

The Living Church

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

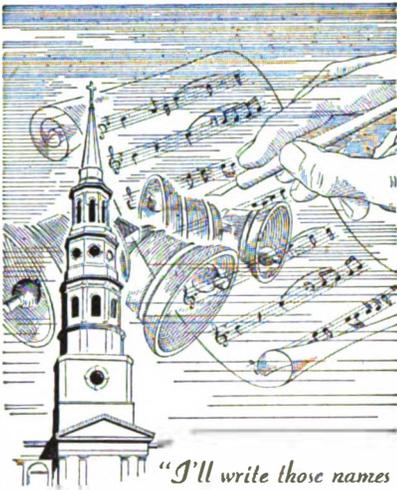


ZION CHURCH, OCONOMOWOC, WIS.

Beautifully situated on the shore of Lac La Belle, Zion Church is celebrating its centennial this year. The Rev. Harry W. T. Pallett is rector.

[See page 19]

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Scholarships for Church Schools

TO THE EDITOR: As an undergrada-
uate in the thirties, I was always
amazed at the vast sums of money carried
away in prizes for having been successful
in Greek or Latin for "four years' contin-
uous course." There were about ten prizes,
founded by 19th century missionaries or
Church groups, for the "student of Union
College who, a member of the Methodist
(or Baptist or Episcopal) Church, receives
the highest rank in Latin (or Greek) for
his four years." As the number of students
taking Latin or Greek decreased in the
20th century, the net result usually was
that anyone who stuck by Greek for four
years would find that Greek stuck by him
at graduation to the extent of three or four
hundred dollars, since he would probably
be the only one eligible for such prizes.
The religious and geographical qualifica-
tions for these prizes were usually disre-
garded. What interests me now, however,
is that such geographical and religious
qualifications were stipulated in the first
place.

I should like to see a revival, not neces-
sarily of Greek or Latin, but of a system
of parochial scholarships or prizes. With
the growing emphasis on private education
in the Church school, a fairly large num-
ber of private Church schools have been
founded in the last ten years. I notice in a
recent issue of *THE LIVING CHURCH* the
establishment of a new Church prepara-
tory school in Texas, and there are many
others.

Every school needs money, but some
need it more than others. The great
schools of the Episcopal Church do not
need it as much as the small ones, as they
do not need it for the purpose of survival.
What the Church needs is to spread the
benefit of its private educational system
more evenly throughout all financial levels,
and until we work out a system whereby
the family with an income of \$2,500 or
\$3,000 can send the child to a Church
school, the Church will not have pro-
gressed very far in its educational pro-
gram.

I should like to propose a possible at-
tempt at solution. Let the individual parish
(or a group of parishes) establish a yearly
gift or scholarship fund to be used in send-
ing the child of some member of the parish
(or parishes) to the nearest private school
operated under the auspices of the Church.
This sum of money could be as low as
\$300. With it, the contact between parish
church and church preparatory school, at
present almost non-existent, could be re-
sumed. The school would be willing, for
too often small schools lose their best
students to the attractive scholarship offer-
ings of larger schools more in a position
to give such scholarships.

Is it too much to look forward to the
time when a nationwide system of such
parochial scholarships has been established?
The cost would be small in comparison
with the benefits to the parish and the
Church as a whole. Yearly competitions
for the scholarship could be held by the
school, with the final decision as to the
best candidate in the field left to the par-
ish.

Perhaps I am optimistic or foolish. I *do*
know, however, that something must be
done to strengthen the small Church
school, and to reënforce the tie between
parish and school. Education and scholar-
ships are the way to do it, and I think
that it can be done.

JOHN C. DAVIS.

St. Albans School,
Washington, D. C.

Christian Education

TO THE EDITOR: In your issue of
October 13th the Rev. H. J. Haydis
takes me to task for having written that
there is not a reasonably reputable training
in religious education to be had in any of
our Episcopal theological seminaries. He
says that he had a training in such matters
beyond criticism at a certain one of these
seminaries. This interests me, especially
since his good opinion of the work done
there in education is not shared by most
of his fellow alumni nor indeed by the
faculty. He also tells me that there is
no cause to be dissatisfied with the leader-
ship in education furnished by the Na-
tional Council and kindly inform me of
certain courses the Council has produced
which, whether he believes it or not, are
well studied by those who occupy posts like
mine, as a part of our regular routine, the
moment they appear.

As for me, I shall never be satisfied till
our seminaries do as decent a job in reli-
gious education as McCormick (Presby-
terian), the Chicago Theological Seminary
(Congregationalist) at the University of
Chicago, the (Baptist) Divinity School
there, the (Disciples) Divinity House
there, Drew (which is Methodist), or al-
most any Roman Catholic seminary. Nor
shall I be content until our national lead-
ership is as competent as that of the Pres-
byterian Church or that of the Methodist
Church. For both of these (and for those
who direct them) I have sincere respect.
So will Mr. Haydis have if and when he
comes in contact with them and learns
something of what a great communion
ought to be doing.

(REV.) BERNARD IDINGS BELL.

Chicago.

The Living Church

Established 1878

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

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NINETEENTH SUNDAY AFTER TRINITY

GENERAL

SOCIAL RELATIONS

Interfaith Statement Affirms Eight Economic Principles

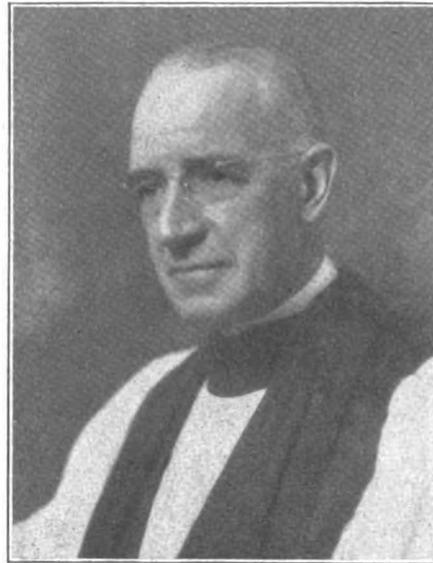
Members of Catholic, Protestant, and Jewish Churches have cooperated in a "Declaration on Economic Justice." The declaration was designed to show that the Jewish and Christian faiths are directly concerned with economic justice and well being, and to affirm the necessity of applying the moral law of God to concrete economic issues. It was pointed out that the 122 signers of the declaration were signing as individuals, and not as representatives of their respective communions. It reads:

"1. The moral law must govern economic life.

"The establishment of a just economic order depends upon the practical and detailed recognition of the fact that every phase of man's economic life is subject to the sovereignty of God and to the moral precepts which have their origin in God. Economic problems are admittedly technical problems but they are also theological and ethical. Ultimately they depend for their solution upon our concept of the nature of man—his origin and his destiny, his rights and his duties, his relationship to God and to his fellow men.

"2. The material resources of life are entrusted to man by God for the benefit of all.

"The universe belongs to God. Its resources are given in trust to man to be administered for the welfare of all and not for the exclusive benefit of the few.



BISHOP GILBERT: *One of Episcopal Church leaders who signed statement on economic justice.*

It follows, therefore, that the right to private property is limited by moral obligations and is subject to social restrictions for the common good. Certain types of property, because of their importance to the community, ought properly to be under state or other forms of public ownership. But in general the aim of economic life should be the widest possible diffusion of productive and consumptive property among the great masses of the people. Co-operatives, both of producers and consumers, can effectively assist in promoting this end.

"3. The moral purpose of economic life is social justice.

"God's law demands that each individual use his property, his gifts, and his powers honestly for the welfare of himself and his family and of the community and all its parts.

"The purposes of economic life, therefore, are:

"(a) To develop natural resources and human skills for the benefit of mankind.

"(b) To distribute God's gifts equitably.

"(c) To provide useful employment for every one according to his abilities and needs under conditions that are in accord with his human dignity as a child of God.

"Stable and full employment cannot be achieved without a proper balance among prices, profits, wages, and incomes generally. Wages must be maintained at that level which will most effectively contribute to full employment. In many cases this will mean that wages must be raised above

a standard family living wage, which is only the minimum requirement of justice. The common good further requires that special efforts be made to raise the earnings of substandard income groups, not only in justice to them, but also in the interest of continuous employment.

"(d) To develop human personality through cooperation with others in work and ownership.

"4. The profit motive must be subordinated to the moral law.

"To make the profit motive the guiding principle in economic life is to violate the order which God Himself has established. The profit motive, while useful within reasonable limits, must be subordinated to the motive of the service of human needs and the dictates of social justice.

"5. The common good necessitates the organization of men into free associations of their own choosing.

"Since man is by nature a social being, he cannot fulfill God's purpose in economic life except by organizing with his fellow men for the common pursuit of the general welfare. Therefore, organization is both legitimate and necessary, since man, acting as an individual, is all but powerless to bring economic life into subjection to God's law.

"It is the duty of the free organizations of workers, farmers, employers, and professional people to govern themselves democratically and to assume their full responsibility for the ethical conduct of their own industry or profession and for the economic welfare of the community and all its parts. It is also their moral duty to admit to their membership all qualified persons without regard to race, creed, color, or national origin.

"6. Organized cooperation of the functional economic groups among themselves and with the government must be substituted for the rule of competition.

"The function of these free organizations must be extended beyond the traditional limits of collective bargaining for self-protection into an organized system of cooperation for the common good. It is therefore the duty of the state and of society to protect and to encourage the organization of men according to their function in economic life.

"Economic life is meant to be an organized and democratic partnership for the general welfare rather than a competitive struggle for individual or group advantage. Accordingly, the industries, agriculture, and the professions must voluntarily enter into an organized system of cooperation among themselves and with the government to establish a rational and a moral economic order. The only alternatives to this are competitive economic in-

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dividualism, private monopoly, or excessive governmental intervention, all of which are unacceptable under the moral law.

"7. It is the duty of the state to intervene in economic life whenever necessary to protect the rights of individuals and groups and to aid in the advancement of the general economic welfare.

"Government, as representative of the whole community, has an obligation to enact legislation and to do whatever else is necessary for the protection of individuals and groups for the advancement of the general economic welfare.

"The amount of government action on federal, state, and local levels will be determined by the extent to which the common good is not being achieved by the efforts of the functional economic groups. As far as possible, however, these functional groups should be encouraged to participate responsibly in the formulation of governmental programs and in their administration. But the government, while performing through various types of agencies those functions which it alone can perform, has as its chief responsibility the encouragement of a system in which the major economic decisions will be carried out by the organized cooperation of the functional economic groups with the assistance and encouragement of the government, but free from its domination.

"8. International economic life is likewise subject to the moral law.

"Organized international economic collaboration of groups and national governments to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states."

Signers included the Presiding Bishop, Bishop Gilbert, Suffragan of New York, Mrs. Harper Sibley, president of the United Council of Church Women, the Rev. Raymond McGowan, director of the social action department of the National Catholic Welfare Conference, Rabbi Herbert S. Goldstein, president of the Synagogue Council of America, and Rabbi Maurice Eisendrath, executive director of the Union of American Hebrew Congregations.

CONFERENCES

World Issues Discussed At Kenyon College

The three-day conference on the general topic "The Heritage of the English Speaking Peoples and Their Responsibility," organized under the auspices of Kenyon College, was held at Gambier, Ohio, October 4th to 6th. The attendance of more than 250 registered guests, together with many visitors, gave evidence of the interest in this subject.

The conference gave attention to a number of matters in its consideration of the subject. On the first morning the topic was "The Press." The speakers on



PARTICIPANTS IN CONFERENCE: Bishop Hobson of Southern Ohio (left) talks with the Most Rev. Philip Carrington, Archbishop of Quebec, and the Rev. R. Emmet Gribbin, Jr., chaplain of Kenyon College, on the campus before the Sunday service in the Church of the Holy Spirit, at which Bishop Hobson officiated and the Archbishop preached.

this subject were Erwin D. Canham, editor of the *Christian Science Monitor*, and T. S. Matthews, managing editor of *Time*. In the afternoon Frank Aydette of Princeton, Sir George Sanom of the British embassy staff, and Ananda Coomaraswamy of the Boston Museum

of Fine Arts presented papers on questions pertaining to Palestine and the East. And on the evening of the first day Denis Brogan, professor of political science and fellow of Peterhouse, Cambridge University, discussed "Faith in Scepticism."

