in America, we have exactly the condition needed for developing a false sense of security in intellectual and spiritual spheres—an illusion which this book is well calculated to dispel.

Although the value of Dr. Bates' work will best be appreciated by scholars and statesmen; yet it can be perused with profit by the average well-informed reader. Thrice confounded will be that reader who pauses to gloat over the bigotry and intolerance shown by some sect he dislikes, for he will discover after a little further reading that his own denomination, whatever it be, is liberally tarred with the same stick.

WARREN M. SMALTZ.

## Limitations of Humanism

THE CHRISTIAN ANSWER. Edited, with introduction by H. P. Van Dusen. New York, Scribners, 1945. Pp. 195. \$2.50.

These five essays on the Christian Answer to the world situation represent the combined study of 25 notable minds, of liberal Protestant bent, over the last decade. The present crisis in man's civilization derives from the crisis in middle-

class society with its pathetic faith that liberated reason would lead to automatic harmony between individuals and society. A main question of our day is how to give man security and freedom without at the same time reducing him to a cog or a cipher; and because the answers involve political and moral decisions, Christianity must have an adequate answer. It must also throw its weight toward curbing unlimited sovereignty in favor of federations of nations.

The various types of humanism, naïve and sophisticated, are secular alternatives to Christianity, and are distinguished by their claim that man's failure is due to his faulty and partial application of the scientific method to human problems. The intelligent Christian, while admitting the validity and value of scientific inquiry, insists that it be complemented by religious insight. The real issue, of course, between Christian and humanist is whether or not there is a God who has and does reveal Himself, and who can do for man what man cannot do for himself. Christians believe this to be so, and they call that faith, which is in the nature of the case not the equivalent of logical certainty.

Man's recovery is intimately related to a recovery of the theocentric view of life, in the assertion that: "the ultimate ground of existence and value are not unknown, but a living God who has spoken and who continues to speak to men."

The Bible not only reveals man's place in nature, it also shows God's purpose for man, which is fellowship with Himself and obedience to His will. It shows how a new kind of life came into being with Christ who brought victory over sin and newness of life. It shows that man cannot save himself but that God must save him if he is to be rescued at all.

Christians call the ideal human society the Kingdom of God, which is not merely a future hope but is a present reality. All efforts toward the realizing of the kingdom are dangerous because man is selfish; but those who pay the price find in God their deepest security. This creative human society has in proper balance both freedom for the individual and responsibility of the individual to society.

We live in a world of extreme moral confusion where we not only lack the moral courage to do the right, but where we very often do not know what the right is. And then again: "We do not know what we ought to do, and that is because we have already decided not to do what we know we ought." Jesus' ethical teachings make it not easier but harder to do the right, since they are impractical and true; and they admit of no compromise. Since these things are so, we are bound to fall back on the grace of God in Christ. This grace is mediated largely through life in the sustaining community, the Christian fellowship, which "is not the relic of the Incarnation, but the continuation of it."

JOHN HIGGINS.

*The Living Church*

# Echoes of Christendom

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

**E**VEN to an Englishman the visible evidences of the long continuity of England's history are sometimes overwhelming. In the course of my constant travels in my native land, I frequently come upon the vestiges of the centuries. In famous old cities, in small obscure towns, and in peaceful countryside the works of our forefathers remain, not seldom witnessing to truths which we, in the "impious uproar" of our times, have, to our great loss, forgotten.

A few days ago I left London, after struggling amidst the crowds on the underground escalators and milling in yet more crowds at Euston Station, to fulfil an engagement in the little Hertfordshire town of Hemel Hempstead. I was due to lecture there upon some of the social and economic problems of the immediate future, and as the train carried me out of the gigantic sprawl of modern London, my thoughts were very much upon the world of our time.

At Hemel Hempstead I was met by a friendly, scholarly priest, who made no remarks about the war or the weather, but asked me whether I had ever been in that place before, and finding that I had not, inquired whether I would care to see the parish church. I went with him, not knowing what awaited me. The parish church of Hemel Hempstead is perhaps the most perfect Norman parish church in England. The nave has been practically untouched by change since the masons reared the noble pillars and rounded the austere arches. The tower is as stalwart as when it was built. I stood in the gathering dusk of a February afternoon, in a silence which seemed to be made of thousands of whispering voices. I remembered that in this place Christian men had been praying for 800 years.

I saw in some kind of vision knights and warriors in chain armor, kneeling there as they must have knelt when all the stones were white and new. They were men, perchance, going upon a far crusade against the infidel—a mistaken adventure, no doubt, yet one which at least declared that however Christians might misinterpret their task, they at least assumed that there was a common faith in Europe, and a common cause, the cause of Christendom, for which they might justly give battle.

Suddenly I recalled another proof of that Christendom in which the tiny town of Hemel Hempstead, hidden in the heart of England, and the mighty city of Rome that lay at the center of all the world, were linked by bonds of the spirit. At about the time when the foundations of this church were being laid, an English boy was living a few miles away at a place called Abbott's Langley. I wondered if he had walked across the fields to see the workmen at their task. His name was Nicholas Breakspear, and he was to become Pope Adrian the Fourth, the only Englishman ever to be Pope of Rome. But

in his day there seemed nothing incongruous in a Hertfordshire lad becoming Pope. There was only one Church, and it was to be found in any English village.

Two days later, I found myself in a village of Cambridgeshire, where I was to spend some time lecturing to a company of men who, coming from industry, commerce, and various professions, were being trained for the ministry of the Church. The warden of their college took me to see the parish church, and here, indeed, the past was alive. Some parts of the building were Saxon: they were already growing old when the Normans built the noble church at Hemel Hempstead. Other parts were medieval. And there were a few touches of shabby, deplorable modernity. In a glass case I saw the broken fragments of a medieval statue of Our Lady, which had been smashed by some zealous Puritan. But a pious, unknown hand had afterward collected them and had hidden them in a crevice of the wall, where they were discovered in modern times. I saw a vestment chest of oak and iron of incredible age, and so vast that it needed the strength of three of us to raise the lid. And I saw an excellent modern window, in which stood a gallant figure, a bowman of Cambridgeshire who had fought at Crecy.

But in the wide and rambling churchyard I saw something new, something contemporary and shocking in the genuine sense of the word. There, in the grassy earth, were graves, row upon piteous row, the graves of airmen. They were mostly English, but some were Polish, French, Czecho-Slovakian. I wandered among them, reading their sorrowful messages. Most of these dead heroes were no more than boys: the boys who, in the early days of the present war had gladly given their lives for a cause which they had accepted as the cause of goodness, truth, and beauty. He would be an unworthy Englishman who could come from that English Church, speaking the spirit of England through the centuries, to the graves of those young and dead in our own day, without a tear. For theirs is a complex tragedy.

