

# The Living Church

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

## **The German Church Since V-E Day**

*Henry Smith Leiper*

Page 12

## **Creation**

*William G. Peck*

Page 13

## **Jesus Was Found Alone**

*Edna G. Robins*

Page 14

## **Devastation in the Philippines**

*W. Hubert Bierck*

Page 9



### **CONSECRATION OF SOUTH FLORIDA CATHEDRAL**

**Bishop Wing knocks at the door of St. Luke's Cathedral, Orlando, at the beginning of the service. (See page 17.)**

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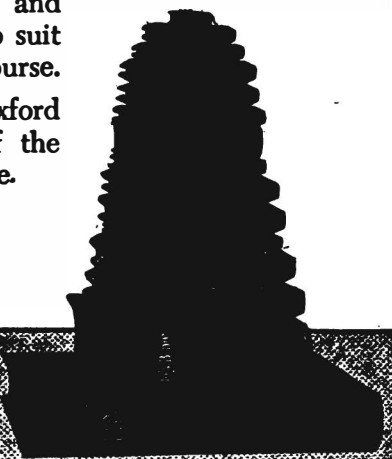
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## LETTERS

### A Policy on Giving

TO THE EDITOR: Your editorial *Pauper-Mindedness* [L.C., October 21st] carries a punch that ought to jolt the Church. But it won't. A few parsons will use it in their every-member canvass, there'll be a slight homiletic flutter about it, and that will be all.

The Episcopal Church doesn't think that giving to the Church is of any real importance in Christian living. Once a year most parishes go through an annual squirming for the yields whereof we must be devoutly thankful. No one must be "pressed," no one must be disturbed, all must be praised for "their wonderful support," and inadequate budgets must be quietly trimmed if the necessary funds are not readily subscribed.

At the last General Convention the writer introduced a resolution asking for a simple, straight-forward policy of giving to the Church. Naturally such an unrealistic suggestion was smilingly committed to the grave. If it makes no difference how and what Churchmen give, why don't we be honest and ditch all campaigns and leave it completely up to the individual "conscience"? If, on the other hand, financial support is of significance why not give our people guidance as to what ought reasonably to be expected of them? Let us either quit grumbling about what we receive from the present lack of policy or else adopt a policy with some meat and muscle in it.

So, the answer to your closing question: When will the Church get down to business in its requests for financial support from its people? would seem to be: When the Church formulates a policy and sees that it is carried out.

(Very Rev.) H. RALPH HIGGINS.  
 Grand Rapids, Mich.

### Where Was the Church?

TO THE EDITOR: I have just finished reading a letter by Fr. Read on 'Judgment at the House of God' in *THE LIVING CHURCH* for September 11th and am tingling all over with delight and the desire to shout from the housetops, "Me too!" Almost all of his illustrations and experiences exactly parallel things that have happened to me.

At the post where I took basic training there was no Episcopal chaplain. Later I was assigned to an infantry division at a post with two Episcopal chaplains. One was with

## 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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ny division, which was also new at that post. At the first service two people were in the congregation, but the services were well advertised and regular, and soon both the Sunday and the weekday Eucharists were very well attended. In order to reach more people the chaplain combed the service records for any who might have been lucky enough to be listed as Episcopalians, asked other chaplains for lists, and tried the post card system, but as Fr. Read said, there isn't enough time for those means to work.

We came overseas in August, 1944, and soon went into action. All organizations were so spread out that rarely did our own regimental chaplains manage to reach us, let alone the Episcopal chaplain who was with our artillery. During the winter I was hospitalized and evacuated twice, in each new hospital hoping for, but never finding, one of our chaplains. At a General Protestant Christmas service the sermon was preached by a chaplain who did not believe that our Lord was divine! In January I was evacuated to England, and in a country with an Anglican church at every turn in the road, finally found an Episcopal chaplain too! In eight different hospitals I gave my religion as "Episcopalian" and then watched the inevitable "P" be written. (I don't mean to criticize our chaplains—just the lack of strategic assignment and of separate dog tag markings.)

Our division is now occupying over 1,000 square miles of territory. There is one Episcopal chaplain still with the artillery. He can't arrange to have us sent to him for services. Yet Jewish men are always brought by truck to a designated location whenever a Jewish chaplain comes into the area and for their feasts. A Roman Catholic chaplain would not be refused such a request either! Therefore the chaplain has to come to us. He finds it almost impossible to reach all of his own artillerymen in one week, so can't hold more than one service a month for the infantry regiments. This is held at a central point, but still involves a 40-mile journey with no transportation for some would-be comers! Furthermore, the only way these services can be announced is through the other chaplains who are usually quite surprised and often careless about announcing them. (In my own area the service this month was not announced and not attended after the chaplain came almost 50 miles!) As Fr. Read said, our whole course has been one that would indicate that we consider ourselves "just another denomination," so how can we expect the other chaplains to understand our special services?

I realize that I haven't said anything orig-

inal; I think it is Fr. Read who has hit all the nails squarely on the head. Undoubtedly there are many others who feel the same way, and if we all let our thoughts be known, perhaps some action will be taken.

(Pfc.) ROBERT E. SULLIVAN JR.  
Linz, Austria.

"Discrimination"

TO THE EDITOR: In your issue of October 28, 1945, you publish a letter regarding religious discrimination in Middlebury College. As one of the four Protestant ministers whose signature is affixed, I thank you for publishing it.

However, it seems to me that in your editorial in the same issue you and we use the word "discrimination" in different senses. You seem to use the word as "discernment" while we use it as "distinction having an unfair advantage for one group."

Democracy does not necessarily mean discrimination in the latter sense, does it? To allow for different religious traditions in a community and to provide means for the people of those traditions to fulfil the religious obligations thereof means tolerance. But when recognition gives to one group rights which another group (or groups) cannot have we have discrimination (our meaning).

It is not for us, the Protestant ministers of Middlebury, to tell the administration how to end the status of religious discrimination against which we protest. There seem to be two courses open to them neither of which they are following at present.

As a postscript to the argument I resent being separated, even verbally, from my other Protestant brethren in this issue.

(Rev.) HARRY H. JONES.  
Middlebury, Vt.

Editor's Comment:

It wasn't THE LIVING CHURCH that separated the Rev. Mr. Jones to the order of priesthood—it was the Holy Ghost.

There are several things against which the ministers might be protesting: the mention of Roman Catholics by name; or the release of some from a compulsory religious observance; or the practice of having a compulsory religious observance; or the refusal to release others who, like Roman Catholics, have conscientious grounds for not taking part. Only this last would seem to us to be a serious case of discrimination in the bad sense. The fact that only Roman Catholics are mentioned by name is annoying, but scarcely serious unless it is applied literally.

The practice of having a compulsory observance, together with the decision to dispense those who have conscientious grounds for not taking part, would seem to us to be a matter for the college itself to judge.


Information Please

TO THE EDITOR: I shall be grateful if you will ask, via an announcement in your columns, parish clergy and families of Church service personnel who may be stationed at Westover Field, Mass., to notify me of the arrival of Churchmen or women at that field.

(Rev.) LESLIE L. FAIRFIELD.  
Grace Church Vicarage,  
156 Springfield Street,  
Chicopee, Mass.

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DIOCESAN . . . . .	17	Q-BOX . . . . .	4
EDITORIAL . . . . .	16		

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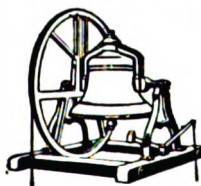
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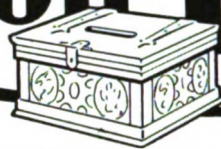


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# The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Did the Episcopal Church hold its conventions during the Civil War (1860-65), and did it take any position on the slavery question?*

General Convention met, as usual, in 1862 and in 1865. Seats were assigned in the meeting-halls for the representatives of the Southern dioceses and their names were read in roll-call.

The bishops and other clergy during the slavery controversy were divided in their opinion. Many held such strong views that they spoke and published on the side which they favored. General Convention, however, refused to make any official pronouncement on the question. Even the single Convention held in the Confederate states said nothing about slavery.

• *1. Could you give me the names of some Anglo-Catholic Churches in Washington, D. C.?*

*2. Are there any which have devotions to the Blessed Virgin Mary?*

1. Saint Agnes', 46 Q Street N.W., and St. James', 224 8th Street N.E.

2. I have no information on this, possibly St. James'.

• *At the beginning of the Holy Communion service in the Prayer Book I notice that the last sentence of the Lord's Prayer is omitted, while over a few pages where the Lord's Prayer occurs again this same sentence is included. Although I understand why the Roman Church does not use the last sentence at all, I never understood why we have both uses.*

The form of the Lord's Prayer without the doxology at the end ("for thine is the kingdom," etc.), is certainly the original. The longer form is only in St. Matthew, and is found in only one manuscript prior to the sixth century A.D.: the Frear Codex, usually referred to as W. The words were probably drawn into the text from the Church liturgy.

The original form, without the doxology, is used in the present Prayer Book whenever "Lord have mercy," etc., is used to introduce the Lord's Prayer. Parsons and Jones call this the "penitential use." When the Lesser Litany does not precede it the doxology is added. The penitential form appears also at the beginning of the Communion service because it was inserted at this place as a substitute for the penitential preparation recited by the ministers before the medieval rite. It appears also in the Churching of Women, where the penitential prayers are present, though following the prayer.

As our questioner implies, the doxology is omitted by the Roman Church because

it does not occur in the Vulgate translation of St. Matthew, which was made about 385 A.D., before the reading had established itself in the Greek text.

• *I have been taught that the proper place for the Eucharistic candlesticks is at each end of the altar. A new rector has moved them to the mensa, beside the vases. Is this correct?*

The placing of candlesticks on altars is governed by ritual propriety only to this extent: They should be in equal groups on each side, and if of unequal length they should be arranged so that the lines run up to the cross, not down.

In all other matters, the principles of convenience and of artistic effect should rule. If there is a retabular both convenience and reverence suggest that they should be on it, to leave the mensa free for the ornaments actually used by the celebrant. If there is no retabular, strict care must be exercised to prevent the altar becoming cluttered-up. In some cases the size of the altar or the construction of the reredos dictates variations from strictly "correct usage."

• *Should altar lights be lit for other services than the Eucharist?*

Yes, especially if the service is conducted with singing or with some degree of elaboration.

• *Is there any significance to the black shirt worn by some rectors?*

All modern forms of clerical street-dress have developed by way of the effort to provide a substitute for the cassock and gown prescribed for ordinary wear by the (English) canons of 1604 and of 1640. The black shirt is, then, a substitute for the cassock, used in countries where the summer heat is too great for the use of a vest.

• *I have recently been told that a crucifix, though allowable on side altars is uncanonical or forbidden on the main altar of an Episcopal Church. Can you tell me whether this is true?*

I do not know of any canon on the subject of altar-crosses. By modern usage either a cross or crucifix is permissible on any altar, and there is no distinction made in this matter between the main and side altars. Some clergy maintain that where there is a great rood or crucifix above the entrance to the chancel the altar-cross should have no figure, the contrast being a symbol of the Resurrection. This is, however, only a matter of personal opinion.

## GENERAL

## PUBLIC AFFAIRS

Bishop Tucker Gives Invocation  
At Labor Conference

President Truman's Conference on Labor and Industry in Washington, D. C., November 5th, was opened with an invocation by the Most Rev. Henry St. George Tucker, Presiding Bishop.

## EPISCOPATE

Dr. Moody Consecrated Bishop  
Of Lexington

In a solemn and impressive ceremony in Christ Church, Lexington, Ky., on October 24th, the Rev. Dr. William R. Moody was consecrated the third Bishop of the diocese of Lexington.

Among the throng which filled the historic edifice to capacity were high dignitaries of the Church and distinguished visitors gathered to hear the Most Rev. Henry St. George Tucker, Presiding Bishop, consecrate Dr. Moody. Assisting him were Bishop Duncan Gray of Mississippi and Bishop Hines, Coadjutor of Texas, who presented the Bishop-elect. Bishop Powell of Maryland was the litanist; Bishop Hobson of Southern Ohio read the Gospel; Bishop McKinstry of Delaware, the Gospel. Bishop Walter H. Gray, Coadjutor of Connecticut, preached the sermon.

Attending presbyters were the Rev. David C. Clark and the Ven. Francis Cooper. The Rev. James W. Kennedy served as master of ceremonies; Dr. Charles M. Knapp, as deputy registrar. The Rev. James E. Merrick, the Rev. Charles D. Snowden, and the Rev. Harold C. Williamson were the marshalls.

Readers of the testimonials were the Rev. Allen Person, certificate of election; the Rev. Llewellyn B. Catlin, the canonical testimonial; Dr. Clyde V. Mathews, evidence of ordinations; the Rev. Edward W. Baxter, the consents of the standing committees; Edward L. McDonald, the consents of the Bishops.

## PROCESSION

Led by James A. Roser, crucifer, followed by the bearers of the Cross, Church, state, and national flags, the long procession filing into the church, consisted of: diocesan and visiting clergy, Christ Church vestry, ministers of other churches, University of Kentucky officials, lay members of the executive council of the diocese, diocesan lay readers, representatives of

diocesan organizations, and lay delegates to the diocesan convention which elected Dr. Moody as Bishop last June.

Bishop Moody, called to the episcopate from the rectorship of Christ Church, Baltimore, Md., formerly had served the parishes of St. Andrew's, Lawrenceville, Va.; Emmanuel Church, Callaville, Va.; St. Mark's, Cochran, Va.; Silver Springs, Md., and St. Mark's, Washington, D. C.

He was born in Columbus, Miss., January 12, 1900, and received his formal education at Hampden-Sydney College, which conferred upon him the Doctor of Divinity degree in 1944, and at Columbia University, George Washington University, and Virginia Theological Seminary.

As head of the English department, he taught at Greenbrier Military Institute, Lewisburg, W. Va., from 1921 to 1923, and was instructor in sacred studies at St. Alban's Cathedral School for Boys, Washington, D. C., in 1932.

He was ordained to the diaconate in 1926, to the priesthood in 1927, and was elected Bishop of Lexington at a general conference of the diocese held last June 26th at Christ Church.

On July 25, 1928, he was married to Miss Cordie Lee Moncure and they have two daughters, Cordie Lee, 14, and Anne Fautleroy, 4.

Long a student of Church and Bible history, Bishop Moody is the author of numerous books, including *The Life of Jesus Christ on Earth, The Beginnings of the Christian Church, The Christian Year, God and His Revelation, In the Cross of Christ I Glory, Vital Elements in the Gospel, Understanding the Book of Revelation, and A Candle in the House*, and a book of verse, *My Book of Whispered Dreams*.

## Bishop Thomas to Come to U. S.

Bishop Thomas of Southern Brazil has notified the National Council that he will visit the United States in the very near future. Mrs. Thomas will accompany him, and they will remain for several months.

Bishop Thomas has not been in this country since the General Convention in Kansas City in 1940.

