

# The Living Church

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

## **The Catholic Revival in France**

**A Spiritual Movement With  
Profound Political  
Implications**

*By*

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**THE RT. REV. WILLIAM MERCER GREEN, D.D.**

Bishop Green, well known for his interest in rural work and Colored work, died November 16th. (See page 13.)

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FIRST SUNDAY IN ADVENT

## THE WAR

### WEST AFRICA

#### Hot Spot

The present vice-consul of the strategic port of Dakar in French West Africa is Churchman Donald A. Dumont, who as part of the consular staff has been helping to lay the groundwork for the bloodless coup which has now aligned French West Africa with the United Nations.

Mr. Dumont has been an active Churchman all his life. After taking a prominent part in chapel affairs at preparatory school in Andover, Mass., he went to Trinity College where he continued to busy himself in chapel activities during his four undergraduate years.

At the end of his Trinity training he sailed across the Pacific to the Philippines to accept a position on the faculty of Brent School, where he remained for several years. He was a valuable member of the school faculty and active in the chapel work as well as in coaching basketball and advising the editors of the school paper.

#### SEVEN DAYS A WEEK

On his return to this country he taught English at Trinity College in Hartford and used his spare time to study at Yale for the consular service. After passing his examinations in 1940 he was pleased to be given such a "hot spot" as Dakar for his first appointment. For the past two years he has been at the blistering West African port, working long days and often seven days a week, that nothing might escape the eye or the diplomatic effort of our government in that jumping-off place to South America which has occupied such a vital place in the strategy of the United Nations.



MR. DUMONT: *Vice-consul at Dakar and Churchman.*

### ARMED FORCES

#### Chief of Chaplains Urges Observance of Pearl Harbor Day

Observance of Pearl Harbor Day on December 6th by all chaplains in the service is recommended by Chief of Chaplains William R. Arnold, United States Army.

Chaplain Arnold requested that all chaplains plan services on December 6th to include the following three elements:

A memorial to those who since December 7, 1941 have died in the service of their country.

Thanksgiving that our nation has survived and faces the future with growing strength and confidence.

A rededication of our resources to the spiritual values that are at stake in the war.

#### Paul Rusch in Army

Paul Rusch, noted missionary to Japan, is to report for duty as a first lieutenant in the army, it has been announced. He will be connected with the military intelligence service.

In a recent letter to his friends, Mr. Rusch declared, "it is clear that the forces of evil afoot in the world must be completely defeated if the future safety and welfare of our civilization and humanity is to be preserved. . . . At the close of the war it is my earnest hope that I can again return to my job of assisting in the young Church of Japan. My daily prayer is that out of today's chaos will come a rebirth of men and nations."

Four former members of the staff of St. Paul's University, Tokyo, are now in active service in United States forces.

They are: Karl Branstad, whose spe-

cialty was music, being organist, training choirs, and helping with all the University program of musical instruction; he is now at Camp Devens, Mass.; Ernest Foote, who taught English at St. Paul's, is a first lieutenant in the Marine Corps at San Diego, Calif.; Douglas Overton, also teacher of English, is a first lieutenant in the Signal Corps, at present in Washington, D. C. Vincent Canzoneri, who went to Japan on a Guggenheim Fellowship to study Japanese music and assisted with English and music at St. Paul's, is now in the Navy Language School at Boulder, Col.

#### Navy Finds Poor Response

Declaring the Navy has been "very much concerned and disturbed by failure of the clergy as a whole" to respond to the appeal for 400 Navy chaplains, Lieut. W. O. Robertson, U. S. N., said "if we don't get chaplains, either the morale of the Navy will crack or chaplains will have to be drafted."

Addressing the Buffalo clergy he noted that only 14 applications for chaplain have been made in that area in more than four months, adding: "Some denominations haven't responded at all."

"The most important man aboard ship or at a naval training base is a chaplain," Lieut. Robertson said. "He is the only man to whom enlisted men and officers both can talk on the same plane. For the many enlisted boys under 20 he must and does take a parent's place."

#### Danger in Song

Capt. R. D. Workman, Chief of Chaplains of the U. S. Navy, in commenting on the disputed authorship of the phrase,

## 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 week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, 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.

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

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"Praise the Lord and Pass the Ammunition," was quoted in Washington as saying, according to a Religious News Service dispatch:

"We operate as clergymen and under the Geneva Convention. We wear the Cross of the Church upon our sleeves. We are non-combatants. The serious thing about this song is that it will give the Japs the opportunity to say we have thrown over the Geneva Convention and that they can now do anything they want with our prisoners."

**Col. Alexander Quintard  
Awarded D.S.M.**

The Distinguished Service Medal was presented November 12th to Col. Alexander Quintard, a Churchman, now missing in the Philippines, at a military ceremony held on the parade grounds of Sewanee Military Academy. Mrs. Quintard received the medal for her husband from Maj. Gen. William Bryden, Commanding General of the Fourth Service Command.

Col. Quintard, a native of Washington, D. C., is a grandson of the former Bishop Quintard, who was for years chancellor of the University of the South. During the first World War he served overseas as a captain in the United States Army. Last fall he went to the Philippines, ranked as Lieutenant Colonel, and received a promotion to Colonel late last December. Colonel Quintard was last heard from by his family Christmas Eve, 1941, when he wired, "Everything all right. Don't worry. Merry Christmas." Subsequently, news accounts gave accounts of his heroic work at Bataan. Since its fall, however, there has only been the word that he is missing. No information concerning his death or capture has been received.

Colonel Quintard was one of six high ranking officers honored by the award for exceptionally meritorious service in the Philippines. After the ceremony, the Sewanee Military Academy cadets passed in review before General Bryden and Mrs. Quintard and the military party on the reviewing stand.

**Recreational Center**

Opening of a recreational center for men in service is announced by St. Chrysostom's Church, Chicago, which has made available its parish house facilities for the entertainment of enlisted men now in training at Army and Navy schools and bases in and near the city.

Gymnasium and social activities top the program which has been arranged for the service men, while regular Saturday night dances are a feature. Food and entertainment are also provided. The center is directed by George C. Kubitz, executive secretary of the diocesan Brotherhood of St. Andrew, who has been employed by the parish to organize and expand its present program of community work.

St. Chrysostom's is the first church in the diocese to undertake such a program for service men. The Rev. Dr. Dudley Scott Stark, rector, instituted it because of the large number of men in training at

nearby technical schools of the Army air force and the Navy. Many men also come from Great Lakes Naval Training Station—the largest in the world—which is located just north of Chicago.

**HOME FRONT**

**Remember Pearl Harbor**

In many parishes of the Episcopal Church, Sunday, December 6th will be a day of remembrance, marking the close of a year of war.

The religious way of remembering Pearl Harbor is indicated by a letter from Bishop Perry of Rhode Island to the clergy and congregations of his diocese asking them to observe the day before the fateful December 7th as a day of prayer.

"The first Sunday in December," Bishop Perry wrote, "will mark the close of one year since the attack which forced upon our nation its full part in the present war. We cannot allow the anniversary to pass unheeded. Inevitably the day will waken memories and rekindle loyalties which united the citizenship of this country in the defense of our liberties and in resistance to the destructive forces still threatening us. But the call to remembrance comes to us as Christians, reaching beyond the passions of patriotism to the foundations of Faith.

"I ask that Sunday, the 6th of December, be observed by the clergy and people of our Church in Rhode Island as a day of prayer. At hours appointed in parishes and missions, or in congregations representing groups of parishes, let humble supplication be offered to Almighty God, and intercession, for the armed forces of the United States and of our Allies, and for all who serve by land and sea and in the air; for captive nations and for men and women suffering persecution and imprisonment; for the sick and wounded, the dying and the dead, and for all who are bereaved at home.

"Pray that we may count as enemies only those who rebel against the will of God, and that of His loving mercy their sins and ours may be forgiven: Pray that the victory for which we strive may have His blessing and that the peace we seek may be that which He alone can give."

**Church Adapts Program To  
Industrial Community**

By JOHN G. SHIRLEY

★ The Church sees an opportunity and is seizing it.

For a distance of approximately 50 miles along the Kanawha River in southern West Virginia, industrial plants are almost solid. The Kanawha Valley is one of the key centers for the production of



*Agreen.*  
BRITISH SAILORS AT AMERICAN CHURCH: Trinity Church, Asbury Park, N. J., is virtually an outpost of the Church of England, owing to the influx of British sailors having temporary rest quarters in the city. The Rev. Dr. Randall W. Conklin has had the happiest relations with Chaplain Macbeth and several of the sailors have assisted in the choir with inspiring effect. The picture was taken at a recent memorial service sponsored jointly by the Royal Navy and the American Legion.



war material—chemicals and by-products from coal, rayon, nylon, a new synthetic rubber plant, electrical power, and other vital necessities.

Only a few miles away is a new government TNT plant which is not yet completed.

This increased industrial activity has brought the influx of thousands of defense workers within a few months' time—and the Church was not in a position to meet it. Whole towns and trailer cities sprang up almost over-night. The population in this whole area doubled and tripled.

Ten years ago a tourist could drive through the valley with ease and pass through small settlements of miners or plant workers, and then into several miles of open country. Today that tourist would be slowed down and stopped by the thousands of automobiles of defense workers; small settlements have become towns of considerable size; and he could not throw a rock in any direction without hitting a house or building.

#### THE CHURCH BEGINS

The Bishop and executive board studied the whole development. With a budget set for the year 1942 and little increased revenue in sight to spend on new and unforeseen work, a real problem presented itself. There was but one church building, St. Luke's Church, Charleston, which would be the logical center for activity. And St. Luke's was vacant.

The Rev. Arthur K. Fenton, priest-in-charge of St. Mark's Church, St. Albans, W. Va., was transferred to St. Luke's and given full sway over the multitude.

With ample opportunity for the expansion of his missionary mind and zeal, he took up his residence in a house purchased for the rectory and began to visit, especially among the nucleus who had made themselves known. From one family he heard of another and another and another until the work began to take shape and people began asking him when some organization would begin.

Space and vacant buildings in this area are scarce, but after much searching, a room in the USO building in South Charleston was obtained and a service scheduled. On Sunday morning, October 11th, Bishop Strider, assisted by Fr. Fenton, celebrated the Holy Communion at the first service of the Church in South Charleston, "in the youngest mission in the diocese," as Bishop Strider termed it.

That was a beginning.

When St. Luke's was vacant and no other Episcopal Church nearer, many of the people were attending St. John's, the down-town church. A meeting was called in South Charleston and the group was addressed by the rector of St. John's, the Rev. Harry Longley, who asked that the people transfer to the new mission and further its work. The majority of those present stated their desire so to do and another step was made.

#### EXECUTIVE BOARD ACTS

In making the budget for 1943 the executive board included an item of \$2,000, looking toward increased work in the growing industrial areas.

Today Fr. Fenton no longer has to

"push" the work; he in turn is being "pushed" for a choir, a woman's auxiliary, and a guild in the new mission.

#### NEGRO SCHOOL WORK

In addition to the work in the industrial area, Fr. Fenton is the priest-in-charge of the Church's work at Institute State College, a school for Negroes, located a short distance from Charleston. Several members of the faculty and a number of students are Churchmen.

This fall the work has become organized. On the Feast of All Saints, Fr. Fenton was the celebrant at the new altar in the new Holy Cross Chapel for a group making their communions.

#### PROGRESS MADE

Speaking of the work at the new Kanahwa mission, Fr. Fenton says, "The woman's auxiliary has already forwarded \$10 to the diocesan treasurer as its quota for 1942. In addition to this amount, \$5 has been set aside for the missionary box to be sent.

"For men in the armed forces \$5 has been paid to a cigarette company for cartons of 'smokes' to be sent directly to chaplains of the Church over-seas for distribution to their men. And this is not all. Three yards of linen for two fair linens have been purchased for the altar. Old clothing is being collected for distribution.

"Finally and by no means least, there is an old building which can be made usable as a chapel if money were available for its repairs and improvements. Some of the men have signified their desire to do the work. Who knows but that some day this 'shack' may be transformed into an attractive white little chapel?"

### JAPANESE-AMERICANS

#### Religious Services At Minidoka

On Wednesday, November 4th, Roman Catholic, Episcopal, and Protestant religious workers in the Snake River Valley, Idaho, and from Salt Lake City and the Boise area, were invited by the Government officials at the Minidoka Relocation Center, Hunt, to participate in a day of worship and good fellowship with the Japanese Christians now residing there. About 150 ministers and representative lay people availed themselves of the privilege and all felt it a day exceedingly well spent.

The Roman Catholics, Buddhists, and Protestants had separate worship services beginning at 9:30. The Protestant service, in which the Episcopalians joined, was conducted entirely by Japanese ministers, except the final benediction which was given by Bishop Rhea of Idaho. After the services, the entire group came together and was taken on a tour of the project, after which luncheon was served in one of the regular dining halls.