The medieval Church saw no reason, in principle, why it should not place the tombs of warriors within sacred precincts. It would have seen no necessary objection to the figure of the Crecy bowman in the modern window. Its philosophy held that a war was just, if it was fought to preserve the *Justitia* which was the balanced order and structure of Christendom. War was undoubtedly a great evil, never to be entered upon without deep heart-searchings; but it might sometimes be a necessary evil, when waged against the destroyers of *Justitia*, from within or from without the borders of Christendom. But the boys who, in the springtime of life, fell like autumn leaves from the air, were members of no Christendom. There is no Christendom remaining. Our modern world, at its best, is but the shattered and riven fragments

of Christian wholeness, and it is bewildering, divided, and astray.

Yet, though there appears to be no *Justitia*, no Christian order of life to protect which a modern man might count it an honor to die, it does not follow that no war can any longer be fought for a just cause. The pre-conditions of Christendom were in the Western Tradition, with its combination of classical philosophy, Hebrew monotheism, and Christian Gospel. Christendom was built upon the acceptance of a moral law, eternal, transcendent, objective, to which men must bow. It was built upon the acceptance of goodness, truth, and beauty, because it was founded upon the assertion of the reality of God. It was not the glory of man that he could invent, change, or ignore these ultimates according to his own expediency. Man was sublime only in accepting and obeying them.

The Western Tradition has been endangered in the modern world, with its sly, unspoken preference for an economic and a politic of expediency. The danger came to its unlovely culmination in the crude assertions and blind fetishes of Nazi Germany. It was to fight that danger that the nations were gathered together; and the Church cannot refuse the hospitality of her green acre to the broken bodies of those who died fighting against that monstrous threat. For it was a threat against man as man. It was a menace against the last citadel of decency; and if war is ever justifiable, it was justifiable this time. Armored crusaders and bowmen of Crecy have no better right to the Church's welcome, than the boys whose bodies lie in our English Cambridgeshire.

But war brings its own grave perils of the spirit, which are greater than its physical dangers and torments. There is always a tendency for those who fight, even for a noble cause, to sink to the level of an evil enemy. There is a danger even in peace that we shall apply to our methods and purposes the canons of expediency rather than of everlasting righteousness: that we shall persuade ourselves that our own immediate safety or success turns wrong into right; that we shall slip upon the easy descent to wholesale brutality and inhumanity as a means to our own security. Any attempt to sanctify this would be a mockery. The crusaders of old might honestly believe that they fought for Christendom. Our young men might sincerely believe that they fought for the very possibility of civilization. But the moment we begin to fight, not for something eternal in man, but merely for ourselves, by methods which implicitly deny the eternity of the moral law and the universality of humanity, we shall have withdrawn from the service of God. We shall have become one with all blind idolatries. It would be better for us if, in the words of G. K. Chesterton, "the last that was heard of the English was that they died fighting for freedom."

# Marriage and Divorce

## *The Second Question*

IN OUR issue of October 14th, we referred to the three scholarly positions currently being advanced in the Church about our Lord's teaching that remarriage after divorce was adultery: That He didn't say it, that He didn't mean it, and that He both said it and meant it, and knew what He was talking about. It seems to us that the evidence is so overwhelmingly in favor of the third position\* that any effort to "liberalize" the Church's teaching must be made on other than New Testament grounds.

This leads us to the second question of the Commission on Holy Matrimony:

2. Is there any indication in His [Christ's] teaching that it is not applicable to every case? Or must we accept the interpretation of the historic Church that it is not thus applicable?

This is a rather awkwardly worded question. It is susceptible of a number of different meanings, and unfortunately the historic Church (which term, we assume, is used in its customary sense of Churches which have maintained the Catholic Faith and Order) does not, in all its parts, follow an identical "interpretation." A Church which is loyal to its Lord cannot make any exceptions to His teaching; it can only, honestly and fearlessly, apply it to every case to which He Himself intended it to apply.

There are, of course, cases to which our Lord's teaching does not apply. That is, there are cases of apparent marriage which are not real marriage because of some nullifying impediment which prevents the marriage contract from taking effect. Consanguinity, fraud, lack of mental or physical competence, and some other impediments are almost universally recognized as grounds for an annulment. This does not create exceptions to our Lord's teaching, because there has never been any serious doubt that He was talking about actual marriage, not about an illicit or spurious union with the form of marriage.

The Roman Catholics have developed the causes for annulment to a point where it seems to the rest of us that divorces† masquerading as annulment are often granted. This is a grave abuse, but the fact remains that the Church is bound to distinguish between genuine marriages and spurious ones in applying our Lord's teaching about indissolubility.

Was our Lord's teaching meant to apply to all marriages? Or only to Christian ones? This question is not so easy to answer. Our American marriage canon seems to proceed on the theory that, as long as a marriage is genuine, it is indissoluble whether or not the spouses are Christians. What the Roman Catholics call the "natural indissolubility" of all marriage, Christian and non-Christian alike, is certainly implied by our Lord's teaching. The fact that divorce in secular law is not a mere voluntary termination of a contract, but a legal remedy for injured spouses, shows how deeply the concept that marriage ought to be a lifelong union is ingrained in our civilization. In this connection, it is interesting to

note that in Soviet Russia, where an effort was made to turn marriage into a "contract at will," practical experience led to a return to the concept that divorce was an evil.

Yet we believe the Church has good grounds for thinking that absolute indissolubility is required only of Christians. The reasons may be summed up as follows:

- (1) The divinely inspired Mosaic law permitted divorce.
- (2) Our Lord's teaching was for the new Israel which He was establishing; in setting the standard for marital faithfulness, He was doing so for people who were to be reborn into His Church and fed with His life.
- (3) His "not all men can receive this saying" (St. Matthew 19: 11) would suggest that He did not intend it to apply to those outside the Church.

(4) St. Paul (whose witness, let it be remembered, is the earliest we have of the way in which the Christian community tried to follow out our Lord's teachings) said, of mixed marriages: "If the unbelieving departeth, let him depart: the brother or sister is not under bondage in such cases."

(5) Polygamous pagans, upon their conversion, were required to give up all their wives except one; but this one was not, in primitive Christian times, necessarily the first one married. Hence, the marriage with the first wife was sometimes dissolved in favor of a later one.

The modern Roman Catholic practice is to apply the standard of absolute indissolubility only to Christians. The Orthodox practice, which unfortunately can only be considered a nullification of our Lord's teaching, is to permit even Christians to get absolute divorces on certain grounds which are taken to be equivalent to "spiritual death" — a most transparent bit of rationalizing.

The Episcopal Church is now confronted with a society strewn with marital wreckage. It cannot, in loyalty to its Lord, relax its marriage law for its own members. To do so would be a disservice to them, practically inviting them to commit an act which our Lord stigmatized as adultery. On the other hand, we do believe that the application of a lower standard to non-Christian marriages has weighty Scriptural, Dominical, historical, and practical grounds behind it.

In making such a distinction between "Christian" and "non-Christian" marriages, we do not intend to suggest that there is a radical difference between the two. Marriage, Christian or non-Christian, is the voluntary entry of two competent persons of opposite sex upon a union intended to be lifelong, with the general objectives of the establishment of a family and the procreation of children. Christian marriage is such a union undertaken by two Christians. It is unlike non-Christian marriage in that it is a sacrament — *i.e.*, God supplies to the married persons the grace necessary to fulfill their part in marriage, if it is entered upon in accordance with His laws.

