

The Living Church

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

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NAVY BAPTISM

When his cruiser was in port recently, Chaplain George L. Evans baptized Leta Ann Bachhuber, daughter of one of the ship's officers, at St. Peter's Chapel, Mare Island, Calif. Commander W. C. Bryson, executive officer (right) served as godfather. Lt. and Mrs. Bachhuber live in Salina, Kans.

"Christ and I are Buddies"

Remember back last year sometime that we wrote about a soldier lad named Tom, who came through the big Embarkation Depot near us here, and who, through a wide-awake Episcopal chaplain, was put in touch with our priest at Grace and St. Peter's at that time? Remember how he was prepared for confirmation, was confirmed, made his first Confession and Communion before he had to sail away overseas? The boy whose mother we asked you to pray for, because God and she were not close friends, if friends at all even? Remember?

Well, for a while after getting into action, Tom was among the missing, but it developed later that he had been taken prisoner of war by the Nazis.

This perfectly grand kid is now back home, thank God, back with his family—but what a family! The father, he writes us, is an atheist; the mother allegedly is of one of the denominations, but not working at it. You know the sort. But there are two sisters, and Tom writes that he is telling them about his marvelous religion, The Catholic Faith of The Episcopal Church; and to one sister especially, the one whose ears are seemingly most open to his words, he has told how Our Lord followed him so closely and so intimately in all the hell he passed through, and as he actually expressed it to his sister, "Christ and I are Buddies!"

Now, some of us older, more staid and conventional Church folk, would not have put it quite like that, we'll admit, but from the lips of a modern kid, from an irreligious family back-

ground, who found Christ through the most gorgeous means in the world, The Catholic Religion of The Episcopal Church, those words JUST FIT! And when we read them in his letter to us today, they just *stood out!* We all know what we mean when we term anyone our Buddy. It means a close, intimate, and very, very dear relationship. Well, maybe Tom has got a little something up on some of us letter-of-the-law Episcopalians at that. We'd rather be "Buddies with Christ," as Tom puts it, after his hell overseas, and *know* and always remember with a glow how Christ had indeed been our dearest associate all through that hell, than to be one of that sort of Episcopalian who knows every page in his Prayer Book, has all the Church History down pat, knows all the ceremonial practices backwards and forwards, and yet singularly has missed CHRIST!

Thank you, Tom, Old Soldier, for pepping us up a bit with your blessed bit of vernacular. We needed it, a lot of us.

And now again, won't all of you pray tonight that Tom's father may be shaken out of his atheism, his mother (gosh, a mother, mind you!) brought back to her Lord, and that the open ears of the two sisters may truly hear, truly receive the Good News of The Gospel as Our Church hath received it, and that Tom may be kept strong and faithful and a fruitful disciple of The Blessed Lord Jesus?

And now . . . have you thus prayed? AMEN.

Jefferson a Deist

TO THE EDITOR: Thomas Jefferson may have been "a member of the Episcopal Church," a "vestryman of St. Anne's Parish," and a regular contributor thereto, as reported in Dr. Witsell's interesting article on the "Founding Fathers"; but I think it must be conceded that his Episcopalianism was merely nominal. In a letter addressed by the retired President to my grandfather, Jared Sparks, at that time a Unitarian minister in Baltimore, and dated November 4, 1820, Jefferson identifies his own view with those of his correspondent, and attacks in a somewhat ludicrous manner what he calls "the metaphysical (*sic*) insanities of Athanasius," evidently confusing Trinitarianism with tithes.

Theologically Jefferson was indubitably a deist, in common with many of his time, including a large number of our "founding fathers." This letter was discovered by me among my mother's papers after her death. I presented it to the Harvard Library, keeping a photostatic copy of it for myself. It can be found among the editions of Jefferson's writings, and was published in the journal, *Ethics*, for October, 1943, with introductory comments by the undersigned.

JARED S. MOORE.

Cleveland.

Editor's Comment:

It can scarcely be denied that Jefferson, with a goodly proportion of the Anglican laity of the time, was a thoroughgoing disbeliever in any contact between the natural and the supernatural. Yet these deists apparently did believe that they owed reverence and worship to the God who had made the universe and had turned it loose to work out its own salvation, and they fulfilled this obligation by their membership in the Anglican Church. These were the real Low Churchmen, now an almost extinct breed. The Evangelical revival and the Catholic revival have changed the face of the Church so much that we are now somewhat uneasy at claiming these 18th-century rationalists as fellow-Churchmen.

Neglected Servicemen

TO THE EDITOR: Having served in the Chaplains Corps since October, 1942, I feel qualified in making mention of a matter which ought to be of concern to all parochial clergy. In the final analysis it should not be necessary to bring this to the attention of the clergy. However, experience with servicemen indicates otherwise.

Simply stated, the matter is this: The necessity and desirability of the clergy and laity maintaining a constant contact with those in the armed services. Without doubt, this is being done in an excellent manner in many instances. But it is equally true that in all too many parishes it is being neglected. This information comes from two sources: the clergy and those who are in the service.

Perhaps it will be said, by way of defense: It is most difficult to maintain contact because of the ever-changing address. That may be true, but in itself it affords no valid reason for failing in so important and vital an opportunity. The last known address can always be obtained from the soldier's family. It may mean additional work, but it will be well worth it. Every parochial clergyman

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will be more than repaid for any additional effort he may have to make.

This complaint is nothing new. It has been a matter of concern to the Army and Navy Commission. The commissions of several dioceses have also dealt with the question and have suggested ways and means of handling the problem. But the job is not being done. As late as a month ago I received notification from a certain diocesan commission informing me of the presence of Episcopalian soldiers in Camp Robinson. In following through I discovered that the units to which these men had been assigned had left the camp several months previously. This is not the only incident of this kind which I have experienced.

It may be that too much is being left to the Army and Navy Commission, or to diocesan committees. It is a matter which requires more initiative and personal attention from the rector. When a man reaches his new post, the first thing he does is to advise his family of his new address. Thus it is always possible to secure the latest address from the man's family. Suppose it is impossible for the man to get his change of address to the family immediately. Mail will always catch up with him, and he will have the satisfaction of knowing that he has not been forgotten. The constant, and continual contact with the man in the service is the important thing. It should never be forgotten.

Honor rolls are fine, and services at which all are remembered are excellent, but let the rector write the man and tell him his name is on the roll, that he is being remembered every Sunday at the altar, that a layman from the parish is writing him. All this will mean so much to him who is far, far away.

Here too, is a privileged opportunity for the laity. It is an effort that should be spearheaded by the rector. Far be it for me to suggest methods or mechanics. They are incidental. All I am concerned about is that the job be done, in every parish and mission throughout the Church.

All too many men are coming into the service without the Soldiers and Sailors Prayer Book, and without the War Cross. This should not be. There is no valid excuse for such a condition. Let no one think I am alone in this. During my days in the service, I have managed to get around and I have talked to clergy as well as to servicemen. In such manner have I learned of the forgetfulness of our clergy for the men and the women who have gone forth into the service.

These soldiers, please God, will be returning to their home parishes. One can easily visualize the reception they will receive. Much will be made of them. They will be

heros. In due course, they will be expected to resume, or to assume their parochial responsibilities. I believe they will. The point is: They have been forgotten for a long time. Now they are embraced as long lost sons and urged to take their place in the life of the Church.

Just let me remind you that all through the period of a man's service days there have been, and will be hours when the word from the rector will give new strength and encouragement. Who likes to be forgotten? We have heard much of the so-called revival of interest in religion among the men in the service. Such a revival will not be hampered by that word from home, by that word of assurance from the clergy and laity that they are being remembered in prayer at the altar of their church.

Many of these men will be returning broken in health and in spirit. They will require attention. They will be seeking counsel, guidance, and encouragement from the Church. The clergy must be ready to direct, or redirect the thinking of these men. Our clergy must be ready for the task of reconstruction which lies ahead.

Will the men beat a path to the church or rectory? That remains to be seen. But one way of assuring that such a path will be beaten, is for the clergy and the laity to beat a path now, from home to the camp or front line, a path of letters filled with understanding, inspiration, guidance, and above all the assurance that they are not forgotten.

It has been said that a great opportunity faces the Christian Church. It is true. May the clergy and the laity rise to the occasion that even now confronts them and make earnest efforts to bring, and keep these soldiers closer to Christ, through His Church.
(Chaplain) CRAWFORD W. BROWN.

Chaplain Brown has recently been appointed chief of the chaplains' service of the Veterans' Administration.

"Navy Chaplain"

TO THE EDITOR: Your coöperation in furnishing news about Navy chaplains to your readers in the past has been deeply appreciated.

You and your readers may be interested to know that a motion picture about chaplains serving with the Navy, Marine Corps, and Coast Guard was released this month.

The Navy's program of indoctrination for chaplains is the theme for the film entitled "Navy Chaplain," and it is available for use by interested religious organizations and church groups.

Filmed on the campus of the College of William and Mary, Williamsburg, Va., and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas.

W. N. THOMAS,
Rear Admiral, ChC, USN,
Chief of Chaplains.

Washington.

RAF or ARF?

TO THE EDITOR: I hear and read in official and unofficial circles of the Episcopal Church's fine program of Reconstruction and Advance, familiarly alluded to as the RAF.

These famous initials have by common consent a universal and single meaning. Everywhere and to everyone instantaneously they carry one name—Royal Air Force. It is the name which distinguishes the most illustrious legion of young men who ever fared forth to save their country from destruction, who did in truth actually save their country from destruction, who by night and by day

for six tremendous years gave life and suffered death with utter abandon and without dismay in ceaseless flight over sea and land to bring to naught the enemy's productive power.

Their deeds are immortal, their fame is indelible. "Never before in the history of human endeavor have so many owed so much to so few."

With devout reverence for this illustrious legion of the air surely it is unseemly for us as a Church to use their ever-famous initials for a project, which however noble and unselfish, must not enter into competition with the creators of a universal symbol.

The Christian Church must be the last organization to be casual or graceless in its actions. A slight change will acquit us. Call our noble project the Advance and Reconstruction Fund—the ARF. I believe the whole Episcopal Church will agree that the point is well taken and will give its approval.

(Rev.) HERBERT W. PRINCE.

Lake Forest, Ill.

A Greeting for Strangers

TO THE EDITOR: I am disturbed over a letter which has recently come to me from a young woman who is an officer in the Waves. She tells me that she has been attending the Episcopal church nearest her station for almost a year now and that no one has spoken to her until now. Last week an old lady and gentleman said "good morning"—that was all.

This young woman is a quiet, well-bred person with a disposition which responds quickly to contacts but she has had no opportunity to make any acquaintances in this parish. She is, of course, a stranger in the city where she is stationed. There surely is something regrettable when regular parishioners in a church seeing a young woman coming regularly to service cannot at least speak to her—and where is the rector who allows a stranger to leave his church without a word of welcome or inquiry? I think that this is a serious situation, don't you?

(Miss) MARY COLLINS.

Providence, R. I.

Yuma Chaplain

TO THE EDITOR: As of June 1st I became base chaplain of Yuma Army Air Field, Ariz. I would welcome names of or correspondence concerning Episcopal men stationed here.

(Rev.) EDWARD R. MERRILL,
Chaplain (Captain), USA.

Yuma, Ariz.

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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The Question Box



CANON MARSHALL M. DAY, EDITOR

• *I have often wondered why, when prelates of the Eastern Orthodox Churches are present at the consecration of our bishops, they do not assist in the laying on of hands.*

Until full intercommunion is established bishops cannot take part in the consecration of those of other Churches. The consecration of a bishop is not the act of the individual prelates concerned, but of the Church which empowers them. The only exception to this principle of which I am aware was the joining of the "Old Roman Catholic" Bishop Rudolphe F. E. de Landesberghes et de Rache in the consecration of Bishop Hiram R. Hulse (277) of Cuba, but this was under a misunderstanding of the nature of the body represented by Bishop de Rache, and no further intercommunion was had with that body.

• *To what extent is the "Pontifical" authorized for use in the consecration of Anglican bishops? Does it entirely replace the Prayer Book office, or are parts of it merely fitted in at the discretion of the prelates concerned?*

The term "Pontifical" is a little ambiguous. Our American Pontifical will be found in the Standard Prayer Book (pp. 527-568), with a separate title-page. This is, and must be, always used. At an increasingly large number of consecration services additional ceremonies of great significance and beauty are desired, such as the blessing and conferring of the miter, staff, and ring, and for these the bishops use such forms as they themselves set forth. I presume in most cases they are translations of the old Latin *Pontifical*, altered somewhat to fit our particular needs.

• *If the Benedictus qui venit is inserted into the Sanctus, would it not fulfill better the intention of the First Prayer Book of Edward VI, and preserve better the continuity of phraseology between the last clause of the Sanctus and the opening words of the canon, if it should be inserted thus: "Holy . . . full of thy glory. Hosanna in the highest. Blessed is . . . of the Lord. Glory be to thee, O Lord Most High. Amen"?*

Our questioner is theoretically right, since his suggestion is simply the substitution of the 1549 *Sanctus* for that in the present Prayer Book. But I do not agree with him that this should be done. It is one thing to interpolate a scriptural anthem in a pause in the official Liturgy, and quite a different thing to alter a liturgical text with no greater authority than that of the officiating priest. Except to those who know

the Hebrew meaning of the word "hosanna," the phrase "Hosanna in the highest" is equivalent to "Glory be to Thee, O Lord Most High," as it must have been to Cranmer when he thus paraphrased it. There is therefore no interruption of the act of praise in the mind of the congregation. Consider further the enormous difficulty and expense of altering all the musical settings now in use, including the modern editions of Merbecke, who did originally use the 1549 text.

• *What is the latest point of the service at which one may enter and still partake of the Sacrament without inappropriateness? Please specify the authorities that have guided you in your answer.*

I have always taught that one should arrive in time to take part in the recitation of the confession, to be able to make his Communion at that service. This was the rule of the Rev. Edward A. Bradley, of St. Agnes' Chapel, Trinity Parish, N. Y., who prepared me for Confirmation; and seems so squarely based on common sense that I have never till now had occasion to look up any authority. I find nothing dealing with this question in any book in my personal library. However, the first rubric on p. 323 of the Prayer Book would seem to support it.

Under missionary conditions, with no later celebration on that day, and perhaps not for some time to come, some effort should be made to provide for communicating the unavoidably late. In some large city churches I have seen late arrivals take their Prayer Book with them to the rail and when the priest came to them quietly recite the confession there, the priest then quietly spoke the absolution and gave the Sacrament. Where the Blessed Sacrament is reserved it is possible to remain after the service, and be communicated from the tabernacle.

• *Was auricular confession ever totally abandoned in the Anglican Church? Does not the ease with which it was revived indicate that it had not entirely died out in the generations immediately preceding the Catholic Revival?*

Auricular confession has certainly been the continuous teaching of the Anglican Church, though there have been many different opinions concerning it among her teachers and membership. Though in the late 18th and early 19th centuries it fell into widespread disuse, especially in America, Prayer Book and canon law have always provided for it, and devotional writings, religious poetry, and even novelists furnish abundant testimony that it never died out.

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Dallas Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Charles Avery Mason, Bishop Coadjutor-elect of the diocese of Dallas. The ceremony will take place at 10:30 A.M., September 21st, in St. Matthew's Cathedral, Dallas, Texas, with Bishop Tucker as consecrator.