## THE MINISTRY

## Rev. Dr. John Henry

## Hopkins Dies

Dr. John Henry Hopkins, 84, died on November 1st at his home in Grand Isle, Vt., after a long illness. One of the promi-

nent figures in the life of the Church, Dr. Hopkins had contributed his talents in many fields—as a priest, musician, and author.

The son of Theodore Austin Hopkins and Alice L. Doolittle Hopkins, he was born in Burlington, Vt., in 1861. He received his B.A. degree at the University of Vermont, which also awarded him the D.D. degree; the B.D. degree at General Theological Seminary. Western Theological Seminary awarded him the S.T.D.

His parish work was begun in New York City, where he was assistant at Calvary Chapel; from there he went to St. James' Church, the diocese of Chicago, where he spent many years of his active ministry. In 1899 after rectorships at Trinity Church, Atchison, Kans., and Christ Church, St. Joseph, Mo., he returned to Chicago, to act as rector for the Church of the Epiphany for ten years, and then to assume the rectorship of the Church of the Redeemer, where he served for 19 years and from which he retired in 1929.

He was a member of the Joint Commission on the Revision of the Hymnal and a musician of note. Two of his hymns are included in the new Hymnal. During the days of Theodore Thomas, well-known Chicago musical figure, he served as a guest conductor of the Theodore Thomas Symphony Orchestra.

Dr. Hopkins' "retirement" activities carried him to the nation's great cathedrals and noted churches, where he was in demand as a preacher and an organist. At 74 he was memorizing Bach fugues and singing in musical organizations. From 1929 until 1944 he preached nearly every Sunday from one to four times in congregations scattered through some 20 dioceses. Each summer in Burlington he taught a Prayer Book class at the Young People's conference. During a six year period he attended 35 meetings of the Church Hymnal Revision Commission and its subcommittee on tunes. Among other retirement activities were: preparing some 75 persons for Confirmation; conducting missions, retreats, baptisms, marriages, burials; mailing from 500 to 800 Christmas calendars annually, writing some 2,000 letters a year, driving back and forth across the country from Vermont, to Chicago, to Florida.

Dr. Hopkins was the author of *The Great Forty Years; The Life of Marie M. Hopkins* (whom he married in 1910, and who died in 1933); *Practical Confirmation Instruction*; and of numerous articles contributed to the Church press.

Funeral services were held in St. Paul's, Burlington, Vt., on November 5th.

## LAYMEN'S WORK

### Bishop Conkling Asks 500 Men For Confirmation in February

Bishop Conkling of Chicago has asked the vestrymen and finance committeemen of his diocese to bring to him 500 men for Confirmation in February, in observance of the fifth anniversary of his consecration. The Bishop made his request at the seven deanery meetings held recently throughout the diocese.

Each year Bishop Conkling, in an effort to encourage the laymen to recognize their responsibility for building up the body of the Church, has given them a spiritual objective. Two years ago he instituted monthly corporate Communion of the vestries and finance committees, which he feels have greatly helped to lift the horizons above parochial boundaries. Last year he urged that each vestryman and finance committeeman bring another to the altar with him at these monthly services.

"The growth of the Church is largely dependent upon the witness of her laymen," said the Bishop in making his request for this year's objective.

"A single word from a layman to the unchurched means ten times more than it would from a clergyman. We are a self-contained, self-satisfied Church. We are not producing children. Unless we can bring ourselves to greater witness to the Faith we love, the picture of the Church in the future is a sad one."

Special anniversary Confirmation services will be held in each deanery the week before and after February 24th, Bishop Conkling's anniversary. At these services, the vestrymen and committeemen will come to the altar as sponsors of the men they have brought to the parish clergy to be instructed for Confirmation.

## RELIGIOUS ORDERS

### Chicago Anniversary Observance Draws Crowds

The resplendent Solemn High Mass of Thanksgiving, which was offered in St. Luke's Church, Evanston, October 29th, for the 100 years of devoted service by the religious communities of the Anglican communion, was the climax of a two day program, arranged by the Catholic Club of Chicago, to honor the religious and to inform the people of the Church, especially young people, of the work of the various communities. The Mass was attended by more than 1,000, many of whom had to stand, and more than 50 religious representing 11 communities.

The solemn procession, which extended a block outside the church, was watched by hundreds more, and photographed not only by movie and newspaper photographers who perched on roofs and ladders, but also by representatives of *Life* as well as innumerable amateur photographers. But only those with color film could get the beauty of the procession, the seminarians, the priests, the cowled fathers, the gray, brown and black robed friars, the lay brothers and habited sisters and finally

the mitred bishops of the Anglican and the Eastern Orthodox Churches. The bishops were: Bishop Conkling, Bishop Campbell, OHC, Bishop Randall, Bishop DeWolfe, Bishop Sturtevant, Bishop Essex, the Rt. Rev. Leon Grochowski, Bishop of the Western diocese of the Polish National Catholic Church, Bishop Dionisiji of the Serbian Orthodox diocese for the United States and Canada, and Bishop Leonty of the Russian diocese of Chicago and Minneapolis.

Bishop Campbell was the celebrant. Dom Paul Severance, OSB, was deacon, and Fr. Stephen, OSF, was subdeacon.

Bishop DeWolfe in his sermon paid tribute to the religious, who, he said, by their lives of heroic sacrifice, have been the inspiration to the whole Church to "take Jesus very seriously."

He reminded his congregation that the atom bomb does not present a new problem. It merely exaggerates and brings into focus the ancient problem of evil. To think that men will be frightened into goodness by it or by any other new force is foolish. The Church's mission continues to be the same as it has been since Pentecost, to win the world into righteousness. In this mission, said the Bishop, the religious will continue to be the model and inspiration to the whole Church.

At the afternoon session, Bishop Conkling, the Rev. Granville Mercer Williams, SSJE, the Rev. Mother Rachel, OSA, and Fr. Joseph, OSF, spoke at an informal meeting attended by more than 500.

Bishop Conkling in his greeting, expressed his personal debt to the work of the religious as a priest and bishop and Fr. Joseph stressed the great need for more lay people to become associates of the orders.

Sunday, the first day of the observance, the men religious spoke from the pulpits of 12 churches of the diocese. Sunday evening more than 500 enthusiastic young people attended the youth rally where Fr. Wessinger, SSJE, outlined the history, the purpose and work of the religious. The young people sang with gusto and then listened with rapt attention as Mother Ursula Mary, OSA, who was a Japanese prisoner in the Philippines, described the monastic life in prison camp [see col. 3]. Dom Paul Severance, OSB, was the preacher at the Pontifical Vespers at the youth rally.

Members of the following communities attended the Chicago observance: The Order of the Holy Cross, the Order of St. Benedict, the Order of St. Francis, St. Barnabas' Brotherhood, the Society of St. John the Evangelist, the Community of the Good Shepherd, the Community of St. Mary, the Community of the Transfiguration, the Order of St. Anne, the Sisterhood of the Holy Nativity, and the Society of St. Margaret.

### Buffalo's Celebration

Buffalo, N. Y., is another of the American cities to celebrate the centenary of revival of the monastic life in the Anglican communion. Representatives of 11 religious orders including monks, nuns, lay brothers, and associates met at St. Paul's

Cathedral, Buffalo, on October 7th, to attend a choral evensong and a conference on "Religious Life," conducted by the Rev. Frank Patterson, chaplain of the Way of the Cross, Buffalo.

The preacher at the service was the Rev. Dr. S. Whitney Hale, rector of the Church of the Advent, Boston, warden of the Way of the Cross. The orders represented at the meetings were: St. Barnabas, Holy Cross, St. John the Evangelist, Holy Nativity, Way of the Cross, St. Mary's, Transfiguration, St. Margaret, St. Clare's House, St. Francis, and Sisters of the Church. Members and associates came from a good part of the eastern United States and Canada, including Long Island, Massachusetts, Ohio, Pennsylvania, Ontario, and Quebec. The attendance at Evensong was over 600.

Speakers at the evening session were Bro. Willard, Society of St. Barnabas; Sister Julia Margaret, Community of the Transfiguration; and Fr. Alan C. Whittemore, superior of the Order of the Holy Cross.

### "Surely the Lord Is in This Place"

Living the conventual life in a Japanese prison camp had some of the handicaps of trying to live a monastic life on the corner of State and Madison Streets, Mother Ursula Mary, OSA, told 500 young people of the diocese of Chicago at the youth rally held October 28th in the Church of the Atonement, Chicago.

Mother Ursula, three sisters from the American convent, one from England, and one from China, went to the Easter School in the Philippines when Japanese bombs began to fall dangerously close to Hang-kow where the sisters had been taking care of refugee children, after their convent in Wuchang was bombed.

"It was just like jumping from the frying pan into the fire," Mother Ursula said.

When Camp Holmes was first bombed the sisters sent the children at Easter School back to their homes for safety and two days before Christmas watched the Japanese come up the hill toward them. All Americans were told to assemble in the hotel to consult with the Japanese. But the sisters, who had previous experience in China "consulting with the Japanese," decided this was an opportune time to visit with the Sisters of St. Mary some miles away. They also knew what the Japs might do with their Chinese sister.

They set out, six sisters and one small dog, and took to the bushes when Jap planes flew low overhead. Their visit with the cordial Sisters of St. Mary lasted until Whitsunday when they received word that they should go to Bontoc or the priest who had written them would be shot. They went.

After three weeks at Bontoc they were sent to Camp Holmes in a Japanese truck, a trip which was far from a joyride. Mother Ursula admitted.

From Camp Holmes they found they were to return to the Easter School. At first they were quartered on an open veranda but soon the men of the camp

brought in a little native hut, 11½ feet square, which served as their convent. Here the six sisters slept and ate and had their chapel. Their prison convent was crowded but satisfactory in dry weather. It was a little damp when it rained 200 inches during the three-month rainy season.

When the men of the camp brought a schoolhouse down to serve as a chapel and the sisters could have a daily Eucharist—there were six priests and a bishop in the camp—they felt, Mother Ursula said, like Jacob in the wilderness when he said: "Surely the Lord is in this place and I knew it not."

Christmas they decorated their chapel and had a Christmas tree. Each of the 80 children in camp got a gift, either a toy carefully fashioned from odds and ends of material by his parents or a bit of carefully hoarded food. Christmas eve there was a pageant of the Nativity which was watched from seats on the hillside. A pageant depicting the Passion was presented at Easter.

In 1944 they received their first Red Cross boxes. The food was so wonderful, jam, butter, meat, they could hardly believe it. They had forgotten much of it existed. The camp carefully rationed each precious morsel so it would last for at least a year.

Clothing was wearing out very fast. Mother Ursula said the shoes of the Israelites held out while they were in the wilderness, but theirs in the Philippines wore out. The sisters got some yarn and the women knit stockings. The Red Cross sent play suits. They found equipment to set up a hospital that even had an operating room. A Church school and a Bible class were started and they were even able to hold retreats.

In the meantime there was no news of the outside world except through the Japanese radio which reported a Jap landing in Nevada and the destruction of the United States Army and Navy.

On September 22, 1944, they saw American planes over Lingayen gulf and expected the American army and navy to come marching up the hill to release them momentarily.

On December 6, 500 of the prisoners were moved in 12 trucks to Manila. The journey took 16 hours and was "a little congested" Mother Ursula recalled ruefully.

Their destination was Bilibid prison. The prison had no lights and when they arrived at midnight and stumbled through the series of gates and courtyards and up to their quarters they found it a ruin of thick walls and stone floors. Even the plumbing had been ripped from the walls. Only the mattresses on the floor were in working



AT CHICAGO CELEBRATION: *Dignitaries in the procession commemorating the restoration of the Religious life included: (top) Orthodox Bishops Leonty and Dionisiji and Polish Old Catholic Bishop Grochowski; (Center) Bishops Randall and DeWolfe; and (below) the diocesan, Bishop Conkling, with their attending chaplains.*

Acme Photos

order—and they were already fully occupied, as the tired prisoners soon discovered.

The next morning the men set to work and fixed up a kitchen of sorts. They all worked to make the prison habitable but they could do nothing about the food, which got less and less. Every day the men grew thinner and thinner and the sick list increased. Mothers would promise their hungry children two peanuts at bedtime if they would be good and not cry too much during the day. The men got corn and ground it all night in coffee grinders to make meal. For those who were sick there were no medical supplies.

On February 3, 1945, they saw a wonderful sight, American tanks coming down the avenue toward the prison, and heard that the prisoners at Santo Tomas had been liberated. The following day the Americans surrounded Bilibid. The Japanese read a proclamation that they had been liberated by the Americans and someone brought out an American flag that had been secretly made for just this occasion, and raised it.

The following day more GIs arrived in force. The enemy in their retreat fired the city and, for safety, the prisoners were removed in jeeps to an abandoned shoe factory. Here they had, wonder of wonders, sausages and real coffee.

They returned to the prison that afternoon to find it had been thoroughly looted. The sisters lost all their possessions including their chapel equipment and books. They stayed on at Bilibid waiting their turn to be repatriated to Leyte. The food of the American army—each one got her daily issue, which, to the sisters' amusement included cigarettes—was wonderful past belief. Mother Ursula said she had ice cream for ten consecutive days. The army also arranged for their recreation and brought a band concert to them—complete even to chairs, real chairs with real backs, the first chairs the prisoners had seen in three years.

### **New Convent for St. Anne's**

An anonymous gift of \$40,000 enables the Sisters of St. Anne of Denver to erect a new convent and to enlarge to 50 beds its Home for Convalescent Children.

## **MILITARY ETHICS**

### **Bishop Dun Assails "Arrogance" Of U.S. Atomic Bomb Attitude**

Bishop Dun of Washington warned that America's greatest danger today is "pride and arrogance," bolstered by the potential of the atomic bomb.

"We publicly thank God that we are not as other men, and practically invite them to thank God with us, all the while holding the little bomb behind our backs," he declared at the 61st anniversary banquet of the Central Union Mission in Washington.

"Is that the way to grow in favor with God and man? That is the pride that goeth before destruction.

"Atomic energy is being spoken of as 'the basic power of the universe.' Perhaps

that reflects our deepest godlessness. Atomic energy is not the basic power. The basic power is the spirit of God that brooded on primeval darkness and brought order out of chaos.

"We shall not find safety by matching atomic power against atomic power. There is no way of safety except by being brought ourselves under the power of that spirit which entered our world so powerfully in Christ. The best promise ever offered to men is still the old promise that to the humble in heart who truly seek, that spirit will be given."

## **INTERCHURCH**

### **Bishop Sherrill to Head Council's Commission on the Ministry**

Announcement has been made of the appointment of Bishop Sherrill of Massachusetts as chairman of the Commission on the Ministry, recently instituted by the Federal Council of the Churches of Christ in America to recruit young men for the ministry.

Dr. John Oliver Nelson, former director of the Department of Life Work of the Presbyterian Church in the USA, has been elected director of the new Commission, which will provide guidance for servicemen who have decided to enter the ministry, and will also help the cooperating communions discover the ablest candidates from among the more than 4,000 who are being referred by Army and Navy chaplains in every theater of war.

An especial concern of the new Commission will be the servicemen who have expressed no denominational preference but who desire to become ministers.