The principal topics of the second day were "Language and Literature," "Political Economy," and "Government." The speakers were Douglas Bush of Harvard University, John Crowe Ransom of the Kenyon faculty, Walton H. Hamilton of Yale University, Redvers Opie, sometime counsellor and economic advisor to the British embassy, Harold J. Laski of the University of London, and the Hon. Robert A. Taft, United States Senator.

The session at which Professor Laski and Senator Taft spoke drew a large attendance and the addresses were also broadcast. Mr. Laski discussed "The Need of a New Renaissance," and Mr. Taft spoke on "Justice and Liberty for the Individual."

On the Saturday evening Robert Frost gave an address and a reading.

ARCHBISHOP OF QUEBEC PREACHER ON SUNDAY

On the Sunday morning of the conference, the Most Rev. Philip Carrington, Archbishop of Quebec, preached at the Church of the Holy Spirit. In the afternoon the concluding session gave

THE LIVING CHURCH RELIEF FUND

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European Children

Previously acknowledged	\$3,484.76
Rev. M. O. Gruber	5.00
	<hr/> \$3,489.76

Children in France

Previously acknowledged	\$4,866.68
Young Women's Service League, St. Paul's Episcopal Church, Burlington, Vermont	16.00
St. Peter's Guild, Rockport, Texas	8.00
	<hr/> \$4,890.68

Presiding Bishop's Fund

Ann W. Taylor (China food fund)	\$ 10.00
A Navy Chaplain (Church in Japan)	5.00
	<hr/> \$ 15.00

War Prisoners' Aid

Previously acknowledged	\$ 343.00
Anonymous	2.00
	<hr/> \$ 345.00

attention to the question "How Common is Our Political Heritage?" The speaker for this final session was Crane Brinton of Harvard University.

VETERANS

Service Program Begun at St. John's, New Haven

When the rector of St. John's Church, New Haven, Conn., the Rev. John W. Gummere, learnt that 72 returned veterans studying at Yale were to be housed with their families in Quonset huts erected nearby, he began to enlist the interest of the parish in them. The result was the formulation of a program adapted to the special needs of the newcomers.

Soon after their arrival in New Haven the families were called upon by returned veterans and their wives from the parish. At that time they were given a letter of welcome from the rector which enumerated certain practical ways in which St. John's Church hoped it might be able to assist them in their new habitat. Included was an invitation to tea as a means of becoming acquainted, with a note suggesting that mothers bring their young children with them, a list of reliable doctors, and a plan for providing "baby sitters." This letter paved the way for the rector who, when he subsequently called, always received an appreciative welcome.

About 50 attended the reception where they met the parishioners. Other needs have been revealed which the parish has been able to meet. Parking space was found nearby for the cars of some, and the Quonset College Mothers Coöp has been organized which, in addition to providing a program of varied entertainment, is tackling the problem of the baby sitter on the basis of take-turns and share the expense. A class for expectant mothers is also being arranged under the direction of the Red Cross.

As a result of this special parish program, a Confirmation Class has already been started, and four of the wives are teaching in the Church school.

PACIFISTS

Fellowship Plans for Action At Annual Conference

Clergy and laity meeting at the Church of the Ascension, New York City, October 11th and 12th for the seventh annual conference of the Episcopal Pacifist Fellowship acted to appeal to President Truman and others in authority on behalf of striking conscientious objectors who are being tried in federal courts. The conference also made plans to publish a pamphlet quoting the report of the Nürnberg trials, to present

the pacifist position to seminarians, and to make further use of Church periodicals to advance the cause of pacifism.

The pamphlet projected by the conference will emphasize the conclusion of the trial court, "which pronounced war in general, defensive or aggressive, outlawed by international law and the person's international responsibility to be above his national duty."

A committee with the Rev. Dr. W. Russell Bowie as chairman will present the pacifist position to students in the Church's seminaries, according to the plans of the conference.

The evening session of the conference on October 11th heard Bishop Lawrence of Western Massachusetts, honorary chairman, and Chaplain Raymond S. Hall, who gave an account of his experiences leading to his becoming a member of the Fellowship. The Rev. Artley B. Parson conducted the preparation for the corporate Communion the next morning.

Bishop Boynton, Coadjutor of Puerto Rico, and the Rev. J. Nevin Sayre were the speakers at the sessions on October 12th. Fr. Sayre spoke on the recent Stockholm conference of the International Fellowship of Reconciliation. Bishop Boynton told of the work done by conscientious objectors sent by the government to Puerto Rico and of his intercession on their behalf when difficulties arose between them and the Army.

The Rev. Dr. Philip J. Steinmetz was elected vice-chairman of the organization, to succeed the Rev. Dr. Elmore McN. McKee. Other elections included those of Miss Dorothy Scot as secretary, and of Charles Fisher, the Rev. David R. Hunter, the Rev. Dr. S. A. Temple,

and Mrs. Arthur M. Sherman as members of the council. Mrs. Henry Hill Pierce is chairman.

ORTHODOX

Archbishop Adam on Visit To Patriarch Alexei of Moscow

Archbishop Adam (Phillipovsky), head of the Russian Orthodox Diocese of Philadelphia, has left for Moscow at the invitation of Patriarch Alexei to discuss matters affecting the Russian Church in America. The Archbishop is under the jurisdiction of Metropolitan Benjamin, Patriarchal Exarch of the Aleutian Islands and North America.

Archbishop Adam's mission to Moscow is regarded by observers here as a further move to unite dissident Russian Orthodox elements in this country headed by Metropolitan Theophilus, Archbishop of San Francisco, who have rejected previous overtures from Moscow to bring all Russian Churches in the United States under the spiritual control of the Moscow Patriarchate.

Archbishop Adam's summons to Moscow came in advance of the All-American *Sobor* [Council of the Russian Orthodox Church in America] which is scheduled to open in Cleveland on November 19th.

A native of Carpatho-Russia, Archbishop Adam was ordained in the United States in 1916, and became Bishop of the Canadian dioceses in 1922. He was appointed Archbishop in 1935, and during the absence of Metropolitan Benjamin at the Moscow *Sobor* which elected Patriarch Alexei he served as substitute Exarch. [RNS]

Our Kingdom

By the Rev. H. Ross Greer

THE story goes that King Frederick William IV of Prussia visited a school where he put some questions to the pupils. Pointing to the stone in his ring, he asked, "To what kingdom does it belong?"

"To the mineral kingdom," was the reply.

Pointing to a flower in his button-hole—"To the vegetable kingdom," was the answer.

Pointing to a bird flying past the window—"To the animal kingdom, your Majesty."

Then the king said, "And to what kingdom do I belong?"

There was a pause; then a small hand went up; the reply came, "To the kingdom of God, your Majesty."

Childlike? Yes. But it is not so

simple as it sounds. For there is profound truth in what the child said, for it is God's purpose, God's will, that all men everywhere shall be members of His Kingdom.

Literally millions of people pray every day, "Thy kingdom come, Thy will be done on earth." For what do we pray? That God may rule everywhere on earth in every heart as well as in my heart, that people everywhere may acknowledge His authority, that He may be the King at the center of our being. That each one of us may be a member of His Realm, His Kingdom, His Family, by surrendering our wills to Him and by seeking above all things to do what He wants done. That each one of us may carry out His plans, not our own.

THE CONTINENT

Swedish YMCA Worker Reports On Work with War Prisoners

By ELIZABETH MCCrackEN

Henry Söderberg's recent visit to New York afforded an opportunity for learning from a leader in the War Prisoners Aid of the YMCA what was done to assist prisoners of war in Europe by that committee. A former Swedish newspaper man and one of more than a dozen men assigned by War Prisoners Aid of the YMCA to the prison camps operated by the Germans, he had personal contact during three years of wartime service with 50,000 American prisoners of war. His work won for him not only a citation from General Arnold, commanding general of the Army Air Forces, but also the great gratitude of the prisoners to whom he ministered.

Mr. Söderberg, who is 30 years old, told how he was led to do this work in the prison camps:

"I have been in the YMCA since I was a boy of 12, living in Sweden where I was born and where I lived with my parents. They were Christians who did good for others. The YMCA helped me and, even when I was so young, made me want to carry to others in need—any others—the strength it gave to me. That is what the YMCA stands for."

He told of his early work with the YMCA in Stockholm, where he attended the university and later studied law.

Thus, he was led to offer himself for the work of the YMCA War Prisoners Aid in German prison camps. From 1943 to 1945 he served in many camps, and also worked with the prisoners while they were on the march. Mr. Söderberg gave a vivid description of some of the difficulties, saying:

"Travel was not so very easy. Sometimes there were trains; but often we traveled by motor car. But travel was a minor difficulty.

"More serious was allaying the suspicions of the German authorities. They, of course, were always on the look-out for spies. Six members of the SS went with us as we went through the prison camps, to watch us.

"But that was still not the most serious difficulty. This was the suspicion of the prisoners. They were extremely cautious lest we be members of the Gestapo. The Americans and British could see that I was not one of their nationality. But in a little time they saw that I was not a German but a Swede, and that I had come to be of any help that I could to them.

"When I had gained the confidence of the men they would tell me what they wanted, and I would try to do or to provide what they requested. More than anything else, the prisoners of war wanted messages sent to their homes and to have messages from their homes. I could not give nor take letters, but I could and I did send cables to the men's homes and get back answers to tell to the men. All the men wanted that service. In the German camps I saw not only British and American prisoners but Belgians, Poles, Serbians, and some Russians. I did what I could for all, and only wished that it might be more."

Mr. Söderberg was permitted to take in and give to the men books, tools for different sorts of handiwork, materials for work and also for sports, and musical instruments, among other things. He told the story, familiar to some who have been in close touch with the work of the War Prisoners Aid, of the American officer in one prison camp who had expressed a strong desire for a bag-pipe, the officer's father having been a Scot. Through the headquarters of the War Prisoners Aid in Geneva, Mr. Söderberg actually secured a Scottish bag-pipe, and it was given to the officer, who received it just as the prisoners were setting forth to another camp. In answer to the expression of a hope that the officer did not lose the instrument, Mr. Söderberg smiled and said:

"Not he! He kept tight hold on it all along the march, carrying it for several months. Once he was freed, and then captured again. I saw him after that, in another camp, with his bag-pipe. He will be back in America soon, I hear, bringing his bag-pipe as a souvenir of the YMCA. I was surprised to hear that he did not know how to pipe; but he intends to learn."

The mention of Geneva brought to mind Dr. W. A. Visser 't Hooft of the World Council of Churches and his visit last year to America. Dr. Visser 't Hooft had appealed at that time for complete Bibles from the American Bible Society, instead of copies of the Old or New Testament only, for prisoners of war. Mr. Söderberg was asked if he had seen Dr. Visser 't Hooft recently, and he replied with enthusiasm:

"Indeed yes, in Geneva. He is a great and good man. I know his reasons for wanting complete Bibles for the men. Many grew up with the complete Bible in their homes. They were used to reading in both Testaments. Others had never read the Bible at all. When they had read one Testament, they wanted to read the other, as soon as they heard of it. And there were others, who just wanted to read. The complete Bible has so much reading in it. Only those who have been without anything to read can know the hunger and thirst for books, or anything to read. I gave Bibles and other religious reading to those who wanted it, and they were many."

With regard to his relation to the specifically religious work in the prison camps, Mr. Söderberg explained his position:

"I worked with the chaplains of all the faiths. I am myself a member of the Swedish State Church, which is Lutheran. I saw in the camps that I could not ally myself with any one Church but that I must be ecumenical—respectful to all and working with all. There were services of each of the faiths; and there were non-



IN STALAG LUFT III: Henry Söderberg (left) visits with Col. Charles G. Goodrich, at that time an American prisoner of war in the camp.

confessional services—what I believe are called in America 'interdenominational.' I shall remember long a non-confessional service early one Christmas morning in one camp. Carols were sung by Roman Catholics, a Baptist chaplain offered prayers, a Congregationalist preached. Chaplains of other Churches read the Bible. It was a Christmas service beyond any that I have ever attended."

