

# The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

## The Real Meaning of the War

*First of a Series by  
The Archbishop of York*

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### ENDANGERED CHURCHPEOPLE

Thousands of Japanese-Americans face a grim future as war-clouds loom in the Pacific. Above is shown the Rev. John H. M. Yamazaki, deacon, greeting the congregation of St. Mary's Japanese Episcopal Church, Los Angeles (See page 18).



# LETTERS

## The Shelter Children

**T**O THE EDITOR: We were very pleased to hear from you again, and we always enjoy the copies of *THE LIVING CHURCH*, which arrive regularly. Thank you very much.

Our forty babes at Barton Place are getting on well, and most of them look very different from the poor pale mites who had spent the winter nights in London shelters. They have put on a good deal of weight, and are gloriously brown. Some, of course, are still thin, and these are the children who are highly strung and timid as a result of the bad times they have been through before coming to us. They wake up in the night and are a long time before they get over their fears and their tears. But I am confident that a few more months here will change all this, and they will be quite normal children.

Professor Murray, who is the owner of Barton Place, often calls to see the large family who occupy his home. When he brought his nephew, an army lieutenant on Sunday, the three to five year olds were having their Sunday School, and the two to three year olds were moving to that lovely slow lullaby "Holy Night." They went on so earnestly and took no notice of anybody. He said that they had got the real feeling of the music.

Later this week, Mrs. Murray is coming to see the babes. They know her quite well, and the bigger ones always ask if she has found another home, because they know that she left her house to make room for them.

It is not easy in these days to cater for all the needs of the babes. Many things are scarce, but we are lucky to have a large vegetable garden, and we carefully saved our ration of sugar to make jam with the fruit we grow, so as to eke out the jam ration.

Milk is rationed from this week, but we get an allowance of one pint of milk per child even now, so we are again luckier than the grownups.

This week is a gala week, as it is the turn of Devonshire to have oranges for the under sixes. We have got our forty oranges today, after being without for two months.

Sweets are very difficult in Exeter, as there is an increase in the population by 60%, and

supplies are reckoned on the amounts supplied in 1938, which was a bad year for the city. The parents have been very helpful, as they realize that they can get supplies better in London, where the population has decreased. I did not realize myself how much sweets mean to young children until I have watched their faces drop when our sweets have come to an end, and their anxious queries for the postman who will bring more.

You very kindly ask how you could help us for Christmas. I do not quite know what you are allowed to send, but it would be splendid if you could get us net Christmas stockings to hang at the foot of the cots on Christmas Eve. I have wondered too if you could send wide brightly colored hair-ribbons for the little girls as we have to pay coupons for the sort of ribbon that we used to use daily, so I am afraid that we cannot attempt to buy them now.

We all send our best wishes to you and to your readers.

Yours very sincerely,  
(Miss) H. M. HALSTEAD.

Barton Place, Exeter, England.

### Editor's Comment:

For a report of what is being done to give these children of *THE LIVING CHURCH* Nursery Shelter a Merry Christmas, and an opportunity to share in it, see the editorial, Shelter Christmas, on page 21.

### Confirmation

**T**O THE EDITOR: In a letter printed in the October 8th issue of *THE LIVING CHURCH*, the Rev. Melvin Abson of Buffalo, N. Y., argues for the repeal of the rubric (Prayer Book, page 299) which forbids giving the Sacrament to anyone unless either (1) he is confirmed or (2) he is both (a) ready and (b) desirous, to be confirmed. Thus the Sacrament is forbidden to be given only to people not confirmed who are either or both (a) not ready to be confirmed and (b) not desirous to be confirmed.

The Rev. Mr. Abson argues: First, that this rubric stands in the way of adequate ministry by chaplains to men in the armed

forces who have been baptized somewhere or other but are not confirmed; and second, that this rubric stands in the way of union of the Churches.

The Rev. Mr. Abson's expression, "union of the churches," is not very clear. The answers to the Rev. Mr. Abson's arguments seem to be very clear.

As to excluding baptized persons from receiving the Sacrament, it is untrue to say that any such person who ought to be able to receive the Sacrament is excluded by the terms of the rubric. By express, clear terms, the rubric excludes only people not confirmed who are not in a fit condition in themselves to receive the Sacrament, namely, (a) those whose maturity or education are such that they are not ready to be confirmed and (b) those who do not wish to be confirmed; for the rubric excludes one only until "he be ready and desirous to be confirmed."

Thus, in the armed forces, where it may be difficult to have confirmation, every priest is authorized to administer the Sacrament to any baptized man who shows an understanding of the Christian religion and expresses himself, with apparent sincerity, as desirous to be confirmed. What reason can be advanced why a priest should be authorized to give the Sacrament to anyone who does not desire completed membership in the Church? Indeed, would it not be trifling with sacred things to give the Sacrament to one who cares so little for it that he does not wish to assume the obligations and privileges of completion of membership in the Church by confirmation?

To say that the rubric stands in the way of union of the Churches is true if by "union of the Churches" is meant a "Protestant bloc" with the Episcopal Church in it. But if anything else is meant by "union of the Churches," it is untrue to say that the rubric stands in the way.

Indeed, the reverse is the truth. Repeal of the rubric . . . would increase and would tend to perpetrate the fundamental schism; namely, the gulf between Catholic Faith, practice, and piety on the one hand, and Protestantism on the other. For it is obvious that repeal of the rubric would tend away from Catholic Faith and standards, and toward the Protestantizing of the Episcopal Church (and incidentally toward its divorce from the Anglican communion). Repeal of the rubric would tend to draw the Episcopal Church away from the Orthodox and other Catholic bodies, and at the same time to increase, and indeed to justify, the unfortunate and deplorable misunderstandings and misrepresentations of the Anglican Church on the part of the Roman Catholics.

Thus repeal of the rubric would tend to defeat the only "union of Churches" which a Christian can properly look forward to as the consummation of hopes for union; that is to say, reunion of all Christendom. For even one who would wish for such a misfortune cannot believe that the Catholic Church is to cease to be, leading to a single Christian body both Protestant and united. If there is to be reunion at all, the Catholic bodies must be in it; and they are not going to stop being Catholic.

EDWARD N. PERKINS.

New York.

### The War

**T**O THE EDITOR: I wonder if your war-bent writers and contributors, the bishops and other clergy of the Church, have any conception of the fact that by their words and deeds they are driving their people not only away from the Episcopal Church, but also away from God. I do not think God

## TO THE EDITOR

**W**ELL, here they are! Six trembling little sonnets!

I send them on like proper maidens dressed

In brand new pinafores and brand new bonnets,

By all their papa's dearest wishes blessed!

Go forth, my little bursts of song, with blessing!

And bravely seek the morn of publication,

When ten point type shall end your author's guessing,

And spread your sweetness far across the nation!

Those mean old critics, chewing on their pencils,

Rate a nice smile, although they don't deserve it:

Smile at the office girls who cut the stencils—

Wherever there's a friendly spark, conserve it!

That man right there, whose worried frown betrays him—

The EDITOR!—remember, girls, to praise him!

(Rev.) WILLIAM R. MOODY.

Baltimore, Md.

### Editor's Comment:

This delightful covering letter gives a foretaste of the fine Christmas sonnet sequence which it accompanied. The six sonnets will appear in the Christmas issue of *THE LIVING CHURCH*.

## LETTERS

is going to hold them responsible for the defeat of Hitler; but I do believe that on Judgment Day He is going to hold them responsible for those souls with which they were entrusted. SALLY C. MITCHELL.  
Cincinnati.

### Morale—Military and Civilian

**T**O THE EDITOR: In my humble opinion, one of the most abused, misused, and least understood, but most used words in our current vocabulary is the word "morale." People use it and think of its connotation as though it referred to the military establishment and its members alone. They overlook the fact that morale is something that civilians have, or do not have, just as much or little as those in the nation's armed forces.

Indeed, my rather brief experience as an army chaplain on extended federal service has taught me one thing, if nothing else; and that one thing is that morale has its origin in the civilian population, and that if the morale of the civilian population is characterized by apathy, indifference, or a general patriotic sluggishness, then the morale of the men in training will be the same.

I am quite certain that what the men in the armed forces read in their letters from home or hear in the conversations that they have with various civilians, especially during their furlough visits to their home communities, contributes more to raising or lowering their morale than anything that is done or not done for them in the service. After all, the morale of the armed forces is essentially and fundamentally naught save an elongated and intense reflection of the attitude and thinking of the civilian population.

This, of course, confers a heavy and important responsibility for the successful training of our boys in uniform on the folks at home, beyond that which is normally assumed or construed. Paying the bill, important as that is, is not enough for the civilian population to undertake, if we are to succeed in making our defense adequate to the demands that might conceivably be made upon it in this time of world crisis. . . .

(Rev.) HAMILTON H. KELLOGG, Chaplain,  
192d Field Artillery, 43d Division.  
Ragley, La.

### Chaplains

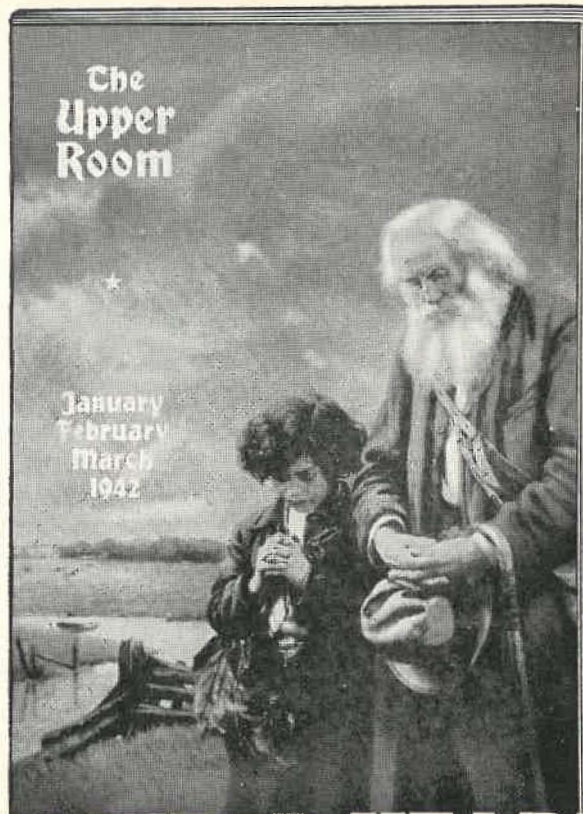
**T**O THE EDITOR: It would be very helpful if all rectors would send the names of communicants of their respective parishes who are on active military service to the

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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## What Will You Need In Your Church At Christmas?

**I**N these days of doubtful supply of raw materials and labor, it really behooves all our Parish Churches to be up and doing in their consideration of what new equipment or replacements will be required to keep our Christmas Services up to their usual standard of glorious light, and color, and worship.

Will you need processional Candlesticks or processional Cross? Or, perhaps, other sacred vessels through some memorial, or vessels for the Credence? Or, a new Lectern Bible, or a Missal? New Kneeling Cushions for rail and pews? Or, a new Altar, Reredos, or Dossal? You know, of course, that we have Incense and Candles, Thuribles, too, in case you're growing.

But, seriously and truly, do be up and about the business of planning for so joyous and so important a Festival in your Church and for your people.

This year, of all years, those who procrastinate will probably and quite deservedly find themselves out on a limb if they do as they usually do, come wiring or phoning in on December 23rd. The Church needs to be as businesslike as its adherents have to be, and when it isn't, it makes for grief all down the line.

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chaplain where these men are stationed. The possibility of overlooking some man would be avoided and the long time elapsing before the chaplain has had an opportunity to make contact would be eliminated.

Since this officer's school opened early in August, 1940, there have been but two clergymen, one a Presbyterian and the other a rabbi, who have notified this office of any men here from their parish. Our student body of 500, taken from every naval district in the country, changes every three months, and in each class we have had approximately 100 Episcopalians. This means that about 500 Episcopalians have been commissioned here—and not a word from my colleagues of the Episcopal Church.

If the clergy realized how important a part of the work this is, I am confident they would be most anxious to cooperate.

(Chaplain) W. J. DE FOREST,  
Lieutenant Commander,  
U. S. Naval Reserve Midshipmen's School.  
New York

### The Church Flag

**T**O THE EDITOR: Perhaps the following words, published by the Bishop of Tennessee in his diocesan paper for the guidance of parishes in use of the Church and national flags, may help to set a perspective for some of your disturbed correspondents.

"The cross is above the flag." The standard of our Lord Jesus Christ, and of His age-long and world-wide Church, takes precedence over any symbol of earthly sovereignty. This we must steadfastly maintain.

"The Church flag adopted by last General Convention, and rapidly coming into general use in our parishes, is the emblem of the 'Protestant Episcopal Church in the United States of America,' not of the Church Catholic. It accordingly, and properly, yields precedence to the United States flag, which is the emblem of the whole nation.

"In processions, the cross always goes first. After the cross comes the national flag; after it, the Church flag, if carried single file. If the two flags are carried abreast, the national flag must be on the right side as the procession marches, the Church flag on the left."

Similar suggestions embodying the same principle are made for placing of the cross and flags in the chancel.

Just because we have a flag, let us not claim to be the whole of the nation, or even of American Christendom. Let's keep our perspective. (Rev.) JAMES R. SHARP.

Nashville, Tenn.

### Mr. Hoover and the Small Democracies

**T**O THE EDITOR: The question Miss Claffin's letter raises regarding Mr. Hoover's warrant to speak for the occupied hungry democracies of Europe has long since been publicly answered. I enclose, however, a pamphlet issued in June, 1941, giving chapter and verse as to the requests for help addressed to Mr. Hoover by governments of the occupied democracies.

The other questions concern the attitude of these governments, their views on relief, their concern or indifference to the welfare of their peoples, and the standing they enjoy. These governments are best qualified to answer such questions. And in view of Miss Claffin's unreadiness to accept Mr. Hoover's statements, she might do well to address her questions direct to them in London and secure direct answers. Among other things she might wish to inquire:

1. Whether they had sought Mr. Hoover's help.
2. Whether they feel food should be allowed to pass through the blockade.

Miss Claffin expresses her unwillingness to accept Mr. Hoover's right to speak "for the conquered peoples, in preference to their legal heads." Nobody asked him to do so. But the many appeals to Mr. Hoover from responsible bodies in occupied territory would seem to indicate their desire that he speak for them. If as suggested by Miss Claffin there is a divergence of views between the population and their exiled governments, still the population might be conceded a certain legitimate interest in the subject, inasmuch as they and not their governments are starving.

W. HALLAM TUCK, Chairman,  
National Committee on Food  
for the Small Democracies.

New York.

### Editor's Comment:

The pamphlet mentioned, entitled *Food Appeals From the Small Democracies*, quotes responsible officials of the governments-in-exile of Belgium, Poland, Norway, and the Netherlands, and the government of Finland, expressing approval of and gratitude for Mr. Hoover's efforts. It also quotes appeals for relaxation of the blockade directed to the British government by some of the governments-in-exile and cites several representative, but unofficial, communications from prominent nationals of these countries. It may be obtained without charge from the National Committee on Food for the Small Democracies, 420 Lexington Avenue, New York City.

### Summer Services

**T**O THE EDITOR: I noted with interest your campaign for summer church attendance. More power to you! In our parish (Trinity, Potsdam) we have no "let-down"—the full choir sings every Sunday of the year.

However, in a nearby denominational church the custom of "closing the church during August" prevails. The church boasts a large bulletin, frequently displaying favorite Bible texts. One week last summer the following appeared on this bulletin:

"I AM COME THAT YE MAY HAVE LIFE MORE ABUNDANTLY  
NO SERVICE NEXT SUNDAY"

I swear it to be the truth. If you can beat it you're going some!

ALBERT F. ROBINSON.

Potsdam, N. Y.

## The Living Church

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# The Living Church

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AND THE LAYMAN'S MAGAZINE

NO.  
40

## GENERAL

### UNITY

#### "Substantial Progress" Reported in Negotiations With Presbyterians

"Substantial progress" was reported by a joint meeting of the Presbyterian and Episcopal commissions conducting unity negotiations, held November 5th and 6th in Chicago. The meeting was a closed one, and a week after its conclusion a statement was sent out describing some of its results. The two groups are the Presbyterian Department of Church Cooperation and Union and the Episcopal Commission on Approaches to Unity.

The text of the statement follows:

"The representatives of the Presbyterian and Episcopal Churches who are jointly considering plans looking toward organic union held extended conferences in Chicago on November 5th and 6th, 1941.

"Substantial progress was made in solving a wide range of problems related to the proposed union of the two Churches.

"It was mutually agreed that 'insofar as it is expedient, all missionary work of the two Churches shall be developed in co-operation.' Also, that 'each Church shall send regular, official representatives to the Councils of the other Church.'

"A plan providing for the authorization and empowering of the ministry of each Church for service in the other was given intensive attention, with the result that tentative formulation was reached. In view, however, of the far-reaching significance of this plan, the formulation thus far secured was referred to a special committee for study and report at the next joint meeting.

#### STRUCTURE OF A UNITED CHURCH

"Probably the most important matter which was considered in the joint session was the outline of a possible fundamental structure of a united Church. Eight articles dealing with major aspects of such a plan were drafted. These articles relate to doctrine, worship, general Church government, the ministry, the sacraments, the ruling eldership, the reception into communicant membership, the place of the laity, and the rights of local congregations. These articles were referred to the committee which had prepared them for the consideration of the joint session, for further study and amplification. This committee will present its findings to the next joint meeting.

"The members of the Chicago conference felt very strongly that the world situation brings an earnest challenge to the

Churches to achieve unity and thus contribute to binding more closely the ties which alone can bring abiding order and peace to this troubled world.

"The joint conference adjourned, to meet at Princeton, New Jersey, in June, 1942."

#### Episcopal Church Asked to Join in World Council Week of Prayer

Mrs. Edwin A. Stebbins, one of the representatives of the Episcopal Church on the North American Provisional Com-



MRS. STEBBINS: *Asking Churchpeople to take part in World Council's Week of Prayer for Christian Unity.*

mittee of the World Council of Churches is asking that Church people will join in the Council's Season of Prayer for Christian Unity.

The purpose, Mrs. Stebbins says, is "to express and to further the unity and fellowship of the whole Church of Christ," and the week officially designated is January 18th to 25th. The Provisional Committee of the World Council has prepared four services of worship presenting daily topics: Vision, Forgiveness, Intercession, Unity, Thanksgiving and Affirmation, Affirmation of Unity, Dedication and Renewal, and Praise and Adoration.

The Presiding Bishop and the Forward Movement Commission are hoping that the Episcopal Church generally will join in this world-wide week of special prayer and worship.