The Commission will also share among the cooperating communions techniques of counseling, testing, and group conferences dealing with Church vocations for men and women.

### **Estimate 2,200 Non-Roman Chaplains in Postwar Activity**

About 2,200 non-Roman chaplains will be engaged in postwar activity in the Army and Navy, Veterans Administration, general and mental hospitals, penal and correctional institutions, and other agencies, according to a study by the Commission on Religion and Health of the Federal Council of Churches. The figure represents five times as many chaplains as were similarly employed before the war.

Announcing results of the survey, based on estimates made by the agencies involved and by specialists in the field, the Rev. Seward Hiltner, executive secretary of the Commission, predicted the number of chaplains would grow during coming years in proportion as the churches, institutions, and public better understand the value of their services.

"If the religious needs of persons in all types of special situations were to be properly served," Mr. Hiltner said, "nearly 4,000 full-time chaplains would be required."

In view of the need for specially trained men to fill chaplaincy positions, the Com-

mission on Religion and Health has recommended that theological schools provide special basic training for chaplaincy candidates.

It urges that agencies employing chaplains provide adequate courses of in-service training, and that Church bodies furnish literature and other resources needed to carry on the pastoral and missionary task of the chaplaincy.

The Commission also suggests further study to discover and establish standards for types of chaplaincy work as have recently become important, such as chaplaincy service in industry and in the Merchant Marine.

Of the estimated 2,200 non-Roman chaplains who will be engaged in full-time work after the war, about 1,800 will serve in the Army, the Navy, and the Veterans Administration, according to the Commission's study. In these services, non-Roman chaplains represent an estimated 65% of the total number.

A minimum of 42 full-time chaplains will be employed in non-Roman hospitals. 25 in state mental hospitals, 85 in penal and correctional institutions, and at least 125 in community institutions. A few of these will be supported by the institutions in which they work, but most of them will be employed by communions and local councils of churches.

## **ACU**

### **New York Meeting, November 19th**

A meeting of the American Church Union will be held on Monday, November 19th, at the Hotel Grosvenor, New York City, at 12 o'clock noon.

## **BSA**

### **Convention**

Because of a change in the plans of the General Convention, the revised dates of the 49th national convention of the Brotherhood of St. Andrew are from Friday, September 6, 1946 to Monday, September 9, 1946. Headquarters remain the Benjamin Franklin Hotel, Philadelphia.

Samuel S. Schmidt, vice-president of the Brotherhood, has been named chairman of the convention. Mr. Schmidt is a former director of the Brotherhood Chapter at St. John's Church, York, Pa. He is active in affairs of the diocese of Harrisburg, and is president of the Harrisburg assembly of the Brotherhood.

## **VISITORS**

### **Dean of Canterbury to Attend American-Soviet Friendship Rally**

The Very Rev. Hewlett Johnson, dean of Canterbury, will fly from England on a short visit to the United States to appear at a Madison Square Garden rally in New York on November 14th, sponsored by the National Council of American-Soviet Friendship, it was announced by Corliss Lamont, chairman of the group.



## JAPAN

### Christian Teachings Restored At St. Paul's University

Gen. Douglas MacArthur ordered on October 28th the restoration of Christian teachings in St. Paul's University, Tokyo. At the same time he directed the Japanese government to conduct a survey in 81 other Christian institutions in Japan to report in detail any changes made in their operations during the war and to restore them immediately to their former status.

The directive charged that in 1942 the Japanese had violated the university charter, granted in 1874, which stated that the object of the foundation was to administer education in Japan in accordance with the principles of Christianity. Violation included, so the directive stated, the elimination of Christian teachings, the ending of chapel services, the wiping out of "foreign influence," and "unwarranted vandalism."

An inspection, recently made by the occupation forces, of the premises of St. Paul's University and its attached Middle School, revealed that the chapel had been turned into a storehouse and the oak pews and altar rails had been stripped for use as beams in air-raid shelters. In addition the marble altar was slashed by swords, the stone crosses topping the various buildings were pulled down, and much fine woodwork was used as firewood.

All St. Paul's present Japanese officials were ousted from their positions. General MacArthur's order further directed that 11 of those officers be barred from further employment in Japanese public or private educational institutions, religious foundations, or in any governmental capacity whatsoever.

## GERMANY

### Bishop Wurm Scores Allied "Retribution" Attitude

Charges that entire German populations are being "subjected to the harshest retributions," were made by Bishop Theophilus Wurm, head of the Evangelical Church of Germany, in a letter to Dr. G. K. A. Bell, Bishop of Chichester.

Bishop Wurm asked whether it is necessary once again in history "that victorious powers come to be infested by the spirit of those they have vanquished."

"Was it not possible," he suggested, "to take preventive measures in order to save innocent women and children from ghastly misery? Was it really necessary to proceed in such a manner that the war propaganda of (Joseph) Goebbels seemed to be vindicated?"

Recalling the pledge by leading Allied statesmen at Teheran that "we will not rest until we have won the victory over tyranny for freedom and tolerance," Bishop Wurm wrote: "How we long to see this pledge redeemed! The future destiny of the human race will be determined by the outcome of the struggle be-

tween the heathen spirit of revenge and the Christian spirit of mercy and forgiveness. Which will prevail?"

"The spirit of forgiveness won the day in 1815, after Europe had been freed from enslavement endured for 20 years under Napoleon. A peace was made which respected the integrity of France proper. The spirit of forgiveness did not prevail in 1918-19. Today whole German populations are subjected to the harshest retribution."

### Ecumenical Service Held In Berlin

By EWART E. TURNER

Religious News Service Correspondent

A strong plea for unity among Christians was voiced by Archbishop Alexander of the Russian Orthodox Church at the first ecumenical service held in Berlin since the beginning of the war. The service took place in St. Mary's Church, a slightly-damaged Evangelical sanctuary in the Russian sector of Berlin.

Archbishop Alexander, who was accompanied by two other representatives of the Russian Church, asserted that "all branches of the Christian Church must unite against the forces of ill will and hatred in the world," and that "we must forget our separation and affirm those things which unite us."

In welcoming the ecumenical representatives, Bishop Otto Dibelius of the Evangelical Church of Germany, said that a similar meeting would have been impossible after the first world war.

"That such a meeting can be held," he declared, "is a tribute to the great world leaders who during the last two decades taught belief in the one Holy Universal Church."

Dr. G. K. A. Bell, Bishop of Chichester, was the principal speaker. A member of the World Council of Churches, he also heads relations with churches abroad for the Church of England.

After the service, huge throngs milled at the church entrance to greet Pastor Martin Niemoeller, making his first visit to north Berlin after eight years in prison.



*Religious News Service.*  
PASTOR AND MRS. NIEMOELLER: *Huge throngs greeted him.*

## ENGLAND

### British Christians Give £20,000 To Greek Orthodox Church

A donation of £20,000 has been made to the Greek Orthodox Church by Christians of Great Britain.

Archbishop Damaskinos, of Athens, Primate of All Greece, received the gift from Lord Luke, treasurer of the Committee for Christian Reconstruction in Europe.

Present at the ceremony in the Greek Cathedral of St. Sofia, London, were Dr. G. K. A. Bell, Bishop of Chichester; Dr. R. Newton Flew, moderator of the Free Church Federal Council; and the Rev. Melbourne Evans Aubrey, secretary of the Baptist Union.

At a subsequent meeting, Archbishop Germanos, exarch of the Greek Orthodox Church for 14 nations of western and central Europe, said that 1,200 Greek villages, with most of their Greek Orthodox churches, were destroyed during the war. About 50,000 Roman Catholics in Greece also suffered much destruction, he added, and the country's 50,000 Jews have been reduced to about 8,000.

## PHILIPPINES

### The Mountain Missions

By Chaplain W. HUBERT BIERCK

The morning we received official confirmation that Japan had decided to quit was a happy one for us, as for souls in all theaters and at home. Many men and officers crowded into the chapel, a chapel which rests on Japanese oil drums sunk deep into the ground. Church call was sounded at 11:15 A.M. Five minutes before the service the band played "Onward Christian Soldiers." By 11:30 our chapel, comfortable for 150 people, was filled. Others stood outside and crowded into the chaplain's office, adjoining the chapel, for the 15 minute Act of Thanksgiving to God. The fighting was over officially. It was no time for preachments or many words. Just a simple act of thanks that the carnage had stopped.

The engineers have a way of getting things done quickly. Within a few weeks after the chaplain's arrival, we were holding our services in our attractive chapel. It is made of native sawali, with galvanized iron roofing; the altar is of sawali; the dorsal curtain back of the altar fashioned from burlap and dyed an ecclesiastical blue with watered down ink (at the suggestion of the supply sergeant). The brass cross and candle sticks are on loan from Bishop Binsted, Bishop of the Philippine Islands. These altar furnishings once graced the altar in the bishop's oratory in Bishopsted, Manila, a house now a ghostly shell of its former loveliness.

A chapel is the base of operations for the chaplain. This is where he lives, having the office to the right and just off the altar; while the assistant, Sgt. Eddie Ferguson, who has his heart and mind set



WOMAN'S AUXILIARY: *In the Mountain Province.*

on the priesthood of the Episcopal Church, lives in the office on the far side of the chapel. We don't relish the idea of leaving this chapel, for what is just ahead now, as we start soon for Japan. But some one will profit from and enjoy what the engineers built, as we have delighted in the use of the devotional and practical house of worship.

As I write and look out over the sawali side walls, I can see the mountains running northwest by southeast. It is more particularly of the mountains and a journey up into them that I want to write. A few weeks ago, Bishop Binsted and I planned our work that this trip might be made together; the Bishop to visit and inspect some of the Church's missions far to the northeast; the chaplain to visit some units and chaplains under this command.

#### BAGUIO

Thus, early one Monday morning, we started in the jeep with the trailer loaded; the Bishop, Sgt. Ferguson, two native Igorot priests, who had been visiting the Bishop in Manila, Fr. Edward Longid of Sagada, and Fr. Albert Masferre of Bontoc. It was a long hike the first day, arriving at Baguio about 7 P.M. While we have gotten used to scenes of destruction in Manila, wide spread desolation, twisted ruins of buildings lying in fantastic shapes along streets once the pride of the Orient, none the less we were aghast at the rubbish piled city-wide in Baguio. To us it seems to have been hit harder than Manila, though not covering as large an area as Manila.

We stayed overnight at Easter School compound, in the headmaster's house, which escaped the bombing. The boys' dormitory, with the chapel attached, and the girls' dormitory are both down. The teacher's house and kindergarten are likewise destroyed. A vacation cottage, used by the nurses of St. Luke's Hospital, Manila, is intact. The mission Church of the Resurrection is in very good condition, despite the benches having been removed,

possibly for fire wood. That night we needed no soporific; sleep was almost instantaneous. The next morning, on comparing notes, we all agreed that it didn't take long to "hit the sack" for all it is worth; good, deep sleep. When I asked if the others heard the racket, the sergeant said he not only heard it, but saw the "things that go bump in the night." He vows the rats were as big as small kittens. From the noise, I wouldn't question Eddie's veracity by half an inch.

Early in the morning we started on the trail from Baguio to Sagada. There was a day when the trail was narrow, too narrow for one's peace of mind. The engineers, however, had done a good job. But even man, with all his wits and implements, cannot remove mountains or fill in the drops of hundreds of feet. An army jeep is a stout fellow and our vehicle took those grades in stride as a jeep is meant to do. The going was tough and rough. Once we came to where the trail stopped; a slide had come down and the trail just ended. One looked down, perhaps a thousand feet. But the engineers made a detour and soon fashioned out a road, over which we slithered, looking down through the windshield on the bumper, wondering if we would stay on four wheels. Returning a few days later we never did recognize the spot, so excellent a job had been done in making an easy grade and good road.

Once we were held up for a considerable time, while a Filipino Army detail was hauling a rear axle up on the trail from way down under. A few yards down the trail some Japanese prisoners, Koreans, had just been brought in from the woods and holes in the mountains. Ragged, dirty, and spirits broken, they were interesting to watch when the Bishop talked to them in their dialect. All along the way we saw the ravages of war; abandoned rolling stock, hanging off the edge of the trail, caught by tops of trees; remnants of clothes and a few tell-tale bones. Here over this rugged terrain, our valiant ally, the Filipino,

fought and slugged it out with the invader; and beat him to a frazzle. In similar mountain fastnesses, our own G.I. pitted his wits and strength and stamina against the enemy; our lads hungered, sweat and went without sleep; they went through the dirty, slimy business of waging war; they died; and they won.

#### SAGADA

Late that night of our second day we arrived in Sagada, 5,000 feet above sea level. To one who had known the mission and worked there for five years, it was not a happy sight, that first look. We remembered a fine group of buildings, put up over the years, which one glimpsed at a distance from the trail approaching Sagada. There were no red-painted galvanized iron roofs to be seen. The church, years in building, where thousands of



ST. MARY'S, SAGADA: *"It was not a happy sight, that first look."*

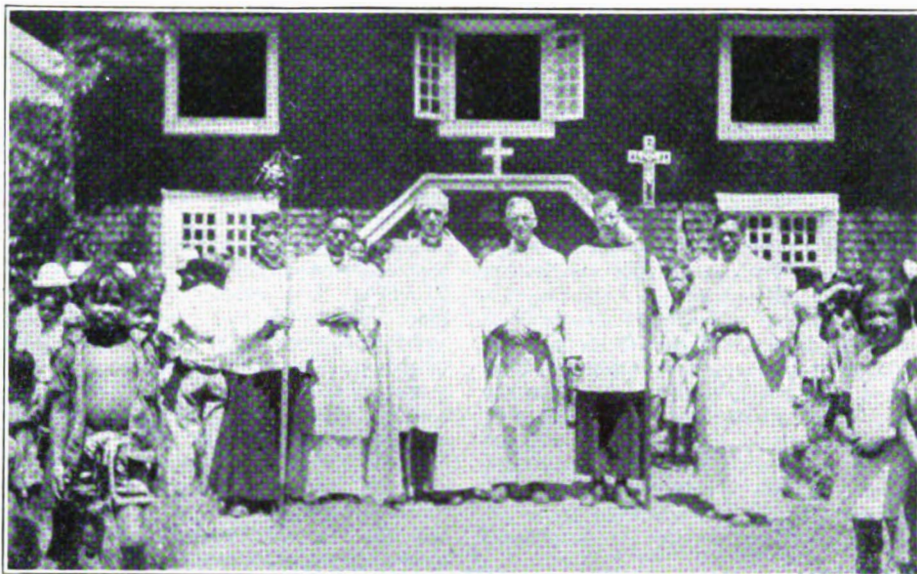
faithful souls had, over a long time, gathered to pay homage to the Incarnate Lord, where was it? The picture shows what is left. Just a shell. The walls are standing and appear to be strong. What is left of the altar is there, covered with rubble. The floor, hand-hewn blocks of stone, laid in squares, may be in good condition. We couldn't get to the bottom of the debris. One or two of the stone columns look like the truncated trees along the mountain trail. The houses, where some of the mission people lived, the Red House, the White House, the nurses' house, all are right down to the foundations. The doctor's house is the worse for a bomb dropped at the rear, but can be repaired. The hospital, while in need of repair, was not damaged from bombs. The boys' school suffered the same fate as the houses, nothing left but the foundation. The girls' school did escape, but is in need of touching up. Here in this school the native priest, Fr. Longid, and his associates, have fashioned a temporary chapel. And here the faithful, many of them, gather to thank God for the end of fighting, to pray for those who have suffered cruelly in the war, to remember before God their beloved dead, to feast on the

read of Heaven in Holy Communion, at they may go on day by day in the Christian life.