Of another service, in a prison camp of German soldiers under British control, after the cessation of the war, he said:

"There were 60,000 German prisoners in that camp. In the hut where the service was held there were 1,500, all it would



YMCA WORKER WITH PRISONERS: Henry Söderberg, who served with the War Prisoners Aid.

hold, with others outside. The British commandant read the Bible. Others took part. I spoke, telling the men what the YMCA War Prisoners Aid wishes to do for all in prison camps. I spoke in German, as did all the others, except the British chaplain; what he said was translated through an interpreter. In talking afterward, from time to time, with the prisoners, I found that what impressed them most was that the British commandant—the officer in charge of them—should have read the Bible to them. That commandant was a fine man. He wanted to help the men and to have others help them. Nothing he did, however, made the impression that his standing up at the service and reading the Bible to them did."

Mr. Söderberg then related an incident which happened in a camp of British and American prisoners under German control, with its happy aftermath:

"I was asked by a chaplain to see a British prisoner in the camp hospital, of whose recovery they had little hope. I asked him if there were anything I could do for him. He was almost too ill to answer, but he whispered that he desired a

message sent to his parents in England, telling them that he was alive. I sent the message. Some time later I saw that same man in the British Zone of Occupation in Germany, an officer now in charge of Germans. He recognized me before I did him—he looked so different now that he was well. The message I had sent, he said, was the first word his parents had heard of him for 14 months. That British officer told me that he wanted to send a contribution to the Prisoners War Aid in England. He said that he wanted it to be used to give some German prisoner in England the help that had been given him, an English prisoner in Germany, through the War Prisoners Aid."

Mr. Söderberg recounted other experiences, some of which he has included in his book, *Across Borders through Barriers*, published in Sweden and later to be issued in England and America. He then spoke of his present trip to the United States, its plan and purpose, saying:

"I am here to lecture about the life in the prison camps, especially about the courage and enterprise of the American and British prisoners. I expect to speak in many places over the country. In most cases, I shall speak to groups of the YMCA, the Barbed Wire Clubs [made up of men who were in prison camps], and other groups. The purpose is partly to tell the story, and partly to arouse and maintain interest in the work.

"The ex-prisoners I see here know the plight of thousands still in war prisons. They themselves would really like to forget what they suffered; but they feel that they must not, that they must organize in little groups, to help those still in prisons, of other nationalities and beliefs. America cannot know what a war-torn country is like. You have met with the loss of men who fought, and you have suffered from sorrow and anxiety, yes. But your country has not been ravaged, with all the suffering that brings. Still, you see the need of those others and are so ready to help."

Mr. Söderberg mentioned that he had thought earlier of being a journalist, and then of the law, for which he had studied. But his plans for his life have changed since he has worked in the prison camps, and he intends to continue in international welfare work.

AUSTRALIA

Dr. Ash Appointed Commissioner

The Rt. Rev. Fortescue Leo Ash, Bishop of Rockhampton, has accepted the invitation of the Australian Board of Missions to become commissioner of the campaign which seeks to obtain 50 new missionaries and \$300,000 to cover the cost of advance in the mission fields. [L.C., September 15th.] The campaign is to be carried on during the next five years in anticipation of the rising costs and opportunities in the mission fields.

ENGLAND

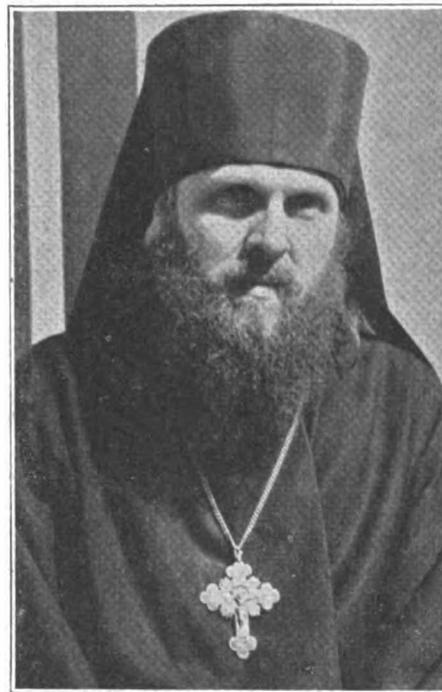
Day of Remembrance Appointed

November 10th has been appointed as a Day of Remembrance in the British Empire for those who died in the first and second World Wars. Forms of services have been drawn up by the Archbishops of Canterbury and York, and are being published by the University Presses and the SPCK. There are two forms: one of the service to be used alone, and one containing matter to be used in conjunction with the Holy Eucharist and Morning and Evening Prayer.

WORLD COUNCIL

Confusion of Names Results In Wrong Identity

A Religious News Service dispatch [L.C., October 6th] told of Metropolitan Seraphim's visit to the headquarters of the World Council of Churches in Geneva and of his plans to discuss participation in the World Council with



ORTHODOX LEADER: Fr. Seraphim Rodionoff of Paris, active in conversations between the Russian Church and the World Council.

Patriarch Alexei of Moscow. The Churchman who actually visited Geneva is Fr. Seraphim Rodionoff, a leader in the Russian Orthodox Church in western Europe, according to a later release of the news service, which explains that the confusion of the two leaders was caused by the similarity of names.

Lake Success

IT WOULD take a John Bunyan to do justice to the present international scene. We can imagine how he might take up the tale in allegory:

Now when Christian and his companion Hopeful had escaped from Doubting Castle, they turned their eyes toward the Delectable Mountains, far in the distance. But soon they found that between them and the mountains lay the morass of Negotiation, within which was the uncrossable chasm of Veto. Nevertheless they entered into the morass with a good heart, being guided by Idealism and bolstered by Confidence. They had not gone far, when by his perfidious actions Confidence proved himself a false friend. But soon both Confidence and Idealism were lost to view, and Christian feared they had been swallowed up in the morass of Negotiation, or overtaken by the pursuing Giant Despair.

After many days of floundering, and of being constantly blocked by the chasm Veto, Christian and Hopeful managed somehow to bypass a branch of the chasm, though they feared they would come to its brink again many times before they found their way out of the morass of Negotiation. And they were delighted when they came to the edge of a great lake, which was called Lake Success; and there they found a castle in which were gathered men from every nation, who were suitors for the hand of the Princess Peace. So Christian took the hand of Hopeful, and together they walked up the marble staircase that led into the castle on the shores of Lake Success, in the hope that they, too, might find the Princess Peace and that she might tell them how to cross the chasm of Veto and find their way to the Delectable Mountains. . . .

There the story rests for the moment. In the style of the soap opera announcers we must ask: Will Christian and Hopeful find the Princess Peace in the castle on the shore of Lake Success? Will they be able to cross the chasm of Veto, win their way out

of the morass of Negotiation, and attain the Delectable Mountains, wherein dwell Security and Tranquility? Or will the Giant Despair overtake them and return them to Doubting Castle, there to throw them into the bottomless dungeon of Destruction? Tune in next week. . .

THE Paris "peace conference" was a failure. At best it could not have been more than a partial success, because it dealt only with secondary and marginal questions. Important though the questions of Trieste and the Danube may be, they pale into insignificance over the question of the future of Germany, which was not even on the agenda of the Paris conference. Moreover the narrow objectives of the Paris conference lay almost wholly within the geographical spheres of influence of Soviet Russia, whose armies of occupation provided the traditional "nine points of the law." We have not yet reached the point where words can rout the victorious army of a great power.

If anything was necessary to point up the failure of Paris, it was the dramatic insolence of the Yugoslav delegates in walking out in protest against the Italian treaty. These are the same Yugoslavs who have outraged Christian public opinion by the conviction of Archbishop Stepinac after a trial which proved nothing, except that the United Nations apparently bet on the wrong horse when they supported Tito instead of Mihailovich. Of this conviction, a leading Presbyterian minister, Dr. John Sutherland Bonnell, truly observed:

"Experience has established that when one portion of the Christian Church meets with reverses, it is a set-back for all Christians. Generally it follows also that when freedom of religion is denied to one faith it will not be long until it is taken from all. Religious freedom is not true freedom unless it is freedom for every faith. Christianity in all its branches ought to present a united front to the evil forces that today seek to divide and conquer."

NOW the scene shifts from Europe to Lake Success, on Long Island, where the Assembly of the United Nations is holding its first American sessions. We shall soon see whether the name of the lake is an appropriate one, or whether it will go down in history as a grimly ironic jest. But while the deliberations are to be held in America, it is still the problems of Europe that will be under discussion.

And Europe presents a congeries of problems, all baffling solution and so intricately interwoven that

**JOHN HENRY HOPKINS —
ALL SAINTS DAY 1945**

SUMMER came back again in robes of autumn
To linger with him in a fond farewell —
Yellow and red and gold — the sunset colors —
Sunset for him at last — and evening bell.

But after that — no dark for his great spirit —
Instead, the certainty that morning light
Will bring the vision, radiant and tender,
Waiting to greet her pilgrim of the night.

LILLIAN GRAVES CARROLL.

they seem both inseparable and insoluble. Dr. Paul Hutchinson, managing editor of the *Christian Century*, a keen, well-informed observer, gives the following impression as he leaves that continent following a visit during which he talked with leaders from many of its countries:

"Europe is writhing in its death throes. It has been wounded beyond hope of recovery. . . . Millions of men and women will continue to live — most of them in misery — where their fathers lived. Distracted governments will essay to rule — most of them very briefly. But Europe as a source of order and hope and enrichment of life — this Europe has vanished."

The judgment of Dr. Hutchinson is drastic, but the testimony of other reliable witnesses bears it out. In our generation we have witnessed a collapse of civilization more sweeping than the fall of the Roman Empire. The civilization that was focussed in Paris, Berlin, and the other European capitals is as dead as is that which was focussed on the shores of the Tiber in the days of the Cæsars. We are no longer contemplating the possibility of such a collapse, we are facing the reality of it.

What is to take the place of this shattered civilization? As Reinhold Niebuhr has observed, it would be easier to maintain the peace of the world if there were either one center of power in it, or else eight or ten. Actually there are two such centers — Washington and Moscow. The problem that lies before the world is to find a *modus vivendi* that will permit these two powers to live together in peace. The alternative is a war too devastating to contemplate, resulting in the probable destruction of both centers of power and the reduction of the world to a shambles of international anarchy, with frequent small wars fought amid the rubble of the shattered nations.

That is the problem that lies before the delegates of the United Nations assembled at Lake Success. It is basically a moral problem, for it can be solved only by the development of an international morality that will give sanction to international law. The United Nations can and should be an important factor in developing that international morality. But it is the consciences of men and women of all faiths, mediating the power and the grace of God to fallen humanity, that alone can originate that morality. And in this task, those of us, of every race and nation, who profess and call ourselves Christians, have a primary responsibility, because to us has been given the revelation of what God is really like, and of what He expects of us, His children.

Economics and the Moral Law

THE "Declaration on Economic Justice," signed by 122 American religious leaders, including our own Presiding Bishop and other prominent Churchmen, is a significant and timely document, deserving

careful study and consideration. Its keynote is the first of the eight points set forth: "The moral law must govern economic life."

Upon some of the details set forth under the eight points there will be legitimate differences of opinion among sincere Christians. The very use of such expressions as "full employment" and "profit motive" will cause some who read it superficially to dismiss it as a partisan or political statement. But it is not so intended, if we read it aright; and certainly the matter with which it deals should be of primary concern to 20th century Churchmen.