#### Bishop Hall Envisions a "New Church Order" in Hale Sermon

Declaring that the time has come for the integration of a "world-wide Episcopal Church," the Rt. Rev. Ronald Owen Hall, Anglican Bishop of Victoria, Hong Kong, in his Hale Memorial Sermon, delivered under the auspices of Seabury-Western Theological Seminary, Evanston, Ill., pointed out the need for new and changed relations with the Roman Catholic Church and with the great non-Roman Churches, starting with a mutual recognition of sins and failures.

"Toward Rome and toward Protestantism," said Bishop Hall, it is not enough for the Episcopal Church to be either friendly or antagonistic. It is not even enough to be brotherly. There must be a profound sense that we are still sharing a part of the sin of Rome and of other denominational bodies, and that they also are sharing a part of our sin; that our interaction on each other and reaction to each other's sinfulness is an essential cause of the hardening of attitudes and the sharpening of divisions.

"If the world-wide Episcopal Church is to go forward, it must go forward on its knees. We must strengthen with enduring leather the knees of our trousers rather than the elbows of our jackets."

#### FAILURES IN THE FAR EAST

Bishop Hall pointed out that in dealings with the young Churches of the Far East, the Episcopal Church has failed to keep pace with the "development of provincial autonomy in China, India and Africa," and that in spite of the existence of the indigenous Anglican Church in China, the Episcopal Church "still calls three dioceses in the center of the Church in China 'missionary districts of the Protestant Episcopal Church in the United States of America,'" and that when an oath of allegiance is taken at the consecration of a new bishop in the Chinese Church for one of these dioceses, it is given "not to the Presiding Bishop of the Church in China, but to the Presiding Bishop of the Protestant Episcopal Church in the United States of America."

"God is calling," Bishop Hall declared, "the Episcopal Church which in the course of the last century He has made into a world-wide Church, to enter into a new Church order, to use the full heritage of the Episcopal Order as a living sword of the Spirit in the world today." He explained that he did not mean by this merely the "three-fold order of bishops, clergy, and laity, but also the traditional liturgy



and habits of our Church and its many inherited folkways."

"When I speak of the Episcopal Church Order," he said, "I mean the Episcopal tradition as a whole rather than any isolated element in it; not a particular conception of the Communion Service, or the Apostolic Succession, or the relation of pastor to his people, or our liturgical order of public worship.

"Episcopal Church Order," the Bishop declared, "is an artistic achievement of the Spirit of God, one of the great masterpieces in the whole picture gallery of the people of God. I see the Episcopal Church heritage lifted up and used for God as a living sword aflame with faith and freedom."

#### EXCESSES WITHIN THE CHURCH

Excesses "on the Broad-Church side and on the Anglo-Catholic side" were scored by Bishop Hall. He asserted that Broad-Church leaders may "enter with I think undue lightheartedness into schemes for reunion, without fully realizing the nature of the heritage to which their deepest loyalties are given. The other side, the Anglo-Catholics, fail to see the essential differentia in our own Episcopal Order as distinct from the Roman Catholic Order. We belong to a comprehensive Episcopal Church Order which deliberately rejected uniformity and chose comprehensiveness within the framework of the Episcopal Church Order as the essential spirit of the Church; and in the matter of the Communion Service, we do deliberately in the Episcopal Church deny the doctrine of Transubstantiation."

Bishop Hall insisted that he does not suggest that the Episcopal Church draw out of ecumenical Christian movements and plans, nor does he suggest that "we should revive the old bad days when we showed an inferiority complex in relation to the Roman Church by our fear of anything which came from the Roman Order; but rather that we should examine, particularly in its international aspects, what is happening in the Roman Church Order and the Ecumenical Movement, and see what is the true place of our Church as a world-wide national order between these two."

#### CENTRAL STAFF COLLEGE

The Bishop proposed as a concrete suggestion the formation of a Central Staff College for the Episcopal Church throughout the world, for the preparation of clergy of every country. He said this could be located at Washington, Canterbury, New York, Cambridge, or New Haven, but wherever located, it would "begin to build in the world-wide Episcopal Church a real coöperation in thought and study in knowledge and friendship, of those who are to share responsibility for its leadership in the future."

The speaker urged the fullest coöperation with the plans of the World Council of Churches, of which the Episcopal Church is a member, and the broadening of the scope of the Lambeth Conference, which now gathers Anglican bishops from all parts of the world once each ten years, to Lambeth Palace, so that it may include

other clergy and also the laity of the Church throughout the world.

#### INTERPROVINCIAL COUNCIL

Definite proposals submitted by Bishop Hall include:

An Interprovincial Council of Coöperation for the Episcopal Church throughout



BISHOP HALL: Proposed world-wide Anglican council of coöperation.

the world, to include "clergy and laity as well as bishops," and to meet at least every five years;

A permanent secretariat for this council, who should attend every General Convention of the Church in America, the meetings of the National Assembly of the Church in England, and the General Synods of the Church in China, Japan, India, etc.

The Interprovincial Council of Coöp-

eration should handle questions of the interavailability of personnel and money, and control the central staff college, and should have power to call special conferences for special purposes.

#### DENOMINATIONAL DIFFERENCES

Bishop Hall denied that he opposed all denominational differences. On the contrary, said he, "What God has for us in the future I do not know, but under present conditions of time and space, I am convinced that denominational differences are a necessary instrument of truth. I do not therefore envisage the finding of a solution of the problem of our divisions in the near future. I do not think we have considered sufficiently the space and time factors in our divisions."

The new Church Order must give full attention to matters of social justice, Bishop Hall declared. "I recognize fully," he said, "that we have failed where others, for example the Quakers, have succeeded in certain aspects of the prophetic ministry, and that we have much to learn from this approach by other groups. We have also been on the whole a Church of the privileged classes and that has led us into sin, blindness of heart, and direct support of social injustice. But in spite of all this, there is evidence of a contrary spirit working within us, and I believe that the new Church order to which God is calling the Episcopal Church throughout the world may well prove an active and effective instrument for social action, both in reform and in redemption."

#### A NEW CHURCH ORDER

In conclusion the Bishop said, "The vision that I see as I come back from China across America to Europe is of a New Church Order in the World-wide Episcopal Church, combining loyalty to the traditions we have inherited with active imagination in their use in our own day and generation. We go forward in deep contrition for sins. Above all, we know how closely the sin of pride must continually dog our foot steps. We must bear one another's burden by God's grace, and so fulfill the law of Christ. Under God we will go forward in humble service of the poor in every country in a burning determination to achieve social justice throughout the world in an unyielding fight against racialism, nationalism, and imperialism in every form, and with a deep, unshaken conviction that in the Cross of Jesus Christ and His Resurrection from the dead, the power of evil has been broken."

## EPISCOPATE

### House of Bishops to Meet at Jacksonville in February

The Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, has sent out a formal call for a meeting of the House of Bishops in Jacksonville, Fla., Wednesday and Thursday, February 4 and 5, 1942.

Complete agenda for the meeting have not been made public, but it is expected that



the House will consider the resignations of a number of bishops, and the filling of vacancies in missionary districts.

Three such vacancies exist. The Philippine Islands, now being administered by Bishop Binsted, former bishop of Tohoku; Salina, similarly administered by Bishop Nichols, formerly of Kyoto; and New Mexico, vacant since the death late in 1940 of the Rt. Rev. Frederick B. Howden.

### Funeral of Bishop Stearly

The Rt. Rev. Dr. Wilson Reiff Stearly was buried on Armistice Day, November 11th, from Trinity Cathedral, Newark. As his body was brought to the cathedral, an event occurred which fittingly characterized his lifelong service to the community as well as to the Church—a civic parade stopped to do him honor.

The Bishop died on November 8th after a long illness. His body lay in state in the cathedral before the funeral with an honor guard of four priests holding vigil for 20-minute periods.

The funeral service began at 3:00 P.M. Bishop Ludlow, Suffragan of Newark, read the lesson and two psalms; Bishop Washburn, successor of Bishop Stearly as Newark diocesan, read the lessons and prayers; and the Presiding Bishop, Bishop Tucker of Virginia, gave the Benediction, Bishop Matthews, retired, the only Bishop still living who took part in Bishop Stearly's consecration, was present in the chancel.

The clergy of the diocese of Newark in order of seniority, visiting clergymen, the cathedral choir, and the bishops formed a solemn and sorrowful procession from the diocesan house to the cathedral. The congregation included many lay people of all walks of life as well as representatives from official bodies of the diocese. The Rev. Frank N. D. Buchman, founder of the religious movement that has taken his name, was also present. The Rev. Garrett Stearly, the Bishop's son, is a leader in this movement.

The interment was held privately at St. Stephen's Cemetery, Millburn, N. J.

Bishop Stearly is survived by his wife, the former Helen B. Neuhauser, whom he married in 1895; by two sons, Wilson W. and the Rev. Garrett R. Stearly; by a daughter, Mrs. Frederick A. Alling; and by five grandchildren. A brother, Ralph R. Stearly, and a sister, Mrs. Mortimer Skinner, also survive.

### FROM REFORMED CHURCH

Bishop Stearly came into the Episcopal Church after 10 years in the ministry of the Reformed Church. Born in Philadelphia, the son of Wilson and Mary (Reiff) Stearly, he was graduated from Philadelphia high school in 1886 and studied at Union Theological Seminary for two years. In 1889 he was ordained to the ministry of the Reformed Church and accepted charge of Hough Avenue Reformed Church in Cleveland, Ohio. During his service there he studied during 1896 and 1897 in Paris and Berlin. He resigned the pastorate in 1899, and in 1900 was ordained deacon and priest by Bishop Leonard of Ohio. He served as rector of Emmanuel Church,

Cleveland from 1900 to 1909; the Church of the Holy Apostles, Philadelphia from 1909 to 1912; and St. Luke's, Montclair, N. J., from 1912 until his election as Suffragan Bishop of Newark in 1915.

### EPISCOPATE

Bishop Stearly was consecrated on October 21, 1915, by Bishops Lines, Whitehead, Talbot, Leonard, Greer, Osborne, Darlington, C. D. Williams, Burch, Rhineland, Matthews, and Courtney. Two years later, he was unanimously elected Coadjutor, and on Bishop Lines' death, October 23, 1927, he became diocesan.

During Bishop Stearly's episcopate the communicant strength of the diocese of Newark grew from 45,000 to 55,000. He resigned his see in 1935 because of a chronic illness, the same that later caused his death.

He held two honorary Doctorates in Divinity—one from Kenyon College (1915) and one from Western Reserve University (1917). He was the author of a book, *The Master of the Feast*, published in 1911.

### PACIFISTS

#### Presiding Bishop Tells Them Country Needs Their Loyalty

"There is never a time when loyalty to our country is more necessary than when we think our country is wrong," said the Most Rev. Henry St. George Tucker, D.D., Presiding Bishop, addressing the second annual conference of the Episcopal Pacifist Fellowship in Seabury Hall, New York City, on Armistice Day. No pacifist himself, Bishop Tucker cautioned the members of the fellowship to "be careful to remember that people who differ from you are as conscientious as you are," and called upon his hearers to combat war by helping the Church to strengthen the motive of love as opposed to that of force."

Bishop Lawrence of Western Massachusetts, chairman of the executive committee of the Episcopal Pacifist Fellowship, presided at its sessions November 11th and 12th. Discussion of the subject of the conference, A Just and Durable Peace, was opened by the Rev. Dr. Elmore M. McKee, rector of St. George's Church, New York, who said:

"A friend of mine said to me recently: 'The trouble with you pacifists is that you would rather be right than useful.' We hope to be both right and useful. To this end, we must have both our spiritual eyes focused with such aids as are needed. When we use the words 'militarist' or 'pacifist' or 'isolationist,' we must put the word 'Christian' before them. All are acting according to their Christian consciences.

"Christ refused to lead a war against Rome. War is basically wrong. War is a greater enemy of the world today than Hitler. Yet, what we pacifists need to do is to look at the situation and see the unity that underlies all three positions of militarist, pacifist, and isolationist. When people leave a parish because the preaching is too militaristic or too pacifistic, something has been weak in the pastoral relation.

"When peace comes, we must face the terms of that peace in the light of three powers: (1) the power of freedom, (2) the power of sharing the good earth, (3) the power of building a community—as Maritain puts it, of 'persons living well together in community.' We can't have freedom, we can't share, nor can we have a true community unless we have world order. That is to say, we must have national interdependence.

"The need of a prophet was never so great as it is today. People look to Canterbury and to Rome, and don't know what to think. The Church should be Christ's First Column; but we are living in a time of Church impotence. The Church is not leading even its own people. It has capitulated to the world. The power of the age to come must be the recovered power of the Church."

### DEPLORES AIR RAID DRILLS

Later in the sessions, Dr. McKee deplored certain aspects of the current civilian defense program. Because of alleged misquotation of his remarks in the daily papers, he subsequently released the following statement of his position: "In my judgment a good deal of the agitation for air-raid precautions, etc., is an unnecessary attempt to create war psychology. I am not ready to participate personally now in discussions or plans for defense against air raids, etc. If we do reach a stage of actual belligerency I would then, of course, be ready to minister to human need close at hand and to share in the general community effort to alleviate suffering."

There were about 100 men and women present at this first session, from New York, New Jersey, Pennsylvania, and New England. They all assembled at London Terrace, 23d Street, for the conference dinner. The after dinner speakers were the Rev. George A. Trowbridge, George Hogle, the Rev. Dr. Charles W. Sheerin, and the Presiding Bishop. The topic was The Pacifist Philosophy in a World at War.

Fr. Trowbridge, rector of St. Paul's, Chestnut Hill, Philadelphia, took the position that an intolerant pacifist was an anomaly, and so was a fighting pacifist. The only thing a pacifist could do was to bear witness, and to do that in such a way that the cause would not be hurt. It was especially important to guard against complacency and smugness.

Mr. Hogle, a conscientious objector of draft age, said that pacifists must make pacifism attractive, and that conscientious objectors can do this. He deplored the slogan: "My country, right or wrong; but still my country," declaring that it was to him like saying: "My mother, drunk or sober; but still my mother."

Dr. Sheerin, vice-president of the National Council, made rather a long speech, in the course of which he said: "Men are confused. War is here, and the majority of us clergy feel that we must believe in war, as we believe in our banking system. Yet you pacifists are my brethren, though I cannot agree with you. We must protect specializations, which have been overthrown in Hitler's country. To protect our specializations, we must have integrity and



trust. This applies to all the various fields of life. I am often accused of looking for money for missions, no matter where I am. Perhaps it is true. The missionary enterprise is the central mission of the Church. We must let no other call allow us to forget that."

**PRESIDING BISHOP SPEAKS**

The Presiding Bishop, the last speaker, arose with a very grave face and said slowly:

"Bishop Lawrence knows that my views differ from his and yours. I am not a pacifist nor a conscientious objector. You are Christian people. But you must be careful to remember that people who differ from you are as conscientious as you are. There is never a time when loyalty to our country is more necessary than when we think our country is wrong. You should keep that in mind. A mother would need the loyal devotion of her son most, if she were not sober. My country is my country still, no matter what I think of what my country's policy is, or may become.

"Our Church is comprehensive. I believe that the influence of the conscientious objector, who shows a courage in declaring and holding that minority position which brings respect, will be weakened unless he realizes that the young man who enlists is just as conscientious as he is and just as brave.

"Two motives actuate us: the fear of loss and the desire of gain. Where men are actuated by these motives, there will always be war. Christ came to give us the motive of love, a love that would transcend the motives of fear of loss and desire of gain. The Church has not gone far yet; but war always fails because it develops characteristics which make a just and durable peace impossible. The Church must have for its mission the strengthening of the motive of love.

**CITES LINCOLN AND LEE**

"Great men who have not been pacifists have had that motive strong within them.



● by F. W. Donnell.

**BISHOP LAWRENCE:** Reëlected by Episcopal Pacifist Fellowship.

Lincoln had it, and Lee had it. You should not devote all your time to discussing whether war is right or wrong. You can't rule out force. God Himself uses force. All the time He strives to create in us the motive of love, even while He is forcing us in one way or another. Can we develop this motive—not only to our friends but to all—so that we can have a true peace at last? Many individuals do have such love. But how difficult it is to get any nation to have it! America is a Christian nation, but it is not yet ready to sacrifice itself as a nation.

"War is on us. Can we exert an influence, after the war, for the motive of love? I hope that we all can. And I am glad to be here, because I think you are aware of the sacrifices that must be made for peace; but it must be a just and true peace."

The next morning, there was a corporate Communion, followed by three round table discussions; and then a session at which Roger Drury, assistant director of the Patapsco C.P.S. camp, spoke on Responsibility to Conscientious Objectors, with more discussion. The following officers were then re-elected: Bishop Lawrence, chairman; Dr. McKee and Miss Grace Lindley, vice-chairmen; Mrs. Henry Hill Pierce, secretary; the Rev. C. Lawson Willard jr., treasurer.

**NATIONAL DEFENSE**

**Interchurch Agency Formed to Help Defense Communities**

Throughout the nation from Maine to California and from Florida to Washington are scores of "boom" towns today which are confronted with increasingly grave social problems arising from large-scale migrations to these new industrial defense centers. Thirty-one towns and cities need help in organizing the community and the churches to act coöperatively, especially some of the larger cities, according to a survey just made by the Home Missions Council.

To meet this emergency, non-Roman churches have banded together and formed the Christian Commission for Defense Communities. It is composed of representatives appointed by the Federal Council of Churches, the Home Missions Council, and the General Commission on Army and Navy Chaplains. New executive secretary of the Commission is Dr. Harlan M. Frost, former executive secretary of the Toledo Council of Churches, whose office is at 297 Fourth Avenue, New York.

**EPISCOPAL CHURCH'S PART**

The Episcopal Church is represented on the Commission, which has 39 members and six alternates, by members of the Department of Christian Social Relations and the Department of Domestic Missions.

A special agency coördinating the work of the churches in all the industrial defense areas and in the communities in or adjacent to camps and naval stations, the Commission will collaborate closely with the United Service Organizations and all local agencies concerned with the welfare



**REV. LEON C. PALMER:** Taken seriously ill November 7th, he was removed to a hospital in Birmingham November 14th. Although slightly improved, his condition is described as critical. He is well known as a religious educator, being the author and editor, with his wife, of the *Christian Living series of lessons*.

of the men in the armed forces outside of camps and stations. Also it will coöperate with the programs of the army chaplains and morale officers and will act as a clearing house for information as to what is being done and what can be done to render service to the more than 1,000,000 young Americans now in military and naval service and the additional millions involved in defense industry. In the Episcopal Church this work with the men in uniform is under the direction of the Army and Navy Commission of which Bishop Sherrill of Massachusetts is chairman.

In addition to this coöperative effort with other denominations through the Christian Commission, the Episcopal Church is carrying on strategic work through its own parishes and dioceses located within the "boom" areas. Particularly notable is the work now under way at Charlestown, Ind., and in Tullahoma, Tenn. At Charlestown, formerly a sleepy hamlet of 900 persons, but now a teeming defense town of about 20,000 industrial migrants, the diocese of Indianapolis has erected a community hall and has set up an ambitious social and religious program for the workers and their families. At Tullahoma, the diocese of Tennessee is carrying forward an aggressive work primarily for the off-duty activities of the men in uniform.

