

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 ALBA MADONNA

By Raphael Sanzio

(1483-1520)

This famous painting hangs in the National Art Gallery in Washington and was purchased by the late Andrew Mellon from the Hermitage Art Gallery in Russia. (*See editorial.*)

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LETTERS

Presbyterians

TO THE EDITOR: Moved by your editorial article [L. C., December 3d], on the presently proposed agreement or treaty with the Presbyterians for "joint ordinations," I am addressing you in order to submit two questions, of which the second is the critical one. The reason for the question is, that so long as they stand without direct and explicit answers, neither I nor any one of a great many others can possibly regard the proposal in question as anything but a pretense of agreement veiling, very thinly, actual disagreement. I propose to state the questions, and then to state the considerations which give them importance.

The first question is: Why is the word "presbyter" introduced at all?

The second question is: Since "presbyter" and "priest" mean the same thing for the purpose of the agreement, why is not that thing clearly defined and set forth as the common understanding and intent of the parties?

The first question, as to why the word "presbyter" is used at all, is something which came up in connection with the proposed "concordat." The question was never answered satisfactorily. By "presbyter," the Presbyterians do not mean what is meant by "Catholic priest." On the face of it, the Presbyterians will not accept the word "priest." Why will they not, if they mean priest? One is driven to the conclusion that they do not mean "priest." Surely they are not standing out against "priest" because they think the word is cacophonous. It must be the thing which the word priest stands for, which they reject. So long as they continue to reject that thing, agreement with them concerning orders is manifestly out of the question. So long as they insist on "presbyter" and so refuse to accept the word "priest," one must infer unwillingness to accept that which the word "priest" stands for. . . .

The second question relates to the stipulation in the proposed agreement, that "priest" and "presbyter" are agreed to have identical meaning for the purposes of the agreement. This seems to imply a recognition of the fact that "presbyter," as understood by the Presbyterians, does not mean the thing which is meant by "priest," as used in the ordinal in the Prayer Book. If the words, of their own force, meant the same thing, the stipulation that they shall be taken to mean the same thing, would be omitted as superfluous and therefore confusing. That stipulation appears to be introduced so that it may not be objected that the Presbyterians mean one thing

while the Episcopalians mean another thing; if they agree that the two words mean the same thing, then it can not be urged that they mean different things. So be it. By "presbyter" and "priest," in the form of ordinal set out in the proposed agreement, both Presbyterians and Episcopalians mean the same thing. *And what is that same thing? . . .*

I respectfully submit that due respect for the rank and file of Episcopalians required that the two questions propounded be answered directly and explicitly. . . . I wish the questions might be answered explicitly, namely:

- (1) Why is the word "presbyter" introduced into the proposed agreement at all?
- (2) If the same thing is meant by "presbyter" and "priest," why is that thing not clearly defined and set forth as the common understanding and intent of the parties?

New York.

EDWARD N. PERKINS.

Unpardonable Crime

TO THE EDITOR: You have committed the unpardonable crime—it was the most awful thing that you ever have done, in the long list of terrible blunders that you and THE LIVING CHURCH have made. You published [L. C. November 26th] the *unvarnished truth*. You should have taken care to give it a heavy coat of varnish, so that it would be almost unrecognizable. *Please send me 250 copies of it as soon as it (Patch's splendid article, The City Solitary) is reprinted.* I read it with interest, reread it with care, and now read it to all who will listen. It is the best thing that has appeared on the subject, only—horrors—*it's true.*

(Rev.) JOHN H. SCHWACKE.

Freehold, N. J.

Editor's Comment:

Reprints of The City Solitary are available at 5 cts. each, \$3.00 a hundred.

The War and the Peace

TO THE EDITOR: We are at war. War was the logical and inevitable end of the foreign policy which our government has pursued these past two years. Many unthinking people trustingly thought otherwise. They supposed that with a world war going on we could become an arsenal for one belligerent against the others, and bring pressure upon Japan for a continuance of the Oriental *status quo*—and still have peace. The President knew better. He has been determined from the beginning to put the USA squarely on the side of Great Britain against all comers. Well, here we are, completely in; and being in, there seems nothing to do but go on. This is one united nation.

Our involvement is only one more step in what seems to be the break-down of a secularist, God-forgetting modern world, a world in which mankind has been and still is motivated by self-interest. What goes on now is comparable with the break-up of the Roman Empire. Christians must not make the mistake of thinking of this world-war in lesser terms than that. Nor should we be forgetting that a long war (and this will not be a short one) will necessarily destroy the system of free enterprise under capitalist control which has hitherto prevailed in America—destroy it, not temporarily suspend it. We must therefore take care, even while engaged in battle, that what takes the place of that old system shall be compatible with Christianity and not some sort of secularist-totalitarianism, Nazi-like or Communist in ideology and practice, or a secularist-totali-

tarianism of some other sort devised at home. We Christians simply must not permit ourselves to be so involved in war activity as to consign such greater matters to chance. If Christians are to help win the war, they must see to it that they, rather than the unreligious, shall make the peace.

And certainly it will be a disgrace if during this war we Christians glorify war as such or hate our enemies. We did that in 1914-18, and discredited the Church almost beyond recovery. Another good dose of that sort of thing will set Christianity back a hundred years.

We Christians must keep our heads, love all men, and pray—with special emphasis on repentance and intercession.

(Rev.) BERNARD IDINGS BELL.

Providence, R. I.

Birth Control

TO THE EDITOR: The letter of the Rev. Ernest J. Mason in the issue of October 29th on Infanticide brings up the matter of careless legislation on the part of the Church leaders, and the danger of the growing laxity as to what is moral among some of our bishops and priests.

At the Atlantic City convention in 1934, a resolution was passed endorsing "eugenics," which is the science of improving stock, whether human or cattle. Birth control, which is generally understood to be the checking or hindering of conception, including abortion, was discussed, but from letters published in THE LIVING CHURCH, and other sources, one takes it the resolution was voted for and passed by the votes of many with the understanding it was *not* a birth control resolution. One of our leading bishops says, "The resolution adopted by the General Convention to which you refer was most deplorable and harmful."

To make matters worse, we have priests who are sponsoring birth control and opening their parish houses to the meetings of societies advocating such practices, where statements are openly made that the Episcopal Church endorses birth control. When the bishop of a diocese is asked if the statement is true, he replies, "As you will recall (referring to the resolution), this was in relation to birth control and virtually an endorsement of same. I do not think, therefore, you are in a position to contradict the statement. Nine hundred organizations have endorsed birth control, including the Episcopal Church."

Considered with the fact that although

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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.

Member of the Associated Church Press.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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THE LIVING CHURCH is published every Wednesday by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

Blessed Are the Peacemakers

The Presiding Bishop's Christmas Message

By the Most Rev. Henry St. George Tucker

ON CHRISTMAS DAY we celebrate God's answer to man's age-long prayer for help. Religion arises from a sense of insecurity and inadequacy. Man recognized his dire need of aid in the struggle to defend himself against the hostile powers, both natural and, at least in the earlier stages, supernatural, which threatened his welfare. He learned also from experience the inadequacy of his own capacities and resources for the satisfaction of his desires and the attainment of his purposes.

Looking back over the centuries we can find ample cause for gratitude in the blessings which we owe to Him who was born in Bethlehem. What about God's answer to our prayers for blessings to enable us to meet our present problems? Are we not frequently as disconcerted at God's way of answering our pleadings as were those who rejected with scorn Christ's claim to be the long desired and expected deliverer?

There is one blessing which perhaps all people will unite in asking God to bestow on us this Christmas—a just and durable peace. A prayer for peace at Christmas seems peculiarly appropriate, for the angelic hosts heralded the birth of the Saviour by proclaiming, "Glory to God in the highest, on earth peace to men of good will." Are we justified in hoping that God will answer such a prayer? The song of the angels suggests the condition upon which alone

we can expect such a hope to be realized. Their promise was peace on earth to men of good will. Where good will is lacking even God cannot establish a just and durable peace. We know by sad experience that our own attempts to secure peace by force or by negotiation have proved a failure. The reason for this is not that the force used has been inadequate, nor even that the negotiators were not wise enough to work out proper peace terms. Is not the real cause of the failure of such attempts the lack of that spirit of peace which the angels call good will?

If we ask God for peace, then we need not expect His answer to take the form of a grant of more power to subdue aggressors, nor of more cleverness in negotiating peace terms. What we can expect is that God will send into our hearts the spirit of Him whom we call the Prince of Peace. If we will surrender ourselves to the guidance and influence of that spirit, He will develop in us the good will which as the angelic song suggests is the only basis of a just and durable peace. Let us, therefore, approach this Christmas not only with gratitude for what God has done in the past, but with the confident expectation that if we dedicate ourselves to Him, He will qualify us to take our place among those concerning whom Our Lord said, "Blessed are the peacemakers: for they shall be called the children of God."

birth control was discussed, many voted for it with the distinct understanding that it was *not* such a resolution, this statement seems a bit confusing. Again, the Bishop who introduced the resolution says, "In reply to your letter of September 4th, I am able to state with some certainty that the resolution to which you refer *was* a birth control resolution, and its wording was neither meant, nor understood by those who debated it, to be a camouflage."

Dear Fr. Mason, you are on the right track; so let our leaders try and clean house and strive for unity first among ourselves—particularly as to what is moral—and not try to confuse what is generally understood as birth control with eugenics.

ROBERT N. MERRITT.

Westfield, N. J.

Bishop Payne School

TO THE EDITOR: I read, with a great deal of interest, the lengthy defense of the Bishop Payne Divinity School by Dr. Brydon [L. C., December 3d]. This letter has certainly confirmed my respect, and heightened my admiration, for the native intelligence of the Negro.

There is no doubt that the educational and economic conditions surrounding the Negro are to be found among other groups also. Nowhere else, however, do I find an attempt to perpetuate the condition of these groups by sending to them leaders who are admittedly inferiorly trained. Rather the call has been for men with the best training in

order that they may better assist in raising their standard.

Secular education in the South has long been doing just this thing. Realizing that they are dealing with people who are capable of responding normally to all that education and science has to offer, year by year they have been pouring the most highly skilled men into the breach. The results have justified their faith in the fact that the Negro is a child of God with all of the endowments, good and bad, that are common to man. Incidentally, it seems to me that the basic difference between Dr. Bell's and Dr. Brydon's points of view is one of psychological approach to the subject.

It is indeed lamentable in times such as these when we are loudly claiming that Christianity is the bulwark of the democratic system, that leaders of the Church should be attempting to use it as the instrument of reaction, and for the maintenance of the status quo.

Is Dr. Brydon still seeking for the reason why "Our Negro work is so absurdly small and ineffective" in the South?

(Rev.) DENZIL A. CARTY.

New York.

TO THE EDITOR: Your editorial comment on the Bishop Payne Seminary [L. C. December 17th] was the most disheartening expression of opinion on the Negro and the Church that I have read in some time. I suggest that the Julius Rosenwald Fund (Governor Talmedge notwithstanding) can give you more objective and

correct information about Negro education in the South than most of our Southern Church leaders. At least you will find that the condition of Bishop Payne Seminary is typical of the whole inadequate system of education for Negroes throughout the South. It is the direct result of discrimination and of social acceptance of what is "good enough for the Negro."

Your well-worn arguments in favor of the present set-up are discouraging to those of us Negro priests who truly love the Church and desire to be loyal. You say that Northern training makes Negro candidates "problems." Yes, that is true, if by "problem priest" is meant one who strives to see more Christian democracy practiced in the Church and refuses to accept things as they are in the South. Northern seminary training cannot be "blamed" for this alone. Rather has the contact with a freer life in the Northern community made him dissatisfied with what he finds at home. Southern teachers, doctors, and even laborers can also be problems to the South if they have spent too much time in the North. It is no wonder that, as you say, "they are reluctant, if not actually unwilling," to return.

You argue that they lose contact with their own people. This is the pet theme of the proponents of segregation. Yet, so far as the Church is concerned, where could a candidate get a richer experience among thousands of communicants than in New York, Boston, Philadelphia and Chicago? What has Southern Virginia to offer that is better? It has never been explained just what they teach at Bishop Payne Seminary that is so necessary to fit a man for Southern work, other than, perhaps, "his place" in Southern society. If it is anything more than this, why are there not Negro professors more qualified to teach than the White staff?

You conclude that this subject can be debated 10 years. Fifty years ago Phillips Brooks said that unless the Church's attitude changed on this subject, he could not encourage a Negro to enter our ministry. Nothing really effective has been done even in that length of time. (Rev.) JOHN M. BURGESS.

Lockland, O.

Editor's Comment:

We think our correspondent misunderstands our attitude in the important matter of training Negro priests. It is not based on any idea that the Negro clergy are or should be inferior, or that the Colored priest should be taught to know "his place." We do feel that, as a practical matter, clergy who are to minister in the South should be trained in the South, and those who are to minister in the North should be trained in the North—because of the fact (not theory) that racial circumstances are different in the two parts of the country. It seems to us that the best solution would be for Virginia Theological Seminary to accept Negro candidates, and give them the same training that is given to White candidates, plus any additional lectures and field work by experienced Negro priests that might prove helpful. We do not think that the racial question, either in regard to the ministry or otherwise, will be solved until Southern leaders consider the Negroes as fellow-citizens and fellow-Christians, and not in terms of a "Negro problem." Meanwhile, if Bishop Payne School is to be continued, it should be given adequate financial support and the best faculty possible.

The Living Church

VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
44

THE WAR

THE PHILIPPINES

Mission Staff All Well, Bishop Wilner Reports

A cable message has at last got through from Manila, P. I., to Church headquarters in New York. The message, from Bishop Wilner, Suffragan of the district, says that all members of the mission staff are well, and that he has had a message from Shanghai to the effect that "all is quiet" there.

Bishop Wilner reports that Bishop and Mrs. Binsted are temporarily marooned in Mindanao. Bishop Binsted is at present in charge of the Philippines, having been formerly Bishop of the diocese of Tohoku in Japan.

Members of the missionary staff individually mentioned are Deaconess Kate Sibley Shaw, and Miss Marian Davis, now in Manila; and Mrs. Leo G. McAfee and her son, in the Mountain Province. All others are reported at their regular stations. "St. Luke's Hospital, Manila, is organized for emergency," the message says.

The American mission staff of the Episcopal Church in the Philippine Islands numbers 63 at the present time—19 men, 14 wives, and 30 single women.

HAWAII

The Bombing of Honolulu

By EDWARD M. PENNELL JR.

The bombing of Honolulu certainly came out of a peaceful Sunday morning sky. Honolulu is well seasoned to aircraft overhead and even to the practice firing of its shore batteries, so it needed the voice of the radio announcer saying, "This is no morning work-out; This is the 'real McCoy,'" to provide an electric thrill. Almost at the same time the screeching of fire and ambulance sirens indicated that all was not well.

The sun-deck of my rectory provided perfect observation over much of Honolulu and Pearl Harbor in the distance. I was not aware of the first raid, but was out there observing furious anti-aircraft fire from the Pearl Harbor area piercing the thick smoke cloud rising from exploding oil tanks of the Navy. This, with the radio's warning, made it very real indeed.

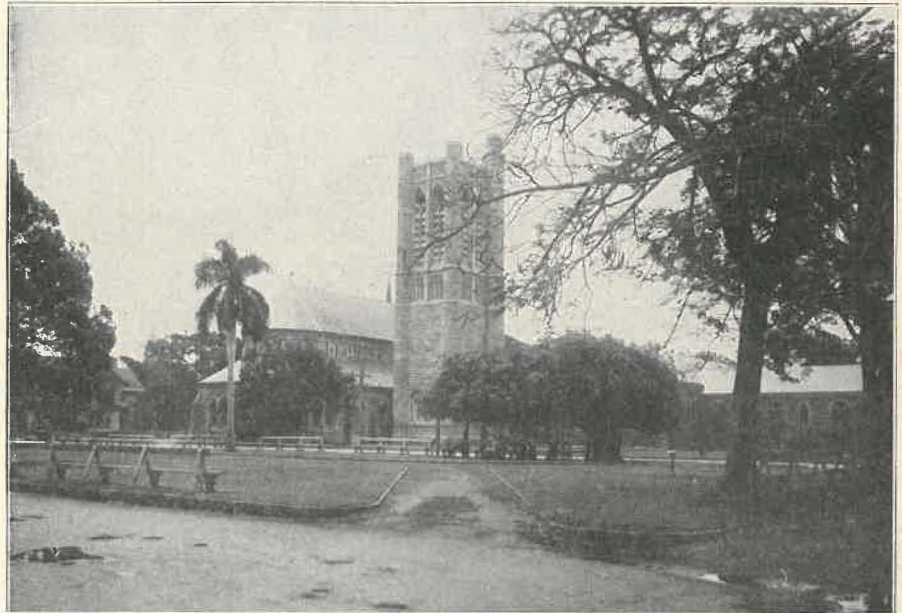
I was just ready to leave for the Cathedral Close for the Sunday school hour when I observed a bomber cruising right over downtown Honolulu. At the same time three smaller craft came from back of Tantalus Mountain and over the rectory

at a great height and went into a power dive when they entered into the furor of Pearl Harbor and Hickam Field.