Co-consecrators will be Bishop Moore of Dallas and Bishop Conkling of Chicago. The Bishop-elect will be presented by Bishop Spencer of West Missouri and Bishop Goodwin of Virginia. The attending presbyters will be the Rev. Gerald F. Burrill and the Rev. Arlington A. McCallum. The sermon will be preached by Bishop DeWolfe of Long Island, and the Rev. Claude A. Beesley will read the Litany. The Rev. David E. Holt will be deputy registrar.

New Jersey Consecration

The Presiding Bishop has taken order for the consecration of the Ven. Alfred Lothian Banyard, Suffragan Bishop-elect of the diocese of New Jersey. The ceremony will take place at 10:30 A.M., September 29th, in Trinity Cathedral, Trenton, N. J., with Bishop Tucker as consecrator.

Co-consecrators will be Bishop Gardner of New Jersey and Bishop Washburn of Newark. The Bishop-elect will be presented by Bishop Matthews, retired Bishop of New Jersey, and Bishop Hart of Pennsylvania. The attending presbyters will be the Rev. Walter H. Stowe, New Brunswick, N. J., and the Rev. Robert C. W. Williams, Woodbury, N. J. The sermon will be preached by Bishop Conkling of Chicago, and Bishop Gray, Suffragan Bishop of Connecticut, will read the Litany. The Rev. John H. Fitzgerald, Brooklyn, N. Y., will be registrar.

INTERCHURCH

Gift of Theological Books
To Moscow Academy

At its meeting last winter the Joint Commission on the Russian Orthodox Church approved the proposal of some of its members to send a gift of theological books to the Theological Academy recently reopened in Moscow. After some time it was learned that this would be acceptable, and the Rev. E. R. Hardy is making ar-

rangements for assembling books and having them sent to Russia. It is hoped to send books to the value of \$150 or \$200. Contributions will be administered through the treasurer of the Joint Commission.

RURAL WORK

Madison Conference

By the Rev. CHARLES G. HAMILTON

★ Intensive study and planning on administrative policy and theological education highlighted the 23d National Episcopal Conference on Rural Church Work, held at the University of Wisconsin, Madison, from July 9th to 20th.

Keynoter was Bishop Haines of Iowa who presented an extensive and intensive diocesan program of rural advancement in that state, involving recognition and security for rural clergy, strengthening present fields, and reaching Episcopalians at present not served by churches. "On our way" is this program, which though its goals are long range and considered in terms of a quarter of a century, is already in process of realization in many places.

An adequate rural church program, properly financed, streamlined, glamorized, and really ruralized, completely covering an agricultural state of the typical prairie type, was discussed as an incentive and inspiration to the whole country. Suggestions and recommendations along this line formed much of the major interest of the conference, and in a sense the conference could be said to have taken shape around it.

That the clergy who serve in rural fields are frequently not prepared by seminaries for this type of emergent rural opportunity, was carefully considered by the conference. Recommendations, such as using theological professors with rural church experience to orientate seminarians toward rural life were made.

INTER-ANGLICAN, INTER-RACIAL

The conference was national and even more. Every province of the Church was represented as well as three Canadian dioceses. Conferees hailed from California to Connecticut and from Ontario to Mississippi, making it inter-Anglican and inter-racial. Present were bishops, priests, deacon, deaconess, laymen, auxiliary members, youth delegates.

Churchmen receiving certificates for completion of three summers in the Town-Country Leadership School and acceptably completing local projects under the University of Wisconsin's College of Agricul-

ture were Rev. and Mrs. Francis Allison of New Jersey, Rev. Carter Butts of Kansas, Rev. Charles Hamilton of Mississippi, Rev. James Joseph of Kansas, Rev. Philip Shutt of Illinois, and George Wiese of North Carolina.

The Rev. Tollie Caution, new national secretary for Negro Work, presented the present situation, problems, and promises of this field. He was assisted by the other Negro priests in the conference and much emphasis was placed on this subject by the conference.

Audio-visual aids were ably presented by the Rev. Francis Allison, and the progress the Church is making in this field was visually observed. The conferees were almost unanimous in objecting to the proposed new film for Reconstruction and Advance "Thy Will Be Done" as involving denatured faith, "Lone Ranger" happy ending, and a "rice-Christian" mentality. It was urged that the film be reconstructed drastically or eliminated, as it was felt its use would mark a backward step in missionary motivation.

Seminars ranged from "Pacific Relations" by Dr. Horace Belshaw of New Zealand; "Decentralization," by Dr. Ralph Templin of the School for Living; to "Local Rural Programs and Pastors," by Dr. Martin Schroeder of Nebraska. Courses ranged from rural communities, group work, counselling veterans, personal family relations, to religious surveys and rural schools.

Dr. J. H. Kolb, university sociologist, completed his 24th year as director of the school.

CHURCH LEADERS

Episcopal leaders and their subjects included the Rev. Irwin St. John Tucker, presenting his Hand Drills in Christian Education; Deaconess Evelyn Seymour, Southern Mountain Work; Bernice Jansen, Neighborhood House; and Bishop Horstick of Eau Claire, Extension Work in the diocese of Eau Claire. Canadian Rural Work was presented by the Rev. Messrs. Zimmerman, Farr, Rigby, and Thatcher; Farm Schools, George Wiese; Mobile Chapels, Rev. Charles Conder; and Extending the Rural Pastor's Church, Dr. Allen Clarke.

Coördinating and crystalizing the Church challenges was the indefatigable and buoyant Rev. Clifford Samuelson, 281's secretary for rural work in the Division of Domestic Missions.

Representatives of Roman Catholic, Lutheran, and Methodist groups swarmed into Rural Pastor's Day, when outstanding panel discussions of "On the Land—

the People," included as participants from these and other groups, rural leaders A. J. Adams, C. Adams, K. Parsons, Clifford Samuelson, J. P. Newell, J. Urbain, A. F. Wileden, and E. W. Mueller, the latter in his first official act as newly named director of Lutheran Rural Work.

The Rural Workers' Fellowship of the Church held its annual meeting in connection with the conference, electing Rev. Francis Allison, president; Rev. Robert Mize, first vice-president; Deaconess Evelyn Seymour, second vice-president; Rev. Ralph Kendall, secretary-treasurer; and Bishop Haines, honorary president. Retiring president, the Rev. Robert Purington, led in the discussion of the findings committee which resulted in a series of resolutions expressing the mind of the conference.

RECOMMENDATIONS

Urged by the fellowship was immediate appointment of additional executive assistants in the National Council Division of Rural Work, minimum salary and travel standards, assistance to dioceses for possibilities of rural advance activity, and specific guides to dioceses for evaluation of present work. Also insisted upon was social security for lay employees. Recommended were preparation of materials for small church Christian education, a clergy placement bureau under the National Council, care and progress in visual education, use of this conference as a trainee center, and experimentation with the Tucker system of religious instruction.

Negro work was emphasized, with suggestions that Negroes be given equal representation and vote in all dioceses, equal opportunities of becoming deaconesses, and equal seminary facilities, with all seminaries of the Church open to any qualified candidate.

Delegates agreed their seminaries had done nothing or less to prepare them for their present work, and insisted men in this work must have the best possible training, including specialization under professors qualified by rural experience. Recruiting of ministers and of more women workers was called an essential need at this moment.

Ministry to Migrants Reaches 600,000 Uprooted Americans

Through coöperation of 23 non-Roman communions, a united religious and social ministry is being provided this summer to nearly 600,000 agricultural migrant workers in 23 states, by a staff of 274 trained workers under the sponsorship of the Home Missions Council of North America.

Now in its 26th year, the migrant work serves laborers who move about working on farms in cultivating and harvesting crops and in processing food at canneries. Many have no permanent homes and live in shelters of various types provided by the farmer, the canning companies, and the War Food Administration.

Church services, Sunday schools, Bible classes, recreational programs for children, youth and adults; leadership training, child care centers, counseling, lan-

guage classes, and other activities are developed for the seasonal farm workers wherever they can be reached in groups. The ministry is given to all, without regard for race, nationality or faith.

Nearly 85,000 of this year's migrants have been imported by the Federal government from Mexico, Jamaica, the Bahama Islands, and the Barbadoes Islands. These workers are protected by contract with the War Food Administration, which has been bringing in outside labor since the war began. Native migrants do not have the same protection as to working and housing conditions.

American migrants in the fields and canneries this summer include 203,000 Spanish-speaking natives, 68,000 American Negroes, 1,000 Japanese-Americans, and 200 Indians. The balance of this summer's migrant workers are white people from southern states and a few from northern states.

Thirty-one ordained ministers, including white, American Negro, Jamaican Negro and Japanese-American; 102 community workers, 124 child care workers, 10 assistants in vacation Bible schools, three teachers, and two survey specialists are included on the Home Missions Council migrant staff for this summer. They work under the direction of Miss Lowry, eastern area supervisor; Miss Helen E. White of Chicago, mid-western area supervisor, and Mrs. F. E. Shotwell of Los Angeles, western area supervisor.

Largest number of seasonal farm workers are found this summer in Texas, which reports 190,000. The California workers number 168,000, while Arizona, Oregon, and Washington each have 25,000. Michigan leads in the middle west with 15,000, and New York and New Jersey in the east with 20,000 and 10,000 respectively.

RACE RELATIONS

YMCA to Conduct Contest For Goodwill Radio Script

A contest to obtain a radio script which will enable the people of North America to desire a full understanding of other peoples and races will be conducted by the YMCA.

A \$500 cash prize and guarantee of production of the script will be given the winning writer, it was announced, while other worthy scripts, which do not win the prize, will be purchased by the YMCA at current prices.

Entries must be submitted by October 1st, to the radio department, National YMCA Council, 347 Madison Avenue, New York City. A committee of radio experts and YMCA officials will be judges.

BSA

1946 Convention

Carrying out a tradition of long standing, the Brotherhood of St. Andrew will hold its 1946 national convention just before the General Convention of the national Church. The dates set by the exe-

cutive committee are: Saturday, August 31, 1946, through Tuesday, September 3, 1946. Convention headquarters will be the Benjamin Franklin Hotel, Ninth and Chestnut Streets, Philadelphia.

FEDERAL COUNCIL

Denounces Race Discrimination Within Church

Race discrimination within the Church was denounced by the Federal Council in a statement prepared by its Commission on the Church and Minority Peoples.

The message, approved at a meeting of the Council's executive committee, described "the Church in its true nature" as "the divine community of all faithful people under one Lord transcending divisions of race, nationality, or economic class." It declared that "it is, therefore, a first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intended it."

"In God all men are brothers," the Commission said, "regardless of the accidents of antecedents, entitled to equal and unsegregated opportunity for self-development without distinction either in law or fact on account of race or nationality."

Asserting that "differences enrich and do not divide the body of society," it warned that "if one member, one group, one nation, one race, suffers from injustice or discrimination, sooner or later all the members suffer with it, and such suffering is judgment on man's pride and irresponsibility."

The message is the first part of a more complete statement based on the Commission's findings. Parts 2 and 3, which will be submitted to the Federal Council's executive committee for approval in the fall, will deal with the policies and practices of the Church with respect to minority peoples, and will suggest procedures for individual Christians, local churches, councils of churches, and communions.

RELIGIOUS ORDERS

Chicago Celebration to Include Young People's Rally

Clifford L. Terry, president of the Catholic Club of Chicago, which organization is sponsoring the great service of thanksgiving for the centenary of the restoration of religious communities to the Anglican communion [L.C., July 22d], predicts "an unusually successful occasion, judged by the number of acceptances received from Orders, both in this country and in Canada."

An important part of this midwest celebration will be the young people's rally, to be conducted by Fr. Spencer, OHC, on October 28th at the Church of the Atonement, Chicago. Bishop Mallett of Northern Indiana will address the rally. Coming from Denver with the mother superior of St. Anne's Convalescent Home for Children will be the Rev. Mother Ursula Mary, recently of the Philippines and China convent.

CHINA

Bishop Norris Dies

The death of the Rt. Rev. Frank Lushington Norris of North China, which occurred in Shanghai on July 2d, according to a delayed message reported by the United Press, closes a record of service in China which began in 1889. He was born September 1, 1864, in England, where his father was archdeacon of Bristol. Bishop Norris was unmarried.

As a newly ordained man shortly out of Trinity College, Cambridge, and Wells Theological College, Frank Norris went to Peking in 1889 under the Society for the Propagation of the Gospel. In 1900, he was reported killed in the Boxer Rebellion, but he outlived his obituary by 45 years.

On January 1, 1914, in Canterbury Cathedral he was consecrated Bishop for North China, a huge area then including the provinces of Chihli (in which Peking is located), Shansi, Shensi, and Kansu, and for work in Manchuria. When the missionary society of the Chinese Church took the province of Shensi for its own "home mission field," in the 1920's, to be entirely supported and staffed by the Chinese Church, Bishop Norris was in charge until the Chinese Bishop, T. K. Shen, was elected for Shensi in 1934. Shensi, with its capital, Sian, is the region where in 635 Nestorian Christian missionaries were welcomed by imperial decree. In 1927 when York Minster in England kept its 1300th anniversary some one in York suggested that the thank offering be sent to Bishop Norris for the new work in Shensi, in memory of the seventh-century missionaries. Bishop Norris said that the Shensi mission was supposed to be wholly supported by Chinese contributions, but that he was "prepared to be inconsistent" and gratefully acknowledged the gift.

He was chairman of the House of Bishops of the Chinese Church from 1931 until he retired in 1940.

In 1939, the 50th anniversary of his arrival in China and the 25th of his consecration brought out a great gathering of friends, including representatives of the Russian Orthodox and Roman Catholic communions and of many English and American mission boards.

RESIGNED IN 1940

He resigned in June, 1940, intending to live in a small house near the mission, but went first to Shanghai, and when he was ready to return to Peking, although the Japanese military authorities in Shanghai gave him a pass, the Japanese in Nanking refused, and returned him to Shanghai. He was interned not in the camp but in a home with a number of other elderly people.

The latest word of him, in October, 1944, said that he had visited one of the internment camps to confirm 60 persons presented by clergy interned there.

Earlier in the war Archbishop Lang, then of Canterbury, wrote of Bishop Nor-

ris: "I have often heard from him during the present long and desolating war. Never once has a word of depression or complaint escaped him. He has only been thankful that he has been able to bear with the Chinese nation the burden of its bitter cross. It is characteristic of him that he still intends to live in China and to give whatever help he can to the Church and people whom he has served with such steadfast devotion."

CANADA

Sunday School on Wheels

A Sunday school on wheels—that's the Sunday school caravan of the Church of England in Canada which, this summer, started its 25th year of activity in the western provinces and northern Ontario. The caravan consists of 24 separate vans and was organized in 1920 by Miss Eva Hasell, who is still in charge.

Plans of Miss Hasell call for the addition of two more vans before fall, with 16 more volunteer workers. She is at present making a tour of western points, giving lectures and appealing for funds.

A former driver for the British Red Cross in World War I, Miss Hasell founded the Sunday school van system in Saskatchewan to provide religious instruction for young people in rural districts. She also laid the foundations for the Sunday school-by-mail.