**FOUR AGENCIES COÖRDINATED**

Exhaustive studies have been made by the Christian Commission for Defense Communities outlining the needs of America's defense areas, and plans have been formulated for a constructive approach to the problems. Agencies concerned with the religious, moral, social, and recreational life of the men in the training camps and naval stations fall into four categories. These are the federal government, through the army and navy; the federal government, through the National Defense Council; the United Service Organizations for



National Defense, Inc., and the Christian Commission for Defense Communities.

"These four approaches," says a bulletin issued by the Commission, ". . . will be combined in one great coöperative effort on a national scale. Nothing of this scope has ever before been attempted by government and private agencies and Churches, all working together freely in a democratic way."

State councils of churches are tackling the situation in local areas in many parts of the country. Both the Connecticut Council of Churches and the California Church Council, Southern Area, have made studies of conditions within their borders caused by the influx of thousands of "industrial migrants," and have issued bulletins outlining the problems and suggesting a Church program to handle them.

Dr. George A. Wieland, executive secretary of the Department of Domestic Missions says: "There is no blanket strategy or program which can be applied to this tremendous problem. The first step is a survey of facts and needs, which is being excellently done by the Home Missions Council and Christian Commission.

"The next step is to determine how to meet these needs. In some cases the churches of the local community are adequate. In other cases the state council of churches is accepting the responsibility. In some areas a well-equipped church can do an excellent job if given the coöperative help of the other religious groups and perhaps a small financial subsidy from the Home Missions Council. In only the exceptional case will one of the Churches, assisted by its own mission board, attempt to carry the whole load. It is a task demanding coöperative, unified effort."

### Who Wrote the Mayor's Sermon?

Nation-wide discussion continues over the "sermon outline," sent out from Washington by Mayor La Guardia of New York as chief of the Office of Civilian Defense. The suggested sermon, on the inter-dependence of religion and democracy, was for use in the preparation of sermons on Sunday, November 16th, designated as Freedom Day.

The Presiding Bishop, Bishop Tucker of Virginia, said that suggestions for sermons should be welcomed, no matter from whom they came.

Bishop Manning of New York expressed the opinion that the Mayor was doing that in which we all believe, in the cause of freedom, and that we might be sure that whatever he did in this cause was done with the best and highest purpose.

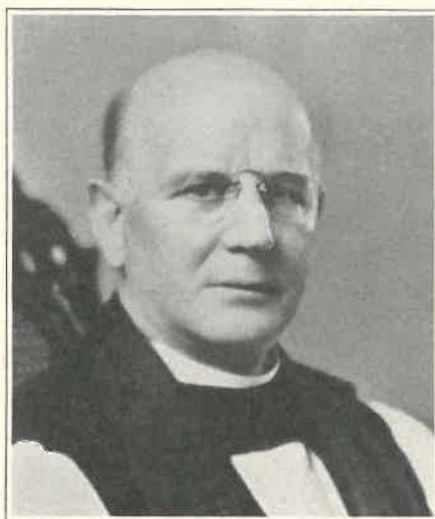
Other clergymen declared that they were so accustomed to being showered with requests for sermons on this or that subject, and with texts and outlines, that they could hardly understand the agitation of those who accused the Mayor of "insulting" them, or of "acting like Hitler."

In New York, when asked if they intended to use the "sermon outline" of the Mayor, the majority said that they thought not, since they were already prepared for Freedom Sunday. The Rev.

Dr. Charles B. Ackley, rector of St. Mary's Church in the Manhattanville area of the city, announced that he did mean to use the sermon, which he found just what he wanted. Some of the clergy declared that they planned to refer to this action of Mayor La Guardia in their November 16th sermons, and to commend him.

### "WHO WROTE IT?"

There was one interesting question asked in New York about the "sermon outline," and that was: "Who wrote it?" While the mayor signed the letter that went out with the sermon, he did not sign the sermon. Many persons, including some of the clergy, were of the opinion that a priest of the Church had drawn it up for the mayor. But no one hazarded a guess as to who that priest might be.



BISHOP OLDHAM: "There is a war behind the war."

## INTERCHURCH

### Bishop Oldham Re-elected by World Alliance

Bishop Oldham of Albany was re-elected president of the World Alliance for International Friendship through the Churches at the annual meeting of the society, held at Rochester, N. Y., November 9th to 11th. Bishop Oldham thus begins his seventh year as head of the Alliance, having been elected first to the office in 1935.

The meeting's subject was Religion in the World Crisis, and various conferences and panel discussions on aspects of this topic were conducted by leaders of the Alliance and Church Peace Union. Harper Sibley, well known Churchman, was chairman of the local sponsoring committee and presided at the luncheon they tendered. Dr. Maud Royden, Dr. Adolf Keller, Chih Meng, the Rev. Dr. Lynn Harold Hough, Rabbi Stephen S. Wise, and other speakers represented organizations and Churches in Canada and the United States.

Bishop Oldham made his annual address as president at the mass meeting on the closing evening. He termed the present crisis "more momentous and threatening

than has ever faced the world before," and said that all but the blind must see that it exists. He further spoke of the two philosophies, the totalitarian and that of the democratic world, now in mortal combat and emphasized that both cannot continue in a peaceful world.

Said Bishop Oldham: "There is a war behind the war. To put it in other words, two wars are being fought at the same time. There is the military war with its own weapons being fought out on the field of battle; but behind this war lies a conflict of ideologies, of philosophies, of faiths, which is the more important."

### Dr. Bell and Unitarian Leader Debate Freedom and Authority

On Sunday afternoon, November 16th, before the Charles Street Forum in Boston, was held a formal debate between the Rev. Dr. Frederick May Eliot, president of the American Unitarian Association, and the Rev. Dr. Bernard Iddings Bell of Providence, R. I., on The Relative Importance of Authority and Freedom in Religion.

As might have been expected, Dr. Eliot presented the claims of an individualistic religion, while Dr. Bell contended for a liberal Catholicism, in which authority rests on the collective reaction of Christendom to revelation. Both debaters agreed in the inadequacy of a Protestantism which is dogmatic without the mystical concept of the Church to back it up.

After the original speeches and rebuttals, the debate was thrown open to a large and interested audience.

## ARMED FORCES

### Commission's Aid to Chaplains

Thirty-four portable altars with linens the "sermon outline," sent out from Washington by the Army and Navy Commission. In addition, 25 Communion sets with linens have been supplied, and five chaplains have been sent complete equipment supplied by various diocesan Altar Guilds. The altars and Communion sets were made by the C. M. Almy company. Eight Geissler altars with linens have also been supplied.

During one month the Commission paid pension premiums for 44 chaplains, and in October supplied discretionary funds totaling \$1045 for 87 chaplains.

The Commission reports that distribution of literature continues on an increasing scale and lists printed matter already sent out as including 28,160 copies of the special *Prayer Book for Soldiers and Sailors*; 3,000 of the *Offices of Instruction*; 13,250 of the *Wayside Hymnal*; 13,300 of *Forward—day by day*; and 15,500 Holy Communion leaflets.

### First Army Chapel in South Is Dedicated

On October 26th Bishop Barnwell of Georgia dedicated the first army chapel to be completed in the South. In his sermon the Bishop stressed the need of religion as the greatest need of the time. "America



needs men with God in their hearts as well as guns in their hands." He showed how our Lord's emphasis on the infinite worth of the individual had led to the liberties we now enjoy.

The chapel is one of the first of the 500 chapels the Army is building in the army camps all over the country. It is equipped for any kind of services. It can be used, by the rearrangement of the ornaments, by Catholics, Protestants, or Jews for the services to which they are accustomed. It has a Hammond organ. Cross, crucifix, candlesticks, and vases for the altar are a part of the furnishings. Linens and hangings are being provided by the Chief of Chaplains.

The senior chaplain on duty at this post is the Rev. W. M. Latta, rector on leave of Calvary Church, Wadesboro, N. C., who is chaplain of the 252d Coast Artillery and post chaplain. The Episcopal Church's Commission on Chaplains has provided him with the vessels for Holy Communion. The traveling altar and set he uses were lent to the Commission by St. Michael's Church, Milton, Mass., and were used in the last war by the Rev. Vincent Leroy Bennett, sometime (1918-19) Chaplain U. S. Navy and a former rector of St. Michael's.

Chaplain Latta declared, "Our Commission on Chaplains is to be highly commended on its splendid work of assisting the chaplains in the field. They are providing assistance in many ways, offering Wayside Hymnals, prayer books, traveling altars and vessels, discretionary funds, and above all, the contact and inspiration which comes from advice and help from home."

## FINANCE

### Churches Exempted From Admission Taxes

Federal regulations governing the recently enacted taxes on admissions have been amended in order to exempt entrance fees charged for exclusively religious services held in a place of worship.

The exemption covers door-charges made by some churches in place of, or in addition to, regular collections.

## ANGLO-CATHOLICS

### Conferences Present Program of ACU

As part of a nation-wide campaign to make its principles and program familiar to all Churchmen [L. C. November 12th], the American Church Union is sponsoring devotional conferences in Milwaukee and Washington during the last week in November.

The conference in Milwaukee has been scheduled to meet at All Saints' Cathedral on November 23d, under the leadership of the Rev. E. S. White, rector of the Church of the Redeemer, Chicago. The conference in Washington will meet at 5:30 P.M. on November 28th at St. Paul's Church, 23rd Street. The leader will be

Prof. Clark Kuebler of Northwestern University. Scheduled to speak at both these meetings is the Rev. Albert J. Dubois, ACU chairman of Extension.

The first conference of the series, held at Richmond Hills, Long Island, on October 29th was received with enthusiasm. The Church of the Resurrection offered standing room only to latecomers; and about 40 or 50 clergy of the diocese participated.

Another conference met in Baltimore at Grace and St. Peter's Church on November 16th. Leaders were the Rev. Richard T. Loring and the Rev. H. N. O'Connor.

## SYNODS

### Sewanee Creates a Department of College Work

A new and separate department of college work was created by the 18th Annual Synod of the Province of Sewanee, meeting in historic St. Michael's Church, Charleston, S. C., November 4th to 6th. This new branch of provincial activity, distinct from the department of Christian education, will begin functioning immediately.

The synod also went on record as being in full sympathy with the foreign policy of the President of the United States and his administration.

Members of the province, who reside in nine Southern states, were called on, in another resolution adopted, to help remove vice conditions from the neighborhood of the military establishments.

Preceding the meeting of the synod, a college workers' conference was held under the auspices of the Church Society for College Work and the provincial college commission, which was later established as a separate department.

The Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, preached the sermon at the opening service held in St. Paul's Church, with a congregation of 1,500 or more in attendance. He described the role the Church must play in overcoming group selfishness and in concentrating upon the Great Commission of the Master. Bishop Dandridge, Coadjutor of Tennessee, addressed the delegates and friends at the banquet in the Francis Marion hotel, saying: "The war will be won, not as some say, in the factories of America, but by the men who offer their lives first for the things they believe. And the same thing is true in the spiritual realm; the Kingdom of Christ will come only when Christians put their lives into it." Dr. Alexander Guerry, vice-chancellor of the University of the South at Sewanee, spoke also on the value of a liberal education in a democracy. He urged the various dioceses, owners of Sewanee, to assume their full obligation of supporting the province's only Church university.

Considerable attention was given the problems of men in service; Bishop Sherrill of Massachusetts, National Chairman of the Army and Navy Service Commission, spoke at a joint session of the Synod and Provincial Woman's Auxiliary and later

held conferences with clergymen stationed near camps or bases.

The United Movement of the Church's Youth was outlined by the Rev. Dr. Albert R. Stuart, Miss Maude Cutler, Miss Alice Hartley, and Mr. Claude Du Teil.

The next Synod will be held in Birmingham, Ala., in November, 1942.

Bishop Juhan of Florida, president, and other provincial officers were reelected. Elected to Provincial Council, by the Synod: Bishops Green of Mississippi and Penick of North Carolina; the Rev. Messrs. John C. Turner, Birmingham, and Joseph S. Ditchburn, University, La.; Messrs. John W. Arrington, Jr., Greenville, S. C., and S. Bartow Strang, Chattanooga, Tennessee. Elected by the Council to membership on that body: Bishops Jackson of Louisiana, Mikell of Atlanta, Gribbin of Western North Carolina; the Rev. William S. Turner, Winston Salem, N. C., and Mr. Z. C. Patten, Chattanooga, Tennessee.

## BROTHERHOOD OF ST. ANDREW

### Self-Denial Will Create a Fund

#### to Help Reconstruction in England

Self-denial by the members of the Brotherhood of St. Andrew in the United States, the week before St. Andrew's Day, will create a fund to be known as the English Brotherhood Reconstruction Fund. The members of the Brotherhood are asked to deny themselves conscientiously some article which they habitually buy—cigarettes, dessert at lunch, movie tickets, or any sort of "extra"—and save the money for the Brotherhood.

Envelopes are distributed by the national office to the chapters and individual members, and the proceeds are to be sent to the national office for deposit in this special fund. No administrative expenses will be deducted; thus the entire proceeds will be used for the reconstruction of the Brotherhood work in England.

## ROMAN CATHOLICS

### Elusive Vatican Advisor Returns

#### to Rome After U. S. Visit

Concluding a 10-day stay in the United States during which he managed to elude newspapermen, Count Enrico Galeazzi, economic and financial adviser to Pope Pius XII, left LaGuardia Terminal aboard the Pan American Airways System's *Atlantic Clipper* bound for Lisbon, Portugal, and Rome, where he will report at the Vatican on his American visit.

Considerable mystery was made of the Count's visit and but little could be obtained by way of enlightenment although the papal representative admitted to Religious News Service that he was here principally to purchase supplies, including food, for the Vatican City. Terming his trip "very satisfactory," the Count said that he had arranged to send the purchased supplies, in American ships, to Lisbon from where they will be transported to the Vatican City.

Most of his stay, the Count said, was spent in New York and Washington, D. C.



## ENGLAND

### A Book on the American Church

In a foreword to a book on the work of the Episcopal Church in America, the Bishop of Winchester refers to "the splendid achievements of our partner Church on the other side of the Atlantic."

The book, entitled *Our American Partner: Life and Activities of the Episcopal Church in America*, is written by Canon McLeod Campbell, General Secretary of the Missionary Council of the Church of England. It gives a vivid picture of the life, history and missionary work of the American branch of the Anglican communion.

The Bishop of Winchester, chairman of the Missionary Council, continues, "We owe a great debt of gratitude to the Protestant Episcopal Church of America. By a most generous gift, it has come to help our missionary societies which were so badly pressed by war conditions. We are deeply grateful to the American Church not only for the material help which it has given in this way, but still more for the goodwill and sympathy which this spontaneous gift expresses. This little book is a small token of our gratitude."

### American Church's Fund for Missions Allocated

Based on calculations arriving from London, the 1941 Aid to British Missions, amounting to \$300,000 given by the American Episcopal Church, is being divided among eleven major missionary societies of the Church of England approximately as follows (amounts do not take into consideration variations in foreign exchange):

*Society for Promoting Christian Knowledge*: \$7,200, used to aid educational and evangelistic work in over 40 dioceses overseas.

*Society for Propagation of the Gospel*: \$81,000, for evangelistic, educational and medical work in over 60 dioceses of Canada, Africa, the Far East, Australasia, West Indies, Central and South America, India and Burma, the diocese of Gibraltar; chaplaincies in North and Central Europe.

*Church Missionary Society*: \$121,500, for evangelistic, educational, and medical work in about 30 dioceses of Africa, Palestine, India, Iran, China, and Japan.

*Church Mission to Jews*: \$13,800, for promoting Christianity among Jews especially in dioceses of Egypt, Gibraltar, Jerusalem, North and Central Europe, Iran, North Africa.

*Colonial and Continental Missionary Society*: \$9,600, for supply of chaplains, especially for work among British overseas; works also in some 30 dioceses in Canada, Newfoundland, India and Africa.

*South American Missionary Society*: \$3,300, for work among Indians and British residents.

*Melanesian Mission*: \$4,200, for work in the South seas.

*Church of England Zenana Missionary Society*: \$18,300, for work among women

and girls of India, Ceylon, China, and Singapore.

*Universities Mission to Central Africa*: \$24,300, for work in four dioceses of east Central Africa.

*Jerusalem and the East Mission*: \$2,400, for work of the Anglican Communion in the Holy Land.

*Bible Churchmen's Missionary Society*: \$14,100, for work in 14 dioceses of India, Burma, China, Iran, Canada and Africa.

The allocation of the fund was made by the Church of England's Missionary Council, proportioned according to contributions which each society had received from Churchpeople in the British Isles averaged over the three years preceding the war.

## GERMANY

### Roman Catholic Clergy Support "Campaign Against Bolshevism"

For the first time since the start of the war with Russia, Roman Catholic clergymen of Germany have stressed an anti-Bolshevist theme in their sermons, reminding their parishioners of Russia's anti-Christian policies in the past and of the suppression of Churches in countries occupied by the Soviet Union.

The theme was particularly dominant in the Berlin diocese early in November, though reports of similar sermons were received from the Rhineland, Bavaria, and other provinces.

A pastoral letter in the same vein, said to have been issued by the Bishop of Muenster, Count Clemens von Galen, caused widespread interest in Berlin. The letter, condemning Soviet Russia and commending the "Christian soldiers of Germany" for their fight against the Soviet Union, was termed remarkable by pro-Nazi sources in Berlin, in view of the Bishop's recent bold attitude of protest against Nazi policies [L. C. October 8th, November 12th].

Dienst aus Deutschland, an agency that issues German news to foreign countries, stated that the Bishop's letter had been issued a few days before. Roman Catholic Churchmen stated, however, that the letter was one written several years ago.

## JAPAN

### New Postulant Received by Cowley Fathers

The Rev. Hayaji Koshiba, rector of St. John's Church, Kyoto, was received as a postulant by the Japanese branch of the Cowley Fathers (Society of St. John the Evangelist) at its monastery of St. Michael, Oyama, in Saitama prefecture, on September 1st.

Brother Nuki, who was ordained deacon last spring, has been called to army service.

The Japanese branch of the order was redesignated the Province of Nippon at the chapter meeting held at the Mother House, Cambridge, Mass., last July. Fr. Stephen H. Kimura is Provincial Superior.