If the parties to the marriage are Christians, they enter upon this sacramental union, which mystically signifies Christ's union with His Church, when they take their marriage vows. There is, of course, a Christian "ideal" of married life, but not a Christian "ideal" of marriage. There are both civil and religious standards which must be fulfilled if the marriage is to be a valid one; but they are objective and clear-cut stand-

\*Fully discussed by the Rev. Felix L. Cirlot, Th.D., in his book, *Christ and Divorce*, available from the author at Versailles, Ky. \$2.50.

†Throughout this discussion, we use the word "divorce" in its ordinary modern meaning of "dissolution of the marriage bond with the right of remarriage." When "limited divorce" or separation without the right of remarriage is meant, we shall use the term "separation."



Washington, D. C.

**D**EAR FAMILY: This morning I attended an impressive ceremony in the office of the Army's Adjutant General, in the Pentagon. The occasion was the presentation of awards to several high-ranking officers, one of them a cousin of mine, Brigadier General Carl H. Seals, of Birmingham, Ala. I was there to represent the family, and I also acted informally as his aide for the occasion—thus making him, so far as I know, the only Army general to have a Marine aide.

General Seals came by his Distinguished Service Medal the hard way. When the war broke out, he was General MacArthur's adjutant general in the Philippines. He was there, I learned today, by his own choice, having arranged to trade his assignment to Panama with another officer, because he felt that the climate of the Philippines would be better for his wife, who suffered from arthritis. So both General Seals and his wife were taken prisoner by the Japanese, after the fall of Manila and the long siege of Bataan and Corregidor. They were separated by their captors, Margaret Seals being imprisoned in Manila and her husband moved from the Philippines to Formosa and subsequently to Manchuria. They never saw each other again. She lived to be liberated, and was brought back to this country last spring, but the three years of abuse and neglect of her health proved too much for her, and she died last May, only a few weeks after her return.

Like General Wainwright and other high-ranking prisoners, General Seals suffered all manner of indignities, brutalities, and neglect at the hands of his Japanese captors. For three years he never had a square meal, he said, and often he ate grass or snails from the field to eke out the meager diet of rice and thin soup. Whenever a Japanese soldier passed near, the Americans had to bow deeply from the waist; if they did not do so to his complete satisfaction, they were slapped or kicked. Officers who wore glasses or dental plates frequently had these appliances taken away and smashed.

All day, every day, the officers were subjected to frequent indignities. When they were required to work, and raised a few vegetables, most of these were taken by their guards, so that they were never able to eat but very little of them. When they refused to work, their diet, already near the starvation level, was further cut. Even at night they were denied the solace of restful sleep, by being turned out two or three times for rollcall, or by having lights flashed in their eyes. Apparently the Japanese felt that somehow they were proving themselves a superior race by doing everything possible to humiliate and persecute their American prisoners.

General Seals was one of the group of prisoners in Man-

churia liberated by the Russians. With a fine sense of poetic justice, the Russian commander put the Americans in charge of their camp, with the former guards as their prisoners, and told them to treat the Japanese any way they liked. No doubt they expected the Americans to beat or abuse their persecutors, if they did not kill them outright. But their years of suffering had not destroyed the Americans' humanity and sense of decency; they made their prisoners do the work of the camp, but they treated them as human beings and fed them as well as circumstances permitted—no doubt to the surprise of Japanese and Russians alike!

Yes, Carl Seals came by his award the hard way. He earned the medal that represents one of the nation's highest awards. And as I saw it pinned on him, I thought of the thousands of



Signal Corps.  
FOR DISTINGUISHED SERVICE: Maj. Gen. Ulio (left), retiring Adjutant General, congratulates Brig. Gen. Seals as Maj. Gen. Witsell, newly appointed Adjutant General, looks on.

others—soldiers, sailors, marines; priests and sisters; teachers, businessmen, and housewives—loyal Americans all, who suffered privations, indignities, and abuse in rat-infested Oriental prison camps from which many of them did not return.

These people have paid the price of our continued liberty, and it was a stiff price. They are entitled to the highest honors of a grateful nation. But more than that, they are powerful witnesses, living or dead, to a chapter in our history that must never be repeated. Neither Americans nor any other peoples must again be subjected to indignities at the hands of a self-styled "master race," whether Nordic or Oriental. It is our responsibility, and our debt to our former prisoners of war, to maintain a free America in a free world, where men of every race, color, and religion can enjoy life, liberty, and the pursuit of happiness. Otherwise, these brave men and women will have suffered in vain.

CLIFFORD P. MOREHOUSE.

ards, not "ideals." A "bad" Christian marriage is just as genuinely a Christian marriage as a good one, if it fulfills the objective requirements laid down by Church and State.

Both Christian and non-Christian marriage are subject to regulation by the State, as long as the regulation does not conflict with the divine law. Both types of marriage ought not to be dissolved. But non-Christian marriage can be dissolved by the State; and the Church should, we believe, provide a canonical means of reviewing the dissolution of such marriages, when the occasion arises, with a view to permitting a new marriage within the Church. Christian marriage, on the other hand, simply cannot be dissolved, except by death. The

power of reversing our Lord's teaching on the matter, which one proposed canon seeks to confer on all bishops, is a power which even the pope does not dare to claim.

In the case of the marriage of a Christian with a non-Christian, we believe that the Pauline Privilege provides a clear indication as to the course to be pursued. A Christian cannot divorce a non-Christian who is willing to continue the marriage; but if the non-Christian obtains a divorce, the Christian is free to marry again.

There is a very difficult situation confronting the Church in America today, in that many baptized Christians of the Protestant denominations do not feel themselves bound by our

Lord's teaching on divorce. If Protestants are Christians — and who will say that they aren't — ought they not to be subject to the teaching of Christ? If a member of one of the denominations is divorced, and later comes into the Church; or if an Episcopalian is divorced by a member of one of the denominations, how can the marriage be deemed to be dissolved? This is a problem which we must frankly admit ourselves unable to answer at the present time. In fact, it really seems to us to be the only problem of any theological moment involved in the Church's marriage legislation. The rest ought to be quite clear to those who are sworn to be faithful followers of Christ.

A favorite charge of the "liberalizers" is that those who seek to uphold Christ's teaching on marriage and divorce are "narrow," "legalistic," "unforgiving," etc. It seems to us that these adjectives betray a strange view of what the Church and its laws are for. The Church exists in the world to bring men and women to the way of salvation. The Church's Lord is the ultimate authority as to what the way of salvation is. Since He declared in unmistakable terms that remarriage after divorce was adultery, it is up to the Church to warn its members to this effect for their own sakes. We have His own statement that the path that leads to eternal life is indeed "narrow."

All that the Church can do is to uphold the standard Christ Himself set, and to see to it that it is not applied to situations where He Himself did not intend it to apply. Its dealings with those who violate the standard should reflect His own mercy and love of sinners: But it cannot go any farther than He Himself did. Its message of forgiveness must always be, "Go and sin no more" — not "Go and continue sinning."