The women who have served in the caravan for the past 25 years have received no pay, but are supplied with food and traveling expenses. The caravan is operated from early spring until freeze-up.

Reports for 1944 show that 4,724 new members were enrolled, and 11,314 old members are visited. Altogether, 9,553 homes were visited on the prairies.

JERUSALEM

News from Fr. Bloodgood

In writing of his recent activities as the Church's representative in the Jerusalem and the East Mission, the Rev. Francis J. Bloodgood [LIVING CHURCH correspondent] speaks with considerable interest about the Assyrians.

"Among the many good works established here by Archdeacon C. T. Bridgeman, during his 20 years in the Holy Land, was a mission school for the Assyrian refugees on the River Khabor, in northern Syria. With the chaperonage of James Sutton, headmaster of the Bishop's School at Amman, Transjordan, I visited the Assyrians. We stopped in Aleppo, on the way, and saw the Citadel of Aleppo which is a history course in itself.

The Assyrians are Christians. I feel I must say this because I observed at home a great ignorance of the Christian life that has continued all through the centuries in the Middle and Near East.

"Archdeacon Bridgeman taught in the Armenian Seminary in Jerusalem. Of course, the Patriarch of Jerusalem is Greek Orthodox and the apostolic succes-

sor to St. James, first Bishop of Jerusalem, whom we read of in the Acts of the Apostles. The Roman Catholics are called the "Latins" here and they do a splendid work in education. The Garden of Gethsemane is part Franciscan and part Russian Orthodox. The great hope of the future is in the Christian schools.

AFRICAN CHAPLAIN

During Passion Week, the Bishop of Central Tanganyika came to visit the African troops and confirmed 67. In meeting his African chaplain, I discovered that the chaplain could not speak English. This is evidence of remarkable missionary work. The Church of England has identified itself so completely with African life as to train an African for the priesthood in his own language.

GERMANY

World Council to Study Relationships with Germany

The World Council of Churches has not established constitutional ties with any church group in Germany but has reserved decision until "full and frank discussions" are held with representatives of the German churches, according to Dr. W. A. Visser 't Hooft, general secretary of the Council.

Dr. Visser 't Hooft revealed that the Council will send delegates to churches in Germany as well as to liberated countries to discuss future relationships. The Council retains ties with the German churches at present only through their membership in Life and Work, and Faith and Order, the two ecumenical movements which merged into the World Council.

"The Council," Dr. Visser 't Hooft said, "reserves all liberty of decision and action with respect to the relationships which will have to be established with the German churches. First, it will contact those who have given clear witness of their Christian faith and have taken a clear stand against Christian dealings with Nazism. Future relationships will depend on frank and full conversations between the Council's delegates and representatives of the German churches."

Dr. Visser 't Hooft praised the work of Dr. Eugen Gerstenmaier, who was a key figure in the anti-Nazi movement inside the German Evangelical Church, but said that a false impression may have been created that his activities were carried on under mandate from the World Council of Churches. Dr. Gerstenmaier was one of a number of Confessional Church leaders who took a leading part in the plot against Hitler in July, 1944.

"Dr. Gerstenmaier," Dr. Visser 't Hooft said, "represented Bishop Theophilus Wurm of Wurttemberg in the Foreign Office of the German Evangelical Church, where he carried out a policy that was often quite independent. He initiated a series of activities to bring spiritual aid to prisoners of war, civilian internees, and foreign workers deported to

Germany. He also took special pains to promote the work of ecumenical organizations among these different categories of war victims. Thus, on his own, he rendered an important service to ecumenical groups."

Recalling that during the war, the World Council had kept in touch with outstanding figures of the Church in Germany, Dr. Visser 't Hooft said that up to the time he was imprisoned, Pastor Dietrich Bonhoeffer was "the one man who played an outstanding part in keeping up ecumenical contacts." A former collaborator of the World Council, and head of the Confessional Church seminary, Dr. Bonhoeffer was put to death in a Nazi concentration camp last April.

Pointing out that contacts with the Church in Germany were made possible by certain officials of the Ministry of Foreign Affairs and officers of the German High Command who were opposed to Hitler, Dr. Visser 't Hooft said, "These men realized the value of the work carried out among the prisoners and sought to keep the German Church in touch with Churches in other countries.

"Thanks to the help given by such men, Dr. Hans Schoenfeld, director of the Study Department of the World Council of Churches, was able to go often to Germany and certain occupied countries. He tried to keep up personal contacts with the churches and was able to render considerable services to the churches in their struggle against Nazism. His activities led him to collaborate with Dr. Gerstenmaier and various groups in the German Church."

YWCA Resumes Work in Berlin

Headquarters of the YWCA in Berlin are intact and activities interrupted by the war are being resumed. The building is in the American occupation zone and is directly opposite quarters occupied by Gen. Dwight D. Eisenhower and his staff.

A Bible school conducted by the women's organization was reopened early in July. No casualties were reported among staff members during the Russian siege.

BULGARIA

Sofia Exarch Returns From Russia Visit

Delegates of the Bulgarian Orthodox Church, headed by Exarch Stefan, were greeted at Odessa by Bishop Sergii of Kirovograd, Exarch of the Ukraine, and other representatives of the Russian Orthodox Church, on their return trip to Sofia. The delegates arrived in Moscow in June at the invitation of Patriarch Alexei.

The Churchmen were previously given an official send-off at Kiev, where they made a tour of religious centers. They were accompanied to the Kiev airport by Metropolitan Ioann of Kiev and Galicia and a representative of the Soviet Council on Orthodox Church Affairs.

"We leave with regret the ancient city of Kiev, which has revealed to us its treas-

ures of Slavic culture, among them the Cathedral of St. Sofia," Exarch Stefan said. "In it are reflected the genius of the Russian people and the breadth and honor of its soul.

"In the name of the Bulgarian people, we convey greetings to the people of Kiev and through them to the whole Ukrainian people, who have staunchly withstood all the trials of war."

RUSSIA

Orthodox Church Plans New Center in Moscow

The Russian Orthodox Church is planning to construct a special building in Moscow to house administrative offices, the newly-enlarged theological academy, and other Church institutions, according to the *Journal of the Moscow Patriarchate*.

A report by Metropolitan Nikolai of Krutitsky said that this and other Church plans were discussed at the recent interview granted by Marshal Stalin, to an Orthodox delegation headed by Patriarch Alexei.

ESTONIA

Announce End of Schism

The so-called Estonian schism which arose after the Russian Orthodox Church in Estonia was granted autonomy in 1941 has been ended, it was announced by the *Journal of the Moscow Patriarchate* and reported by Religious News Service. Under terms of reconciliation, the synod of the Estonian Church will be liquidated and an Estonian diocesan council established, headed by an archbishop and consisting of two Russians and two Estonian members.

Moves to end the schism, according to the *Moscow Journal*, began last February when the synod of the Estonian Church petitioned the Moscow Patriarch asking for readmission to the Russian Church. Negotiations were carried on with Archbishop Grigorii of Pskov and Porkhov, who was sent to Tallinn to confer with Church leaders there.

Conditions accepted by the Estonian schismatics, Archbishop Grigorii announced, include the elimination of choral chants and other liturgical "novelties" introduced during the period of schism.

SPAIN

Roman Catholicism Proclaimed State Religion

The Spanish *cortes* (parliament) has approved a charter proclaiming Roman Catholicism as the state religion. The charter permits non-Catholics to exercise their religion privately, but prohibits all "external manifestations," according to a Religious News Service report cabled from Madrid.

"The profession and practice of the Catholic religion, which is the religion of

the Spanish state," the charter reads, "will be given official protection."

According to the charter, "no one will be molested for his religious beliefs and the private practice thereof," but "no other ceremonies or external manifestations will be allowed except those of the Catholic religion."

HAITI

An Active First Year

During his first year as Bishop of Haiti, the Rt. Rev. Alfred Voegeli has been able to visit 57 of the 71 missions and stations in his jurisdiction. He has admitted three men as postulants for Holy Orders, three as candidates, and has ordained three deacons to the priesthood. He confirmed 1,343 persons.

Bishop Voegeli is in charge of work in the Dominican Republic, most of which he has visited, confirming 35 persons and admitting one postulant.

CZECHOSLOVAKIA

Deacons-ad-Interim

Despite the closing of all universities in Czechoslovakia by the Nazis in November of 1939, the Church of the Czech Brethren developed a system of theological instruction which enabled the communion to send at least 25 young pastors into Church work during the war years, it has just been learned in Geneva.

In the spring of 1940, soon after the John Hus faculty of Theology at Prague had suspended classes, a course was arranged for theological students, even though it was highly dangerous to undertake any activity which might be regarded as a substitute for university instruction.

When the "Quisling" minister of Education ordered the course discontinued, the Church of the Czech Brethren appointed students of theology as "deacons ad interim" in various congregations, mostly outside Prague. Under this scheme, students assisted the pastor and at the same time studied theological subjects under his guidance.

Students returned to Prague every three months for informal examination by the faculty of John Hus, and regular examinations were conducted at the end of the first, second, and fourth years of study.

NORWAY

Trial for Quisling Bishop of Oslo

Charges of membership in the Nazi Party and of writing pro-Nazi newspaper articles have been made against the former Quisling Bishop of Oslo, Lars Andreas Froeyland, at preliminary hearings in Oslo. Froeyland was made "Bishop" in 1942 to replace the imprisoned Primate, Bishop Eivind Berggrav.

The 57-year-old prisoner told the court he had never been a member of the Nazi Party nor expressed sympathy with it. He said he had written a series of sermons for newspapers, but claimed these did not refer to National Socialism.

ARMED FORCES

Pacific Bishops Assist Candidates for Holy Orders

From Bishop Binsted in the Philippines a letter has been received in the office of the Presiding Bishop's committee on the postwar ministry.

Bishop Binsted writes: "One of the most delightful parts of my work now is the hours that I spend with Churchmen in the armed forces who are good enough to call on me. I have had interviews with at last 25 postulants or candidates for orders. In addition, I have had several conferences with men who feel strongly that they have the vocation for the ministry but have not yet become postulants. With one or two exceptions, all are of the highest type, which makes me feel most hopeful for the future of the Church.

"It is reasonable to think that some of these men, after they have completed their studies, will wish to return to the mission fields with which they have become acquainted during their life in the army. I take every opportunity to acquaint all the Churchmen who come to the house with the work in this field and the other fields known to me. I feel that this is an opportunity which seldom comes to the Church. I think we spend an average of eight to ten hours a day with the GI's who call on us.

"This last week end Chaplain Crossman made it possible for me to visit Mindoro, where I confirmed 15 Australians and two Americans. While I was there I also had a number of personal interviews with several men who were looking forward to the ministry.

"It is especially gratifying to me to meet our Church chaplains, who, without exception, are doing splendid work. Their work is appealing not only to men in our own Church; when one sees their work at first hand, he realizes what a strong appeal our Church makes to men with various religious backgrounds. There is no doubt in my mind that our Church, with its dignified service and fine leadership, has something to offer which the men in the armed forces find helpful when they are facing the issues of life and death.

"I am looking forward to confirming soon a class of seamen on one of the flagships in these waters, to be presented by Chaplain Curtis Junker."

HONOLULU WORK SIMILAR

Bishop Kennedy of Honolulu is having a similar experience with prospective candidates.

Chaplains are asked to send the names of such men to the Presiding Bishop's office whence they are referred to the parish priest and bishop of each young man's choice. The committee recognizes that recruiting for the ministry is primarily the responsibility of parish clergy and bishops, and it is careful to safeguard this relationship. Nearly 500 names had been listed by July, 1945.

The committee hopes that parish clergy

everywhere will be presenting the idea of the ministry to their best qualified young men, and will be happy to add to the Presiding Bishop's list the names of those seriously interested.

Chaplain R. T. Blomquist Broadcasts Services on Guam

Representative of all faiths and communions, services are not only held weekly in the many chapels on Guam, but are also broadcast to all parts of the island. This is the first time such an extensive religious program has been developed in a forward zone.

Chaplain (Lt. Comdr.) R. T. Blomquist, USNR, rector on leave of absence from St. Luke's Church, Forest Hills, L. I., N. Y., broadcasts Protestant services, which he conducts each Sunday morning in the picturesque native-built chapel of this command. By radio, the services reach not only units and hospitals on the island, but are also picked up by ships in the harbor and at sea.

"I try to bring the men the same kind of service they would get if they were at home," the chaplain explains. "All my sermons are the type which could be delivered in my church on the mainland, and a home parish atmosphere pervades the entire program."

The 45-minute service is divided equally into a period of music and hymns, the sermon, and prayers. Guest chaplains from other units and of other communions participate in the services from time to time, and copies of each week's sermon are made available to all those who desire them. A well-trained double quartet, under the direction of Navy Specialist Harold Greene of Youngstown, Ohio, and composed of voices selected from army, navy, and marine corps units on the island, furnishes music for each service.

PACIFISTS

Report Terms Conditions "Generally Unsatisfactory"

"Generally unsatisfactory" conditions affecting the treatment of conscientious objectors remained "largely unchanged" throughout the last year despite "vigorous efforts," according to the annual report of the American Civil Liberties Union, published July 28th under the title "Liberty on the Home Front."

The Union noted that there are now more than 3,500 objectors in prison, "seven times as many as in World War I," and that efforts to parole them have been "on the whole unsuccessful." Over two-thirds are Jehovah's Witnesses. Disappointment was also expressed with the "uniformly adverse" decisions of the federal courts on the constitutionality of civilian service as now applied to some 8,000 drafted objectors, "who serve without pay, compensation for injury, or provision for their dependents."

But "most shocking of all court decisions," the Union reported, was the 5 to

4 Supreme Court denial of the right of conscientious objectors to practice law, in the appeal of Illinois lawyer Clyde W. Summers, who was represented by the Union.

The report noted that a delegation to President Roosevelt last year urging "fundamental changes" in the handling of objectors had not been successful. Selective Service and the War Department to whom the proposals were referred turned them down, "apparently from fear of public criticism," although press reaction and public opinion surveys "did not bear out these fears." Former Atty. Gen. Francis Biddle in his departmental report this year "voiced many of the same criticisms," said the Union, adding that nothing has been done to implement his recommendations. A petition signed by "distinguished Churchmen all over the country" urged that the hundreds of Jehovah's Witnesses denied draft classification as ministers and imprisoned be granted more lenient parole terms.

One "encouraging and unexpected" incident was noted in the veto by Governor Earl Warren of California of a bill intended to discourage the employment of objectors in public service. Two "minor injustices" were corrected: (1) in a War Department order permitting the assignment of genuine objectors to the medical corps even though denied classification as objectors by their draft boards; and (2) in a Selective Service order providing for discharge from civilian work camps of objectors who applied for army service and were rejected as 4F. Writs to secure the release of objectors forcibly drafted into the army without taking the oath of induction were successful in two cases, following a Supreme Court decision that a man is not inducted until he takes the oath. In two other cases the courts refused to intervene and the objectors are now serving court martial sentences.

HOME FRONT

Winnetka, Ill., Church Forms Servicemen's Advisory Committee

In addition to receiving regular letters and gifts from his home parish, each of the 325 servicemen and women from Christ Church, Winnetka, Ill., has the assurance that the parish is ready and organized to assist him in every way possible to become reestablished in civilian life.