Despite its divisions, Christianity — and the Jewish heritage that is so essential a part of its life stream — has developed through the centuries a fairly unified and recognized code of individual or personal morality. It has also, despite many setbacks, contributed a basis of conscience to international relations. But in the field of economic life, which has increased in importance by leaps and bounds since the advent of the Industrial Revolution, it has fallen far behind the course of events. Despite papal encyclicals, declarations of international Christian conferences, and such federations as the three that have joined in releasing the present manifesto, there is as yet no clear body of Christian moral law in the vital area of contemporary economic life. This is a primary reason for much of the confusion and difference of opinion on the part of sincere Christians in regard to the multitude of questions constantly arising in this field.

It is not suggested that the present statement is definitive, or that it is the last word on any of the subjects with which it deals. It is not set forth as an authoritative statement, but as a joint declaration of individuals, Christian and Jewish, who have given the matter much thought and prayer and who wish to share their findings with their brethren. It should be received and studied in that light.

Actually, neither rugged individualists nor social planners of the New Deal type will agree with the statement. It is opposed alike to Communism and to political Liberalism, but it is also opposed to unrestrained Capitalism and to the so-called Free Enterprise system. Those who are familiar with Hilaire Belloc's concept of the Distributive state will find traces of it, though the patterns of thought are rather more closely allied to those of Jacques Maritain, and echoes of the Anglican sociologists of the Reckitt-Peck-Demant school are also discernible. The emphasis on the economic role of functional groups stems back to the papal encyclicals "*Novum Rerum*" and "*Quadragesimo Anno*."

We are not prepared to give wholehearted endorsement to the statement in all its details. We wonder whether all of the signers would actually be willing to go the whole way that is indicated in the statement. But we are in full accord with its basic premise, the supremacy of moral law over economic life, and we feel that it is a highly significant contribution to

religious and social thought on this important aspect of contemporary life. We therefore hope it will receive the sympathetic critical study and analysis that it deserves, not only in religious circles but by the nation generally.

All Saints and All Souls

ONCE more we come to the season in the Church's year in which we turn our attention especially to those who, having fought the good fight, now rest from their labors. It is a time when we commemorate not only those great saints whose names are recorded in the several calendars of the Catholic communions, but also those rare souls that it has been our privilege to know and to love, and that have now entered into the nearer presence of God.

Bishop Pardue of Pittsburgh writes, in his new book, *He Lives*:

"Belief in the Communion of Saints is one of the richest gifts bequeathed to man by the Church of antiquity. Too few know its great meaning and fewer still understand its unifying application whereby the world of the unseen enters the world of the visible. . . . Yet the Church, in spite of the many miserable failures and sins of her adherents, has managed to retain the undaunted faith of the ancient Christians. To this day she holds the priceless truth and still stands ready to offer to a bereaved America the living faith that Christ intended to be taught to all people. . . . With the faith of the Communion of Saints, we should not compromise. If we as a Church begin to believe and practice that doctrine, we will become aware of a greater Christian fellowship between the seen and the unseen."

In His infinite wisdom our Lord, through His Body the Church, has provided a way in which we may continue our spiritual fellowship with those who have gone before — not only with the great saints of the Prayer Book and the calendar, but with those who have been near and dear to us in this life. It is the way of the Holy Eucharist, through which we join with angels and archangels, and with all the company of heaven—including those whom we would recognize and call by name — in praising and glorifying the Lord God of Hosts.

In the proper preface for All Saints' Day we recognize especially that God has, in the multitude of His saints, compassed us about with a great cloud of witnesses. As we kneel before the altar to rejoice in their fellowship, let us remember that among them are our own dear ones, who have left us for a time but who love us still; and let us remember them in our prayers, as they remember us in theirs. That thought, and that fellowship of prayer reaching across the temporary barrier of death, will strengthen us so that we may indeed "run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away."

Old Catholic Needs

WE HAVE previously written of the needs of Old Catholics in Austria. Now comes a letter from Bishop Küry of Switzerland, who tells of the situation of Old Catholics in Germany and Czechoslovakia. The letter, addressed to a former Old Catholic priest now serving in the Episcopal Church, reads:

"You are but too painfully aware of the nameless misery that has befallen your old Fatherland. But I must tell you what you have probably guessed, that the situation in which the Old Catholic Church in Germany finds itself, being one of the tiniest minority groups, is truly desperate. The parishes in Silesia are wiped out, their members uprooted and driven forth. Many of the clergy are dead or missing; others are prisoners of war.

"Of the finest Old Catholic churches, 23 are destroyed, almost all of them built at the price of heavy sacrifices: Cologne, Bonn, Essen, Karlsruhe, Munich, Mannheim, Freiburg.

"The Church in Bohemia is liquidated; all German-speaking persons have been and are being evacuated. Preaching in German is forbidden. Bishop Paschek [of Warnsdorf] is dead; he was taken at the moment of greatest need.

"In our Swiss Church we have organized a *Hilfsaktion*; we extend help to Holland, to Austria, where conditions are deplorable also, and now to Germany. There is need of spiritual as well as material sustenance. We contribute religious and ecclesiastical literature, nearly everything having been destroyed by bombardment. We give vestments, and clothing, shoes, foodstuffs. I am president of the *Hilfsaktion*.

"Can you not do something for your brethren in the Faith? Material gifts should be sent directly to:

Alt-Katholische Hilfsaktion,
Baumschulallee 13 (22a),
Bonn, English Zone,
Germany.

"Money should be sent to me in Switzerland. We are here able to buy food and send it to Germany; the same holds good of any spiritual nurture."

The address of Bishop Küry is:

Rt. Rev. Dr. Adolf Küry,
Willadingweg 39,
Berne, Switzerland.

Those who wish to implement our spiritual intercommunion with German Old Catholics by sending them gifts of vestments, food, or clothing, should send them directly to the address in Bonn. Those who wish to make money contributions may send them either directly to Bishop Küry at the address given, or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., designated "For European Old Catholic Relief." And gifts for food parcels may be sent, as previously announced, to THE LIVING CHURCH RELIEF FUND, designated "CARE for Old Catholics."

Choose Life or Death!*

By the Rt. Rev. Charles Francis Boynton, S.T.D.

Bishop Coadjutor of Puerto Rico

We who are about to die salute each other in the old way. Again we marshal conscripts, multiply planes and ships, drug ourselves with hate and whip our allies into line. Nothing has changed.

We who won victory in war know that we have already lost another peace. Once more we have decided to decide to fight, chosen to trust in defense that compounds jeopardy. Nothing has changed.

We who saved freedom forge in the hot fires of fear the chains of new slavery. Bound hand and foot, we chant the old song of death while our foes answer in antiphonal chorus. Nothing has changed.

We who are about to die salute each other in the old way. Nothing has changed.

But God has grown weary of the cycle. Lifting the lid on the atom, He says: "Choose life or death, but choose."†

I AM most inclined to agree with the author of my text. And this choice must be made quickly, for time and space have been reduced to but fragments of their former selves. The earth has shrunk so that man, as well as Christ, can now hold the orb in the palm of his hand. And in the palm of man it is far from safe.

As God has lifted the lid on the atom, so also He has clamped on the lid of the means of conversion with which we have been so familiar. We are forced by the hand of God to choose the means of conversion and choice which fit the time and do not require time or space, peace or leisure to accomplish their work. Prayer alone can bring about the choice we are forced to make. Prayer alone can give us life rather than death.

How can we begin this new cycle? How can we achieve God's will, once we have chosen life rather than death in His atomic age? By federation and by unity. It is the same process that is being required in every field of endeavor because it is the divine process, the divine blueprint, for which creation has sought even until now.

Independent nationalism to a large extent must go. That does not mean that distinctive cultures, distinctive forms of government, or distinctive economic systems must be completely merged or eliminated; but rather that the heretofore exclusive environments which have contained these elements must yield vast quantities of their powers to something more inclusive, to that which can only be described as a World Federation of

Nations. It is happening before our very eyes. This is no guess. This is current history.

Organized Christianity must yield to the same divine process in this age if it is to choose life rather than death. The divine process here also involves and requires federation and unity. We must play a leading and prophetic role in the life of the recently born World Council of Churches. The World Council is the dream of the late Bishop Brent and the late Dr. Temple, Archbishop of Canterbury. The present Archbishop, along with such able men as Dr. Marc Boegner of France, Archbishop Germanos representing the Ecumenical Patriarch, and Dr. John R. Mott, is carrying on the torch of his predecessor.

I am overwhelmingly convinced by the signs of the times that such a World Council, such a World Federation of Churches, must exist. More, it must have powers far beyond those of suggestion and persuasion. The component parts of the World Council must so vest the Council with such proper authority that in all matters within the jurisdiction and scope of such a federation, its pronouncements will be binding upon all its members, and its voice, the united voice of well over 50% of Christendom.

The strength of federation, however, is greatly determined by the number and disciplined unity of its constituent parts. The fewer the parts, and the more united and integrated the parts are within themselves, the stronger the federation, the more powerful its voice, and the more rapid its functioning.

It seems to me that as the days of totally independent and autonomous nations are either numbered or even past, so the days of totally independent and autonomous Churches are numbered or past. Nations and empires had their purpose and have had their day. But their day is not that of the atomic age. And the present age is not for national and empire Churches. Where Christian unity can come, let it come swiftly, for the sake of unity itself and for the sake of the strength of federation. By unity I do not mean a complete merging, a complete regimentation or annihilation of component parts, for there is diversity within organic unity; otherwise there is nothing to unite and nothing to keep united. But by unity I also do not mean a loosely bound group of institutions no matter how much similarity exists between them, but none the less totally independent and autonomous.

Although the proposal to make Arling-

ton County the Primatial See has been defeated, it is fitting and proper that we should have a Primatial See; a see which will ever be the ecclesiastical heart of the American Episcopal family. But the present age of one-worldness calls for more than this. It calls for the exaltation of the See of Canterbury to a place of real primacy and real authority over all who sprang from her, including the American Church.

By the same token the present age calls for the exaltation of the Lambeth Conference from the place of affection and moral suasion it holds in the hearts and minds of those who know and care about it to the place of authority it should have as the supreme legislative body of a united Anglican Communion. That the Lambeth Conference would be given the powers of a General Synod rather than of a conference as such, that it would be changed into a legislative body of clerical and lay delegates as well as the episcopate, that it would be representative, that it would be financed by assessment, that it would meet regularly and frequently, all seem obvious to me.

And last, but far from least, Orthodoxy has been reborn; and Orthodoxy too is an integral part of the World Council, and intriguingly close to us. In the immediate future of Orthodoxy will be found perhaps the most potent element of unity and strengthening of federation called for by the divine blueprint of the new cycle. The neglect, therefore, on our part of recognizing the Christian Orthodox rebirth in Russia would not only be a fatal mistake. It would be a death-blow to the creation of the new cycle. The effectual activating of the still latent, though partially expressed unity which exists between the whole of Orthodoxy and the whole of the Anglican Communion, and potentially with the whole of Roman Catholicism as well, will most surely be that atomic spiritual power which will come closer to dissipating the evil in the world and the giving of life to men than any which has been released since the early experiments with it were discontinued by the divisions of Christendom.

May we by our prayers and by our actions begin to write a new poem, a new declaration, which will begin:

We who are about to *live* salute each other in a *new* way. Everything has changed. God has ceased to be weary, for a new cycle has been born. Man has chosen life rather than death through prayer, federation, and unity. And God is well pleased.

*A condensation of Bishop Boynton's address to THE LIVING CHURCH FAMILY dinner at General Convention, September 14th, at the Bellevue-Stratford Hotel, Philadelphia.

†Harold E. Fey, "We Who Are About to Die," the *Christian Century*, August 14, 1946.

II. About Confirmation

By the Rev. John Heuss, Jr.

THERE is no sacrament in the religion of the Episcopalian about which there is more confusion than the Sacrament of Confirmation. Most good Churchpeople have it "done" at or near adolescence. Like Baptism, it is considered "proper" at a certain age—but frequently both the parents and the children themselves have only the haziest idea of what this important event really is about. There is far more concern about "at what age" children should be confirmed, than about what "happens" to the person confirmed. Innumerable Episcopalians think of it as the time when "they join the Church." Too many even look at it as a sort of "commencement exercise" which marks the end of going to Sunday school. Another, though less widespread confusion about it, is the failure by many to realize that different religious bodies use the same word for very different things.