## FRANCE

### The Ecumenical Movement in the Refugee Camps

¶ *The following report of the heroic work of the Church in French concentration camps comes from the International Christian Press and Information Service, operated under the auspices of the provisional committee of the World Council of Churches, in Geneva, Switzerland. This service, one of THE LIVING CHURCH'S important sources of foreign news, is supplied with reports by such men as Drs. W. A. Visser 't Hooft, H. L. Henriod, and Hans Schonfeld, who travel about Europe in the interests of the ecumenical Church; and by letters, periodicals, and newspapers from all parts of Europe.*

In Autumn 1940, there were about 60,000 foreign refugees interned in the camps of Southern France. At present their number is only 26,000. This diminution has been brought about by emigration, release, appointment to working detachments in unoccupied and occupied France, and other causes. Unfortunately this has not improved the distress of the refugee situation. The number of completely impoverished and sick people is constantly growing; the misery of the isolated refugees is often still more desperate than that of the internees. The undernourishment which has already lasted so long, and the complete wearing out of clothing, fill the relief organizations with great concern as they look forward to the coming winter. The extremely critical food situation in France has an especially acute effect on the refugees.

The continuation and extension of the relief work already begun is therefore necessary. The French Protestant Church Federation, in coöperation with the World Council of Churches, has built up a relief organization for foreign refugees in France which has become very extensive and done very significant work since autumn last year. It is led by Pastor P. C. Toureille, the French secretary of the World Alliance for International Friendship through the Churches.

In the period September 20 to October 7, 1941, in company with Pastor Freudenberg, secretary of the Ecumenical Committee for Refugees, he gave an account of his work and its ecumenical significance to many congregations and pastors' meeting in German and French Switzerland. He described in an objective way the distress of the refugees, stressing the extraordinarily difficult problem which faces the French authorities, and the praiseworthy efforts they are making to meet it.

#### REFUGEE CONGREGATIONS

Pastor Toureille praised the sacrificial coöperation of the French Christian Youth Movements, whose representatives share in many camps the hard fate of the refugees. He told how living Christian congregations have arisen in the camps and among other groups of refugees. Their



members show a real hunger and thirst for the Word of God and have found their home in the one Church of Jesus Christ. The number of foreign non-Roman Christian refugees in France is estimated at 12,000; the organization of Pastor Toureille is already in immediate touch with 2,400 of these refugees, and conducts an active pastoral correspondence with them.

The refugee congregations include representatives of 32 nations and all Christian confessions except the Roman Catholic. None the less, these congregations form living ecumenical units. Striking testimonies of Christian faith, the reports of real conversions and spontaneous calls to the ministry, show how much these homeless wanderers have to teach us of the world-

embracing power and love of Christ, and what an ecumenical responsibility all who still can help have towards these suffering ecumenical congregations.

The response to the report made by Pastor Toureille shows that this responsibility is being accepted in many Swiss congregations, that there is a growing readiness to show it in practical ways.

## The Real Meaning of the War

*First Article of a Series on Christianity and the War*

By the Most Rev. William Temple, D.D.

Archbishop of York

AS I am allowed to contribute this series of articles, I should like to begin by stating again what the war is really about. It has often been done; but though the statements agree for the most part in substance, everyone sees something from his own angle of approach and this may be just what some one else needs to fill in a gap in his own apprehension or, perhaps, to tip the balance of his judgment.

First let us rid our minds of some obsessions which very easily cloud our vision. When a great conflict of ideas is raging, it is no longer relevant to ask how far the human champions of either side are to blame for the state of affairs which led to the outbreak. There is one reading of the period from 1918 to 1939 which attributes most of the blame to France and Great Britain, because (it is alleged) they treated Germany in a way bound to create resentment and at last an outbreak of fury and lust for domination.

Personally I regard this reading as not entirely false, but as a gross exaggeration. I think the Prussian tradition was a much more potent factor than the economic clauses of the Treaty of Versailles, or than the long exclusion of Germany from the League of Nations, or than the failure of the leagued nations to agree on measures of disarmament, or than all of these together.

At the same time, I agree that each and all of these contributed to the catastrophe. My point now, however, is that all this is for the moment irrelevant. Two groups of nations are locked in a deadly struggle; those groups stand for different conceptions of the way in which human life should be ordered and conducted. The victory of either will give to the view of life which it represents a vast increase of influence in the next period of human history; the defeat of either will lead to the virtual eclipse of its view of life. This decision concerning the future is of importance so stupendous that in comparison all other considerations are negligible.

### THE ISSUE AT STAKE

The issue at stake in the war is between two different conceptions of the nature of man. Is every man and woman a child of God destined for eternal fellowship with Him? Or is the individual no more than

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*¶ What are the basic issues involved in the present world crisis? What do the British feel they are fighting for? What kind of world must be organized after the war? These and other vital questions will be answered in a series of articles by the Archbishop of York, second-ranking prelate of the Church of England, which will appear in THE LIVING CHURCH during the next few months.*

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a citizen of an earthly State, an episode in the ever-flowing stream of life?

If the former is true, the State must recognize in every citizen something superior to itself; in other words, we get the conception of the "welfare State," according to which the State exists for the sake of its citizens both collectively and individually. But if the other doctrine of man is true, then each individual exists for the State, which is itself the object of his final allegiance and the prosperity of which is the measure of right and wrong—the conception of the "power State."

The Nazi philosophy takes this latter position, and the conduct of the Nazi government follows from it with perfect consistency. We put everything wrong if we suppose that Hitler and his colleagues are merely wicked but able men, who for the sake of their ambition do what in their hearts they know to be wrong. They believe with horrifying sincerity that they are right. They are not people who fail to practice what they preach, as all Christians do and always will; they preach what they practice; their right is our wrong.

This is what makes it important, as few things in history have ever been important, that they should be defeated. But it is hardly less important that we, to whom Providence has entrusted the task of defeating them, should see clearly what the real issue is, and should know the grounds for our own faith and hope. For if we fail in this, we may ourselves betray our cause when we have won victory for it in conflict.

Of course, it is evident that, if the formulation of the issue as I have given it is correct, then even more than the conception of man, the doctrine of God is directly involved. For the claim that man

is a child of God is an assertion about God as much as about Man.

If God is the Creator and Father of all men, who loves each one; if Jesus Christ is the incarnate Word of God, and died to save one; if there is available to men through Jesus Christ a power to live worthily as children of God (which power is the activity in us of the Holy Spirit), then the whole Nazi philosophy of government is false, and some other must be true.

That other must be based on the recognition of personality in every man or woman as the seat of an ultimate value which may not be sacrificed to any end alien from itself. This will be a philosophy of freedom; but not every conception or defense of freedom meets the requirements, and it is supremely important that we who champion freedom should be serving true freedom in ways truly fitted to preserve and propagate it.

### TWO CONCLUSIONS

With that matter we shall be concerned in another article. From what has been already said two conclusions follow, one theoretical and one practical.

The theoretical conclusion is that the most important political questions of our time are essentially theological questions. Our ordering of the life of States and of the relations between them will very largely depend on our conceptions of God and of man.

Of course, there will be many who support the Christian conception without themselves accepting the Christian doctrine from which it flows; they will support it because their particular sense of good and evil, of right and wrong, approves it; and we should wholeheartedly welcome their support. But that kind of personal preference will have no strength for resisting the pressures expressed in the totalitarian philosophy and embodied in the totalitarian States. For that, a philosophy as coherent as the Nazi philosophy is needed.

So the practical conclusion is that Christians have today a terrifying load of responsibility to carry—the responsibility of becoming fully conscious of the tradition entrusted to us, and of securing its effective influence in the direction of the present phase of history.

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# Worship

By the Rt. Rev. Wallace E. Conkling S.T.D.

Bishop of Chicago

ALL of us have had, no doubt, in our saner moments, an experience like that described in Franz Werfel's *Embezzled Heaven*. We have walked through crowded city streets amid the people hurrying to and fro. We have wanted to grasp hold of them and shout into their apathetic faces: "Stop and think and try to immerse yourselves in the tremendous mystery of whence and whither and why."

We are said to live in a godless world—by which we mean a world *with false gods*. In place of the Holy and Blessed Trinity we have largely substituted a sordid and earthly trinity of money, work, and time—with the result that men's minds are indifferent and stupefied. We live in an aspirin age, which would cure its raging and destroying disease simply by lowering the temperature. Let me quote directly from *Embezzled Heaven*. "Our souls refuse to believe any longer in their indestructibility and hence in their eternal responsibility. The heaven of which we have been defrauded is the great deficit of our age. Because of it, our accounts cannot be balanced either in the realm of politics or in that of economics, because everything human springs from the same source. *A consistently Godless world is like a picture without perspective*. A picture without perspective is flatness itself. Without perspective everything is meaningless and when everything is without meaning our natural human rights have no meaning either—even the right not to be killed."

Thus today, to continue the thought of the above, we have the law of jungle, which will prevail as long as modern man remains what he is . . . unable to believe in any kind of indestructibility. As long as man acknowledges the Devil's Creed, everything will be fleeting and nothing permanent. Nature shows man everything as mere clay, which constantly changes to corruption. So man without God regards everything as destined to corruption. The Church cannot change this outlook if it maintains itself only as an institution. It must be kindled with a mystic flame!

## FORWARD IN SERVICE

The Forward in Service Plan of Action for this year calls us to special concentration upon worship and prayer. The practical aims and objects as listed in the Plan of Action for 1941-1942 include enlisting every member as a regular worshiper; reaching out to win new members; training these in the meaning and the art and the practice of public worship; improving the form and quality of everything associated with public worship; guiding and developing the practice of private and family prayer; encouraging frequent celebrations of the Holy Communion; and bringing all children of the parish into the church school and the unconfirmed to Confirmation.

*And what will be the result of this?*  
A few more people added to what we

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*The Forward in Service Plan of Action this year specially emphasizes worship and prayer. In this article, Bishop Conkling discusses the nature of worship and shows how it underlies and informs the whole Christian life.*

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have? Doing pretty much as we already are—though with here and there touches of improvement in the form and quality of our worship? And what do we mean here by improvement in the form and quality—externals to add beauty, specially attractive rituals, music and architectural delights? Is it the mere lack of such things that makes our present congregations small, or restless, indifferently participating?

Every priest must often wonder with painful searchings of heart why the many he has admitted to the fellowship of Baptism, Confirmation, and Communion seem to have had no spiritual experience, or at least not enough to produce a thirst for more through these channels of God's grace. The temptation to doubt the validity of the means must be ever pressing in the face of continuing and increasing failures, unless one can find the certain cause and cure in the human participants themselves.

Our faith in the Sacraments has to stand in the face of many curious ideas and uses of them by our people. To cite but a few familiar illustrations:

(1) The use of Holy Baptism as a mere cult act—Now that baby has been "done," the fond but often superstitious adults concerned go home with lessened anxieties within for the little infant's *physical* welfare.

(2) Confirmation as a graduating exercise if not from Church, more certainly from church school.

(3) To come to the Lord's Table at Easter or Christmas (or sometimes both)

but in doing so, never to experience that which would create a hunger and thirst for what should be a perpetual and constant source of spiritual nourishment.

(4) And just one more of many—one which I know is strangely and strongly fraught with danger even to mention!—the frequent occurrences when *communicants* for many years can get into a terrific disturbance or even quarrel over the place of Matins in the order of worship. Apart from our sincere love of the morning office and our acceptance of its genuine value, does it not seem strange that so often one hears of "fights for Matins" and so seldom of any equally strong defense for the special and unique *service of our Lord's own command*? Can we not perceive in this, *some tragic failure of spiritual experience*?

## WHAT IS WORSHIP?

What the Forward in Service Plan of Action says is most certainly true: "Without prayer and worship as a means of communion with God, the Church becomes merely a human organization." But we must note most carefully the essential character of this prayer and worship, what it is to be and what it is to become. We know well that its direction and goal can be disastrously perverted. We know that many abortive attempts at improvement have been based upon false premises whose roots lie too often in ignorance and sentimentality.

We know that much that passes for "worship" in our churches is merely to attract congregations, to please them, to improve their culture (though to be sure it should), to rest and quiet them, even to make the organization itself successful and prosperous. As one of our scholars has truly pointed out, "popular" Christianity constantly tends to employ worship as an anodyne for *unavoidable anxieties* or a theme for exacerbated controversy.

There is an address on worship in *God's City* by the great Henry Scott Holland

## THROUGH ONE UNWORLDLY HOUR

PRELUDE and hymn, a hush, the voice of prayer,  
Sweet anthems, and the grace of sacred lore,  
His praise whom sinners touched in days of yore  
And knew the healing of His Saviour care;  
The fellowship of souls who wait and dare  
Revised tasks that mocked their private power,  
Gaining at length, through one unworldly hour,  
Peace and renewing—and the heightened air.  
And as, the worship done, I took my way,  
The grand triumphal postlude echoing still,  
Pity I felt for such as never feel  
Such hale communions on God's hallowed day  
And heedless pass where just souls come to pray  
Beneath the challenge of the great appeal.

A. W. BARNLUND.



in which he stresses the fact that in no department of Church life is the attitude of the lay public so vague and indeterminate: nor is there any more provocative of controversy. It would be difficult to exaggerate the uncertainty that has prevailed as to why *anyone* goes to Church—perhaps to set a good example or for the useful purpose of hearing a sermon; to take part in attractive pastime; to help to relieve worries, or gently stir religious emotion without arousing any uncomfortable sense of responsibility. Here and there one catches a more religious note in the assertion that the dominant idea of worship is in the expression of gratitude. Scott Holland sublimated the whole subject by a noble exposition of the place of praise in worship, and of creeds as the statement of the claim of human thought to be concerned in that worship. The distinctive note of the Church's worship is that in it we are taken up into a great action: into a drama in which mighty things are happening. It is not a scenic display for it is directed not towards us but towards God. "We are caught up into His act as fuel whereon the flame alights." Thus we must recognize that our worship and prayer must be *God-directed*. If we are to restore our world and our Church to *theocentric* life, God directed and controlled, we must have *theocentric—God-centered* worship.

But it must be more than that—much more. For while worship is an act of approach to God and while it involves a lifting up of thought to God, it is more than an act of thought. Professor Hocking writes in *The Meaning of God in Human Experience*, that worship intends "to institute some communication or transaction with God *wherein will answers will*."

Worship is not philosophy. The philosopher halts in the world of thought. But there is more involved in an act of prayer than thinking. To identify thought and prayer would greatly impoverish worship. Worship is a reasonable act. It is informed of God. It uses all knowledge of the Being it addresses. "But [to quote Hocking] in worship the universality of thought is overcome and God is appropriated uniquely to the individual self. Worship brings the experience of God to pass in self-consciousness with a *searching valency* not obligatory upon the pure

thinker. In some way it *enacts* the presence of God, *sets God into the will to work there*."

Let us pause to summarize briefly.

(1) Worship must be God-centered in direction and goal.

(2) Worship must also be sacrificial, uniting the character with God for sacrificial living.

#### SACRIFICE

Recall to mind the words of St. Paul: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Now if we be dead with Christ, we believe that we shall also live with him" (Romans 6: 6, 8).

"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me" (Galatians 2: 20).

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Corinthians 4: 10).

Here, as Bishop Chandler, in *The Cult of the Passing Moment*, so truly states, Saint Paul lays down "the principle that to enter into, to share, to experience Christ's sufferings, with the shame and ignominy there involved, is the first step towards union with Him, and with the Most High God through Him."

Throughout the long ages of man's attempt to offer worship to deity we find many and varying rites but generally there were three groups of rites in each religion: (1) one in which the victim was wholly consumed by the devotees, (2) one in which the victim was wholly burnt upon the altar, (familiar to us in the Old Testament whole burnt offering), (3) one in which the victim was partially eaten and partially burnt. The functions of these were distinct. The object of the first was to incorporate the *power* of the deity (by consuming the victim). When the victim was wholly burnt the object was of course to make a full *gift* to the deity. In the third rite the object was *to share a common meal* with the deity.

It is not difficult to understand the development of these three rites and objects

*spiritually*. For in the first is represented the idea of appropriating the power of God; in the second complete surrender to God; and the third—communion with God, sharing, working, coöperating with Him.

Our Blessed Lord was the first and only human being to whom all these three could be attributed. His was the first and only true sacrifice, completely devoted to God. He alone *as man* gave true worship to God; and as His followers, disciples, we believe He has provided us through His Church the means of true worship.

The need, nay rather the demand, is that we recognize and respond to His provision in the two great Sacraments. Both are based upon God's action. Both therefore appeal to man's *will*. And (to use Scott Holland's magnificent phrasing), "The response of the entire multitude which no man can number is the perfect harmonious identification of the corporate will of the Church with the will of God, shown in the regeneration of mankind through suffering." Not to detract from the glory and beauty of these words but merely to reinforce their great truth, let us review them in more simple language: Man is called upon in the power of life, given to him in Holy Baptism, to worship and adore the Divine Father in the Son with whom we are mystically most truly united.

"Baptized into His death," the child of God is given eternal life, manifested by an ever growing eagerness to follow in the steps of Him who endured the Cross.

#### THE HOLY COMMUNION

*Adoration of God* through Jesus Christ our Lord is what we mean by Christian worship and this means also the acceptance of the Calvary ideal of life. For the Cross, the action of God which redeemed mankind is a *call, a challenge, a demand to the Church to unite herself in will with the Crucified*. It is a call to each individual each time we receive afresh the gift of His blessed Body and Blood. As Bede Frost expresses it, "we offer Mass that we ourselves may become Mass," or, to express it in less controversial words, we offer Sacrifices that we may ourselves become living sacrifices. In the Holy Communion we have provided both *the way and the goal*. Here are united the three objects and functions of *all* religions:

To appropriate the power of God.

To surrender completely to God.

To commune with God and coöperate with Him.

*To grasp the meaning of the Holy Communion is to know what worship truly is. To appropriate it to oneself in life by the will, to incorporate its action into life, is to achieve that character which must be the goal of all Christian worship, identification with the very life Our Blessed Lord.* "And here we offer unto thee our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee. . . ."

This is theocentric worship!

This is theocentric living!

In the offering of ourselves, soul and body, to God through Christ in sacrificial living is the true and common goal of *our worship and of our life*—to find ourselves in God and God in us.

#### RETROSPECT

WHEN my ship comes in, I said,  
With her snowy sails all set,  
Sailing through the sunset red,  
Though you know her not as yet,  
You shall see, ah, you shall see  
What a gallant ship is she.

When my ship came in, I said,  
Smiling through a mist of tears,  
Thankful, while I bowed my head,  
For the lessons of the years,  
Though to others naught is she,  
She's a gallant ship to me.

JOHN WIGHT CHAPMAN.



# The City Solitary

By Howard R. Patch

"How doth the city sit solitary, that was full of people! how is she become as a widow! . . ." *Lamentations*, 1:1.

THE INTERIOR of the church was gloomy beyond belief. Even if you turned on one of those electric fixtures adapted from the old gas-lights, the gloom would still prevail. It was not a matter of illumination simply, or the bad glass in the memorial Gothic windows of the vintage of 1890. Rather it was produced by a number of things—decorations in terms of symbolism and saint that it seemed nobody ever looked at, a reredos with figures in it that carried the effect of antiques, the pulpit upright with empty rectitude, the smell of something like antiseptic in the air and a general sense of mustiness. It was like a haunted house. A haunted house is not really desolate, but the spirit that returns there is cold with solitude. At the door was a sign saying, "Come in and rest and pray."