At a later date, we plan to discuss further the questionnaire of the Commission on Holy Matrimony, and perhaps to raise some questions on which the Commission has not touched. One question is Why have any marriage canon? Another, perhaps related to the same point, is Why did Christ teach such a hard doctrine, which bothered His disciples no less than it does the New Testament scholars of today? Perhaps it is presumptuous to probe behind His teaching to find His motive; yet, it appears to be necessary since the proponents of relaxing His teaching base their arguments on their alleged success in just this field of inquiry.

### *Discrimination at Middlebury*

IN OUR Educational section, we publish a protest by the Protestant ministers and the Episcopal Church priest of Middlebury, Vt., against the discrimination of Middlebury College between Protestants and Roman Catholics in applying a rule of compulsory chapel attendance. All students must attend daily chapel services and Sunday Vesper services, except that Roman Catholics are permitted to attend Sunday Mass instead of the college Vespers, according to the protest.

We feel considerable sympathy with the college administration in its effort to provide a religious undergirding of the college community, together with recognition of the rights of conscience for those of differing religious tradition; presumably the Middlebury pastors also feel this sympathy, and have in mind some practical method of discriminating which safeguards the rights of everybody's conscience. We wish they had been a little more explicit on this point in their letter.

Of course, religious discrimination is necessary in a democratic land. For example, the customary legal practice is to

permit Quakers and others to give testimony upon affirmation instead of upon oath. Religious conscientious objection is recognized by law. Most employers permit Jewish employees to observe Jewish holidays. Any effort to cramp all religions into the same mold for the sake of avoiding "discrimination" seems to us to sacrifice religious freedom for the sake of a word.

If we understand the matter correctly, Roman Catholics are not supposed to take part in services of worship with schismatics or heretics on any occasion, Sundays or weekdays. Some Lutheran groups have similar regulations. If a college which has compulsory services wants students who belong to these Churches, it must make some accommodation for them.

Episcopalians in turn have their own duty of worshipping God in His Church every Sunday according to the use of the Episcopal Church. After they have fulfilled this duty, we don't think it would do them any harm to attend the college Vesper service in the afternoon, unless they belong to that very strict school which holds that Episcopalians like Roman Catholics and Missouri Synod Lutherans should attend no services but those of their own Church. Such Churchmen should either obtain permission to absent themselves from college services or go to a different college.

There is the practical difficulty that some of the students may think that the Sunday Vesper service discharges their Sunday duty — especially if the college administration lends credence to this point of view by word or act. If, for example, the regulation for Roman Catholics is based on the idea that students should only be asked to go to Church once on Sunday, we feel that the ministers of Middlebury do well to protest. We can speak only for Episcopalians, but they at least have both the right and the duty to emphasize the obligation of Episcopalian Middlebury students to attend the Episcopal church.

To our mind, the best solution of the problem is for the college administration to urge the students to fulfill loyally the laws and customs of their own Churches, and to accommodate its own religious services to that fundamental principle. At the same time, we feel that the ministers and the priest should give the college administration every possible support in its efforts to make the college a community centered in God. There are important values at stake on both sides of this controversy.

### *Religion in Art*

WE ARE happy to introduce in this issue a new feature which will appear monthly for the next few months, and perhaps more frequently later — Religion in Art, conducted by Dr. Walter L. Nathan.

Dr. Nathan is art editor of *Zion's Herald*, the well-known independent Methodist weekly, and the feature is being published by arrangement with that magazine. Religion in Art will consist of a reproduction of a great religious painting, together with Dr. Nathan's comments on its artistic and religious values. The next two subjects, it is planned, will be Jan Van Eyck's "Annunciation," and Schongauer's lovely "Nativity."

Some of the pictures, we believe, will be useful to the many Church school teachers who have joined the ranks of THE LIVING CHURCH FAMILY since the inception of Dean Hoag's popular column. All will be interesting to the FAMILY as a whole as examples of the insight into religion of great artists, interpreted by a devout and sensitive critic.



## ARIZONA

### Installation of Bishop Kinsolving At Convocation

The annual convocation of Arizona was marked by installation services on October 10th of the Rt. Rev. Arthur B. Kinsolving, II, as Bishop of the district. The impressive procession of about 150 persons consisted of crucifers, standard bearers, the choir, adult and young people's lay readers of the district, acolytes, clergy, Gov. Sidney P. Osborn, Mayor J. R. Fleming, Bishop Kinsolving, the Very Rev. Edwin S. Lane, dean of Trinity Cathedral, Canon Charles A. Dowdell, master of ceremonies, and the Rev. George W. Ferguson, chaplain to the Bishop.

Charles A. Carson, chancellor of the district, opened the installation service after the vestry of Trinity Cathedral had escorted the Bishop to his seat in the chancel. Formally installed by Herman C. Autenrieth, senior warden, Bishop Kinsolving in his sermon stated, "Christendom everywhere is living again in the Saturday just before the first Easter. . . . In our yesterday's war the Christ was crucified again, and with Him many thieves, but a great many more gallant people, like Him in their gallantry. . . . But Jesus will rise again. The most terrifying question is, 'Will the Church rise with Him?' Because He won't wait for it if it doesn't rise."

On the opening night of the convocation a reception for Bishop Kinsolving and

Mrs. Kinsolving was attended by over 500 people.

ELECTIONS: Treasurer, W. J. Jamison; secretary, Rev. C. A. Dowdell; deputies to General Convention, Very Rev. E. S. Lane, Ralph Motz; alternates, Rev. D. Trimble, H. Copp; delegates to synod, Rev. Messrs. D. W. Clark, E. L. Freeland, J. Gregori; Messrs. H. Autenrieth, C. B. Grigsby, H. Gray; alternates, Rev. Messrs. J. Atkinson, G. E. Gooderham, C. E. Huntington; Messrs. N. Hindle, R. King, Dr. T. Hicks; Church Corporation, Rev. G. Wharton; Woman's Auxiliary chairman, Mrs. S. Morris.

## KANSAS

### Bequests

By the will of the late Mrs. John McEwen Ames, a resident of Kansas for many years, a bequest of \$40,000 was made to the Domestic and Foreign Missionary Society of the Church.

Other Church beneficiaries include: The Episcopal Church in the diocese of Kansas, \$10,000, to be incorporated into the Bishop Wise Diocesan Mission Fund, to be known as the Josephine and John Ames memorial gift; Shattuck Military School, Faribault, Minn., the balance of the trust estate, not to exceed \$10,000, to be known as the John McEwen Ames memorial scholarship fund, the income to be used for deserving boys and particularly for the sons of Episcopal clergymen and missionaries.

The Bishop Vail Foundation and the Domestic Foreign Missionary Society are also residuary legatees of a \$20,000 fund left to a friend of Mrs. Ames, the income of which is to be used during the friend's

lifetime. The Grace Cathedral Endowment Fund, Topeka, Kans., received \$500; Trinity Church, Williamsport, Pa., \$500; Youngstown Hospital Association, Youngstown, Ohio, \$2,000.