A Servicemen's Advisory Committee of 17 members, representing the various professions and occupations of the communicants, has written to each serviceman and woman offering its services for advice and guidance in the professional and educational problems of the returned veteran. In addition, the committee canvassed the parish and to date has a list of 125 other communicants who have volunteered their assistance.

John K. Coolidge is chairman of the advisory committee and the Rev. E. Ashley Gerhard is rector of Christ Church.

Christianity in Korea Today

By Ed Souder Jr.

Correspondent for the American Broadcasting Company

THE YEAR 1934 marked one of the most flourishing periods of growth in the Korean Christian churches' history. Among the Protestant denominations alone, almost 4,000 churches served over a million Christians. From that high point, today the Christian population of Korea has been reduced by one half. Hardly a church has survived—openly at least—the planned persecution instigated by Japan . . . a persecution that has meant imprisonment, torture, and sometimes death for over 30,000 Korean Christians.

It was in August, 1936, that Japan took the first official steps toward weakening and, if possible, destroying the Christian Church in Korea. That was the month in which one Jiro Minami took office as the new governor general.

Minami's whole platform stressed the need for Korean "uniformity" with Japan proper. With the active backing of the army, he instituted an "assimilation" policy, which meant a systematic persecution of the Korean Christian Church. He pointed out that during the 30 years of Japanese rule in Korea, at least 85% of all the so-called "dangerous thought" offenders were Christians. That was all the excuse he needed to institute regulations making it mandatory that the police attend and control all services of Christian worship.

Kuniake Koiso, who became governor general in May, 1942, was once quoted as saying: "As Shintoism is founded upon Japan's imperial house, revolt against Shintoism is tantamount to revolt against the Imperial Dynasty." And Shintoism was to be used as a principal lever in the persecution of Christians.

SHINTO BAPTISM

First, orders were issued compelling all government officials (many of whom were Christians), as well as all "promising" youths, to undergo *misoki*, the Shinto rite of baptism. Going a step further, the governor general made *misoki* a requirement for all Church leaders and officials. Revolt against these orders meant instant arrest and offenders could be "tried" on a charge of treason.

In 1936, it was made compulsory for all Christian churches to conduct services of worship honoring the Sun goddess, Japan's national founder and principal Shinto deity. At the same time, all educational institutions affiliated to Christian Churches were ordered to observe the same rites. If they refused, they were closed down. As a result of this ruling, the Union Theological Seminary at Pyengyang headed the list of enforced closures.

As the governor general's office saw it, there were very good reasons why Christian Churches should be compelled to take part in Shinto rites. In the first place, they claimed that worship at the shrines and temples constituted a national, and not a

religious, ceremony, and that therefore, it was the duty of every citizen to observe such national rites. Further, the claim was that, in order to complete the unification of Japan proper and Korea, it was of the first importance that Koreans should learn to "worship devoutly" at the Shinto shrines.

To these claims, Christian leaders replied that Shintoism was indeed a full-

This article is based on an article recently written by a Korean named Kiusic Kimm. He, in turn, received the material for his report from a young Korean named Choon-ha Chang. The son of a pastor, Mr. Chang was himself studying for the ministry (at Tokyo's Union Theological Seminary) when conscripted for forced labor in China's northeast province of Shantung. Mr. Chang was fortunate in being able to escape and, after many hardships, reach Chungking safely.

fledged religion . . . that, as the Japanese Constitution allows full religious freedom, compulsory worship at Shinto temples was a breach of civil liberties. Needless to say, such arguments fell on deaf ears. The Churches revolted with the result that Church leaders, to a number exceeding 30,000, were arrested. There are eye-witness reports of the tortures and indignities heaped upon these men. Many are still in prison; many others, physically unable to stand up to the treatment meted out, have died.

There were numerous other means by which the governor general could enforce his orders concerning Christian participation in the Shinto rites. Those who refused could have their business licenses withdrawn or could be divested of governmental or public office.

OPPRESSIVE STEPS

Here are some other steps taken by the Japanese government to restrict the growth of Christianity.

1) As previously mentioned, since 1938 all churches must first acquire a permit, and police officers must be present at all services. Despite this restriction, church gatherings continued until June, 1943, at which time new limitations were imposed. Henceforth all churches were limited to one service a week, to be held in the evening, and not to exceed one hour in length.

2) In August of 1940, on the premise that Sunday school education exerts an influence "detrimental," in fact diametrically opposed to the "proper" education of Japanese subjects, orders were issued to the principals of primary schools throughout Korea forbidding the attendance of Sunday schools by any primary school students.

3) In 1942, the governor general forced the amalgamation of all Christian sects—

this to ease the problem of controlling them.

4) Use of the Old Testament was forbidden: the reason being that it is based on Judaic thought and ideals. In the New Testament all references to the Second Coming and the Final Day of Judgment were to be deleted.

5) Sunday must no longer be observed as a holiday.

6) No priest or pastor could conduct services without having first obtained a permit from the office of the governor general.

7) All church buildings of western style of architecture must be altered to the Japanese style.

Under such repressive measures, it is small wonder that the Christian churches fell into a state of dissolution. Church property was everywhere confiscated . . . church buildings turned into military barracks or public assembly halls.

SEMINARY IN NAME ONLY

It has previously been mentioned that the Union Theological Seminary in Pyengyang closed down in March, 1938. The following year, a new seminary was established in that same city, this one under the personal "blessing" of the governor general. The faculty was hand-picked from among Japanese and Koreans who had shown their "loyalty" to the Japanese state. It need hardly be added that this is a theological seminary in name only.

To hasten the process of "taking over" the leadership of the Christian churches, in 1937 a new order was issued: this one compelling the retirement of all Church leaders and workers who had had any connection in the past with the Korean National Movement. The result of this order was that practically all of the elderly Church leaders and workers had to retire. To this was added a new rule after the outbreak of the Pacific War. Early in 1942, the government ordered the retirement of all clergymen who had studied or spent any time in Europe or America. Such men, the Japanese felt, must be imbued with dangerous thoughts and ideals gained from their studies abroad and these were dismissed en masse.

The final step in the persecution of Christianity in Korea came in the year 1943. A Japanese named Sato advanced the theory that Shintoism and Christianity sprang from the same source, that the Japanese national founder was one and the same with Christ. This claim is now being taught officially throughout Korea—under the guidance of the governor general.

As things stand today, virtually all organized religion in Korea has ceased to exist. The Christian population, that portion which has kept its faith, must carry on its worship in a manner reminiscent of Roman days and catacombs.

From a "Two-Year Man"

By the Rev. GRAY TEMPLE

I HAVE READ with a great deal of interest and a deep sense of penitence Bishop Rhea's article: "A Two-Year Man Can't Do This Job!" Both the interest and the penitence stem, perhaps, from the fact that I was a "two-year man"! There are certain factors which ought to be discussed by the Church, if we are to follow our vocation in preaching the Gospel to every creature.

IN TERMS OF ECONOMICS: I notice in your editorial comment that you give first place to this in your consideration. Certainly one great weakness in rural mission work is that a priest must work for a "bare living wage." The vast majority of the clergy are not vitally interested in

should include a basic salary of \$1,800 a year for a single priest and \$2,400 a year for a married priest.

IN TERMS OF THE PRAYER BOOK: To those of us who have been nurtured in the Church, the Prayer Book is the Treasury of Devotion. The liturgy is dignified, beautiful, and soul satisfying. Yet there are many people in rural areas for whom the Prayer Book and its services are utterly meaningless. Men and women who cannot read or write (or who read slowly and painfully), cannot use the Prayer Book with any degree of satisfaction. They may be taught certain portions of it by rote; or they may be trained to worship with their bodies; but in either case the Prayer Book is not an integral part of their worship.

In the beginning, at least, the mission priest must be able to adapt the Prayer

that in many areas of our Church's life the people do not read even the daily newspaper! The priest's interests in many cases are much broader than those of his people. Although a servant of God, he is still human, and bitter lonesomeness can be and is his lot. Our Lord sent out His disciples two by two. The Church might well send out her clergy "two by two," that each may supplement the work of the other, that each may share the problems and plans with the other, that each may share fellowship with the other. This is expensive, but the Church must decide whether expense is of more importance than vocation.

We must face the fact that the Episcopal Church is not reaching the rural people in our country. If it has the truth (and I believe it has) then it is a truth as meaningful for the man in isolated areas, as for the dweller in the metropolitan areas; but it cannot be carried to these isolated peoples unless the Church looks upon this area of her activity as of vital importance and not as "mission work" to be put on or off as a garment as the mood dictates!

From a Layman

I HAVE LIVED all my life in a state where all Episcopal churches with the exception at best of perhaps four or five would be classified as strictly rural; and I have frequently wondered why, if the Church cannot do a better job than it has done, it has continued work in most of the communities of this state. Oh, I do know the reason. There have been a few of our clergy who have had marked success; and in every community, there are a few loyal Churchpeople who know and love the Church and who cannot be satisfied with the other churches in the community, even though they realize those churches are much more efficient and doing a much better job.

I am not among those who feel that the future of our Church in this section is hopeless; and that further than provide the Episcopalians scattered here and there with an occasional service, it might just as well sell the property it holds and save the money it spends here for work elsewhere. One frequently hears Churchpeople make such remarks as the following: "The time was when I thought the Episcopal Church had something to give to this section of the country, that our communities needed it. I have changed my mind. The Episcopal Church, apparently can't adjust itself to our conditions." Such remarks come not only from the nominal Churchmen but from devoted Churchpeople, who love and wish to work and give to the Church. I believe that the Church has a definite contribution to make to this section of the country and that the time will come when it fulfills that mission; but if the Church wishes to make use of such work as there now is, it had better wake up.

Yes, we laypeople are doubtless in part to blame for the condition of the Church in the state but I believe I am safe in saying

This section is devoted to the raising and answering of questions about the work of the Church in country areas and small towns. It is no secret that the Episcopal Church's rural work is, on the whole, inadequate—quantitatively, and perhaps qualitatively. The average tenure of the rural priest is less than two years, and in that time no ordinary man can lay strong foundations. On the other hand, there are reasons why rural priests do not stay on the job—small pay, loneliness, gruelling travel, lack of hope for advancement (either personal or parochial); perhaps lack of a concept of the task of the Church in a rural community.

How can the Church's rural work be strengthened? There can be no easy answer to a problem which has long been close to the heart of bishops, National Council executives, rural clergy, and many others; there can be no single answer to a problem of such wide scope. THE LIVING CHURCH has no cut-and-dried rural program to offer; in fact, we have nothing but questions to ask. The answers must come from the members of THE LIVING CHURCH FAMILY who have worked in the rural field and studied its problems. We hope many of them will contribute to this department from the riches of their experience and prayerful thought.

how much money they can make, but it is hard for a man to be constantly under the strain and worry of wondering how he is going to pay his bills, clothe his family, educate his children, etc. These worries can so hound a man as to interfere with the work he wants to do, until the only relief seems to be a move into a parish where he can live and work without fear of being a "dead beat."

Yet the fact remains, the important consideration for the Church is not whether a mission can be made self-supporting, or support its priest, or contribute to diocesan budgets. The important consideration for the Church is the preaching of the Gospel and the administration of the sacraments to people in the rural areas as well as urban areas. From a business point of view as an investment of money, it is a bad risk and a hopeless investment! From a Gospel point of view, we carry the good news to them because we are Christians; even though this means that city parishes must carry the burden financially.

The Roman Church, in my area alone, is pouring out \$50,000 a year for mission work, and it is obvious to those few of us who come into contact with their work that it is growing by leaps and bounds. And yet, few of the missions (if any) are able to aid themselves financially. The Church, as a whole, should assume this responsibility, and such a responsibility

Book and even devise and compose a service of worship which can express the hidden longings of his people. Yet many young priests who enter a rural field are utterly lost when they cannot use the Prayer Book. If the Church would give rural priests new tools to use, one cause of heartbreaking frustration could be removed. Such new tools might include instruction in the techniques of preparing non-liturgical services, with emphasis on preaching and teaching; a simplified program of Sunday school instruction, designed for small schools which have few children and those of varied age groups; training and instruction in proven rural organizations such as the 4-H, the Home Demonstration Club, the Future Farmers of America, etc. In other words, some materials prepared especially for rural work, and not materials designed for city parishes, which have to be drastically revised for use in mission work.

IN TERMS OF FELLOWSHIP: To me, one of the greatest heartaches of a mission priest is the feeling of lonesomeness and lack of fellowship—the realization that the Church does not know and does not care much about the struggles, the successes, the problems, the plans in this isolated corner of the Church's life. It is all very well to say that mission priests ought to identify themselves with the lives of their people, in terms of reading and social activity, yet one must recognize

that in every community where we now have work, there is a nucleus of Church-people who place the Church first in their life. Episcopalians are usually among the leading and most active citizens in communities, but the Church seldom takes any part or is considered in community affairs.

Why have the Roman Catholic and various denominational churches succeeded in building good live churches in communities where the Episcopal church can hardly exist? My home is characteristic of the majority where we have work in this state. The community was settled back in 1879 or 1880 and a building erected by the community for Christian services. Any clergyman who happened to be in the community or going through held services there. The building was not the property of any individual church organization. Our parish or mission record shows that the first Church services held here were in 1884. Therefore the work of the Church in this community is not new but more than 60 years old. The first building erected here by an individual congregation was the Episcopal church. There has been ample time for the Church to establish itself here and it has not. Forty or 45 years ago the membership of the Episcopal church and its school (then Sunday school) compared favorably with the two other leading churches in town. Today the membership is probably less than a fourth of that of three other churches and our church school about a tenth.

We have a comfortable furnace-heated church building (which will seat five to six times our average congregation) with basement finished for parish activities, a good two-story modern rectory which is among the better residences in town, all free of debt. During my memory, services have generally been furnished by a clergyman coming once or twice a month from a distance—arriving just in time for service and leaving immediately after. There have been periods of months at a time when we had no services whatever.

When we have had a resident priest, conditions were generally but little better. Of course the resident priest held services in two or three other places. There was no reason why he should not. The clergy of other churches in our community, which have built up good live congregations, do the same. Our clergy are fine men, as well educated and as good speakers as those of other churches. True the average tenure of service of the clergy of other churches has been longer than that in our church, which has been a contributing factor to the church's failure to keep pace, but in my opinion it has not been the chief cause. The other churches have never been left long without a pastor. In other churches if there are a few Sundays between the leaving of one pastor and the coming of another, someone is sent in during the intermission to fill their pulpits. Our church in the past has been closed for months together, or even for a year or two with only an occasional irregular service.

But probably the chief reason for the failure of the Episcopal Church here has been the clergy's lack of interest in the community and community affairs.

Whether they came merely for an occasional service or were resident priest they came as outsiders and in most cases made very little attempt to become anything else. Apparently they had no desire to become part of the community. As Bishop Rhea puts it: they came as private chaplains to the Episcopalians in the community and the fact that they were Episcopal priests gave them no advantage here. In fact because of our Church's past history in this section, they had a great deal of prejudice to overcome and failed to do so.