During the lunch hour, the chairman, the Rev. T. Fukuyama of the Baptist Church, introduced the various religious workers at the center, and a splendid address was given by Mr. H. L. Stafford, chief project director. Mr. Stafford stated the government officials welcome most heartily the workers of the various church bodies represented, and made an earnest

appeal to all present, as active Christians in their various communities, to help in every way possible to establish right relations between the Japanese and Caucasians. He praised very highly the conduct and attitude of the Japanese in adjusting themselves to the trying conditions under which they are living at the center, and asked for them a spirit of tolerance and cooperation and an opportunity to prove their loyalty and worth.

#### CHRISTIAN CHURCH

After lunch, the Roman Catholics and Protestants again met separately for informal talks and discussion of ways and means of further cooperation. At this meeting it was announced that the Sunday previous the Federated Christian Church of Minidoka had been officially dedicated, with addresses and short talks by representatives of the different communions represented on the project, and words of greeting by the director, Mr. Stafford. This church is the result of the pooling of the resources of the Protestant communions at the center and in this sense is a federated organization.

There are about 400 Episcopalians among the residents of the center and they cooperate with the Federated Church for the regular morning service. However, on two Sundays of the month there is an early Communion service for the older Japanese speaking members, conducted by one of the two Japanese priests there; and on two Sunday afternoons of the month the Rev. E. Leslie Rolls, vicar of the Church of the Ascension, Twin Falls, goes out for a Communion service in English for the younger Japanese. This is in response to a special request on their part for services by a Caucasian priest. The Episcopal group also has its own church school at different points on the project on Sunday afternoons.

### PACIFISTS

#### Third Annual Conference

The Episcopal Pacifist Fellowship held its third annual national conference in Philadelphia, November 11th and 12th, at the Race Street Meeting House and an adjoining hotel.

Bishop Lawrence of Western Massachusetts presided at the conference and, reporting on the activities of the Fellowship throughout the country, gave an impressive picture of the meaning and effectiveness of its work. Mrs. Henry Hill Pierce, the National Secretary, reported that there were now 60 Episcopalians in CPS camps or CO detached service and told of the needs of these men and of how the Fellowship was meeting them.

The conference recommended that the EPF appoint a special committee to work out a plan for a spiritual study course for its members and a plan to sponsor more frequent retreats.

As a result of the political discussion, the conference voted to send a message to the President and the Congress requesting the immediate appointment of a Federal Commission to hold public hearings on the question of "specific means for just and durable world organization."

## CONVENTION

### The Presiding Bishop's See

¶ *The National Cathedral at Washington, D. C., now officially provides a seat for the Presiding Bishop. The background of this action and the problems still unsolved in connection with the Presiding Bishopric are given in this report by Bishop Johnson, chairman of the Joint Committee on the Presiding Bishop's See.*

By IRVING PEAKE JOHNSON

At the General Convention held in Atlantic City in 1934, a resolution was passed looking toward the official residence of the Presiding Bishop in Washington and requesting the diocese of Washington to consider this possibility. In reply to this action, the diocesan convention of Washington resolved that said diocese was entirely sympathetic with the plan.

Following this action by the diocese of Washington the General Convention of 1937 created a "Joint Committee on the Presiding Bishop's See."

In response to the inquiry of the Committee it was pointed out that there was a lack of legal relationship between the diocese of Washington and the Cathedral Foundation excepting that the Bishop having jurisdiction in the District of Columbia is president of the Cathedral Chapter. Consequently, the Committee on the Presiding Bishop's See asked for the reaction of the Cathedral trustees to the proposal.

In response to this request the Cathedral Chapter passed the following resolution:

"Resolved that if the General Convention of the Church shall decide that the official Seat of the Presiding Bishop shall be in the District of Columbia, the Chapter of the Washington Cathedral will extend to him every courtesy within its power including such use of the Cathedral as the Presiding Bishop and the Bishop and Dean of Washington may find convenient and appropriate."

#### PROVISION OF SEAT

In accordance with this request our "Committee on the See for the Presiding Bishop" made out its report and presented the following resolution, which was adopted:

"Resolved that the Cathedral Church of St. Peter and St. Paul, known as the National Cathedral in Washington, D. C., be and hereby is designated as the Seat of the Presiding Bishop, and that the diocese of Washington be requested to take such action as may be appropriate to this end: and that the Bishop of Washington and the Cathedral Chapter be requested to provide him with a seat in the Cathedral commensurate with the dignity of his office and to make suitable provision for his use of the Cathedral as Presiding Bishop."

As a result of conferences between the Commission and representatives of the diocesan convention and the cathedral chapter, and also by the gift of a Bishop of

the Church who is also a member of the Commission, a suitable seat was provided in which the Presiding Bishop was enthroned on October 22, 1941.

However, the Presiding Bishop declared that such action was not sufficient, for the Presiding Bishop needed relief from diocesan duties.

The question then arose as to the assignment of territorial jurisdiction.

This involved certain problems which are difficult to solve; the fact that the Bishop of Washington is chairman of the Cathedral Chapter; the autonomy of the diocese of Washington; the difficulty of securing a territory in the District of Columbia which would be consonant with the dignity of his office; the creating of a see which would be fact and not fiction.

The task of the next Convention is to find a solution of the problems involved, and to this task your Committee will address itself.

## ROMAN CATHOLICS

### Bishops Issue Statement on Victory and Peace

Wholehearted support of the war aims of the United States was expressed by the archbishops and bishops of the Roman Catholic Church in a statement adopted at their annual meeting in Washington, November 14th. "While war is the last means to which a nation should resort, the bishops said, "circumstances arise when it is impossible to avoid it. At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances."

The bishops called attention to the unflinching support of the war effort by the Roman Church, from archbishops to laymen and women. "Priests and people," they declared, "have earnestly prayed that the Holy Spirit may guide our president and all who share with him the responsibilities of directing the war efforts and of winning the victory from which all peoples will derive a just and lasting peace."

#### POSTWAR ORDER

Rejecting exploitation and totalitarianism as bases for world peace, the bishops declared, "The spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian."

Among principles for the postwar order set forth in the statement were these: Every man is our brother in Christ; every man is endowed with the dignity of human personality and is entitled by the laws of nature to the things necessary to sustain life in a way conformable to human dignity. The profit element of industry and commerce must be made subservient to the common good of communities and nations. Inequalities of nations or individuals can never give to governments or to leaders of industry or commerce a right to be unjust.

The Bishops urged "serious study of the peace plans of Pope Pius XII which insist that justice be inspired by love—first, love of God; and then, love of every human

being." They warned that any peace not based on Christianity would merely be an armistice between wars.

#### CURRENT PROBLEMS

"Grave concern" for the welfare of the Christian home was expressed with respect to the employment of an unprecedented number of women in industry. The bishops demanded due provision for the day care of the children of working mothers and for the health and moral welfare of the mothers.

Racial persecution, particularly of the Poles and the Jews, was denounced. The statement also called for extending "the full benefit of our free institutions" to Negroes, together with "the full measure of economic opportunities which will enable them to . . . join with us in preserving and expanding . . . our national heritage."

Non-Roman missions in Latin America were viewed by the bishops as "a disturbing factor in our international relations." The statement added, "We express the hope that the mistakes of the past, which were offensive to the dignity of our Southern neighbors, will not continue."

## INTERCHURCH

### Gov. Stassen of Minnesota

#### Heads Religious Education Group

Gov. Harold E. Stassen of Minnesota has been elected president of the International Council of Religious Education, according to an announcement made by Dr. Roy G. Ross, general secretary of the Council.

Gov. Stassen succeeds J. L. Kraft, Chicago industrialist, the acting president, who has served since the death of Russell Colgate of New York, the president of the council for 17 years.

## LUTHERANS

### New Unity Step Taken

What was hailed as a definite forward step toward unity among various Lutheran bodies was taken when the American Lutheran conference went on record as "urging its constituent members to invite into altar and pulpit fellowship those Lutheran bodies not now in fellowship."

This action was taken as the sixth biennial convention of the Lutheran conference, held in Rock Island, Ill., and composed of five Lutheran groups, closed.

At present most Lutherans in the American Lutheran conference do not exchange pulpits or have communion with other Lutherans in the United Lutheran Church or the Missouri synod. The action of the convention was to urge its members to invite all other Lutherans to share communion and pulpits.

Dr. E. E. Ryden of Moline, Ill., retiring president of the conference, said the proposal "means we go on record in favor of peace and unity among Lutherans," adding that "the thing that is killing our work is the spirit of suspicion of our various Lutheran bodies."

## ENGLAND

### War-Time Adaptations

The Bishops in Canterbury Convocation have approved of a series of resolutions, under which parish priests may, with the consent of the bishop of the diocese, invite Nonconformist ministers to preach and pray in their churches on special occasions, and may themselves do the same in dissenting chapels. But the Bishops made it quite clear that such arrangements must remain the exception, and not become in any sense a normal procedure.

The Bishop of Bath and Wells, Dr. Underhill, whose diocese is largely agricultural, raised the question of altering the traditional hours of Holy Communion for the benefit of farm workers, mothers of young families, men and women in the Services, and others who find it impossible to go to church at 8 A.M. or 11 A.M. Dr. Underhill belongs to the Anglo-Catholic school of Churchmanship, and he said that, though all his instincts were against it, he was forced to consider whether in some cases the celebration of the Holy Communion in the evening might not meet the difficulty. He added that country people did not find it easy to communicate from the Reserved Sacrament, except in the case of sickness.

### "Church Times" on Union

In an editorial comment on the American scheme for reunion between the Episcopal Church and the Presbyterians, the *Church Times* writes: "Comparatively little is said in the American scheme about matters of faith; the governing idea, as so far disclosed, appears to be concerned more with organization than with theology, and the absence of a theological foundation may prove its weakest point. It is proposed that for the present both Anglican and Presbyterian forms of worship should be retained, while Anglican and Presbyterian forms of government should be ingeniously fused. To make equal the status of both parties, forms of supplemental ordination are provided for the existing clergy and ministers of the two bodies. This in itself is a glaring illustration of the uncouthly untheological character of the scheme. Additional authority to minister is indeed required; but if a man is already a priest, he is altogether a priest, and no further grace of Orders remains to be bestowed upon him."

### Archbishop of Canterbury Lists Social Aims of Church

Continuing their campaign to make clear the Church's duty to proclaim principles which should govern the conduct of individuals in society and the ordering of society itself, the Archbishops of Canterbury and York addressed the Industrial Christian Fellowship at Birmingham. The prelates shared the platform with U. S. Ambassador John G. Winant.

Observing that no degree of personal piety or theological learning would enable

a man to pronounce competent judgment on the probable effects of any economic action, the Archbishop of Canterbury stated that "any ecclesiastic entering that field should make it perfectly clear that he speaks personally and not for the Church.

"The main function of the Church in the field of social and economic action," he declared, "is to insist on the distinction between means and ends.

"The whole economic sphere exists solely for the sake of that which makes it possible and must be ordered, not primarily with a view to its own maximum effectiveness as an economic machine, but with a view to the best attainable human relationships, alike within the economic process and outside it."

Urging the supremacy of human personality as a standard, the Archbishop listed three primary aims of the church:

1. To make certain that every human being is born in a house fit to be a real home.

2. To ensure all the nutrition necessary for full physical capacity.

3. To make certain that until the age of maturity, or until eighteen, each human person is a subject primarily of education and never, chiefly, a factor in industry.

"At that time," the Archbishop continued, "He should have his personality recognized and as he becomes a producer be able, through his representatives, to have some voice in the control or direction of the concern employing him."

### Punishment of Germans

The Archbishop of Canterbury spoke on the crime and punishment of Germany in a North London church on St. Luke's Day. The Christian life in practice, he said, always consisted of a difficult balance between the Law and the Gospel. They had not reached the stage when they could hope to live by the Gospel only, without recourse to the Law. The Law was still needed, in private life and in the life of nations.

What, then, were the principles that should guide them, knowing that after the war neither on one side nor on the other would there be nations composed of saints? After such events, the first requirement was the expression of justice, which itself was the first expression of love. But justice was inevitably stern. It involved penalty, and this in two forms. The first was the punishment of individuals proved guilty of proved atrocities. But the punishment must be imposed by a judicial procedure calculated to convince all concerned that the cases were really proved and the condemned really guilty.

Secondly, there was need to express justice as between the nations in the form of a short-term and a long-term treatment. There ought to be such expression of the moral condemnation of recent German policy as could not fail to bring home to the German people what was the moral judgment of the world concerning them. On the other hand, there must be in the long-term policy provision that the coming generations would be able to recognize the position given to them in the world as fair.