Friday morning, we had a choral celebration of the Eucharist. Wednesday and Thursday were spent passing here and there on the trails. The people were told of the Bishop's presence among them and formed of the service on Friday. About 100 people crowded into the temporary chapel in the basement of the girls' school. Fr. Edward Longid assisted at the Eucharist, with many young men serving and participating in the procession. Former house boys, two teachers in the out station school at Bagnen, a young man from St. James, Besao, chaps who were young lads in the mission high school years ago, all these old friends gathered around the altar in the act of worship to Christ the King. The chaplain's assistant, Sergeant Ferguson, was crucifer. What a joy, after many years, to meet these lovable, stalwart Christian souls, in the Presence, a real and true Presence of the Holy Creator, who comes to His creatures in His appointed way: Holy Communion. The people, young and old, were so happy, to have their Bishop with them after the long period of the war. They crowded around after the Eucharist, listening to him, as he passed from group to group expressing his affectionate interest as a true pastor of the flock.

BONTOC

Bontoc, which we visited on the way back to Baguio was very heavily bombed and our church there is beyond repair. The lovely church at Besao, St. James, escaped the fury of the war. It is a gem architecturally and breathes forth a spirit of devotion. As one enters, the eye is focused at once on the huge polychromed cross and figure hanging on the wall, depicting our Lord reigning as Christ the King. There in the solitude of the mountains, a solitude disturbed by the evil pas-



AT THE CHORAL EUCHARIST: Left to right Mr. Silvino Lardizabel, sacristan; Fr. Edward Longid; Bishop Binsted; Chaplain Bierck; Sgt. Ferguson; Mr. Braulio Tade, at the service held in Sagada.

sions of war, one looked on the cross and the figure depicting Him; and one felt a certainty that sanity could only come and be maintained when the world accepts Him as Lord and King of all. The simple, lovable mountain folk well understand that to be eternal truth.

We were entertained at the home of Fr. and Mrs. Longid, who were most kind and thoughtful as host and hostess. Others, the two native Sisters of St. Mary, and Mr. and Mrs. Alfred Pacaya were gracious in their hospitality. The day we left, the Woman's Auxiliary served an excellent meal under the trees. To the Bishop and the two army men, this meal was something out of this world. It was a feat, considering what these people had been through, to assemble and serve such quantities of excellent food.

It was good to see these Igorot folk again; the lads grown up, having acquired families; the girls, whom we knew in the mission high school, now Christian mothers, standing valiantly by their Church and families. One thing stands out in this trip: our Bishop's supreme courage and superb faith. Many times we heard him say to little groups of people: "I am so glad that you are safe; never mind the destruction of the material fabric. It will spring up again. There is no question about that. The important thing is that you are safe and have kept your faith and indomitable spirit. Trust God." One thought of another: Bishop Mosher, who used to teach our confirmands to say: "*O Dios Espirito santo, badangam saken.*" "O God, Holy Spirit, help me." And then the first Bishop of the missionary district of the Philippines: Charles Brent, who could pen these lines: "There are but two great realities in the vast universe—the heart of God and the heart of man, and each is ever seeking the other. It is this that makes adventure for God not an experiment, but a certainty." One knows that the mission of the Church goes forward with such men of God who have been our leaders and will

go forward under Him who now guides the destinies of the Church's work in these liberated Islands.

Bishop Wilner and Fr. Diman Return

Bishop Wilner, Suffragan of the Philippines, and the Rev. Ezra S. Diman, sailed from New York, October 28th, for Manila. Bishop Wilner has recovered from the effects of his internment by the Japanese, and is eager to resume work. Mr. Diman was a lay missionary in the Philippines from 1931 to 1941. After his ordination in 1944, he was priest in charge at St. Mark's, Waupaca, Wis. It is expected that he will be stationed at Sagada upon arrival in the Philippines.

CHINA

Hankow Prospects Hopeful

Bishop Gilman of Hankow has evidently returned to his district. In reporting to the National Council through Arthur Allen, he states that there is "complete freedom from confusion," and that prospects are hopeful.

St. John's University, Shanghai, is reported to have reopened on October 15th. A memorial service for the late Bishop Logan H. Roots was held in Chungking, and Kimber Den is said to be recovering from an attack of typhus fever and blood poisoning.

CHURCH CALENDAR

November

- 11. Twenty-fourth Sunday after Trinity.
- 18. Twenty-fifth Sunday after Trinity.
- 25. Sunday next before Advent.
- 29. Thanksgiving Day. (Thursday.)
- 30. St. Andrew. (Friday.)



PHILIPPINE SISTERS OF ST. MARY.

November 11, 1945

# The German Church Since V-E Day

By the Rev. Henry Smith Leiper, D.D.

Associate General Secretary, World Council of Churches

THE Roman Church has recently made a special effort to bring to the world's attention the fact that its leaders in Germany fought Hitlerism. Many did, although not all; and the fact that a concordat with Hitler was made in itself represented a degree of compromise which cannot be so easily expunged from history. But there has not been the same effort to recall the record of the non-Roman Churches in Germany: and some are apt to be deceived by hate campaigns against Martin Niemöller, the only Protestant whose name is even known in the United States outside of ecumenical circles.

This would seem to be an appropriate time to try to sum up the situation in the light of recent history. My colleague, Dr. Samuel McCrea Cavert, cables from Stuttgart that the first meeting of the newly created Council of the Evangelical Church of Germany on October 18th was a notable occasion for many reasons but most of all for the highly courageous sermon of Martin Niemöller. The pastor declared that "if the Church had seen clearly and acted unitedly this terrible war would never have arisen. . . . No Christian in Germany has a clear conscience." He rebuked Germans for complaining about the occupation and recalled "our [German] titanic responsibility toward the nations of Europe which we occupied." In another connection Niemöller stressed his belief that the only hope of a better world is Christian democracy which it is our business to build up in every land as followers of Christ. Like Bishop Wurm he said he was seeking not the reorganization so much as the regeneration of the Church and the social order in his stricken country.

Another colleague cabling of this same momentous meeting speaks of the fact that practically all of the Germans in attendance have been in prison. Many have been in concentration camps. There is plenty of evidence of the seriousness with which they opposed the advance of Hitlerism; although as in the case of the Roman Church, there were enough exceptions to give a good deal of basis for the assertion that the Churches fell into Hitler's trap.

## FOUR ZONES

So much for the past and the record. What is the present situation in the Evangelical Church of Germany? It differs in each of the four occupation zones. One of my colleagues who recently visited the whole of Germany and interviewed Church leaders reports that conditions are best in the British zone, second best in the American, third in the French and worst in the Russian. At the beginning the Russians permitted a considerable degree of freedom to the Churches: but as German Communists took over control under Russian direction the position of the Churches rapidly deteriorated. One does

not know whether this was by design or by accident!

Space does not permit a summary of the organizational divisions in the former 28 Provincial Evangelical Churches (Lutheran, Reformed or United—Lutheran and Reformed). There is great confusion of thought about them in this country because of lack of clear definition. Those among them which went into Nazism with a majority—as in some areas—remained "intact" and were called by the name of *Deutsche Christen*. Those which held aloof with a majority were "intact" and often called neutral. Those which were split had two parties—the *Deutsche Christen* and the Confessional. The term Confessional Church always was a misnomer and the Treyza conference of a few weeks ago tried to get rid of the term. It also set up the new Council of the Evangelical Church as a sort of successor to the old Kirchenbund which disappeared in 1933.

But it is more than a council. It is really a new united Church. The condition which obtained previously in Germany is so without counterpart here that it is hard to explain. The 28 divisions of the German Evangelical Church of 1933 were not different denominations. They were composed of two communions—the Lutheran (which was the great majority, about 26,000,000) and the Reformed (about 6,000,000) plus the United Churches in which these two groups came together. In Prussia, for example, the United Church numbered some 11,000,000 but these were of ecclesiastically separate though administratively united Lutheran and Reformed groups!

What seems to have happened is this: now that there is a juridical moratorium in Germany and the former government has been completely dissolved, the Churches have taken advantage of the unique situation to wipe the legal tangles preventing union off the table and have set up what amount to one Evangelical Church for the country. What units of the former groupings will hold out—as some doubtless will—we do not yet know. But it is safe to assume that the great majority will doubtless go in gladly under the leadership of those chosen at Treyza.

This reading of the recent record seems justified when we take into account the fact that the new united Church of Germany has joined the World Council of Churches as one communion—bringing the total membership of that body to the remarkable number of 90! It should be recalled that the invitations to join the Council went out in 1938. By that time the Ecumenical movement was regarded in Hitlerite circles as spiritual enemy number one. Consequently the German Churches could take no action—although their leaders indicated their desire to be included when the way should open.

The leadership there chosen has been announced through Religious News Serv-

ice in the pages of *THE LIVING CHURCH*. Among those who know the German Churches and their leaders it ought to inspire considerable confidence as well as a lively hope. Treyza determined to see that those who had compromised their faith should not be received back into fellowship without "works meet for repentance." Steps were taken toward support on a voluntary basis rather than through reliance on the old system of taxes collected through the State. Vigorous thinking was done about the manner in which the Church could insure a genuine regeneration.

## STUTT GART

The Stuttgart conference carries this process further. It was made possible in large measure by the good offices of the World Council staff and preparations for it were facilitated by the same through bringing Church leaders in the various zones of occupation together or establishing communication. Two American, one British, one Swedish, and several German staff members (the last-named long resident in Geneva) were heartily welcomed as they went through the German Churches to restore contact and to survey the situation left by the catastrophic events of recent months. At the conference Dutch, British, Norwegian, Swiss, French, Swedish and American Church leaders sat down with their German brethren. If anyone thinks that this is a matter-of-course procedure let him read the story of 1918-1920 when it took almost two years to restore any friendly relations between the German Church leaders and those of the Allied lands. It is a modern miracle and an evidence that the ecumenical movement is not merely a dream. It is not amiss to note that on the same weekend this meeting was taking place in Germany four American Churchmen, selected by an informal but highly representative body of ecumenical leaders, were flying to Tokyo on invitation of the Church of Christ in Japan.

It should be added that the men who have places of leadership for the German Church have very carefully thought-out plans for the future. They are resolved that the old attitude of aloofness from political matters shall no longer render the Church impotent as a determining factor in the life of the nation. They are definitely committed to the reeducation of their people. They have comprehensive developments in mind for the leadership of youth. They are eager to continue the missionary work of their Churches throughout the world. They are, in other words, taking seriously the terrific lessons of the past tragic years and are seeing in God not only a "mighty fortress and bulwark everlasting" but finding Christ Jesus in their midst as living Lord inspiring that regeneration of which they humbly acknowledge their need.

# Creation

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

CHRISTIAN sociologists find, quite properly, that they must keep constantly in touch with the movement of theological thought. Twenty years ago we were still thinking out the implications of the doctrine of Incarnation, specially those of its sacramental character. Ten years later, under the impact of neo-Calvinism, we were forced to consider more closely the scope of Redemption and the bearings of the Catholic doctrine of Grace. Now, however, another great Christian doctrine is demanding our best thought: it is the doctrine of Creation.

This development has arisen partly out of current theological discussion: on the one hand the recurrence of speculations concerning a "pre-mundane fate," and on the other the reviving influence of St. Thomas' doctrine of the law of nature. But coupled with this purely theological discussion, and improving upon it, is the thought of that school of agriculturalists represented by Sir Allen Howard, Lord Northbourne, the Earl of Portsmouth and H. G. Marsingham. Upon some of the theologians among Anglican sociologists, Dr. K. E. Barlow's book, *The Discipline of Peace*, has also had considerable influence. This biologist, like the agriculturalists already mentioned, strongly suggests the factual existence of a "natural order," taking us back directly to St. Thomas.

I must not confuse my readers by attempting, in a brief article, to expound all that is involved in an argument which becomes more difficult the further one penetrates into its intricacies. What I want to do is to say shortly what the Catholic doctrine of creation is, and what it is not, and to show that it is the basic ground of social hope: the foundation of our confidence that man's life in this world is, in its roots, well-intended. The Christian creeds declare that God the Father Almighty is the Creator of heaven and earth: of all things visible and invisible. That is, that He is the sole source of all that exists, and therefore that all existence, with the exception of the free will with which he has endowed some creatures, is necessarily the instrument of this ultimate purpose, in the sense that it cannot choose to be other.

## OUT OF NOTHING

Too often we recite the words of the creeds without pausing to consider their tremendous meaning. They declare that God's action in calling the cosmos into existence was not the mere imprinting of "form" upon some already existing "matter," as some of the Greeks supposed. There was no preëxisting matter. There was nothing. God's creation is absolute—something is made to exist, out of nothing. Now, the difference between nothing and something is worth thinking about. If we consider Mount Everest, we shall agree that it is something. If we consider a grain of sand, we shall likewise agree that it is something. So far our thought is

impeccably orthodox. But if we go on to say that, compared with Mount Everest a grain of sand is so small as to be "nearly nothing," we shall be slipping upon the verge of heresy; for the distance between a grain of sand and nothing is exactly the distance between Mount Everest and nothing—it is infinite. It could be bridged only by an omnipotent and miraculous act.

This Christian doctrine will not have it that the universe is an "extension" of God's own being. Nor will it allow that it has come into existence because God needed to "realize" or "complete" Himself. God is the only source of reality and is all-sufficient and perfect. If He were in any sense incomplete, He could be judged so only by some standard of completeness existing beyond Him. But in that case He would not be "God." The question arises, then, if God is perfect, complete, self-sufficient Being, why did He create the universe? And the Christian Faith gives a clear and emphatic answer.

Creation is the first proof of God's goodness. He needed nothing, but He created something. It was not for His own sake, but for His creature's sake. And this is the only doctrine of creation upon which a Christian sociology can begin to build. It means, obviously, that although all being other than that of God, is derivative, it is essentially a *good*—even the being of the devil. Created wills can use created being for evil purposes; but this is *sin*, because it is a distortion of the purpose of the divine miraculous gift.

Some thinkers hold that since this catastrophe happened before the present, visible universe existed, the universe is the *result* of the catastrophe. The Faith holds with the scriptures, "And God saw everything that he had made, and behold,

it was very good." Others have agreed that although the catastrophe of sin occurred before the creation of our universe, *that* creation was intended as a remedy for the catastrophe, to provide fallen creatures with a saving discipline. This is nearer to Christian thought, but it falls short of the glory of the belief that the existence of stars and flowers and summer rain, of yourself and myself in our living bodies, is due directly to the unimpeded, creative intention of God. Only in this belief can we join in the singing of the morning stars, and the shouting of the sons of God, at the laying of the foundations of the earth.