## OHIO

### Pulpit Exchange

For the second successive year the Committee on Approaches to Unity of the diocese of Ohio, the Rev. Dr. John R. Stalker, chairman, is sponsoring an exchange of pulpits on the last Sunday in October between priests of the Episcopal Church and ministers of the Cleveland Presbytery and other presbyteries in northern Ohio. The experiment was first made in 1944 in Cleveland and Toledo, and this year is to be extended to other centers where there is not conscientious objection.

Some 14 or 15 congregations in greater Cleveland participated in the program last year, but it is probable that a considerable number of clergy and congregations will continue to have conscientious objection to this plan.

## MASSACHUSETTS

### Bishop Sherrill's 15th Anniversary

Bishop Sherrill's 15th anniversary of consecration as Bishop of Massachusetts was marked on the evening of October 14th by a great diocesan service of thanks-

## The Collects

*SS. Simon and Jude*

*October 28th*

**J**OINED together in unity of spirit. Almost on the eve of the great Feast of the Church Triumphant, All Saints' Day, comes this glimpse of the Church Militant, majestic and beautiful as a great cathedral. Set firm upon the foundation of our faith — the revelation of the Word of God in Jesus Christ — it lifts the shining beauty of that reality above the scurrying activities of men. If in humility and penitence we enter that temple, we find ourselves in the presence of the living God who draws us to Himself in love and obedience. To each soul He makes a special appeal but the challenge is the same — the laying aside of self in personal commitment. As we truly give ourselves to this union with our Lord, looking to Him for direction and not to ourselves, we shall find that we are indeed "joined together in unity of spirit," members of the Church universal, "an holy temple acceptable unto Thee."

*All Saints' Day*

*November 1st*

**T**HINE Elect — not a small group selected for some highly specialized attainments, but the great company of God's followers who have responded to His call to be saints. It is God's desire that every human being should choose, of his own free will, to obey and grow in God's ways, accept Him as a loving Father, and by the guidance of the Holy Spirit, grow in wisdom and knowledge of God. The elect comprises those of all the ages, those

who have departed this life in faith and who continue here, trying to serve God. The "one communion and fellowship" embraces us of the Church militant on earth, those in the Church Expectant in Paradise, and those who, in the Church Triumphant, have finally gained the Beatific Vision. All the holy ones of God are united in the service and worship of Him, and on this day we give thanks that God has brought us together in close union with Him.

*Twenty-third Sunday after Trinity*

*November 4th*

**O**UR REFUGE and strength. How wonderful it is that we have a Refuge in which we may find safety in danger, aid in trouble, and help in temptation. How comforting to have an unending Source of strength on which to rely for power to wage a good warfare against temptation, to carry us through difficulties, to supplement our own feeble efforts. And to know that this Refuge and Strength is our loving Father in heaven, who in His love willingly protects and invigorates us, gives us confidence to push on and try harder to do what He wants of us. He is the "Author of all Godliness" who freely gives us power to develop within ourselves all the qualities that can make us become more like Himself. He asks only that we turn to Him faithfully in prayer. Our individual prayer may be selfish and weak, but if we pray as members of His Church, we have His promise that He will hear and answer us.

giving in Trinity Church, Boston, for which the invitations were issued by the standing committee of the diocese. Bishop Sherrill gave the address, taking as his text: "A great and effectual door is opened and there are many adversaries," saying:

"We face difficult days, not only in the building of the peace, but in the use and control of new and awe-inspiring sources of physical power. But this is no reason for faint-heartedness. The Church has failed most when she has been complacent. The Christian saints have always responded to trying times. There is something in adversity which draws out the best in true men and women. The days of testing and of opportunity are hers.

"Certainly we have great spiritual resources. In this diocese we have much for which to thank God. For over a century and a half God has blessed us. We have indeed a sacred heritage from the years which have gone. . . .

"We have above all our faith in God in Christ, with the promise, 'Behold I give unto you power.' Without that power man would be inexorably caught in the pitfalls of his own making. With that power we can overcome all things. . . ."

**St. Luke's, Hudson, Celebrates**

Marking the 50th anniversary of the founding of St. Luke's Church, Hudson, Mass., was an evening visitation by Bishop

Sherrill on October 18th for Confirmation and an anniversary service including the institution of the rector, the Rev. Harry Eugene Goll. A most remarkable parish newspaper called *St. Luke's Jubilee*, was printed and distributed and aroused intense interest by a novel presentation of historical matter and news lightened by a vivid sense of wit and humor. The weather forecast, in best newspaper style, for instance, quoted Leviticus 26:3. There were cartoons, funny ones and sparing no one, the contribution of a professional cartoonist on the local paper; there were lost and found advertisements, one of which is easily believed: "Found: Good fellowship at St. Luke's Church." And there was a cross-

*Religion in Art*

WALTER L. NATHAN

NO MORE singular genius has ever appeared in English art than William Blake. He was born in London and spent most of his uneventful life there. After several years of apprenticeship with an engraver, he set out for himself and illustrated the books he cherished most: the *Bible*, Milton's *Paradise Lost*, and Dante's *Divine Comedy*. He also published a number of books of his own which he laboriously engraved. He worked incessantly, yet never escaped the poverty which is the customary lot of artists whom their contemporaries do not understand.

His fame formerly rested on his poetry alone, especially the "Songs of Innocence" and "Songs of Experience." Our generation has rediscovered his magnificent paintings (mostly in watercolor), engravings, and designs, and he is now firmly established among the world's great artists.

Blake developed his pictures from the clear visions of his imaginative mind. His forms follow the prevailing taste for the Greek ideal, and he never had thorough training; but his lack of realism is far outweighed by his marvelous sense for rhythmic and expressive design which he often heightens by delicate tints.

There is no attempt to reconstruct the actual scene of St. Paul's preaching. A few steps raise the fiery apostle above the heads of the small group of listeners who seem part of a large audience. His tall figure with the long, vertical folds of the garment, towers above them and dominates them just as he dominates their minds and hearts with his inspired message.

The expressions on their faces vary from the simple faith of youth to wrapt attention, dawning belief, and fierce inner struggle (the man at right) as Paul speaks to them of that "strange God" Jesus. His eyes reflect the glorious vision of the Master; the burst of light radiates from him like a symbol of the greater light that has now come into the world.

The great preacher has raised his arms in an emphatic gesture of welcome. He appeals to all the nations which the Lord "made of one blood" that they should seek Him, and find Him. Are we heeding his call?



**William Blake (1757-1827):**

**St. Paul Preaching in Athens**

*Courtesy, Museum of Art, Rhode Island School of Design, Providence, R. I.*

word puzzle, "home made," with a smattering of diocesan information tucked away among the squares. St. Luke's was admitted as a self-supporting parish to union with the convention at the diocesan convention of last spring.