In the first place let it be clearly understood that Confirmation has nothing to do with "joining the Church." One becomes a member of the Church at Baptism. A newborn infant who has been baptized is just as truly a member of the Church as is any venerable adult who has spent years laboring for the Church. Nor does Confirmation serve as merely a ceremony which marks a milestone in the growth of a child. What a waste of our bishops' time it would be if annually they had to make their visitations just to preside at a churchly occasion which observed the interesting transition from childhood to adolescence. And what frustration it would be if they came annually to congratulate little Johnny and Mary on having arrived at the time when they no longer needed to go to Church. Obviously, Confirmation must have a deeper significance than that!

What then is the importance of Confirmation? *It is the act by which the gifts of the Holy Spirit are given to the person confirmed.* This is its primary and significant importance. In Confirmation, a baptized person receives what he did not before possess, the sevenfold gifts of God's Holy Spirit. These gifts are needed by him to make it possible to bring

to accomplishment in his growing spiritual life, what Baptism started him on, when he was released from Original Sin. Confirmation gives the spiritual equipment needed to grow toward sainthood. It is more important than a college education, a good start in business, or a gift of money. We should look upon it as the most important moment after Baptism in our lives. No secular occasion will ever give to the individual more than he receives at "the laying on of hands."

Now these gifts of the Spirit are: understanding and wisdom, knowledge and counsel, true godliness, ghostly strength, and holy fear. The gift of wisdom is the gift which enables one to discern truth. The gifts of knowledge and counsel assist one to grasp the importance and meaning of moral principles and laws and to apply them in daily living. The gift of true godliness is the gift of reverent and loving piety. The gift of ghostly strength is the gift of spiritual courage to fight ceaselessly against evil and to be victorious against it. And the gift of holy fear is a loving anxiety to please God in all things. Every confirmed person possesses these gifts. It remains to him after Confirmation to use and burnish this equipment by the further source of sacramental help. But the reception of these seven gifts is the important thing in Confirmation, and more time should be spent in instruction preparing the prospects for these gifts by making clear exactly what they are and how to use them. When the bishop lays his hands, the confirmand ought to realize with great clarity what a wondrous thing is happening to him, and how different his inner state is from that moment on through life. These gifts are what we get confirmed for. As it is, the person being confirmed is usually impressed far more with "when he should bow" or "how funny the bishop's hands feel on his head."

There are certain other matters about Confirmation which every Churchman ought to understand. In our communion only the bishop has the power to confirm. In the Eastern Orthodox Churches a priest is permitted to confirm, using oil blessed by the bishop, when the power is dele-

gated to him by the competent ecclesiastical authority. Therefore, those who have been confirmed immediately after Baptism in these Churches by priests do not need to be confirmed again, when they seek to enter our communion. On the other hand, since Protestant Confirmation is of a different kind and purpose those confirmed by Protestant denominations must be "confirmed by the bishop" when they seek to enter our Church. This is a necessity because their ministers did not possess the Catholic, Apostolic succession, and would readily agree that they cannot, and did not, bestow the sevenfold gift of the Holy Spirit.

An important, but secondary, part of Confirmation is the "ratification of the baptismal vows." This part of Confirmation is a modern development. Its purpose is to indicate that there is a close connection between Baptism and Confirmation, and to mark the entry of the Churchman upon the state in which it is his personal responsibility to do the things his sponsors once promised for him. But the fundamental purpose of Confirmation is to receive the gifts needed to carry out those vows.

Anyone who has been properly baptized is a proper subject of Confirmation. There is great debate today as to the age when children should be confirmed. No fixed rule ought to be laid down. Some are ready at ten or even younger. Some are not ready at twelve or older. One thing is certain. No one should be confirmed at any age who has not had a very thorough instruction. This will normally require a weekly class running a minimum of four months. More harm has been done the souls of individual Episcopalians and the Church itself by inadequate Confirmation instruction than any one other thing. After one is confirmed, instruction should continue with a monthly personal interview for at least a year or with provision for sacramental confession regularly.

When a person has been confirmed and has received these gifts of the Holy Spirit, then he is ready to feed these gifts regularly by receiving Holy Communion. If he so feeds them regularly he will grow in ability to defeat evil and do that which is good.

The Sacrament of Absolution

By the Rev. W. Norman Pittenger

I SHOULD be much less than honest if I did not say bluntly that it seems inconceivable to me that the Christian life, in its finest and fullest sense as we Episcopalians understand it, can be lived if one despises the privilege which we know as "penance" and which would better be called "the sacrament of absolution." Of course I am quite aware of the fact that large numbers of Christian people have led exemplary lives, fragrant with piety and filled with good works, unassisted by sacramental absolution. Yet it has always seemed to me that a particular and distinctive quality of Christian living depends upon it; and that without the use of the sacrament, a sense of the personally deep *ascesis* or discipline of Christian living is very likely to be missing. Indeed, I must confess that often, during the General Confession, when a whole congregation repeats that they have done those things which they ought not to have done, and left undone those things which they ought to have done, I have had an almost irresistible impulse to grab one or another member of the congregation and say, firmly, "All right: name three!"

FUNCTIONS OF THE GENERAL CONFESSION

Obviously the General Confession is used admirably as a statement of our general situation in alienation from God; it makes our *sinfulness* manifest: "there is no health in us." But it may serve as a substitute for an equally important, equally essential thing: the examination of one's conscience, the surveying of one's life, the honest confession of one's particular sins, and the grateful receiving for one's self of God's pardon. Of course this is perfectly possible anywhere at any time and in any circumstances; but I am sure that for most of us the likelihood is that it will not be done so thoroughly or so well unless the sacrament of absolution, with the preliminary act of confession of sins in the presence of the priest of the Body of Christ, is in view.

Whatever one may say of this sacrament as employed in the Roman Church (and since we are not Roman Catholics, the criticisms do not apply to Anglicans at all), the truth is that in the Episcopal Church most of the criticisms of penance and absolution are based on ignorance rather than upon genuine knowledge. I have never met, myself, anyone who regarded it as a *mere* routine; rou-

tine it may be, but it is a godly one. The real point here is that many persons think of religion as necessarily *not* routine or habit; anything savoring of these they regard as perverse. But historic Catholic Christianity takes a different attitude. Nothing is wrong with habit, it says; even virtues are habits. What is wrong is the *abuse* of habit, or the *misuse* of it. Indeed, as William James used to point out, we live by habit; the question is, are these habits good or bad?

With us Episcopalians, sacramental confession is not an enforced practice but a voluntary one. There is an old saying that "none must, all may, some should." For myself, I think that we should rather say: "none must, all should, some need." By this I mean that everyone is both permitted and should be encouraged to use this means of grace. Nobody should be required to do so, as a condition of Christian membership. But some should be told that it is absolutely obligatory on them if they are to live "christianly." Who are these "some"? Precisely those who think that they can "get along" without the help of the Church's sacramental aid, for they tend to be guilty of the sin of pride in thinking that they can live "christianly" without grateful and humble acceptance of a proved means of God's help in his Son's Body the Church.

In the Anglican Church we are spared an error in theory which afflicts our Roman brethren. That is the notion that the priest sits primarily as *judge* in the sacrament of absolution. The better notion, and that one which is suggested in Jeremy Taylor's great Anglican book on moral theology, *Doctor Dubitantium*, is that the priest acts as *pastor*, shepherd of the flock of Christ, representative of the divine Physician and Friend. He has a judicial authority, certainly; he speaks for the Church which is Christ's Body. But it is his insight, charity, and sympathy, his incisive grasp of the sin of men, which will be his *personal* contribution to that *official* function which is his "to declare and pronounce . . . the absolution and remission" of sins.

OBSERVATIONS FROM EXPERIENCE

Let me speak very personally about the sacrament of absolution, out of my own experience as a penitent and my own experience as one who hears confessions. First of all, I am sure that the preparation for the sacrament, by self-examination, is a most salutary and helpful dis-

cipline. The only way in which it can become merely formal and even dangerous is when it is done exclusively with the use of "little books," which prevent one really seeing one's self as one is. The guides and questions may be helpful; best of all is looking steadily at a crucifix and pondering one's own life in the light of that stupendous action of God's charity: one will be convicted very soon indeed of one's *real* sins.

Secondly, I am sure that the admitted difficulty of going into a church, kneeling before a fellow man even if he be a priest, saying precisely what one knows are one's sins — that this hard thing is very good for anybody who wishes to be a humble Christian. The fact that it is not easy is in its favor. The fact that I do not naturally want to tell anybody, even a priest, about my innermost faults is an argument for doing it. An easy way with sin is likely to be no way at all.

Thirdly, I am sure that the absolution which is given in this sacrament is not merely of psychological benefit. Everybody would agree that psychologically we are helped by speaking out and receiving assurance of forgiveness. But absolution is realistically beneficial; that is, a sinner is restored in actual fact to a position which in actual fact he has departed from — namely, full, open, and free membership in the Body of Christ, in genuine communion and fellowship with his fellow members. Of course God forgives anyone who repents, so soon as he honestly repents. But that is different from saying that the Body of Christ has received back into its actual fellowship, freely and openly, one who by sin has harmed or hurt the fellowship. It is different, too, from saying that God, who knows this and all facts, sees and accepts *as restored* to the Body of His Son someone who is not so restored. The sacrament is above all a sacrament of fellowship. It is not a semi-magical transaction between God and an individual soul; it is a relationship in which God, the divine society which is Christ's Body, and the individual penitent are all vitally and directly concerned.

The sacrament of absolution, faithfully employed as a Christian habit of life, can and does provide for one the constant assurance of God's forgiveness, the full reacceptance into the Church's fellowship, and the strength thereby to live "christianly" so far as that is possible in this finite world. And when I say "strength" I do not mean simply



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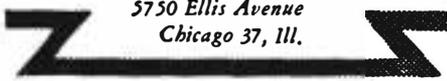
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the determination to "carry on"; I mean that, of course, but what is more important, I mean a real and objectively given strength, coming from God through the Body of Christ as it functions by its instrumental minister, the priest, in whose presence confession of sin is made and from whose unworthy lips the statement of God's forgiveness and of our restoration to open membership in the Body of Christ proceeds.

THE TEACHING OF THE CHURCH

Finally, there can be no doubt that the Episcopal Church intends to teach that her clergy have the representative right and the authority to hear confessions and to declare absolution. In Morning Prayer, we hear that God "hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins." In the Visitation of the Sick we are informed that "the sick person shall be moved to make a special confession of his sins, if he feels his conscience troubled with any matter; after which confession, on evidence of his repentance, the minister shall assure him of God's mercy and forgiveness." The Offices of Instruction include as one of

the functions of a priest, "to pronounce absolution and blessing in God's name." The second exhortation, at the end of Holy Communion, informs us that "if any of you . . . cannot quiet his own conscience," he is to go to a "minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness." Finally, the service of ordination of priests provides that in the very act of ordaining, the bishop is to say, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

On the *psychological* benefits of such a practice as confession and absolution, the experts are all agreed nowadays. In the words which I have just quoted, the *theological* significance of the sacrament is made clear. The sacrament of absolution is that special "situation," in the series of Christian "situations," in which the minister of the Body of Christ not only gives help of a psychological nature, but also (and inestimably more important) acts as the delegated agent of the Body of Christ which is the Church, as he "declares and pronounces the absolution and remission of sins."



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

The Communion of Saints

HE LIVES. By Austin Pardue. New York: Morehouse-Gorham, 1946. Pp. 105. \$1.50.

The Bishop of Pittsburgh has written a valuable little book on the general theme of resurrection and immortality. It does not purport to be a scholarly work, or one of apologetics. It is designed for the man in the street who may have certain vague and hazy ideas on the subject but who would live more usefully and zestfully if he knew more about it. This book gives him the opportunity, in simple, readily understandable language, to learn more.