This, the second raid, proved to be the one which dropped a bomb, possibly intended for St. Andrew's Cathedral. The Cathedral Close provided an excellent target. A bomb fell in Beretania Street in front of the Cathedral Close, killing a Chinese pedestrian on that corner and setting fire to an automobile parked nearby. The walls and windows of Tenney Auditorium

ist had arrived and provided suitable prelude music. Only one member of the choir had been able to come and therefore further music was dispensed with. The Low Mass was celebrated by Father Dean and I preached the continuation of my Advent sermons on "The Mission of St. John Baptist."

At 11:30, just at the time of the Intention and the prayer for Christ's Church, great reality was given to our prayers by another raid of Japanese airmen. Two



HONOLULU CATHEDRAL: *The center of the Church's work in Hawaii was narrowly missed by a bomb. The parish house was slightly damaged. No casualties have been reported to the 13 men, 12 wives, and 7 single women of the Church's Honolulu missionary staff.*

and Parke Chapel, in the Parish Memorial Building, sustained 40 hits from fragments of that shell. Some of these fragments traversed through Tenney Auditorium and hit the inside walls and two pierced the ventilation louvers and hit walls across the corridors. No serious damage was caused to the Parish House or to the Cathedral.

This raid came just before Sunday school time, so the close had many children about, but Father Dean, of the cathedral parish, and Father Bray, of the Hawaiian congregation, shepherded them inside where Sunday School was held as usual, as was also the regular 9:30 service of the Hawaiian congregation.

By 11 o'clock all pedestrians and auto traffic had been ordered off the streets, so at the 11 o'clock service there were only eleven people in the Cathedral. The organ-

violent explosions were heard and felt, one on either side of the Cathedral, the first falling two blocks away toward the sea in the grounds of Iolani Palace, the seat of the Territorial Government, and the other two blocks on the other side toward the mountains, the second one landing in a private dwelling of a Japanese family, killing the entire family of nine. This was the finale of the raids for the morning, but from then on through the day, Honolulu was tense with its excitement. Orders came for all emergency and defense workers, for the civilian population, for police; there were reports of parachutists caught in trees on Tantalus Mountain and Makiki Roundtop, the Governor proclaimed martial law. The day finally ended in black-out. The Cathedral Close was patrolled by Boy Scouts of the Parish Troop No. 8, under the supervision

of Father Dean, who is the block warden. The audacity of these raids on Honolulu is almost unbelievable, for surely, if there is only one small spot of the world which is heavily fortified, it is the Island of Oahu, in the Hawaiian group. It has the additional cushion of over 2000 miles of ocean in every direction, yet the Japanese came to this point to begin their Pacific round-up. Their raid through all the defenses of Oahu could not be considered as unsuccessful.

HOME FRONT

Bishops Issue Calls to Prayer, Support Cause of Freedom

An impressive unanimity of belief in the justice of America's cause in the war characterized official statements of bishops of



BISHOP PERRY: *His pastoral sounded a note of trust and prayer.*

the Episcopal Church to their clergy and people in the first two weeks of the war.

Coupled with this belief, however, was a firm insistence on the importance of a peace based on Christian principles.

TRUST AND PRAYER

Another note common to most of the pastoral letters was sounded by Bishop Perry of Rhode Island in the following words: "Faith and freedom stand together." The protection, therefore of our liberties must be found in the liberty with which Christ makes us free. . . . Steadfast trust in God and obedience to His will shall be the source of unity and strength.

"Such trust instinctively will find voice in prayer. . . . I request that the doors of all our parish churches be opened during stated hours every day for prayer; also that the clergy arrange and conduct a period of 20 minutes at least once in every week for intercessions. . . ." He emphasized the importance of Communion services with special wartime intentions.

"Above the tumult of war and the strife of tongues, the cries of distress or of

triumph," Bishop Perry concluded, "let the words of penitence, of supplication, and of trust rise in prayer and praise to God; and let our ears be open to His voice giving the promise of pardon and of peace."

Bishop Freeman of Washington in a message of "deep affection and assurance" to his people, wrote: "Our proper concern at this time is to maintain at maximum the spiritual character of our people; to stabilize and strengthen them to meet any sacrifice or service that may be laid upon them. It takes moral courage, fortitude, and a determination to live a life consistent with our Christian profession. . . . Let us seek the quiet places of prayer, let us seek the grace and enrichment that come to us through the Sacraments. . . . Let us strengthen ourselves inwardly in our lives that we may be made ready for any test or trial that may come to us. America as a nation must renew her soul, she must be made ready to face her mighty task. . . ."

Bishop Ingley of Colorado also called his people to prayer. In a letter to his clergy he asked four things: Offering of the Holy Communion with special intention; use of the Litany and Penitential Office; a generous response to the Red Cross appeal; and frequent use in public worship and private devotion of the Prayer Book prayers for country, Church, social justice, trustfulness, and the armed forces.

"HIDDEN OPPORTUNITIES"

Reaffirming the justice of America's cause, Bishop Coley of Central New York and Bishop Peabody, his coadjutor, pointed out that the conflict calls Christians "to pierce through the deluge of events to the essential issues and hidden opportunities." Some of these, they declared, are: (1) "Carrying freedom into all the relationships of life"; (2) consolidating "mutual sympathies and understandings across all frontiers of race, of color, of language, of Church, and even . . . international loyalties"; (3) developing "serenity and confident trust in God"; and (4) planning for a Christian peace.

Bishop Washburn of Newark sounded a warning note in his pastoral: "It is my hope that we shall be at one in the recognition of two dangers which may imperil our leadership. On the one hand we must not be obstructionists. Men willing to pay the price have a right to dissent from the decisions of a democracy. This is quite different from encouraging others to an attitude of dissent. On the other hand, we must remember that our citizenship is still in heaven. We must not allow the Church to become a recruiting agency or an instrument of national propaganda."

PENITENCE

Urging prayers for the nation and the armed forces, and for "a righteous peace," Bishop Washburn also warned against taking "refuge in the easy way of denouncing the sins of the nation which, without warning, treacherously attacked our country's forces. We have sins of our own. Who among us can forget the Japanese exclusion act or the continued sale of oil and scrap-iron to our present enemy? We

must preach on eternal themes—the need of repentance, the forgiveness of sins, redemption through vicarious suffering, trust in God, and the implications of our Christian profession."

Bishop Conkling of Chicago made the following statement just after the outbreak of hostilities:

"There cannot be an American citizen who was not stunned and amazed by what Japan did on Sunday, December 7th. Many of us were awake, more than others perhaps, to the true realities of the situation and the dangers of it, but even these could not have imagined a voluntary and treacherous attack directly upon us. That our wishes and policies might be ignored or scorned seemed probable and likely. That our nation might ultimately be faced with a world controlled by those hostile to our ideals of life, without our being actually



BISHOP WASHBURN: *"We must preach on eternal themes . . ."*

involved in war, seemed to not a few a real and terrible danger. But not any of us surely ever dreamed that we should find ourselves deliberately attacked even without warning and to be, as it were, stabbed in the back.

NATIONAL UNITY

"The fact that we have been has made of us a united people. We see clearly now the real danger to all which we hold dear. We would not wish to live in a world in which the great ideals of truth and justice and honor are cast down and where lies and deceit and force become the basis of human relationships.

"The unwanted war has come. But the path is clear and we shall tread it, please God, despite its blood and tears. Nor shall we wish to survive, unless its end be found in the establishment of truth and righteous dealing among men and nations. To that we, a united people, pledge and dedicate ourselves without fear and without hate—but with faith in the victory which shall belong to those who are *both* brave and free."

Priest Caught in Alien Round-Up

The Rev. Kenneth W. Nakajo, vicar of Epiphany Japanese Mission in Portland, was among the number of aliens detained by the FBI in its recent roundup. As far as is known there is no specific charge against Fr. Nakajo, and it is thought that his detention is largely due to his close association with various organizations among the first generation Japanese in the community, and possibly to his conduct of a Japanese Language School whereby he supplemented his income.

Those arrested are being held until hearings are arranged for them. Mr. Thomas Linden, a layreader who has assisted at the mission is conducting the Sunday School during Fr. Nakajo's absence.

United Efforts Urged by Conference of Eight Interchurch Organizations

Eight major interdenominational bodies, meeting in Atlantic City, N. J., for the purpose of discussing merger plans (see p. 9) issued a plea for Christian unity, and for united action in the crisis facing the nation.

Claiming a constituency of some 35,000,000 Church members, the organizations were the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America, the National Council of Church Women, the Council of Church Boards of Education, the Missionary Education Movement, and the Association of Council Secretaries.

The joint plea declared: "In the crisis that confronts civilization today a divided Christian witness and a divided Christian ministry are not enough. The desperate need of the modern world calls for a new effort to order the Churches' forces in the most effective way and for the reinforcing of each by the strength of all.

"Especially do we urge the Churches in this emergency to effect a united ministry in camp areas and defense communities; to provide relief for those suffering from the ravages of wars; to maintain unbroken the Christian fellowship and the Christian ministry around the world; and to inspire their members to fulfill their duties as Christians and citizens, without bitterness or rancor, with courage and steadfast faith in God."

At the same time the eight bodies sent a telegram to President Roosevelt assuring the Chief Executive of their "sympathy and loyalty" and their "prayers for wisdom and guidance."

Evacuation Centers

As all America went on a wartime basis, three of the four churches in rural Somerset county, Md., offered their facilities to the Council of Civilian Defense. St. Mark's Church at Kingston and St. Paul's, Marion Station, have been designated as evacuation centers for the nearby city of Crisfield in the event of air raid. At Princess Anne plans are underway for the

establishment of an emergency hospital in the parish house of St. Andrew's Church.

St. Elizabeth's Roman Church at Westover was set apart as a third evacuation center for the county.

Interchurch Leaders Urge Christian Attitude Toward Japanese in U. S.

A call for churchpeople to "maintain a Christian composure and charity in their dealings with the Japanese among us," came recently from the presidents of three national church organizations.

The presidents issuing the statement were: Dr. Pitt Beers of the Home Missions Council; Miss Sue Wedell, of the Foreign Missions Conference of North America; and Dr. Luther A. Weigle, of the Federal Council of the Churches of Christ in America.

Toward Japanese in America, many of whom "are loyal patriotic American citizens," the statement called for a "discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness."

PACIFISTS

Fellowship of Reconciliation Reaffirms Opposition to War

The executive committee of the Fellowship of Reconciliation, religious pacifist organization founded in 1914, in a statement just issued declares, "the fact that our own beloved country has now again been drawn openly and fully into war, does not alter our own opposition to all war or our refusal, in so far as we are free to determine our course, to take any part in war measures." The statement, however, "recognizes the gravity and complexity of

the problems confronting our country and the sincere depth of conviction of many who feel that war preparations and war under present circumstances are inevitable and necessary."

The statement goes on to dissociate the Fellowship "from the position of any who seek to sabotage or obstruct the war measures of our Government." The wish is expressed that all men might come to conscientious renunciation of war, but Fellowship members "disclaim every purpose to sabotage or obstruct officials, soldiers or citizens in the performance of what they regard as their patriotic duty."

Attention is called in the statement to the declaration of the Oxford Ecumenical Conference of 1937—a great international gathering of Christian leaders—that war involves "compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth." The "better way of non-violence and reconciliation" is for members of the Fellowship "a religion and a gospel" and they "cannot recognize the moral right of any man or institution to silence the preaching of this faith which is rooted in the great Jewish-Christian prophetic tradition." Members are urged to extend and intensify their work "for human betterment and reconciliation in their communities. In war-time pacifists must more than ever be workers and practical friends, and not mere talkers, in every community and church." Reference is made to the "skilled voluntary rescue and relief services, such as absolutist conscientious objectors in England have done in bombed cities through their Pacifist Service Units."

The Fellowship of Reconciliation claims a membership of 10,000 in the United States.

BRITAIN

American Priest's Son Killed

The 19-year-old son of a priest of the Episcopal Church, Pilot Officer John Magee, has died in action "somewhere in England." His father is the Rev. John G. Magee, curate at St. John's Church, Washington, D. C.

The young pilot officer had enlisted in the Canadian Air Force early this year, before the United States had entered the war. His death was the second known casualty to a son of a clergyman of the Episcopal Church in the war. The first was the death of James M. Maxon, son of the Bishop of Tennessee.

John Magee was born in China during his father's 25-year missionary service there, and was educated in England. Fr. Magee was one of the American priests who formed a bulwark of courage and protection for terrorized Chinese during the sack of Nanking.

Survivors besides Pilot Officer Magee's father and mother are three brothers, David, Christopher, and Hugh.

Editor's Comment:

We extend our sympathy to the family of this brave young officer, who died fighting for one of our Allies on the eve of this country's entry into the war. May he rest in peace.

Children's Crusade

Organization of a Children's Crusade of Prayer in which each of the 50,000 parochial school children in the Roman Catholic diocese of Buffalo is asked to "adopt" an American soldier, sailor, or marine for whose safety they will pray throughout the war, is announced by Bishop John A. Duffy in a letter to them asking for enrollment. They may adopt any member of the American forces, regardless of his religious faith, asking Divine protection and guidance for him in morning and evening prayers and at Masses.

"The children of America," says Bishop Duffy, "may give their services in a most effective way with their prayers. They may invoke the protection of God for those who will be called to face the dangers of war. The closer our children can identify themselves with the fate of our individual soldiers, sailors and marines in prayers the greater in God's mercy will Divine protection be thrown about them."

EPISCOPATE

Bishop Bartlett Killed in Automobile Accident

The Rt. Rev. Frederick Bethune Bartlett, D.D., Bishop of Idaho and in charge of New Mexico, was killed in an automobile accident near American Falls, Idaho, December 15th.

Bishop Bartlett was consecrated Bishop of North Dakota in Gethsemane Cathedral, Fargo, N. D., in 1931; he served the missionary district for four years. In 1935 he was translated to Idaho where he remained until his death.

Bishop Bartlett served as general secretary of the field department of the National Council from 1926 to 1931, and as executive secretary of the department of domestic missions, National Council, from 1932 to 1937.

He is survived by his mother, Mrs. Bethune James Bartlett of Connecticut, and a daughter, Mrs. John Skillern, Idaho.

Bishop Stires Resigns

Presiding Bishop Tucker announces that he has received the resignation of the Rt. Rev. Ernest Milmore Stires, Bishop of Long Island, and that action will be taken by the House of Bishops at its meeting in Jacksonville, Florida, next February.

Bishop Stires announced his intention to resign in a letter to his diocese last January [L. M., February].

Bishop Carson III, Relinquishes Jurisdiction

The ecclesiastical jurisdiction of Haiti has been transferred by Bishop Carson to the Rt. Rev. Spence Burton, SSJE, Suffragan Bishop. Bishop Carson was taken ill on the Sunday after Thanksgiving Day, and on medical advice left the district for an indefinite stay in the United States.

He is at present with his son, Lieut. Com. H. R. Carson jr., who is taking a special course at the California Institute of Technology at Pasadena, Calif. His address for the present is 1905 Woodlyn Road, Pasadena, Calif. He hopes to be able to resume his work in February.

RADIO

Christmas on the Air

BY SUZETTE G. STUART

Christmas programs of worship, music, and drama will be heard on the radio networks, always subject to the exigencies of our present state of war. Many of our readers on both coasts have experienced the strange distraction of their first air raid alarms on the air, but to all of us the coming of the Christmas season can bring the reassurance of the timeless verities beyond human calendars.