During the past year, a new manager arrived for one of our local chain stores. The Monday after his arrival, the community club was planning a paper drive for the benefit of the Boy Scouts of the community. The newcomer was suggested for one of the committees. Someone suggested that he might not have time. His reply was: "Sure I will. It's the best way to get acquainted. The last place we were, they had a scrap iron drive the day after my arrival. I spent the entire day on a truck hauling scrap iron from nearby farms. By night I was calling practically every man, woman, and child in the community by their first names, and they were doing the same with me."

The business and professional men of this state, both during the first world war and the present one, have been short of help. Quite generally they are each trying to do the work of two or three men in their own business. Farmers are in a similar situation and unable to get help. However when it comes to harvesting, unless grain is cut and shocked at the proper time, there is apt to be a big, if not complete loss. It was felt that the loss of the grain would be not merely a loss to the individual farmers but the grain was needed by the country. So during the harvest season, they close their offices, stores, and shops early and at 6 P.M. go out to shock grain, often turning car lights on a field to finish up after it is too dark to work otherwise. It is not the case of the farmers needing financial help. They pay the business men at the same rate they would other harvest hands. In many cases, it may be less than the man would make in the same time in his own business but he feels that the community needs him.

I have told these two incidents to show the general attitude here in the middle west. Fellow members of the community are not strangers but friends, and it is of vital interest to each of us that the other fellow succeed, regardless of his race, difference of religion, or education. The clergy of other churches in the community have generally fallen into our attitude of thinking and acting, and taken part in community affairs.

But you will say: A clergyman should be more than a hail-fellow and he does not have time for such stunts. True, a clergyman must have time for prayer and study (and community affairs are not so numerous that they would often interfere with a clergyman's more serious duties), and the clergyman who becomes a member of the community and takes part in its activities, will in a comparatively short time learn to know the people, be invited into their homes, and have the opportunity of interesting them in the Church, and becoming a religious leader to many whom he would not otherwise become acquainted with in ten, yes, in 20, years. Is it not as important that a clergyman do the things that will bring people to God, as that he pray for them?

I will give what I believe to be the answers to the questions set forth by you:

(1) In at least most communities of this section, with clergy who are desirous of becoming part of the community in which they are located, the Episcopal Church could in a few years become self supporting. Other churches do. Why cannot we? People in this section are not parasites, but at the present we are too few to carry the work alone.

(2) The size of the parish and number of communicants would of course vary according to the particular locality.

(3) You are setting your ratio of Churchmen to the total population too high. Not every individual in a rural community, any more than in a city, is going to become an active Christian during our time. Also some are members of other Christian bodies with which they are unwilling to break affiliation, even though their Church is not active locally.

(4) Apparently the Episcopal Church has few priests with rural interests. *Strong*

WICKED WISDOM

OUR sprawling forms, and funnies strewn,
Proclaim, O pious, our condition
When you return from church at noon.
We know our sins are of omission.

The empty seats—the strenuous session—
Commend your zeal each Sunday morning.
Let us donate the bad impression.
We wicked wish to be a warning.

LOUISA BOYD GILE.

Episcopal parishes could be built by priests interested in and desirous of becoming part of the community. Their salary probably will never be as large as that of the rector of a flourishing city parish but it does not cost as much to live in a rural community. The income of a priest of a successful rural parish should compare favorably with that of the average income of professional and business men of the community. There are few if any big incomes in rural communities but most of us feel that the blessings and advantages of a rural community more than compensate for the advantages and handicaps of the city.

(5) Certainly no priest could do effective work covering as large an area as most of our clergy are trying to do during the present war. (Which is no fault of theirs but to their credit.) At least not unless he has the assistance of a number of deaconesses or Church Army workers.

(6) Strong self-supporting parishes could be built in this section in a ten year period by men who love the country and are willing to become part of the community to which they go.

Perhaps I have rather presumed in discussing this question but it is one that every one in this section who loves the Church is vitally interested and to which we pray the Church may find the answer.

From a "Lonesome Greenhorn"

By the Rev. WILLIAM J. MATTERS

I AM DELIGHTED to see that interest is being awakened in the problem of ministering to the domestic mission field. I have come from seminary into just such a field and find myself encompassed with all of the perplexities which the last two editorials of THE LIVING CHURCH state are faced by a missionary priest. You have heard from a bishop, and a priest of long experience in this field. I would like to add a word from one of the "lonesome greenhorns" in a "pitiful little congregation without hope in the world."

The last editorial mentioned that the only real success in dealing with this problem has been attained by a community of monks and nuns in Ontario, Canada. I confidently believe that it is so, and will always be so, for personal sacrifice has always been the key which opens the doors of the kingdom of heaven to the world. If experienced and single-minded monastics alone have found success in this field, it is not difficult to surmise how much harder it is for a lonely mission priest to accomplish the same thing.

Though the monk has left all, he still has the congenial fellowship of others who have done the same thing. He has fresh incentive continually before him to continue in the way of life which he has chosen. And, most important of all, he has safeguards against himself. His life is stabilized and not subject to his own mental and emotional whims and inconsistencies. But what of the lone young bachelor priest who does not have the fellowship of those who have taken the vows of poverty, chastity, and obedience?

A whole parish, or missionary field, is unconsciously waiting for him to bring

them a glorious spiritual enlightenment and leadership; something a whole monastery could not bring within the space of a generation! The "lonesome greenhorn" unaided even by the advice of a superior is an easy prey to his own youthfulness and inexperience. So eager to rush in where angels fear to tread, he rides along on a wave of popularity, but soon loses his momentum and finds that he has not even begun to lay hold of the job before him. He has not yet attained a mature and steadfast singleness of purpose, or even found contentment within himself. He wavers to and fro within, from heights of aspiration and all-encompassing enthusiasm for the spread of the glorious Gospel, to periods of apathetic loneliness and self-indulgent laziness.

And even if he is content to stay in a small mission and work on for years with no great rewards or increase in salary; even though he is willing to give his life in periods of five, ten, or 15 years to a little group of people; that is not enough. It is not his life that is needed. It is the life of Christ—the life of the Church that is needed. He alone cannot give it to them. He needs the Church's help; to steady him; to inspire him; to keep him in line so that it can work through him. It is like putting one man at the nozzle of a great firehose. He cannot handle it himself unless he is a superman. He needs the aid of his fellow-workers for his own steadiness, and for the sake of a consistent, steady pressure of the teaching of the Church upon the people. The Church's teaching is strong, but those who bring it are weak. And the inexperienced are weaker still. The Church as a whole must extend its arm to aid them.

How can this man be helped and his work be accomplished? He cannot be helped if he is going to insist upon his prerogative to be independent and represent the Church as he sees fit, or feels fit. *And his work cannot be accomplished if those who are technically over him do not exercise their prerogative to supervise and direct him in the fulfilment of his office.* A great many mission priests are in the position of free-lances whose latest vital connection with the corporate spiritual life and jurisdiction of the Church is their seminary life. As the pressure and influence of seminary life becomes fainter with distance in time, he feels more and more as though he has been cast adrift.

Enthusiasm for souls is a latent energy within the Church. A priest who loses contact with the Church as an organized body loses that spark of enthusiasm for souls. The failure of the Church to exercise its corporate influence through each individual priest is bound to produce unenthusiastic priests and sparse congregations.

By the exercise of the corporate action of the Church through a number of priests working together in one field, backed by systematic and close direction from the highest authorities within the Church, the Church's life could be spread more thoroughly and deeply among those who are being converted in the missionary field. Our rural communities would then be rallied to greater faithfulness and strength

so that our little churches would prosper both spiritually and financially.

To accomplish this I would suggest a type of associate mission in which the various clergy residing in a particular territory were banded together in an association which worked as a corporate body. Meetings would be held once or twice a week to discuss plans and modes of procedure for the life of each individual mission within the district. At the head of this body would be a priest of long experience whose sole work was to supervise the entire territory and direct the work of its individual priests. Responsibility for any one of the missions would not be in the hands of the priest who may have his residence there, but in the hands of the association as a whole, and especially of the priest who supervised the work. In this way there could be a continual exchange of priests throughout the district; for preaching; parish visiting; social activities; drives for money, etc. The talents of the individual priests could thus be applied where they would do the most good.

This means that the priests working under the supervisor must come with the understanding that they are to live in a particular town where there is a suitable rectory, but they are to have a position similar to a curate in the larger territory. In this way the individual priests may be single or married. They may have a home life and a position in a community such as any parish priest enjoys. But the Church work is a corporate affair.

Each individual mission in the field would then have: the advantage of a consistent policy pursued over a long period; the abilities of a number of variously gifted priests directed toward the special needs of the mission; the corporate knowledge and experience of a group continually conferring on its particular problems; and the very important realization that a great and responsible organization, worthy of the highest respect and reverence is working here.

The benefit to the individual priest would be great. He would have continual association with his fellow-priests. No problem would be entirely his own. Each would give the other mutual encouragement and inspiration. There would be a corporate incentive which all would share. Such an association would inspire the priest to greater and more consistent study of all branches of theology and subjects dealing with his work, in order to keep up with his fellow-priests. There would be no change in residence, salary, manner of life—single or married. Sane, solid, and consistent Churchmanship would be established throughout an entire district, and souls would be brought to Christ and His Church, rather than to the personality of an individual worker.

In the field of medicine, which is far in advance of the Church in the practical application of its precepts and practices, they are looking to just such a type of "associate clinic" in order to bring the blessings of medical science within the reach of rural communities. Why not apply the same system to bring the blessings of the Gospel to dwellers in sparsely settled areas?

Rural Work

WE WISH we could share with our readers all the letters that have come to this office as the result of Bishop Rhea's editorial, *A Two Year Man Can't Do This Job*. We shall publish some of them, as space permits, in a special section on Rural Work; and perhaps at a later date we can prevail on Bishop Rhea to "sum up."

It is our own conviction that there are several fundamental weaknesses in the whole approach of the Church to the subject. We are not sure whether the things we think most serious are actually so — for example, the Never Never Self-Supporting aspect of the work which we believe to be a drag on spiritual progress. Rare indeed is the man who can maintain his human dignity and character while living on charitable handouts; perhaps the same thing is true of parishes. Yet many of our correspondents do not seem to agree with us.

The "stretch-out" seems to us to be an intolerable condi-

tion; but it takes second place to another factor which rural missionaries and former rural missionaries emphasize again and again in their letters — loneliness, spiritual and intellectual. Apparently one of the most important values of associate missions is the fact that in them there is an escape from loneliness.

The great success of Religious orders in the rural field seems to be generally conceded; but most of our correspondents take it for granted that there will not be any great increase of rural missions staffed by Religious. Why not?

"Because there are not enough men in the Religious orders," is the most obvious answer — and a true one, if the present monastic manpower be considered the maximum. But why should it be considered the maximum? "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." The Benedictines, the Holy Cross Fathers, the Franciscans, and the Cowley Fathers are all engaged in missionary work, some of it in the domestic rural field. They all are eager to help young priests and laymen with a vocation to a missionary life of poverty, chastity, and obedience to attain that high spiritual goal. But unless the National Council, the bishops, and the parish clergy make a concerted effort to bring this vocation to the attention of the Church, a great rural resource will remain undeveloped.

The author of the Editorial in our July 22d issue — *Why Not a Dozen Five-Year Men?* — made a proposal that seems to us to be worth much consideration: That an experienced and able missionary be given charge of all the candidates for Holy Orders, the deacons, and the first-year priests in the diocese or district, and that they work together to develop a specified area. Under such a program there would be some significance to the title of "Archdeacon" which nowadays usually is used for an overburdened, unassisted general missionary who has the job of standing by at the last throes and funerals of feeble missions all over a wide area.

There are many hopeful signs that rural work is being strengthened. Experiments are in operation in many areas, some of which have been reported from time to time in *THE LIVING CHURCH*. Bishop Strider in West Virginia has a program for seminarians not too unlike that of the missionary who contributed our July 22d editorial. The Rev. Clifford Samuelson, National Council secretary for rural work, is engaged in an important experiment in Kansas and West Missouri, with the enthusiastic support of Bishops Fenner and Spencer. Bishop Daniels has banished spiritual loneliness from Montana with a fellowship of prayer and study among his clergy. Bishop Ziegler of Wyoming has built up a theological seminary staffed by rural clergy to teach people of his own rural district the essentials of the rural ministry. Seabury-Western Seminary, as part of its growing rural program, has students assigned to summer rural work in Iowa, Kansas, and West Missouri. We know that this catalogue covers only a small part of the forward-looking work being done, but mention these specific cases to show how National Council, diocesan bishops, missionary bishops, seminaries, and Religious orders are concerned with the problem and doing something about it.

This Editor has, in his boyhood, served as an acolyte in rural missions. Some of them have been obviously moribund.

The Collect

Transfiguration

August 6th

IN A WORLD darkened by an often disquieting future, we are brought by the collect for the Feast of the Transfiguration into the presence of triumphant spiritual beauty. Three men, burdened much as we are with daily cares and anxiety, yet ready always for the Master's direction, were chosen for an unforgettable, shining moment — a loving preparation for great testing in the years to come. We too may be chosen for such moments of spiritual vision; of radiant strength-giving union with our Lord — if we are alert to hear His invitation and eager to make the effort to come into His presence. Often the Vision, truly if briefly glimpsed, follows the familiar patterns of our daily lives — the soaring beauty of music; some lovely revelation of nature; the joy of human comradeship; worship, shared by the Church, seen and unseen. We should offer our thanks for such helps and pray that by them our hearts may be so uplifted that we may await with eager faith that moment of more perfect vision when "we may be permitted to behold the King in His beauty."

Eleventh Sunday after Trinity

August 12th

GOD'S ALMIGHTY POWER is declared chiefly in mercy and pity. A great calamity is referred to as an "act of God" — God's power proving greater than the efforts of man to maintain security. Today's collect teaches us to see even greater evidence of God's power in His forbearance. His mercies to us, and individually we know them to be great, are proof of His care and love. Occasionally, from the flood to the present great war, He shows His power in other ways: a judgment on sin or a forbearance that allows wicked men to have their sway that the ways of unrighteousness may be clearly seen. But to His faithful children He shows His loving mercy and understanding pity. We ask His help that by obedience to His will we may win through to all that He would have us gain. His power, His grace is freely extended to us, and the Church repeatedly puts upon our lips prayers for this help.

Some have been full of life, but obviously incapable of self-support. One, out in the fields of a rich farming area, was obviously pauperized. It had been content to pay a seminary professor a few dollars to provide Sunday services for many years, although it was capable of giving much more and reaching out to bring in many more people. Forty years ago it had 100 members. It has about 40 now — and will remain in that class until the end of time unless someone comes in and builds it up. And the first obstacle for the Bishop or a vicar to overcome is the willingness of the people to take everything and give nothing.

We are not in the least abashed about placing financial objectives high up on the agenda of a rural work discussion. Some rural areas are poor; but others are quite well off and some are almost wealthy. Of course, the areas unable to support themselves should not be cut off from the ministrations of the Church. But the areas able to support themselves should be developed until they do so. There are moral and spiritual factors involved in self-support. There is the practical problem of where the money is to come from, and how much, involved in non-self-support. If a rural work needs financial help from outside, the Church has a right to know why; whether the members are carrying their share of the load, and whether the work is capable of expansion.