Again and again in the agony of the chaos in which the world of today finds itself, we come to the conviction that the real remedy is in religion. Youth, they tell us, has a disdain for moral values, whether reduced to that level by bad reading, as Archibald MacLeish suggests, or by bad teaching, as Dr. Adler thinks. So youth lives for the momentary experience, unless drafted into the army and kept busy. Older people, cultivating various forms of escape, talk in terms of the idealism they have gathered, carefully denaturalized, from an older and departed generation, agree that something should be done, and fish around for solutions of the world problem in terms of economics, social welfare, Oriental cults, astrology, sports, libido, tolerance and expressionism, eccentric art, and education. Many people of widely differing points of view are ready to say that what we need is a return to God. But the idea

of God or of a god is one that in itself needs Socratic treatment. It may mean a general freedom that scatters more than it gathers, or a complex of conventions proper to a limited era or a neighborhood, or merely a power outside ourselves that makes for respectability, or perhaps a feeling produced by some ductless gland that, after all, nice people are very nice.

## WHERE ARE THE MEN?

Well, the church is God's house. Let us come back to that. And this is what it is like, musty and homesick. "Come in and rest and pray." Who wants to? Anyhow almost no one ever does, except perhaps a couple of old women on their way home from marketing. When one average man comes in and kneels and thinks the whole business over, it is a pretty terrible experience. While he kneels there in the gloom, a woman comes walking from the rector's office, comes down the side aisle on her way to the vestibule where she wants to get a copy of the parish leaflet, but suddenly sees the man kneeling in the pew near the front, and is somehow horribly embarrassed. She looks at him and puts a tentative hand over her chin. When she gets back to the office she talks in whispers to another woman there. "Jenny, a man's kneeling in the front of the church!" "Really? What's he doing there? Do you suppose he's drunk?"

So this is the place to which all hearts should return. Here is where the Gift may be given for which everyone hungers. What ought to be done about it? For clearly something drastic needs to be done right off. In the first place, almost nobody comes into the place, and from coast to coast in our land there is a walkout on religion. In the Protestant churches a union service at festival seasons takes care of all who want to attend, whereas in the old days on Sunday each meeting-house was packed

with worshipers. In the Episcopal Church, at least on the average, there is a meager if growing group for the early service, and at 11 o'clock normally there may be a hundred. For a communicant list of 1,400, in one city, the church provided will hold only 400, and actually about 90 appear. In another city the list has 700 names, the church holds 250, and everyone thinks it is crowded on Sunday if 100 people are there.

In all these instances the congregations are largely made up of women, and not young women either. Of the younger generation there are a few girls, usually daughters or cousins of the clergy, and almost no men. A tacit assumption has spread abroad that religion is a woman's business, despite the fact of the twelve apostles and the calendar of the saints. Where eloquent preachers draw large crowds, men are still very much in the minority, and after all, good sermons may mark a beginning for a few but they do not constitute the religious life. In the homes grace is unheard of at meals, and family prayers are no more.

Everyone will recognize the facts but we dodge the issue. This is managed in various ways. One is to get some statistics regarding the increase in the membership of the Church. But the answer to that is that the increase is nothing to what it must be—not a drop in the bucket by comparison—if religion is to permeate the life of the nation or society. Another method is to point to youth conferences and say, "Youth is just splendid today—not in the formal types of religion perhaps but in deeper, truer ways." Youth, however, has probably seemed splendid in all periods, but since the World War it has been more at a loss in matters of idealism than it has been for a long time. It turns eagerly from one cause to another, from pacifism to radicalism to vague platitudes offered by members of the older generation, searching for a spiritual home and finally satisfied with nothing. The director of the Research Bureau in America, Doris Drucker, in a recent article in *Harper's* sets forth the findings of her study of the situation as follows: "What the adolescents want is guidance, the security of firm ground under their feet, the knowledge of right and wrong." If they turn a questioning eye to the Church, they observe that most of the people they respect have ceased to regard it as important.

A modern psychological study remarks, "In the Gothic period later life was reserved for religious development, after the heat and struggle of the day were over, men and women turned their attention to making their peace with God through prayer and meditation. . . . For us the culture of the inner life is no less in the spirit even though we choose to express the values and significances which it carries not in religious but in psychological

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NOTE: This paper was written during a year of travel. It has no trace of special reference to any particular parish. It is intended to be one-sided in that it gives dramatically at times the attitude of certain men who have left the Church in disgust. Moreover it is clearly unfair to some of the clergy who are leading lives of almost complete self-abnegation and often of hardship, and also (and this is more serious still) to those clergy who would better things if they could, but find themselves hampered by the general structure of the Episcopal Church at large.

Ridiculous as it may seem for our day and age, it is a vital problem if a clergyman finds that when he uses words like "confession" or "fasting" half of his congregation move out on him because they have been trained elsewhere in regions of prejudice and ignorance and stupidity.

Finally I must add that this paper was written after long conversations with several men who have left the Church or were in the process during the conversation. I have seen with a profound bitterness the way our diluted Christianity has failed them in their crisis, and how they detested the sentimental compensations for the compromise. Two of them had been on parish vestries for some years. Ignorant bungling on the part of a bishop finished off one of them.

The harsh allusions to old women and to the "vapid old birds in black" in this paper are not my own, except as they issue from the general physical distress I feel as I watch the general exodus of brilliant able men from the Protestant Episcopalian fold. I do not want to elicit merely the kind of resentment that ends in controversy and bad feeling instead of heart-searching.

HOWARD R. PATCH.



terms." By the context one infers that for the modern as for the author of this statement religion as such has ceased to exist. How many books and articles today include the same formula: "For us these lovely things out of the past are impossible." As the specialist I was quoting a moment ago observes "... to us in this 20th century the older way is a closed book."

Very well then, religion is dead. How did it happen? I propose to examine one aspect of this problem: how is it that the men of the Church have walked out and left it as solitary as a widow? We can believe, of course, that those who left were all sinful and therefore they lost their faith and departed; but the fact is that the few who remain are also sinful. Or we can say that modern science has made faith difficult for the average man; but there are average men and also intellectually eminent men still in the Church. Or we may suppose that the modern fleshpots are more alluring than those of old: there are in other words more diversions made available in the motor car and various other modern inventions; but history shows that enough temptations were at hand in other days to draw men down the primrose path and test their faith if they chose to look over the fence. Men have to a large extent left the Episcopal Church. This is obvious enough in hundreds of parishes, thousands no doubt. But why is it?

#### DEFICIENCY OF FAITH

One answer I would suggest is that the Protestant Episcopal Church (not at all points identical with the Body of Christ) is itself deficient in faith. Let me not be thought to exaggerate the point. I may say that it is indeed fatally deficient in faith. The hungry sheep look up and are not fed. They look for the shepherd of the sheep and they find instead a mediocre speaker talking about politics or social reform or psychological problems in a way far inferior to the discussions in plenty of books at the lending library. They find a service which bores them stiff. And they find almost no one else (except the old women) there anyhow.

Leaders in the Church seem to have forgotten the nature of the enemy against which they are fighting. By and large it is not the poverty and suffering of the masses; it is not the tyrannical threat to democracy; it is not social evil stalking abroad. It is the evil faced by the individual first of all. It is his cross, as he thinks. The Church is made up of these individuals who face their crosses, and if they walk out there is nobody left. But the cross is not the decorative brass affair followed by song and vested choir as the 11 o'clock service may lead us to expect. It is something unfair, below-the-belt, dirty, something only a sort of cosmic cad would hand us.

Just let us recall a few examples: a man discovers that his wife has a form of insanity from which she could have been saved if fate had only helped him in time; a man sees his lovely young wife prepare, with all the loving details of sewing and knitting, for the first baby—who turns out to be (through no fault of the parents) a congenital idiot; a man discovers that his daughter has run away with a lover



who is destined someday to die of paresis. There are many more pictures that might be painted. The cosmic cad is versatile. One comes to the state of mind described I think in Wells's *Mr. Britling* years ago: "If God is in any way able to stop the present war and doesn't stop it, I will spit in His face!" Not ladylike, no. Not suitable language for the service at 11. But is God able to stop the war, the smashing of the innocent, the insanity, the shellshock, the disease, the screams and horror? Well—then what is He good for?

With these things in mind your average man who has met his cross may turn to the Church, and what does he find there? Morning Prayer, with an average choir assisted by 68 elderly women (and not the most attractive in town either) and two elderly men (whom the ladies of the parish call "old women"). Two conclusions are inescapable. The God around these parts is one who can do nothing about the war, the smashing of innocent victims, the disease and all the rest of it; no, He is a force that likes to listen to old women singing Morning Prayer (one would suppose He knew it by heart by this time!). The hymns too often are silly, and the sermon is dull, and of course no intelligent person thinks that the prayers will be answered.

And that is what counts. The Protestant Episcopal Church doesn't really believe in the faith for which it stands. The evidence sticks out all over it. In the Prayer Book you can begin at the front and find something of the sort almost all the way through.

First there are the tables of feast days and fasts—and "other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." How many people in the Episcopal

Church keep these days, or indeed know of these fasts? How many of the clergy remind their congregations that the Church "requires" a "measure of abstinence" on "all the Fridays in the year except Christmas Day, and the Epiphany, or any Friday that may intervene between these feasts"? Come, let us reason together, saith the Lord! Let us be honest. How many adult Episcopalians keep any sort of real fast in Lent or for that matter on Ash Wednesday or Good Friday or even remotely think of doing such a thing?

Moving on in the Prayer Book, we observe the Absolution or Remission of Sins: how well we remember the time when the phrase "miserable sinners" was removed from the Litany! How many Episcopalians really believe in the fact of sin any more (always of course waiving the fact of Hitler or Nazism or Communism or something of that sort)? How many think twice of having their sins absolved? (Of course before long the Liberal Ecumenical Society will have the word removed from the Prayer Book anyhow.) But then the whole service of Morning Prayer, hardly more than a poorly put together prelude to Holy Communion: how has it come to be a substitute for the Holy Eucharist at the late (and for many the only) service three Sundays a month?

#### THE REAL PRESENCE

The answer to that one is that the Church at large has lost the full sense of what the Real Presence in the Holy Communion means. This is apparent in many ways. Early Christians had their Communion every day. The modern clergyman in the modern world-crucifixion seems to think he does not need this special contact with God; or if he carries a perpetual Real Presence in his heart (and this is not always apparent to others) he seems to think his parishioners can get along without it. The implication inevitably is a lowering of the importance of Holy Communion. Along with this, further evidence is found in the fact that generally parishioners are not taught to make fasting Communion, that the most careful possible efforts are not made to see that the dying always may have the Sacrament, and that Reservation is not required in every parish both for the sick and for a proper adoration of the Divine Presence.

No, the Episcopal Church is very dubious about the whole matter, and the article on this subject among the Thirty-Nine shows the spirit of compromise (of trying to straddle the historic Christian doctrine and the Zwinglian idea) that runs through the whole fabric of Protestant Episcopalianism. The Church will not permit Benediction, and shakes its head at Reservation of the Sacrament, but seems to favor Intinction, where the idea that one may get contagion from the common chalice shows how far we are from primitive Christianity and the idea of the healing Christ whose Touch could raise the dead. It is all a pretty sad spectacle—half-belief, compromise with even that much. We ordain priests but we attach "no interpretation to orders or Apostolic Succession." We find an alternate prayer provided for "The Ordering of Priests" for those



who hold the unhistoric view of the priesthood.

And so all through the Prayer Book and all through the Church. Exceptions may be found, but by and large this is the picture. The average man, taking up his cross, may not analyze the situation in so much detail, but he has a general feeling that this is no divine Shepherd leading the sheep. It is no center of power he reaches in this organization; on the contrary it is tentative, half-baked, shillyshallying with vital matters. (How often we hear people say, "If I were going to be religious, I'd be a Catholic." Why?) Its sentimentality is appalling: the children's corners, where of course children never are seen; candle-light services, attended by the same old faithful group plus a few visitors, and called "sweet"; all the "helpful" leaflets and all the bribes to get people to go to Church or at least to support it. (O God, the number of "helpful" things in the Episcopal Church: the "helpful" quiet hours, the "helpful" meetings, the "helpful" counsel from those vapid old birds in black who have long since lost all contact with reality, the "helpful" Church papers, and all the rest of it!) The pussyfoot of compromise is everywhere—it is mush, it is beautiful soup. And the hard-headed man has no respect for it, least of all when a real crisis has come into his life—he knows enough to go to the lawyer or doctor or psychiatrist and not to a clergyman.

#### WINE TO WATER

"But we can't change things in our Church or the old people would be upset!" Too bad, for there are only some 50 of them left (one would think their religion should be strong enough to stand a change in externals), and there are thousands outside who cannot be reached with this present stuff. What is missing in all this setup is belief. As the Church has had only a waning faith in the Real Presence, so her belief in miracles and so her belief in a real answer to prayer has waned. How many today really believe that not only—say—cancer can be healed by prayer, but the dead raised and the five thousand fed and even water changed to wine?

No, the process of the day is changing the wine of religion to water. Since general observation shows that belief in the unique truths of Christianity has waned a movement flourishes to bring the formulæ of the Church down to the level of this unbelief. We are told that the intention is to "interpret" the faith of the past in the language of the present. But one may see that every change advocated by the modernist spirit is a change dictated by a lack of faith. The attempt, for example, to remove the expressions "body" and "blood" from the service of Holy Communion is really based on an unhistorical view of the Holy Eucharist; even if terms such as "the life" or "the inspiration of Christ" are substituted, the result is different from Christ's own teaching. He said quite directly, "This is my Body" and "This is my Blood"—and He did not say, "This is my Helpful Inspiration (which may involve a certain degree of contagion)."

The attempt to simplify Christianity has always resulted in something far more

complicated and something infinitely cumbersome. The compromiser's method suggests that after all God has led man through a series of white lies. And the practical man is likely to infer that a Church really in communion with God will never be swayed by what is pleasant or unpleasant for the people. It must have been disconcerting for the first-century Liberal Ecumenical when Christ walked on the water! The average man may look into the Preface of the Prayer Book and find there the provision that "the substance of the Faith be kept entire"; then he will reflect that the Creed and the Sacraments and the intercession of the saints have, in the Eastern as well as the Western parts of the historic Church, been part of the substance of the Faith, and also a belief in the miraculous, which forms a considerable element in what is truly Bible Christianity. The conclusion he is likely to reach is that the Protestant Episcopal Church has not stood by the substance of the Faith.

And so inevitably it is not mobilized against its real enemy. This enemy, according to the recorded sayings of Christ as well as the implications of the apparatus of the Church, is not social injustice or Hitlerism or evil stalking abroad in any form, although these may well be manifestations of it. It is indicated by the saying of a man whose life was scarred with tragedy when his son was, it seemed, needlessly killed in an accident, and who yet found his way back to the Church: "The real test of faith," he once remarked, "is belief in a personal devil." This man didn't want a partial or adapted religion. He didn't want a representation of God that made Him seem tricky. He wanted the whole truth.

There are times (as in the story of the cowboy Teddy Blue or in the case of the hero of Maugham's *Of Human Bondage*) when God seems to fail us in His promise to grant "whatsoever" we ask. At such times the Church must show a full faith if it is to carry individuals along with it. Moves to attain unity with other Christian groups on the basis of a minimum of doctrine only serve to water down and to weaken. Missionary enterprises are of no value if what they teach lacks the miracle of the Divine Touch. Forward Movements in service or in sanctity offer a temporary amelioration if they only make things easier in terms of physical comfort. The Divine Fire comes to us not primarily for purposes of cooking our food or heating our houses. It comes as a light that "shineth in darkness." What wins men is not simplicity of liturgy or complicated dramatic offerings, simple surplices or

sumptuous chasubles, gloom and austerity or lights and incense, the "simple Gospel" (whatever that is, and wherever it is supposed to exist) or rhetoric. What is right and harmonious in all these things must follow something else, a faith so firm and sure that it carries all the implications of the abundant life. The shepherd that can lead his flock when he sees the wolf coming must have no doubts about the road home.

#### THE WORLD'S NEED

Today millions are in desperate poverty, millions suffer bereavement and physical torture. The morning paper tells of one point of massacre in the following terms: "Every section, almost every block of the town felt the destructive blows and large areas were blasted into ruins with what probably will be a huge toll of dead." England is bleeding. What about Egypt, what about China? "Torpedoes sink Italian ships." Overhead as I write are planes in which young men are being trained in this country to drop bombs and carry on what seems like the necessary slaughter. And what is the Episcopal Church doing about all of this? The Holy Eucharist, we were told as children, represents the highest form of prayer. Well then, is every Episcopal minister in the country holding two services of the Holy Communion a day—every day—to plead anew for man's sins and the mercy of God? Do fresh relays of the parish come every hour all day long to implore God's help for peace, for mankind in general in the modern welter of immorality and cruelty, for salvation? Or if these things will not do, has anyone invented a different method in the Church of releasing the power of prayer and is it used with the same intensity that men batter other men with bombs and slaughter? I hear suddenly a voice, a rather fat voice of a man.

He is saying, "You know—it's the sweetest thing—I've just been a godfather to Hester's little new baby. . . ." And I hear another, rather heavier voice interrupt: "My God, man, do you still keep up with the Episcopal Church—do you still hold with that kind of stuff?" "Why yes," answers the first, doubtfully and rather slowly, "you don't have to believe anything to be a godfather, you know. Don't we need the Church for marriages and burials and that kind of thing? Doesn't it add somehow to the decorum of life? . . . I like it because it brings back my childhood to me—I usually go on Easter. . . ." ("Jenny, a man's kneeling in the front of the church!" "Really? What's he doing there? Do you suppose he's drunk?")

#### BALANCE

SHORT is the pomp of this bright flower;  
All beauty moves to swift decay.  
Kings know an interval of power,  
And each love has its little day.

Yet if our bliss is never long,  
And rapture can but briefly live,  
All grim forebodings, pain, and wrong,  
And even grief, are fugitive.

CHARLES HANSON TOWNE.





SERVICES AT ST. MARY'S are held in Japanese for the older members of the congregation and in English for the younger members, who form a large proportion of the communicant list. Eager to play their part in American life, Japanese-Americans are constantly met with suspicion and rebuff from Americans of European extraction.

## Where East Meets West

*St. Mary's Japanese Mission, Los Angeles*

By Reynold E. Blight

CALIFORNIA'S unique and perennial problem is the Japanese. Some years ago the whole state was swept by a wave of hysteria because a highly emotional mathematician with a pencil proved statistically, on the basis of the ratio of population increase, that a Japanese governor would rule from the capital city upon a definitely predictable date.