Music from Holy Trinity Cathedral's fine choir, Lincoln, Nebr., was broadcast on December 14th, 3-3:30 P.M. over Mut-



BISHOP BARTLETT: Died December 15th.

ual, in the dedication ceremonies of the state's Christmas tree.

St. Chrysostom's Church choir, Chicago, was scheduled to broadcast on December 20th, 6-6:45 P.M., directed by L. Parson Warren.

The midnight service with organ and carol music sung by a choir of 50 boys and 25 men will go out over the local NBC-Red station KOA, on Christmas Eve, 10:30 to midnight, MST, from St. John's Cathedral, Denver, Colo. The commentator will be the Rev. Harry Watts, canon of the Cathedral, and the preacher will be the Very Rev. Dr. Paul Roberts, dean of the Cathedral. This station is powerful enough to reach many isolated persons who cannot get to their own churches on Christmas.

The Very Rev. Dr. James P. DeWolfe, dean of the Cathedral of St. John the Divine, New York City, will be the preacher on Columbia's Church of the Air, December 28th, 10-10:30 A.M., with a seasonal message.

The annual dramatization of *The Night Before Christmas* will be presented over CBS, on Christmas Eve, 3:30-3:45 P.M., by Nila Mack's expert cast of youthful actors. The famous poem by Dr. Clement Clarke Moore, on which the sketch is based, gave St. Peter's Church near the General Theological Seminary, New York City, the sub-title of "The Christmas Church." The poem was written by Dr. Moore for his own children. He was a founder of the church and gave the property on which it was built.

Christmas carols will be heard from many groups and cities, irresistibly stirring the heart to hope, even this year. Beneath the giant fir tree in Rockefeller Center, New York, choristers will broadcast Monday, December 22d, 5:45-6 P.M., over the NBC-Red network. The setting will be a familiar one to listeners from all over the country, the glistening frozen skating arena, the towering shafts of Radio City buildings, great spotlights dimming the stars above.

On Christmas Eve the lighting of the

Community Christmas Tree in Washington, D. C., with the President speaking from the portico of the White House, music by the U. S. Marine Band, and five thousand voices caroling, will be carried by all the major networks; Christmas Eve, 5-5:30 P.M.

Six hundred singers of many national origins, wearing the colorful costumes of their ancestral homelands, singing traditional carols in Carnegie Music Hall, Pittsburgh, Pa., Sunday, December 21st, 5-5:30 P.M., will be heard over Mutual in the *I Hear America Singing* series. Only television could do full credit to this picturesque scene, Poles in the red and white of the Falcon Order, Greeks in black vestments and white crosses, Serbian women in Nile-green taffeta gowns, Ukrainians, Carpatho-Russians, and many others.

On Christmas Day, British children and their parents will exchange greetings over a vast hook-up, 10:30-11 A.M. over the NBC-Blue network, the Canadian Broadcasting Company stations, and the British Broadcasting Company network. Twelve British children, four in New York, four in Toronto, and four in Cape Town, have been selected as representatives. At the end of the broadcast all will join in a Christmas carol, vast and significant in this 1941.

Santa Claus Wears a Blue Uniform will be an early event on Christmas Day, 8:15-8:30 A.M. An NBC-Blue network commentator will go along with New York policemen and firemen in the midtown district on their distribution of toys, assembled over the past weeks from donors all over the city, to boys and girls whose families can't afford to hang up their stockings. Many station houses have had a toy room where gifts have been repaired and painted like new for this great event.

The White House reception for foreign students in Washington was described over the NBC-Blue network, Wednesday, December 17th, 4-4:15 P.M., with an appeal by the First Lady, as hostess, to encourage Americans to open their homes to young people from foreign lands on Christmas.

The Star of Bethlehem in the skies of 2,000 years ago will be described in the *Americans Map the Skies* series on CBS, Friday, December 19th, 3:45-3:55 P.M. In Bethlehem, Pa., bustling manufacturing center, the 200th anniversary of its founding by Count von Zinzendorf who devoutly named it for the "little town" sought by the Wise Men of Old, will be observed on Christmas Eve, 9-9:30 P.M., over the NBC-Blue network, with a dramatic sketch and carol singing.

The Government and Christmas will picture Uncle Sam's holiday tasks in *The Report to the Nation* series over Columbia on Tuesday, December 23rd, 9:30-10 P.M. With what seems at this writing a long look ahead, the popular People's Platform will discuss *Spiritual Reconstruction after the War* over CBS Friday, December 19th, 7-7:30 P.M.

(All times are EST unless otherwise stated.)

THE YEAR

Growth in Communicant Strength Continues

For the first time in its history, the communicant strength of the Episcopal Church, including its foreign missions, exceeds a million and a half, according to the 1942 *Living Church Annual*, published in New York December 15th by Morehouse-Gorham Co. The actual figure, as of January 1, 1941, is 1,519,483; an increase of 34,434 over the previous year.

In continental United States, the total communicant strength is 1,480,109, an increase of 2.12 percent over the previous year. Population growth in the United States in the year ending April 1, 1941, according to an estimate released by the census bureau December 1st, amounted to .87 percent. Thus the communicant growth of the Episcopal Church was considerably in excess of the general growth of the population. This continues a favorable trend of many years, and brings the ratio of communicants to population, in continental United States, to one in 90.232.

In 1830, the first year for which comparative statistics were available, one person in 415 was a communicant of the Episcopal Church. By 1860, the ratio was one in 208. In 1900 it was one in 102; in 1920, one in 98; in 1930, one in 97; and now, one in 90. This refutes the statement often erroneously made, that the Episcopal Church is losing in ratio to the population. On the contrary, it shows a continued and even accelerated comparative growth, after a period, from 1910 to 1930, of relatively slow growth.

The total number of baptized persons in the Episcopal Church is given as 2,073,546 in continental United States; or, including foreign missions, 2,162,022. Allowing for the transfer of three dioceses to the Japanese Church, this represents a gain of 1,606 in the total population of the Church.

Other figures are somewhat less encouraging. Decreases are shown as follows: 28 in the number of clergy, 35 in the

parishes and missions, 70 in baptisms, and 3,945 in confirmations. The church schools also show decreases both in the number of teachers (796) and the number of pupils (13,049). The *Annual* observes editorially that this decrease, though not encouraging, "follows the same general trend of the secular schools."

Increases are noted in the numbers of ordinations, of candidates for Holy Orders, and of marriages and burials. The number of lay readers has increased to 4,500.

On the financial side, contributions for all purposes are reported as totalling \$33,670,357; a decrease of \$911,728 over the previous year. The *Annual* expresses the editorial opinion that "the decrease is largely in gifts for special purposes, and not particularly in gifts for regular parochial support."

This year, for the first time since 1900, the *Living Church Annual* is under different editorial direction than THE LIVING CHURCH, though both are issued by the same publishers. The 1942 *Annual* is compiled by Miss Alice Parmelee under the editorial direction of Linden H. Morehouse, and published by Morehouse-Gorham Co., New York, at \$1.75.

PRESBYTERIANS

North-South Union Discussions

Reunion of the Presbyterian Church in the U.S.A. (Northern) and the Presbyterian Church in the U.S. (Southern) advanced a step with the tentative outlining of a unity program before a joint meeting of sub-committees representing both denominations. The meeting was held recently in Knoxville, Tenn.

The sub-committees considered a suggested plan for creation of 18 synods as part of a new church organization. Proposed synods to cover the whole United States would be more or less like jurisdictional conferences in united Methodist churches. They would be a little more powerful than present synods.

One of the problems involved is to work out something on the synod plan without

changing seriously principles and beliefs of the Churches and without losing the identity of smaller churches.

The sub-committees will meet again January 27th in Atlanta to continue the discussion started in Knoxville. On March 5th they hope to arrange a joint meeting of the Departments of Church Coöperation and Union, of both churches, in Cincinnati.

INTERCHURCH

1942 Universal Week of Prayer

The 1942 Universal Week of Prayer for the churches has been set for January 4th to 11th. All churches except those of the Roman Catholic faith join in the observance.

"The Living God" is the theme around which the daily topics are written. Each day is designated for one phase of the theme: Sunday, The Living God; Monday, The Son of the Living God; Tuesday, The Spirit of the Living God; Wednesday, The Church of the Living God; Thursday, The Book of the Living God; Friday, The Worship of the Living God; Saturday, A Day with the Living God; Sunday, God of the Beginning and God of the End.

The Week of Prayer is sponsored by the Department of Evangelism of the Federal Council of Churches.

Plan Under Way to Merge Eight Interdenominational Bodies

An unequivocal step toward unity in the interdenominational field was endorsed when 200 interchurch leaders voted recommendation of a plan calling for establishment of a single corporate body to replace eight agencies now operating in the interdenominational field. The Rev. Almon R. Pepper represented the Episcopal Church. The proposal now will be submitted to those groups for acceptance, rejection, or modification.

The agencies are the Federal Council of Churches of Christ in America, International Council of Religious Education, Home Missions Council, Foreign Missions Conference, National Council of Church Women, Council of Church Boards of Education, Missionary Education Movement, and the Association of Council Secretaries.

The proposed new body would be called "Council of the Churches of Christ in North America."

FORMAL MEASURE

The formal measure approved read: "First, that we approve in principle the creation of a more inclusive cooperative organization which will provide for the continued, expanded, and more effective coördination and integration of our respective councils, such as suggested in plan 'C' of the study document and as it may be modified by further study.

"Second, that we recommend the continued study of the constitutions and program of such an organization and its relation to the denominations, to the existing councils, and to state and local councils.

"Third, that we recommend that the

Summary of Statistics for 1941

AS COMPARED WITH THOSE OF 1940; INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1940	Totals for 1940 Minus the Three Japanese Districts	Reported in 1941	Increase or Decrease*
Clergy	6,335	6,228	6,200	-28
Parishes and Missions . .	7,995	7,870	7,835	-35
Ordinations—Deacons . .	152	144	169	25
Ordinations—Priests . . .	149	140	154	14
Candidates for Orders . .	301	290	298	8
Postulants	492	489	497	8
Lay Readers	4,448	4,446	4,500	54
Baptisms—Infant	56,288	56,152	55,161	-991
Baptisms—Adult	13,130	12,853	13,602	749
Baptisms—Not Specified .	55	55	217	162
Baptisms—Total	69,473	69,060	68,990	-70
Confirmations	74,318	74,045	70,100	-3,945
Baptized Persons	2,171,562	2,160,416	2,162,022	1,606
Communicants	1,489,384	1,485,049	1,519,483	34,434
Marriages	28,799	28,740	31,265	2,525
Burials	53,446	53,350	53,950	600
Church Schools—Teachers	58,334	57,921	57,125	-796
Church Schools—Scholars	492,554	485,743	472,694	-13,049
Contributions	\$34,618,420.82	\$34,582,086.76	\$33,670,357.83	-\$911,728.93

*Because of the transfer of the three Japanese districts to the Holy Catholic Church of Japan, the increases or decreases are calculated from the 1940 statistics minus the totals for Kyoto, North Kwanto, and Tohoku.

councils proceed at once to the necessary steps for further coöperation through the organization of such joint service departments as may be found feasible.

"Fourth, that we recommend that a special committee be set up by the Councils to carry forward these recommendations and that the study committee be instructed to bring to the councils proposals for this special committee and the terms of reference for its work."

PLAN "C"

Plan C, which was recommended, proposes, in part:

"The creation of a single corporate agency to succeed and replace all of the present general agencies included in this study and to combine all of the present general agencies included in this study and to combine all of their interests and functions. Such an organization would be conceived of as a comprehensive manifestation of the coöperative spirit of American Protestantism and as a central link in an integrated ecumenical program.

"It would have organic relationships with the churches as such; with their functional and administrative agencies for missions, Christian education and related causes; with coöperative organizations in local communities, states, provinces, or regions of the United States and Canada; with coöperative organizations in other lands; and with any international or world-wide coöperative organizations."

The statement was made in a 54-page report to the conference as the result of a year's study by a special committee headed by Dr. Luther A. Weigle, dean of Yale Divinity School president of the Federal Council of Churches.

NATIONAL COUNCIL

Bishop Payne School and Negro Work in the South

BY ELIZABETH McCracken

THE LIVING CHURCH was indirectly responsible for a long and interesting discussion not only of the Bishop Payne Divinity School, Petersburg, Va., and the whole problem of the training of Negro candidates for the sacred ministry but also of the larger question of the effectiveness of the Church's work among Negroes in the South, at the December meeting of the National Council. The discussion started immediately after the Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, had made his report. Fr. Bentley referred, in the course of that report, to the letter of the Rev. Dr. Bernard Iddings Bell about the school [L. C. November 19th] and the reply of the Rev. G. MacLaren Brydon [L. C. December 3d]. The Presiding Bishop at once arose and said:

"I didn't read Dr. Bell's letter, so I don't know what he was talking about. Was it that he thought there was no need of the Bishop Payne Divinity School? Everyone in the South knows that the Bishop Payne School is absolutely essential. I am sure Bishop Dandridge will agree."

Here Bishop Tucker turned to Bishop

Dandridge, Coadjutor of Tennessee, and asked: "Wouldn't you, Edmund?" Bishop Dandridge replied with vigor: "Certainly." "I think," Bishop Tucker continued, "a divinity school should be on the spot. You lose your best men if you send them East or North, or anywhere else away from where they will work. It is not a question of White or Colored. Bishops get their eyes on the best ones, everywhere, and snap them up.

"Whatever we can do a hundred years from now, it is impossible *now* to train Negro and White candidates together in the South. The Virginia Seminary founded the Bishop Payne Divinity School in order to provide opportunities for Colored men to be trained to become clergy for Colored work in the South. If we are going to have Colored clergy there we *must* have a divinity school for them, *there*.

"I have no use for people who don't live down there and yet talk. No matter how able they are, I insist, and would base my reputation on it, that, if we are going to have Colored work in the South, we who belong down there *know* that we must have Negro clergy, trained in a divinity school situated down there.

SPLENDID MORAL RECORD

"The most important question is that of moral character. The Bishop Payne School has a wonderful record. Its moral record is splendid, and is its greatest strength. Payne graduates are respected wherever they go. There are peculiar temptations to men of their race, and they have a glorious record in the matter of overcoming them.

"Another thing: training must be different from the old days. They have always had grand teachers at Payne. My father [the late Bishop Tucker of Southern Virginia] used to say that the men from Bishop Payne Divinity School did better in their canonical examinations in Greek, Old and New Testament, Church History, and theology than the men from the Virginia Theological Seminary. Those were the subjects emphasized at Payne, then, as in the White seminaries.

"The question is whether we should have elaborate buildings, when the men must go out from Payne to live in very plain buildings. Right now, the buildings of the Payne Divinity School are totally inadequate in every way. The school must be equipped to train clergy for rural and small-town work. Scholarship in the subjects I have named will not be enough. Evangelistic work is what the Negroes of the South need; and Payne must train its students to do it. Our graduates from our Negro schools go home to places where there is no Episcopal Church. The fine start they made is lost unless we can send clergy, fitted to evangelize them, into the country and little towns. The very fact that our Negro schools do such fine work is the reason why we need the Bishop Payne Divinity School.

"The National Council can do little in the South unless the Southern dioceses help. The Council doesn't know local conditions well enough to say what should be done. The Southern dioceses should get together, and discuss how evangelistic work

among the Negroes is to be done. We should try to work this out with them. Bishop Quin can help, from the National Council; so can Bishop Dandridge and Bishop Strider. Bishop Penick wants to call a conference of Colored people only to discuss their problems, themselves. The Fourth Province is all ready to do this. If larger appropriations are needed, under new plans, growing out of such a conference, we ought to give the money. But we should not give one cent more under present circumstances. I don't know about other dioceses, but the money is simply wasted in Virginia.

"These inter-race meetings discuss segregation, race antagonism, and lots of other problems; but they never discuss how the Gospel of Christ can be brought to the Negroes, pastorally, practically. We haven't been making our contribution to these meetings, as we should have done. Now, don't misunderstand me about money for Negro work. Of course we must spend it; but first, we should know how to do it *now*. One thing about money is certain: we must spend more money, right now, on the Bishop Payne Divinity School. The dean is one of the best men on earth, to teach in any seminary; and the whole faculty is good. But they need more faculty: two White professors, and two Colored."

Bishop Dandridge, Coadjutor of Tennessee, won the close attention of the whole Council and the many visitors, because he is a Southerner of wide experience, when he said: "I have lived all my life with Negroes. We have got to deal with facts, not theories. All through the South, conditions are improving for Negro secular education. Money is being raised and spent by the millions, for state and community projects along this line: schools, colleges, technical institutes, and all the rest.