What is wrong? What needs to be done? What is being done? What must the urban Church do to help? These sweeping questions will, we hope, be discussed by many readers. It is interesting that in England a revival of rural life is being ardently urged by Christian sociologists for theological and sociological reasons. They think that farm life is part of the health of a nation; and they believe that the Church is a vitally important factor in the health of farm life.

We have, perhaps, centered attention too much upon the benefit to the Church of a well developed rural work. The basic problem is rather what the Church can do for the nation as a whole and for the country and small-town people who form such a significant part of its cultural pattern. Does the Church have anything to give to rural community life? The salvation of individual souls is only a part — albeit a supremely important part — of her concern. Do we have any idea at all of the task of the Church in the rural social order? Do we perhaps need a Christian rural social program to make our efforts a really significant part of the building of the Kingdom of God? And how far along are we on the development of such a program?

Fancy Protestantism

THE SERVICE leaflet of a parish church is reported to contain these words: "You are requested to receive only the consecrated Host at the — and — services, and voluntarily forego the privilege of receiving the chalice at those hours. Should you so desire, you may receive Communion in both kinds at any service, provided that you notify the priest to avoid confusion."

This seems to us to have the effect of putting those who take the Church's laws and customs seriously at a disadvantage. The priest does not, to be sure, illegally withhold the chalice from the laity, but he does unquestionably make them uncomfortable in the effort to receive the Sacrament according to Christ's institution.

If the Church as a whole were to adopt a rubric permitting Communion in one kind and intinction, there might be justification — or even necessity — for such a statement of the parish

use in the service leaflet. But under the present set-up, these alternative uses have no legal status whatever. It does not seem right to require the law-abiding to make a special declaration to the celebrant that they are going to obey the law. Rather, the onus of being "different" should rest with those who refuse the chalice because of their fear of germs or dislike of lipstick or scruples of piety or fondness for the liturgical practices of other communions.

The Catholicity of the Anglican Church, and of Anglo-Catholics, is utterly dependent upon the constitution and canons of the Church and the Book of Common Prayer. Individuals, and individual parishes, cannot become more Catholic by departing from, or evading, the Church's law. Individualism and eclecticism are the opposite of true Catholicity. Hence, to call this practice Anglo-Catholic would be a misuse of terms. It is not Anglican, and therefore not Catholic for us. We hope somebody will invent a term for the "fancy Protestantism" which seems to think that the way to be Catholic is to imitate some other Catholic province than our own.

Books for Moscow Seminary

AS REPORTED in our news columns, the Joint Commission on the Russian Orthodox Church has lent its support to a proposal that a gift of books be sent by American Churchpeople to the recently reopened Russian theological academy in Moscow. Having been assured that such a gift will be acceptable, the Commission is now giving Churchpeople the opportunity to contribute funds for the purpose. We hope that many of THE LIVING CHURCH FAMILY will want to have a part in this practical act of international good will, and we are happy to make THE LIVING CHURCH RELIEF FUND available as a forwarding agency.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication at 744 North Fourth Street, Milwaukee 3, Wis., with notation: "For books for Moscow seminary." The books will be assembled in the office of our associate editor, Paul B. Anderson, who is a member of the Commission, and prepared there for shipment to Moscow.

BODY AND SOUL

BROKEN the violin, the master gone
 In quest of sweeter music far away.
 These brushes once were useful to portray
 A stormy sea, the silence of the dawn.
 The artist has now vanished in that light
 He dreamed of—Beauty's pure elusive ray.
 Here lies the pen that Shelley used one day
 To tell us of a skylark's singing flight.
 What are they all—pen, brushes, violin—
 When severed from the master's soul and will?
 The soul will need not, over yon far hill,
 This earthly body we are dwelling in;
 An instrument, a garment cast aside,
 When Death the door to perfect life flings wide.

MAUD FRAZER JACKSON.

This Business of Making a Retreat

By Elizabeth Mabel Bryan

OF ALL the blessings to the Episcopal Church which the establishment of the religious life among us has brought, none is greater than that of the retreat movement. And while it is widespread and has passed from small beginnings into something that is natural and taken for granted by many souls, it is still too little known and provided for in hundreds of parishes. It serves a very definite and age-honored purpose in the promotion of individual and group advancement in spiritual growth, and thus, to follow the logical sequence, in practical Christianity and good citizenship in all their ramifications.

One reason retreats are familiar to lay people is that lay associates of the various religious orders, as part of their rule of life, make an annual three days' retreat. Other requirements of associates are daily self-examination, vocal prayers and meditative Bible reading, attendance at Mass each Sunday and Holy Day, auricular confession of mortal sin, and regular reception of the Blessed Sacrament. This covers the list with exceptions here and there and will look familiar enough to confirmands in many parishes. Where the associates' rule differs is in this matter of making a retreat, and were it not protected by a rule of life it might whittle down into a mere sliver of memory. For if the systematic ordering of time is an advantage in secular occupations, can it be questioned when the goal is a spiritual one? And, to look a homely word in the eye, laziness may keep any man or woman within the paling of mediocrity. So an associate of a religious order, being hedged about in his own home by a rule to make a retreat now and then, shakes off some of this human inertia which serves as a ball and chain of all Christians.

But associates are not the only ones who make retreats. Anyone introduced by his rector can get in if there is room, and many do. Especially everyone who makes it his rule of life to try everything once is apt some time or other to hover about the outside ring of a summer retreat when held in a delightfully landscaped place where the freshness of flower-laden breezes and the song of birds over-emphasize the finding of God in His handiwork rather than in that stuffy church on Main Street, or in the hearts of His poor in Harlem or Haiti. And this brings us to the consideration of just what a retreat is and how it differs from other gatherings of Churchpeople. For there is no sin in a lark and if a lark can be combined with a students' conference so much the better. But a retreat is different, and while rest and recreation for the body often accompany the effort, they are not of its essence and their absence would not hinder the retreat's being made.

So while a retreat is a gathering of Churchpeople for the furthering of the Church's life among us, it is very much more than that and has its unique quality.

This aims at a special training in a special kind of prayer. Now we are all infants, mere babes as St. Paul says, and cannot stand strong meat, yet some of our leaders, we believe, have gone on further, and others are drinking of the milk that is less blue. In other words, if we but listen there are experts to train us. No longer will it be possible for any of us to attend a retreat conducted by the late Fr. Huntington, or one by the late Fr. Vernon, giants of a recent day; but there are others walking among us in the flesh, and if we but will we can learn from them.

SILENCE

The technique of this prayer they introduce us to is simple—so simple that it evokes giggles and simpers among the very young for it is the technique of silence. Can you get a bunch of women together, they ask, who will not talk for three days? Yes, you can, and men, too. And the retreat movement is out of its swaddling clothes; more and more both men and women are knocking on the portals of our retreat houses, for they know that something wonderful has happened and that the retreat movement is here to stay.

Silence as its name implies is lack of noise, and physical noise is eliminated as much as is humanly possible during a retreat. To this end retreatants do not speak to one another. They do not wear tinkling beads or stamping mules. If ever an English woman's definition of being well dressed is applied it is at a retreat. To be dressed for the occasion when the occasion is a retreat means to be dressed neatly minus the trimmings. One does not cease to be one's self when in retreat, but is never conspicuous. Silence is also maintained by keeping the same place in chapel, by not leaving belongings scattered about, by refraining from rattling papers and junk in the handbag, and by innumerable trifles that will occur to one, the total effect making a symphony of quiet. The only place I was ever in outside a retreat that was really quiet was the library at West Point. There the generals and sages seemed to confer with the readers, so quiet was the atmosphere. And so it is at a properly mannered retreat. There one is enabled to pass into the conference room of the saints and still remain natural and normal.

This retreat silence besides being devoid of noise is also devoid of distractions like knitting, sewing, letter writing—things that ordinarily would be duties, but here would interfere with the program provided. This consists of daily Mass; canonical hours, or some of them, if the retreat is held in a convent; three meditations each day by an eminent conductor, all on the same general subject; spiritual reading, and private meditation. This may sound like distraction in itself, but human psychology is such it is usually necessary to pass frequently from one thing to another in order to concentrate on any one.

A brisk walk in the fresh air helps as does also common sense in eating and sleeping, and one need have no fear of finding the program a mental strain. Instead, it is a true school in the ways of spiritual growth and understanding, and trains one in habits of meditation and intercession that are a permanent possession and unspeakably precious.

CONTROL OF IMAGINATION

Besides this absence of noise and distractions of various sorts, there is a third element in silence that is less often spoken about and would seem little understood and perhaps never considered. It goes under various names, but probably control of the imagination is the best. Now imagination or its power is a gift to be cultivated. Without it there can be no artistic or scientific achievement. For this reason when in prayer or meditation one is told to control the imagination, or when imagination is talked down as a thing of evil people often think they know better, and never understanding what is meant by religious control of the imagination, they turn back to the world if not actually disturbed at least perplexed.

This distracting and sometimes evil thing that is referred to in religious discussions is simply that natural tendency of the human mind constantly to reproduce the past when the mind is not occupied by immediate stimuli. The phenomenon of dreaming is part of that tendency, and so-called day dreaming is another. But there are other equally unprofitable habits of imagination. For instance, in spite of our efforts to control our dislike for someone, we deliberately recall disagreements of the past and thus increase the hatred. And besides such surface inanities multiplied a hundredfold in the course of a day, there is often a welling up in consciousness of biological or racial proclivities. Undoubtedly those temptations which we are told are not sins if not willfully accepted, come from a subconscious or unconscious stratum, and every criminal has prelied his misdeeds. To turn our eyes away from these universal facts, and to believe we are better than others because our day-dreaming does not lead to the latest murder, is just so much self deception. It is only by the grace of God that we are not like someone worse. In retreat by learning the technique of control of the insidious work of the imagination, we have acquired something so valuable that it is a pity not to appreciate it in the face of the world's spiritual poverty today and to teach all our young people not only the dangers inherent in uncontrolled imagination but its antidote as well.

Now this mental tendency universally shared has been met in educational circles by salutary occupations of all kinds in every department of living. That is what is meant by the statement that the purpose of education is the training of character.

However, there seems to be a vital connection between general breakdown of moral principles and our leaving God out of the calculations of our educational theory. For the brain can go on recalling unwanted images during a manual exercise, and reflections in a library can be quite as ungodly as in a slum. No, there is something more needed; the true antidote for evil imaginings is familiarity with spiritual truths. And the reason why meditation is an antidote for this poisonous imagination is that it supplies a substitute. In other words, evil is overcome by good.

The way to meditate independently of books and addresses is to take a subject like the birth of the Saviour, the Resurrection, or any of the holy aspects in the life of the Incarnate One and find three or more points about it to think about. This is preceded by the *Veni Creator*. As the reflections proceed the abstractions are offset by an imagined picture of the scenes recalled in the light of what one knows through traveling or reading. But the final concrete substance of the meditation is a resolution to carry over into actual practice some of the holy lessons learned. Some people keep in mind these ideas during the day and when they find they have to wait for a train they have something worthwhile thinking about independent of the news stands, or if they happen to arrive at church ten minutes early they are not restless until the choir starts the hymn.

In the advice that is sometimes handed out in the books too much is made of daily meditation as if the skipping of a day was heinous. Suppose one doesn't for some reason good or bad complete a formal meditation? The practice should in no way be a heavy weight tied about the neck of the spirit to create another worry. It should not be regarded as just one more thing to do in the welter of the daily grind. Instead, properly regarded, the habit of meditation becomes a cheerful companion to travel the same road with us as often as possible until we find that the companion is a part of us and a meditation can be made anywhere. And a retreat is often the beginning of such wisdom and a pick-up for those long skilled in its ways.

SPIRITUAL READING

Spiritual reading is another comfortable habit gained in retreat. Here one is introduced to books never heard of or if known never within reach. The library at a retreat is a joy. Not that one is expected to read self-indulgently especially of controversial books, and unless one is an unbeliever, certainly books that argue the existence of God or any argumentative book for that matter can play havoc with the retreatant's good purposes. Instead, spiritual reading is just another way of meditating. Some people can't seem to make a three point meditation, and some who can don't want to. Mental fatigue or even a call to a higher mode of praying may cause this. In any event spiritual reading is a devotional method of acquiring spiritual truths, of becoming saturated, as it were, with the minds of the saints or the deeper truths of Holy Writ underlying every chapter. One reads until the attention is arrested, and then stops for reflection. In this way much more is accomplished than in reading on and on try-

ing to cover ground. Distractions of fatigue and vain imaginings are overcome miraculously through such reading.

So far we have been considering what one can do by his own efforts—coöperating in keeping a strict silence, meditating, and reading. Valuable as all this may be, there is a further step that has less to do with our individual efforts. Fr. Huntington was always saying, "God giving Himself to the soul, the soul giving himself to God, this is the sum of the Christian life." It is this realization in some degree of God giving Himself to the soul and the response of the soul to the unique call, that supplies the end of meditation. Fr. Leen writes, "Mental prayer as an exercise is the discipline to which the soul must submit itself in order to enter into the way of union with God." And again, "The exercise of mental prayer must be distinguished from the state of prayer which is its result." This state of prayer is called contemplation. In retreat one does not learn how to contemplate. Rather, one learns how to meditate (man's part).

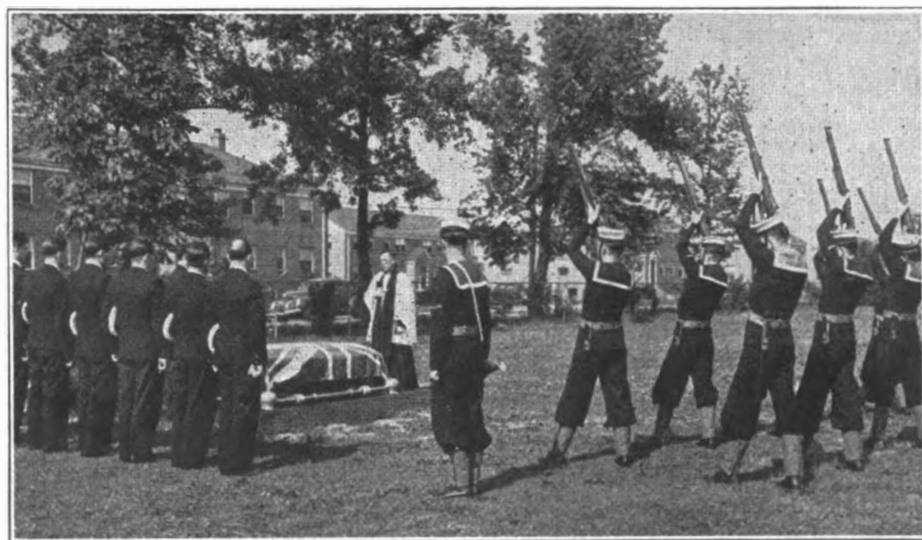
Our spiritual leaders have been reticent about the subject of contemplation probably because they have known that we were not ready for it. But of late years retreatants have been encouraged to believe that faithfulness in ordinary mental prayer will lead to a more powerful penetration into the mystery of intercession. For a devotion to the Incarnate Word leads to the Father whose love for mankind obsesses the soul of the intercessor. Intercession then becomes something more than reading off a string of names, but is the mightiest act of which man is capable.