## CONTINUING CREATION

Sin has come into the created order, but if we say that it has so ruined the natural world that it no longer reflects the divine purpose, we fall into confusion. A deist, who thinks of God as having created once, long ago, and then ceasing from creative activity, might believe that sin destroys the natural order. But a theist, who believes that God's creative activity is constant and perpetually at work in sustaining the universe, cannot suppose that God is maintaining an order which contradicts His own purpose. God maintains the being of man, who is a sinner, but we have said that man's *being* is a good. It is the use of that being, and the use of nature, by the free will of man, that is evil. Thus, the natural order, including the existence of man, goes on. The false social orders, the false economies, which employ the universe for wrong ends, come to collapse.

The Catholic Faith holds that sin has never completely destroyed either the natural order created by God, or that divine image which is the enduring morphology of man. It declares that man's sin is

## Celebration of a Wedding Anniversary

By BEN AXELROAD

A SIMPLE but rich liturgical contribution, which perhaps might well be emulated by other branches of the Anglican communion, has been made by the Brazilian Episcopal Church. It is an Order of Service for the Celebration of a Wedding Anniversary.

The service closely follows the order of the solemnization of Holy Matrimony. An interesting feature is the participation of children and grandchildren, one or any number of whom may stand with the couple at the chancel steps during the initial part of the ceremony. Opening with the priest's charge to the couple, the office continues with the renewal of the betrothal pledge, the blessing of the rings at the altar, and the final renewal of the marriage vow. It is indeed essentially a service of renewal, not only of the

couple's love for each other, but also for the Church, in the congregation where they have raised their children. And the members of the congregation, in turn, cannot but have their own faith renewed and strengthened by this living commemoration of Christian success in home-building.

The inspiration of such a service to those in attendance cannot be overemphasized, and it is expressed in the words of the priest:

"May God permit that this service shall serve as an inspiration to many, in order that the virtues of the home may be cultivated, human life ennobled, and Christ glorified!"

An increasingly large number of Brazilian Churchmen are availing themselves of this beautiful office in the observance of their 25th and 50th wedding anniversaries.

the misuse of a divine gift—not the issue of a catastrophe underlying man's very existence in the world. What does this mean for our practical thinking?

Not long ago, an English philosopher engaged in a radio discussion with a scientist. The latter declared that all existence could be accounted for by assuming only the existence of matter and motion. This, as we have seen, is itself a large assumption. The philosopher described the scientist's assertion as "fantastic." But the latter went on to say that in Russia the poor had been fed, clothed, and educated upon a materialist hypothesis, and he argued that religion was entirely unnecessary for social progress. What the wretched man did not see was that upon a purely "neutral" scientific account of existence; upon the assumption of an amoral, impersonal, unconscious ultimate, it cannot matter a brass cent whether the poor are fed, clothed, and educated, or left starving, naked, and ignorant. Some have cared nothing for the poor; some have cared much. If both sorts of people consists entirely of matter and motion, who is to say which of them is right?

#### NATURE AND GOODNESS

It is idle to refer moral judgments to an assumed process of "moral evolution" in such a universe. If there are no absolute moral standards there is no means of discerning what is moral evolution and what is moral degeneration. There can be no ultimate moral evolution in a universe of "neutral" origin. We can pass judgment upon personal action and upon social order only on two conditions: First, that there is an ultimate *purpose* in the universe and in human life; second, that man has freedom to accept or to reject the purpose. And these two conditions ultimately imply the existence of a Personal Creator.

But if a universe of "neutral" origin—matter and motion—makes any moral judgments impossible, what must be said of the idea that man himself is a catastrophe and his very existence in the world "a bad infinity of births and deaths?" This is final pessimism, and it is sometimes supposed that the pessimist is the most consistent and reliable rebel. But this is nonsense. A man who believes in a just and beneficent creation may rail against the lot of poor old Mary Jones who is too poor to pay her rent, and is about to be turned out of her house. But what relevant or significant thing can be said by a pessimist who believes that the very existence of old Mary Jones, and of everybody else, is a horrible calamity? How can a man who believes that the bright stars in their courses are malignant, have much to say against such small inconveniences as atomic bombs?

To rebel against evil, one must believe that the created world in which the evil occurs is fundamentally good. To condemn a man's action, one must believe that the action contradicts the true nature of the man's being. And in the last resort it will be found that if one says "this is right" or "that is wrong"—or if one only says "this is natural" or "that is unnatural"—he is declaring that God Is, and that He is the Creator of all things, visible and invisible.

# Jesus Was Found Alone

By Edna G. Robins

WHEN Peter and James and John saw their Master on the Mount, transfigured and glowing with a radiant glory too bright for their mortal eyes to bear, they "fell on their faces and were sore afraid." They were the closest companions of Jesus; they had followed Him faithfully during His ministry; they loved Him and were dear to Him. But even they could not bear the heavenly brightness that shone from His face. He seemed no longer the friend who shared the hardships, the irritations, and the simple joys of their daily life, who responded so generously to their affection, who admonished and chided and encouraged them, for in this sudden moment of vision He has revealed Himself as their very Lord and God.

It was Jesus Himself who called these disciples of His apart from the crowd and led them up the mountain. This, of course, was nothing unusual. Our Lord frequently retired into the hills to spend the night in prayer. Peter and James and John who obediently followed Him up the mountain watched Him as He prayed. It was in the midst of His prayer that His countenance was altered and the terrified disciples caught through the veil of His human body their awe-inspiring glimpse of the power and majesty and glory of Almighty God. Overwhelmed by the vision of divine beauty in the transfigured countenance of Jesus, the three disciples lie prostrate before Him until the Master Himself comes and touches them and soothes their fears.

As we meditate on the Gospel story of the transfiguration of our blessed Lord, we are moved by a fervent desire to ascend the holy mount that we may share in the vision of His heavenly glory. We must remember, however, that not all the apostles were given the opportunity to go with the Master on this occasion when He withdrew into the silent hills to pray. Only the three dearest friends were called to follow Him. So we must wait for our Lord to call us to go apart from the world that He may give us a deeper insight into His divine beauty. Much as we long for the vision we must not be impatient but try to prepare ourselves so that our Lord may see that we would really be counted among His friends. Peter and James and John were very far from perfection when they were chosen for this wonderful experience. They were full of faults. Jesus often rebuked them sharply for their selfishness and lack of understanding. Yet in spite of their ignorance and stupidity, they did love our Lord, they followed Him obediently, they gave Him all the devotion their human hearts were capable of. They acknowledged Him without hesitation as their Lord and Master. The life He shared with them was not attractive from a worldly viewpoint. There were no glittering rewards held out to them—nothing but hardship in the company of Jesus. We may be sure that He expects some such willingness on our part, too—

the same simple acceptance of the discipline of life, the same sincere devotion of heart and mind to our ever-loving, ever-patient Lord.

As we do our duty day by day, offering our every act and thought and wish to our Lord, loving Him simply and humbly, we may suddenly find in the midst of our prayers, in the stillness as we make our Communion, that we have reached the mount of vision and that Jesus is indeed revealing to us a beauty and a love that fills our trembling hearts with awe and with a longing desire too great for our poor human hearts. We are lifted above the world of the senses to meet the Lord in the spirit. Words fail us as we prostrate ourselves before Him and adore.

#### AFTER THE VISION

As our Lord called the three apostles to the mount of transfiguration, so it was He who led them down again back to the world of His ministry and of their discipleship. We cannot remain for long on the mount as our mortal strength is not sufficient to endure the sight of God in His glory. And Jesus warns us, as He warned Peter and James and John to say nothing of the vision. There must be no talking over the consolations we have received. If we chatter about our religious experiences, we will soon find that they cease to be important and that self has become again the center of our lives. The transfiguration of our blessed Lord was followed by His passion. So those who are permitted an insight into the heart of His love must accept also the privilege of suffering with Him, for real companionship with Jesus means the constant companionship of the cross. The cross, however, becomes a joy, the precious symbol of boundless love to those who journey on in the light of vision. When the apostles were recalled to themselves after the glory had passed away from the mount, they saw that Jesus was there alone. And Jesus alone was to be the guide of all the rest of their lives. No worldly honor or glory would reward their toil. No earthly love would ever satisfy the longing of their hearts. Jesus alone would be their desire forever.

So may we too be found growing more and more detached from the things of this world as we press on obediently with Jesus alone—His love our dearest treasure, communion with Him our deepest joy. His wounded side our only safe refuge from life's bitterness.

It may be that for many of us the vision does not come in this life—that we must wait until death lifts the veil before we may glimpse that eternal brightness. But we may be sure that, though we travel up the hill of Calvary rather than up the mount of the transfiguration, our faithful devotion to our Lord will gradually transfigure our own lives because in them is found not the worship of self or of the world but the worship of Jesus alone.



# BOOKS



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

## Mysticism Through the Ages

**MEN WHO HAVE WALKED WITH GOD.**  
By Sheldon Cheney. New York: Alfred A. Knopf, 1945. Illustrated. Pp. 395. \$3.75.

Sheldon Cheney is best known as a writer on the theater and the arts, condensing and popularizing their history. His *Theatre: Three Thousand Years of Drama, Acting and Stagecraft* indicates the vast survey; and *A World History of Art* conveys the global scale of his treatment. His venture into the field of philosophical and religious mysticism is, on second thought, natural, for the life of the artist and the mystic both are approaches to reality, their language and perceptions harmonious.

In *Men Who Have Walked With God* his canvas is large as he covers a period beginning with the great Chinese poet-mystic Lao-tse, who lived 600 B.C., and ending with William Blake of the 18th century. In ten chapters Mr. Cheney writes of Lao-tse, the Buddha, Plato, Plotinus, St. Bernard, Meister Eckhart, Fra Angelico, Brother Lawrence, William Blake. His choice is individual and one misses great names in the history of mysticism. Many important figures, however, walk briefly across his stage, to contribute a fullness of background to the chief actors of his choice.

The book is enriched by familiarity with the world of art. Perhaps the best chapters are those dealing with Lao-tse, the Taoist poet; Fra Angelico, the artist; and Blake, poet-artist. The book is finely enhanced by 32 illustrations from paintings and sculpture, four from the Chinese, nine by Fra Angelico, 11 by William Blake.

Mr. Cheney's volume is fairly comprehensive in the survey of Taoism, Buddhism, Greek and Catholic mysticism, and Protestantism in the chapter on Jacob Boehme.

In the preface Mr. Cheney disarms the reader by admitting to a certain unbalanced treatment of his subject which he hopes will "afford an outline survey . . . a real unity . . . is the likeness of the vision . . . in the result of the human soul rendered content and invulnerable in the finding and praise of a 'way' leading to heaven and to the joy of divine union." He makes no pretension to more than an all-over introductory review; but he has dug honestly into the work of specialists such as Legge, Giles, Waley, Stephen Mackenna, Rufus Jones, and Evelyn Underhill. He brings to his work that indispensable attitude which gives life and warmth to the book: "I have worked with a certain conviction, even a sort of vision, and I hope that the reader will detect his . . ."

There is a persuasive appeal for the mystic life as the normal life for man: "All of us speak of the mystic life at times as a refuge. But that is because we

have rendered the ordinary world so nearly untenable for the soul . . . the truer image is that of the mystic wanderer from a joyous voyage, to illuminate everyday living with the light of divine understanding."

Our thinking today has become global, and our political and economic movements are increasingly international. Mr. Cheney concludes his preface with discernment: ". . . the next forward movement of men in the mass waits upon individual vision and regeneration. To help even a few to get back to the ground of the soul, to help them to recognize the divine actuality of life and to apprehend the joys of mystic union, may be a social as well as an individual service."

These words are needed in our disordered day and it is good to have a wealth of quotation from mystics over the ages to light the dimness of our path. For those who have read deeply in mystical literature the book may seem superficial; but for many who have not gone to the sources Mr. Cheney has given us material condensed, available, and readable.

VIRGINIA E. HUNTINGTON.

## A Poet Who Died Young

**THE TASK.** By Robert Blain Campbell. New York: Farrar and Rinehart, 1945. \$2.00.

This little book of poetry is a testament of youth. Its author died at 29, full of promise and the pride of his craft. Mature and experienced poets could claim his achievement, for there is a precision of phrase and an orderliness of emotion which do not often belong to the beginner. However, discipline and well-mannered as each line is, *The Task* bears the signature of a young man. Its fresh images, its bright coin of language, its shy raids on the other and older poetry, all testify of his youth and our loss in his early death. To a friend he confided: "But sometimes I must write, though there is too much to say, out of a sudden terror of time . . . before it is too late." His work suffers only from an overabundance of things to say and so little time, a pardonable fault of the young.

"Today is acted: The morning comes:  
the sun

"Will have its pert commercial wings,  
or lambs.

"—We have escaped the lunar journey,  
collision

"At the crossroads, the metaphysical  
alarms.

"Our risk is not that we keep warm at  
night,

"But that we may not work as long as  
there is light."

Robert Campbell wrote in an unlikely age,

"When the Eleventh month darkness  
caps the Hill

"And Destiny like a dirigible swings in  
sight,"

but the burden of his poetry is not political or prophetic. It was colored and conditioned by his environment, as useful poetry always is, and yet the influence was not in his theme or subject matter but rather in the style. It is tense, energetic, and loud. His best work is in satire: "To a young man newly become a little merchant"; "That splendid animal, the son from college"; "Is married to a suburb and a house." All the while the major poets were writing of war and rumors of war, Campbell found in these homey features of contemporary life the substance of his art and a sure way to express oblique truth about the disintegration in his day. Even in talk of suburbs and little merchants and golf, the reader will find that the words speak to his condition and at the same time address themselves to a larger situation. But always there is hope, the hope of youth:

"O not for the dead have we,  
Man, builded a temple  
But for the living . . .

"Out of time's mine-shaft  
We have plundered a planet:  
We will use it."

JAMES DYAR MOFFETT.

## In Brief

The age-old problem of why honest and upright persons must suffer, through no fault of their own, has received many treatments throughout the ages. Some of these treatments have, of course, greatly enriched the literary content of mankind; such are the *Book of Job*, *In Memoriam*, Milton's *Sonnet on His Blindness*, and several of the great Greek tragedies. The recent war has brought forth a considerable quota of books which deal with this ancient problem, this poignant cry of battered and troubled humanity.

One of the most recent is Dana Burnett's *The Question* (New York: Alfred A. Knopf, 1945. Pp. 42. \$1). This is an attempt to seek an answer in parable form. Certainly the author is a master in this medium, who can beautifully and deftly weave a story in such a way as to make one not even mind an anthropomorphic concept of deity. But one doubts that he says anything new. By a rather roundabout approach he finally goes back to the Cross not for the answer but for the grace to bear with sorrow. The readability of the book is enhanced by superb typography.

The Association Press has recently issued a series of ten chapel talks by President Paul N. Elbin of West Liberty State College (*The Enrichment of Life*. Pp. 86, \$1.50). It is notoriously difficult to preach to undergraduates, for such persons are supposed to take a "so what?" attitude toward religion and life. These addresses are not sermons, to be sure; but they are excellent essays on the mutual dependence of religion and education. Dr. Elbin understands the mind and the reactions of students, and one can imagine the effectiveness of their presentation in the course of the ordinary college routine. Like too few addresses, they make good reading also.