THIRD RATE SEMINARY

"We have good secular schools of our own. Our medical school is first rate. A third rate theological seminary is not going to be good enough. We must make Payne adequate or close it. The small number of students is not important. Berkeley and Cambridge had only a few students for a long time, and didn't go out of business. Our weakest point is the same as the weakest point in the White seminaries: we don't get the strongest men as candidates for the ministry."

Bishop Bartlett* of Idaho, the next speaker, said with some feeling: "We should strengthen the Bishop Payne Divinity School, and I shall vote for an increase in our appropriation to that end. All our Negro work should have more money. But we must find out how and where to spend it. The Southern bishops agree to something *at a meeting*: then they go away and change their minds and send word that they *disagree*.

"South Florida does grand Negro work. The National Council should at once cooperate *there*, where the diocese is already doing all it can. People down South should not think we don't know anything about

*Bishop Bartlett's tragic death shortly thereafter is reported on p. 8.

Negro work because we are Yankees. It is a matter of going down there and *seeing*. Too many Northerners never think of doing that, but some do. I am in favor of a Negro episcopate myself, because then the bishop could go in and *live* with his people as a White bishop does."

CHURCH INSTITUTE

Dr. Bentley was asked to speak again at this point, and he said: "The biggest opportunity to do Negro work is through the schools of the Church Institute for Negroes. The South is not using this opportunity. We can't get the Southern bishops to agree. The Negroes won't agree. Bishop Dandridge now has two Colored churches where before there was none, in Tennessee; because he used the institute schools."

Bishop Strider of West Virginia brought the discussion back to Dr. Bell's letter in *THE LIVING CHURCH*, when he said: "The question as to whether we should have separate seminaries for White and Negro candidates for the ministry is an academic one, now. We can't do anything else now. Dr. Bell says the experts say the Bishop Payne Divinity School is inadequate. The Presiding Bishop says we must have a decent seminary in the South, for Negroes. Dr. Bell says Payne is not that. The question is that ancient one: What to do?"

Bishop Tucker appointed a committee of Bishop Dandridge, Bishop Strider, the Rev. Kenneth D. Martin of Milwaukee, and Miss Mary E. Johnston of Southern Ohio to consider and report on at this meeting of the Council, the proposed increase of \$3,000 to the appropriation of \$10,000 for the American Church Institute for Negroes, in order to strengthen the faculty at the Bishop Payne Divinity School.

Dr. Bentley at this conclusion of the debate left the Council room to send a telegram to the Very Rev. Robert A. Goodwin, dean of the Bishop Payne Divinity School, asking him to take the next train to New York City. Dean Goodwin arrived at the Church Missions House the following morning, and the debate was reopened. Meanwhile, the committee had reported, recommending the increase of the \$3,000.

PAYNE IS "INADEQUATE"

Dean Goodwin, asked to speak, said: "It is very gratifying to get this good news of the additional \$3,000. We have twelve splendid young men at the Bishop Payne Divinity School; serious, spiritually minded young men. I feel that the key to the evangelization of the Negroes of the South is in the hands of these men, our candidates for the ministry.

"Unless adequate support can be given, we had better give up the Bishop Payne Divinity School. As the Negroes are better educated, they are ashamed of Payne, because they then know that it is inadequate as a seminary of the Episcopal Church. So they want to go elsewhere. Most of the students who come to Payne are not supported by their bishops. I take off my hat to Bishop Quin; he is supporting his

own candidate. One other bishop is following his example. Because of the psychological atmosphere today, it is likely to harm the Church to run a seminary as Payne is run.

"We need a Negro seminary in the South. Our men can't go to Virginia Seminary, nor to Sewanee. If they come North, they *stay* North. The Southern bishops don't want to lose them. You can't run a seminary properly with our appropriation. That \$3,000 will help, but it will not solve the whole financial problem. Better surroundings would increase the number of students. What have we? A brick chapel; Whittle Hall, also brick, which is a dormitory and is used for classes; Russell House, and the warden's house, both wooden buildings and both dilapidated. We could support our 12 men easily at Northern seminaries, but the Southern bishops don't want us to do it."

The Presiding Bishop put in again: "I have never got back a man who went to a Northern seminary."

PETERSBURG VS. RALEIGH

Bishop Creighton of Michigan entered the debate here to say: "There is no question of the need of the Bishop Payne Divinity School. But there is the question of location, which still is a moot question. I think the school should go to Raleigh, on the grounds of St. Augustine's College. We could use Tuttle House for it, since that fine building has been given up by the Woman's Auxiliary."

The Presiding Bishop had a word to say here: "It would be splendid if we could use Tuttle House. I am opposed, though, to the Bishop Payne School's being a part of St. Augustine's. That kind of arrangement never has worked out well. I should be willing to have Payne on the same grounds, but with its own board of trustees. A seminary is different from a college, and can't be well run by one."

Miss Margaret I. Marston arose as Bishop Tucker finished, and said something that the women members of the Council had been waiting to hear:

"It must not be said that the Woman's Auxiliary has abandoned Tuttle House. It is closed temporarily only. The executive board of the Auxiliary is to make a study of the need of women workers in the South, and the opportunities for them to function. Tuttle House may reopen, if the survey makes this seem advisable. The land belongs to St. Augustine's, and the building to the National Council."

NEW BUILDING

The Presiding Bishop reminded the Council that the question of the removal of Payne to Raleigh was closed. He said: "It would be absolutely essential to confer with the trustees of Payne about any new consideration of this matter. They have complete control. After 10 years of controversy, a committee appointed by us [the National Council] took up this subject. It was decided to stay at Petersburg. Money in the sum of \$50,000 has been given by the American Institute for Negroes to put up a new building at Petersburg."

Bishop Dandridge added: "Plans for that building have been made, and there are bids for the work. Land is in process of being bought. The thing is settled. We can't vote here to postpone that building while we talk. We could debate forever the question of Petersburg vs. Raleigh. The Negroes don't want to come to Payne because of the delay about building. It isn't segregation that makes them want to go North. Our business is to strengthen the faculty and hasten the building, with that \$50,000."

President Sills of Bowdoin College made a suggestion: "Why not suggest that they suspend building operations, because of the difficulties in getting materials?"

Dean Goodwin replied that Payne had been granted a priority rating and hoped for an early delivery of the materials required.

Bishop Tucker had another idea: "If Payne could be under General Convention, as the General Theological Seminary is, that might make a difference to the trustees; but we can't do anything more about moving the school."

Dean Goodwin put in an important word here: "We must face present facts. The plans are made, the materials are ready, the money has been given, for the new building."

Bishop Dandridge replied, "Yes, but our committee could do important work. We could support students, see Southern bishops, and other things. The location is relatively unimportant. St. Augustine's is at Raleigh, but the State College is at Petersburg. Either offers additional opportunities to the students."

The Presiding Bishop sounded a warning: "It would be unfortunate to give the impression that the National Council is interested in Payne in relation to location."

Bishop Strider took issue with this, saying: "If they go ahead with this new building, the matter of moving is forever closed."

Bishop Bartlett said the final word: "Well, why not? It is closed anyway."

FINAL ACTION DEFERRED

The National Council later voted that final action on the increase of \$3,000 to the \$10,000 additional appropriation for the American Church Institute for Negroes be deferred until the February Council meeting, February 10th to 12th.

Men's Work Plan

Dr. Franklin, treasurer of the National Council, reported at the December meeting that the work of making a plan for the Men's Work Program, assigned to the Finance Department and the Department of Promotion, was not ready for presentation at this time. The plan will be completed in time for discussion at the February meeting.

Aid to Eastern Churches

At the recent meeting of the National Council, \$27,800 was set aside as the 1942 budget for the Jerusalem and the East Mission and the Russian Theological Seminary in Paris.

The Real Meaning of Christmas

The Bethlehem Manger Is a Silent Declaration of War

By the Rt. Rev. Wallace E. Conkling, D.D.

Bishop of Chicago

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

IN THE official publication of one of our American colleges there appeared at Christmas time a few years ago these words: "Being born in a manger has come to seem romantic, along with gifts and carols. But it was not romantic. And so those who could not face reality adorned the story." . . . *Those who can not face reality adorn the story!*

More and more are thoughtful people impressed with this fact. Our Christmas cards, our mangers—beautiful they are indeed, symbolic of our worship and our adoration; yet realistic, they certainly are not!

Imagine rather the scene in actuality. It was a very cold barn, dark and smelly. There would be need of frantic effort to keep the newborn baby warm and safe. The Mother is weak and exhausted by the pain of travail. It is a scene of abject poverty. One of the world's most unfortunate outcast and friendless ones would not be worse off in our present-day slums. Were you and I to go to such a scene, shivering and horrified, we would hurry away to forget it in the comforts of our luxury; or to re-picture it, touching with romance the awful details. Were we to visit such a manger, surely we would likely not stay long to admire and adore; but with equal certainty we would be likely to catch a more realistic and a truer idea of God's purpose and love. . . .

The nativity scene presents a challenge. It is a silent proclamation of divine values. It is a living protest against every worldly value judgment. It is a declaration of war. . . .

As you think of the scene what can you imagine more weak and helpless? A tiny baby utterly defenseless. A woman dependent entirely on the protection of a man—else she would become weaker than a woman in her natural need of protection, who in the eyes of a world ignorant of the Divine Word might be classed as a woman with a "fatherless child" with all the possibilities of that to cast her among the world's most unfortunates. The man, Saint Joseph, possibly an old man, most certainly very poor. A few unlearned peasant shepherds with not a cent to their names. They couldn't read or write. And finally some dumb animals, not prize bred stock of value, but such as a poor village innkeeper would have, such as you and I might look at and think as fit only to be put out of their misery.

Am I exaggerating, do you think? Nay, rather I feel certain one could not adequately picture the poverty and hardship of this scene. It is beyond our imaginings. Despite what we know of poverty and

hard times this is beyond our experience and knowledge. . . .

Here, I repeat, is God's challenge, God's declaration of true values, God's proclamation of war against the worldly standard of value judgments; against thinking that wealth with all its power; that education; that physical strength; that masculine superiority; that human intelligence, surpass in value or have any value as compared with the selfless faith and love of a little child, the purity of a good woman, the loving protection of a man's chivalry, the adoring faith and generosity of simple folk, and the fidelity and loyalty of the dumb animal creation.

These are the priceless things. Here is God's silent proclamation. As St. Paul has expressed it, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and things which are despised hath God chosen, yea, and the things which are not, to bring to naught the things that are."

"And suddenly there was with the angel a multitude of the heavenly host praising

God and saying, Glory to God in the highest, and on earth peace, good will toward men."

And how then peace?—After all we have been contemplating in that Bethlehem stable its challenging declaration of war! Though we may kneel at the manger realizing that "heaven itself lies here below" and with joy abundant in our hearts, may it not really be the beginning of woes, instead of joy and glory? As we take this holy Child into our arms and draw Him close to our breast are we embracing peace? Is it not rather a sword? He, "the sign that shall be spoken against," as the agent Simeon prophesied. And a sword shall pierce through His own Mother's soul also! Is this not the beginning of warfare for Him as well, both within and without? . . .

Samuel Butler once remarked that he would be condemned if he should either deny the doctrines of Christianity or practice its precepts. Have we not learned that the second brings the greater persecution and difficulty? To follow our Lord in His way means to take issue with the standards of prevailing society. It means often to

Decorating the Church for Christmas

By Clara Batjer Mabley

ON THIS great day of the Nativity of our Lord, we take great delight in decorating His house. Evergreen trees and garlands and boughs and wreaths are among the oldest forms of church adornment and if used simply may add greatly to the beauty of our churches at Christmas time. However, in recent years, much commercialism has crept into our church decorations. Those in charge should remember that what is suitable for the home is not always appropriate for the church. The following rules may prove helpful to those in charge of the decorating.

First, if our symbolism is to mean anything, we must be consistent. Use white flowers on the altar at Christmas time, white symbolizing the spotless purity of the Holy Nativity. Red poinsettias or other red flowers may be used elsewhere in the church. Remember, too, that the altar is the most important place in the church and should be the focus of all decorations.

SIMPLICITY

Second, don't over decorate or attempt to decorate anything that is already beautiful. Most of our churches are architecturally beautiful and are filled with lovely furnishings. Decorations should emphasize not cover up this beauty. Evergreen roping should be used with restraint. Festooned in

scallops it may spoil the beauty of Gothic arches. Also don't call attention to something ugly by decorating it. For example, a wreath on some Victorian horror. Again, don't decorate an altar rail. It is intended to support people, not decorations.

Third, use nothing artificial in the church. This should be observed strictly and applies to such things as tinsel, "snow," "icicles," artificial poinsettias, artificial wreaths and artificial or electric candles. Trees sprayed with lime, soap or silver paint are to be avoided.

CRECHE ADDS TO ATMOSPHERE

Fourth, a creche will not only delight the children but will add greatly to the Christmas atmosphere. In general, use figures that are not too large, 10 to 12 inches being a good average. These should be placed in a suitable setting. Suggestions for building this setting may be obtained by studying the pictures of the old Masters. And above all, don't outline your stable with a string of Christmas tree lights. A tiny lighted star will suffice. Or a soft flood light may be very effective.

In conclusion, your decorations need not be costly. A few trees, garlands and wreaths well placed can be more effective than a profusion. If used simply and naturally they will add immeasurably to the joy of the Christmas season.

be at variance with those of one's own household. It means to stand for social justice. It means to identify ourselves with the unfortunate and the friendless. It means to fight even our own *selves* for personal righteousness. . . .

Christmas celebrates the birth of one who demands not that we adorn His Name with prestige, not that we surround His life from the manger on, with a glowing radiance of romantic poetry and art, but that we make His interests our own. Christmas celebrates the birth of Him who asked not that we should say of Him "Lord, Lord" but that we should follow the example of His life. . . .

"And suddenly there was with the angel a multitude of the heavenly host praising

God and saying, Glory to God in the highest, and on earth peace, good will toward men."

Yet the comment of heaven at His birth is "Peace"! As the Revised Version following the Vulgate puts it, "Peace to men of good will"—Peace to *men "in whom God is well pleased."* As we are told in the Old Testament "there is no peace, saith my God, to the wicked." Yes, peace is to men of good will! Men whose hearts are at one with God, in whose lives shine forth the divine grace; for them as in heaven where His will reigns, there is peace; the peace of God, the peace that comes after war and conflict, *yea even in the midst of war and conflict*, when we surrender our wills, our desires, in self-

less allegiance to our Lord Jesus Christ.

We keep the Feast of the Nativity. We visit the manger and we wonder and adore. But let us not fail to pray for *courage!*

Courage to give Him fuller allegiance!
Courage to see beyond the pretty romantic details of the scene to the true beauty of the realities it would proclaim!

Courage to love selflessness, *and* faith, *and* purity, *and* gentleness, *and* simplicity, *and* truth!

Courage to go to the inevitable war with the false standards over which the Son of God must triumph through us and in us. . . . That we may have the blessing of Heaven, the Peace of God: *That is for the hearts of those in whom He is well pleased.*

Candles of the Holy Child

By Edna G. Robins

THE church is dark before the midnight Mass except in the corner where the manger has been revealed. As the bright star drew the shepherds and the Wise Men to the resting place of the Holy Child, our eyes and our hearts are drawn to the lighted crib where the figures of Mary and Joseph and the Babe bring to mind again the ageless mystery of the Holy Birth.

As we look back in imagination to the stable at Bethlehem we picture the worshippers at that poor shrine as shining candles, lighted by Him who is the light of the world, and shedding their soft flame as an act of worship to the Baby King.

Blessed Mary bends above her Son. Her glowing eyes reveal the burning love of her pure heart. Her love for God has guided her all through her short life, making her the willing instrument of the Incarnation. Completely lost to self, she lets the Divine Will take possession of her, the Divine Light shine through her. Her whole life is a light to guide us, to show us the way to God, by prayer, by humility, by purity.

ST. JOSEPH

In the background we see St. Joseph, the guardian of the Child and of His mother. St. Joseph is content to stay in the background because he knows he can best serve his Lord there in quiet strength and devotion. His life has been moulded by his unquestioning obedience to the divine will. An elderly man, respected by all who knew him, he does not hesitate to risk the laughter and scorn of his fellows by espousing the Blessed Virgin. He knows that she is being gossiped about among the villagers and his upright soul is keenly hurt. But, although he does not understand at the time, he accepts God's will. How brightly does his life shine out as the mainstay of Mary and the Babe.