## RHODE ISLAND

### Religious Education Institute

Thirty-eight parishes of the Blackstone Valley and Providence area in the diocese of Rhode Island are cooperating in sponsoring an institute of religious education at Grace Church, Providence, on Tuesday evenings during the month of October. The purpose of the institute is to emphasize the importance of religious education and its relevance to the world's problems.

The staff and subjects for the institute include: Prof. Joachim Wach, *The Mind of Youth and the Task of the Church*; Rev. Harold L. Hutton, *The Tradition of the Church*; Mrs. Dudley Tyng, *Methods in Kindergarten Work*; Rev. Samuel R. D'Amico, *Methods, Materials, and Approaches in Church School Work on the Intermediate Level*; Rev. H. Martin P. Davidson, *Teaching of Religion to Young People of High School and Preparatory School Level*.

## HONOLULU

### Japanese-American Window

A window in memory of the men of American-Japanese ancestry who have served in the past war was dedicated at St. John's Church, Eleele, Kauai, Hawaii, on October 7th by Bishop Kennedy of Honolulu. The window depicts St. George, with the face of an Oriental, one of the members of St. John's, slaying the dragon, representing evil, oppression, and prejudice. The inscription at the bottom reads, "Have We Not All One Father? Hath Not One God Created Us?" The Rev. Andrew N. Otani, in charge of Japanese work, assists the Rev. J. T. Baker, in charge of St. John's.

## ALABAMA

### Dedication at Army Chapel

Altar, reredos, altar rail, pulpit, and prayer desk were dedicated October 14th in the Post Chapel of Camp Rucker, Ala. A brief address and the prayers of dedication were said by the Rev. G. R. Madson, rector of the Church of the Nativity, in near-by Dothan. Mr. Madson visits the camp regularly to minister to Episcopalians stationed there, and was the first person to conduct a service in that chapel, three years ago.

The furniture, made of native black walnut cut on the reservation, was designed by Maj Wm. T. Arnett, an architect, built by German prisoners of war under the direction of the Post Engineer, Maj. John W. Elzea. The project was initiated by Mrs. M. C. Shallenberger, wife of the commanding officer, a devout Churchwoman.

The dedication was part of a special

service planned by the Post Chaplain Rufus Higginbotham (Maj.), a Southern Baptist, who preached the sermon; Chaplain E. T. Carroll (Capt.), Disciples of Christ, took part; and two anthems were sung by the choir of Huntingdon College, a Methodist school in Montgomery, Ala.

## EAST CAROLINA

### Bishop Wright's First Confirmation

On the first Sunday after his consecration as Bishop of East Carolina, Bishop Wright visited St. Andrew's, Calabash, N. C., one of the Inland Waterway missions, for the consecration of the church building and confirmation. The work at Calabash was started a few years ago by the late Rev. Arthur Marshall, and the church building was erected in 1939.

The Rev. Walter R. Noe, executive secretary of the diocese, who is now serving the church at Calabash and other Inland Waterway missions, presented a class to the Bishop for confirmation. This was the Bishop's first confirmation class. Thirty years ago Mr. Noe presented to Bishop Darst his first confirmation class.

## WESTERN NEW YORK

### Centennial at St. John's, Buffalo

The principal figures at the opening of the centennial celebration of St. John's Church, Buffalo, N. Y., were the Rev. William H. Kirk, rector; the Rt. Rev. Dr. John C. Ward, and the Rev. Walter Lord, rector emeritus, who read the Lessons; and Bishop Tucker who preached the sermon.

In his address to an overflowing congregation the Presiding Bishop emphasized the position of leadership accruing to this country when he said, "Around the hill, sit the other nations of the world, looking to us wistfully to see whether some gleam of light isn't going to come out of America in order to illuminate the darkness in which they feel themselves enveloped."

"We must remember that the Christian Church of America has made this country the Messianic nation, and it is our ability to give ourselves to God in such a way that He, through us, can carry out His purposes for this generation. It is upon this, more than anything else, that the world of the future will depend."

"How can we expect to aid the progress of Christianity except by raising the standard of Christian living in the Christian countries?" he asked. "God tells us not only to preach the Gospel, but, in order to make that preaching more effective, 'go out and strengthen your own stakes'—see that moral life is being strengthened at home."

The celebration will last for one month, through Armistice Day with special preachers each Sunday. They are: Dr. Henry Sloan Coffin, former Moderator of the General Assembly of the Presbyterian Church in the United States; the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral of St. Louis, Mo.; and Bishop Davis of Western New York.

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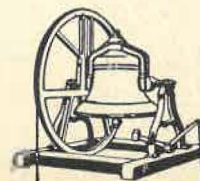
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BELLS

## Religious Christmas Cards

This message is really in answer to the many inquiries and requests we have been having for the past month or so, as to what we expected to do or to have in really religious Christmas Cards for this year.

We've never been very excited about the so-called religious cards put out here in America by commercial publishers trying to strike some sort of a chord or religious note, but generally falling far short of the mark. Then, the war proved tragic to those perfectly grand English cards which always hit the mark, for their paper supply over there is at a very low ebb, and there'll be practically no cards in from England this year at all.

What to do, then, eh? Well, we went (by air mail) to that peer of English Church artists, Clare Dawson, and commissioned her to do a series of pictures for us, that would truly represent Christmas to those who truly believe in and love the Blessed Lord Jesus, and especially at His Nativity—and she has done them. We have them, and they are now coming off the presses. They are all in her incomparable black-and-white style which aroused so much favorable comment in both "Heavenward Bound", and in all of Father Wilson's Haggerston books. Besides these, we secured other English plates by special license, and some of these are in color, and we are doing all of them here.

So, we have surmounted some more of the obstacles that stood between us and the card-ful way of spreading Christian love and joy at Christmas-

tide. We are offering our usual package of 20 definitely religious cards for the usual price of \$1.00, to which MUST be added 10c for postage east of "Old Man River" and 12c west of "him". And we have a special plan for Guilds and Groups wishing to sell our cards at profit, but write in very, very soon, please, if you are interested in this.

What a Christmas this should be in our hearts and in our homes! What a privilege we have of being able to spread abroad again the news, the joy, the blessing that has come to us and all mankind through God Our Father being willing to send down His Only Begotten Son, to be born of a Virgin, to save us from our silly, weak—but oh, so tragic sins.

And, just think, by a mere little Christmas Greeting Card, sent both to your religious AND your worldly friends, you do show forth your love for Him, so simply, so plainly, and so naturally, that who knows, your very belief thus shown may touch the hearts of those of your friends to whom you may not ever before have shown your colors.

We Varians, personally, are preparing to reach and touch every soul we call friend with the message of Jesus' Birthday. Won't you join us in helping make this coming Feast one which He, too, will always remember, because of OUR making a stand for Him before ALL of our friends. "Blessed be Jesus Christ, True God and True Man", aye, "Blessed be the Name of Jesus"!