An epidemic of restrictive laws followed and Congress was excitedly importuned to prohibit further immigration from Japan. So intense did the feeling become that Japan was moved to protest to Washington and the Secretary of State, the late William Jennings Bryan, made a hurried trip to Sacramento to pour oil upon the troubled waters and calm the nightmarish fears of a nervous and credulous populace.

From time to time, ever since, especially during recent years when international conditions have made the people jittery, a sure-fire newspaper sales device is to headline a Japanese spy scare. In the inflamed imagination of penny-a-liners every trawler manned by Japanese is a potential destroyer and every dungareed Japanese fisherman a naval officer in disguise. Unhappily there is just enough evidence of espionage to justify the headlines.

To apprehensive minds, the presence of a large Japanese population, 97,500 in the state, in itself creates a most disturbing situation. The Japanese live a self-contained, separate communal life, with class-groups — fishermen, farmers, gardeners, tradesmen, professional people, scholars — highly differentiated and complex. Barriers of language, alien tradition, and racial antipathies make sympathetic contacts with their Caucasian neighbors difficult.

In Los Angeles, the largest Japanese city in continental America, (nearly 40,000), "Little Tokyo," with its picturesque

bazaars, its Buddhist temples, its gay, exotic atmosphere, tea-houses served by lovely little Nipponese girls, well-patronized language schools, not only is one of the show-places of the city but constitutes a well-organized, highly civilized community. It has its own chamber of commerce, service clubs, telephone exchange, daily newspaper, and theaters. Unlike some nationalities the Japanese are a law-abiding, self-supporting, and economically substantial people. Family life is especially strong and affectionate.

An outsider, charmed with the color and gaiety of the community, might envy its



VICAR'S FAMILY: Fr. Yamazaki is shown with Mrs. Yamazaki, his sons John (ordained deacon last July), Peter, and James; and his daughter, Louise.

apparent harmony and peace; but the tranquillity is only superficial. Below the surface seethe passions, misunderstandings, and enmities that cause heartache and tragedy; particularly in the clash of races and groups.

The older Japanese feel deeply the suspicion of espionage. In their opinion, it is unjust to blame the great majority of earnest, law-abiding Japanese for the misdeeds of the comparatively few. However, they assume a tolerant, reasonable, understanding attitude and are anxious that their appreciation of the blessings and opportunities they and their children enjoy here shall be proved by deeds of loyalty and cooperation; believing that in time the integrity of their spirit toward their adopted land shall justify confidence.

Within the community, the tension between the alien-born and native-born Japanese creates a conflict of ideals and purposes that makes for strife and bitterness. Of the total Japanese population in the state, 666,000 are native-born, 30,000 are foreign-born, and 1,500 are of the third generation. The Japanese in Los Angeles break down into about the same ratios. Between the "issei" (the first generation) and the "nisei" (the second generation), there is a continual strain.

The older generation, while they value the liberties and privileges they possess in this country, tend to favor their racial language, customs and traditions, especially as they suffer serious legal disabilities — they cannot become naturalized and cannot own property.

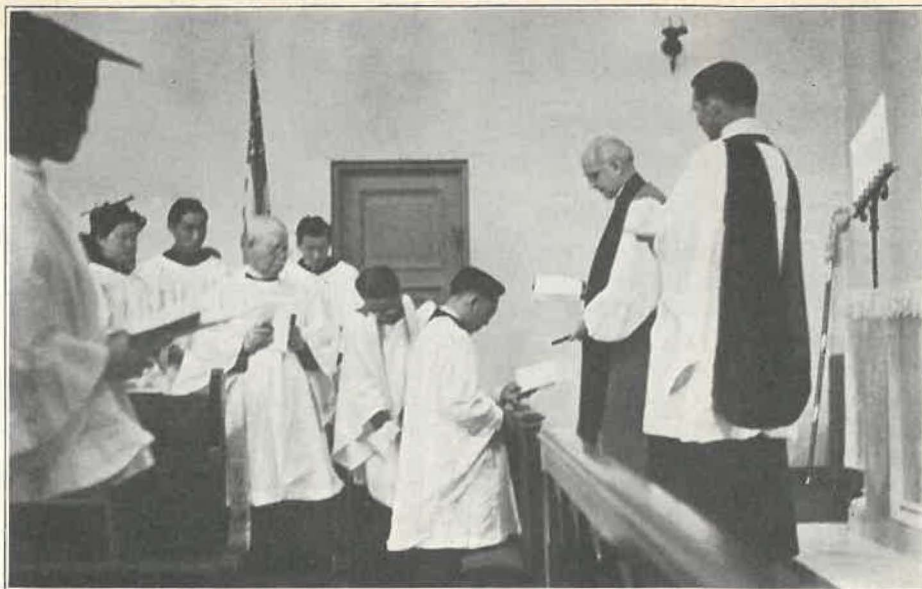
The younger generation, educated in American schools (over a thousand of them graduate from Los Angeles high schools each semester) where they are received with open arms and treated kindly without discrimination or prejudice, reared



in a vibrant patriotic environment, fitting happily into the American pattern of life, preferring at all times to speak English, and having no vital ties with their racial homeland in the Orient, are in spirit and in truth loyal, sincere Americans. Very frequently grandchildren, speaking only English, cannot converse with their grandparents, who speak only Japanese. These "nisei" Japanese are passionately devoted to the United States, and to see and hear a great gathering of these young Americans of Japanese ancestry join in the pledge of allegiance to the flag is a thrill of a lifetime.

Not only do these young people suffer from the conflict with the older generation; they too are acutely conscious of the suspicions of their Caucasian fellow-citizens, especially when the prejudice shows itself in a refusal to hire Japanese help or to buy from Japanese tradesmen. As long ago as 1931 the Los Angeles diocesan convention, in response to an eloquent appeal by Bishop Stevens in his convention address, went on record: "Be it resolved that this convention, while expressing no opinion regarding the advisability of a boycott on goods from Japan, does disapprove all hostile and discriminatory acts against Japanese residing in the United States and urges all members of the Church in this diocese to do their utmost to preserve goodwill toward all loyal citizens and residents of the United States who are of Japanese extraction and descent."

This year the department of social relations, reporting to the diocesan convention, under the chairmanship of the Rev. Canon C. Rankin Barnes, said: "The department is keenly aware of the difficult situation now faced by the large group of young Japanese within our diocese, born in this country and known as the 'nisei.' Although they are American by birth, education and general attitude they are often looked at askance merely because of facial and racial differences from their young American friends. At this time, when the



ORDINATION: Bishop Stevens ordained John H. Michio Yamazaki to the diaconate at St. Mary's, July 20th. Standing by the Bishop is the Rev. Dr. Randolph Crump Miller; at the ordinand's left stands his father, the vicar; and behind the candidate is the Rev. Barnabas H. Terasawa of San Francisco.

relationships between the great Japanese people and our own are under a heavy strain, it is important to bear in mind that the vast majority of the 'nisei' are not at all in sympathy with the war of aggression carried on by the Japanese military party in the Orient."

It is obvious, this great community constitutes a challenging home mission field of tremendous appeal. To a people living under such conditions of stress and difficulty, Christianity comes with a message at once vital, comforting, and practical. More and more "nisei" Japanese are turning to the Christian Church, eagerly listening to Her glorious Gospel of the Divine Fatherhood, human brotherhood, justice, love and spiritual redemption. The Anglican ritual, with its stately beauty, formal

dignity, ancient tradition, and moral and intellectual integrity, makes a profound appeal to a race that through the long generations has elevated these qualities to the level of religion.

St. Mary's Episcopal Mission was founded in 1907, through the efforts of the late Miss Mary L. Paterson, a retired missionary to Japan, to meet this need. The late Bishop Johnson cultivated the work and under the more recent leadership of Bishop Stevens and Bishop Gooden the field of influence has been rapidly extended. The "nisei," or younger generation, constitutes about three-fourths of the congregation, and the constituency of the Church comprises many hundreds of families.

The present vicar is the Rev. John M. Yamazaki, who was born in Japan and was brought up a Buddhist. He came under the influence of the Christian Church and was baptized in 1900. Four years later he emigrated to the United States. He attended the Berkeley Divinity School in Connecticut, from which he was graduated with the degree of Bachelor of Divinity and assumed charge of St. Mary's in 1913. He was a representative of the American Church at the 50th anniversary of the Church in Japan in 1937.

His son, John H. M. Yamazaki, was ordained deacon by Bishop Stevens in July of this year, Bishop Gooden preaching the sermon, and he is now minister to the English-speaking congregation. Each Sunday morning two services of Holy Communion are held, one wholly in Japanese and one entirely in English. The young man holds the degrees of Bachelor of Arts from the University of California at Los Angeles and Bachelor of Divinity from the Church Divinity School of the Pacific. Under the ministrations of these two highly capable and devoted clergymen the work at St. Mary's will rapidly increase in extent, significance and efficiency; and become a splendid center of Christian faith and power.



CHURCH AND PARISH HOUSE: St. Mary's is a handsome structure of the Mediterranean architecture that is especially appropriate to California's climate.



## The End of Neutrality

**T**HAT the repeal of the provisions of the Neutrality Act preventing the arming of American merchant ships and forbidding them to enter war zones brings this country closer to war is self-evident. Indeed by this grave step, taken by a very narrow margin of votes, Congress has ratified the President's virtual declaration of a naval war against Germany. It ends the last convincing pretense of the neutrality of the United States.

American ships will now be armed, and will begin to carry supplies across the north Atlantic to Britain, and through the Mediterranean to the north African armies. Can anyone doubt that Axis submarines and aircraft will do everything possible to prevent those ships from reaching their destinations? In a recent Atlantic convoy, sixteen ships were reported sunk in a single attack. Hereafter such convoys will have in them American ships, flying the American flag, convoyed by American warships. When the shooting begins, they will be in the thick of it, giving and taking shot, shell, torpedo, and depth charge alongside the British. If that is not war, then nothing is.

Probably never before has the United States taken so grave a step with so little public excitement, and with a total absence

of war hysteria. Americans realize that this is no time for thoughtless flag-waving and irresponsible heroics. It is rather a time for cool strategy to encompass the defeat of a government and a war machine based on the direct antithesis of all that we cherish — the life, liberty, and pursuit of happiness to which this nation is dedicated. These things cannot survive in a world dominated by Hitler; therefore the domination of Hitler must be brought to an end. We have tried to end that domination by "all measures short of war" in aiding Britain, Russia, and the other governments opposed to the Axis powers. Now we have found it necessary to make those measures more drastic, and it is doubtful whether they can still be considered, in any but the most highly technical sense, as "short of war." Certainly this nation does not want war — but if there is no other way to end the Hitler menace, then we are prepared to choose war rather than submission as the lesser of two evils.

May Almighty God guide our nation in this hour of crisis, delivering us from the hands of our enemies, that we, being armed with His defense, may be preserved from all perils; and may He guide all the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they — despite their selfishness, their intolerance, their abuse and misrule, their captivity by false philosophies and their apostasy from true religion, in many cases, even among the nations on "our side" — may nevertheless become the Kingdom of our Lord and Saviour, Jesus Christ.

### INSIDE AMERICA

BY ELLIS E. JENSEN, P. H. D.

#### Nonsense About Racial Purity

**D**ESPITE the multiplied tragedy which Nazi attempts to achieve "racial purity" have brought about, we mongrel Americans are nevertheless highly amused by their fanatical efforts. Every intelligent person knows that there are no pure races in the world today excepting in isolated, out-of-the-way corners of the earth, and that such pure races are invariably primitive, backward peoples. Every modern, vigorous nation is a mongrel nation, made up of countless racial stocks. The relative proportions of the contributing blood streams are hopelessly lost, and no set of Nuremburg laws will alter this fact. The blood of Swedes, Slavs, French, and Poles courses heavily in German veins. There is much Jewish blood in Gentiles, and even more Gentile blood in Jews.

The Nazis, of course, want to sell their people a fanatical conviction of German superiority and divine right to rule other peoples. They now declare the French to be no longer a White race because there are some Negroes in France, and therefore the "Aryan" Germans must hereafter dominate the "Colored" French. And they tell their people how inferior we Americans are because of our "crimes against race" by intermarrying. By this practice we have degenerated into a people without vigor, no longer fit to maintain our position of leadership in the world, they contend. Such loose talk, however, does not remove the all-important fact that our cross-breeding has made us a nation second to none on earth in terms of achievement. That goes for the past and will also apply to the future. "God hath made of one blood all the nations," and America is the living proof of that fact.

#### *The Archbishop of York on the War*

**W**HAT are the basic religious and moral issues involved in the present world crisis? What is the Christian justification for participation in the war effort, whether through armed conflict or through all-out material aid? What kind of world should we envisage after the war? What does Christianity have to say about war issues and post-war reconstruction?

Perhaps the ablest and most notable Christian spokesman on these questions today is the Archbishop of York. Moreover, his presidency of the World Council of Churches gives special weight to his opinions, while his position as the second ranking Archbishop of our mother Church of England adds to the interest of American Churchmen in his statements. His leadership of the Malvern conference marks him especially as the foremost advocate of a planned post-war society on a Christian foundation, and the Malvern findings have been as eagerly studied in this country as in the British Isles.

We take great pleasure, therefore, in presenting to our readers a series of articles by the Archbishop of York beginning in this issue. These articles will give the views of the Archbishop on the vital questions enumerated above and other related topics. Because of its membership in Religious News Service, which has arranged this series, **THE LIVING CHURCH** will be the only Episcopal Church periodical in which the series will be presented, although it will also be published in certain selected daily newspapers so that it may reach as many readers as possible. We are confident that our readers will find the series of great interest and value.



*Toward a Christian Christmas*

WITH Thanksgiving Day here the realization dawns upon us that Christmas cannot be far away. In this year of crisis let us determine to make Christmas mean more in our lives than it has ever meant before. To this end we suggest a six-point program in preparation for the Holy Season:

(1) Restore Advent as a season of penitential preparation. Americans have a genius for anticipating their festivals and making the days before them such gala ones that long before the feast comes the keen edge of anticipation has been dulled. Mother Church wisely precedes her major festivals with vigils and fasts. The season of Advent is not designed to give a foretaste of the Christmas joy but to prepare the Christian soul by prayer, fasting, and meditation for the coming of the Lord in the festival of His Incarnation and for His second coming on the great day of judgment. A better kept Advent will mean a more joyous and blessed Christmas.

(2) Eliminate the unsightly abbreviation "Xmas." It is true that the symbol "X" or "Xt" is a traditional abbreviation for "Christ," being the symbol of His cross. In modern times, however, "X" is more generally used in its algebraic connotation as a symbol of the unknown. We fear that it is generally so used in the form "Xmas." One would suppose that the Church would take the lead in eliminating this abbreviation, but the most active campaign to that end of which we know is that of the chamber of commerce of Orangeburg, S. C. Curiously enough, the Orangeburg chamber of commerce writes that in the first month of their "crusade to return Christ to Christmas and to x-terminate Xmas," support came pouring in from all over the United States, including 12 governors, two leading magazines, over 200 commercial and trade organizations, a major radio network program, and countless individuals—but only two members of the clergy.

(3) Send Christian Christmas cards. If there was ever a time to send our friends a greeting in the name of Christ and a reminder that the Child whose birthday we are celebrating is our Lord and King, now is the time. Let's pass by the cards with holly berries, tally-hos, and 18th century ladies and gentlemen—yes, and even the camels which properly belong to Epiphany rather than Christmas. Let's send instead cards that indicate that Christmas is something more than a pagan festival and that carry to the recipient not simply a jovial worldly greeting but one that is truly Christian.

(4) Remember the poor and suffering. We all know the problem of trying to find a suitable gift for the person who "has everything." Our Lord said: "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me." This year let's be less solicitous about finding the appropriately extravagant gift for the one who "has everything" and devote a generous part of our Christmas gift money to those who have little or nothing. Any of your community chest agencies will know how best to use a Christmas contribution given in this spirit.

(5) Remember the Church. We all like to give and receive gifts to beautify the home. The Church is the home of Him whose birthday we are celebrating. Among the gifts, mostly of a transitory character, that we send our relatives and friends, can we not give our parish church some gift of permanent value, whether large or small, that will help to beautify God's house or increase the beauty and reverence of His services?

(6) Make it a "Christ-mass." We like the English cards that use the expression "Christ-mass" because they emphasize

the heart of the Christmas celebration, which is the Holy Eucharist. Let us begin Christmas on our knees, whether at the midnight Mass or at an early morning celebration. Few joys can equal that of the Christmas Communion, made not lightly or inadvisedly, but with a contrite heart after proper preparation. And let us not forget that our children too deserve a share in the Christmas Eucharist. Too often the parents attend only the midnight celebration while the younger boys and girls are asleep and the children experience nothing of the spiritual experience which is the essential part of Christmas. If they are too young to attend the midnight Mass, let us be sure that they have an opportunity on Christmas Day to kneel before the altar of the Holy Child and bring him their gift of childlike worship. "Suffer little children to come unto me and forbid them not," said our Lord, "for of such is the Kingdom of Heaven."

Christmas will be with us in little more than a month. Will we be ready for it?

*Shelter Christmas*

SPEAKING of Christmas, we're already having some of our Christmas fun — and THE LIVING CHURCH Family can share it. Here's how:

Some time ago we wrote to Miss Halstead, superintendent of THE LIVING CHURCH Nursery Shelter for bombed-out children, at Exeter, England, asking her what the forty youngsters there would particularly like or need for Christmas. Her reply is published in the correspondence columns, of this issue, with its very modest suggestions.

As soon as this letter came, we took it over to the British War Relief office to see what that organization could suggest about shipping a Christmas box to the shelter. To our delight our good friend Mrs. Sue Ennion, head of the local office and herself the wife of a British naval officer and mother of two evacuee children, took a great interest in the project and said that if we would fill a shipping case, BWRS would undertake to get it to the Shelter, free of ocean freight and duties. Moreover, she promptly interested various public-spirited citizens in the idea, and within 24 hours:

(1) A doctor had contributed vitamin capsules for the children.

(2) A manufacturer had promised stockings.

(3) A department store had given us cost prices on clothing.

(4) Many of the churches and clubs that do sewing for BWRS had contributed pajamas, caps, etc. But we promised British War Relief to reimburse them for the materials in these, so that they could buy more materials and have more garments made.

In order to get the shipment started, and be sure that it arrives in time for Christmas, we immediately took up the department store's offer and bought certain things for the youngsters, relying on our readers to send in the money to pay for them. We bought not only the desired hair-ribbons but warm playsuits and cotton shirts, flannel pajamas, and underwear; also a red Christmas stocking filled with small toys for each youngster, and 20 pounds of good barley sugar candy. So the children will have their desired "sweets" — and we hope Miss Halstead will dole them out sparingly, so there won't be forty tummy-aches!