SHEPHERDS WORSHIP

The manger would not be complete without the figures of the shepherds. Leaving their flocks in the care of the dogs, they hasten to the stable on hearing the message of the angels. Their work on the

midnight hillside is important, but they realize that the angelic visitation shows them the way to something still more important. So they turned from those symbols of the material world to find the kingdom of their souls—the place where Jesus is enshrined. They are men of great simplicity; their life is simple and unhurried. There is plenty of room in their hearts for a great love. And this they give unhesitatingly, with their sincere worship, to the Infant King.

The holy angels play an important part in the Christmas story. From the time when Gabriel announced to the Blessed Virgin that she was to be the Mother of God, we may be sure that guardian angels were constantly around her at all times. Their radiant presence helps to brighten the manger. Their voices ring through the star-bright sky in joy at the wondrous Birth. The glory of their singing and their beauty amaze the watching shepherds and prepare them for the vision of God in the stable.

It is the animals who give the touching, homely quality to the scene. In their stalls the ox and ass look on, their eyes made large with wonder. They have shared man's lot, man's hardships, as beasts of burden. It is fitting that they should be present to share also in man's joy. Patient, humble, uncomplaining, they are dependent on man's kindness, as poor sinful man is dependent on the mercy of God.

Accompanying the shepherds are a sheep and a lamb and one or two dogs. Even these visitors to the manger can throw some light on our path to holiness—the sheep by their docility, the lamb by its innocence, the dogs by their loyalty and unquestioning devotion.

WISE MEN OFFER GIFTS

With the Feast of the Epiphany the Wise Men and the camels with their royal trappings join the group in the stable. These men were important people in their own countries. They were subjected to all the temptations of the world and the flesh. But the world and the flesh could not satisfy them. Their spirits yearned for God. They were willing to endure the

hardships of a long journey in their search for the King miraculously born. So at last they kneel before the crib. Accustomed to the beauty and wealth and splendor of Eastern palaces, accustomed to the reverent, awed attendance of nobles and of slaves, accustomed to have their lightest word instantly obeyed, these Wise Men thought it not out of the way for them to kneel in the straw of a stable to offer their best gifts and their sincerest devotion to a new-born Child.

SIMPLICITY OF WORSHIP

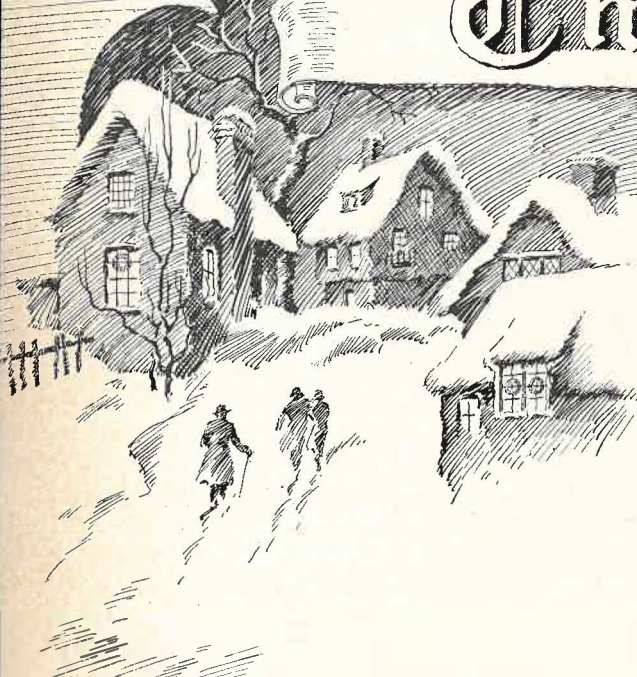
In all these worshippers of the Child Jesus, we find one quality in common—the quality that makes it possible for them to unite in devotion to the Lord—their simplicity. There was no awkwardness, no embarrassment, no self-consciousness. The king who had traveled from a far country under the guidance of a star did not feel that it was incongruous for him to kneel beside a little peasant maid and join in her thanksgiving. There was no room in these hearts for any thought of self or of class consciousness. Their hearts were completely possessed by Jesus. It is to the simple heart He comes, filling it with a radiance that proclaims the mystic presence of the Lord.

As the candles are lighted on the altar for the midnight Mass, we know that we too are going to kneel in worship to the Holy Child. And as with God there is no time, Mary and Joseph, the shepherds and the kings, even the lowly animals, will be joining in our praise and in our prayer. Will we resent the presence of the rude shepherds and their faithful dogs? Will we feel that only the Wise Men in their magnificent robes are fit to worship with us the King of heaven?

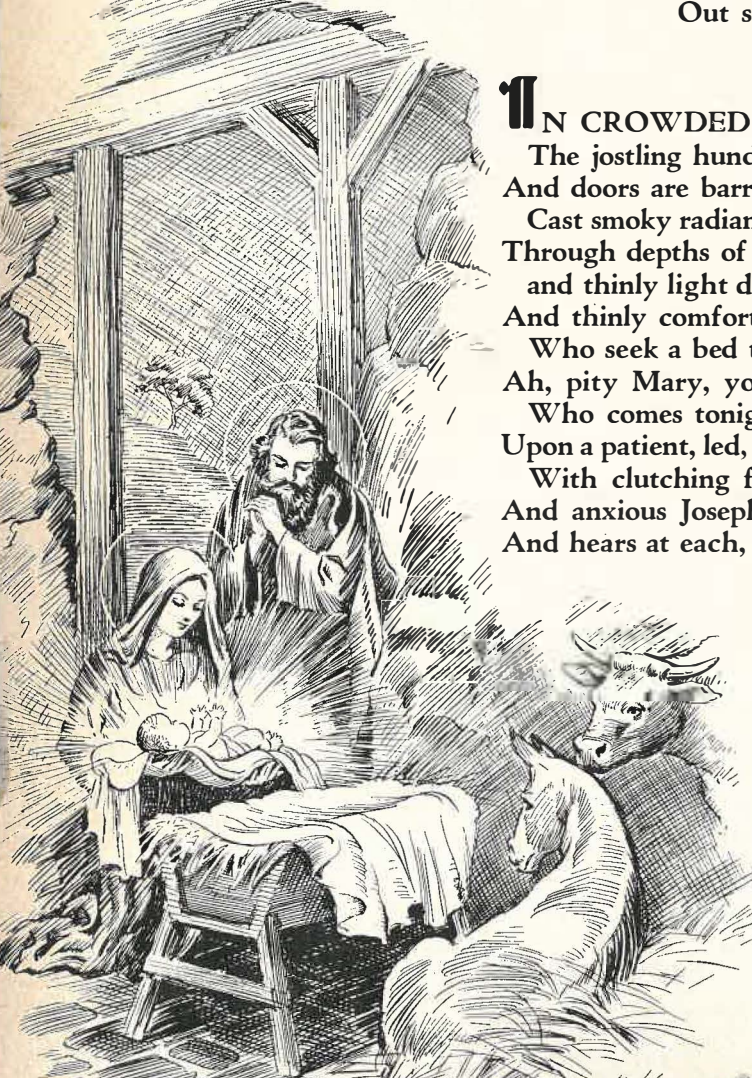
If we would have the love of Jesus kindle a flame in our waiting hearts, we must empty them of self, of pride, of passion, of worldliness. Then, indeed, will the Lord come to us as to the poor manger, filling our hearts, our lives, with the blessed light of His presence. Like those first simple worshippers who laid their adoring hearts at His feet, we, too, will shine as candles of the Holy Child.

Christmas


By William R. Moody




WHEN winter snow flies white in every street,
And sheathing ice makes burden for the trees,
And when the chilly fingers of the sleet
Scratch at the window pane; when angry seas
Gnaw at the rocks, and cast out freezing spray,
And all far-laboring ships are hard oppressed;
And wandering winds come shivering on their way;
And homeless ones seek shelter, deep distressed:
When all indoors is bathed in cheerful light,
And warmth, and merriment; and gifts laid out
To mark the peace and joy of Christmas night;
And children are in bed, and friends about:
Tis then I think of thee, sweet Mary mild,
Out seeking place to rest, and great with child!



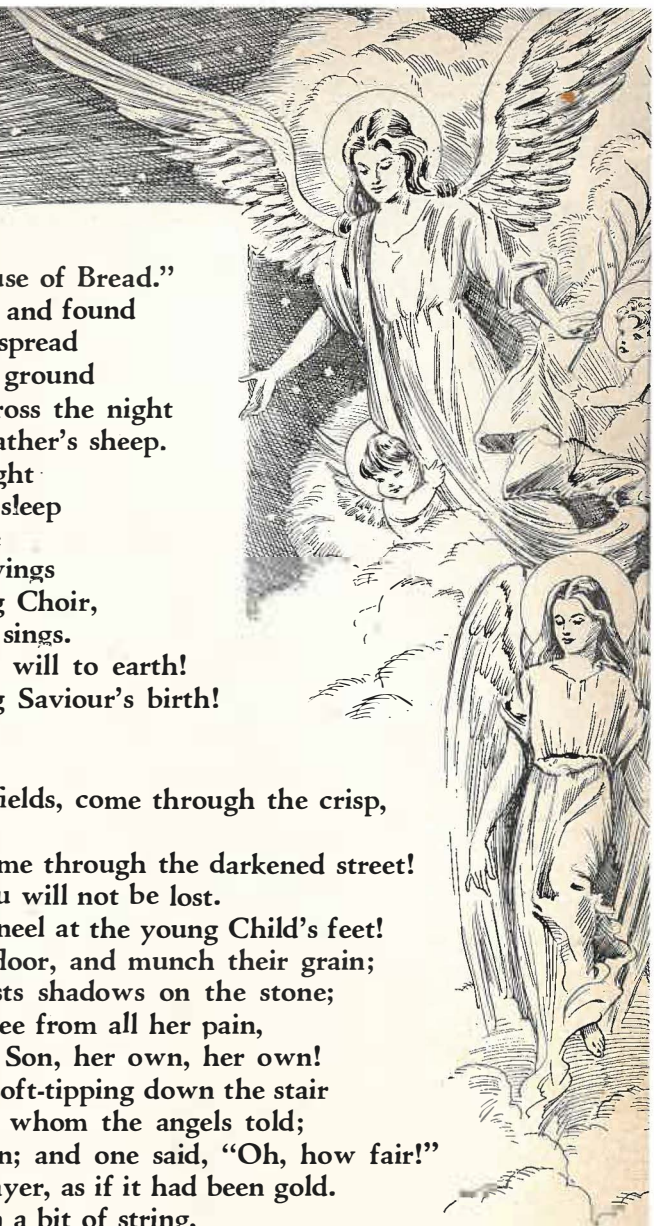
IN CROWDED inn, and hostelry, and hall,
The jostling hundreds push and seek a place,
And doors are barred, and torches on the wall
Cast smoky radiance on each sleepy face.
Through depths of night the stars look crisply down,
and thinly light dark street and twisty lane,
And thinly comfort wanderers in the town
Who seek a bed to rest from twisting pain.
Ah, pity Mary, young and dire in need,
Who comes tonight to ancient Bethlehem
Upon a patient, led, and plodding steed,
With clutching fear: — is there no place for them?
And anxious Joseph goes from door to door,
And hears at each, “No room for any more!”



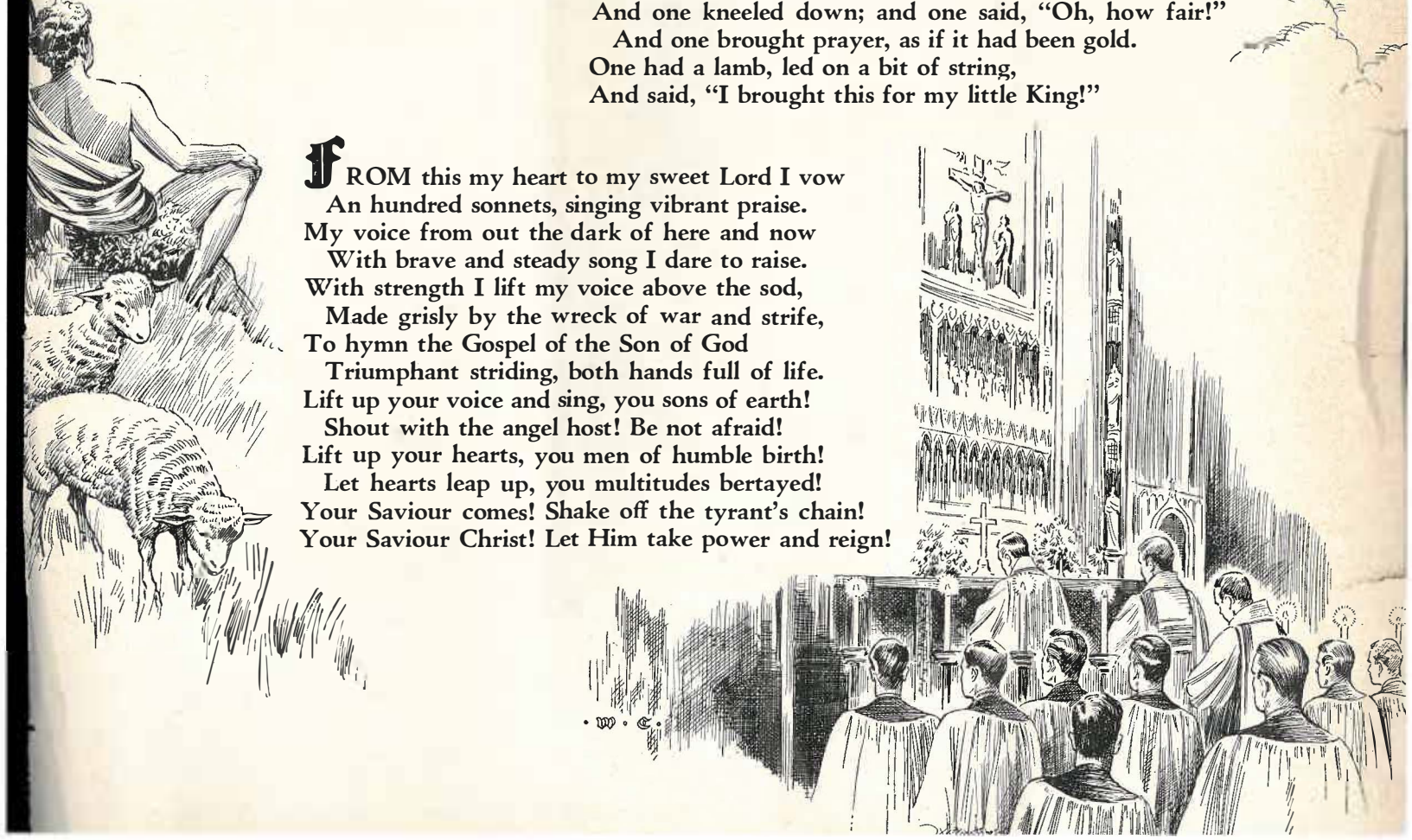
DEEP in the rugged closeness of a cave,
Where ox and ass are stabled for the night,
Down underneath the house of one who gave
This refuge to the young wife in her plight,
There Mary rests; and as her pains come on
She stifles back her cries with tight-pressed lip;
Her thoughts tumultuous rush to things now gone;
Her hand in Joseph's tightens in its grip: —
“What did the Angel say? How tall he stood!
How strong! He said, ‘Hail, Mary, full of grace:
The Lord is with thee!’ Ah, how deep, how good
The light that shone triumphant on his face!”
Now, on the straw, under the cattle's breath



JUST there is Bethlehem, the "House of Bread."
 In this field Ruth, of Moab, gleaned, and found
 Her love at harvest-time. Here David spread
 His shepherd's cloak upon the naked ground
 And watched the slow stars move across the night
 When he was young and kept his father's sheep.
 But no star rose on David, nor such light
 As rises now! Throw off eye-dulling sleep
 Judean shepherds! Like awakening fire
 About the Star, light, on a myriad wings
 Glows resplendent! Heaven's gathering Choir,
 Over the fields of Ruth and David, sings.
 Sing, heavenly host! Sing God's good will to earth!
 Sing God's new song! Sing the young Saviour's birth!