None of this can be learned. It can only be experienced after years of faithful work. Development of the spiritual life is a slow growth. As expressed in the *Imitation*: "Lord this is not the work of one day, nor children's sport." No one knows for sure how far he has gone or what power he has achieved. "The prayer is not

perfect if the monk knows he is praying," says one St. Anthony. Surely no one would claim that his own prayers have brought to pass any special thing. The credit may belong to the prayers of some obscure child running into the church on his way home from school. The concerted prayers of many have undoubtedly produced unknown results. Perhaps the miracle of the bloodbank is the work of cloistered nuns or the anguished cry of the mothers of men. To credit ourselves with answered prayer is natural but childish. The Spirit of God is in His Body, the Church. Our part is to be faithful.

There are thousands of people who can not manage to get away to a three days' retreat. For them one day retreats, or quiet days have been instituted in many places. These could be managed in many parishes and from small beginnings might develop into far reaching benefit. Just now these seem to be confined to the parishes of the larger cities and vicinities. This should not be so. A little bold leadership on the part of retreatants who turn to their own apathetic parishes after a sojourn in a retreat atmosphere would work wonders in the ultimate devotional life of the Church. Certainly no retreatant should gobble up all these privileges and hug them tight. They are to be extended in any way that occurs to one after consultation with the rector.

I presume some people who have not been to such a retreat as here discussed wonder how it seems to go back into the usual pursuits in home, school, or office. Is it a come down? Yes and no. The experience is probably recognized: earthly wisdom seems very frail and the lines of duty are taken up in a humbler spirit than when one left off five days earlier. De Caussade is quoted in this connection, "The duties of each moment, under their baffling appearances, conceal truth of the Divine Will . . . they are, as it were, the Sacrament of the present moment."



U. S. Navy.

AMERICAN CHAPLAIN BURIES BRITISH SAILOR: Chaplain F. C. Benson Belliss, USNR, officiates at burial of a British sailor in Portsmouth (Va.) grounds reserved for deceased Allied personnel. The sailor, a chief petty officer, died aboard his ship at the Norfolk (Va.) Naval Operating Base. Chaplain Belliss, former rector of St. Paul's, Chicago, served that parish for seven years until his entry into the Navy in December, 1942.

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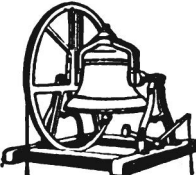
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LONG ISLAND

Lightning Strikes Grace Church, Jamaica

A serious loss to Grace Church, Jamaica, N. Y., one of the oldest parishes on Long Island, took place on July 19th when the brownstone spire, erected in 1861, was struck by lightning and split from the summit to the belfry.

It will be necessary to build a steel cage around the tower, the stones must be taken down after being numbered and then re-erected. The operation will not only be hazardous but complicated, and the loss will very possibly be as much as \$30,000, according to the Church Properties Fire Insurance Corporation.

CHICAGO

Pence Offering Report

The penny offerings which accompany the familiar prayer: "Thrice a day these prayers I say, thrice a day my pence I pay," have now reached the quarter of a million mark in the diocese of Chicago, according to Sylvester A. Lyman, executive secretary of the Bishop's Pence, in his report on the collections for the most recent pence period.

Stressing that through the revival of daily family prayers in the 10,000 homes which voluntarily support the program, the spiritual gains far outweigh the financial, Mr. Lyman anticipates that the total collections for this year will amount to more than \$27,000.

The Bishop's Pence was originated in 1933 by the late Bishop Stewart of Chicago, Angus Hibbard, and Bishop Ziegler, then archdeacon for the diocese. The net proceeds are divided equally between the contributing parishes and the bishop.

The local parishes have used their proceeds for building repairs, new equipment, the reduction of indebtedness, and the maintenance of choir camps. The bishop's share during the depression was used for the support of the diocesan social service agencies and for emergency aid to missions. During the past two years it has been devoted to new work in the diocese and for the extension of the Church's college work.

Kenneth J. Allen, St. Mark's Church, Evanston, Ill., is president of the Episcopal Order of Pencemen, which is composed of the pencemen who are responsible for the collection of the pence contributions five Sundays each year in their local parishes. The Episcopal Order of Pencemen also originated the annual diocesan outing which during the past 11 years has had an average attendance of over 1,000.

SAN JOAQUIN

Changes of Address

Two important changes of address are reported from the missionary district of San Joaquin. The Rt. Rev. Sumner Wal-

ters has moved from 5000 Van Ness Blvd. Fresno, to 1617 N. Hunter St., Stockton 17, Calif. The diocesan district office has moved from 1209 N St., Fresno, to 115 E. Miner Ave., Stockton 3, Calif.

PUERTO RICO

News from St. John's Cathedral

The Rev. Harry Whitley, a recent recruit to the Puerto Rico staff, found plenty of work awaiting him on his first Sunday when he assisted at the Holy Communion in English and in Spanish, English Morning Prayer, and Evensong, all in St. John's Cathedral, Santurce, and held an afternoon service at the United States Public Health Service Hospital.

"The cathedral has been providing chaplain service for this hospital for several months," writes the Rev. William S. Anthony of the cathedral staff. "The hospital cares for coast guard men, merchant seamen, and civilian employees of the navy. They have no regular chaplain. We have a service Sunday afternoons and give one afternoon to visiting the patients."

A layman, Eugene Munn, bo'sun's mate first class, who was confirmed recently, has been influential in starting a men's organization at the cathedral, probably to be called the Canterbury Club. Twenty men attended the organization meeting.

The Rev. Aristides Villafane, Puerto Rican priest on the cathedral staff, recently presented a class of 45 Puerto Ricans for Confirmation.

About 75 young Puerto Ricans attended this summer's Church conference for youth, its fourth annual meeting.

PITTSBURGH

Calvary Church Calls Chaplain

Chaplain Lauriston L. Scaife, chaplain at the Naval Air Station, Pensacola, Fla., has accepted a call to Calvary Church, Pittsburgh. He was rector of historic



CHAPLAIN SCAIFE: New rector of Calvary Church, Pittsburgh.

Trinity Church, Newport, R. I., when he entered the Navy in October, 1944. Granted a military leave of absence, Chaplain Scaife will assume his new rectorship after the war. Calvary Church is reported to be the third largest Episcopal parish in the country.

MASSACHUSETTS

Changes in Religious Education Department

The Rev. Dr. Charles F. Lancaster, executive secretary of the diocesan Department of Religious Education of the diocese of Massachusetts, has resigned as of August 31st in order to give all his time to the Church of the Good Shepherd, Reading, Mass., a mission fast progressing to parish status of which he has been in charge for many years.

During the 14 years as head of the diocesan educational program, Dr. Lancaster has achieved notable results, notably in broadening the scope of the nine training schools for adults, held annually in strategic centers and each offering a wide variety of courses for an average of eight weekly sessions. Dr. Lancaster has also reorganized the Church School Union, an organization by districts which furthers the interchange of ideas and introduction of new methods; started a curriculum to work on compiling new material for Church school teachers; bettered the

standards for lay readers and established training courses toward that end; and pioneered successfully in the fields of visual education and weekday religious education.

The Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, since November, 1941, has been elected as Dr. Lancaster's successor and will begin his work as executive secretary of the educational department on September 1st. He is a 1935 graduate of the Union Theological Seminary and is known beyond the confines of his own diocese for his promotion of the Good Neighbor Association which furthers interracial and inter-church amity in a community embracing Mattapan, Dorchester, and Hyde Park.

SOUTHWESTERN VA.

Diocesan Plan of Action

At its meeting on June 21st the executive board of the diocese of Southwestern Virginia adopted the final draft of a "Plan of Action" for the period from September 1st to June 30, 1946, as authorized by the annual council of the diocese in May. This is a calendar of the more important diocesan meetings which have been definitely planned and, combined with a *suggested* schedule of activities to be followed by the clergymen and congregations in the diocese through the several seasons of the Church year.

UTAH

Cathedral Building Fund

St. Mark's Cathedral, Salt Lake City, Utah, has started a campaign for \$75,000 which will make possible a building expansion program, including the completion of a narthex and tower, a new altar guild room, modernization of crypt for religious education use, acquisition of adjacent property, and the building of a deanery.

The cathedral was designed by the elder Upjohn, architect of New York, and was started in 1870 but never completed. In the last 15 months 170 have been presented for Confirmation at St. Mark's. The Very Rev. Herald G. Gardner is dean.

Dr. I. Q. at St. John's, Logan

To experience first hand work in the mission field, "Dr. I. Q." (James McClain) is in complete charge of St. John's Mission, Logan, Utah, during July and August. During this time he and his family are in residence at Logan, where the mission has been without a resident worker for several years.

"Dr. I. Q." has already put on a benefit program at a local theater, the proceeds of which, approximately \$1,000, went into an organ fund for St. John's Mission. Mr. McClain, a middler at Seabury-Western Seminary, is broadcasting his regular radio program each week through this period from Utah.

THE LAITY'S RESPONSIBILITY

When General Convention in 1940 requested every minister of the Church to present to his congregation yearly the subject of Theological Education, it said in effect:

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New Chaplain

At University of Illinois

The Rev. William Ward has been appointed as chaplain of the Chapel of St. John the Divine at the University of Illinois, Champaign, Ill., succeeding the Rev. Carrol E. Smicox, who has accepted the chaplaincy at St. Francis, Madison, Wis. Fr. Ward has been assistant priest to Fr. George Davidson of St. John's, Los Angeles. He begins his work in Champaign August 15th.

**"The Church in the Postwar
Academic World"**

A picture of a postwar collectivist and totalitarian world, in which intellectual institutions would be controlled by a state politely hostile to religion, where social ethics would be dominated by some purely national and non-Christian philosophy, was painted by the Rev. Bernard Iddings Bell at the annual conference of Episcopal chaplains of the colleges and universities of the midwest province, held recently at Seabury-Western. Thirty-four chaplains from 26 colleges and universities attended the five-day conference which had for its theme "The Church in the Postwar Academic World."

In his discussion of the state of the Church, which he described as one of dangerous sickness and feebleness, attributable partly to a split in the Church between those who believed and practiced the religion of the Incarnation and those who watered down the position of Jesus Christ to that of a merely human prophet, Dr. Bell stressed the need for more understanding by both clergy and laity of the true meaning of the Church's teaching in terms of actual experience, and for a more widespread effort to live the spiritual life.

Bishop Conkling of Chicago and Dr. Clark Kuebler, president of Ripon College, were the speakers at the opening dinner of the conference. Dr. John U. Nef of the University of Chicago led the discussion of future cultural trends and Dr. Alden Drew Kelley, dean of Seabury-Western, conducted the discussion of the present position of the Church's college work. The Rev. John Heuss, rector of St. Matthew's, Evanston, Ill., the Rev. Robert Jacoby, curate, St. Luke's, Evanston, and Dr. Wilber Katz, dean of the University of Chicago Law School, were among the other conference leaders.

INSTITUTE SCHOOLS

A. H. Turner Retires

A. H. Turner of Lawrenceville, Va., retired from office August 1st after serving 42 consecutive years as business manager and treasurer of St. Paul's School, Lawrenceville. Mr. Turner is a graduate of Tuskegee Institute "and later," he says, "from the University of Hard Knocks." At Lawrenceville he has seen St. Paul's

grow from an elementary school of a few hundred students to a polytechnic institute enrolling more than 1,000, with a full high school course and with industrial, normal and agricultural courses above high school level.

CONFERENCES

**Young Churchmen of Central
New York Meet in Cazenovia**

The Young Churchmen's Summer Conference of the diocese of Central New York was held in the Cazenovia Junior College, Cazenovia, N. Y., on July 9th to 14th with the Rev. James E. Wolfe of Bainbridge, conference director; the Rev. James G. Plankey of Seneca Falls, dean of faculty; the Rev. Fenimore Cooper of Syracuse, conference chaplain; and the Rev. Gilbert V. Hemsley of Oxford, director of recreation.

Emphasis was placed upon the UMCY—information of, inspiration in, and impact upon life interests and problems of today. Rabbi E. I. Jacob, Springfield, Mo., representing the National Conference of Christians and Jews, and the Rev. Victor E. Holly of St. Philip's Church, Syracuse, N. Y., led a study in "Building Better Relations Between Races." Other courses and teachers were: "Knowing Christ Through His Friends," the Rev. George A. Workman, Church of the Redeemer, Watertown, N. Y.; "Learning to Pray and Worship," the Rev. H. William Workman, Emmanuel Church, Adams, N. Y.; "How to Live as Christians," the Rev. James G. Plankey, Trinity Church, Seneca Falls, N. Y.; "What is Happening in our Diocese?," the Rev. Charles Sykes, Tioga County Missions, Candor, N. Y.; and "Building Christian Homes," Mrs. Harold C. Kelleran, New Berlin, N. Y.

Afternoon discussion groups included "Let Us Use Our Hymnal," Miss Elizabeth Britton, Binghamton, N. Y.; "Learning to Plan and Lead Recreation," the Rev. Gilbert V. Hemsley, Oxford, N. Y.; and "Improving Youth Work," by members of the faculty and of the youth council of the conference.

The rector, the Rev. William R. Robbins, and St. Peter's Church, Cazenovia, graciously aided the conference by providing their church for the services, and their parish hall for evening recreational and fellowship hours.

ACU Plans Racine Institute

The Racine Institute, sponsored by the American Church Union Committee on Priests' Institutes and Conferences, will be held September 10th to 14th. This is the first institute to be held in the midwest and it is patterned after the Kent

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Next Week's Special
EDUCATIONAL NUMBER**

EDUCATIONAL

school institute which has been held for many years. The institute is open only to priests and seminarians.

Both Fr. Joseph, OSF, and Fr. Vivan A. Peterson will go to Racine, Wis., for this institute. By mid-July there were 38 registrations for the institute.

West Texas Conference

The young people's summer conference for the diocese of West Texas was attended by 154 including faculty and helpers. For the first time the cabin leaders for the boys were selected from the clergy of the diocese with most gratifying results. Bishop Jones was chaplain of the conference and conducted each evening the sun-

set service on the river bank—regarded as the supreme event of the day.

General theme of the conference was "Relating Religion to Everyday Life," chosen by the young people themselves at their winter conference. There were two required courses, "The Creed and Life," given by the Rev. Fred A. Croft, and "The Lord's Prayer and Life," given by the Rev. J. T. Bagby, rector of St. James' Church, Houston, the only lecturer from outside the diocese. The elective courses included the following: "Bible Characters Every Person Should Know," the Rev. Smythe H. Lindsay; "Heroes of the Missionary Adventure," the Rev. Benjamin Minifie; "Great Men of the Christian Church," the Rev. R. Dunham Taylor.

DEATHS

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

Robert Hall Atchison, Priest

The Rev. Robert Hall Atchison, for 20 years a presbyter of the diocese of Springfield, Ill., on October 10, 1887. He was stricken by an illness while on a vacation in Colorado in 1940, and had never resumed active work since that time, but had spent the past five years in a quest for recovery of his health.