With this must go the creation of a new mentality among the German people. No vanquished nation would accept such education from its conquerors; but much might be done by those anti-Nazis in Germany who would be recognized afterwards as having alone been loyal to what would have saved their nation from disaster. Dr. Temple also spoke of the unifying power of Christian fellowship in the Ecumenical movement.

## PALESTINE

### Bishop Killed in Motor Wreck

The Rt. Rev. George Francis Graham Brown, D.D., Anglican Bishop in Jerusalem, was killed in a motor accident near Acre, according to a cablegram received November 24th. He was returning from Aleppo, where he had been confirming a class of soldiers, when the wreck occurred.

Bishop Graham Brown had been the diocesan of the Anglican bishopric in Jerusalem since 1932.

## NORWAY

### Quisling Threatens to Intern Bishops

Threatening to intern all Norwegian bishops on charges of "inciting to rebellion," the Quislingite Church Department has ordered Bishop Maroni of Kristiansand to remain within the confines of the city and to report daily to police headquarters, according to a cable received from Stockholm by Religious News Service.

Bishop Maroni was the only bishop permitted to leave his own diocese. Of all Norwegian bishops he alone was exempt from the police check-up and was permitted to travel to Oslo for occasional conferences with officials.

The action against him was taken, it was stated in Stockholm, because the authorities were convinced the bishop's Oslo trips were made for "other purposes."

Asserting that its measures so far have been lenient, the Church Department complained that many bishops, despite their restricted movements, have traveled about their dioceses "instigating rebellion."

The department charged that in these trips the bishops frequently met with discharged clergymen, appointed vestrymen, and conferred with parish councils.

Shortly after the Church Department revoked Bishop Maroni's privileges, the clergy in the bishop's diocese protested the order in behalf of their "beloved and esteemed bishop" and requested that it be countermanded.

A reply issued by Bishop Maroni stated that, although his actions would be severely curtailed, he would still manage the affairs of his diocese and visit Churchmen whenever possible.

### RELIGIOUS REVIVAL

The severe oppression of the churches in Norway is resulting in an unpre-

dented religious revival, according to reports received in Stockholm and cabled to this country through Religious News Service.

Many persons, impressed by the courageous stand of Norway's Churchmen, have become converted to Christianity. Among the latter, not a few have faced firing squads and have been executed as "true Christians—confessing Christ just before they were shot."

There are also many signs of an increasing opposition to the Quisling regime on the part of the Church leadership.

While an estimated 90% of all Norwegian clergymen have retired from their posts as public officials, each one staunchly maintains his status as spiritual leader of his congregation by virtue of ordination.

Quisling has been hard pressed to find substitutes for the opposition clergy. The few that have been appointed are all Quislingites and two of these have been "de-commissioned" because they found it impossible to work with their subordinates. In a number of localities there are no clergymen whatsoever.

The lack of loyal Quislingites to fill vacant pulpits has led to the recent ordination of a musician, a church sexton, and an attendant in a lunatic asylum. Apparently, the sole qualification is an expression of loyalty to Quisling.

## AUSTRALIA

### U. S. Chaplains as Ambassadors

By R. HARLEY JONES

It is not easy to keep in touch with U. S. chaplains with the forces in Australia as they are with the men in action at the various battle stations. In fact, little news trickles through concerning them and their religious work. What is gleaned is picked out from ordinary war correspondents' news items which appear too infrequently in the press. The senior chaplains, however, are more in the news as they are invited to preach in many city churches and are in great demand. It is noticeable that the tone and trend of many of their public utterances definitely aim at informing the Australian public concerning American life and manners. Here in Australia many people have imbibed ideas of the quality and mentality of American life chiefly from the movies. Consequently New York night life and Texas cowboy stories, scheming racketeers, and Chicago excitement as shown on the screen have suggested ideas regarding your great people which are superficial. The stories of domestic virtue and sterling work of your ordinary citizens while in the "picture" have dropped into the subconscious. And your chaplains have been quick to realize this and are endeavoring to remedy it. One address which your correspondent listened to recently showed up the artificiality of "screen life" very definitely. He spoke as a pastor with over 20 years experience in different American states. His illustrations of quiet piety and domestic stability, of admirable trustworthiness and loyalty to Christian principles which are part of the tone of American character were very effective in their simplicity. In this un-

glamorous way your chaplains are fine ambassadors of your great nation and faithful Christian representatives of the Churches of America.

### American Soldiers and Australian Marriages

By R. HARLEY JONES

A problem has arisen here concerning the desire of some members of the United States forces now stationed in Australia to marry Australian girls. In fact quite a number of such marriages have already taken place. It is quite natural and to be expected that such unions should occur and there appears no racial bar between Americans and Australians. But there are legal difficulties which are important and serious, especially to the girls. It is because of these legal difficulties that restrictions have been placed upon such proposed marriages by the Headquarters of the United States Army in Australia. And it is necessary that these restrictions should be known publicly so that the conditions can be considered by Australian girls and their parents.

The Secretary of War of the U. S. has directed that no personnel of the U. S. Army on duty in any foreign country or possession may marry without prior written approval as explained below. Among the restrictions are the following: (1) Should the individual be ordered to depart for the United States or any other station, there is no assurance that his wife can accompany him. (2) The strict immigration laws of the United States may preclude the wife's accompanying her husband upon return to the United States. (3) Personnel who may marry will not be given special consideration and will be required to live with their organizations. Also those who marry without authority are subject to some disciplinary action. The above regulations apply also to all members of Naval, Marine Corps, or Coast Guard Forces.

There have appeared reports in the Sydney press that a movement is being organized to make these restrictions less strict, which no doubt will receive much sympathetic support from some members of the Australian public, but until the regulations are officially relaxed they remain the rules of procedure by the clergy when approached to celebrate such marriages.

### Roman Church Represented, for First Time at Interchurch Meeting

For the first time in Australia, the Roman Catholic Church was represented at an interdenominational gathering when Anglicans, Presbyterians, and Methodists met together at Newcastle, N. S. W., for a Religion and Life Week observance, according to the National Catholic Welfare Conference News Service.

The Catholic representative, D. G. Jackson of Melbourne, attended with the express permission of the Most Rev. Daniel Mannix, Archbishop of Melbourne, and the Most Rev. Edmund Gleeson, Bishop of Maitland.

The Interchurch gathering, it was reported, may be instrumental in the forma-

tion of a League of Decency to eliminate questionable matter from radio programs. Formation of a nation-wide movement was suggested by the Anglican Dean of Newcastle, the Very Rev. T. M. Armour, who criticized radio stations for using certain offensive material, and suggested the application of a decency test to films.

## FINLAND

### Service to Russian Prisoners

Many of the Russian prisoners taken on the Karelian and Murmansk front and held by the Finnish authorities may now receive the services of the YMCA War Prisoners' Aid. This was announced by Mr. Tracy Strong of the World's Committee, YMCA, whose headquarters are at Geneva, Switzerland.

An unusual feature of this service will be the provision of the small metal crosses worn as the customary Russian symbol of Baptism; these will be given only upon individual request, but cabled advices from the YMCA representative in Stockholm, who is supervisor of the work in Finland, indicate that a great many such requests are anticipated.

## BURMA

### Day of Prayer

The Rt. Rev. George West, Bishop of Rangoon, has received a cable from England: "All interested organizations invite American cooperation Burma Day of Prayer, December 13th."

Bishop West interprets "all interested organizations" as meaning the SPG, and Church Missionary Society as well as the Rangoon Diocesan Association. Evidently Churchpeople of England will pray especially for Burma on the designated date, and they would welcome American cooperation.

"Should General Wavell fulfill the expectation of many by invading Burma," Bishop West says, "that country will again be in people's minds and again it will be going through the throes of battle."

## CHINA

### School Moves Fourth Time

A new chapter in the adventurous story of the Hankow Diocesan Middle School is revealed in a communication from Miss Venetia Cox which has reached the National Council. The school recently packed up and moved for the fourth time in less than five years, this time to Tsingchen. The Rev. Mark Li is head of the school.

The chief building now used by the school is a temple on a hill requiring, Miss Cox says, "some of the steepest climbing I have ever done, and the nearest water is a stream at the bottom of the hill. We have 60 girls in a space large enough for 30, with others expected. Chapel services have to be held out of doors as there is no one place large enough. Idols are everywhere in the temple, and most of them occupy enormous spaces."

# The Catholic Revival in France

## *A Spiritual Movement With Profound Political Implications*

By an American Observer

AMONG recent events in France perhaps none has more significance, both nationally and internationally, than the new attitudes of the Roman Catholic Church. For the last generation France has been the most important Catholic country in Europe, this not so much because of what the French Catholic Church had been in the past as for what it was becoming.

During the past 20 years observers had watched with satisfaction the steady growth of spiritual forces in the Roman Catholic groups in France. It was as though the Church, conscious of its failure to control the nation by political means, failure sealed by the expulsion of the orders in 1906, had set itself to regain a place in French life by a truly religious revival.

The Church's political credit was so low that until about 10 years ago no French cabinet contained a Catholic and the average Frenchman thought of the Third Republic as naturally anti-clerical and anti-Church. The number of candidates for the priesthood was markedly insufficient, but the Church began to use some of its best men in new undertakings, in directions quite unprecedented.

The results were most encouraging. The vast network of Christian youth organizations, such as those for workers and peasants which covered France at the outbreak of the war, the Catholic Socialist groups, and other popular enterprises were outstanding evidence of the influence of the Church throughout the younger generation.

This success among the general population was even beginning to be felt among intellectuals. The special student church and parish house constructed near the Cité Universitaire of Paris, for example, staffed with priests of the highest quality both intellectual and spiritual, had at the end of 1938 succeeded in attracting over one-third of the 2,500 students living in that great international center into active participation in services, clubs, and study groups; and this was typical of some other student centers.

All signs pointed to a day when the Church would again exert a powerful influence on the life of France, but this time a truly religious influence, rooted in the character of the nation's youth rather than in the political influence of the hierarchy.

### CATHOLICISM UNDER VICHY

Came the débacle, the armistice, the government of Marshal Pétain. And almost at once there appeared many indications that in the new French State the Catholic Church would again play a political rôle. Pétain himself is a devout Catholic and within a few months he had signed decrees restoring many Catholic privileges abolished under the Republic.

The religious orders returned from exile to the Grande Chartreuse and other fam-

ous convents and monasteries; secret societies were abolished and a tabloid campaign against Free-Masonry began, which is still continuing under the guidance of reactionary Catholics like Bernard Fay; state subsidies were again granted to

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*From "somewhere in France," this article, dated October 1, 1942, is sent to us by an authoritative correspondent whose name cannot be given for obvious reasons. Sent before the Nazi occupation of the former "free zone," it is all the more significant now as suggesting the part the Roman Catholic Church may play in determining the future of France.*

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Church schools; various Catholic hierarchs gave open approval to the new order and its undertakings, such as for instance, the French legion against Bolshevism, helping the German army in Russia.

To many observers it seemed that the "National Revolution" was to be expressed in an authoritarian state colored and actively supported by Roman Catholicism. A well known priest came to me late in 1941 offering help with some negotiations in Vichy, which he said now was "a Catholic government." Had the Roman Church in France, faced anew with the first temptation of Dostoevsky's Grand Inquisitor, decided to accept the alternative and thus obtain the Kingdoms of this world?

Very soon evidence began to come in that this was not the case. First in the occupied zone where German pressure was much more keenly felt and openly expressed, then later in southern France, groups of Catholic clergy and laymen began to react against the Vichy policy of collaboration. The Catholic youth organizations, making a solid front with all the other youth groups of the country, resisted Vichy's attempt to control them and made no secret of their opposition to collaboration and to Fascism. Various more or less legal magazines and periodicals edited by Catholics, sometimes in coöperation with Protestants, began to express the same sentiments.

Driven underground, these periodicals continued and continue to appear, and for months have been outspoken in effective propaganda against National Socialism and against the Vichy government for subservience to it. As anti-Jewish measures increased, first in occupied France and later in the South, these periodicals and leaflets have emphasized the injustice and the un-Christian character of such laws and the manner in which the Germans use anti-Semitism to undermine all liberal forces in a country by the ancient stratagem of "divide and rule."

The situation which arose in connection with the recent violent anti-Semitic action

of the government in unoccupied France last August, was thus not unforeseen or unprepared for by the Church. While Protestants were first to react in formal protest and active opposition, Catholics were not far behind and now the two groups stand shoulder to shoulder in resisting the orders of Vichy regarding the Jews. While qualitatively there is no difference, quantitatively of course, the Roman Catholics are vastly more important.

Pastoral letters by prominent bishops decrying the deportation of foreign Jews and declaring that anti-Semitism is un-Christian have served the double purpose of informing a wide public of an undertaking which Vichy had tried to pursue in the greatest secrecy and of arousing resistance to it. The Papal Nuncio was among the first of foreign diplomats to lodge a formal protest and left immediately for Rome when Laval refused to take action on it. Clandestine handbills, circulated widely in southern France, while of course, anonymous, based their argument for opposition to the Vichy orders deporting Jews on an appeal to Catholics and Catholic sentiment.