Such theology as the book does contain derives solely from the Holy Scriptures and the Book of Common Prayer. The entire book might, indeed, be called an essay in the popular setting forth of Biblical theology on the theme under consideration. And the author clearly shows how much at one with Scriptural truth is the religion of the Prayer Book.

While the casual Episcopalian may learn herein many of the things which his Church teaches on other matters, the book sticks fairly close to its main theme. One can readily believe (as the author

hints) that its various chapters were produced in response to the pastoral needs of a war time society, when millions are bereaved and too often reduced to hopelessness. Yet because it deals with eternal matters, it has a timeless value. One appreciates the fervor of Bishop Pardue in regretting that many professing Christians are led to occult practices in trying to test the continuity of their loved ones' identities. And one feels that he is right in faulting not the dabblers in spiritualism but the clergy who have been lax in their teaching about the Communion of Saints. "The greatest danger does not lie with the professional medium but with the priest or minister who, through neglect of his responsibility in teaching the faith in all its fullness, drives the bereaved to dangerous cults" (p. 90). H.B.V.

Bible as Source Book

PREACHING VALUES IN THE BIBLE. By Corwin Carlyle Roach. Louisville: Cloister Press, 1946. Pp. 299. \$2.50.

This book is not only a joy to read, but a veritable storehouse of Biblical knowledge designed for the use of the active preacher. The author presents his

1947

Church

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"The critical study of the Bible can be compared to the steel work of a skyscraper which rises rigidly from the bedrock itself, but no one would want to

Publication Delayed

In the October 6th issue of *THE LIVING CHURCH*, *George MacDonald, an Anthology*, edited by C. S. Lewis, was advertised by the Macmillan Company. The publication of this book has been postponed until spring.

rent an office if there were nothing there but the steel girding. Similarly our sermons should be comfortable rooms to dwell in, the critical structure behind them well hidden from view, but always present giving certainty and conviction to the preaching built upon it." It is the author's practicing of this preaching that keeps the religion of the Bible predominant over the usual scholarly excavation of "dead men's bones."

"The preacher must x-ray his Bible. He must see its intellectual skeleton, but then he must realize that these Biblical doctrines are but the dead bones of a living faith and like Ezekiel he must breathe on them with insight and inspiration so that the Bible will appear to his congregation as it really is, a flesh and blood, living and breathing organism, not merely a collection of worn-out old ideas."

A five-star book for clergy and laity.
FRANK L. CARRUTHERS

A Modern Apologetic

TRUTHS MEN LIVE BY. By John A. O'Brien. New York: Macmillan, 1946. Pp. 419. \$2.75.

For a positive approach to practical apologetics, this book is the best in the field. John A. O'Brien of the University

October 27, 1946

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The Feast of

St. Simon and St. Jude

Book of Common Prayer — October 28th

St. Simon Zelotes was one of the twelve original disciples. Little else is known of him other than that Holy Scripture uses, to identify him as being other than Simon Peter and others, an epithet that is most revealing. Zelotes means "Zealot" and the Zealots were a terrifically radical group in those days, so fanatical in their beliefs and actions that they later developed into nothing but a band of assassins. Our Lord Jesus, therefore, converted Simon, the radical Zealot, into a humble, loving Christian. Nothing else is known of him. That's a plenty, when you think of it. It is simply tradition that he died a martyr's death. We don't doubt that. Those were martyr days. So are THESE, but The Church carries a very small stock of martyrs on hand nowadays. Martyrdom is neither fun nor is it popular. Neither is a life truly lived for Jesus Christ, even in His complacent, well-bred Episcopal Church.

St. Jude (not Iscariot) has been identified simply as the disciple who asked Our Lord, "How is it that Thou wilt manifest Thyself to us and not to the world?" He also was known as Lebbaeus, whose surname was Thad- daeus. And that finishes the story about him.

Now, why under the sun does The Church take time out to honor for ages and ages two disciples with no more speed than that? Want to know? Well, The Church then, and The Church now, honors to the fullest the man who may only have one talent, if you catch what we mean, but who loves Our Blessed

Lord with all his heart, and uses that one talent so hard and so much that he almost wears it out. In other words, we are talking about the many, many men we have all over The Church, who seem not blessed richly with either vocal expression or financial means, but who are so faithful that it becomes a by-word, and one can depend upon them to be at all services and times of need as faithfully as the parish priest.

We knew a boy like that years ago. He was in our Young Men's Group and we had the privilege of teaching him. He was limited in many ways, but was ALWAYS there, to help, to work, to sing, to smile, to learn, and his love for Jesus Christ would make many a priest and Bishop start polishing up theirs a bit. We've remembered that boy for exactly twenty-nine years. Why? He was faithful, he was dependable, he used his one talent till it hurt, and he loved Jesus.

You who have the ten or the five talents, what will *you* be remembered for, or will you be remembered very long at all?

These simple, limited old Saints of long ago bring us up with a bang, don't they? Well. Mother Church is wise, and She has brought countless others besides us up with a bang, too, and She placed poor little old St. Simon and St. Jude in places of honor, because God and His Holy Church always WILL honor faithfulness and devotion, for they bring honor to His Holy Name, and THAT is worship in its highest sense!

of Notre Dame is clearly a teacher, and the material is organized for teaching. Part I, "God" should be read by all priests and laymen who want to understand the relationship of science and religion. Part II, "Religion: Man's Bond With God" will be helpful to those who are not sure as to the function of religion in the world or are inclined to believe that religion is a kind of wayside inn of protection. Part III, "The Soul: God's Image in Man" is an excellent presentation of what the soul is, freedom of the will, and the immortality of the soul. Determinists and conservative Calvinists will not like this section, nor will people who like to shift responsibility elsewhere. Part IV, "The Bible and Science" clears up some confusing issues about creation and evolution. Part V, "Jesus Christ: the Founder of the Christian Religion" is at its best in the last chapter on the distinctive message of Christ.

The author never lets you forget that God is the center of every action of the universe and life, and he points all his research toward the last section on Jesus Christ. If any reader is looking for Roman Catholic teachings and doctrines as such, he will not find them. Many people will be amazed to see quotations from Harry Emerson Fosdick, Savanorola, Rufus Jones, Shailer Matthews, and others. This book is basic for every man's library of apologetics that is practical, modern, and theologically correct.

ARTHUR M. GARD.

Commentary on the Psalter

THE ENGLISH PSALTER, WITH A DEVOTIONAL COMMENTARY. By George D. Carleton. London: Mowbray's, 1945; and New York: Morehouse-Gorham, 1946. Pp. 391. \$5.25.

The "Introductory Notes" which Fr. Carleton has written for this volume make profitable reading. He declares its object to be for aid to the worshiper who "is not content to utter words which are without signification to him," and "to supply the Christian interpretation of the psalms, whether simple or obscure" (p. 5). He has succeeded well in both objects.

Showing clearly from the New Testament and from early tradition that the Church has used the Psalter in its public and private devotions from the very first, he gives hints and clues as to how a Christian meaning may be drawn from psalms of every type. Pp. 27-391 are taken up with the text of the Psalter and the devotional commentary. Using the Prayer Book translation as his basic text, Fr. Carleton enriches his work through frequent comparison with other versions, through the application of sound Biblical scholarship, and through his own

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Prayer With the Holy Ghost

A GUIDE TO TRUE PEACE, or the Excellency of Inward and Spiritual Prayer. Edited by Howard H. Brinton. New York: Harpers, 1946. Pp. 118. \$1.

This compendium, compiled chiefly from the writings of Fenelon, Mme. Guyson, and Molinos, has been out of print since 1877. Harper's, for Pendle Hill, the Quaker venture, has done a real service by reprinting it in an admirable pocket-size edition. Episcopalians will find it of help in developing that sort of mystical prayer, prayer with God the Holy Ghost, which is our greatest lack. There is nothing in the book that is out of tune with true Anglicanism. Its sources are from Roman Catholics who, all of them, long after they wrote what is herein included, were condemned by that communion.

It is hard to imagine a better book for spiritual reading than this little volume. In these days when "the valley is darkened with thick clouds, fierce tempests of hail, and thunder" it is well to have assistance in remembering that "the lofty mountain glitters by the bright beams of the sun, in quietness and serenity, continuing clear like heaven, immovable, and full of light."

BERNARD IDDINGS BELL.

Federal Council Books on the Ministry

WE HAVE THIS MINISTRY. Edited by John Oliver Nelson (93 pp). LOOK AT THE MINISTRY. By John Oliver Nelson. A YOUNG MAN'S VIEW OF THE MINISTRY. By S. M. Shoemaker (73 pp). All published by the Commission on the Ministry of the Federal Council of Churches of Christ in America. 50 cts. each.

These three small books represent the first concrete results of the work being conducted by the Federal Council's new Commission on the Ministry. *We Have This Ministry* is probably the most significant of the three. It is a timely compilation which deals with 10 distinct professional services in the field of religion, each presented by a person currently engaged in its work. There is a resumé of the qualifications and training needed for each one, as well as a glance at the experiences, rewards, and satisfactions which it offers.

The introductory chapter, which is by the editor, properly calls attention to

the general ministry of all believers. Then follow appraisals of the following special vocations: rural pastor, overseas missionary, director of religious education, Church social worker, minister to students, college teacher of religion, military chaplain, institutional chaplain, interdenominational worker, city pastor. Only a limited amount of material is offered on each field, but it is succinct and informative. One wishes that the editor had found place for a chapter on the religious life, for surely it is a vital field, and no more "sectarian" than that of the interdenominational worker.

Look at the Ministry is largely a pictorial work, presenting in graphic and attractive form certain elements of a minister's training and work, with descriptive text. *A Young Man's View of the Ministry* contains well-written material on the nature and content of ministerial life, with sound advice on the testing of one's vocation and the growing consciousness of it.

HULDA FRITZEMEIER.

Sermons for Students

NINE O'CLOCK TALKS (by Frederic B. Kellogg. Cambridge, Mass.: Christ Church, 1946. Pp. 79) is a limited edition of several of the brief sermons delivered from time to time by the Episcopal chaplain at Harvard University. A few are based on great occasions of the Christian year (e.g., Christmas, Palm Sunday, Easter, Pentecost), but most are general interpretations of Christianity in terms of modern living. Fortunate are the university students who have the privilege of listening to such talks. It is regrettable that they cannot be issued in larger editions, for all college and university chaplains might make good use of them as booklets to be distributed among their students.

H.B.V.

In Brief

GOD AND THINGS. By Bryan Anstey. London: S. C. M. Press, 1945. Pp. 76. 4s.

In a series of letters to his eight-year-old son, Bryan Anstey has produced a charming little book about God and people and things. Written in simple language that a youngster can understand, the chapters deal with the importance of realizing that "God's purpose (is) that men should live and work happily together."

Mr. Anstey does not try to explain everything at once. He often says, "This is only part of the truth; you will learn more later on." The informal, easy style of writing makes this an admirable book for youngsters and grown-ups.

R.J.S.

What Does the Episcopal Church Stand For?

This year, when people are seeking some faith which will make sense of their lives, and help them to face the future bravely, a learned Priest of the Episcopal Church comes forth with a crystal clear explanation of the Episcopal Church and what it stands for.

What Does the Episcopal Church Stand For? by W. Norman Pittenger, 15 cents a copy, is a pamphlet-tract that ought to be read by every communicant of the Episcopal Church, in spite of the fact that it is primarily written for **Visitors and Inquirers**.

In addressing the readers of this pamphlet, Dr. Pittenger says: "Perhaps you are desperately in need of a religion which makes sense today because it lives in the present, is rooted in the past, and looks to the future confidently."

Most of us have had, at one time or another, questions peculiar to the Episcopal Church. Some people do not completely understand the Creeds—the term Catholic—the term Protestant—the term Romanist. In a pamphlet of this size 25 pages there is, naturally, little opportunity to elaborate on any topic. Consequently the answers—the explanations—are short, concise and right to the point. Since the pamphlet has been written with the thought of **Visitors and Inquirers** the language is simple.