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*We offer our profound and grateful thanks to God, our Heavenly Father, for the safe return of our son, Major Horace L. Varian, Jr., late of the 8th Air Force, from an army career of over four years, more than two of which were spent overseas. After a well-earned vacation, Horace will re-enter this business as a full-fledged Associate, with complete power and authority. As he gets about amongst you all from time to time, we know you will renew with him that lovely faith and friendship which you so generously gave him in those, his younger days before the war. He is the same fine chap he was then, only a bit more sobered, and the possessor now of a deep and tremendous experience, which, not too strange to say, will fit him to serve Our God through His Holy Church and this ecclesiastical business of His and ours, in even a more effective manner than before. Those prayers which so many of you offered up in his behalf have been answered! We Varians have been deeply moved by your loving interest. It is SO good to have him home! Thanks be to God!*

HORACE L. VARIAN.



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## DEATHS

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

### Jackson L. Cole, Priest

The Rev. Jackson Langsford Cole, retired rector of Christ Church, Cooperstown, N. Y., died on October 14th in Hudson, N. Y., at the age of 53.

Born in Providence, R. I., on April 14, 1892, the Rev. Mr. Cole received his theological training at Nashotah House, Nashotah, Wis., and the Virginia Theological Seminary, Alexandria, Va., and did graduate work at George Washington University, Washington, D. C. In his ministry of 25 years, he was successively vicar of St. Andrew's Chapel, Kenosha, Wis., rector of St. Matthew's Church, Enosburg Falls, Vt., vicar of Trinity Diocesan House, Washington, D. C., and rector of Christ Church, Cooperstown, N. Y.

He is survived by a sister, Miss Jessie L. Cole, and a brother, Francis S. Cole, both of Providence, R. I., and an adopted son, Comdr. Victor B. Cole, now stationed at Bremerton, Wash.

Funeral services were held in Christ Church, Hudson, N. Y., October 18th. The interment was at Enosburg Center, Vt.

### Charles A. Meader, Priest

The Rev. Charles A. Meader, retired priest of the diocese of Rhode Island, died October 12th in Providence, R. I. He was in his 77th year.

Mr. Meader had been in failing health since his retirement as rector of St. Luke's Church, East Greenwich, R. I., three years ago. Since that time he had been rector emeritus of St. Luke's.

A native of Rochester, N. H., son of the late Charles H. Meader and the late Mary J. (MacDuffee) Meader, he first came to Rhode Island as a boy, settling with his family in Pawtucket.

During his undergraduate days at Brown University, Mr. Meader was a member of the Delta Upsilon fraternity and president of his class in the year of his graduation, 1891. Prominent in athletics at the university, he served as captain of the baseball nine and in the track squad as a runner.

After his graduation from Brown he taught at the Pawtucket High School before beginning his studies for the priesthood. He obtained his degree from Episcopal Theological School, Cambridge, in 1897.

Immediately after his ordination he became rector of St. Andrew's Church, Harris, R. I., where he served for six years, and later served as rector of St. John's Church, Taunton, Mass.

In 1909 he began a 17-year period of supervision of rural missions in the diocese of Rhode Island, his field of labor comprising Kent and Washington Counties and the western portion of Providence County. For more than eight years his headquarters were established at the Church of the Ascension, Auburn, R. I.,

(Continued on page 23)

SEMINARIES

Bexley Hall's 122d Year

The 122d year of Bexley Hall, the Divinity School of Kenyon College, opened with Evening Prayer, October 8th. The Lessons were read from a 1613 King James Bible, a recent gift to the seminary by the Rev. George F. Williams, graduate of the class of 1896. The Very Rev. Corwin C. Roach, dean, welcomed the students and President Gordon K. Chalmers spoke on the postwar issues in theological education. He stressed the contemporary importance of the ancient problem of the one and the many and pointed out that for the seminarian and minister there must be a special awareness of the individual and his needs.

With the opening of the fall term, the Rev. Dr. Oscar J. F. Seitz entered upon his duties as professor of New Testament. Dr. Seitz was born in Kansas, graduated from St. John's College, Greeley, Colo., and the Episcopal Theological Seminary in Cambridge, Mass. He received the S.T.M. and Th.D. from Harvard. He has had parishes in Michigan and Massachusetts and has been instructor in Greek at the Episcopal Theological Seminary from 1937 to 1940.

Bexley Hall is operating on an adjusted curriculum which will make it possible for returning veterans to enter the seminary with the minimum of delay. Entering students will be received at the beginning of each term and a full course will be made available to them. The seminary has qualified under the provision of the G.I. Bill. Returning chaplains will be welcomed to the Hall, either to attend regular classes or to make use of the facilities of the seminary and college for private reading and study.

COLLEGES

Hobart's Religious Requirements

New conditions under which the requirements in the field of religious experience may be met to fulfil the prerequisite for the bachelor's degree at Hobart College, Geneva, N. Y., have been announced by Dr. Walter H. Durfee, dean. The specified number of daily chapel exercises may now be supplemented by attendances at services and other religious activities at the Geneva Church of the student's own communion.

"In order to keep an adequate account of the student's progress toward the fulfillment of this requirement, a record will be kept crediting him with one point for each attendance at an approved religious activity," Dr. Durfee said. "A total of 240 points will be required before the student can graduate. Students now in college will be required to obtain a number of points proportionate to the terms remaining before they can graduate. Arrangements have been made to have off-campus attendance certified by the priest, pastor, or other person in charge."

Hobart College is the oldest college

October 28, 1945

associated with the Episcopal Church in the United States. Established as a college in 1822, Hobart traces its beginnings to the Geneva Academy, founded in 1796, and bears the name of Bishop John Henry Hobart, pioneer Churchman in Western New York.

COLLEGES

Religious Discrimination

Non-Roman clergymen of Middlebury, Vt., have written a letter to Samuel S. Stratton, president of Middlebury College, "protesting against the interpretation of a college rule which sets up a status of religious discrimination." The text of the letter follows:

"Dear Dr. Stratton:

"We, the undersigned Protestant ministers of Middlebury, Vt., protest that the decision of the administration to allow an exception to the statement on page 25 of the 1945-1946 Catalogue Number of the Middlebury College Bulletin, which reads: 'Students are required to attend daily chapel services, as well as Sunday vesper services led by distinguished clergymen and educators,' in favor of one group, namely that students who belong to the Roman Catholic Church may attend Sunday Mass *instead of* the college vespers, is a religious discrimination against students who are members of the college community and have other religious affiliations. The administrative decision grants rights to some students and not to others on the sole basis of religious affiliation. The statement on page 24 of the 1944-1945 Middlebury Handbook underlines this discrimination—'All students are required to attend Chapel each day, including Sundays; . . .' (Italics ours.)

"We regret that in conference with you, Dean Lee, Dean Woodward, and Chaplain Jenkins, we could not have it understood that we were not questioning the right of the college community to make rules for its members but that we are protesting against an interpretation of a college rule which sets up a status of religious discrimination.

"We think that this is a matter which is more than a local issue and we are sending copies of this letter to newspapers and magazines, both secular and religious.

"Yours very truly,  
[Signed] "HARRY H. JONES, rector, Episcopal Church; GEORGE J. SCHILLING, Baptist pastor; EDWIN R. HOLDEN, minister, Congregational Church; PARKER B. WARD, the Methodist Church."