The results of this activity are well known. Right across Vichy-France clergy and people have been aiding Jews, in violation of police orders. In some parts of the country there is scarcely a curé who has not, together with his Protestant colleagues, helped to hide or feed or clothe some Jew hunted by the police. Laval recently accused the Protestants of organizing the escape of Jews to Switzerland, but he might as well have included the Catholics, also. One priest, vicar of Cardinal Gerlier of Lyon, is still under arrest for refusing to deliver to the police, 90 Jewish children "kidnapped" from a police-guarded camp by a group of Catholic and Protestant social workers and placed by the Cardinal under the protection of the Church.

### POLITICAL IMPLICATIONS

Resistance continues, and in increasing measure. Ever widening circles of the population are moved by this purely moral, not political issue. That the movement may have political significance is clear from the fact that everyone who is aroused about the treatment of the Jews at once has opportunity to give practical expression to his feeling: he can aid Jews to remain in hiding, sharing his ration cards with them, or help them move clandestinely across the country toward the frontier. And this expression in action is automatically an act of opposition to constituted authority. Only the future will reveal the eventual effect of this potential political dynamite.

Thus it may be affirmed that the Roman Church in France is in open conflict with the State, a circumstance which departs



from most of the previous history of France. Before the Revolution the clergy was a privileged class. During the whole of the century following, the Church was solidly on the side of conservatism if not reaction, and throughout the political history of the Third Republic the Church has belonged to the Right, the not-at-all-loyal opposition.

For the Church itself, the new attitude is pregnant with indication of the future: its solidarity with the general population, rather than with the privileged classes, cannot but win it newer and firmer bases for a place in the life of the country. For its own inner life, this is a departure almost without precedent.

Internationally, this change in France, which cannot be unrelated to opinion in Rome, coincides with the change of government in Spain and the entry of most

of Roman Catholic South America into war with the Axis. Further consideration of this, however, would lead our thought into the realm of world politics rather than that of the life of the French Catholic Church itself.

#### A DISINTERESTED CHOICE

It is of the greatest significance that the present conflict has arisen, not because of dictatorial governmental interference with the life of the Church, as in most other countries now under Nazi domination, but on a moral issue. And on a moral issue so delicate that it would not have been surprising if the Church had preferred to refrain from taking sides: anti-Semitism is always a weapon used by authoritarianism in its efforts to control the masses.

It must be further noted that the Church thus turns against the government

before it is itself attacked. In other countries under the domination of Naziism, the Church's open opposition to the government, so far as such opposition is possible, has developed as a result of repressive measures taken against the Church itself, its freedom of organization and activity. The Church in France has not waited to fight a defensive battle: it has taken the offensive into its own hands—offensive in the name of the basic principles of human freedom and the brotherhood of all the children of God.

As far as the Catholic Church in France is concerned, the moment of hesitation is past. Under no pressure save its sense of the fundamental Christian verities, it has taken its stand with all the forces of liberalism and liberty which today, right around the world, are defying Naziism and all its works.

## Leading Captivity Captive

By John R. Mott, LL.D.

**B**EFORE the First World War was many weeks old a unique door of opportunity for service was presented by the prisoners of war. This opportunity entered upon by America soon commanded the sympathetic interest and influential cooperation not only of President Woodrow Wilson but also of the King of England, the Chancellor of Germany, the corresponding leader of Austria-Hungary, the President of the French Republic, and later the Czar and Czarina of Russia. By the end of that war the International Red Cross and the World's Committee of the Young Men's Christian Association, which carried forward this ministry, were serving 6,000,000 men behind the barbed wire. It is therefore not surprising that when the present world struggle broke upon the world these two international agencies were again called into action.

It will be recalled that in 1929 governments of 44 nations appointed delegates to a conference held in Geneva, Switzerland, which adopted what is known as the Geneva Convention and laid down the provisions to govern the treatment of prisoners of war in any subsequent war. In accordance with this action the International Red Cross, having its headquarters in Switzerland, is made responsible for such matters as food, clothing, and the health of the men, and for their correspondence with their families. The World's Committee of the Young Men's Christian Association is responsible for the use of the leisure time of the men, that is what shall occupy them (apart from any time spent on outside working parties) from the time they rise in the morning until they try to go to sleep at night.

#### VAST NUMBERS IMPRISONED

At the beginning of the present World War there were, in contrast with the War of 1914-18, relatively few prisoners of war, but before the end of the first year the number mounted rapidly and has continued to do so. It is a subject of surprise to most people that the number of prison-

ers is now fully six millions or as many as at the end of the other war. If we were to accept the claims made in recent weeks, both by Germany and Russia, the number would probably stand at more than eight million. When we remember that in no war preceding these two world wars did the hosts of men arrayed against each other number in the aggregate as many as six millions we get some impression of the dimensions of this task confronting those who would seek to serve.

#### WHO ARE THEY?

Apart from the Russians and Germans, who without doubt have furnished the largest numbers of prisoners, the number from other nationalities counting from the highest downward would probably be in this order: French, Poles, Belgians, Italian, Balkans, British (including various parts of the commonwealth), Japanese, Americans, etc. These prisoners are scattered over some 15 countries in camps holding from a few hundreds up to as many as 100,000. The officers and men are in separate camps. Who are these millions thus confined? Generally speaking they are young men. An investigation covering a number of representative camps indicated that the average age was less than 26 years. They are in their prime. They are not shattered in body and mind as are so many millions in hospitals. Unlike the vast multitudes who are drilling, marching, and fighting, they have all their time on their hands.

Again let me put the question, who are these men behind the barbed wire? They are not criminals. They are soldiers out of luck. And, what is more meaningful, they are sons, brothers, husbands, fathers with all that these terms connote to every person who reads these lines. They have all their time on their hands until this war shall end. Great numbers of them may have to wait, as in World War I, an even longer period before repatriation is effected.

This raises the central question, one of profound concern to all who aspire to have the mind of Christ, *Shall this period*

*of enforced confinement be one of physical deterioration, mental stagnation, and moral collapse, or shall it be made one of physical stabilization and invigoration, mental enlargement and enrichment, and spiritual growth?* The World's Committee of the Young Men's Christian Association with the backing of the Churches, and of other large-hearted and large-minded men and women everywhere, have accepted as their responsibility the answering aright of this vital question. Drawing on their large and unique experience throughout the other war they have adopted a practical program, and, so fast as resources permit, are increasingly putting it into effect. Expressed briefly it involves the following features:

(1) Establishing schools, colleges, and universities which will eventually serve hundreds of thousands of men. The collaboration of leading educators in Europe and North America has been enlisted in working out plans.

(2) Providing reading matter. This involves obtaining and placing and replacing of many millions of books. Remember that these men have all their time on their hands.

(3) Teaching from 30 to 40 different useful trades.

(4) Furnishing athletic goods and other facilities for health-giving sports.

(5) Fostering artistic activities such as painting, engraving, sculpture, etc.

(6) Obtaining and making available musical instruments and developing orchestras and glee clubs.

(7) With the help of the chaplaincy committee of the World Council of Churches in Geneva and in New York and of the American Bible Society, making adequate provision for religious worship according to the varied religious traditions of the prisoners of war—Protestant, Roman Catholic, Eastern Orthodox, Jewish, etc.

#### FINANCING THE PROGRAM

How is this program financed? During the first few months of the war a small group of discerning donors responded to

an appeal for \$25,000 by giving \$50,000 to make possible a demonstration of the practicability of the plan under the then prevailing conditions of uncertainty. Then when the number of prisoners of war leaped up into many hundreds of thousands, a representative meeting at the Yale Club called for \$193,000 to carry forward the program for a year. This was provided by individual Churches, associations, and special groups. Then came the call for \$602,000 for the year ending September 30, 1942. The response for this period was likewise satisfactory. The current budget for the year ending September 30, 1943, calls for the large sum of \$1,179,000, or practically double that of the preceding year. The notable increase in the number of prisoners of war in recent weeks makes it clear that even more will be needed.

It may be questioned whether this is not the most economical of all the great philanthropies which now command our sympathetic and generous collaboration. How can this be? The budget here given goes for two things. First, the relatively small staff of executive secretaries who oversee the entire program and who visit the camps again and again organizing, coaching, and stimulating; secondly, providing the large amount of equipment and materials for the entire physical, educational, social, artistic, musical, and religious program. But to carry out the program on behalf of these over six millions of men in hundreds of camps calls for some 30,000 competent workers. All of these are chosen from among the prisoners themselves and they constitute a very highly efficient body, but not one of them receives a dollar.

#### A STRATEGIC CHRISTIAN TASK

This is not only the most economical enterprise of helpfulness with which we are familiar; it is one of the most practical and comprehensive—ministering as it does to the entire personality and calling forth as it does the collaboration of the men themselves. And what undertaking in this vast war effort could be more strategic?—strategic in the sense that if this program be well carried out it automatically helps safeguard and insure the other constructive objects we have in view. For example, we are concerning ourselves as to what is to follow this most costly and demanding struggle. What could be more important than to conserve this priceless asset—millions of the youth, the very flower of the nations on both sides of this tragic struggle? Here they are, I repeat, with all their time on their hands—that is, with time to think, time to resolve, time to prepare. And they are young; they will live long enough to effect those extensive and profound changes to which we are committed. It lends a sense of reverence to this whole undertaking to remind ourselves that it is a Christ-commended ministry. "I was in prison and ye came unto Me." "When saw we Thee in prison and ministered unto Thee?" "Inasmuch as ye did it unto one of these My brethren, even these least, Ye did it unto Me."

And above all it is a Christ-like ministry. It could be said of Him as of none other, "He led captivity captive." What other words could be employed which would so profoundly, because so truly, let us into the deeper meaning of this program on behalf of prisoners of war?

# Studies in Christian Prayer

## III. Continuance in Prayer

By the Rev. S. C. Hughson, OHC

ST. PETER was not the scholar or the theologian we find St. Paul to have been, but he was an eminently practical man; and his two brief epistles are masterpieces of plain Christian wisdom. He spoke the truth to the point of bluntness, and he was never more blunt than when, writing of certain Christians who had become again entangled in the things of the world, he said, "It had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them."

He was not speaking particularly of prayer, but his words apply directly to those—and there are many of them—who, having learned the value of prayer, fail to persevere in it. The principle of continuance is one that rules all life. It matters not how well one has begun if he does not keep on to the end. The New Testament teaching concerning prayer is full of this insistence. Our Lord said, "Men ought always to pray and not to faint"; and again, "Watch ye therefore, and pray always." Two of His parables, that of the importunate widow, and that of the friend at midnight, give the same warning. The apostles take up the thought, and we find that St. Paul in his magnificent catalogue of the marks of the true Christian, sets forth that of "continuing instant in prayer." He writes the Ephesians that they are to "pray always with all prayer and supplication," and to the Thessalonians he gives the abrupt command, "Unceasingly pray."

It is very well, however, to talk of perseverance, but how about the difficulties which beset everywhere the way of him who would pray? Let us indulge ourselves in no comfortable pretense on this subject. Let us make it plain in the beginning that prayer is not easy. Its value is always to be estimated in terms of struggle rather than in terms of pleasure. If it were pleasant, all the world would be praying; but the world does not pray for the very reason that prayer is a work—and a hard work.

#### DISTRACTIONS

First of all, there are those interminable distractions and wandering thoughts. The very act of kneeling to pray often seems the signal for a hundred distractions. Is there one who reads this page who can say that he was ever able for as brief a period as a quarter of an hour to pray without such interruptions?

How then shall we take them? First of all, we are never to be distressed about them. They are inevitable, and will last as long as we live. When St. Francis de Sales was asked if there was any way to escape distractions in prayer, with his quaint humor he replied, "Certainly; die and be saved, and you will suffer no more from them."

Distractions and wandering thoughts be-

long to our human infirmity rather than to fault. If as soon as we realize that the mind has wandered from our prayer, by an act of the will we bring it back to the subject immediately, not only is there no sin, but we have won a victory. It matters not how frequently the distraction recurs—if we recall our attention to our prayers, all is well.

We said we were not to be distressed about these interior interruptions, and so far from that, we should rejoice in them. Distractions in most cases, if not all, come more or less directly from Satan. Let us examine the significance of this. The tempter sees me kneel to pray. He takes one of two attitudes towards my prayer. Suppose he should say, "I have more important work to do than to interrupt these prayers which I am sure are worth nothing, and will militate nothing against my power." But on the other hand, suppose he feared lest my prayers should bring down power from God for the overthrow of evil, and for the building of the divine Kingdom. Then would he set every influence of distraction to work because he feared what my prayers might do.