The Book of Common Prayer, The Holy Communion, Liturgical Worship, Marriage and other topics are dealt with in their proper perspective. At the conclusion of this excellent pamphlet we find under the heading "Some Practical Suggestions"—

1. Begin attending services in the Episcopal Church near you. Try especially to be present at the Holy Communion, etc.
2. Say your prayers.
3. Read some books, such as those here listed.
4. Arrange an interview with the local parish priest, to discuss with him the Church, its beliefs and its ways.

We consider this one of the finest pamphlets ever published and we recommend to the Clergy the purchasing of a supply for reading by parishioners and for giving to others. All churchmen should have copies available to give away to non-churchmen.

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WASHINGTON

Memorial to Bishop Freeman To be Dedicated November 3d

Bishop Dun of Washington will dedicate the tomb of the late Bishop Freeman, third Bishop of Washington, at the Cathedral of SS. Peter and Paul (the National Cathedral) on November 3d. The Bishop will be assisted by the Very Rev. John Wallace Suter, the cathedral clergy, and choir, and the Rev. Charles W. Sheerin, Bishop Freeman's successor as rector of the Church of the Epiphany, Washington, will make a brief address. The memorial has been made possible by the gifts of many friends and associates of Bishop Freeman, and the service has been planned to coincide as nearly as possible with All Saints' Day.

The memorial is in the west aisle of the north transept under the "Daniel window." The wall has been cut out, and into the recessed space a Gothic wall arcade with carved cornice, traceried arches, and molded colonettes has been built. Indiana limestone, the material used throughout the cathedral, has been used. Directly beneath the wall arcade is the sarcophagus, with a vertical face consisting of three panels. The center one bears the inscription: "JAMES EDWARD FREEMAN, D.D., LL.D., D.C.L. Third Bishop of Washington. Born July 24, 1866. Consecrated The Feast of St. Michael and All Angels, 1923. Entered Into Life Eternal June 6, 1943." To the left and right of the central panel are traceried panels containing the seal of the Diocese of Washington and the seal of the cathedral. Both the sarcophagus and wall treatment were designed by Philip Hubert Frohman, the architect of the cathedral, who was closely associated with the Bishop during the years of his episcopate.

The dedication service will be held in the great choir until the singing of the second hymn, when the procession will move to the west aisle for the unveiling and actual dedication of the tomb. Hymns and collects which are known to have been the Bishop's favorites will be used for the service.

KENTUCKY

Chinese Bishop Speaks at Dinner Opening Diocesan Canvass

The non-Roman Churches in China are trying to "remain neutral" in the current Communist-Nationalist civil war, the Rt. Rev. Robin T. S. Chen, Assistant Bishop of Anking, China, said in Louisville, Ky., as he arrived to launch a missionary program preceding

the Every Member Canvass in the Diocese of Kentucky.

Bishop Chen spoke to the leaders of the churches in the Louisville area at a dinner meeting in the cathedral house, which was followed by a city-wide missionary service in the church. Bishop



BISHOP CHEN: *His diocese will benefit directly from our children's offerings.*

Chen observed optimistically that Communist and Nationalist leaders have at least reached the point where they can argue across arbitration tables as well as trenches.

"For the first time," he said, "the people of China appear to be vitally concerned over the issues at stake. There

is much talk of eventually resolving their political differences into a united China. The Chinese people are—what is the term?—fed up with war."

Education of the masses, according to the Bishop, is still China's greatest problem and one in which Christianity can exert its maximum influence. He is himself assisting in the administration of the diocese in which is located St. James' School and Hospital, which are designated as the recipients of the Birthday Thank Offering of 1946-47 from the children of the Episcopal Church.

MILWAUKEE

Increased Budget Includes Item For Newly Created City Mission

A missionary budget of \$49,818 was adopted by the Diocese of Milwaukee at an adjourned session of the annual diocesan council, held October 6th and 7th at All Saints' Cathedral, Milwaukee. The budget includes the full amount asked by the National Council for general Church missions—\$19,392, representing a substantial increase over last year. The diocesan missionary budget of \$30,426 is also substantially increased over last year.

Largest new item in the diocesan budget is \$4,000 for half the operating expenses of the new Episcopal city mission and children's center. This work represents a metamorphosis of St. Stephen's parochial mission into a Church community center supported by the diocese and community with the emphasis upon social and evangelistic work in a blighted area of the city. "Instead of

T H A T I S T H E C H U R C H

WHAT is a church? Is it the brick, the stone,
The wrought iron and the glass, the wood deep-carved?
Is it the hush, the pageantry of tone,
The woven beauty spread for souls enstarved?
Is it the warmth, the tapestry of light
That candles the altar with a halo's flame?
Is it the Book, the words that take their flight,
The holy prayers intoned in Jesus' Name?
Is it the memory of noble souls
Who here obeisance paid, and bowed the knee?
Is it the charity that here enfolds
The heart? The grace that sets the spirit free?

That is the church, which holds from spire to sod
The blessed Communion of the Saints in God.

✠ WILLIAM R. MOODY.

A sonnet in commemoration of the 150th anniversary of Christ Church, Lexington, Ky., the first Episcopal church west of the mountains, by the Rt. Rev. William R. Moody, Third Bishop of Lexington, May, 1946.

closing up when the neighborhood changes," said Peter Day, executive vice-president of the city mission corporation, "the Church in the Diocese of Milwaukee is adapting its program to the needs of the neighborhood."

The Rev. Reinhart B. Gutmann, former vicar of St. Stephen's, is the director of the city mission. In addition to the community center and its services, he is charged with responsibility for ministrations in the city and county institutions.

The budget is subject to revision after the Every Member Canvass.

The work of each mission and of the one other institution supported through the budget—St. Francis' House, Madison, the Church student center—was presented in detail with colored pictures taken by the Rev. H. E. Wagner. Several of the missions announced the voluntary relinquishment of part of their appropriation from the diocese.

The holding of the diocesan council in October was agreed to be a success, and it was voted that the 1947 council be held in October of that year. Since it will be the 100th anniversary of the diocese, a committee was appointed to plan for a suitable anniversary celebration.

Zion Church Holds Centennial

The faith and diligence of the pioneers of Zion Church, Oconomowoc, Wis., will be commemorated by the parish and its friends on October 26th and 27th. Services of the centennial celebration will include an "Evening of Memories" Saturday at 8 PM, the Holy Eucharist at 8 AM and 10 AM, and Evensong at 3 PM, with a luncheon in the early afternoon.

Though the parish was organized in 1846, the beginnings of the congregation go back to 1841, when the Rev. Lemuel B. Hull walked thirty miles from Milwaukee to hold services. The first church building was erected in 1853, to be followed in 1900 by the present massive stone structure, to which the parish house was added in 1910.

The parish, with its proximity to Nashotah House, has enjoyed many advantages. The first sermon preached in the old church was by Bishop Kemper. The Rev. Lewis Kemper, son of the bishop, was rector in 1885 and 1886, while continuing to be professor at the seminary. At the present time, under the rectorship of the Rev. Harry W. T. Pallett, the church is in a flourishing condition, partly as the result of the long ministry of the Rev. Daniel Corrigan, rector from 1930 to 1944.

On a peninsula extending into Lac La Belle, the church and its grounds will thus be the scene of rejoicing as former rectors and members return for the cen-

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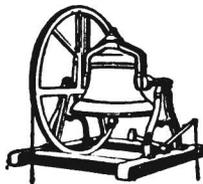
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DIOCESAN

tennial, at which Bishop Ivins will participate on Sunday afternoon as the present diocesan.

SOUTH DAKOTA

Convocation Postponed

The convocation of the Missionary District of South Dakota, which was to have been held at Calvary Cathedral, Sioux Falls, the first week in October has been postponed until November 6th and 7th. The postponement was made necessary because of unavoidable delays in the renovation of the cathedral.

The cathedral is being completely re-decorated and new furniture is being installed in the sanctuary, chancel, and nave. The \$30,000 project will be completed by November 1st, according to the Very Rev. L. W. F. Stark, dean.

ARIZONA

Fr. Carman Instituted as Dean

Bishop Kinsolving of Arizona instituted the Very Rev. James W. F. Carman as dean of Trinity Cathedral, Phoenix, on October 13th. The full vestry of the cathedral was in the procession, and the Rev. Canon Charles A. Dowdell was the



INSTITUTED DEAN: *The Very Rev. James W. F. Carman.*

master of ceremonies. For his sermon the Bishop gave an account of General Convention.

At an earlier service, Bishop Kinsolving instituted the Rev. M. T. Kelsey as assistant to the dean. The service was for the Junior Church, of which Fr. Kelsey will have charge.

HONOLULU

Ecumenical Service Held

Under the leadership of the Rev. Canon Anson P. Stokes, Jr., rector of St. Andrew's Cathedral Parish, Honolulu, an ecumenical service was held in the Kawaiahoa Congregational Church, October 6th. The service followed the plan of the ecumenical services held in London, and was the first of its kind in the islands.

The service was under the auspices of the Honolulu Council of Churches, of which Canon Stokes is chairman. Fifteen hundred persons of many racial backgrounds were in attendance, coming from many of the Episcopal congregations, as well as from many of the Protestant churches.

Canon Stokes was the preacher and spoke of the origin, history, and purpose of the World Council. He traced the ecumenical movement from the early councils of the Church to its present form of the Council.

CHURCH CALENDAR

October

- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. (Thursday.)

November

- 1. All Saints' Day. (Friday.)

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COLLEGES

New Student Center at U. of M.

The appointment of the Rev. John H. Burt, formerly a chaplain in the Navy, as the first chaplain of the newly organized Episcopal Student Foundation at the University of Michigan, Ann Arbor, was announced recently by Bishop Whittemore of Western Michigan, president of the foundation. Fr. Burt will begin his work immediately.

The foundation marks a new step in the work of the Church on the university campus. With the increase in enrolment to nearly 19,000, it became necessary to have more religious leadership on the campus. The board of the foundation is made up of the three bishops in the state, and clergy and laity from the three dioceses. Plans are being worked out to erect a new student center as soon as building material becomes available.

Bishop Dun to Begin New Series Of Unity Lectures November 12th

Bishop Dun of Washington has been chosen to inaugurate the new William Henry Hoover Lectureship on Christian Unity at the University of Chicago. He will deliver a series of lectures on "The Struggle of the Churches to be the Church," November 12th to 15th. In the announcement, the university said, "Dr. Dun was chosen as the founding lecturer because he combines both the talents of the scholar and the statesmanship of a significant ecclesiastical administrator." The Bishop was formerly the dean of the Episcopal Theological School, Cambridge, Mass. Before his consecration he was a member of the Commission on Approaches to Unity.

The Hoover Lectures, reported to be the first major lectureship of its kind to be established anywhere in the world, is under the auspices of the Disciples Divinity House of the university. The committee for the lectureship is composed of Dr. W. Barnett Blakemore, Jr., Dr. C. C. Morrison, and Prof. Wilhelm Pauck.

SEMINARIES

Bexley's 123d Year Opens With Enlarged Program

The Michaelmas term at Bexley Hall, Gambier, Ohio, opened October 14th with Evening Prayer. The Very Rev. Corwin C. Roach, dean of the seminary, officiated. President Gordon Keith Chalmers welcomed the students and spoke of the difficulties in the post-war ministry. He pointed out the pilgrimage of faith which many have made during the past two decades, and indicated the

opportunities before the priesthood today in developing the spiritual resources of a new post-war generation.

Bexley has returned to the semester basis, and the summers will now be available for clinical training and work in the mission field. The seminary is initiating a new program which will give students the requisite experience in the practical work of the ministry, especially in connection with the town and country area. The program is under the direction of the Rev. Dr. John R. Stalker, first instructor of the newly created chair of practical theology and rural work.

The enlarged program is begun under the sponsorship and approval of the board of fellows, which includes Bishops Creighton of Michigan, Fenner of Kansas, Hobson of Southern Ohio, Keeler of Minnesota, Kirchoffer of Indianapolis, Page of Northern Michigan, Tucker of Ohio, and Whittemore of Western Michigan.