COME through the fields, come through the crisp,
 new frost!
 Come up the hill, come through the darkened street!
 Follow the star and you will not be lost.
 Come to the cave! Kneel at the young Child's feet!
 The cattle stamp the floor, and munch their grain;
 The smoky lamp casts shadows on the stone;
 And Mary rests, set free from all her pain,
 and smiles upon her Son, her own, her own!
 And shepherds come, soft-tipping down the stair
 To see the Child of whom the angels told;
 And one kneeled down; and one said, "Oh, how fair!"
 And one brought prayer, as if it had been gold.
 One had a lamb, led on a bit of string,
 And said, "I brought this for my little King!"



FROM this my heart to my sweet Lord I vow
 An hundred sonnets, singing vibrant praise.
 My voice from out the dark of here and now
 With brave and steady song I dare to raise.
 With strength I lift my voice above the sod,
 Made grisly by the wreck of war and strife,
 To hymn the Gospel of the Son of God
 Triumphant striding, both hands full of life.
 Lift up your voice and sing, you sons of earth!
 Shout with the angel host! Be not afraid!
 Lift up your hearts, you men of humble birth!
 Let hearts leap up, you multitudes bertayed!
 Your Saviour comes! Shake off the tyrant's chain!
 Your Saviour Christ! Let Him take power and reign!

Christmas in Wartime

CHRISTMAS comes to us this year at one of the gravest times in history. The United States has been drawn into the whirlpool of world war. Three times in one week Congress has voted that a state of war exists—with Japan, with Germany, and with Italy. What does Christmas mean to us at such a time?

It is easy to give the shallow answer. It is easy to say that now is the time to put aside such frivolities as holly and mistletoe and Christmas cards and to occupy our minds and our time entirely with war activities.

Certainly patriotic Americans should do everything in their power to strengthen America's war effort. Everyone should decide how he can best serve his country in this time of her need. It is right that citizens should turn their steps toward the recruiting stations, the offices of civilian defense, and the Red Cross. It is right that so many of our clergy should be serving as chaplains with the armed forces, and it is right that others should be leaders in civilian defense activities.

But it is not right that Christians should sidetrack Christmas because of the national emergency. Indeed, the national emergency has its true significance for Christians only in the light of the Incarnation, of which the feast of Christmas is an outward and visible sign.

The Incarnation is the very heart of Christianity. "God so loved the world, that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life." It is belief in this tremendously significant fact that distinguishes the Christian from all others.

"God so loved the world." Love is not easy in wartime. It is much simpler and more "human" to hate one's enemy than to love him. Yet not only does God plead with us to love our enemies but He so loved mankind—hating, fighting, struggling, competing, deceiving, selfish mankind—that He sent His only Son to dwell among us, that we might receive the priceless gift of everlasting life.

The world into which God sent His Son was much like the world today. There were the same sins of greed and selfishness deeply rooted in human souls—only men did not have the terrible weapons that today enable them to spread their hatred and greed over the whole world. But cruelty was there, and intolerance and pride and the lust after power. It was not a safe and orderly world into which God sent His Son.

One would suppose that if Almighty God sent His Son into such a world He would send Him as a great king, powerfully defended by legions of angels. He sent Him rather as a tiny, helpless babe, born in a stable on the outskirts of the capital city of a remote province in the world of that day. Indeed, His only protection was the obscurity of His birth and the fact that a glimpse of His true nature was revealed only to those simple folks, the shepherds on the Galilean hillside, and those learned savants, the Wise Men of the East. Yet there were spies and fifth columnists ready to bring the news to Herod and he—with a thoroughness that must awaken the admiration of Hitler and his satellites—instituted a purge intended to eliminate the infant king by the efficient device of killing all of the first-born Jewish infants in the area. To escape that purge, Jesus and the Holy Family became refugees, just as so many hundreds of thousands of men and women and children have become refugees in our own day.

No, it was not an easy or friendly world into which the Son of God came, and it has never been and never will be an easy or friendly world for His followers. Indeed, He never promised them that it would be so. "In the world ye shall have great tribulation," He said, "but be of good cheer, for I have overcome the world."

Here is the key to the significance of Christmas in this unhappy year of our Lord, 1941. The world is undergoing "great tribulation"—and the greatness of the tribulation is only now beginning to come home to us in this relatively fortunate part of the world. Before another Christmas comes around we shall know very definitely what modern warfare means. There will be many a vacant place at the Christmas table. Some of those who now read these lines will have given their lives for their country; very many will have suffered bereavement; all will have had their lives profoundly changed by the war.

IT IS the fact of the Incarnation that at once gives meaning to these sacrifices and gives hope for the future. These dead shall not have died in vain, these sacrifices shall not have been meaningless if they have been made in loyalty to the Son of God and in faith in his triumph over the world.

Fortunately or unfortunately, we have lost our faith in idealistic slogans. Our young men do not go to the recruiting offices or the induction centers saying that they are making the world safe for democracy, or to fight a war to end wars. They are much more likely to cry: "Remember Pearl Harbor!" Yet it is not vengeance that motivates them and us, but the conviction that there are values worth dying for and that those values are in the gravest jeopardy today.

So when we kneel at the altar rail to make our Christmas Communion, let us do so remembering the purpose of the Incarnation and the great promise attached to it: "God so loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."

As He came into the world as a tiny babe in the manger at Bethlehem, so God comes to us this Christmas in the Blessed

The Alba Madonna

OUR cover illustration is the beautiful Alba Madonna, by Raphael Sanzio, the original of which hangs in the new National Art Gallery in Washington.

Raphael painted the Alba Madonna in his early twenties, in Florence, Italy. The Italian woman is not of the modern or contemporary world, but is expressive of perfection. Raphael's sensitive nature is evidenced in this painting, which is without question one of the finest of his many Madonnas.

We are privileged to use this great picture on our cover through the courtesy of the National Gallery and the coöperation of *Cathedral Age*, whose editor, Mr. A. G. Stoughton, kindly made its color plates available to us. For this we are deeply grateful, and we wish to express the appreciation of our readers also.



ADORATION OF THE MAGI: *This striking mural in the Church of the Holy Redeemer, Denver, Colo., is by Louise Emerson Ronnebeck. It is a forceful and beautiful expression of religious devotion from the point of view of the Colored race. The picture is part of a program under the leadership of the Rev. Harry E. Rahming to "create a really beautiful church for the Colored people of Denver."*

Sacrament of His presence. In that sacrament He gives us His strength and His life, bringing to us the reality without which the world has neither meaning nor reason.

Christ is born in Bethlehem. Let us keep the feast!

Bishop Ziegler's Pastoral

TO OUR desk, in the first week of America's participation in the war, has come a steady stream of pastoral letters, pulpit statements, and press clippings giving the views of our bishops and other clergy on the war situation, and the bearing of religion on it. These statements are as widely varied as the personalities of the individuals issuing them, but they have this in common—a determination to see this war through to a successful finish, and a realization that religion must play an important part in the final settlement if we are to have a just and durable peace.

We quote several of these statements in our news columns this week, and we shall quote others in subsequent weeks. We cannot quote all of them, nor give extensive quotations from them, because of space limitations; but we shall try to give our readers a cross-section of the most representative ones. And we are publishing in full the pastoral letter of

Bishop Ziegler of Wyoming, one of the best of the early ones that have come to our attention.

Bishop Ziegler has well summarized, it seems to us, the values for which we are fighting, and some of the things that the Church has to say to the people of this nation as we enter the struggle. To these thoughts we would add the note of penitence. For while it is true, so far as the immediate outbreak of hostilities is concerned, that we as a nation "are not responsible for this present struggle," it is equally true that in the final analysis we have, both as a nation and individually, a considerable share in that responsibility. Had we played a nobler part in the drama of world history after the First World War, had our foreign policy and our domestic legislation been more consciously shaped by Christian principles, and had we as individuals been more insistent upon a Christian society, we might with better grace disclaim responsibility for the present world tragedy—or perhaps there would have been no such tragedy. We are no less patriotic, no less determined to win the war, if we perceive the beam in our own eye as well as the mote in those of our enemies. And we ought to enter this war on our knees, praying God to forgive us for our share in bringing it about, and asking His guidance that we may not fall into the same errors once again.

Exemption for Seminarians

THE pending conscription bill does not, we understand, provide exemption or deferment for theological students. In this it differs from the present draft law and the one of 1917 and also, we believe, from the British practice at the present time.

We hope the bill will be amended to provide exemption for these students. It is important that the armed forces have an ample supply of men, but it is also important that the Church have an adequate supply of ministers. They are needed in wartime as much as in peacetime; more, for they must supply the army and navy chaplaincies as well as the civilian ministry. And when the war is over, there will be a great need for young, adequately trained priests and ministers to exercise leadership in the important task of rebuilding a peacetime society. Theological students are not draft dodgers; they are men answering a vocation and preparing for a skilled profession that is as important to the nation as it is to the Church. They should be given the same exemption as ordained ministers—and the same large proportion of them will undoubtedly volunteer for service either as chaplains with the armed forces, or in the equally important work of civilian defense.

A word to your senator and congressman on this important matter would certainly be in order. And it should be said promptly, for the new conscription bill will be voted very soon.

"Prayer in Wartime"

WE HAVE been asked by a number of readers about the origin and status of the "Prayer in Wartime" published on our cover last week. This is an adaptation of a prayer set forth by the late Bishop Faber of Montana and authorized for use in that diocese during the First World War. It was originally published in *THE LIVING CHURCH* of April 28, 1917, but has been considerably changed by the editor to make it more appropriate to present conditions. We hope that many of our readers will find it valuable for their private devotions; it may of course be used in public services also, with the approval of the bishop.

A Wartime Pastoral Letter

By the Rt. Rev. Winfred H. Ziegler, D.D.

Bishop of Wyoming

THE Church very definitely has a message to give to the people of the American nation at such a time as this. The Church was meant to be an alert, mobile force, ready for action anywhere and everywhere, "even to the uttermost parts of the earth," and only waiting for the hand of God to point to what it should do, and where it should go.

In this crisis of our country's history, when the nation has had every effort it has made to maintain peace rebuffed; when in return for proffered friendship it has received insult after insult, and abuse; and now without provocation or any sign of warning an attack which was preparing even while Japanese ambassador and special envoy pretended to be seeking a peaceful solution to differences of international policy; the Church has this message to give to the people of America:

The Church, as well as the home and the state, is a divine institution. The Church will stand, not only behind the home, but also now, as in the past, will stand behind the nation in every critical moment. The Church's first duty is to breathe into the people of this nation just the courage and fortitude needed by America in this day when America is facing a far greater crisis than it has had to face since the war that brought our nation into being.

We are not responsible for this present struggle. We have done our best to avert it. While much of the world is being destroyed by war, the Japanese empire was determined to extend its murderous conquests in the Orient and bring unoffending peoples far abroad, by fire and sword, into subjection. Japan was determined to make war upon America rather than modify her murderous program; she has made it, and she has got it.

DEMOCRACY

The Church has this message to deliver to the people of the American nation. In the Providence of God, America, from the beginning, has been destined to stand behind, and by, and to march and sail and fly with those peoples of the earth who strive for enlightened civilization.

The distinctive elements of civilization are these:

1. Freedom of speech, press, conscience and practice of religion.
2. Legal security of person and property against arbitrary action.
3. Popular participation in government.
4. Freedom of travel.
5. Encouragement of art, literature, and research.
6. Limitation of the death penalty to extremely grave offenses.
7. Fairly free exchange of commodities.
8. Charity toward all.

The American nation, in the Providence of God, is marked out to preserve these most precious things in life.

First of all, of course, we are now fighting to preserve against sudden unprovoked attack, the freedoms of our own country. But America must be ready, now that she has been attacked, to fight not only for her own freedoms but for the right to live in freedom and in peace for all the nations that in dire necessity look to us to help preserve the elements of civilization.

THE PEACE

The Church's message, too, is this: America must now, consciously, be prepared to fight for the freedom of the whole world and for international honor as an antecedent condition for the future brotherhood of nations. War can only be avoided and world peace secured when every nation can trust every other nation's word and pledge and treaty and covenant and honor. Then the Church's message to the American nation must be "Forward in Service to the End." There must not be, as at the so-called end of World War I, a trading and punishing and dividing and separating and forcing and exiling and degrading of peoples, destructive of human self-respect, contrary to Christ's law of love, and leading only to other wars to be fought by children now in our cradles.

The Church's message to the people of the nation must be this: "Strengthen yourselves to guard and to fight for America and all peoples who are of good will. Strengthen yourselves in mind, in body, and in soul, so that with fortitude the American nation, one, indivisible, honorable, strong, may be enabled, under God, to encounter danger with coolness and courage, withstand all attacks, drive back all enemies, and then win them to a righteous peace so that the kingdoms and despotisms, the tyrannies, and republics and empires of this world may become the Kingdom of God even here on earth." Amen.

COURAGE AND FAITH

The Church must deliver this message to the people of America. Dishonor is worse

than death. Christians have not risen to the spirit of our glorious assurances if they have not taken home to themselves a courageous view of life and death. A nation at war means death to men and women and little children, but most of all to young manhood. But death is not the ultimate calamity and the end of all, by any means. The career of some fine boy with an attractive future before him, is not finished when he is taken away. Do believe, and make people believe, that his career is not finished, but only beginning. "He asked life of Thee, and Thou gavest Him long life, even forever and ever," close to that young Christ who set His face like flint and went forward. There the young men or other dear ones will be living, and loving, and waiting for us.

The Church's message to the people of the American nation who stay at home and work, and produce and transport and carry on, is this: Work hard and fast, with mind and heart set upon the welfare of all and the strengthening of our nation rather than upon rights and returns that are customary in times of peace and prosperity. To weaken the country by pressing hard for personal or class advantage while brothers and friends are being called to the military and naval services where strikes are unknown and unthinkable, is not fair in time of national trial and crisis. Worse, it is suicidal.

The Church's message is a serious one and must include a warning note. War times bring out the worst in many people. Hysteria may possess a people and play and extravagance of living may make us not strong but vulnerable.

Let the people of America become serious as never before, without loss of morale. Fear nothing save dishonor and any weakening process, or excess. Draw nearer to God. Too much we have left God out of consideration. "God is a very present help in time of trouble." But we ought to put God not belatedly, at the end of the struggle, but also at the very beginning, and with us, all the way through.

CAROL

Let us today
Sweet music make
For Jesu and His Mother's sake:

With harpischord and violin
Lovely harmonies to spin: —
From crystal voices carols flow,
Enchanting bells ring to and fro.

Of Him and His fair Mother tell;
For dearest Lord
We love Thee well.

LUCY A. K. ADEE.



ST. BENEDICT'S: Besao's newly dedicated church is near to the area where the Japanese invaded Luzon.

THE PHILIPPINES

Bishop Binsted Dedicates Mountain Church

On October 28th, the Rt. Rev. Dr. Norman S. Binsted, Bishop in Charge of the Philippine Islands, dedicated the new Church of St. Benedict at Besao, one of the mountain stations of the Philippines. Besao is near one of the areas of Japanese penetration into northern Luzon.

For years the Besao Mission, of which the Rev. Vincent H. Gowen is priest in charge, has made shift with a small wooden building, which did duty not only as a place of worship, but with the altar screened by a khaki curtain, served as a room of varied uses—classroom, dance hall, play room.

The new church, which for the first time gives this large mission an adequate building for prayer and meditation as well as for public worship, has been erected as a memorial to the late Mrs. Samuel Thorne of Rye, N. Y., from trust funds placed at the disposal of the Woman's Auxiliary of the diocese of New York. Contributions have been donated by Americans and the British Government. Most unusual gift was that of the Besao people themselves. Approximately \$350 in cash was given, with a further contribution valued at about \$200 of materials and free labor from those who did not have money to give.

The dedication service was an attempt to voice what the completion of the church means to the hearts of the Besao congregation. With clergy from Sagada, Bontoc, Tadian, Baguio and Manila participating with representatives of three orders of Sisters in the Procession, with a congregation of 600 present including U. S. Commissioner Francis B. Sayre and Mrs.

Sayre, it was an act of worship distinguished by its reverence and dignity.

Most impressive moment was when the Bishop standing alone at the top of the chancel steps and with the pastoral staff in his hand, declared the church dedicated and "set apart forever, from all common and profane uses . . . for the ministration of the holy service and mysteries of the Church of God."