Nor will the religious side of Christmas be forgotten; for we sent a hurry call to the Morehouse-Gorham store in New York, for Christmas cut-outs and cards to color, and



a small religious picture for each child. These, too, have been cheerfully donated.

Now for your share — because we know our readers want to share in giving their wards overseas a merry Christmas. While some of the contents of the Christmas box have been donated, we bought most of the clothing, obtaining the best available and receiving the lowest possible price. This we did in full confidence that our readers would reimburse us, through THE LIVING CHURCH RELIEF FUND; for you have never yet failed to respond generously to any appeal that we have made. So, please send us what you can for the Christmas Fund. In addition to the box, we hope that we shall have enough to cable to the superintendent just before Christmas a sum of money that can be used for expenses of a Christmas party and the purchase of any necessities that can best be obtained locally.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "Shelter Christmas Fund," and sent to us at 744 N. Fourth St., Milwaukee, Wis. If you wish, you may use the envelope in last week's issue to send your "Merry Christmas" check.

*"The City Solitary"*

IF YOU like the "comfortable Gospel" — in the modern, not the liturgical, sense—don't read Professor Patch's article, *The City Solitary*, in this issue. Complacency and lack of faith, the writer believes, are the besetting sins of Episcopalians. Instead of changing water into wine, modern Church-

men are, he charges, reversing the miracle and "changing the wine of religion to water."

Professor Patch admittedly deals with his subject in drastic terms. The paper, he says in his introductory note, "is intended to be one-sided in that it gives dramatically at times the attitude of certain men who have left the Church in disgust." Is it a true picture? To what extent does it mirror my own parish? What can I do about it? These are the questions that will naturally suggest themselves to readers.

The *City Solitary* does not make pleasant reading. Neither does the *Book of Lamentations*, from which it takes its title. Perhaps for that very reason we need the forcible reminder that, while God has promised that the gates of hell shall not prevail against His Holy Catholic Church, He has not guaranteed the efficacy of a watered-down Protestant Episcopalianism nor underwritten what Professor Patch describes as "Liberal Ecumenicalism."

**Pacifism and Love**

THE question is not whether if we fight we shall go to heaven or not, but whether if we do not fight, Christianity will remain on earth. Is evil to have the monopoly of efficacy? Or are the oppressed to go on suffering because we love the oppressor more practically than we love *them*?

War can be right not because it can convert the enemy, but because it can protect his victims. When we cannot do both, must we do neither?

Pacifism may result in giving Love no opportunity to *do anything*.

—from "*Law and Love*" by T. E. Jessop,  
Professor of Philosophy, University College of Hull.

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## MINNESOTA

### St. Mark's Becomes Cathedral With Dr. Deems as Dean

By GWENDOLYN G. THOMAS

Splendor, dignity, and solemnity marked the service on the evening of November 12th when St. Mark's Church, Minneapolis, was formally dedicated as the new cathedral church of the diocese. More than 1,000 seats in chancel and nave were taken by those who attended from all over the diocese, and a loudspeaker system enabled hundreds of others to hear the service in several different rooms of the parish house.

The church was presented to Bishop McElwain of Minnesota by Henry C. Mackall, senior warden of the parish, who also delivered to the Bishop documents turning over all the property of the parish to the cathedral chapter. The Bishop then dedicated the building as the "diocesan church, belonging to the clergy and laity of the diocese and for their use, a house of prayer for all people who may resort hereto to worship God, the official seat and the spiritual home of the Bishop, and the center of diocesan worship and work." He concluded with the prayers of dedication.

#### DR. DEEMS ELECTED DEAN

The Rev. Dr. Charles Price Deems, rector of the parish since 1934, was inducted as dean by Bishop Keeler, Coadjutor of the diocese, and the sermon was preached by Bishop Freeman of Washington, formerly a rector of St. Mark's.

In the colorful procession were presidents of the Minneapolis Church Federation and Ministerial Association; the 65 clergy of the diocese; representatives of the mayor of the city and the governor of the state; members of the Bishop and council; the cathedral chapter; and the standing committee; Bishops Cross of Spokane and Johnson, retired bishop of Colorado, both of whom were rectors of Minnesota parishes when they were elevated to the episcopate; Bishops Freeman, Keeler, and McElwain; together with crucifers, members of the diocesan acolytes' guild, and of the cathedral choir.

As his text, Bishop Freeman used Haggai 2:7, the same as that which he used when he preached the sermon at the dedication of the present St. Mark's Church 31 years ago, and dealt mainly with the purpose and function of a cathedral in this age.

Bishop Freeman is just recovering from a major operation but said: "If this was the last sermon I would ever preach, I would not have missed this momentous occasion and glorious experience."

#### CONVENTION'S ACTION

Resolutions passed at the 1941 diocesan convention established St. Mark's as the new cathedral. This action, approved by St. Mark's congregation in June, came as a result of recommendations made by the

cathedral committee appointed in 1940 to bring to the 1941 convention a plan to give the diocese a spiritual and administrative center that would enable it to go forward with greater efficiency.

With the administrative offices and the Bishop Coadjutor's residence already in Minneapolis, that seemed to be the logical city for such a center; and St. Mark's Church, with its central location, cathe-

12th. Regarding resolutions passed at this meeting, Bishop Keeler said: "The act by which St. Mark's becomes the Cathedral church does not mean that we will abandon the Cathedral of Our Merciful Saviour, Faribault—the first cathedral built for the purpose on American soil. . . . It will remain, an historic and spiritual shrine, just as it was consecrated—The Cathedral Church of Our Merciful Saviour."



*Sifford Studio.*

ST. MARK'S: Chancel of Minnesota's majestic new cathedral.

dral-like architecture, equipment, and endowment was selected as the new cathedral.

The resolutions also provided for a cathedral chapter consisting of the Bishops of the diocese, the dean of the cathedral, three clergymen, and three laymen elected by the diocesan convention; three appointees of the Bishop; a senior and junior warden, treasurer, and 12 laymen to be elected by and from the cathedral congregation.

The chapter met for organization, election of the dean, and transaction of other business on the afternoon of November

The chapter accordingly appointed the Rev. Osborne R. Littleford dean of the Faribault cathedral, and made him a member of the chapter. The Rev. Loren Lindquist, assistant at St. Mark's, was made residuary canon of the new cathedral.

The cathedral church in Faribault dates back to 1858, when the Rev. James Lloyd Breck organized the parish of the Good Shepherd in that city. In 1859 the Rt. Rev. Henry Benjamin Whipple was elected first Bishop of Minnesota and took up residence in Faribault. In a short time the parish outgrew its original



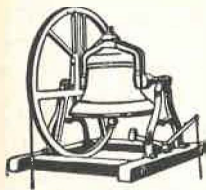
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## DIOCESAN

frame building; and in 1862 Bishop Whipple laid the cornerstone of what he called "the Cathedral Church of Our Merciful Saviour."

As long as Bishop Whipple lived, Fairbault remained the center of diocesan life. Since his death in 1901 no bishop has lived there; and it has long since ceased to be the administrative or geographic center of the diocese.

St. Mark's was organized as a mission in north Minneapolis in 1858—the year Minnesota was admitted to the Union, and one year before the organization of the diocese. In 1861 the small wooden

ing and cooling system and chime amplification from the tower.

In spite of a changing population in the vicinity which Christ Church serves, the attendance at services is larger than ever and the church school contains many times the number of scholars it had 10 years ago. The Rev. Dr. E. A. Saunders is the present rector.

## NEW YORK

### Festival Octave to Attend Opening of Cathedral's Entire Length

A great occasion in the religious life of the city and diocese of New York, and one of interest to the entire Church, will be the octave of services attending the opening of the entire length of the Cathedral of St. John the Divine. The ceremonies, in which high officials of other communions and representatives of many races and nationalities will participate, together with bishops, clerical and lay officials of the Episcopal Church, and thousands of worshippers, will be held from Advent Sunday, November 30th, to the Second Sunday in Advent, December 7th.

The cathedral is two-thirds finished, with no debt on it. The entire length will open up a vista one-tenth of a mile from the west facade to the high altar, or a distance of two city blocks, along the flying buttresses, through the 100-foot square crossing and into the sanctuary, bringing into view the new clerestory.

Highlights of the observance will be the actual opening service of Holy Communion on November 30th, with sermon by Bishop Manning of New York; the service of many witnesses the same evening; the service for the Woman's Auxiliary, and one of united prayer for Christian unity on December 2nd; the service of worship in hymns and sacred music, December 4th; the service for young people and children of the diocese, December 6th; the celebration of Holy Communion with sermon by the Presiding Bishop, December 7th; and the service of thanksgiving for the brotherly fellowship between the Anglican and Eastern Orthodox communions, on the evening of December 7th.

The program for the festival octave, each day of which will be dedicated to a special purpose, follows:

**ADVENT SUNDAY, NOVEMBER 30TH**

*Thanksgiving for God's many blessings. Intercession for the Church's mission throughout the world, and for revival of Christian faith and courage in this day of crisis.*

8:00 A.M. Holy Communion.

9:00 A.M. Holy Communion.

10:00 A.M. Morning Prayer.

11:00 A.M. The Opening Service, Holy Communion, and Sermon by the Rt. Rev. William T. Manning, D.D., Bishop of New York.

Invitations to the Opening Service have been sent to all the bishops of the Church. All the clergy who can do so are asked to be present in the choir. Clerical and lay



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**INDUCTION:** *Bishop Keeler gives the benediction as Dean Deems is inducted. Bishop McElwain stands at the right.*

chapel was moved by ox team to a location which is now the very hub of the business district. The present edifice is located on an imposing elevation overlooking one of the city's most beautiful parks. It was dedicated in 1910.

## LONG ISLAND

### Old Christ Church Restored

Old Christ Church, Clinton Street, Brooklyn, which was destroyed by fire two years ago, has been completely reconstructed. It was rededicated by Bishop Stires of Long Island November 16th. The 100-year-old Gothic structure was gutted by fire on February 26, 1939.

The interior has been entirely reconstructed without departing from the original architectural lines of Richard Upjohn, builder of many of the famous churches in New York City. Two magnificent windows from the old 5th Avenue Presbyterian Church, memorials to Governor Morgan and Commodore E. D. Morgan, were presented to Christ Church by Mrs. E. D. Morgan of Wheatley Hills.

Many improvements were made in the restoration of the edifice. A larger organ replaces the Jarvis memorial organ; new lighting was installed, as were a new heat-



## DIOCESAN

officials of the diocese and two vestrymen, or other appointed lay representatives, of every parish and mission in the diocese are asked to take places officially in the procession. As the procession advances up the aisle, prayers will be offered for blessing upon each of the great units of the Cathedral edifice, the west front, and narthex, the nave, the crossing, and the completed choir and sanctuary.

4:00 P.M. Evensong, Te Deum, and Sermon by the Very Rev. James P. DeWolfe, D.D., Dean of the Cathedral.

7:30 P.M. Organ Recital by Norman Coke-Jephcott.

8:00 P.M. Service of Many Witnesses.

At this service groups representing all the countries now enslaved or under attack will march in procession, and a representative of each group will offer prayer. The countries which will be represented are Austria, Czechoslovakia, Poland, Great Britain, France, Denmark, Norway, Holland, Belgium, Greece, Yugo-Slavia, Russia, Ethiopia, and China. The public is invited, and ministers of all Churches are asked to take seats in the choir.

On each weekday during the octave there will be Holy Communion at 7:30 and 8:30; Morning Prayer and Holy Communion at 9; Evensong and special intercessions at 5; and an organ recital at 7:30. Distinguished visiting organists will give the recitals—Monday, David McK. Williams, St. Bartholomew's; Tuesday, T. Tertius Noble, St. Thomas'; Wednesday, Channing Lefebvre, St. Paul's School, Concord, N. H.; Thursday, Ernest Mitchell, Grace; Friday, Harold Friedell, Calvary; Saturday, Vernon De Tar, Ascension.

Special intentions and other services during the week, and on the octave Sunday, will be as follows:

**MONDAY, DECEMBER 1ST—ST. ANDREW'S**

*Intercession for our own nation, that we may be given vision and strength to do our true part in this crisis for humanity.*

**TUESDAY, DECEMBER 2ND**

*Intercession for the Unity of Christendom.*

10:30 A.M. Service for the Woman's Auxiliary of the Diocese. Sermon by the Rt. Rev. Oliver L. Loring, D.D., Bishop of Maine.

8:00 P.M. Service of United Prayer for the Restoration of World-Wide Christian Unity; with the coöperation of the World Council of Churches, the Federal Council of the Churches of Christ in America, and the Greater New York Federation of Churches. Intercessions will be offered at this service by representatives of the different Churches—both Catholic and Protestant. The public is invited, and ministers of all Churches are asked to take seats in the Choir.

**WEDNESDAY, DECEMBER 3RD**

*Intercession for the people of Great Britain, Russia, and China, and all who are resisting invasion and aggression, and for the establishment of peace with righteousness and justice for the sake of all mankind.*

THURSDAY, DECEMBER 4TH

*Intercession for the Church in the diocese, that it may be strengthened in faith and in light and made a greater power for Christ.*

8:00 P.M. Service of Worship in Hymns and Sacred Music. The massed choirs of the diocese and appointed representatives of all diocesan organizations and institutions will march in procession.

FRIDAY, DECEMBER 5TH

*Intercession for the departed who have given their lives in the struggle against aggression, and for all who are suffering through the war—the refugees, the stricken and oppressed, the bereaved, the homeless, the children, and all who are in sorrow, trial, and need.*

SATURDAY, DECEMBER 6TH

*Intercession for the Youth of our own and other lands, that they may be given faith, vision, and courage, and that after the ending of the War there may be a Christian World Order.*

2:00 P.M. Service for the Young People and the Children of the Diocese, with singing by the Young Peoples' and Children's Choirs.

7:30 P.M. Organ Recital by Vernon de Tar (Ascension).

SUNDAY, DECEMBER 7TH

*Intercession for blessing and guidance for the Forward Movement in our own Church, and for God's blessing upon our brethren of the Eastern Orthodox Catholic Churches.*

8:00 A.M. Holy Communion.

9:00 A.M. Holy Communion.

10:00 A.M. Morning Prayer.

11:00 A.M. Holy Communion and Sermon by the Most Rev. Henry St. George Tucker, D.D., Presiding Bishop of the Church.

4:00 P.M. Evensong and Sermon by the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York.

7:30 P.M. Organ Recital by John Baldwin.

8:00 P.M. Service of Thanksgiving for the brotherly fellowship between the Anglican Communion and the Eastern Orthodox Catholic Churches, and of prayer that in the sufferings and tribulations of this world crisis we may be drawn into still fuller fellowship. The hierarchy and people of the Greek, Russian, Syrian, Serbian, Ukranian, and other Eastern Churches will take part in this service.

## COLORADO

### Enrolment at Lay Readers' Training School Doubles

The second annual lay readers' training school of the diocese of Colorado opened on October 15th, with an enrolment of 40, almost twice as many persons as last year.

Classes are being held at St. John's Cathedral in Denver for seven Wednesday evenings. There are classes for beginners and advanced students, with three sessions

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each evening preceded by Evensong and a 10-minute address by one of the lay readers. The last evening of the series will be devoted to examinations—the beginners', for lay readers' licenses; and the advanced students', for lay readers' licenses with permission to make addresses.

Instructors include Dean Paul Roberts and Canon Harry Watts of the cathedral, the Rev. C. F. Brooks, the Rev. J. L. McLane, and the Rev. Neil Stanley.

**Oldest Church in Pueblo Has New Parish House**

Last spring, on the strength of their feeling that prices for material and labor would soon increase, the congregation of the Church of the Ascension, Pueblo, Colo., under the leadership of the Rev. James W. F. Carman, raised all but \$5,000 necessary to construct a much needed parish house.

On October 26th, the new edifice, built at a cost of \$21,000, was opened with appropriate ceremonies, following the eleven o'clock service. The large hall in the building was dedicated to the memory of John Henry Thatcher, pioneer of Colorado and prominent Churchman, whose widow and children made a donation of \$6,000 toward the expense involved. The Ascension is the oldest church in Pueblo, with the congregation dating its beginning from 1864.

**MARYLAND**

**Restored Church is Consecrated**

Bishop Helfenstein of Maryland, recently consecrated the new All Hallows Church, Davidsonville, Anne Arundel County.

All Hallows Church, a colonial church, was destroyed by fire about a year or more ago. When the edifice was rebuilt, its colonial interior was restored.

The Rev. Victor S. Ross is rector of the parish.

**WESTERN N. C.**

**Missions Held at Marion and Rutherfordton**

Churches in the diocese of Western North Carolina are holding missions, following out the recommendation of the Forward in Service campaign. Fr. Parker

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and Brother Herbert of the Order of the Holy Cross conducted missions at St. John's, Marion, October 5th to 12th; St. Gabriel's (Colored), Rutherfordton, October 13th to 15th; and St. Francis', Rutherfordton, October 19th to 29th. Marion and Rutherfordton are neighboring Western North Carolina towns.

Large attendance and "very happy results" were reported by the rectors of the two parishes, the Rev. D. N. Peeples of St. John's and the Rev. A. P. Mack of St. Francis', as well as by the Rev. E. S. Avery, vicar of the Colored mission. Full Catholic ceremonial and reservation of the Blessed Sacrament are to be found at these churches.

**MICHIGAN**

**St. John's, Royal Oak, Eliminates Debt of \$70,000**

St. John's parish, Royal Oak, Mich., in a move which surprised nearly everyone not connected with the parish, cleaned off its entire indebtedness this fall by means of a loyalty campaign for the debt and the annual budget.

The height of the depression found St. John's with a total indebtedness of \$70,000. The bank holding the mortgage threatened to take the church, which is located on one of the best sites in the North Woodward section. The vestry, aided by many faithful adherents, decided to try to save the property, and through careful planning the total indebtedness in 1936 was reduced to \$44,500. A campaign was initiated to cover a period of five years, and during that uncertain and strained period, \$41,000 was paid on principal and interest, a new roof was put on the building, the fabric was re-pointed, a new furnace was installed, and other needed renovations were made.

During the summer of 1941 it seemed to the majority of St. John's members the time to clear off the remaining indebtedness, amounting to about \$15,000, plus interest. A loyalty canvass was held during October, and for two weeks a corps of 90 workers gave nearly every waking moment to the cause.

A total of more than \$28,000 in gifts and pledges was secured. Mr. George Stone of George Ward Stone Associates directed the Loyalty Canvass; Mr. Norman Gilmore was the Parish Chairman.

The Rev. Charles C. Jatho, rector of St. John's, and the people of the parish are rejoicing in a good piece of work well done.