The conclusion is plain. Surely, I should rejoice if the prince of evil fears my prayers and strives to interrupt them; while if he, who knows me better than anyone else save God and my guardian angel, cared nought for them, then should I be terrified that my praying was of so little account. Bring the mind back instantly you realize it has wandered, and there has been no sin. You have won a victory, and the victory is the pledge of the heavenly crown. You are a soldier of Christ, so signed and sealed in your baptism; surely, you will not repine if God counts you worthy to be sent out to battle for Him and for His kingdom.

#### DRYNESS

Distraction is not the only difficulty. It happens frequently that when we come to pray, we find our hearts as dry as dust. There is no fervor, no enthusiasm, not even any desire to pray. It all seems flat, stale, and unprofitable. Has God abandoned us? Perish the thought. God is dealing with us as He has in all ages with His saints. The psalmist cried out "in a barren and dry land where no water was," but his cry was, "O God, Thou art my God, early will I seek Thee."

In the most beautiful of the psalms he tells us of the green pastures, of the gently-flowing waters of comfort, and of walking in the path of righteousness; and then suddenly, without warning, he cries, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." He knew from experience that the emotional thrill of prayer did not last. Pay no attention to such conditions. They may be joyful, they may be full of darkness and sorrow; but

(Continued on page 15)

## Holy Baptism

“**W**HEN there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.”

Thus reads the third rubric at the beginning of the office for Holy Baptism in the Prayer Book. In the old Prayer Book of 1892 the title of the office was “The Ministration of the *Public* Baptism of Infants.” The first rubric in the English Book speaks of the importance of administering Baptism on Sundays or other Holy Days “when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ’s Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism.”

All of this adds up to the simple fact that the Church provides for the baptizing of children at a public service “in the face of the congregation.” In the early days of Christianity the sacrament of Holy Baptism was an important public event in the life of the Church. Older people went through long periods of instruction and preparation before they were considered qualified for it. Finally they were assembled in groups and classes of candidates were presented in the special seasons of Epiphany, Easter, and Whitsuntide. In some places fine buildings were erected for this particular purpose, such as the Baptistry at Pisa or the Lateran Baptistry, which were capable of holding large congregations gathered together to share in this ministration of the Church. Due to the high rate of infant mortality in those ancient times it was impossible to delay the Baptism of children until one of these special seasons came around and the custom of administering Baptism at any time of the year became common. About all we have left of the earlier rule is a vestigial emphasis on Easter Even as a peculiarly suitable time for bringing the babies to the Church.

How often does the ordinary congregation ever have the opportunity of witnessing this sacred sacrament of regeneration? In Baptism human lives are incorporated into the Body of Christ of which we are already members and it ought to mean some very important things to us when others are thus introduced into our spiritual fellowship. Certainly it is not something which ought to be done in a corner. Yet the prevailing custom throughout the Church is to administer Holy Baptism at odd hours when the serenity of a dignified congregation will not be disturbed by the vocal offerings of an overdressed infant. Consequently no one but the immediate family knows that little lives are going through the tremendous experience of being made “members of Christ, children of God and inheritors of the Kingdom of Heaven.” At this point we would offer two wholesome thoughts—first, that the dissonant cries of the little children may be more acceptable to God than the half-smothered mutterings of self-conscious adults who hesitate to make ordinary Prayer Book responses; and second, that the administration of Holy Baptism is not a personal privilege conferred by a priest upon a family group—it is an act of the Church and is possessed of an inherently public character.

Of course we are familiar with all the extenuating circumstances which make semi-private Baptism desirable. There are often real difficulties in finding a time when parents and godparents can be assembled for the ceremony. Sometimes considerations of health have to be reckoned with. Now and then a particular anniversary date has a special family significance which has a right to be respected. Probably there will always be Baptisms at times other than those scheduled for public worship and perhaps it is just as well that most of them should occur at such times. Nevertheless there ought to be occasions when Baptism is administered in the presence of a representative congregation and those occasions ought to be fairly frequent. The fact is that by relegating Baptism to inconspicuous places in the parish time-table we have seriously detracted from its primary importance in the chronology of the Christian life.

We are taught that Holy Baptism is “generally necessary to salvation.” We believe that and we need to put a little more practice back of our belief, particularly in these days when some other Christians have become unfortunately indifferent about Baptism under any circumstances. The Salvation Army (now adopting the position of a distinctive denomination) frankly abandons Baptism. The Christian Scientists pay no attention to it. The Congregationalists make it optional for membership. It is high time that we brought it back forcibly to the attention of our people not only by instruction but also by bringing them into direct participation in the service itself which ought to be conducted with the maximum of dignity and solemnity.

**S**UPPOSE that several times a year the congregation at a regular Sunday morning service should see the crucifer march down the center aisle followed by acolytes bearing lighted torches and finally by the priest. They sing some such hymn as “Soldiers of Christ, Arise” during the procession. Then they face the font where children, parents, and godparents are assembled and they share in the office of Holy Baptism. They listen to the vows and note their significance. They watch the priest as he conducts the first part of the service wearing a stole of penitential violet which he changes to white as he pours the water on the child’s forehead “in the Name of the Father and of the Son and of the Holy Ghost,” taking particular care that the water shall actually touch and flow on the flesh of the child. They see him mark the sign of the cross on the forehead of each child after touching with his finger the chrism which has been consecrated for that purpose by the Bishop. Fifteen minutes and the dignified procession returns to the chancel with something definitely accomplished by the Church with the active coöperation of the people in that congregation. The sermon points the moral and the people know that something important has been achieved. Do you think that could be done several times a year in every parish church in the land without a general recognition that Christian Baptism is something more than a traditional formality for giving a name to a child?

Quite rightly we magnify the Holy Eucharist as the second of the Great Sacraments instituted by our Lord. But we must also remember that we reach the altar by way of the font and we must keep the two Sacraments in proper balance.

*Victory Ahead?*

NEWS from the war fronts continues to be encouraging. Everywhere the initiative seems at last to be in the hands of the Allies. On the Eastern Front, the Russian counter-offensive is meeting with remarkable success, and the siege of Stalingrad appears to be lifted. In North Africa, British and American troops are closing in on the remnants of General Rommel's army, and on the new Axis forces hastily sent to Tunisia. It is also encouraging that French West Africa has been brought to the side of the United Nations, although we deplore the necessity of dealing with the unsavory Admiral Darlan as an ally. The road to Italy is opening up, and there is hope that the disaffected Italian people may be separated from their Nazi masters. And in the southwestern Pacific, a great naval victory over Japan seems to open up possibilities for action in which the Americans will take the offensive, after nearly a year of fighting to stem the Nipponese tide.

The appointment of Governor Lehmann to administer the feeding and relief of liberated populations is also a hopeful sign. It marks a definite advance on the psychological front, which is so important in this war. And it is also an act of genuine humanitarianism, which will demonstrate to the world that the American armies do not enter foreign lands to starve, scourge, and rob civilian populations, but to help them throw off the shackles of the unscrupulous dictators, foreign and domestic, who oppress them. The choice of Governor Lehmann for this important post is an excellent one; and the fact that he is a distinguished Jewish citizen will not be without significance to the multitudes who have been persecuted and brow-beaten in the name of "Aryan" superiority.

There is much for which to be thankful, in the way events are shaping up. Perhaps this is actually the turning of the tide in the direction of victory for the United Nations. But at the same time, it is wise to take a realistic attitude and to avoid overconfidence. Germany and Japan are still far from defeated; indeed American forces have not yet engaged either of these potent enemies in the kind of large-scale combat that has characterized the Russian front. And Europe is still in Nazi hands, with the Japanese holding the key positions in Asia. Blood, sweat, and tears lie ahead of us in full measure. Total war can be ended only by total victory, and the price of that will be high in that costliest of currency, the lives of

our young men. And after the war will come the even more difficult problems of reconstruction.

It is a time, not for premature rejoicing, but for prayer, determination, and whole-hearted rededication to the task that lies before us, as citizens and as Christians. May God give us strength to know and to do His will, for our nation and for the world, that out of man's failure may come the success of His purpose for humanity.

*The Church's New Year*

WITH the First Sunday in Advent, the Church enters into its new year. As with the secular New Year's Day, it is a good time for Churchmen to make resolutions, or at least to take stock of their spiritual life and plan for its further development.

For many years, the Brotherhood of St. Andrew has sponsored a world-wide corporate Communion of men and boys on Advent Sunday. This year, with so many of the young men in army camps, this is a splendid opportunity to make this observance one in which the men in service and those in the home parishes unite in the mystical bond of the Holy Communion, each before his own altar, drawn together with all the faithful, living and departed, through the Communion of Saints.

It is a good time, too, to begin or to renew the use of *Forward—day by day*, the ever-useful devotional manual of the Forward Movement. A new issue, which began with the Sunday Next Before Advent, will carry through until Lent, and its use will help to keep the individual in the main stream of the Church's life.

In THE LIVING CHURCH, we are beginning in this issue two special features which we hope our readers will find helpful. One is the editorial on Holy Baptism—the first of a series on the seven sacraments, written by Bishop Wilson of Eau Claire. They will not appear in consecutive issues, but will be published from time to time during the year, perhaps with other editorials on doctrinal subjects, and on the faith and practice of the Church.

Secondly, we begin in this issue publication of a series of weekly sermonettes on the Gospel of the day. These were written by the Rev. Laurence F. Piper of Milford, N. H. He prepared them for reading at the early celebration in his own parish each Sunday, with the dual purpose of suggesting a thought for meditation and of setting forth an intention for his people's sacramental prayers. The reading time is about one minute, which does not unduly prolong the service, and others may wish to use them in a similar way. They are also suitable for personal use, either at the Sunday Eucharist or in meditation during the following week.

*Bishop Green*

IN THE death of Bishop Green of Mississippi, the Church has lost one of its most beloved bishops. Not the South alone, but the Church throughout the country, will be the poorer for his death.

Outside of his own diocese and province, the Church did not hear much of Bishop Green. He was not given to writing or speech-making; yet when he did express his views on any subject, he was listened to with great respect. He was recognized as an expert in the rural work of the Church; that field which is so often sadly neglected by our dioceses. He was a friend of the Negro, and an outspoken opponent of

*Today's Gospel*

*First Sunday in Advent*

IN TODAY'S Gospel we hear how Christ came to His own people in God's Name and with the authority and power of God, fulfilling the prophecies and proclaimed as the Messiah. In the Holy Communion Christ comes into our lives—not to show us but to share with us His power—not to make us subjects of a ruler but to redeem us to righteousness. In the Name of God Christ comes to bring us into union with our Father. As we make our communion let us pray that we may welcome Him with enlightened minds, that we may know Him for our Redeemer. If we rightly use His power and life given in the Holy Communion, we may even hope, at the last Advent, to share in that great company of heaven in endless praise of Him that cometh in the Name of the Lord.

lynching, which he termed barbaric. On the occasion of a particularly notorious case in his own state in 1937 he wrote boldly in his diocesan paper: "Such acts misrepresent our civilization, deny our Christianity, poison our culture, disrupt good government, endanger the stability of our democratic institutions. Christian sentiment must crystalize against such defiance of orderly operation of our law and such violence to humane treatment of men however guilty of crime." One of his last public acts was to join with Bishop Bratton and 70 other prominent citizens of Mississippi in a letter commending Governor Johnson for his condemnation of the recent lynching of three Negroes in Mississippi.

Bishop Green was also very conscious of the shortcomings of our own Church in dealing with Colored communicants. "The realities involved," he wrote in a letter to THE LIVING CHURCH published June 5, 1940, "demand such a settlement of the case as will give the Negro membership of the Church that degree of self-determination and government which will bring out the best, and enable and encourage those of the White race, who are deeply interested in the advancement of the Negro population, to render the largest measure of assistance." In Bishop Green's opinion, this could best be done, in the South, through the creation of Negro missionary districts. Whether this would actually be the best solution is certainly open to question; but of Bishop Green's sincerity and the strength of his convictions, there can be no question.

Distinguished son of a distinguished father, Bishop Green will be sorely missed in the councils of the Church. May he rest in peace.

### *Prisoners of War*

SIX MILLION men in prison camps! These are not criminals; they are soldiers and sailors, whom the fortunes of war have made captives. Some of them are Americans; many of them are our allies. Others are men of the enemy nations. But all are immobilized—depressed, stagnating, eating their hearts out in prisoner of war camps all over the world. What is to become of them? What part will they play in the rebuilding of the world after the war? Will their strength—physical, mental, and moral—endure the strain, so that when they again become free men they can take a constructive part in society?