The church is a masterpiece of beautiful simplicity. Technically it might be called Anglo-Norman in style because of its colonnades of round arches which line both sides of the nave. Yet there is no alien touch to make it seem out of place in the group of Igorot villages whose highest ridge it crowns. The dominating feature of the interior is the great crucifix which hangs on the wall high above the altar. Six carved candlesticks on the altar and the sunshine streaming through the windows, the glorious view of mountains and forest framed by their arches, according to Fr. Gowen, are the only decorations.

"Here it is hoped," he says, "Many generations of Christian worshipers will lift up their eyes to the hills and know whence cometh their help."

HOLLAND

Daily Christian Press Suspends Publication

According to a report from Holland, the leading Christian daily newspaper, the *Nederlander*, has been forced to suspend publication.

The daily, official organ of one of the Dutch Christian political parties, has been informed by the "commission for the re-organization of the press" that it will no

longer be able to acquire paper stock for printing.

"For the time being," the report said, "the Christian daily press in Holland has ceased to exist."

ENGLAND

Church Union Describes Christian Realm

The Church Union—the offspring of the union of the English Church Union and the Anglo-Catholic Congress Committee—has issued a statement, entitled *A Christian Realm*, the purpose of which is the formulation of the conditions of a complete Christian national, social, and economic policy.

There is, the statement insists, such a thing as a Christian realm. The measure of the world's distress today is the measure by which the world has departed from the conditions of such a realm—from the application of Christian teaching about God and the human order. After emphasizing the essential connection between theology, sociology, and man's daily life and spiritual welfare, the statement goes on to indicate ways in which those conditions may be realized in Great Britain.

The statement challenges the whole structure of orthodox economics, and in particular the economic idolatry expressed in avarice and other false ideals. On the social side, it lay stress on the sanctity of marriage and the defense of the family.

The war has produced such a welter of proposals for new orders, many of them based on non-Christian principles, that the authorities of the Church Union decided that a contribution to the discussion based on sound Catholic theology is a pressing need for the enlightenment of Christian public opinion.

Incumbent Inducted at Ruined Altar Site

Parishes in Great Britain which have lost their churches owing to the bombs of enemy raiders not infrequently provide assurance of the persistent vitality of church life in wartime.

A typical example is Bromley in Kent. The historic parish church of St. Peter and St. Paul was destroyed in an air-raid last April. But that has not prevented the appointment of a new incumbent whom the Bishop of Rochester recently instituted in the local Methodist hall where, through the kindness of the minister, Church services are now held.

Clergy, choir and congregation formed a procession to the ruins of the parish church, where the induction was conducted by the Archdeacon of Rochester on the site once occupied by the high altar.

A.C.U. CYCLE OF PRAYER

December

29-Jan. 4. Convent of the Poor Clares, Mt. Sinai, New York.

NEW JERSEY

Mission Evaluation Plan

The board of missions of the diocese of New Jersey has launched this fall an evaluation plan of the work under its jurisdiction. Each mission and assisted parish has been furnished a rating sheet on which is shown the total diocesan investment over a period of years. The growth of communicant strength is estimated and compared with the average rate in the diocese. The strength of the Sunday school is another factor in the rating. Each possible activity for young people is listed. Points are granted for those represented. So far the highest rating reported is 81 from the mission at Fords, N. J., a parochial chapel of St. Peter's, Perth Amboy.

PUERTO RICO

Escape

Bishop Charles B. Colmore, with Mr. John Burleson, had a narrow escape from a serious motor accident recently. Mr. Burleson is making a motion picture of the Puerto Rico Mission, and Bishop Colmore is coöperating in the work. Bishop Colmore writes:

"I had been a patient at St. Luke's Hospital for four days, after about three

weeks' driving about and assisting in the photography. I was anxious to get home so the doctor allowed me to leave, though my cold had not disappeared. In coming down a slight hill I tried to turn to cross a bridge, when the car skidded entirely out of control. The left front wheel struck the parapet of the bridge, causing the car to be thrown into the air and turning it completely around. Fortunately the car was thrown beyond the bridge and landed at the side of the road, on its wheels, bounced into the air again and rolled down the embankment, stopping upside down.

"Neither of us was hurt at all beyond slight bruises. Not a piece of Mr. Burleson's equipment was broken, not even a bulb of his flood lights. The repairs on the car will cost something over \$200, but what is that in comparison with lying in the hospital for months, or lying still forever?"

PENNSYLVANIA

Aid to British Missions

The diocese of Pennsylvania is planning a special offering for the 1942 fund to aid British Missions. The parishes are being asked to distribute literature, special services are planned, and the offering is to be received January 18th, with a great presentation service at Christ Church, Jan-

uary 27th, with the Rev. Theodore P. Ferris, Emmanuel Church, Baltimore, as the speaker.

The Rev. E. Felix Kloman, rector of Christ Church, is in charge of the arrangements.

MILWAUKEE

**Christ Church
Opens Its Doors**

In the presence of an overflow congregation of 450, the new Christ Church, Whitefish Bay, Wis., was formally opened and blessed December 14th. After the building, the chapel, and the altar, pulpit, and furnishings had been blessed by Bishop Ivins of Milwaukee, Holy Communion was celebrated by the rector, Canon Marshall M. Day, with sermon by the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House.

In the afternoon, a reception was held for the clergy and congregations of other parishes, followed by Evensong in the new church. Two children were also baptized at this time, in the presence of a large congregation.

The new church is a Gothic structure, costing approximately \$50,000. It is planned with a view to enlargement at a later time. It was designed by Carl L. Liebert, architect, and executed by George G.

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MILWAUKEE, WIS.

Schneider, architect, and V. K. Boynton, construction engineer. Opening of the new church approximately coincided with the tenth anniversary of Canon Day as rector of the parish.

MICHIGAN

Pearl Harbor Episode Compared to Dunkirk

"Pearl Harbor has done for you what Dunkirk did for us," the Rev. Michael Coleman, London clergyman whose historic old church on Tower Hill has been raided by bombs and fire, told a large congregation at a Service of Intercession for the British Commonwealth of Nations in St. John's Church, Detroit, on December 11th. He explained that the attack on Pearl Harbor aroused America from a false sense of security as Dunkirk aroused England, but he warned, "I have been thinking of the impossibility of your recognizing with what you are faced, as yet."

England has learned three great lessons through the war, "lessons well worth the cost," according to Mr. Coleman:

"We have learned that material things are not important.

"We have learned that the godliest word in the English language is 'home.'

"We have learned one thing even more important than this. We have known it in our heads for 1,900 years but not in our hearts. Now we know forever the truth of the Risen Christ."

Mr. Coleman declared, "We are fighting a world revolution against God. In other years we have prayed that God might be on our side. The enemy prayed that, too. Now we pray with some humility that we may be worthy to be on God's side."

The service was conducted jointly by the Rev. I. C. Johnson, rector of St. John's; the Rev. R. C. Brown, former assistant minister in the same parish, now rector of All Saints', Windsor, Ontario; the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan; and Bishop Creighton.

IOWA

Trinity Parish Celebrates Centennial

Trinity parish, Davenport, Iowa, celebrated its centennial, November 30th. One hundred years ago the parish was organized within the jurisdiction of Bishop Kemper by the Rev. Zachariah Goldsmith, missionary of the domestic committee of the missionary society of the Church.

Since 1912 the parish has occupied Trinity Cathedral as its parish church. As a centennial thank offering the building was completely restored at the cost of \$30,000.

Bishop Longley celebrated the centennial Eucharist. The sermon was preached at Evensong by Bishop Ivins of Milwaukee. A solemn Te Deum ended the celebration.

The Very Rev. Rowland F. Philbrook is dean of Davenport and rector of Trinity parish.

OHIO

Bishop Jasinski of Polish National Church Speaks at St. Alban's

Speaker at the November meeting of the Catholic Club of Cleveland, held at St. Alban's Church, Cleveland Heights, on November 24th, was the Rt. Rev. Dr. John Z. Jasinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church.

Bishop Jasinski discussed certain important phases of the Ecumenical Movement and the relationship of the several Catholic groups to that movement in Christendom.

The four priests who serve the Polish National Catholic parishes in Cleveland were also guests of the club at this meeting. Dr. Jared S. Moore of Western Reserve University presided.

LOS ANGELES

St. John's in the Valley Organized

Growing out of a Confirmation held outdoors on a Coachella Valley ranch in the diocese of Los Angeles last May, a new congregation was organized November 23d. The Japanese Church of the Friends of Jesus offered the free use of their church, since they use the building chiefly on Saturday, because they have to work Sundays to prepare for the Monday morning vegetable deliveries.

The new congregation is to be called "St. John's in the Valley," with St. John the Baptist as the patron. Monthly sacramental ministry will be provided by the Rev. R. Hogarth of Palm Springs. St. Christopher's Chapel Trailer will make periodical visits for evangelical work.

LONG ISLAND

Sixty-six Year Old Mission Becomes Parish

In 1875 St. Thomas' Mission was established in Farmingdale. Over a period of years a parish house and rectory were also built. During all this time St. Thomas' has received aid from the diocese, and has never been able to liquidate its indebtedness. Under the leadership of Fr. Peters the congregation determined to become self-supporting. The mortgage is now liquidated and the mission expects to be received as an incorporated parish at the next convention.

MONTANA

Memorial Window at St. Peter's

A new stained glass window in St. Peter's Pro-Cathedral, Helena, given by Mrs. Samuel McKennan in memory of her late husband, well-known Helena banker, was dedicated at a Thanksgiving Day service.

The Rt. Rev. Henry H. Daniels, Bishop of the diocese, presided at the ceremony. Dean Charles A. Wilson gave the sermon.

Our Christmas Message to You!

We bring and wish you much joy this peculiar, hectic and war-like Christmas, dear friends of The Church, with many of our loved ones separated from us, the Star of The East apparently beclouded, and the "God" of war seemingly overshadowing the Prince of Peace.

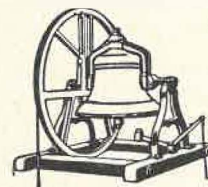
But, thanks be to God, who is truly in His Holy Heaven to all believers, there will be on Christmas Day a Meeting Place, where we all, far and near, may truly meet together, **actually**, mind you, in spirit, before the Altar of Our Blessed Lord Jesus, Whose Birthday we would revere and remember.

So, kneeling before that Holy Altar, **wherever we are**, let us all realize that **we are together again** in that blessed act of worship, and if tears of home-sickness and loneliness and remembrance through separation come to our eyes, let them flow, for they are also tears of joy in knowing that **we are all there together**, those separated from us here, and those who have gone on to Beulah Land.

And, never forget this, The Prince of Peace **shall** reign forever and forever! Lift up your hearts again this Christmastide, and let the Saviour enter and abide.

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Two Books on Current Events

Reviewed by Jerry Madison

JOHN GUNTHER, who has very justifiably gained the position of a most intelligent authority through his two books on the "inside" of Europe and the "inside" of Asia and through his radio comments, adds further to his glory with *Inside Latin America* (Harpers, \$3.50). No subject could be of more interest to North Americans at the present moment

than our South American neighbors, many of whom are now our allies in war. The preface gives an explanation for the title and a slight apology because the author feels it is not exactly fitting that he has included Cuba and Mexico—countries that could hardly be called "Latin." Nevertheless this survey does include very astute political and economic studies of 28 countries with some significant historical background for clarification of the present picture.

These reporting books of Gunther have always fascinated me because of his amazing composite knowledge of his subject. He always gives you such a keen idea of the essential facts. He appraises the essential personalities in a manner that is both interesting and informative. Of South America he says, "Twenty independent republics have arisen from the mists of feudalism and are facing the turbulent realities of this century. Behind them—a complex Indo-Spanish heritage and colonial slavery. Before them—free collaboration for Solidarity and development." His picture in many ways is a hopeful one because he does feel the Good Neighbor policy is working well. Gunther, however, does say, "Should Germany win the war the future is unpredictable. The United States might lose everything."

John Gunther has developed a fluid style and his personal touches are more amusing. This makes *Inside Latin America* very excellent reading. It is exciting because it is history in the making and a competent history at that.

"THAT DAY ALONE"

That Day Alone by Pierre van Paassen (Dial Press, \$3.75) presents our chaos of the day from a subjective approach rather than objective. This is a record of events that are recorded to make you "feel" this chaos—to "feel" the state into which the human race has somehow placed itself.

The author, being Dutch himself, has written a graphic account of the happenings in the Dutch town of Gorcum when the Germans invaded. It is a sad story of perfidy. It is difficult to be tolerant about the treachery of one's next door neighbor.

I think the author has used a clever way to express a world picture. In a long chapter called *In the Steps of the Sun*, he says, "I have telescoped the stories of persons and events which are part of my physical and intellectual experience. I have tried to recapture and interpret the impact of the times in which we live on people I know."

I have talked with van Paassen and have felt in him and in his writing a deep personal sincerity. He believes in the brotherhood of man—in the necessity for somehow bringing about some understanding in the peoples of the world. It is this very real faith which makes *That Day Alone* such stirring reading. Pierre van Paassen makes you suffer with suffering mankind, and with this pain you begin to understand a little.

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CUSTOM

Parishioners Decorate Church in Traditional Service

December 18th found the members of St. George's parish, N. Y., busy weaving greens and garlands for the chancel and the balconies, accompanied by the church choir singing Christmas carols. Climax of the decoration service was the raising of the great star, which has been traditional for many years and is a treasured memory for the parishioners of St. George's.

Dedication of a new elevator in Memorial House to replace the one which had served for 50 years, was celebrated on November 28th. The elevator—enclosed, streamlined and fast—is considered by the parish as a symbol of aspiration and faith in the future.

CROWDING

Solved by Use of Movies

The church school of Trinity Church, Wauwatosa, Wis., has been faced with a problem in space that has forced an unusual departure in instruction methods. With 200 or more in the church school, classes were being held in the church, the guild hall, the basement, and the rectory.

In order to mitigate this condition the parish has embarked upon a program of

visual education for the school as a unit, and has purchased a sound projector for the purpose of showing some of the many good religious films now available.

On the last Sunday of each month the entire church school assembles in the hall and views a religious movie as the instruction for the day. On the following Sunday questions concerning that movie are asked in the opening assembly and the amazing retention of facts by the children for a week is a vivid testimony to the worth of this form of instruction. Films at the rate of one a month have been reserved for the entire school year, effort being made to relate the monthly film to the instruction being given in the classes on the other Sundays. One of the surprising developments is the fact that even children of kindergarten age are keenly interested in the movies. The plan when at first presented was greeted with some small degree of skepticism, but all skeptics have been entirely won over.

Since the church school has a Eucharist on one Sunday of the month, and movies on another, there are but two Sundays left for formal class instruction. Effort is made on these Sundays to shorten the opening service, in order to extend the period for classes. This device, coupled with a judicious combining of the set lessons, enables the children to receive plenty of instruction through the class method.

The projector, originally purchased for use in the Sunday school, is now widely used in the parish for the showing of films at guild meetings, young people's groups, etc., since there are now many interesting and suitable films available for such gatherings. The films used to date have been *The Prodigal Son*, *A Certain Nobleman*, and *Fishers of Men*.

The Rev. G. F. White is rector of the parish, and Dr. I. W. Leichtfuss is church school superintendent.

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VERY REV. HOWARD D. PERKINS, Dean

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Weekday Services: 6:45 and 7 A.M. daily.

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.

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.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 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

Sunday Masses: 7, 8, 9, 10, 11 (High).

CHANGES

Appointments Accepted

BASKERVILL, Rev. LEWIS A. is priest in charge of St. John's Mission, Meyersdale, Pa., and was put in charge of Colored work in Somerset County in addition to his regular duties as rector of Holy Cross Church, Pittsburgh, Pa., effective December 1st.

BOWDEN, Rev. GEORGE, formerly connected with the Warren County Associated Mission, became rector of Christ Church, Wortendyke, N. J., on December 1st.

FLINT, Rev. Dr. HOMER A. is priest in charge of St. Margaret's Mission, Wilmerding, Pa. in addition to his regular duties as executive secretary of the diocese of Pittsburgh.

FOSTER, Rev. THOMAS is priest in charge of St. Thomas' Church, Canonsburg, Pa. He carries this position in addition to his regular duties as locum tenens at Trinity Church, Washington, Pa.