The enrolment has surpassed the pre-war level. The Dioceses of Delaware, Easton, Erie, Harrisburg, Indianapolis, Ohio, Michigan, Montana, Southern Ohio, Western North Carolina, and Western New York are represented.

Other lecturers for the present year include the Rev. William S. Brown of Cleveland, and the Rev. Canon V. A. Demant of St. Paul's Cathedral, London, who will deliver the Bedell Lectures.

SECONDARY

Choate Celebrates 50th Anniversary September 27th

Bishop Budlong of Connecticut, Bishop Gray, Coadjutor, Governor Baldwin of Connecticut, President Charles Seymour of Yale, President Harold W. Dodds of Princeton, and President James T. Baxter of Williams were among the educators, alumni, and friends who attended the 50th anniversary of Choate School, Wallingford, Conn., September 27th to 29th. Mr. Colley E. Williams, chairman of the executive committee of Choate's anniversary fund, announced that a gift of \$1,000,000 had been received from an anonymous donor. The gift brought the total of the fund to \$2,145,389.34, of which \$200,000 is being allocated to the building fund.

Dr. Seymour urged closer coöperation between schools and colleges in the field of religious interest. Asserting that the tremendous advance of applied science had put new instruments of physical power into the hands of men, he said that there had been "no comparable development of spiritual power that might direct their use."

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ANNOUNCEMENTS

Resolution

Inasmuch as it hath pleased almighty God to call unto Himself the soul of His servant RICHARD SULLY PAYNE, we, the wardens and vestrymen of Saint Peter's Parish, Springfield, Diocese of Western Massachusetts, resolve to express our gratitude for his exemplary life of christian devotion and service to Holy Church, especially to Saint Peter's Parish which he helped establish and to which he gave full, faithful, and generous service as warden, teacher, and choirster for many decades. The inspiration of his life will ever continue among us.

This resolution is to be written on the records of Saint Peter's Parish and sent to his next of kin. May he rest in peace and may light perpetual shine upon him.

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POSITIONS OFFERED

WANTED by growing parish in Pacific Northwest, Organist-Choirmaster, who will also assist in youth program. Near large university. Reply Box D-3151, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

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DEATHS

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

Grace Nettleton Richards

Mrs. Albert Glenn Richards, wife of the former dean of the Du Bose Memorial Church Training School, died October 10th at Griffin, Ga. Mrs. Richards was 69.

Funeral services were held October 13th in St. George's Church, Griffin, by Bishop Walker of Atlanta and the Rev. L. W. Blackwelder.

Mrs. Richards is survived by her husband, two sons, and a daughter.

Louise Eleanor Richards

Mrs. James Richards, mother of the Rev. James Richards, rector of Grace

Church, Merchantville, N. J., died in the rectory on October 6th,

Mrs. Richards was the daughter of the late Rev. William Wiley, rector of Grace Church, Massapequa, L. I.; from 1890 to 1926.

At the burial services on October 9th Bishop Gardner of New Jersey, assisted by the Rev. David McA. Pyle and the Rev. Albert Van Duzer, officiated in Grace Church, Merchantville. Fr. Richards was the celebrant of the Requiem. On the afternoon of the same day in Grace Church, Massapequa, the Rev. Edward J. Bubb and the Rev. Bayard H. Goodwin officiated and Fr. Richards read the Committal at the interment in the churchyard.

CHANGES

Appointments Accepted

The Rev. Richard R. Beasley, rector of St. John's, Knoxville, Tenn., will become rector of St. John's, Roanoke, Va., November 5th, and may be addressed there.

The Rev. Theodore A. Bessette, priest in charge of St. James', Kemmerer, Wyo., will become rector of the Church of the Ascension, Salida, Colo., in November, and may be addressed there.

The Rev. E. Dargan Butt, formerly priest in charge of Trinity, Winchester, and Franklin County Mission, Tenn., is now doing graduate work at Seabury-Western Theological Seminary, Evanston, Ill., and may be addressed there.

The Rev. Howard E. Davis, formerly rector of St. Luke's Sea Cliff, L. I., is now vicar of St. Timothy's, Henderson, Nev. Address: Box 826, Henderson, Nev.

The Rev. Benjamin C. De Camp, Jr., formerly vicar of Christ Church, Harlan, Ky., is now curate of St. Paul's, Oakland, Calif. Address: 114 Montecito Ave., Oakland 10, Calif.

The Rev. Robert G. Donaldson, formerly assistant at Trinity, New Orleans, is now rector of Grace Church, Francisville, and priest in charge of St. Mary's Weyanoke, La. Address: Box 398, Francisville, La.

The Rev. Grant Folmsbee, formerly rector of St. Luke's, Lincolnton, and priest in charge of the Church of Our Saviour, Woodside; St. Cyprian's Lincolnton; and the Church of the Redeemer, Shelby, N. C., is now rector of Christ Church, Warrensburg, Mo., chaplain to Episcopal students at Central Missouri State College, rector of Christ Church, Lexington, Mo., and chaplain to Episcopal students at Wentworth Military Academy. Address: 806 S. Holden St., Warrensburg, Mo.

The Rev. G. C. Hinshelwood, rector of St. Stephen's, San Luis Obispo, Calif., will become rector of Trinity, Hayward, Calif., November 1st, and may be addressed there.

The Rev. Joseph S. Huske, formerly priest in charge of the Church of the Advent, Williamston, N. C., is now rector of St. Luke's, Lincolnton, N. C., and may be addressed there.

The Rev. John T. Ledger, formerly rector of St. Paul's, Jersey City, N. J., is now rector of Trinity, Reno, Nev. Address: 325 Flint St., Reno, Nev.

The Rev. Ralph S. Meadowcroft, rector of All Angels', New York City, will become rector of Grace Church, Charleston, S. C., January 1st, and may be addressed there.

The Rev. Shunji F. Nishi, formerly a graduate student at Harvard University and assistant at Christ Church, Cambridge, Mass., is now a graduate student at Union Theological Seminary and assistant to the chaplain at Columbia University. Address: Union Theological Seminary, New York City.

The Rev. Douglass B. Northrup, formerly rec-

tor of St. John's Tuckahoe, N. Y., is now vicar of St. Philip's, Hawthorne, and St. Mark's, Tonopah, Nev. Address: Box 66-5, Hawthorne, Nev.

The Rev. John H. Parke, formerly assistant at St. James', Greenfield, Mass., is now rector of St. John's, Worcester, Mass. Address: 13 Hackfield Rd., Worcester, Mass.

Military Service

Separations

The Rev. William J. Barnett, Jr., formerly a chaplain in the Army, may now be addressed at Nashotah House, Nashotah, Wis.

The Rev. Sheldon Davis, formerly a chaplain in the Navy, is now priest in charge of the Church of the Good Shepherd, Forrest City; St. Andrew's, Marianna; St. Peter's, Brinkley; and

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PRIEST, 35, Rector of city parish, successful record, best references, desires change, rectorship medium size parish. Reply Box M-3146, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Grace Church, Wynne, Ark. Address: Church of the Good Shepherd, Forrest City, Ark.

Resignations

The Rev. Henry Purcell Venable, formerly rector of St. Francis in the Wood, San Francisco, Calif., has resigned and retired because of ill health. Address: 27 Diaz, San Francisco 12, Calif.

Changes of Address

The Rev. L. Stanley Jeffery, rector of St. Paul's Charleston, S. C., should now be addressed at 112 Rutledge Ave., Apt. 3, Charleston 16, S. C.

The Rev. John S. Neal, formerly addressed at 736 W. Main St., Decatur, Ill., should now be addressed at 345 W. Prairie St., Decatur.

The Rev. George E. Zachary, formerly addressed at 1601 St. Paul St., Baltimore, Md., should now be addressed at 1550 Latrobe Park Terr., Baltimore 30.

Ordinations

Priests

Delaware: The Rev. Donald James Parsons was ordained to the priesthood by Bishop McKinstry of Delaware on October 6th in Immanuel Church, Wilmington, Del. He was presented by the Rev.

C. W. Clash and the Rev. V. F. Pottle preached the sermon. Fr. Parsons will be curate of Immanuel Church. Address: 17th and Mt. Salem Lane, Wilmington, Del.

Iowa: The Rev. Dale W. Cosand was ordained to the priesthood by Bishop Haines of Iowa on October 4th in St. Stephen's Church, Spencer, Iowa. He was presented by the Ven. Robert G. Purrington and the Rev. C. J. Gunnell preached the sermon. Fr. Cosand will be an associate to the archdeacon of Northwestern Iowa. Address: Box. 224, Spencer, Iowa.

West Texas: The Rev. Stanley Fillmore Hauser was ordained to the priesthood by Bishop Jones of West Texas on October 10th in Calvary Church, Menard, Texas. He was presented by the Rev. H. E. Moreland and the Rev. Joseph L. Brown preached the sermon. Mr. Hauser will be rector of Calvary Church, Menard, and priest in charge of St. John's, Sonora, and St. James', Ft. McKavett, Texas. Address: Menard, Texas.

Degrees Conferred

The Rev. Louis Van Ess, rector of St. James', Oneonta, N. Y., was given the D.D., honoris causa, by Hartwick College, College, Oneonta, on October 14th.

Deaconesses

Celia Elizabeth Brown was set apart as a deaconess by Bishop Washburn of Newark on September 6th at St. Mary's Church, Sparta, N. J. She was presented by the Rev. Edwin S. Ford and the Rev. William Alberts preached the sermon. Deaconess Brown is assisting the rector of Christ Church, Media, Pa., in religious education and social service work. Address: c/o Christ Church, Media, Pa.

Diocesan Positions

The Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, N. Y., is the new president of the standing committee of the Diocese of Central New York. The Rev. Franklin P. Bennett, rector of St. Paul's Church, Syracuse, is now the secretary of the standing committee, succeeding Fr. Henstridge.

Corrections

The Rev. Charles D. Snowden was incorrectly listed [L. C., August 11th] as having accepted the post as curate of Trinity Church, Elmira, N. Y. Mr. Snowden is in residence at the Glenview School, Glendale, Ohio, and may be addressed there.

CHURCH SERVICES



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5 Ser; 6 Solemn Evensong & Ser; 7 Young People's
Fellowship. Daily: 7:15 Mat; 7:30 HC; 9:30 Thurs
& HC, HC, (additional); Fri 5:30 Service of Help
& Healing; Confessions: Sat 5-6 & 7-8 (and by
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Low Mass 7, except Thurs 9:30; Confessions: Sat
7:30

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ATONEMENT Rev. James Murchison Duncan, r;
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ST. BARTHOLOMEW'S Rev. John M. Young, Jr, r
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Sun 7:30, 9, 11. Others posted

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Mon & Wed 10:30, Tues, Thurs & Sat 9, Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung, Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11
(Mon Wed Sat); 5:30 V (Tues through Fri)
This Church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargeant, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D. r; Rev. Herbert J.
Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch 5; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch 5; 11 Morning Service & Ser;
4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); Confessions: Thurs 4:30 to
5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to
5, 7 to 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily
except Sat 12:10.

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

NEW YORK CITY — Cont.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. Between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;
Sung Eu & Ser. 11; Cho Evensong & Address 4;
Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs &
HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-
sions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmer Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 8 & 11. Daily: 7:30

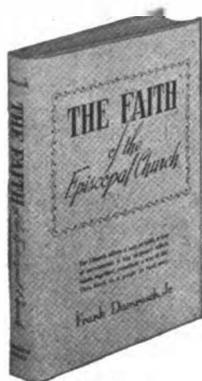
WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr;
11 Sung with Ser; Daily 7; Confessions: Sat 7:30
& by appt.

EPHAPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yernall, L.H.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM. black face,
PM; appt, appointment; B, Benediction; Cho,
Choral; Ch S, Church School; c, curate; EP,
Evening Prayer; Eu, Eucharist; HC, Holy Com-
munion; HD, Holy Days; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser, Sermon;
V, Vespers; v, vicar.

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