CHURCH CALENDAR

October

- 28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
- 31. (Wednesday.)

November

- 1. All Saints' Day. (Thursday.)
- 4. Twenty-third Sunday after Trinity.
- 11. Twenty-fourth Sunday after Trinity.

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# CLASSIFIED

## ANNOUNCEMENTS

### Died

**BOWEN, Mary Catherine**, daughter of the late Maj. Rodney Stevens and Frances Todd Bowen. Born November 20, 1860, in Wilmington, Illinois. Died at her home in Monticello, Florida, on October 8th. Funeral services were held in Christ Church, where she had been a faithful communicant for 28 years, the rector, the Rev. E. L. Baxter, officiating. Interment in Roseland Cemetery, Monticello. Survivors are two nieces, Miss Helen M. Bowne, of Monticello, and Mrs. Margaret Bowen Krebs, of St. Louis; one great nephew, William S. Krebs, Jr., now in Germany.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

**Bill, Rev. John R.**, rector of St. Paul's Church, Greenville, N. C., will be rector of St. Paul's Church, Watertown, N. Y., effective November 1st. Address: 808 Clay St., Watertown, N. Y.

**Duncan, Rev. James L.**, rector of St. Peter's Church, Rome, Ga., will be rector of All Saints' Church, Winter Park, Fla., effective December 1st.

**Fohner, Rev. Grover C.**, formerly priest in charge of Christ Church, Punxsutawney, and Holy Trinity Church, Brookville, Pa., is now rector of Christ Church, Ironton, Ohio.

**Grannis, Rev. Dr. Appleton**, who has been serving Christ Church, Martinsville, Va., during the absence of the rector for military service, has assumed the duties of interim rector at Christ Church, Boston, during the illness of the Rev. William S. Lea.

**Hyde, Rev. James Winchester**, who was ordained deacon in June, is now minister in charge of St. Peter's Church, Delaware, Ohio.

**McLaughlin, Rev. John Flagg**, formerly archdeacon of Wyoming, Evanston, Wyo., is now rector of Calvary Church, Batavia, Ill. Address: 92 N. Jefferson St.

**Squires, Rev. Frank A.**, rector of St. Mark's Church, Havre, Mont., will be rector of All Saints' Church, Oakville, Conn., effective November 1st.

**Thatcher, Rev. Robins H.**, locum tenens at St. Stephen's Church, Goldsboro, N. C., has become archdeacon in the diocese of Iowa. The Rev. Mr. Thatcher came to Goldsboro from Canada in 1944.

**Thompson, Rev. Hector W.**, formerly superintendent of St. Luke's Home, Phoenix, Ariz., is now vicar of St. James' Church, Morenci, Ariz., and St. Philip's, Clifton.

**Vander Horst, Rev. John**, rector of St. Paul's Church, Macon, Ga., will be rector of the Church of the Good Shepherd, Germantown, Philadelphia, effective November 1st. Address: 3826 Oak Road, Philadelphia 29.

**Wiesbauer, Rev. Henry H.**, formerly vicar of St. John's Church, Erie, is now a member of the staff of the Cathedral of St. Paul, Buffalo, in the diocese of Western New York. Canon Wiesbauer will serve as chaplain to several institutions in Buffalo and will pursue his studies in the School of Sociology of the University of Buffalo.

## Military Service

**Promotions**—Chaplain Frederick E. Morse has been promoted from captain to major in the Army.

**Appointments**—Chaplain Michael R. Becker (Lieut. USNR), has been transferred from the Naval Air Station, Pensacola, to the Naval Personnel Separation Center, Norman, Okla., for temporary additional duty.

**Separations**—The Rev. John C. Grainger, who has been an Army chaplain for the past year, will soon return to St. Stephen's Church, Goldsboro, N. C.

The Rev. W. P. Griffith, formerly chaplain of the Royal Canadian Air Force, is now rector of Christ Church, Kalispell, Mont.

The Rev. Clinton R. Jones, chaplain in the U. S. Maritime Service with the rank of lieutenant junior grade, has returned to his duties as curate of St. James' Church, New London, Conn., and vicar of St. James' Church, Poquetanuck. He will also serve as chaplain to Episcopal students at Connecticut College for Women in New London.

The Rev. William M. Latta, recently discharged from the Army with the rank of captain, has resumed his duties as rector of Calvary Church, Wadsworth, N. C.

The Rev. Cyril H. Stone, formerly chaplain in the Royal Canadian Air Force stationed in England, is now assistant of Trinity Church, Pottsville, Pa. He was formerly a priest of the Church in Canada. Address: 712 Mahantongo St., Pottsville, Pa.

## Ordinations

### Priests

**Atlanta**—The Rev. Edward T. Small was ordained to the priesthood on October 7th at Grace Church, Gainesville, Ga., by Bishop Walker of Atlanta. The candidate was presented by the Rev.

J. P. Lincoln. Bishop Walker preached the sermon. The Rev. Mr. Small will be rector of Grace Church.

**Maine**—The Rev. Bradford Johnson was ordained to the priesthood on October 14th at St. Paul's Church, Brunswick, Me., by Bishop Loring of Maine. The candidate was presented by the Rev. Canon A. T. Stray. The sermon was preached by the Rev. George L. Cadigan. The Rev. Mr. Johnson will be rector of St. Paul's Church.

## Resignations

**Cadman, Rev. G. W. R.**, formerly vicar of St. Alban's Church, Auburndale, Fla., has retired from the active ministry. Address: 426 E. Michigan Ave., Orlando, Fla.

**Wrinch, Rev. Hubert G.**, rector of the Church of St. Paul's-on-the-Hill, St. Paul, Minn., has resigned, effective December 31st, because of ill health.

## Changes of Address

**Reddish, Rev. Bruce V.**, formerly addressed at P. O. Box 346, La Jolla, Calif., may now be reached at 1600 Garden St., Santa Barbara, Calif.

**Zell, Rev. Robert L.**, has taken as his permanent address: 9 Barclay St., Canajoharie, N. Y.

## Lay Positions

**Mann, Winifred E.**, field worker in the diocese of Connecticut in the Groton war area, has become director of Christian education at St. Clement's parish, Honolulu.

**Sims, Miss Dorothy**, missionary in the Philippines since 1936, has resigned and will be married in January to David H. FitzGerald, formerly of the 118th Engineers. Miss Sims made the acquaintance of her fiance during the period of her rescue from the Bilibid internment camp.

## Depositions

**Anderson, Rev. F. E. B.**, priest canonically resident in the convocation of European Churches, was deposed from the ministry on October 4th by the Presiding Bishop, acting under the provisions of Canon 63, Section 2 d.

## Correction

The Rev. Henry Harrison Hadley, who will become rector of St. Luke's Church, Montclair, N. J., on January 1st, is now rector of Christ Church, Glendale, Ohio, not of St. James' Church, Bradley Beach, N. J., as stated in the issue of October 7th.

# CLASSIFIED

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