*John Henry Hopkins*

**G**OD chose All Saints Day to call home one of the great priests of the American Church—John Henry Hopkins, whose service in many fields covered more than half a century. Composer, organist, author, pastor, preacher, he has left behind him works worthy of his name. Not least enduring, perhaps, will be his spirited and surging music for “I sing a song of the saints of God,” composed at the age of 79 and included in the 1940 *Hymnal*.

In failing health for the past few years, Fr. Hopkins was toward the end a joyous prisoner of the Lord. A few months ago he wrote to us that although he was a 90% invalid he was not in pain and was still able to celebrate the Holy Mysteries once a week in his private chapel at Grand Isle.

It is said that Dr. Hopkins week by week maintained a higher level of excellence in his sermons than any man now living. This was due not only to his scholarship and careful preparation but also to his perpetually fresh awareness of the fundamental verities of the Faith and their significance to human souls. One of his great joys in the Kingdom will be the gathering in of the many souls whom he brought to God. May he rest in peace and may light perpetual shine upon him.

## *Church Missions House*

**A** WOMAN'S AUXILIARY SECRETARY from a Midwest diocese recently visited Church headquarters in New York. She wrote her impressions to a friend:

“I had the good fortune last week to visit the Church Missions House at 281 Fourth Avenue. It was my first visit and I am surely looking forward to my next. I wish you could have felt something of the pressure of God I felt upon leaving the building. I wanted to rush back in, as there inside God was truly present — working through His family. . . .

“I hope that if you have the opportunity of spending some time in New York you will pay the Church Missions House a visit and feel how you are a definite part of your Church and through you that Church can and will expand.”

We hope that many Churchpeople, clerical and lay, will follow her suggestion and share her experience.

## The Collect

*Twenty-fifth Sunday after Trinity      November 18th*

**O**UR LORD Jesus Christ came to restore us to our rightful place as children of the heavenly Father, to that birthright planned for us at creation but lost to us by the devil's work at the fall. By union with Christ we are restored to our inheritance. If individually we are to attain to this, we must hold fast to our hope and purify ourselves. Christ set us free from Satan's power, but we must exert ourselves lest we fall back into the snares of the evil one. We must keep ourselves, body and soul, in the ways of righteousness; we must feed on that glorious Body to gain strength to grow in grace and to war against evil; we must be actively engaged in making our life conform to God's commands and to do God's work, that we may be more and more like Christ. Let us ask God to show us the ways in which we can daily become more like our dear Lord.



*Washington, D. C.*

**D**EAR FAMILY: This will be the last letter “From the Editor.” It is written on the day of my detachment from active duty in the Marine Corps. Tomorrow I begin my “terminal leave,” on completion of which I shall resume the active editorship of THE LIVING CHURCH. This will be announced due course in our editorial columns.

It will be good to be back again in my regular profession doing the work to which I long ago felt called — a kind of work that I feel is, in its way, an evangelical and missionary work quite as truly as is that of the ordained priesthood. There is a ministry of the written word as well as of the spoken word, and religious journalism is an important part of that ministry.

No doubt it will take me a while to readjust myself to civilian ways of thought and action, and particularly to the ways of the Church. Certainly I shall have to do a lot of reading to catch up in my mental life, and a lot of praying to catch up in my spiritual life. I shall have to learn again to cope with the idiosyncracies of bishops and priests, instead of those of colonels and generals — though under the skin they are much the same. I shall have to rediscover the way of communicating with a person directly, with a letter addressed to “Dear Joe” or “My dear Fr. Doakes,” instead of making seven copies of an official form and sending it through the chain of command. I shall have to learn that I can no longer say to a sergeant “Go” and he goeth, but on the other hand a colonel can't say to me “Come” and expect me to cometh.

Above all, I shall have to get accustomed again to keeping my temper under the peculiar kind of abuse that characterizes writers of letters to the editor, particularly the editor of a religious periodical. I don't know why it is that so many people, even gentlemen of the cloth, feel that they can call an editor all manner of names, and impugn his honesty, his patriotism, and his loyalty to the Church if they disagree with some editorial he has written, when they would not think of making the same statements to his face. Apparently there is something about the impersonalism of the editorial “we” that makes some people think that an editor can be abused without restraint, and that he either has no personal feelings or that they are beneath consideration. I make this statement now, when there is no immediate case in point, so that it may be clear that I am not referring to any individual, but to 18 years of personal experience in religious journalism. I hope that three years in the Marine Corps, where it is normally assumed that officers are gentlemen until proved otherwise, will not unfit me for turning away the wrath of such letters with a soft answer, or none at all.

Yes, I shall be glad to get back to civilian life, though I shall miss my friends and associates in the Marine Corps, both those with whom I served in the field and those I have known here at headquarters in Washington. Among the latter, not the least are the girls of the Women's Reserve, many of whom have done an excellent job with a minimum of glamor or glory.

This, then, is my exit speech as an officer of the Marine Corps on active duty. When the curtain rises again, the scene will disclose the same individual, clothed now in civilian clothes of the vintage of 1941, seated at a desk piled high with letters, manuscripts, and proofs, wearing the harassed look that comes over an editor's face half an hour before the deadline, writing with one hand, blue-pencilling with the other, and reaching for a ringing telephone with a third. The situation will be, as a Marine would put it, normal — all fouled up. And, strange as it may seem, I shall be enjoying it.

CLIFFORD P. MOREHOUSE.



**CONNECTICUT**

**Provision for Returning Chaplains**

Looking forward to the day when clergy from the diocese of Connecticut, who were serving as chaplains, would be returning to civilian life, the diocesan convention held in 1944 to create a postwar reserve with particular reference to assistance to find placement of its clergy who had been in the service of the United States and the Allies. This plan is enabling the diocese to care for each of its returned clergymen by making them diocesan missionaries, from the day of their discharge until they are placed in their new positions, at a stipend equal to that which they were receiving in the field in which they were serving at the time they became chaplains.

**CHICAGO**

**Fr. Taggard to Serve St. Luke's, Evanston**

After nine years of distinguished service as rector of Christ Church in Pelham Manor, N. Y., the Rev. Edward Thomas Taggard has accepted a call to St. Luke's Church at Evanston, Ill.

In addition to material improvements made during Fr. Taggard's rectorship he has contributed in increasing the spiritual awareness of the parish. Daily Eucharists, and three regular services each Sunday brought a new quickening to the devotional life of the community. Under Fr. Taggard's leadership, pastoral work, and his inspired preaching, Christ Church became an increasingly strong parish. Most important of all was his three-fold program for the children, which consisted of worship at the 9 o'clock Family Eucharist, of fellowship at the breakfast served in the parish hall immediately afterward, and of instruction at the Church school classes which followed. The whole program became immensely popular among the boys and girls of the parish, and during the war years their number was materially increased by a large group of British evacuee children to whom Christ Church became a parish home.

**Church of the Advent To be Consecrated**

A Solemn *Te Deums* will be sung at the Church of the Advent, Chicago, the first Sunday in Advent at the special service of thanksgiving for the clearing of the parish's \$35,000 debt. The church will be consecrated by Bishop Conkling on Whitsunday.

During the past 18 months seven other parishes of the diocese, St. Luke's and St. Matthew's, Evanston; Christ Church, Winnetka; St. Lawrence's, Libertyville; the Church of the Annunciation, St. Thomas; and St. Alban's, have removed their indebtedness and their churches have been consecrated.

Under the leadership of the Rev. Gordon E. Brant, rector, who came to the

Church of the Advent in 1938, the parish had whittled its \$35,000 debt down to \$21,000 by May, 1944. During the past 18 months, through the organization of a One Hundred Club, composed of those who pledged \$100, the amount was decreased until the balance October 1st stood at \$1,500.

A special parish meeting was called on All Saints' Day and in response to Bishop Conkling's invitation to the parishioners to join a Bishop's Club with \$25 memberships, the final \$1,500 was raised before the meeting adjourned.

**MICHIGAN**

**"Friendly Trailer"**

It was fun to stand on the lawn in front of All Saints' Church, Detroit, on Sunday afternoon, October 14th, and watch all the people passing by in cars crane their necks at the "Friendly Trailer." Some of them stopped and visited the Trailer and, we hope, became educated. Usually the only activity going on in Detroit on a large open piece of ground is a carnival, and the attractive trailer, with the colorful canopy set up and strains of music coming from the loudspeaker in front, provided an interesting diversion.

Miss Olive Meacham, the "Trailer Lady," had brought the GFS "Friendly Trailer" to Detroit before beginning work in the diocese of Upper South Carolina, in a textile mill section which is greatly congested. She held open house on the All Saints' Church property on exactly the right day—a beautiful sunny afternoon with many people abroad on Sunday drives, and at exactly the right place, since All Saints' is located on a favorite road for such travelers.

Many interested members of the Girls' Friendly Society and their families and friends visited the trailer. In All Saints' parish house, moving pictures of Miss Meacham's work were shown, and light refreshments were served.

Miss Meacham was formerly a war emergency worker for the diocese of Michigan in the Wayne area. She spent last summer with the trailer in Missouri in social service work for the GFS.

**CANAL ZONE**

**Bishop Gooden Visits Leper Colony**

Bishop Gooden of the Canal Zone recently made his first visitation to Holy Comforter Mission in Palo Seco, Canal Zone, where he confirmed two lepers, one an elderly British West Indian, and one a young leper of 30 years of age. The candidates were prepared for Confirmation by a Churchman who is a member of the leper colony.

The leper colony at Palo Seco is a modern institution operated by the United States government. Dr. Ezra Hurwitz, the superintendent, and Mrs. Hurwitz, are Jewish, but are both helpful and generous

in their interest in Holy Comforter Chapel, for which Dr. Hurwitz is having some furniture made, and Mrs. Hurwitz is embroidering a new altar cloth.

Celebrations of the Holy Communion have been held in the chapel each Monday morning for many years, with Archdeacon Nightengale as priest in charge. Since his arrival in the Canal Zone, Bishop Gooden has been conducting the services as well as those at the Corozal Mental Hospital and St. Pauls Church, Panama City, in the absence of the archdeacon who is on vacation in Jamaica.

**SOUTH FLORIDA**

**St. Luke's Cathedral Consecrated**

St. Luke's Cathedral, Orlando, Fla., was consecrated by Bishop Wing on October 21st—this impressive service gladly shared by a large congregation to whom it was the fulfilment of prayer and labor through years past.

After knocking at the door, the Bishop and other clergy, with crucifer, torch bearers, and flag bearers, preceded the choir in the opening procession, chanting Psalms 24 and 122. The instrument of donation was read and presented to the Bishop by Fred Frey, senior warden, and the Bishop then continued the consecration service. Dean M. E. Johnson officiated as celebrant at the Holy Communion service.

This Cathedral was erected in 1925-26, amid prosperous conditions, but the serious depression which quickly followed occasioned the withdrawal of pledges. Building expense was much greater than was expected, hence instead of a moderate debt for which full payment seemed provided, within a few years the congregation had a mortgage of some \$70,000, on which the final payment was made this summer.

The grounds on which the Cathedral and other buildings now stand were purchased early in 1882 for \$300, and a small church was erected within that year. This was twice enlarged and continues in constant use for the Sunday school and other parish needs.

Formal change to a Cathedral parish was completed in March, 1902, under Bishop Gray, and the Rev. L. A. Spencer was called as its first dean. Under his personal plans and supervision, the second enlargement of the church was made, the chapter house and deanery were built, and he also gave his skill and oversight to new buildings at the Cathedral School.

This parish has often welcomed the diocesan convention, and the two special conventions, called to elect a bishop, were both held here, electing Bishop Wing as Coadjutor in May, 1925, and Bishop Louttit as Suffragan in February, 1945.

**SPRINGFIELD**

**Acolyte Festival**

The first postwar acolyte festival of the diocese of Springfield was held at St. John's Parish, Decatur, Ill., on the eve-

ning of October 28th, the Feast of Christ the King.

There were 130 persons in the great procession that began the Solemn Evensong sung by the Rev. E. M. Ringland, rector of St. John's; with the Very Rev. William Orrick, dean of St. Paul's Pro-Cathedral, Springfield, as deacon; and the Ven. Marsden Whitford, archdeacon of Alton, as subdeacon. Bishop White of the diocese pontificated. He was attended by the Rev. Herbert Miller, rector of Emmanuel Parish, Champaign, and the Rev. John Neal, assistant priest of St. John's,

Decatur. The Rev. F. H. O. Bowman, rector of St. Matthew's, Bloomington, was Bishop's chaplain, and the Lessons were read by the Rev. Frederick Arvedson, rector of St. Paul's, Pekin.

The preacher was the chaplain of the University of Illinois Chapel, the Rev. William Ward. The sermon stressed the importance of this new feast which was licensed in the diocese of Springfield by the diocesan. In speaking directly to the acolytes present, Fr. Ward spoke of the privilege that any boy had who was called to serve at the Court of Christ the King.

He asked them to judge their service at the altar as others saw them, as they themselves did their work, and as Christ the King would value it.

After Evensong dinner was served at the Masonic Temple to 275 persons. Fr. Ringland was toastmaster, and introduced each of the priests in seniority, and last of all called on the Bishop for a message. The Bishop told how happy he was to have his spiritual sons, his clergy with him at the table—and the boys who served as acolytes at the altars of the diocese were his spiritual charge as well. This festival is to be an annual affair in the diocese.

## THINK AND THANK

With fully 60 per cent of American people, the first thoughts that come to their minds when you mention "Thanksgiving Day" are (a) a turkey dinner, (b) a football game. *That goes!* Why? Well, according to census figures, approximately 60 per cent of our people give no religious affiliation at all. They never *think* about God, therefore, they never *thank* Him. Of the remaining 40 per cent alleged Christian affiliates, the batting average is mighty weak also, for if that 40 per cent worked at being even "one-horse" Christians, we'd fill all our churches, which we don't. It's woefully clear then that when there is little appreciation of God, there is little thought of Him.

That brings up the whole question of the time-honored but terribly hollow tradition of a formally proclaimed Day of Thanksgiving, done with great pomp and form and pen-flourishing by National and Commonwealth Executives, and for what? Ostensibly to call us to our knees in gratitude to God on ONE day out of the 365! Christians make *every* day a Thanksgiving Day. So why not let it go at that? The other thing is just an excuse for a legal holiday; and, doesn't this gripe you—even the average church gets out no more than a corporal's guard in the way of attendance? We Episcopalians with our Eucharist, fare better than the denominations, most of which resort to "union services" to secure a combined attendance large enough to lull them to a mild satisfaction. Don't you think so, too? Every well-rounded prayer includes the element of thanksgiving, and Christians pray such prayers at least twice every day, so *every* day is Thanksgiving Day to them, and they seem to be the only ones, according to the census, who bother much about God.