**OREGON**

**Neighborhood Meetings**

Deanery or neighborhood meetings are not an unusual means of stimulating interest in the Forward in Service program, but not many of them cover as much country as did the series of four meetings held on four successive evenings at Portland, Corvallis, Medford, and Bandon, in the diocese of Oregon. To fill this schedule it was necessary for the speakers to travel

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over 900 miles. The group was led by Bishop Dagwell of Oregon and the Rev. Frederick McDonald, chairman of the diocesan field department.

ALBANY

Celebrate Improvements at St. Paul's

Two former rectors of St. Paul's Church, Albany, N. Y. returned to their former parish to attend a congregational dinner November 5th in celebration of the opening of the enlarged parish house. They were the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City, and Bishop McKinstry of Delaware.

The new addition, which was started last summer, includes 10 class rooms for the church school, a kitchen, a drawing room, and a chapel. This was the parish's response to the Presiding Bishop's call to Go Forward in Service.

The parish stands in a congested part of the city and has been able to minister to the children of the neighborhood through its church school which now numbers over 300.

The rector, the Rev. George A. Taylor, announced to the 400 parishioners present that the total cost of the construction was \$32,000, of which three quarters was already in hand.

WESTERN MASS.

Bishop Hall Speaks in Springfield

The Rt. Rev. Dr. Ronald Owen Hall, Bishop of Victoria (Hongkong), was the speaker November 3d at a men's meeting of the parishes of the greater Springfield area, sponsored by the men's clubs of the several parishes, at the prompting of the field department. It is hoped that the meeting will point the way to regular men's gatherings along convocation lines two or three times a year.

Bishop Hall, who was introduced by Bishop Lawrence, described the role and set-up of the Chinese Industrial Co-operative movement, and also told of the expanding work of the Christian Church. He foresees a shortage of clergy after the war because of the way that scattered refugee congregations have become the nuclei for new parishes.

CHURCH CALENDAR

November

30. First Sunday in Advent.

December

- 1. S. Andrew. (Monday.)\*
- 7. Second Sunday in Advent.
- 14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
- 21. Fourth Sunday in Advent.
- 22. S. Thomas. (Monday.)†
- 25. Christmas Day. (Thursday.)
- 26. S. Stephen. (Friday.)
- 27. S. John Evangelist. (Saturday.)
- 28. Holy Innocents. First Sunday after Christmas.
- 31. (Wednesday.)

\*Tr. from November 30th.

†Tr. from December 21st.

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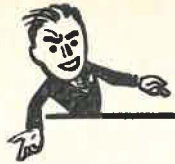
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### Walter Archbold, Priest

The Rev. Dr. Walter Archbold, rector since 1932 of historic old St. Paul's parish, Baden, Md., and dean of the Southern convocation of the diocese of Washington, died suddenly on November 9th, while returning from a visit to his daughter, a student at St. Mary's City Seminary.

Besides ministering to two churches in his parish, St. Paul's, Baden, and St. Mary's, Aquasco, Dr. Archbold was a member of the executive council of the diocese, serving in the departments of finance and missions. He was also a former president of the Southern Maryland Clericus. Before coming to St. Paul's parish, he was rector of Trinity parish, Oldfield, Md., from 1920 to 1925. He had also served the Church in Canada, New York, Pennsylvania, Maryland, and Virginia.

Funeral services were held at St. Mary's Church, Aquasco, on November 12th, conducted by the Rev. Clyde Brown, the Rev. Dr. ZeBarney Phillips, dean-elect of the Washington cathedral, the Rev. John W. Watters, the Rev. Raymond L. Wolven, and the Rev. James Valliant. Dr. Archbold was buried in the cemetery of Trinity Church, Oldfield.

He was born in 1873 at Burgh, Lincolnshire, England, where he received his early education. In 1901 he was graduated from Trinity University, Toronto, Canada, and ordained a deacon; he was advanced to the priesthood in 1902 by the Bishop of Toronto.

Dr. Archbold is survived by his wife, Alice Eloise Dyson Archbold, and two daughters, Mrs. Rhode Naylor and Mary Archbold.

### Hugh Wirshing Sublett, Priest

The Rev. Hugh Wirshing Sublett, D.D., rector of old Saint John's Church, Richmond, Va., since 1914, died on November 3d, after a long illness.

Dr. Sublett was born in Richmond on July 17, 1880, the son of George W. and Mary Wirshing Sublett. Graduating at the University of Richmond in 1903, and later at the Union Theological Seminary (Southern Presbyterian) of Richmond, he spent six years in the ministry of the Disciples of Christ. In 1923 he received the degree of Doctor of Divinity after a course of study at the Union Theological Seminary.

He was ordained deacon by Bishop Gibson of Virginia in 1910, and advanced to the priesthood in the following year. After brief periods of service as minister in charge, and then rector, of a rural cure centering at West Point, Va., and as assistant at Holy Trinity Church in Richmond, he became assistant minister of St. John's Church, and upon the death of the Rev. Dr. Robert A. Goodwin in 1914 was elected rector. Dr. Sublett never married. He was widely beloved throughout the whole city of Richmond as a devoted pastor and friend.

The funeral was held in St. John's Church on November 5th by Bishop Goodwin, Coadjutor of Virginia. The clergy of

the city, vested, took part as honorary pallbearers. By special permission of the city authorities the interment was in the old churchyard.

### Royal D. Smith

Funeral services for Royal D. Smith, past president of the Catholic Club of Chicago, were held at St. Augustine's Church, Wilmette, on October 25th. Mr. Smith died in an automobile accident, October 22d, when the car in which he was riding as a passenger collided with another as he was returning from a business trip to western Michigan. He was 65 years of age.

Six priests of the diocese of Chicago served as pallbearers at Mr. Smith's funeral. The service was conducted by the Rev. Canon David E. Gibson, priest in charge of the Cathedral Shelter, assisted by the Rev. William B. Stoskopf of the Church of the Ascension and the Rev. Dr. Hubert Carleton, rector emeritus of St. Augustine's. A requiem High Mass was held earlier in the day, with Fr. Stoskopf as the celebrant.

Mr. Smith, a real estate dealer in Wilmette, had long been active in the affairs of the Catholic Club as well as other laymen's organizations in the diocese. He is survived by his widow, Florence, and by two sons, Robert and Stanley, all of Wilmette. Interment was at Memorial Park Cemetery.

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# EDUCATIONAL

## SEMINARIES

### 28 Matriculate at GTS

All Saints' Day, according to the custom of many years' standing, was matriculation day at the General Theological Seminary.

After the celebration of the Holy Eucharist in the chapel, at which past members and benefactors of the seminary were remembered by name at the altar, 28 men signed the matriculation book. Of these five were graduate students, one a middler, four special students, and 18 juniors. They represented 16 dioceses and missionary districts—Chicago, Colorado, Harrisburg, Long Island, Los Angeles, Massachusetts, Milwaukee, Newark, New Jersey, New York, the Philippine Islands, South Carolina, Texas, Toronto, Western North Carolina, and Wyoming.

At Evensong on October 31st, Bishop Peabody, Coadjutor of Central New York, was the preacher.

## COLLEGES

### St. Paul's N. & I. Undergoes Change of Name and Policy

Announcement of a change of name and of policy for St. Paul's Normal and Industrial School, Lawrenceville, Va., was made November 15th by the Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, which sponsors the school. The decision has been approved by the board of trustees. Hereafter the school will be known as St. Paul's Polytechnic Institute and its courses, both academic and



REV. C. E. BENTLEY: *He now oversees a polytechnic institute.*

trade, will emphasize technical and industrial subjects, upon completion of which graduates will be given degrees. Courses will be on college level and will require four years' work.

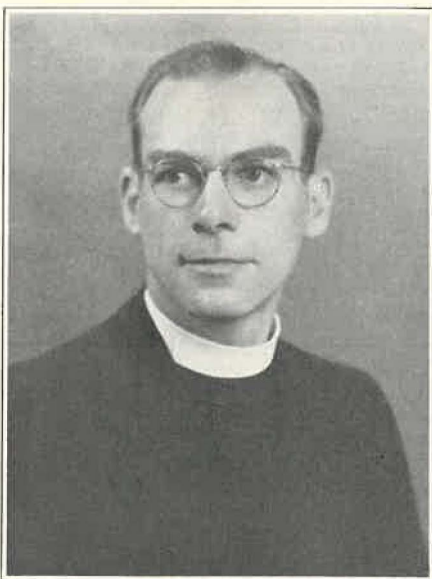
St. Paul's, an Episcopal Church institution, will continue to operate its high school department, which is the only high school for Negroes in Brunswick County, Va., and students who wish to prepare for the teaching profession will continue to get their practice teaching through that department, while they pursue a full four-year college course in the Institute; the former plan required only a two-year normal course on junior college level. The former curriculum at St. Paul's emphasized teacher-training, but in future the emphasis will be on technical and industrial courses.

"As far as I know, this is the first educational institution in the country for Negroes to adopt the title 'polytechnic' and to bend its whole curriculum on training Negroes, on college level, to fill places in the technical professions and the industrial field," Mr. Bentley said.

"The growing demand for such courses has brought about this change and it is expected that the student enrollment at St. Paul's, which averages now the largest enrollment of any school, White or Colored, under the Episcopal Church, will increase by many hundreds under the new plan."

Mr. Bentley explained that in addition to a growing demand for technical education by Negro young people, a new law in Virginia will soon be in force, which will require Bachelor's degrees for appointment as grade teachers, Master's degrees for high school teachers, and Doctor's degrees for college teachers. "This law will apply to both White and Colored teachers in the State," he said.

"To meet this new situation," Mr. Bentley said, "St. Paul's had either to add two



REV. CHARLES F. BOYNTON: *He is resigning, effective January 1st, as student chaplain at the University of Wisconsin, and will go to Puerto Rico, where he will have oversight of missionary work centering in Mayaguez and also minister to men in service at the naval air base.*

## SCHOOLS

### FOR BOYS

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APARTMENT, would business woman, returned missionary, share with Churchwoman alone, in own home. Newark Diocese. Box K-1591, THE LIVING CHURCH, Milwaukee, Wis.

#### CHRISTMAS CARDS

CHRISTMAS Card Selections, \$1.00 each. Adoration, 5 cards; Babe of Bethlehem, 20 cards; Holy Night, 10 cards; Spirit of Christmas, 25 cards. THE GRACE DIEU PRESS, Maryhill, Mount Sinai, L. I., N. Y.

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BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

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## EDUCATIONAL

years to its normal course and grant a degree or abandon teacher-training entirely. The trustees, realizing that the state schools in Virginia, together with other institutions, were able to supply a four-year college course for teachers, believed it unwise to duplicate such work at Lawrenceville and therefore decided to establish St. Paul's as an institution giving technical and industrial training on college level."

### EDUCATION WEEK

#### Church's Department Coöperates in 6-Point Interchurch Program

Six definite objectives are announced for the advance in religious education planned to begin with Religious Education week, September 28 to October 5, 1942, sponsored by the International Council of Religious Education, and "heartily approved" by the Department of Christian Education of the National Council.

The Rev. Dr. D. A. McGregor, executive secretary of the department, states that a series of conferences are under way to develop wide interchurch interest in the movement, which aims "to bring millions more into the Churches of North America in the next four years" and the indications are that the effort will be shared by 90% of the non-Roman Churches.

#### OBJECTIVES

The objectives thus far defined, two in each of three fields, are:

*In the home:* Regular Bible reading and prayer; living as Christians in the family.

*In the Church:* Increasing attendance; improving teaching for Christian discipleship.

*In the community:* Bringing every person into the fellowship of some Church; Churches working together for a Christian community.

Dr. McGregor states that concrete plans will be announced as they are developed and approved by the International Council.

### SECONDARY SCHOOLS

#### French Club at Kent School

#### Adopts Refugee Child

*Cercle Francais*, the French Club at Kent School, Kent, Conn., is laying plans for the "adoption" of a French refugee child who is living in England for the duration of the war.

Arrangements are being made through the American and French Students' Correspondence Exchange in New York, which arranges for correspondence between language students and is now distributing funds among refugees in unoccupied France and among French cadets and refugees in England.

The French club will receive the name and address of a French cadet in England and will write to him once or twice a month. They will also send him a monthly contribution to help pay his expenses.

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### PARISH REPRESENTATIVES

GUILDS, fellowships, other Church organizations. We have a plan by which you can easily and quickly earn money for your organization treasury, and at the same time help to build up your Church by making Churchmen better informed. Write for details on how your group can become a parish representative of THE LIVING CHURCH. Address: BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED

ASSISTANT, young priest, preferably unmarried for Southern Parish with large neighborhood settlement work. Address with full particulars "SOUTHERN" c/o LIVING CHURCH, Milwaukee, Wis.

PRIEST, young man, single, sound Catholic, by January 1st to assist in Midwest parish. Must qualify in Church School and Young People's work. Salary \$1200.00 a year. In reply give reference and experience. Write Box H-1590, THE LIVING CHURCH, Milwaukee, Wis.

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RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

PRIEST, boarding school chaplain, available weekends, good with young people, assist large parish, or take small mission. 100-mile radius, Kansas City. Box K-1587, THE LIVING CHURCH, Milwaukee, Wisconsin.

CHURCHWOMAN, young, desires part time position as secretary in Manhattan or Long Island. Eleven years' experience. References. Box H-1589, THE LIVING CHURCH, Milwaukee, Wisconsin.

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FORUM

Christianity—Labor—Management

An open forum on Christianity, Labor, and Management was held in St. John's parish house in York, Pa., in October,

CHURCH SERVICES

In Prominent Churches

BELOW are given the regular and special services in a number of the most important Episcopal churches. The rector of each church extends to every Episcopalian, whether a resident or a visitor in his city, a cordial invitation to join in worship.

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St. Peters, Lewes, 8 and 11 A.M.  
All Saints', Rehoboth Beach, 9:30 A.M.

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REV. A. J. DUBOIS, S.T.B., Rector

Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30 P.M. Evensong and Benediction.  
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.  
Confessions: Sat., 4:30 and 7:30 P.M.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean

Sunday Services: 8, 10, and 11 A.M.  
Weekday Services: 6:45 and 7 A.M. daily.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Streets

REV. WHITNEY HALE, D.D., REV. DAVID W. NORTON, JR., REV. CHARLES S. HUTCHINSON, D.D. (Honorary Associate)

Sundays: Holy Communion 7:30, 8:30, and 9:30 A.M.; Matins 10:20 A.M.; High Mass and Sermon 11 A.M.; Church School 11 A.M.; Solemn Evensong, Directed Silence, and Address 6 P.M.; Young People's Fellowship 7 P.M.  
Weekdays: Holy Communion 7:45 A.M.; Matins 7:30 A.M.; Evensong 6 P.M.; Thursdays and Holy Days 9:30 A.M.  
Confessions: Saturdays 5 to 6 P.M., 7:30 to 8:30 P.M., and by appointment.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.  
9:30 and 11 A.M., Church School.  
11:00 A.M., Morning Service and Sermon.  
4:00 P.M., Evensong. Special Music.  
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

sponsored by the associate vestry of the parish.

William S. Livengood, Secretary of Internal Affairs of the Commonwealth of Pennsylvania, spoke on Christianity; Frank K. Boal, Deputy Secretary of Labor and Industry of Pennsylvania, on Labor; and Beauchamp E. Smith, vice-president and general manager of the S. Morgan Smith Company, on Management.

The Hon. Harvey A. Gross, Judge of the Orphans Court, acted as moderator. Following the addresses, there was general discussion. The meeting was opened with prayer by Canon Paul S. Atkins, rector of St. John's.

One of the daily papers of York commented editorially on the fine spirit manifested in the forum; and the vice-president of the York Federation of Trades Unions praised Mr. Smith for his views on labor and management.

CHANGES

Appointments Accepted

CARSON, REV. THOMAS H., formerly archdeacon of the diocese of Pittsburgh, will be rector of Christ Church, Greensburg, Pa., effective November 30th. Address: 444 North Main Street, Greensburg, Pa.

CHRISTY, REV. ALFRED S., acting rector of St. George's Church and St. Philip's Chapel, New Orleans, La., has accepted permanent rectorship, effective January 1st. Address: 1500 Cadiz Street, New Orleans, La.

HOPKIN, REV. C. EDWARD, formerly curate of St. Mark's Church, Philadelphia, is now priest in charge of the Church of the Holy Comforter, Poughkeepsie, N. Y. Address: 18 Davies Place, Poughkeepsie, N. Y.

HUTCHINS, REV. FRANK H., formerly of the Redeemer Chapel, Lincoln Park, Yonkers, N. Y., is now serving the Clarendon, Childress, Quanah, Shamrock, and Vernon group of missions in North Texas.

JONES, REV. HARRY H., formerly rector of St. Paul's Church, Windsor, Vt., will be rector of St. Stephen's Church, Middlebury, Vt., effective January 1st.

MERRY, REV. ROBERT E., of Holy Trinity Church, Rocky Hill, N. J., has accepted appointment as priest in charge of St. Matthias' and St. Andrew's Churches in Trenton. His address, after Christmas, will be 2206 Genesee Street, Trenton, N. J.

Ordinations

PRIESTS

MICHIGAN—The Rev. JOHN BROOKS MIDWORTH was ordained priest by Bishop Powell, Coadjutor of Maryland, acting for the Bishop of Michigan, on November 9th at Grace and St. Peter's Church, Baltimore. He was presented by his father, the Rev. Lawrence E. Midworth, who also preached the sermon. Fr. Midworth will be assistant at Grace and St. Peter's Church, in charge of the Church of the Advent. He was married on November 1st to Miss Anne Davis of Gloucester, Mass.

Lay Workers

GRAY, Miss GLADYS, UTO worker on leave of absence from the missionary field in Japan, took up work in the diocese of Olympia on November 1st. She is stationed at St. James' Church, Sedro Woolley, Wash., and visits scattered communicants throughout the Skagit Valley. She will also aid the work of the Church at Blanchard, among the Japanese engaged in the oyster industry.

MATZ, Miss ESTHER B., UTO worker, is now serving in the missionary district of Nevada, at Christ Church, Pioche, Nev., and St. Matthias', Caliente, with residence at Pioche.

CHURCH SERVICES

NEW YORK—Continued

Chapel of the Intercession, New York City

155th St. and Broadway

REV. DR. S. T. STEELE, Vicar

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

St. James' Church

New York City

REV. HORACE W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.  
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.

REV. GRIEG TABER, Rector

Sundays: 7, 8, 9, 10, 11 A.M. (High Mass)

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"In the Old Dutch Section of Brooklyn"

Church Ave. and St. Paul's Place

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REV. HAROLD S. OLAFSON, Rector

Sundays: 7:30, 8:30, 11:00 A.M. and 8:00 P.M.  
Thursdays: 10 A.M., Holy Communion and Spiritual Healing.  
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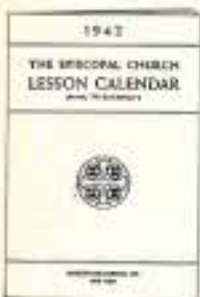
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