Dr. John R. Mott, who has done more for prisoners of war in both the first and second world wars than any other individual, tells something of the plight of these unfortunates in an article in this issue. More is told by sixteen of the men themselves, in a heart-rending book entitled *We Prisoners of War* (Association Press, \$1.00). And there are bitter memories in the hearts of many men of the older generation, who remember their own experiences in German or Austrian prison camps in 1917 and 1918.

Six million men, of all nationalities! Is there nothing we can do for them? Fortunately, there is a way in which we can help. Dr. Mott indicates that way. The War Prisoners' Aid Committee of the International YMCA has access to these men, both in Allied and in Axis countries, and in the occupied areas. Under the Geneva convention, which is respected by most of the belligerents, including Germany and Italy, the YMCA, together with the International Red Cross, can minister to the welfare of the prisoners of war in certain specific and important ways. The Red Cross is the channel of communication between the prisoners and the outside world. The YMCA is able to provide them with educational and

reading matter and to provide helps to their physical and spiritual welfare and morale. In coöperation with the World Council of Churches, it is able to provide chaplaincy services to men of different faiths.

These services are vital to the prisoners of war. They mean the difference between physical, mental, and moral stagnation on the one hand, and the stimulus of hope and interest on the other. They enable the men to look forward to the day when they shall once more be free men, and they help to equip them to be able to play their part in the new day.

This service to prisoners of war is truly, as Dr. Mott says, a Christ-like ministry. It is the remembering of the forgotten man, the fulfilling of Our Lord's words: "I was in prison and ye visited Me." It is a means whereby we can share in His mission of leading captivity captive.

Our Church is proud to have a share in that work. We rejoice that it is to be made one of the major objectives of the Presiding Bishop's Fund for the coming year. THE LIVING CHURCH has asked to have a share in it, through our own relief fund; and the Presiding Bishop has welcomed our offer, asking us to make a special appeal for this work during the Advent season.

Won't you do your part? Checks may be sent either to the Presiding Bishop's Fund or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee, Wis. In either case they should be clearly marked "For Aid to War Prisoners."

### O, LISTEN . . .

(1938)

LYING at rest upon a certain hill  
Which I had walked a mile or two to find  
And be away from the distracting calls  
Of little children in a little house  
A little while; to stretch my calendar  
Of cramped-up days (that had been rolled around  
The frantic doings of a hectic world  
Too long) out flat a while. On this plateau  
Lying at ease in mountain air I heard  
Rise from the valley that surrounded me  
A baby's voice, all wonder and delight,  
And sat up quickly, thinking it my own.

Then I lay down and laughed. My four-year-old  
Was difficult miles away—cut off by hills—  
And that must be some Filipino child,  
Or Igorot, Chinese, or Japanese.  
(For in this land are a variety  
Of happy people living side by side.)  
I lay and smiled to think how, at that age  
Of chattering joy and murmuring delight,  
Even a mother may not know the voice  
Of her own child from one of other tongue.

O nationalists and tyrants in men's eyes,  
Or in your secret hearts, call truce, call truce!  
Leave your low fields of effort for a day,  
And, climbing some high mountain of the mind,  
Let the warm winds of heaven breathe on you,  
Which breathe for all the sons of earth alike—  
For brown and white and emperor and Jew.  
There on your Alpine altitude alert,  
Listen how to the rocks below your feet  
Rushes—rushes to break—a sea of sound!  
Voices of children, tragic in their trust,—  
"O darling world! O lovely, lovely life!"

DOROTHY LEE RICHARDSON.



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## Studies in Christian Prayer

(Continued from page 11)

it makes no difference if your will is set upon God, and upon God's love and service. Feelings do not count in the Christian life, for the life of the Christian is based upon fact, not upon feeling, and the fact is the mighty love of God for His children. He may hide His face from us, as with His people of old—"I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." The eyes of the soul may not see Him, but his promise stands sure—"I will never leave thee nor forsake thee."

So, pray on, pray on, whether it be in darkness or in light. He is none the less the Lover of your soul because your eyes are holden that you cannot see Him.

### "ASK, SEEK, KNOCK"

There is a passage in St. Luke's Gospel (chapter 11) which bears upon what we have been considering. Our Lord said in words familiar to us all—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." The verb forms *ask*, *seek*, *knock*, all imply continued action, keeping at it. These injunctions are a part of the parable of the insistent friend at midnight who would not be said nay when he needed a loaf of bread, and our Lord was really teaching, not so much prayer as such, but perseverance in prayer. The words should be translated, "Keep on asking; keep on seeking; keep on knocking."

The true blessing of prayer will come to those who practise a steadfast perseverance; who are daunted neither by the hardness of the effort, nor the seeming silence of God. He will never grow weary in His work of blessing if we faint not in our persistent work of prayer.

## Rhymes for Joan

### V. A Song of Stories

**T**ELL me a tale of pirates bold  
Who sail a stormy sea;  
A tale of children good and bad—  
Both good and bad, like me.  
Tell me a tale of magic tricks,  
Or sing of the same in rhyme.  
Tell me a tale that will take me straight  
To "once-upon-a-time."

### VI. Song of a Bath

**T**HE sun has gone  
Into the west.  
The time has come,  
Before I rest,  
To scrub myself  
From head to toe  
And into fresh  
Pyjamas go.  
My soul and body by God are seen  
And so I try to keep them clean.

BERNARD IDDINGS BELL.

## ANOTHER Family Chat

Did you notice how businessy the last two or three of our advertisements have been? YOU ALL have been the cause of that. You still haven't gotten it through your heads that when you need ANYTHING in connection with your church (except Vestments), all you've got to do is to reach for a post card, and start the solution of your problem. So, until you form better habits, we'll have to give you doses of business talk every so often, when we'd a heap rather talk about things of the Kingdom with you.

As Episcopalians, let's start getting our loins girded up for a long, hard, and rather nasty mess of a war ahead of us. It is going to take a toll out of us at home, as well as from those in the armed forces. The Army knows how to keep its men supplied, and they accept a life of intensive discipline, and their job gets done as a result. The Church is similarly equipped to care for Her soldiers, only Hers choose to take the I-will-or-I-won't attitude, and rather nonchalantly at that.

Listen, Episcopalians, every one of you!

This mess we are in is going to call for that sort of stuff in us, even here at home, that can come only from the closest possible communion with Our Blessed Lord, and the fullest use of The Sacraments. Those who call themselves Low Church folk, see to it that you are frequently at Our Lord's Holy Altar, and He is found there at other times than the easy hour of eleven. You Broads (whatever they are, and we don't believe ANYBODY really knows) you do the same thing, and then some. Catholics all, watch out that those blessed and glorious forms of worship, belief and practice which you follow, do not, after a spell, become mere rote, but see to it, that with all the added discipline you take upon you, you lose not the real essence of it all, which is humbleness of spirit, and a very deep, abiding love for Our Blessed Lord.

And this strange, peculiar trinity of Churchmanship (three in one verily) all in the same Church,—GET THIS STRAIGHT! Your power comes from your communions, and the more frequently you let Our Lord touch you at His Holy Altar, the better you'll know Him and how to live for Him in those trying days which are so surely ahead of us. And, methinks, if we all persevere along such simple, definite lines as these, we'll all become One in a beautiful, mystical, trusting way that will make of our Church the power it could be, if it only got down to its Least Common Denominator,—The Blessed Sacrament of Our Lord's Body and Blood.

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**NEW YORK**

**Changes in Trinity Parish**

Plans for new usefulness for two famous landmarks of Trinity parish, New York, have been announced by the Rev. Dr. Frederic S. Fleming, rector of the parish.

Trinity Chapel, of which the Rev. Dr. J. Wilson Sutton is vicar, is to be sold to the Serbian Orthodox Church on March 1st for a cathedral.

St. Agnes' Chapel is to be transferred to the corporation of Trinity School on July 1st, which will enable the school, now in its 234th year, to provide more adequately for its rapidly growing enrolment and activities. The chapel will continue to be used for public worship.

**Several Judges Prefer**

**St. Mary's-in-the-Field**

By ELIZABETH MCCrackEN

Several judges before whom cases of problem girls are brought in New York City have expressed their wish to continue to send certain girls to St. Mary's-in-the-Field, Valhalla, N. Y.

The recently enacted Race Discrimination Amendment provides that no city funds may be granted for the care of children in any institution where Negro children are not received. As pointed out

[L. C. November 15th], the Sisters of St. Mary have found it inadvisable, for both White and Negro problem girls, to care for them together, and 15 years ago ceased to receive Negro girls at St. Mary's-in-the-Field, though continuing to receive Negro children at St. Mary's Hospital, where both can be cared for adequately.

No funds can be allotted to St. Mary's-in-the-Field from the city. However, the institution being entirely a private one, under the full control of the Community of St. Mary, and the amendment not limiting the courts of the city in their commitments, it is still possible for a judge to send a girl to St. Mary's-in-the-Field, if funds for her support and care are elsewhere available. Several judges, wishing to continue to send girls, are seeking for such funds.

The impression was widespread, extending even to certain New York City officials, that the amendment was a state enactment. It was a city measure, and is applicable only to New York City.

there will be special preachers. On November 22d Bishop Scarlett of Missouri will preach, on November 29th the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, a former son of the parish, will preach. Bishop Hobson of Southern Ohio will celebrate the Holy Communion on December 6th. The present rector of the parish is the Rev. C. Ronald Garmey.

**Dayton Clergyman Appointed**

**Honorary RAF Chaplain**

Because of the many Royal Air Force flyers and other British military and civilian workers in Dayton, Ohio, the Rev. Phil Porter, rector of Christ Church, has been selected as honorary officiating chaplain of the RAF for this area. The appointment was made in London.

Mr. Porter recently conducted a pre-Armistice day service, in keeping with English custom. He also will lead any days of prayer for the RAF members which might be designated by King George VI.

**SOUTHERN OHIO**

**Centennial**

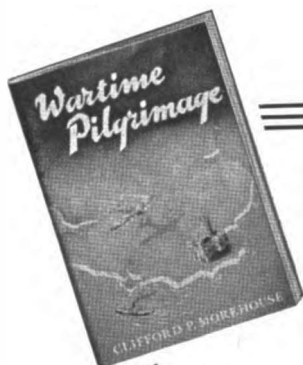
St. Paul's parish, Columbus, Ohio, will celebrate the 100th anniversary of its founding on November 29th.

The centennial celebration will include three commemorative services at which

**WEST VIRGINIA**

**Corporate Communion**

While Presiding Bishop Tucker's national committee is working on plans for a laymen's organization and corporate gift, Bishop Strider of West Virginia has his



By Clifford P. Morehouse  
Editor of *The Living Church*

*Wartime Pilgrimage*

AN AMERICAN EDITOR'S VIEW OF BRITAIN IN 1942

The eventful enthronement of Archbishop Temple; vivid descriptions of wartime life in London; visits to front-line towns, before and after being bombed; interviews with prominent English Christians, and others; etc.—records the author's journey to England by bomber in the spring of this year. The book embodies Mr. Morehouse's observations as a religious journalist, together with carefully-checked factual material which he has obtained from reliable sources.

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diocesan plan in full operation. The Bishop has called all the men of the diocese to a corporate Communion in their parish churches on November 29th, and to make a special offering.

"It is my earnest hope," Bishop Strider said, "that the different organizations of laymen, and where there are no such organizations the vestries will take the lead in promoting this corporate Communion and in securing the largest possible attendance of men.

"Here is an excellent opportunity to do the sort of evangelistic work the Presiding Bishop is asking of us all at this time. My hope and prayer is that November 29th will see the largest outpouring of men in the history of the diocese."

Bishop Strider explained that envelopes for the men's corporate gift are being sent to the clergy. "I was much gratified by the offering last year," he said, "and hope that the men will be interested in it again."

The offering last year, taken for the first time, approximated \$600.

## NORTHERN INDIANA

### Fr. Wheatley Celebrates 10th Anniversary

The 10th anniversary of the rectorship of the Ven. J. McNeal Wheatley of Trinity Church, Fort Wayne, Ind., occurred on November 1st, but the observance took place on the octave, November 8th, with Bishop Gray of Northern Indiana preaching the sermon.

Fr. Wheatley came to Trinity Church from St. Luke's parish in Evanston, Ill. During the 10 years of his rectorship at Fort Wayne, the Church has had an increase of approximately 500 communicants and parish activities have also increased proportionately.

Fr. Wheatley is archdeacon of Northern Indiana, a member of the bishop and council, chairman of the diocesan committee on Christian education, and a member of the board of examining chaplains. He is a member of the president and council



TRINITY, FORT WAYNE

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## THE UPPER ROOM

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of the province of the Mid-West. Fr. Wheatley is a member of the board of trustees of Howe Military School and is chairman of the school's committee on education. Indicative of the Church's influence in the affairs of the community is the fact that Fr. Wheatley is superintendent of Trinity Church emergency hospital, established as an annex to St. Joseph's Hospital in connection with the civilian defense program. The archdeacon is also chairman of the advisory board of the Parent-Teacher Council of Fort Wayne.