If we were to advocate doing away with our National Thanksgiving Day, we would arouse a veritable storm of protest, most of which would be from that alarming 60 per cent of our alleged

Christian nation, who makes a fuss of respecting the Church, which they unctiously use for weddings, and burials but never darken its doors at other times or make any effort to support it with their means. A lot of our best friends are among them—good neighbors, generally, and many of them enjoyable to a degree. What's wrong, then? What particular sin are they guilty of? Well, to be plain, the sin of not even thinking enough of God to remember Him. Thoughtlessness generally comes from selfishness. Selfish people rarely think of others, God included. God requires things of people, and selfish people won't give God what He would require of them. So they stop *thinking* of God, and therefore they stop *thank*ing God. Were they to think enough of Him to thank Him for just the simple daily blessings, things would happen to them, and they would get to go places spiritually.

To our minds, about the most hurtful sin we can commit against God is that quite mean one of not caring enough about Him to even *think* of Him. This one sin is one of the gravest faults of the American people, for if they would just occasionally think of Him, they would just naturally *have* to thank Him. All that we have comes from Him, and were He to, for a moment even, withdraw His Fatherly support of us, we would cease to exist! An atomic bomb explosion could not equal the disintegration. Ever think of that? And yet, speaking of atoms, look at the millions, puny pulling atoms, setting up themselves in this God-made world, so that we really, in truth, defy the simply natural claims of our very Maker!

Let all of us who are Christians so think of God and His goodness to us that *we* will thank Him daily with *all* our hearts and carry in these same hearts the weight of the thanklessness of those appalling numbers of our friends who tragically are passing up their very Heavenly Father!

### Bishop White's Son Represents Gen. Arnold at Airport Dedication

Brig. Gen. Thomas D. White, the son of Bishop White of Springfield, was the personal representative of Gen. Henry H. Arnold, commanding general of the Army Air Forces, at the dedication of the University of Illinois Airport at Champaign, Ill., on October 26th. This was General White's first visit to his father since his return from Okinawa, where he led the 7th Air Force. At the dedication banquet in the student Union of the University the General told of his landing two minutes after Gen. Douglas MacArthur at Atsugi airport, and described the 20 minute ride to Tokyo through winding rural Japanese roads. He also spoke with pride of his being a Churchman, and how happy he was to have his father the Bishop of the diocese with him. Included in the General's party were his wife, Mrs. T. D. White of Washington, D. C., his father, the Bishop of Springfield, and the university chaplain, the Rev. William Ward. They were the guests of Dr. A. C. Willard, president of the University of Illinois.

### MINNESOTA

#### Anniversaries

The diocese of Minnesota has recently celebrated anniversaries—St. Clement's Memorial Church, St. Paul, and St. James', Hibbing.

St. Clement's, the gift of Mrs. Eaton, widow of Dr. Theodore Angus Eaton, for 42 years rector of St. Clement's Church, New York City, had its cornerstone laid and the building consecrated in 1895. Rectors of St. Clement's include: the Rev. Ernest Dray, Dr. Edwin B. Woodruff, Dr. Charles E. Tuke, Rev. William F. Creighton, and the Rev. Glenn F. Lewis.

As part of the anniversary St. Clement's parishioners and friends have pledged or given in bonds to be paid during the next ten years the sum of \$25,000 to be used to rehabilitate the parish house and to build a new social and recreational center.

The 50th anniversary of the Episcopal Church in Hibbing was commemorated on October 14th and on the same day St. James' Church of that city, built 23 years ago, was consecrated, the parish just having cleared its indebtedness of \$40,000. Participating in the morning service were Bishops Keeler and Kemerer; Dean Os-

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## DIOCESAN

rne Littleford; the Rev. Llewellyn Williams; the Ven. Edward Saunders, chdeacon of Brooklyn, N. Y.; and rector : Christ Church of that city, formerly a rctor at Hibbing; Dr. Clark Kuebler, resident of Ripon College; Bishop Parue of Pittsburgh, also a former rector of t. James'; and the Rev. Hugh F. Hall, rctor of Christ Memorial Church, Grand apids, Minn. Christ Memorial was the riginal Episcopal parish in Hibbing. hen that parish was dissolved, the name, emorial windows, furniture, etc., were ransferred to the church in Grand Rapids.

Bishop Pardue preached the anniversary ermon; the Rev. John M. Hennessy, resent rector of St. James', was the cele-rant of the festal Eucharist; Bishops eeler and Kemerer, the consecrators. A ubilee banquet was held in the evening ith Dr. Kuebler as speaker; a quiet day r the clergy was conducted by Bishop eeler.

Hibbing, located on the Iron Range of Minnesota, is an important center of the Church's work in the northwestern part of the state.

## PENNSYLVANIA

### Memorial Windows

Two magnificent stained glass windows were blessed on Sunday, October 28th, in Trinity Church, Swarthmore, Pa.

At the 11 o'clock service a window depicting the Temptations of Jesus was blessed by the rector, the Rev. George Christian Anderson. The window is in memory of Charles W. Green and was given by his widow. The window was executed by Oliver Smith out of hand-blown glass in his own studios. The figures in the window are archaic and employ the brilliant blues and reds of Chartres Cathedral.

In the afternoon a window depicting the Childhood of Jesus was dedicated by the rector, assisted by the Rev. James M. Collins and the Rev. J. J. Guenther. Scenes of the childhood of Christ are shown in medallions and the predominant color is blue, richly jeweled with sparkling rubies, greens, and golds. The window was executed by Henry L. Willet whose glass adorns the Washington Cathedral and the Cadet Chapel at West Point. This window was the gift of William P. Hill in memory of his mother, Blanche B. Hill.

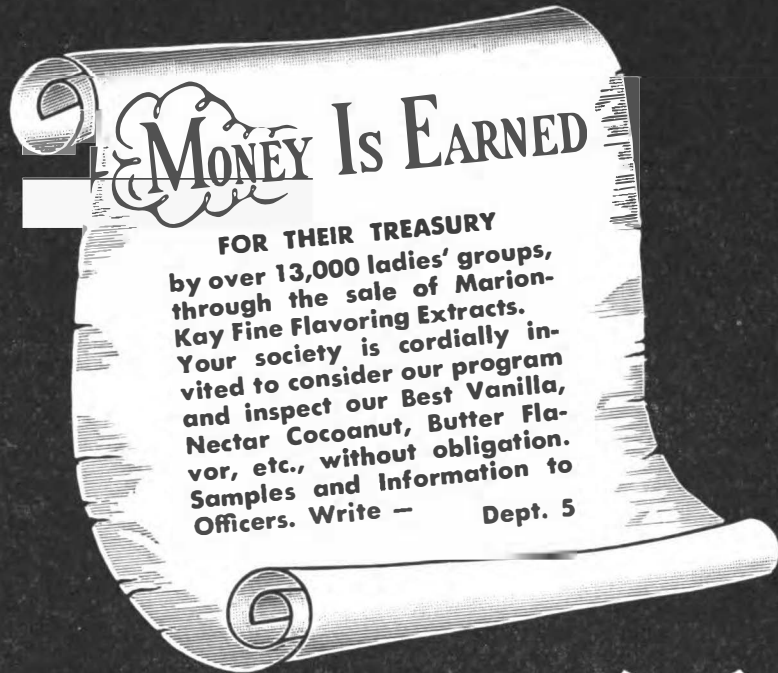
## OLYMPIA

### St. John's Receives Gift Of Building Site

St. John's Church, Olympia, Wash., recently received a most acceptable gift of a large and excellently placed site for a new church and parish hall. The gift was made by Mrs. Govey as a memorial to her husband, Arthur B. Govey.

This new property is directly across from the Capitol Building, and plans are to have the church front on Capitol Way, with the parish hall opening toward the west as well as with an entrance on Washington Street.

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## DEATHS

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

### William Shaw Blyth, Priest

The Rev. William Shaw Blyth died in Grace Hospital, Detroit, on October 30th at the age of 58, after a long illness. Mr. Blyth was for the past 11 years missionary-in-charge of St. James' Church, Detroit, and more recently was also given charge of St. Martin's Church, Detroit.

Mr. Blyth was born in Ottawa, Ont. and received his M.A. degree at Toronto University and his B.D. degree at Trinity College. In college he engaged in athletics, receiving letters on both the football and hockey teams.

For 12 years, Mr. Blyth was a master at Appleby School, near Hamilton, Ont. In 1925 he came to Michigan as missionary-in-charge of Trinity Church, St. Clair Shores, where he remained for nine years, until going to St. James'.

Mr. Blyth is survived by his widow, Macie; three daughters: Isabel, a teacher at the Michigan State College; Dorothy, a teacher in the high school at Capac, Mich.; and Jean; a son, John, engineer in charge of the traffic at the Michigan Bell Telephone Company; and a grandson, David.

The funeral was held in St. James' Church, Detroit, on November 2d, with Bishop Creighton of Michigan, Bishop Aldrich, Coadjutor, and the Rev. James G. Widdifield of St. Paul's Memorial Church, Detroit, officiating.

Burial was at Grandlawn Cemetery, Detroit.

### Thomas L. Gossling, Priest

The Rev. Thomas L. Gossling, rector of Trinity Church, Buckingham, Pa., aged 61, died suddenly on October 28th. He was previously rector of the Church of the Advocate, Philadelphia. Born in Philadelphia, the son of Thomas R. Gossling and Sarah Crankshaw Gossling, he was educated at public schools in that city, Lehigh University, and Philadelphia Divinity School.

He was ordained deacon by Bishop Mackay-Smith in 1911, and priest by Bishop Rhinelander in 1912, and served at the following churches: Grace Church, Mt. Airy, Pa.; Church of the Incarnation, Morrisville, Pa.; Grace Church, Philadelphia; St. Matthias, Philadelphia; St. Paul's, West Whiteland, Pa. He also served as an instructor at the Church Farm School, Pennsylvania diocesan school.

He is survived by his widow and one son. Burial services were conducted by Bishop Hart in the Church of the Holy Trinity, Philadelphia, on November 2d. Interment was in Westminster Cemetery.

### Franklin S. Edmonds

Franklin Spencer Edmonds, Pennsylvania state senator, lawyer, teacher, civic leader, Churchman, died at his home in Philadelphia on October 30th at the age of 71. Nationally recognized as an authority

## DEATHS

n taxation, he had been receiver of taxes or Philadelphia, a member of the board of education, a representative in the state legislature. He was a vestryman at St. Matthew's, Philadelphia, for several years, a Sunday school teacher, and an active worker in the Brotherhood of St. Andrew. He is survived by his wife, Elise J. Beiter Edmonds; a son, Theodore R. Edmonds. Burial services were conducted in St. Thomas' Church, Whitmarsh, Pa., with interment in the church yard.

### Mrs. Bates G. Burt

After an illness of several months, Mrs. Emily May Bailey Burt died in the Pontiac General Hospital on October 28th. Mrs. Burt was the wife of the Rev. Bates G. Burt, rector of All Saints' Church, Pontiac. She was 62 years old.

Mrs. Burt was born in Toronto, Ont., the daughter of Mr. and Mrs. Thomas Bailey. She attended Havergal College in Toronto. Mr. and Mrs. Burt were married in 1905.

Besides her husband, she is survived by

a daughter, Mrs. William C. Norvell of Westlake, Ohio, and two grand-daughters, Lynne and Christina Norvell; two sons, Chaplain John H. Burt, USNR, stationed in the Philippines, and Staff Sgt. Alfred S. Burt, stationed in San Angelo, Texas; and four brothers, the Rev. Percival C. Bailey of Camden, N. J.; the Rev. Lewis J. Bailey of Seattle, Wash.; T. George Bailey of Oconto, Wis.; and Charles E. Bailey of North Hollywood, Calif.

The funeral service was held on October 31st in All Saints' Church, Pontiac, and was conducted by Bishop Creighton, assisted by the Rev. John L. Knapp, rector of Trinity Church, Detroit. Another service was held in St. Paul's Church, Marquette, the former home of Mr. and Mrs. Burt, on November 2d, and interment was at Marquette.

In commenting editorially on Mrs. Burt's passing, the Pontiac Press stated, "Few will ever face their Maker and contemplate the mysteries of eternity with the same assurance and confidence. A truly noble soul has gone to the everlasting benediction of God's love and care."

## CHANGES

### Appointments Accepted

Barrett, Rev. Thomas V., rector of the Church of Our Saviour, Akron, Ohio, has resigned, effective December 1st, in order to be Executive Secretary for College Work for the National Council.

Bartlam, Rev. E. Percy, formerly rector of St. Stephen's Church, Houston, Texas, will become rector of the Church of the Good Shepherd, Wailuku, Maui, and will be in charge of St. John's (Chinese) Mission, Kula, Maui, Hawaii, effective November 15th.

Callahan, Rev. Cornelius L., formerly priest in charge of St. Paul's Mission, Dixon, Wyo., is now priest in charge of the missions of St. Matthew's, Ontario, Ore.; St. Paul's, Nyssa; and Holy Trinity, Vale. Address: 285 S.W. Third St., Ontario, Ore.

Dixon, Rev. Leonard D., formerly rector of St. Barnabas', New Westminster, B. C., Canada, is now priest in charge of the missions of St. Peter's, Cross Keys; Prineville; and Madras, Ore. Address: Prineville, Ore.

Geene, Rev. John M. Jr., formerly assistant at St. Mark's (Phelps Manor), Teaneck, N. J., is now assistant to the rector of Christ Church, Short Hills, N. J.

Hunter, Rev. J. Wilson, formerly rector of St. Andrew's Church, Louisville, will be rector of St. Mark's, San Antonio, Texas, effective January 1st.

Jones, Rev. Carlton Newbold, formerly rector of the Parish on Martha's Vineyard, Martha's Vineyard, Mass., will be rector of St. Paul's Church, Lock Haven, Pa., effective November 15th. New address: 112 E. Main St., Lock Haven, Pa.

Lever, Rev. Charles M., formerly missionary at Ascension Church, Ontonagon, Mich.; St. Mark's, Ewan, Mich.; St. David's, Sidnaw, Mich.; will be vicar of St. James', Riverton, Wyo.; St. Luke's,

Shoshoni, Wyo.; St. Martin's, Missouri Valley, Wyo.

Mohr, Rev. Edward John, formerly rector of All Saints' Church, San Leandro, Calif., will be vicar of St. Stephen's Church, Belvedere, Calif., effective December 1st.

Parrott, Rev. Harold, formerly of Saskatchewan, Canada, is now rector of St. Stephen's, Baker, and St. Paul's, Sumpter, Ore.

Pettway, Rev. Roy, rector of St. Timothy's Church, Atlanta, Ga., will become rector of the Church of Our Saviour, Atlanta, on November 16th. Address: 1068 N. Highland Ave. N.E., Atlanta, Ga.

Purchase, Rev. H. George, formerly priest in charge of St. James' Church, Conroe, Texas, and St. Stephen's, Huntsville, Texas, will become priest in charge of the Church of the Good Shepherd, San Jose, Costa Rica, as soon as he obtains the necessary visas.