HADLEY, Rev. HARRY L., rector of St. Stephen's Church, Newark, N. J., is to become rector of St. James' Church, Bradley Beach, N. J.

HAUPT, Rev. DAVID R., formerly rector of St. Luke's Church, Hastings, Minn., will become rector of St. Andrew's Church, Waterville, Minn., and priest in charge of St. John's Church, Janesville, Minn., and Calvary Church, Waseca, Minn., effective December 14th. Address: Waterville, Minn.

HIBBERT, Rev. R. W., formerly missionary in St. Stephen's parish, Beckley, W. Va., is to be priest in charge of Ascension Church, Hinton, W. Va. after December 15th.

HUBBARD, Rev. RUSSELL S., formerly rector of St. Martin's Church, Providence, R. I. is to be rector of St. Saviour's Church, Bar Harbor, Me., after January 15th. Address, St. Saviour's Rectory, Bar Harbor, Me.

HUBBS, Rev. ROBERT C., formerly vicar of St. Ambrose' Mission, Philadelphia, became rector of St. Andrew's Church, Newark, N. J., on December 1st.

MARTIN, Rev. PAUL, vicar of St. Paul's Church, North Arlington, N. J., became rector of St. Thomas' Church, Newark, N. J. on December 1st.

MADSON, Rev. GEORGE RALPH, formerly of St. Peter's Church, Paris, Ky., and Holy Trinity Mission, Georgetown, Ky., will be vicar of Holy Nativity Church, Dothan, Ala., effective February 1st. Address: 209 W. Troy Street, Dothan, Ala.

MILLER, Rev. CLYDE J., formerly vicar of St. John's Church, Shawano, Wis., is now vicar of St. Augustine's Church, Rhinelander, Wis. Address: 33 S. Pelham Street, Rhinelander, Wis.

MIZE, Rev. ROBERT H. JR., formerly of Hays' Associate missions, is to be in charge of missions at Wakeeney, Studley, Gorham, Ellis, Logan, and Oakley, Kans. Address: Wakeeney, Kans.

NEWMAN, Rev. BERNARD C., in addition to his regular duties as rector of St. Peter's Church, Uniontown, Pa., is priest in charge of St. George's Mission, Waynesburg, Pa., effective December 1st.

PLATTS, Rev. EDWARD, formerly priest in charge of River Rouge, Mich., is now assistant rector of St. Thomas' Church, Whitemarsh, Pa. Address: St. James' Rectory, Colledgeville, Pa.

SCOTT, Rev. THOMAS, formerly vicar of Holy Trinity parish, Grand Forks, B. C., Canada, became priest in charge of Emmanuel Church, Kellogg, Idaho, on December 1st. Address 112 South Elm Street, Kellogg, Idaho.

VAN DYKE, Rev. ANDREW MCCOY, who has been priest in charge of Carol County Missions, N. H., became rector of St. Clement's Church, Hawthorne, N. J. on December 1st.

VIRGIN, Rev. J. F., became priest in charge of the Church of the Transfiguration, Clairton, Pa., on December 1st. He is also rector of St. Peter's Church, Pittsburgh, and St. Peter's Chapel, Brentwood, Pa.

Military Service

YOUNG, Rev. FREDERICK H., chaplain of the 71st Regiment of the National Guard, and rector of St. Mary's Church, Jersey City, N. J., has resigned his rectorship.

Resignations

HAUGHWOUT, Rev. LEFFERD, rector of St. Luke's Parish and priest in charge of St. Ann's Mission, Great Kills, Staten Island, N. Y., has retired from active parochial service. He will continue to

reside at 3397 Hylan Boulevard, Great Kills. The vestry of St. Luke's have elected him rector emeritus.

KIRKPATRICK, Rev. JOHN JAMES, rector of Christ Church, Bloomfield and Glen Ridge, N. J., has resigned to go into business.

THOMPSON, Rev. WALLACE F., formerly in charge of Emmanuel Church, Winchester, Ky., and Christ Church, Richmond, Ky., will retire from the active ministry because of ill health. Address: Mesa, Ariz.

WARMELING, Rev. KARL ERNEST, rector of Grace Church, Union City, N. J., formerly assistant at Grace Church, Orange, N. J., and Trinity Church, Newark, N. J., has retired because of ill health. He is now living in Ohio with his family.

Deposition

SHUART, PAUL CUTLER, was deposed by Bishop Van Dyck of Vermont on November 6th. The Rev. Mr. Shuart had asked to be deposed and declared in writing his renunciation of the ministry.

Correction

PACKARD, Rev. EDWIN K., who was ordained deacon recently, was erroneously listed in THE LIVING CHURCH of December 10th as having been ordained priest.

CHURCH SERVICES

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
12:10 P.M. Noonday Service (except Saturday.)
Thursdays: 11 A.M., Holy Communion.

The Little Church Around the Corner

TRANSFIGURATION 1 East 29th St. New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers Service, 4 P.M.

Trinity Church

Broadway and Wall street

in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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COLLEGES

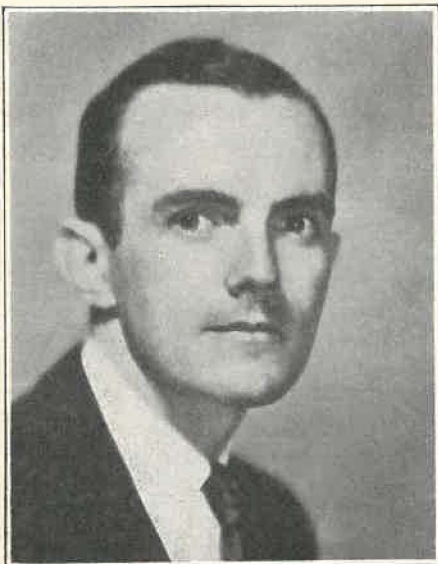
Church Society for College Work Aware of Vital Needs

Twenty-eight colleges and universities in 20 states representing the eight provinces in the Church received financial assistance during 1941 from the Church Society for College Work, as reported at the annual board of directors meeting of the society held in New York City on December 8th. Grants totaling \$14,500 were made by the society through the National Commission for College Work of the National Council toward expanding the Church's work in the field; \$13,300 of this was granted directly toward the salaries of college clergy, and \$1,200 toward the expenses of conferences on the ministry, women's vocational conferences, and conferences for college chaplains, faculty members, and headmasters of schools.

The report of the treasurer, Mr. E. R. Finkenstaedt, showed that 1,103 people contributed \$14,719.60 to the society during the first eleven months of 1941. For the first time in the eight years since the society's inception it was in a position to pay out its entire voluntary contributions toward work in the field. The administrative budget of the society is contributed for that specific purpose by several interested persons.

The executive director, Charles Edward Thomas, reported that all contributors to college work in the dioceses of Southern Ohio, California, and Pennsylvania are now made members of the Church Society for College Work. The society is now in the budget of the diocese of Harrisburg; of Christ Church, Bloomfield Hills, Mich., and of numerous diocesan and parish woman's auxiliaries.

Meetings to present the work and appeal of the society have been held this year in Washington; Chicago; Lake Forest, Ill.; Wilmington, Del.; Scarsdale, N. Y.; Petersburg, Va.; Garden City, L. I.; and



MR. THOMAS: Executive director of College Work Society.

Richmond, Va.; as reported by the Rev. C. Leslie Glenn, president of the Society. Special effort will be made in 1942 to hold meetings in additional key cities to present the work of the society to a larger number of Churchpeople. Meetings are already scheduled for St. Paul, Minneapolis, Washington, Philadelphia, and New York during the next two months.

The meeting of the board was presided over by Dr. Glenn and opened with prayer by the Presiding Bishop. Bishop Tucker presented some interesting observations in the course of the meeting in which he pointed out that he found the Church increasingly aroused to the opportunity and responsibility of effective work among college students and faculties, and that in light of the tragic crisis so rapidly unfolding today this work is of immediate and pressing importance.

Directors attending the meeting were the Most Rev. Henry St. George Tucker, honorary president; the Rev. C. Leslie Glenn, president; Mr. E. R. Finkenstaedt, assistant treasurer; the Rev. Alden D. Kelley, secretary; Mr. Robert C. Hill, N. Y.; the Rev. A. Grant Noble, Williamstown, Mass.; Mrs. Harper Sibley, Rochester, N. Y.; Mr. Edwin S. S. Sunderland, N. Y.; Mr. Samuel Thorne, N. Y.; the Rev. Theodore O. Wedel, Washington; the Rev. Frederic B. Kellogg, Cambridge, Mass.; and Mr. Thomas, executive director. Directors reelected were Messrs. Coleman Jennings, Washington; Donald P. Welles, Chicago; and the Rev. Theodore O. Wedel. President James P. Baxter of Williams College, Williamstown, Mass., was elected to the board.

West Coast Workers to Meet

A College Workers' Conference of the Province of the Pacific will be held December 30th through January 1st in Seattle, Wash., under the auspices of the Provincial Commission for College Work.

Headquarters will be at the Phi Mu sorority house, near the campus of the University of Washington where all the meetings will be held. Services will be at Christ Church.

Among the leaders will be Bishops Stevens of Los Angeles, Dagwell of Oregon, and Huston of Olympia. Techniques of College Work will be covered by Dean Thomas H. Wright of Grace Cathedral, San Francisco. Other speakers will be the Rev. John R. Bill, the Rev. Herbert H. Gowan, Dr. Helen G. Hogue, Dr. Henry S. Lucas, and the Rev. Robert S. Underwood.

Miss Margaret Williams, 1055 Taylor Street, San Francisco, is in charge of general information, and Miss Marion Barclay, 4714 Acacia Place, Seattle, is handling reservations.

U. of W. Va. to

Reopen Trinity Hall

The University of West Virginia is making good use of the grants being offered by the Church Society for College Work.

The Rev. Harold Wilson, rector of Trinity Church and Episcopal student chaplain, appeared before the executive board of the Church Society for College Work, to explain the need for reopening Trinity Hall for student use.

Trinity Hall was built to fill a definite

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee--\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address.

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December 20, 1941, marks the 50th annual presentation of the "Boar's Head and Yule Log" by the boys of Hoosac School. A deeply moving religious pageant of the Christ Child is followed by supper for the players and guests. Then comes the joyous mummery of Old England,—the Yule Log, Saint George and the Dragon, Sword Dance, Carolers, etc. . . . Hoosac Prepares for college. Grades 7-12. Self-help. Send for catalogue.

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ANNOUNCEMENTS

Appeals

HUTCHINS HYMNALS and Chant Books with music wanted. St. Peter's Mission, Waterford, Pa. Box V-1602, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MEN interested in living a modern rule of life in a growing society for this day and age wanted. Work out in secular jobs. Live in a community thus made self-supporting. BROTHERS OF ST. PAUL, 7 Regent Court, Roxbury, Mass.

Marriage

KNAUFF—The Rev. and Mrs. Grant Knauff of Pensacola, Fla., announce the marriage of their daughter Mary to Ensign George David Ghesquiere, USN, in St. Andrew's Cathedral, Honolulu, Saturday, Nov. 29th. The Rt. Rev. S. Harrington Littell officiated. Rear Admiral R. A. Thebold gave the bride away. Miss Knauff graduated from St. Mary's School, Memphis, Tenn., and took her A. B. degree from Sweet Briar, class of '36. Miss Knauff is a descendant of William Blount, first territorial governor of Tennessee, and signer of the Constitution of the United States. Ensign Ghesquiere was graduated from the United States Naval Academy in Annapolis, Md., in the class of 1939. He has completed the training course as a naval aviator at the naval air station at Pensacola and is now attached to the USS Raleigh.

Memorial

CARTER—In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927. "Eternal rest grant unto him, O Lord!"

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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CHRISTMAS CRECHES, statues, crucifixes, sanctuary lamps. Church decorations. ROBERT ROBBINS STUDIO, 1755 Broadway, at 56th St. New York City. CO 5: 5561.

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EDUCATIONAL

need before the rise of the campus dormitories, but in later years has been rented for office space.

Because of rapid industrial expansion in and near Morgantown, Mr. Wilson urged that reopening Trinity Hall for student use under the auspices of the Church and direct supervision of the rector of the parish, would be rendering a service to students who might not otherwise be able to attend the university.

The executive board approved the plan and voted a sum of money to assist in the equipping of the rooms. Space is available for approximately 40 students, men only, and applications have been received rapidly. Preference is being given to Episcopal students.

The responsibility for general operation will rest mainly on the shoulders of the rector, with the cooperation of the students.

DEATHS

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

Sister Mary Michael, CHN

Sister Mary Michael, CHN, last surviving member of the Community of the Holy Name, died in the Episcopal Hospital in Philadelphia, December 5th.

The Community of the Holy Name was founded in the diocese of Chicago in 1927. Work was undertaken later in the diocese of Quincy, when Bishop Fawcett requested that they take over St. Mary's School in Knoxville. Upon the death of Bishop Fawcett and the permanent closing of the school, the Sisters were forced to abandon public work.

Sister Mary Michael went to Philadelphia where she assisted in St. Mary's school for girls until the death of Sister Lela Mary, foundress of the school.

Prior to Sister Mary Michael's illness she had made her home on the campus of Francis Military Academy in Stratford, N. J.

Funeral services were held from the Academy Chapel and conducted by the Rev. Walter P. Crossman, headmaster of the school, and father-founder of the Community of Holy Name. Fr. Crossman was assisted by the Rev. Leonard C. Hursh, rector of Emmanuel Church, Philadelphia, and the Rev. D. W. Clark. Sisters of Saint Margaret and Sisters of the Holy Nativity were in choir. Burial was in Locustwood Cemetery near Haddonfield, N. J.

CHURCH CALENDAR

December

25. Christmas Day. (Thursday.)
26. S. Stephen. (Friday.)
27. S. John Evangelist. (Saturday.)
28. Holy Innocents. First Sunday after Christmas.
31. (Wednesday.)

January

1. Circumcision. (Thursday.)
4. Second Sunday after Christmas.
6. Epiphany. (Tuesday.)
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Conversion of S. Paul. Third Sunday after Epiphany.
31. (Saturday.)

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LIBRARIES

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday and Friday inclusive, 2:30-6 p.m. and Tuesday evening 7:30-9:30.

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POSITIONS OFFERED

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PRIEST, young, sound Churchman, college and seminary graduate, energetic, wanted to assist in midwest parish. Must qualify in Church school and student's work. Salary starts \$2,000, without quarters. Give reference and experience. Write Box F-1601, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

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WILL any bishop or parish offer position to active city rector, missionary minded, consecrated Churchman? Eight years present position in Eastern state. Married. Minimum conditions \$1,600 and a decent house. Box A-1596, THE LIVING CHURCH, Milwaukee, Wis.

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A WELCOME

TO THE READERS OF *THE LIVING CHURCH*
TO MEMBERSHIP IN

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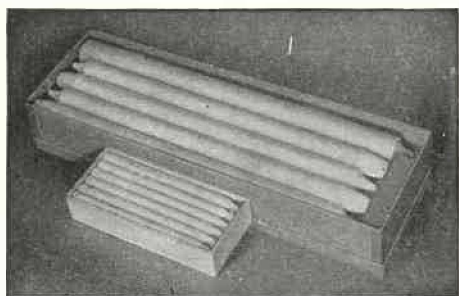
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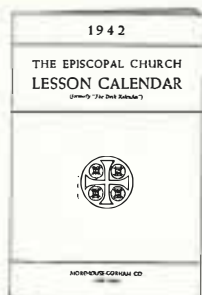
Special features in the Churchmen's Edition of this popular wall calendar are: Texts for Sundays and Holy Days chosen from appropriate Epistles and Gospels in the Book of Common Prayer; Saints' Days of the Christian Year; Liturgical Colors appropriate for every day of the year, as used in the Episcopal Church. Size 9 3/4 x 16 inches.

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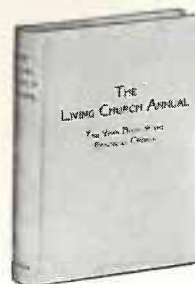
vention of 1925, are given, together with the proper colors for each day. Size 5 1/4 x 8 inches. Price 25 cents.

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Last year we reduced the price to \$1.75 for two reasons—to make the book more accessible to all the clergy and laity at a moderate price and to encourage its wider sale and use. These two aims were accomplished, as the entire edition was sold out within thirty days of publication date. For these same reasons, the price this year is still \$1.75.

CHURCH KALENDAR

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