MINNESOTA

Fourth Front

"The Fourth Front" is a movement recently launched in Lynnhurst residential district, Minneapolis, by churches of six communions, one of which is St. Luke's, the Rev. Frederick D. Tyner, rector. Other communions represented are Congregational, Methodist, Lutheran, Baptist, and Universalist. Fr. Tyner and laymen of St. Luke's are credited with originating and promoting the idea.

Last August a number of men from congregations in the district met to discuss a neighborhood such as their own in war time. The result was a resolution to strengthen the community's cooperative spirit, to achieve greater community power through getting better acquainted with one another, to share their wartime jobs, and

to stiffen the community's spiritual backbone against the setbacks and trials of war years. They decided there was no better way to do this than through the churches.

This group, therefore, took their idea to the ministers of the neighborhood, and enlisted the support of the six churches mentioned above. From this group came the idea of "The Fourth Front" which they defined as "the battle line of your neighborhood church"; that which will ultimately become the first front. The other "fronts" they mentioned are obvious: The military front; the offensive now being carried out by the Allies; the millions of civilian soldiers on the job.

In October Vol. 1 No. 1 of their paper, also called the *Fourth Front*, appeared. It is distributed throughout the entire community.

October 4th was set as "Buddy Day" in which parents were urged to have every child in some one of the Sunday schools (there were 400 in St. Luke's).

To further plans for a solid community future, three man power meetings will be sponsored by the cooperating churches. Backed by the clergy, these are being entirely planned by laymen. The chairman of the group is Oliver Powell, president of the Federal Reserve Bank, Minneapolis.

MANPOWER MEETINGS

The first of these was held in Lynnhurst Congregational Church on Sunday afternoon, November 22d, with 400 men present. The meeting was planned and ex-

cutted by laymen, the chairman of the committee being Oliver S. Powell (Congregational), vice president of the Federal Reserve Bank. Ministers of the various churches participated in the service, the address being given by the Rev. Dr. Donald J. Cowling, president of Carleton College, Northfield, Minn. A number of the grand old hymns were lustily sung under the direction of Churchman William MacPhail.

Each one present was presented with a printed card at the top of which were the words: "I Volunteer for the Fourth Front"; then "Because I believe the world and I need Christianity more than ever today; because I believe the Fourth Front offers a practical approach to man to man fellowship, the first step toward universal peace."

Below were blanks for name, address, phone, church in which interested and various types of service to check—teaching, ushering, visiting, men's club, boys, and young people's work. These were collected by the committee in charge.

Taking for his subject, The assumptions of Democracy, Dr. Cowling said: "We have two jobs—to win the war, and to preserve our country when that war is won. There is no question in my mind as to what the outcome of the war will be in a military way, although the real struggle is still ahead, for we have great resources and our procedure is founded on the right ideals. There is a question as to whether or not we have the faith, courage, and confidence in those ideals to make them the basis of the world which is to be after the war. . . . Democracy rests on certain assumptions: first, that every human being on the face of the earth has some capacity for freedom, free will, personal choice, essentially a religious ideal set forth in the New Testament. . . . God's love and yearning will never be satisfied until every human being is given equal opportunity with every other to develop those latent potentialities that are within him. Certain members of the human family are now excluded from those opportunities—Anglo-Saxon supremacy, for instance, is an assumption which clashes with the fundamentals of democracy, and with Divine ideals. . . . Neither Anglo-Saxon supremacy nor inherited social distinction have any place in this world. They cannot be maintained forever, for Christianity will overthrow them.

"The second assumption is that man can be taught and guided to use that freedom unselfishly, at least in part, and that can be accomplished only by bringing him into proper relationship with God and the Church.

"The third assumption is that nothing else works. It is 'betting your life that there is a God'; that He is the very heart of the universe. The ideals, teachings, principals of Christ were not His alone. They are a part of the universe in which we live, and we must reckon with them before we are through. People haven't believed that. They have done as they pleased. If we propose as a nation to do the will of God, then when the war is over we must have our part in setting up machinery in handling world affairs that rests on these three assumptions; the foundation of

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which is that man must be turned to God, must be brought unto Him who is the light and hope of the world; and will then conduct himself according to the ideals and teachings of Jesus Christ which are the very basis for democracy."

**Women "Bridge" the Gap**

During the past month, approximately 5,000 women in their respective parishes and missions in Minnesota united in an

through the years. In 1938 Archdeacon Gribbon was asked to look after and develop an already existing Sunday school. Since the area appeared over-churched, he consulted with the Rev. Robert D. Smith, canon for social service, who advised developing the work on the lines of a community service as a practical demonstration that "The Church serves the community." A dwelling house was purchased at a very low figure, a trained social worker engaged, and the work commenced with



"BRIDGING" \$2,500 GAP: Mrs. Kenneth G. Brill (second from right) led Minnesota Churchwomen in a successful missionary campaign.

effort to raise at least \$2,500, and release a like amount, now being used in the diocese, for the General Church.

The project was sponsored by the diocesan woman's auxiliary, Mrs. Kenneth G. Brill, St. Paul, president. Parties were held in homes, and parish houses, evening or afternoon, and where it was impossible to play bridge, other affairs were held for the same purpose. The first prize in each of the eight deaneries, a \$5 War Stamp, was given by Bishop Keeler. The project produced a total of more than \$2,600 net. \$20 of which came from Indian women.

The money will be used for Christian social relations, education, and diocesan missions.

**NEW JERSEY**

**Community Project**

On November 15th a notable achievement in community work was signaled by the opening in Lawnside, N. J., of the second unit of community center under the joint auspices of the departments of Christian social relations and of missions of the diocese of New Jersey.

Lawnside is the only all Negro borough north of the Mason and Dixon line, and is situated a little south of the little colonial town of Haddonfield, Camden County. It owes its origin to the work of the Quakers in the early years of the 19th century, who bought slaves and freed them in this vicinity.

In spite of the handicaps of low income and lack of economic opportunity, this little borough has survived and developed slowly

donations of books for a library, and toys for a nursery school. Under the leadership of Murray M. Marvin jr., lay reader and student for Holy Orders, a really beautiful chapel was built by voluntary labor in one-half of the house.

Thus, out of the Sunday school has developed not only a good sized and devout Chapel congregation, but a community center used by groups and clubs of all ages and including a clinic room at the disposition of the State Department of Health. The development of local cooperation was slow, but has gradually increased month by month, as it was made clear that this was a "service" project and not a form of propaganda.

In the spring of 1942, the missionary society of General Theological Seminary,

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## DIOCESAN

where Mr. Marvin is a student, became interested, and, after careful investigation voted \$1,000 toward the construction of a building which would provide adequate space for large meetings and recreation, as well as a room to be used for various clinics by the State Department of Health.

A loan of \$2,500 was obtained, and for the total sum of \$3,500 this building was constructed from plans drawn by Mr. Marvin, who supervised every detail of the construction and purchase of materials. No priorities were secured, but non-critical and second-hand materials were used, all the labor was local, and the result is a building estimated by competent observers worth more than double the outlay.

At the dedication ceremonies the Mayor, the builders, and representatives of all the churches took part, and the whole community is determined that the structure shall be finished off and equipped in a worthy manner. Looking into the future, it is possible that on adjoining land a municipal building may be constructed of a similar type so that the whole unit standing opposite the public school may form the nucleus of a more beautiful community.

## MICHIGAN

### Highland Park Rector

#### Organizes War Chest Drive

The Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, made it a point to get acquainted with practically everybody in town as soon as he got settled in the parish. First thing he knew, he was chairman of the Highland Park War Chest Drive, and his knowledge of Highland Park's residents stood him in good stead. He organized over 300 workers, more than had ever served in the history of the city, and made the War Chest a "project in Community Unity." The opening rally featured a Roman Catholic priest, a Jewish judge, and a Negro school-teacher beside the chairman. Up to the official ending of the War Chest Drive, more than 300% of Highland Park's quota had been raised, with more returns to come in.

## ATLANTA

### Dean of Cathedral Joins

#### Oglethorpe Staff

The Very Rev. Raimundo de Ovies, Litt.D., LL.D., dean of the Cathedral of St. Philip, Atlanta, Ga., is now on the faculty of the Oglethorpe University. He is teaching an introductory course on psychiatry to the medical students.

## TOWARD RACIAL EQUALITY

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Which daylight kept afar;  
Men searching the void for truth  
May find in the night of war  
A gleam;—within the black  
May discover a further star.

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## SCHOOLS

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# DEATHS

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

## John O. Ferris, Priest

The Rev. John O. Ferris, former rector of churches in East Orange, N. J., in Newark, N. J., and in New York, died at his home in East Orange on November 10th after a year's illness. He was 78 years old.

Born in Chicago, Fr. Ferris was a graduate of St. Stephen's College (now Bard College), in Annandale, N. Y., and Nashotah House, Nashotah, Wis. From 1905 to 1909 he was rector of Christ Church, Newark, N. J. For the next six years he served churches in Denver, Colo., Trinidad, Colo., and Brandon, Vt.

Returning to Newark, Fr. Ferris was rector of St. Matthew's Church from 1915 to 1919. After being for several years in charge of Holy Communion Church, New York, he was rector of St. Paul's and St. Thomas' Chapels there. For the last few years of his active career he was a supply priest for New Jersey.

Fr. Ferris is survived by a son, Sidney Ferris, and two daughters, the Misses Josephine and Amy Ferris, all of East Orange.

## J. Clarence Jones, Priest

The Rev. Dr. J. Clarence Jones died on Sunday, November 15th, at St. John's Hospital, Brooklyn, N. Y., after a brief illness. Dr. Jones was 82 years old and the senior priest of the diocese of Long Island. He had served as rector of St. Mary's Church for 36 years, resigning in 1935, and acting as rector-emeritus since that time.

Dr. Jones was most active in diocesan affairs, and at the time of his death was president of the board of examining chaplains, president of the standing committee, member of the trustees of the estate belonging to the diocese, and chancellor of the Cathedral of the Incarnation at Garden City. He had served for 50 years as a member of the board of examining chaplains.

Graduating from Hobart College in 1886, Dr. Jones entered the General Theological Seminary in New York the following fall, and was made a deacon in June 1889, and ordained to the priesthood on his 30th birthday, December 22, 1889.

Dr. Jones was president of the special convention which elected Bishop De Wolfe, and also of two preceding special conventions in 1902 and 1925. He was a deputy to five General Conventions.

Surviving are his wife, Mrs. Florence Burr Jones, a son, the Rev. Stratford C. Jones, and two daughters, Rosanne C. Jones and Mrs. Lorna C. Blakeslee.

More than 500 persons attended the funeral service for Dr. Jones held in St. Mary's Church, Brooklyn. Bishop De Wolfe of Long Island officiated at the service, assisted by Bishop Stires, retired, and Suffragan Bishop Larned. The Rev. Charles W. Hubon, the rector, also took part in the service.

Fifty clergymen of the diocese, vestrymen, and members of the choir headed the procession into the Church, which was

filled with many of Dr. Jones' associates, including representatives from the Church Charity Foundation, the standing committee of the diocese, St. John's Hospital, and St. Giles Hospital.

## Ledoux Louis Paraison, Priest

The Ven. Ledoux Louis Paraison, archdeacon of Port-au-Prince, Haiti, resident in the Leogane missionary field, died October 29th after a short illness, in his 72d year. He was one of three remaining ordinands of Bishop Holly and his is the fourth death among the clergy of this district in a little more than a year. He leaves a widow and eight children, one of whom is in deacon's orders and another has been accepted as a candidate for Holy Orders. He was appointed archdeacon by Bishop Carson, February 20, 1936.

"His entire ministry was characterized by missionary zeal, and he occupied a unique position among the hundreds who came under his influence, a real judge and prophet in Israel, whose word was final authority in all their disturbing problems. He will be greatly missed and sincerely mourned," Bishop Carson writes.

In the absence of Bishop Carson, Dean Benedict with others of the clergy of the Archdeaconry conducted the burial service and the interment was in the body of the chapel of St. Matthieu at Grande Riviere, near Leogane City.

## Josiah W. Ware, Priest

The Rev. Josiah W. Ware, retired clergyman of the diocese of West Virginia died at his home in Orange, Va., November 13th, in his 89th year.

Mr. Ware spent his entire ministry in Virginia and West Virginia. His first charge was Hungar's parish, in Northampton County, 1878-1880; from 1880 he served Nelson parish and for a short time thereafter he served at Christ Church, Clarksburg, W. Va. From there he went to St. John's Memorial Church, Farmville, Va., for 11 years, 1885-1886; from 1896 to 1903 he was rector of St. James The Less Church, Ashland, Va.; from 1903-1912 he was rector of St. Stephen's Church, Culpeper, Va.; from 1912-1921, the time of his retirement, he was rector of Trinity Church, Shepherdstown, W. Va.