Rudden, Rev. Samuel D., formerly priest in charge of St. Barnabas' Mission, Brooklyn, will be priest in charge of the Holy Cross, Pittsburgh, effective December 1st. Address: 7341 Monticello St., Pittsburgh.

Spicer, Rev. William J., rector of All Saints' Church, Appleton, Wis., will become rector of All Saints' Church, Syracuse, N. Y., effective December 7th. Address: 422 Kirk Ave., Syracuse 5, N. Y.

Weiser, Rev. George C., formerly priest in charge of Holy Trinity Church, Iron Mountain, Mich., will be vicar of St. Luke's Church, Fort Madison, Ia., effective November 15th.

### Military Service

Appointments: The Rev. Alvin S. Bullen, formerly assistant at St. John's Church, Tallahassee, Fla., has been appointed an Army chaplain and is waiting to be assigned to an Army unit.

Changes of Address: Chaplain (Captain) John

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**T**HE FIGHT is longer for the things we love; hating is brief, has no regard for showing the ultimate values — that which it can prove is transitory; but silent, deep, the flowing of the heart's stream, whose constant current swerves and yet returns to that from which it curves.

MARGUERITE JANVRIN ADAMS.

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CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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SURPLICE LINEN 40 in. wide now in stock, also Altar and Vestment qualities. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

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ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical and Prayer Book services. Sound musical and Church background. New England preferred. Reply Box H-3005, The Living Church, Milwaukee 3, Wis.

PRIEST, Unmarried, desires parish in the North or South, 33 years old, interested in youth work, will also accept position in a boys' school as teacher of English and History. Sound Churchman. Reply Box S-3008, The Living Church, Milwaukee 3, Wis.

WANTED—Organist-Choirmaster, part time position. Music teaching opportunities or other employment could supplement Church duties. References requested. Reply the Rev. Louis Basso, Jr., Grace Episcopal Church, Traverse City, Mich.

**RATES:** (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

# CHANGES

G. Shirley may now be reached at 218th General Hospital, APO 958, c/o Postmaster, San Francisco.

Separations: The Rev. Morgan Ashley, retired chaplain of the U. S. Army, who has served for a time as locum tenens at Trinity Church, St. Augustine, Fla., has accepted the position as Episcopal chaplain at the University of Florida and may be addressed there, c/o Weed Hall, Gainesville, Fla.

The Rev. Randolph F. Blackford, former Army chaplain, will become rector of St. Peter's Church, Talladega, Ala., on November 20th.

The Rev. James P. Clements, former chaplain (USNR), will become rector of Christ Church, Tyler, Tex., upon his separation from service. New address: 1408 Roseland Blvd., Tyler, Texas.

The Rev. Austin J. T. Ecker, who has been an Army chaplain, has returned to his former parish, Trinity Church, Washington, Pa.

The Rev. Orin G. Helvey, former chaplain (USNR), is now priest in charge of St. Thomas' Chapel, College Station, Texas, and is Episcopal student pastor at Texas A. and M. College. Address: P. O. Box 93, College Station, Texas.

The Rev. Elnanthan Tartt Jr., former Army chaplain, will become rector of St. Ann's Church, Nashville, Tenn., effective November 15th. Address: 419 Woodland St., Nashville 6, Tenn.

The Rev. Dr. Harry Lee Virden, chaplain with the rank of colonel, who has served for the past five years in the Office of the Chief of Chaplains in Washington, is now on terminal leave. He may still be addressed at 3945 Connecticut Ave., N.W. (405), Washington 8, D. C.

## Resignations

Brown, Rev. Francis T., formerly rector of Grace Church, Tucson, Ariz., retired November 1st and has become rector emeritus. Address: 805 E. Missouri Ave., Phoenix, Ariz.

Clark, Rev. Dr. Willis G., rector of St. Peter's Church, Charlotte, N. C., has announced his resignation, effective January 1st, when he will become rector emeritus.

Hastings, Rev. L. B., rector of St. John's Church, Milwaukee, has resigned, effective December 31st.

Otto, Rev. William R., rector of Trinity parish, Oshkosh, Wis., has resigned, effective November 1st.

Stallmecht, Rev. Frank H., rector of St. Mary's Church, Bellville, Texas, and of St. Bartholomew's

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

### Children in France

(Full sponsorship of one child, \$96 a year, or \$8 a month)  
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St. Catherine's Guild, Emmanuel Memorial Church, Champaign, Ill. ....	\$100.00
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Mrs. Louis Curtis ....	25.00
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Mrs. Henry E. Rees ....	10.00
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Rev. John Henry Hopkins ....	8.00
Helen L. Webb ....	5.00
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Carolyn Jones ....	5.00
G. J. E. ....	5.00
Mrs. Thomas E. Baird jr. ....	5.00
	\$486.00

### European Children

The Misses Lloyd ..... \$ 10.00

Church, Hempstead, Texas, and priest in charge of St. John's Mission, Sealy, Texas, has retired. Address: P. O. Box 516, Bellville, Texas.

## Ordinations

### Priests

Albany—The Rev. Rollin Saxe Polk Jr. was ordained priest on October 18th by Bishop Oldham of Albany at St. John's Church, Troy, N. Y. The candidate was presented by the Rev. Dr. Nelson M. Burroughs. The sermon was preached by the Rev. George A. Taylor. The Rev. Mr. Polk will be curate of St. Paul's Church, Albany, N. Y. Address: 79 Jay St., Albany 6, N. Y.

East Carolina—The Rev. F. N. Cox was ordained to the priesthood on October 18th by Bishop Wright of East Carolina at St. John's Church, Wilmington, N. C. The candidate was presented by the Rev. Alexander Miller. The Rev. E. W. Halleck preached the sermon. The Rev. Mr. Cox will continue to serve St. Anne's, Jacksonville, N. C.

Harrisburg—The Rev. Alfred Whitney Church was ordained priest on October 18th by Bishop Heistand of Harrisburg at St. John's Church, Bellefonte, Pa. The candidate was presented by the Rev. Wayne M. Wagenseller. The Rev. Harry D. Viets preached the sermon. The Rev. Mr. Church will be rector of St. John's Church, Bellefonte. Address: 12 W. Lamb St., Bellefonte, Pa.

Los Angeles—The Rev. Peter H. Paulson was ordained to the priesthood by Bishop Stevens of Los Angeles at St. Paul's Cathedral, Los Angeles. The candidate was presented by the Very Rev. Dr. Eric Bloy, dean of the Cathedral. The sermon was preached by Chaplain W. Alfred Wilkins of the Army. The Rev. Mr. Paulson will be assistant to Dean Bloy.

Massachusetts—The Rev. Bradford Johnson was ordained to the priesthood by Bishop Loring of Maine, acting for Bishop Sherrill of Massachusetts, on October 14th at St. Paul's Church, Brunswick, Me. The candidate was presented by Canon Arthur T. Stray, who also preached the sermon. The Rev. Mr. Johnson will be rector of St. Paul's, where the late Rev. Dr. Edward D. Johnson, his father, was twice rector.

New Jersey—The Rev. Frank V. H. Carthy and the Rev. Theodore Yardley were ordained to the priesthood on October 6th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. Fr. Carthy was presented by the Rev. M. A. Barnes; and Fr. Yardley by the Rev. Robert S. Bosher. The Very Rev. Frederic M. Adams preached the sermon. Fr. Carthy continues as curate at Trinity Church, Cranford, and Fr. Yardley as assistant at Trinity Cathedral.

Oklahoma—The Rev. B. Franklin Williams was ordained priest on October 18th by Bishop Cassidy of Oklahoma at the Church of the Good Shepherd, Sapulpa, Okla. The candidate was presented by the Rev. E. H. Eckel; the sermon was preached by the Rev. Joseph S. Ewing. The Rev. Mr. Williams will continue as vicar of the Church of the Good Shepherd and will also be the vicar of St. Paul's Church, Claremore.

Pennsylvania—The Rev. Harold A. Hopkins was ordained to the priesthood by Bishop Hart of Pennsylvania at St. Luke's Church, Germantown, on October 18th. The Rev. Dr. S. Taggart Steele presented the candidate. The Rev. Mr. Hopkins, who has been serving on the staff of St. Luke's as a deacon, will now become curate of St. Luke's.

South Carolina—The Rev. William Livingston Martin was ordained to the priesthood at the Church of the Holy Apostles, Barnwell, S. C., by Bishop Carruthers of South Carolina on October 18th. He was presented by the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina. The sermon was preached by the Rev. H. D. Bull. The Rev. Mr. Martin is in charge of Holy Apostles' Church, Barnwell; Holy Communion, Allendale; St. Alban's, Blackville; and Christ Church, Denmark.

### Deacons

Harrisburg—William Henry Weitzel was ordained deacon on October 21st at the Church of the Prince of Peace, Gettysburg, Pa., by Bishop Heistand of Harrisburg. He was presented by the Ven. Robert T. McCutchen. The sermon was preached by the Rev. Anthony G. Van Elden. The Rev. Mr. Weitzel will be vicar of St. Mark's

Church, Northumberland, Pa., and All Saints', Elmsgrove, Pa. Address: St. Mark's, Northumberland, Pa.

**New York**—Oscar Roy Greene was ordained deacon on October 18th at St. George's Church, Newburgh, N. Y., by the Rt. Rev. Dr. S. Harrington Littell, retired Bishop of Honolulu, acting for the Bishop of New York. The Rev. Frank L. Carruthers presented the candidate; the Rev. Canon Edward N. West preached the sermon. The new deacon, who has been organist and choir-master at St. George's Church, will remain as assistant to the clergy there and will be in charge of the music.

**Western North Carolina**—George C. Ashton, a former Presbyterian minister, was ordained deacon by Bishop Gribbin of Western North Carolina at St. Gabriel's Church, Rutherfordton, N. C., on October 12th. The Rev. J. B. Sill presented the candidate. The Ven. J. T. Kennedy preached the sermon. Members of both the White and Colored races took part in the service. The Rev. Mr. Ashton has been in charge of St. Gabriel's Church.

**Rhode Island**—Arthur William Leaker was or-

daind deacon on October 20th at Ascension Church, Wakefield, R. I., by Bishop Perry of Rhode Island. He was presented by the Rev. Dr. Dudley Tyng. The Rev. Arthur M. Dunstan preached the sermon. The Rev. Mr. Leaker will be in charge of rural missions with address at Hope Valley, RFD, Rhode Island.

**Deaconesses**

**Seymour, Deaconess Evelyn E.**, a UTO worker who has been in charge of the Whittle Memorial Mission at Mission Home, Va., has assumed duties in the diocese of Eau Claire. Both Tomah and Mauston, Wis., are without a resident priest, and the deaconess will carry on pastoral calling and Christian education work. Address: 502 Division St., Mauston, Wis.

**Dudley, Deaconess Heath**, formerly at Davidsonville, Md., now at Branchville, N. J.

**Diocesan Positions**

**Elliott, Rev. Morris F.**, of St. Cyprian's Church, Lufkin, Texas, has been appointed secretary of

the diocese of Texas, succeeding the Rev. Percy F. Goddard.

**Little, Rev. Haskin V.**, of Galveston, Texas, has been elected chairman of Forward in Service and a member of the executive board of the diocese of Texas, to succeed the Rev. W. L. Shannon.

**Summers, Rev. Charles**, of Austin, Texas, has been elected chairman of the department of promotion and a member of the executive board of the diocese of Texas, to succeed the Rev. Richard S. Watson.

**Depositions**

**Benedict, Rev. Sonny Catulle**, priest of the district of Haiti, was deposed by Bishop Voegeli of Haiti on September 20th for causes not affecting his moral character.

**Carroll, Rev. Newton L.**, priest of the diocese of Oregon, was deposed by Bishop Dagwell of Oregon on October 18th at his own request, because of renunciation of the ministry.

**Shaw, Rev. Alfred Gregory**, priest of the diocese of Chicago, was deposed by Bishop Conkling of Chicago on October 12th.



CHURCH SERVICES



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

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

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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

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

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

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

St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

**MISSOURI**—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis  
Rev. W. W. S. Hohenschild  
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.  
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis  
Rev. Richard E. Benson  
Sundays: Masses 7:30 and 11 a.m.  
First Sundays: 9 a.m. only

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

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11, 4:30, 8 p.m.  
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)  
This church is open all day and all night

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

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

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

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong, Special Music  
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

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

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

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

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

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

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

**NEW YORK**—(Cont.)

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York  
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.  
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.  
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.  
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

**PITTSBURGH**—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vaché; Rev. Francis M. Osborne  
Sundays: 8, 9:30, 11 a.m., and 8 p.m.  
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

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

St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.  
Daily: 7:30 a.m.

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

St. Agnes' Church, 46 Que St. N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month. H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon. H.C.

**WESTERN NEW YORK**—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry, Rev. H. H. Wiesbauer, Canons  
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

# New M-G Publications

## OUT OF THE HELL-BOX

By IRWIN ST. JOHN TUCKER

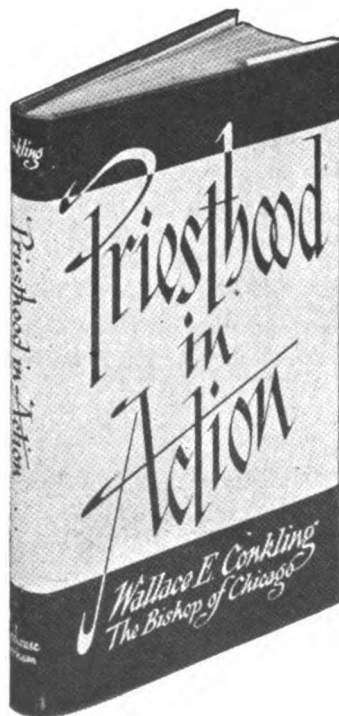


This unusual book presents the philosophy of a man who leads a double life—one as war news editor on a sensational Chicago newspaper, the other as dignified priest-in-charge of a widely known Episcopal Church. Altar . . . and copy desk, religion . . . and the news, six days . . . and the seventh. The book takes its title from a printer's term for a metal truck on wheels into which is thrown the type from broken news pages after the printing mats have been made. Later this type is recast and used again in telling a new story. All life, says "Friar Tuck" is a kind of Hell-Box; but what he means by that, you will have to read the book to find out. Anyone who does read the book will discover that the two professions of priest and newspaper man have provided their followers with a viewpoint fresh and startling, from which life presents a strange new spectacle. Ready Nov. 27. \$2.00

## PRIESTHOOD IN ACTION

By WALLACE E. CONKLING

*The Bishop of Chicago*



A wonderful help to every parish priest and every seminary student is this book by and experienced and discriminating church leader. Not theoretical or academic, the book clearly defines the work of a priest and the work of the men who are preparing to become priests. The author carefully covers the feasible and effective means of handling the many duties, responsibilities and opportunities which are the lot of every pastor in either a city or a country parish. Included in the subjects discussed in eighteen chapters are the following: How to Hear a Con-

fession, Things That Wreck Marriage, Instruction on Vocation, Method of Celebrating Holy Communion, Clerical Etiquette, Subjects for Sermons Found in the Propers, The Priest Himself. \$2.50

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By FRANCIS W. READ

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