The Rev. Mr. Atchison was born in Sterling, Ill., on October 10, 1887. He was graduated from Northwestern University with the B.A. degree in the classical courses, taking six years of Greek, four of Latin, and much English language and literature. He also studied Shakespearean drama under a special instructor and took leading roles in plays. For six years he was an actor in both legitimate stage and vaudeville productions traveling over all the United States, parts of Canada, and Mexico. He then took a three-year course at Comstock School of Oratory, now known as the Northwestern School of Speech; he finished this course in six months. For three years he was head of the College of Oratory in Des Moines University. He enlisted as a private in the World War I. After the war, he enrolled as a student in the Western Theological Seminary and studied with Bishop Fawcett. In 1917 Bishop Fawcett ordained him deacon; in 1918, priest.

Fr. Atchison's first church was the Pittsfield and Griggsville communities in the diocese of Quincy, where he stayed until 1920, when he became rector of St. George's Church in St. Louis. Here he remained until 1925 when he became rector of St. Paul's Church in Alton.

In 1930 he was married to Miss Agnes Ruth Hoffinger.

He was a deputy to General Convention in 1928 and 1937, and for a number of years was president of the standing committee of the diocese. He was the author of a devotional book, *The Unseen Presence*, which had very favorable reviews at the time of its publication in 1937.

Fr. Atchison's funeral was held in Christ Church Cathedral in St. Louis on July 24th, with Bishop White officiating, assisted by the Rev. Jerry Wallace. The

remains were cremated and the ashes will later be interred in the family plot at Elgin, Ill.

Frank D. Dean, Priest

The Rev. Dr. Frank DeVinney Dean, 68, died on July 19th in Wesley Long Hospital, Greensboro, N. C. Funeral services were conducted by the Rev. Carl F. Herman, rector of St. Andrew's Church, Greensboro, and burial took place in Wilmington, N. C.

A retired priest of the diocese of North Carolina, Dr. Dean was educated in Cincinnati and at Virginia Theological Seminary. Bishop Darst ordained him to the diaconate and priesthood in 1918 and 1919, respectively. He married Miss Mabel Nash in 1916.

His entire ministry was spent in the diocese of North Carolina, where he served the following churches: Good Shepherd, Wilmington, 1918-1921; Ascension, Wilmington, 1918; St. James, Wilmington, 1923; St. Andrew's, Wrightsville Sound, 1923-1932; St. Timothy's, Wilson, 1932-1939. During the years 1921-1923 he served as city chaplain of Wilmington.

Mrs. Frank Perkins Whitman

Charlotte Wheeler Whitman, wife of the late Prof. Frank Perkins Whitman of Cleveland, died in Boston on July 6th after two months' illness. Her father, the late Rev. Charles Hawthorne Wheeler, was founder and for 26 years rector of the Redeemer, Providence, R. I.

Funeral services were held in the chapel at Swan Point Cemetery, Providence, R. I., by the Rev. Charles Russell Peck of Trinity Church, Concord, Mass. Interment was at Swan Point.

A faithful and devoted Church member in every city where she lived, Mrs. Whitman was a member for 20 years of old St. Paul's Church, Cleveland, and later of Emmanuel Church, Cleveland. When she took up her residence in Boston in 1930, she became a member of Trinity Church in that city.

Surviving her is a daughter, Miss Dorothy Whitman of Concord, Mass.

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ANNOUNCEMENTS

Died

WHITMAN, Charlotte Wheeler, wife of the late Prof. Frank Perkins Whitman of Cleveland, and daughter of the late Charles Hathorn Wheeler of Providence, died in Boston on July 6, 1945. Interment in Providence.

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CHANGES

Appointments Accepted

Bradley, Rev. David T. P., formerly assistant vicar of St. Paul's Chapel, Trinity Parish, New York, became priest in charge of the Church of Our Father, Hull's Cove, Maine, on July 1st. Address: The Rectory, Hull's Cove.

Cooper, Rev. Fenimore E., rector of All Saints' Church, Syracuse, N. Y., will become rector of Trinity Church, Mt. Vernon, N. Y., on September 15th. Address: 355 Fourth Ave., Mt. Vernon.

Dimmick, Rev. Arthur B., formerly priest in charge of St. Mark's Church, Waterville, Maine, became locum tenens of St. Paul's Church, Portland, Maine, on July 15th. Address: 279 Congress St., Portland.

Eastburn, Rev. Fordyce, rector of Calvary Church, Sedalia, Mo., will become rector of St. James' Church, Del Rio, and priest in charge of St. Andrew's Church, Bracketville, Texas, on September 9th. Address: Del Rio, Texas.

Garwin, Rev. S. Hugh, canon of Christ Church Cathedral, Louisville, Ky., will become rector of the Church of the Ascension, Middletown, Ohio, on September 1st.

Grant, Rev. James L., chaplain of the Chapel of the Ascension, Baltimore, will become vicar of the Chapel of the Incarnation, New York, on September 15th. Address: 236 East 31st St., New York 16.

Hawley, Rev. Philip B., formerly rector of All Saints' Church, Torrington, Wyo., became priest in charge of the Mission in the San Juan Basin, Col., on August 1st. Address: Durango, Colo.

Jones, Rev. T. Malcolm, formerly rector of the Church of the Incarnation, Great Falls, Mont., will become rector of St. Paul's Church, Grand Rapids, and priest in charge of St. Mark's, Newaygo, Mich., on September 1st. Address: 844 Richmond St., Grand Rapids.

McKinley, Rev. Alan R., recently ordained deacon, became missionary in charge of St. George's Church, Sanford, Maine, on June 1st. Address: 3 Emerson St., Sanford.

Nichols, Rev. Fessenden A., assistant minister of St. James' Church, Fordham, New York City, will become rector of Christ Church, Suffern, N. Y., on September 1st. Address: The Rectory, Suffern.

Shannon, Rev. W. Landless, rector of Christ Church, Nacogdoches, Texas, will become rector of the Church of the Advent, Brownsville, Texas, on September 1st.

Military Service

Shaw, Rev. Robert M., formerly priest in charge of Trinity Church, Monessen, Pa., became chaplain of the Naval Air Station, Norman, Okla., on April 18th. Address: N.A.S., Norman, Okla.

Resignations

Fritz, Rev. Charles E., resigned June 1st as rector of Trinity Church, Menlo Park, Calif., effective August 31st.

Changes of Address

Waddington, Rev. Sydney, has moved from 1188 W. Center St., Milwaukee, to 3718 N. 15th St., Milwaukee.

Whichard, Rev. H. Walter Jr., has moved from 2100 E. Fourth St., Tucson, Ariz., to 465 N. Norris Ave., Tucson, Ariz.

Ordinations

Priests

Los Angeles—Conder, Rev. Charles L., was ordained priest June 20th in St. Paul's Cathedral, Los Angeles, by Bishop Stevens of Los Angeles. He was presented by the Rev. H. V. Harris, and the Rev. Dr. E. T. Lewis preached the sermon.

Pennsylvania—Wiley, Rev. Ronald A., was ordained priest July 7th by Bishop Hart of Pennsylvania.

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POSITIONS OFFERED

WANTED: First class institutional cook, either colored or white, for school of 70 in Kentucky. References exchanged. Reply Box M-2980, The Living Church, Milwaukee 3, Wis.

ASSISTANT for midwestern city parish as director of religious education, young people's and general organizational work. State age, experience, abilities and salary expected. Reply Box P-2969. The Living Church, Milwaukee 3, Wis.

RECTOR wanted for Calvary Parish, Sedalia, Missouri. Vacancy effective September 1st. If interested write Senior Warden, Box 28, Sedalia, Mo.

WANTED—SUPERVISOR of Family Service Department of large City Mission in Eastern city. Must be fully qualified social worker, interested in the Church and its contribution to social case work. Salary \$3,000.00. Reply Box P-2975. The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

vania in Zion Church, Philadelphia. He was presented by the Rev. Herbert White Jones.

Deacons

Georgia—Edward Irwin Hulbert Jr. and Reuben Archer Torrey III were ordained deacons July 15th in Christ Church, Savannah, Ga., by Bishop Barnwell of Georgia. They were presented by the Rev. Carleton Barnwell, and Bishop Barnwell preached the sermon. The Rev. Mr. Hulbert will become deacon in charge of St. Paul's Church, Jesup, Ga., about September 1st. He is supplying at Christ Church, Savannah, while the rector is on his vacation. The Rev. Mr. Torrey is deacon in charge of St. Andrew's Church, Darien, Ga.

Maryland—William Morsell Plummer Jr., was ordained deacon in St. David's Church, Roland Park, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Richard T. Loring and the Rev. William A. McClenthen preached the sermon. The Rev. Mr. Plummer is assistant at St. Bartholomew's Church, Ten Hills, Baltimore. Address: 3120 N. Calvert St., Baltimore 18.

Pennsylvania—Charles Henry Long Jr., was ordained deacon by Bishop Hart of Pennsylvania on July 7th in Zion Church, Philadelphia. He was presented by his father, the Rev. Charles Henry Long, and Bishop McClelland of Easton preached the sermon.

Pennsylvania—Robert Morton Smith was or-

dained deacon by Bishop Hart of Pennsylvania on July 7th in Zion Church, Philadelphia. He was presented by the Rev. Leicester C. Lewis, and Bishop McClelland of Easton preached the sermon.

Virginia—Frederick William Brownell was ordained deacon June 29th in Abingdon Church, White Marsh, Va., by Bishop Goodwin of Virginia. He was presented by the Very Rev. Corwin C. Roach who also preached the sermon. The Rev. Mr. Brownell is deacon in charge of Abingdon Parish, White Marsh, Va.

West Virginia—Edward Bolles Pollanick was ordained deacon June 29th in the Church of the Ascension, Greenpoint, Long Island, N. Y., by Bishop Larned, Suffragan of Long Island, acting for the Bishop of West Virginia. The Rev. Mr. Pollanick was baptized, confirmed, and married

in the church of his ordination. His two small children were also baptized in the same church. He was presented by Canon Sidney Peters, and the Rev. Archie Buchanan preached the sermon. He is now deacon in charge of St. Andrew's Church, Mullens, W. Va.

Provincial Positions

Bishop Randall, Suffragan of Chicago, was elected the provincial representative on the National Council at the recent meeting of the President and Council of the Fifth Province, held in Chicago. He will succeed Bishop Creighton of Michigan whose term expires in October.

Marriages

Jacobs, Rev. William L., was married to Miss Marion Maull Shanley on June 5th in Grace Church, Kirkwood, Mo., by the Rev. Charles Duell Kean, assisted by the Rev. Harry Wintermeyer. The Rev. Mr. Jacobs is rector of St. Paul's Church, Newport, Ark. Address: P. O. Box 41, Newport.

Correction

In the July 15th issue of the L.C. it was incorrectly stated that Bishop Kingsolving was recently awarded the honorary degree of Doctor of Divinity by Princeton University. Instead, it was the Rev. Arthur Lee Kingsolving, rector of Trinity Church, Princeton, N. J., who was awarded the degree.

CHURCH CALENDAR

August

- 5. Tenth Sunday after Trinity.
- 6. Transfiguration. (Monday.)
- 12. Eleventh Sunday after Trinity.
- 19. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Friday.)
- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)



CHURCH SERVICES



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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!

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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

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.

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

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

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

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers.
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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

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Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning 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
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St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m.
Daily Services: 8:30 a.m., Holy Communion
Thursdays: 11 a.m., Holy Communion

NEW YORK—(Cont.)

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Transfiguration, One East 29th St., New York
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Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

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

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.; Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.
Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer & Intercessions, 5:30 p.m.
Confessions: Saturday, 4 to 5 p.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 10:45 a.m.
Daily: 7:30 a.m.

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

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Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

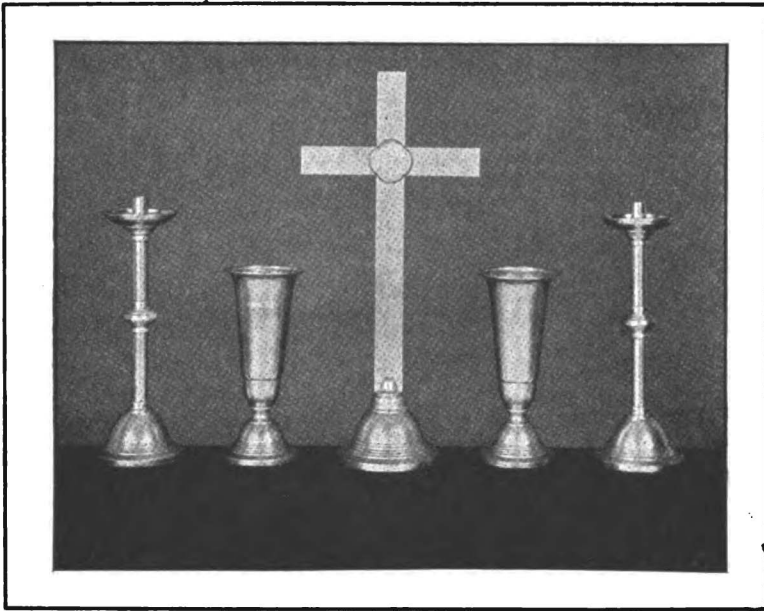
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs. 7:30, 11 H.C.

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

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

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If Purchased as Set

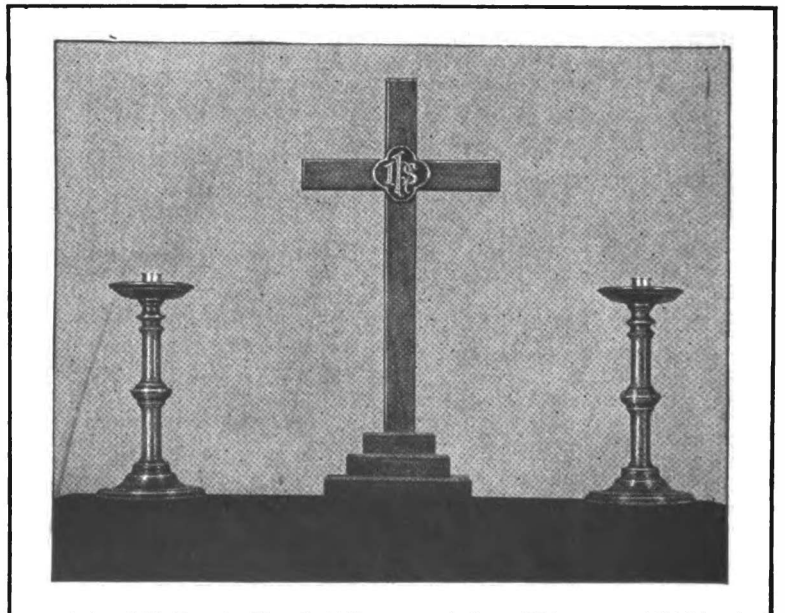
- Set A24, Matched Wooden Cross and Candlesticks, 24" Cross, 12" Candlesticks, solid walnut, per set 39.50

ALSO AVAILABLE IN WOOD

Walnut missal stands; oak, mahogany and walnut offering plates; walnut processional crosses; 30" walnut crosses with or without IHS medallion; 14" walnut candlesticks.

ALTAR APPOINTMENTS IN WOOD

During the temporary shortage of brass ecclesiastical appointments, pieces for the altar and church have been designed in skilfully worked and beautifully finished wood. The Morehouse - Gorham appointments in wood are pleasing to those of the most discriminating taste. When exhibited, these appointments have met with instant approval.



Morehouse - Gorham Co. — 14 East 41st Street — New York 17, New York