## Robert H. Murray

Robert H. Murray, 70, president of the Laymen's Missionary League, died on November 3d in Buffalo, N. Y.

A native of Buffalo, Mr. Murray had devoted most of his free time to the development of the Church. One of the 50 charter members of the Laymen's Missionary League, organized 51 years ago to serve small unchurched communities in Western New York, Mr. Murray helped to establish active Episcopal churches in Gowanda, Depew, and Sinclairville.

Mr. Murray was a member of the Church of the Holy Communion, Buffalo, and associate chaplain of Occidental Lodge, F&AM.

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**CURATE WANTED,** single, capable, for large Middle-west parish. Splendid opportunity for right man. Box W-1671, The Living Church, Milwaukee, Wis.

## ROOM WANTED

**ROOM and BOARD** wanted by mother and daughter during Christmas holidays in vicinity of Church of the Advent, Boston. Can give Boston references. Box C-1672, The Living Church, Milwaukee, Wis.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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# EDUCATIONAL

## SECONDARY SCHOOLS

### The Rev. William Brewster Heads St. Mark's

The Rev. William Brewster, rector of All Saints', Belmont, Mass., has been chosen as headmaster of St. Mark's School, Southboro, Mass., Bishop Sherrill of Massachusetts has announced. He is the son of the late Bishop Benjamin Brewster of Maine and is the chairman of the social service department of the diocese of Massachusetts.

## LIVING CHURCH RELIEF FUND

### Living Church Nursery Shelter

Previously acknowledged	\$2,106.61
Anonymous, Radnor, Pa.	50.00
Mrs. F. S. Mosley	50.00
E. G. A.	25.00
Members and friends of Emmanuel Church, Winchendon, Mass.	25.00
Anonymous, Portland, Oregon	10.00
H. H.	10.00
In Memory of J. F. W.	10.00
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Miss Halley Newton	10.00
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Mrs. J. D. Skene	10.00
Mrs. W. G. Thayer	10.00
Rev. H. E. Spears	7.50
Mrs. W. A. Taylor (For air raid shelter, \$2.00)	7.00
M. L. B.	5.00
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Mrs. Alice I. B. Massey	5.00
Miss Deborah D. Moore	5.00
Mrs. Robert H. Noble	5.00
In Memory of Elizabeth Lee Ranger	5.00
Miss K. Maude Smith	5.00
Miss Blanche A. Verder	5.00
The Misses Yardley	5.00
Mrs. John F. Hayden	3.00
In Memory of John Richard Kennedy	2.75
Our Savior Church School, Pasco, Wash.	2.00
1st Lt. George B. Wood, Chap.	2.00
Mrs. Austin Dunham Boss	1.00
Enelse Janzen	1.00
William H. Monk, Jr.	1.00
	\$2,463.86

### Shelter Christmas Fund

Previously acknowledged	\$ 30.50
Mrs. Robert Ewell Roe	10.00
Miss Edna Baker	2.00
	\$ 42.50

### China Relief Fund

A memorial to the late Rev. Horace A. Walton	\$ 5.00
"A Widow's Mite"	2.00
	\$ 7.00

### Greek Relief Fund

Mrs. R. A. Schmucker	\$ 10.00
Miss Henrietta Davis	2.00
	\$ 12.00

### War Prisoners Aid

Anonymous, Lincoln, Nebr.	\$ 5.00
---------------------------	---------

# CHANGES

## Appointments Accepted

**BROWN, Rev. DILLARD H.,** formerly curate of St. Martin's Church, New York, is to be vicar of the Church of the Incarnation, Jersey City, N. J., effective January 1st. Address: 68 Storms Avenue, Jersey City, N. J.

**BROWN, Rev. THOMAS LEE,** has resigned his charge of St. Paul's Church, Winter Haven, Fla., effective November 30th, and has accepted appointment on the staff of St. Mary the Virgin, New York.

**BUBB, Rev. EDWARD J.,** rector of Grace Church, Greenville, Jersey City, N. J., will resign as of December 1st to be chaplain of Central Islip and Pilgrim Hospitals and priest in charge of the Church of the Messiah, Central Islip, and Christ Church, Brentwood, Long Island, N. Y.

**DERBY, Rev. AUBREY H.,** formerly vicar of St. Martin's, Maywood, N. J., has been vicar of St. Luke's and St. Mark's, Paterson, N. J., since November 16th. Address: 369 Park Avenue, Paterson, N. J.

**HARGATE, Rev. G. RUSSEL,** canon of Trinity Cathedral, Cleveland, Ohio, is to be rector of St. Andrew's Church, Elyria, Ohio, effective December 1st. Address: St. Andrew's Church, Elyria, Ohio.

**HAYWARD, Rev. ALBERT K.,** rector of St. Paul's Church, Wellsboro, Pa., is to be rector of Truro Church, Fairfax, Va., and Good Shepherd Mission, Burke, Va., effective December 15th. Address: Fairfax, Va.

**MARTIN, Rev. ALFRED,** formerly rector of Trinity Church, Camden, N. Y., and priest in charge of St. John's, Altmar, N. Y., has been temporary assistant at Owego associate missions since October 25th. Address: Owego, N. Y.

**REDENBAUGH, Rev. ROBERT M.,** rector of St. Martin's Church, Omaha, Neb., will become rector of Christ Church, Canon City, Colo., as of December 1st. Address: 1104 Greenwood Street, Canon City, Colo.

## Military Service

**HOLIDAY, Rev. SAMUEL PUTNAM,** vicar of St. Francis' Chapel, Slootsburg, N. Y., has entered the Naval Reserve as chaplain with the rank of lieutenant, junior grade.

**GUBBINS, Rev. JOSEPH W.,** formerly chaplain

## CHURCH CALENDAR

### November

- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

### December

- 1. (Tuesday.)
- 6. Second Sunday in Advent.
- 13. Third Sunday in Advent.
- 16, 18, 19. Ember Days.
- 20. Fourth Sunday in Advent.
- 21. S. Thomas. (Monday.)
- 25. Christmas Day. (Friday.)
- 26. S. Stephen. (Saturday.)
- 27. S. John Evangelist. First Sunday after Christmas.
- 28. Holy Innocents. (Monday.)
- 31. (Thursday.)

# CLASSIFIED

## POSITIONS WANTED

**PRIEST, Catholic, 34, unmarried,** desires change to small city or town parish. B-1673, The Living Church, Milwaukee, Wis.

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## CHANGES

with the CCC, Fountain City, Wis., is to be Post chaplain, 1st lieutenant, at Camp Rucker, Ala. Address: Post Headquarters, Camp Rucker, Ala.

**MARTIN, Rev. JOHN QUINCY**, rector of Calvary Church, Philadelphia, and dean of the convocation of West Philadelphia, has been ordered to active duty in the Navy and is stationed at the Chaplains' School, Norfolk, Va. Fr. Martin is on leave of absence for the duration of Calvary Church, and is resigning as dean of West Philadelphia.

**SHUMAKER, Rev. E. F.** rector of St. Mary's Church, Charleroi, and priest in charge of Trinity Church, Monesson, Pa., has resigned to enter the Navy as a lieutenant. He is at the Naval Training School at Norfolk, Va.

### New Addresses

**ECHOLS, Rev. ROBERT BONNER**, formerly at 25th and Broad Streets, Richmond, Va., is now at 3416 East Broad Street, Richmond, Va.

**MANN, Rev. WILFORD**, formerly of 1414 East Amelia Avenue, Orlando, Fla., has bought a home and will reside at 501 Harwood Avenue, Orlando, Fla.

### Ordinations

#### PRIESTS

**CHICAGO**—The Rev. DONALD B. KLINE was ordained to the priesthood on November 14th in St. Luke's, Evanston, Ill., by Bishop Conkling of Chicago. He was presented by the Rev. Frederick L. Barry; the Rev. Dr. William H. Dunphy preached the sermon. The Rev. Mr. Kline will be priest in charge of the Church of Our Saviour, Chicago. Address: 530 Fullerton Parkway, Chicago, Ill.

**MINNESOTA**—The Rev. GEORGE N. TAYLOR II was ordained to the priesthood on November 15th in the Church of the Mediator by Bishop Conkling of Chicago, acting for the Bishop of Minnesota. The Rev. Mr. Taylor was presented by the Rev. John Flagg; the Rev. A. Gordon Fowkes preached the sermon. He will be assistant at St. Paul's Church, St. Paul, Minn. Address: Portland Avenue and Milton Street, St. Paul, Minn.

#### DEACONS

**MINNESOTA**—LARS BACHE-WIIG was ordained deacon on November 22d in St. Luke's Church, Minneapolis, Minn., by Bishop Keeler, Coadjutor of Minnesota. He was presented by the Rev. Frederick D. Tyner; Bishop Keeler preached the

sermon. The Rev. Mr. Bache-Wiig will be minister of St. Paul's, Pipestone, and in charge of St. Barnabas', Slayton; St. John's, Lake Benton; Holy Trinity, Luverne, Minn.

### Marriages

**EVANS, Rev. DAVID E.**, son of the Rev. Irving A. Evans, headmaster of St. Andrew's School, West Barrington, R. I., and Mrs. Evans, and minister in charge of St. John's Church, Ashton, R. I., to Miss Ruth A. Brown of Cumberland Hill, R. I., on October 24th in Christ Church, Lonsdale, R. I., by Bishop Perry and the Rev. Irving A. Evans.

**LUCKENBILL, Rev. GRAHAM**, rector of St. Paul's Church, Lock Haven, Pa., to Miss Dorothy M. McGhee of Lock Haven, on October 28th in St. Paul's Church, Lock Haven, by the Rev. Peter R. Blynn of St. Peter's Church, Morristown, N. J.

### Correction

The address of the Rev. Cotesworth P. Lewis was given erroneously in a recent issue of THE LIVING CHURCH. The correct address is: Trinity Cathedral House, 1604 Center Street, Little Rock, Ark.



# GO TO CHURCH



**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sundays: 8 and 11 A.M.  
All Saints', Rehoboth Beach, 9:30

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inasley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station—1512

Rev. Harold S. Olafson, Rector  
Sundays: 7:30, 8:30, 11:00 A.M., and 8 P.M.  
Thursdays: 10 A.M., Holy Communion and Spiritual Healing

Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.  
Choir of 60 Men and Boys

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop Cathedral Church of St. Luke, Portland, Me.—773  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones

Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.  
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75  
(Only Episcopal Church in Waldo County)  
Rev. James L. Hayes, S.T.M.

Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston—704

Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.

Sunday Services: 7:30, 8:30, and 9:30 A.M. Holy Communion: 11 A.M. High Mass; 6 P.M. Solemn Evensong

Weekday Services: 7:45 A.M. Holy Communion; 7:30 A.M. Matins; 9:30 A.M. Thursdays and Holy Days

Confessions: 5 to 6 and 7:30 to 8:30 P.M. and by appointment

**MICHIGAN**—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545

Rev. Clark L. Attridge, B.D.  
Sunday Masses: 7, 9, and 11 A.M.  
Weekday Masses: Wednesday, 10:30; Friday, 7

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

The Cathedral of St. John the Divine, New York City

Sundays: 8, 9, 11. Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons  
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

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

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

### NEW YORK—Cont.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233

Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3171

Rev. Geo. Paull T. Sargent, D.D., Rector  
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music

Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days  
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th  
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele  
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2230

Rev. H. V. B. Donegan, D.D., rector  
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243

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

### NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2450

Rev. Roeliff 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  
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.  
Communions 8 and 9 (Daily 8)  
Choral Eucharist and Sermon, 11  
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

**PENNSYLVANIA**—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—700

Rev. Frank L. Vernon, D.D., rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**SOUTH FLORIDA**—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818

Rev. G. W. Gasque, Locum Tenens  
Sundays: 7:30 & 11 A.M. & 8 P.M.  
Saints' Days and Fridays: 10 A.M.

**WASHINGTON**—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

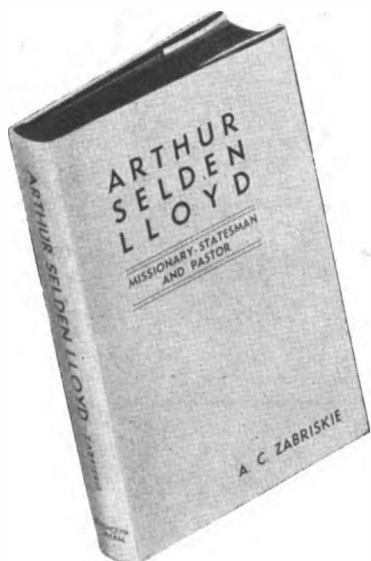
St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge  
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.  
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.  
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1073  
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.

Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.  
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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